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PREFACE

In the following pages those interested in Bible study are offered volume twelve of the Annual Lesson Commentary—the second one prepared by the present writer. The favorable reception accorded the one preceding encourages the hope that an equal interest will be shown in the distribution and use of this also.

The same desire and purpose held by the writer in preparing the 1932 volume have directed in the preparation of this for 1933. The general plan does not differ materially from its predecessor. Every opportunity available has been used in the "Notes" to point out the terms of pardon or impress the necessity of Christian development.

It is not offered or intended as an exhaustive commentary; it is designed to be a practical help to the busy person interested in a knowledge of God's word. The author hopes that it may be of equal benefit in general Bible study and regular class work on the standard lessons. It has been his constant purpose to make it a book suitable and worthy of a place in every Christian's library as a work of reference.

The questions are purposely so stated that they cannot be answered Yes or No. They are intended to be suggestive only, and must be answered in the students own words. The answers will be found in the Scripture text or suggested in the comments.

With an earnest desire that it may honor the church and Christ its head the book is submitted to the consideration of all into whose hands it may come.

JOHN T. HINDS.

LESSONS FOR 1933

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The Gospel of the Son of God

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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 Zeruah, David's sister, and brother of Joab.
Abner (father is light), 1 Sam. 14: 50. King Solomon's captain.
Abraham, Abram (father of a multitude, exalted father), Gen. 12: 1. Founder of the Hebrews and father of the faithful.
Absalom (father is peace), 2 Sam. 15: 1. Third son of David.
Achaia (trouble), Acts 18: 12. A Roman province which included Greece.
Achan (trouble), Josh. 7: 19-26. Stole golden wedge, etc. Stoned by Joshua.
Adam (ruddy, one made or produced), Gen. 3: 15. Name of the first man.
Adonijah (my Lord is Jehovah), 2 Sam. 3: 4. Fourth son of David.
Agabus, Acts 11: 27. A Christian prophet who came from Jerusalem.
Agag, 1 Sam. 15: 8. Title of the kings of Amalek.
Agrippa, Acts 12: 20. One of the Herods.
Ahab (father's brother), 1 Kings 18: 19. Son of Omri, seventh king of Israel; very wicked.
Ahimelech (brother of Melech), 1 Sam. 22: 11. High priest at Nob; gave David the showbread to eat.
Ai (heap), John 7: 2. City lying east of Bethel, destroyed by Joshua.
Alexander, Mark 15: 21. Son of Simon, the Cyrenian.
Alexandria (from Alexander), Acts 18: 24. Capital of Egypt.
Alpha (first letter of Greek alphabet), Rev. 1: 8. It means the beginning.
Altar, Gen. 8: 20. Place for worship and sacrifice.
Amen (true), Isa. 65: 16. Close of prayer.
Amos (burden), Amos 1: 1. Minor prophet.
Amphipolis (a city surrounded by the sea), Acts 17: 1. A city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica.
Amram (an exalted people), Ex. 6: 18. Father of Moses.
Ananias (Jehovah hath been gracious), Acts 5: 1. Husband of Sapphira, smitten dead.
Anathema (cursed), Gal. 1: 9. A word used by Paul to show condemnation.
Anise (dill), Matt. 23: 23. A small garden plant.
Anna (grace), Luke 2: 36. A prophetess at Jerusalem.
Annas (humble), Acts 4: 6. The son of Seth; was appointed high priest A.D. 7.
Antichrist (opposed to Christ), 1 John 2: 18. Only John uses this word as applied to the enemies of Christianity.
Antioch (from Antiochus), Acts 11: 20. City in Syria, also in Pisidia.
Apollonia (belonging to Apollo), Acts 17: 1. A city in Macedonia.
Apostle (one sent forth), Matt. 10: 2-4; 2 Cor. 8: 23. The official name of the twelve disciples sent out by Jesus.
Apphia (fruitful), Phile. 2. A Christian woman addressed jointly with Philemon.
Aquila (an eagle), Acts 18: 2. A Jew whom Paul found at Corinth, husband of Priscilla.
Archelaus (prince of the people), Matt. 2: 22. Son of Herod the Great.
Archippus (master of the horse), Col. 4: 17. A Christian teacher in Colosse.
Areopagus (Mars Hill), Acts 17: 22. The rocky heights in Athens, opposite the western end of the Acropolis.
Arimathea (height), Matt. 27: 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.
Asia (), Acts 19: 26. Continent, also Roman Province.
Athens (city of Athena), Acts 17: 21. The capital of Attica, and the chief city of Grecian learning.
Augustus (venerable), Luke 2: 1. The first Roman emperor.
Azotus (Ashdod, a stronghold), Acts 8: 40. City nearly midway between Gaza and Joppa.

B

- Baal (owner, or lord), Num. 22: 41. The male god of the Phenician and Canaanitish nations.
Babel (confusion), Gen. 10: 10; 11: 1-9. Tower built on the Plain of Shinar.
Babylon (from Babel), Jer. 24: 5. The land of the Chaldeans.
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.
- Bath-sheba (daughter of the oath), 2 Sam. 11: 3. Wife of Uriah; became David's wife.
- Belial (worthlessness), 2 Cor. 6: 15. An expression for lawlessness.
- Belshazzar (may Bel protect the king), Dan. 5: 2. The last king of Babylon.
- Benjamin (son of the right hand), Gen. 35: 16. The youngest son of Jacob.
- Berea (well watered), Acts 17: 10. A city of Macedonia.
- Bernice (bringing victory), Acts 25: 13. The eldest daughter of Herod Agrippa I.
- Bethany (house of dates), Mark 11: 1. A village situated near the Mount of Olives.
- Bethel (the house of God), Gen. 12: 8; 28: 11-19. City about twelve miles north of Jerusalem.
- Bethesda (house of mercy), John 5: 2. Market place near Jerusalem.
- Bethlehem (house of bread), 1 Sam. 17: 12. City of David, birthplace of Christ.
- Bethphage (house of figs), Luke 19: 29. Place on the Mount of Olives, on the road between Jericho and Jerusalem.
- Bethsaida (house of fish), John 12: 21. The home of Andrew, Peter, and Philip.
- Bildad (Bel hath loved; or, son of contention), Job 2: 11. The second of Job's three friends.
- Bilhah (timid, bashful), Gen. 29: 29. Concubine of Jacob, and mother of Dan and Naphtali.
- Blasphemy (speak against), Matt. 12: 32. Speaking evil against God, Christ, or the Holy Spirit.
- Blastus (sprout), Acts 12: 20. The chamberlain of Herod Agrippa I.
- Boanerges (sons of thunder), Mark 3: 17. Name given to the two sons of Zebedee.

C

- Caesar (Latin name), John 19: 12. In the New Testament, always the Roman emperor.
- Caiaphas (depression), Matt. 26: 3. High priest of the Jews.
- Cain (possession), Gen. 4: 1. Oldest son of Adam; killed his brother Abel.
- Caleb (capable), Num. 13: 6. One of the faithful spies.
- Cana (place of reeds), John 2: 1. Place of Christ's first miracle.
- Canaan (low, flat), Gen. 10: 6. Fourth son of Ham; name applied to Palestine.
- Candace (name of dynasty), Acts 8: 27. Not the name of an individual, but of a dynasty of Ethiopian queens.
- Capernaum (village of Nahum), Matt. 4: 13. Village located on the western shore of Galilee.
- Carpus (wrist), 2 Tim. 4: 13. A Christian at Troas.
- Cesarea (Kaisareia, Caesar), Acts 8: 40. City on coast of Palestine.
- Cesarea Philippi (from Caesar and Philip), Matt. 16: 13. City twenty miles north of the Sea of Galilee.
- Chinnereth (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.
- 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.

D

- Damascus, Acts 9: 11. One of the most ancient cities in the world, located in Syria.
- Daniel (God is my judge), Dan. 1: 3. The fourth of "the greater prophets."

- Darius (lord), Dan. 6: 1. The name of several kings of Media and Persia.
 David (well beloved), 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 19: 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 Israel was held in bondage.
 Egyptian (Native of Egypt), Acts 21: 38. An inhabitant of Egypt.
 Elder (old man), Gen. 24: 2. Name applied to rulers of the city and officers of the church.
 Elijah (Jehovah is my God), 1 Kings 17: 1. Prophet in the days of Ahab.
 Elisabeth (God is an oath), Luke 1: 36. Wife of Zacharias and mother of John the Baptist.
 Elisha (God is my salvation), 1 Kings 19: 16. Prophet who succeeded Elijah.
 Elymas (a wise man), Acts 13: 6. A sorcerer who opposed Paul.
 Endor (fountain of Dor), 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.
 Ephesus (permission), Acts 19: 29. The capital of the Roman province of Asia.
 Ephraim (double fruitfulness), Gen. 41: 50. Younger son of Joseph.
 Epicureans (from Epicurus), Acts 17: 18. Those who believed in getting the greatest pleasure out of life.
 Erastus (beloved), Acts 19: 22. One of Paul's attendants at Ephesus.
 Esau (hairy), Gen. 25: 25. Twin brother of Jacob.
 Esther (a star), Esth. 7: 3. 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.
 Euodias (fragrance), Phil. 4: 2. Christian woman at Philippi.
 Eurquilo, Acts 27: 14. Compounded from two words meaning east and north.
 Eutyclus (fortunate), Acts 20: 9. A youth of Troas who went to sleep and fell out the window. Paul restored him to life.
 Eve (life), Gen. 2: 21. Name given to the first woman.
 Exodus (a going out), Name given to the second book of the Bible.
 Exorcist (casting out), Matt. 12: 27. One who pretended to cast out evil spirits.
 Ezekiel (God is strong, or God doth strengthen), Ezek. 1: 3. The third of the major prophets.
 Ezra (help), Neh. 12: 1. Wrote the book which bears his name.

F

- Felix (happy), Acts 24: 26. A Roman officer who held Paul in prison.
 Festus (festival), Acts 24: 27. Roman officer who succeeded Felix.
 First-born, Ex. 13: 12. First male born into the family, who inherited the name and property of the father.
 First Fruits, Ex. 22: 29. First ripe fruit given to Jehovah.
 Frankincense, Ex. 30: 34-36. A sacrificial fumigation.

G

- Gabbatha (a platform), John 19: 13. Place where the judgment seat of Pilate was.
 Gabriel (man of God), Luke 1: 19. The angel that appeared to Elisabeth and Mary.
 Gadarenes (Gerasenes), Mark 5: 1. Place where Jesus healed two demoniacs.
 Gaius (Latin name), Acts 19: 29. A Macedonian who accompanied Paul in his travels.
 Galatia (land of the Gauls), Acts 18: 23. The central district of Asia Minor.
 Galilean (an inhabitant of Galilee), Acts 2: 7. The people of the northern part of Palestine or province of Galilee.
 Galilee (circuit), Luke 17: 11. The northern country of Palestine.
 Gallio (Latin name), Acts 18: 12. The Roman proconsul of Achaia when Paul was at Corinth.

- Gamaliel** (recompense of God), Acts 5: 24. A noted teacher of the law in Jerusalem; Paul's teacher.
- Gaza** (the fortified), Acts 8: 26. One of the cities of the Philistines.
- Gennesaret** (garden of the princes), Matt. 14: 34. A name given to the fertile plains on the western shore of the Lake of Galilee.
- Gentile** (nation), Acts 11: 18. Any one who was not of the Jewish race.
- Gethsemane** (an oil press), Matt. 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.
- Goliath** (an exile), 1 Sam. 17: 4. The famous giant whom David killed.
- Gomorrah** (submersion), Gen. 14: 2-8. The city which was destroyed with fire from heaven.
- Greece, Greeks, Grecians**, Dan. 8: 21; Isa. 66: 19; Acts 20: 2. Names of the country and people who preceded the Roman Empire.

H

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

I

- Ichabod** (inglorious), 1 Sam. 4: 21. The son of Phineas and grandson of Eli.
- Iconium**, Acts 14: 1. Paul visited this city with Barnabas on his first missionary tour. Located north of Antioch, in Pisidia.
- Illyricum**, Rom. 15: 9. District lying along the eastern coast of the Adriatic Sea.
- Immanuel** (God with us), Matt. 1: 23. Te 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.
- James** (the Greek form of "Jacob"), Matt. 10: 2. Son of Zebedee, brother of John, and one of the twelve apostles.

- Jannes, 2 Tim. 3: 8. An Egyptian magician who joined Jambres in opposing Moses.
- Jason, Acts 17: 5. Entertained Paul and Silas; attacked by Jewish mob.
- Jebusites (from Jebus), Num. 13: 29. One of the Canaanitish tribes in Palestine.
- Jehoiada (Jehovah knows), 2 Sam. 8: 18. High priest at one time.
- Jehoshaphat (Jehovah hath judged), 1 Kings 15: 24. Fourth king of Judah, son of Asa.
- Jehovah (I Am, the Eternal Living One), Lev. 24: 15. One of the names given to God.
- Jehu (Jehovah is he), 2 Kings 9: 2. Founder of the fifth dynasty of the kings of Israel.
- Jephunneh (it will be prepared), Num. 13: 6. Father of Caleb, a good spy.
- Jeremiah (whom Jehovah appoints), Jer. 1: 1. One of the major prophets.
- Jericho (place of fragrance), Josh. 13: 16. First city destroyed by Joshua; its walls were thrown by faith.
- Jeroboam (whose people are many), 1 Kings 11: 28. The first king of the divided kingdom of Israel.
- Jerusalem (the city of peace), 2 Chron. 25: 23. The religious and political capital of the Israelites.
- Jesse (wealthy), Ruth 4: 18-22. The father of David, and son of Obed, the son of Boaz, by the Moabitess, Ruth.
- Jesus (Jehovah is salvation), Matt. 1: 21. One of the names given to Christ, the Messiah.
- Jew (a man of Judah), Mark 7: 3. A name applied to 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.
- Joel (Jehovah is God), 1 Sam. 8: 2. One of the minor prophets.
- Johanna (grace or gift of God), Luke 3: 27. The name of a woman.
- John the Baptist (Jehovah's gift), Matt. 3: 1. A forerunner of Christ.
- John (from Johanan), Luke 1: 11. Name given to son of Zacharias, later called "John the Baptist."
- Jonah (dove), 2 Kings 14: 25. The fifth of the minor prophets.
- Joppa (beauty), Acts 11: 5. A town on the southwest coast of Palestine.
- Jordan (the descender), Josh. 2: 7. The river which bounds the eastern border of Palestine.
- Joseph (may he add), Gen. 37: 2. The elder of the two sons of Jacob by Rachel.
- Joshua (Jehovah is salvation), Ex. 17: 9. Moses minister and successor as leader of the children of Israel.
- Jot (the English form of the Greek iota, the smallest letter of the Greek alphabet), Matt. 5: 18. It was formed like an English comma (,).
- Jubilee (joyful shout), Lev. 25: 11. Every fiftieth year was called the year of jubilee.
- Judah (praised), Gen. 37: 26. The fourth son of Jacob by Leah.
- Judas Iscariot (Judas of Kerioth), John 6: 71. The name of the betrayer of Jesus.
- Julius (fr. Greek), Acts 27: 1. A Roman Centurion.
- Jupiter (a father that helps), Acts 14: 12. The national god of the Hellenic race.
- Justus (just), Acts 18: 7. A Christian at Corinth with whom Paul lodged.

K

- Kadesh, Kadesh-Barnea (holy), Num. 13: 3. Place where 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.

L

- Laban (white), Gen. 24: 10. Father of Leah and Rachel; father-in-law of Jacob.
- Laodicea (justice of the people), Col. 4: 16. A town in the Roman province of Asia.
- Laodiceans, Col. 4: 16; Rev. 3: 14. The inhabitants of Laodicea.
- Lazarus (whom God helps), John 11: 1. Brother of Martha and Mary; lived at Bethany; raised from the dead by Jesus.
- Leah (weariest), 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.
- Leviticus. Third book of the Bible.
- Libertines (from liberty), Acts 6: 9. Applied to Jews who had been taken prisoners and then set free.
- Lois (agreeable), 2 Tim. 1: 5. The grandmother of Timothy.
- Lord's Day (first day of the week), Rev. 1: 10. Corresponds to our "Sunday."
- Lor (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.
- Lycaonia (landing of Lycanon, or wolf land), Acts 14: 11. A province in Asia Minor.

Lydia (strife), Acts 16: 14. First European convert at Phillippi.
 Lysias (fr. Greek), Acts 23: 26. A Roman Officer.
 Lystra, Acts 16: 1. One of the cities visited by Paul on his first and second missionary tours; home of Timothy.

M

Macedonia (extended land), 2 Cor. 8: 1. A province in Europe, north of Greece; Gospel first preached there by Paul.
 Magdalene (inhabitant of Magadan), Matt. 27: 56. Mary Magdalene, present at crucifixion of Christ.
 Magi (wise men), Matt. 2: 1-12. Those who visited the babe Jesus.
 Malachi (my messenger), Author of the last book of the Old Testament.
 Malchus (king, or kingdom), Matt. 26: 51. The name of the servant of the high priest whose right ear Peter cut off in the garden of Gethsemane.
 Mammon (riches), Matt. 6: 24. Word used to personify wealth.
 Manaen (comforter), Acts 13: 1. Foster brother of Herod and teacher and prophet in church at Antioch.
 Manasseh (forgetting), Gen. 4: 51. The oldest son of Joseph.
 Manna (What is this?), Ex. 16: 14-36. Food given the children of Israel in the wilderness.
 Mark, Acts 12: 12. One of the evangelists and writer of the book that bears his name.
 Martha (a lady), Luke 10: 38. Sister of Lazarus and Mary.
 Mary (a tear). A common name in the New Testament; mother of Jesus.
 Matthew (gift of Jehovah), Matt. 10: 3. One of the twelve apostles and writer of the first book of the New Testament.
 Matthias (gift of God), Acts 1: 26. The apostle elected to fill the place of the traitor, Judas.
 Melchizedek (king of righteousness), Gen. 14: 18-20. King and priest of God; type of Christ as priest.
 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.
 Melita (premeditate), Acts 28: 1. An island in the Mediterranean Sea.
 Miletus, Acts 20: 15. City on the coast, thirty-six miles to the south of Ephesus.
 Mint, Luke 11: 42. An herb which the Jews used as their tithe.
 Mite, Mark 12: 41-44. A coin current in Palestine in the time of Jesus, worth about one-fifth of a cent.
 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 Nazareth), Matt. 2: 23. A name sometimes given to Jesus.
 Nazareth (the guarded one), Matt. 2: 23. A village in Galilee and home of Jesus.
 Nazirite (one separated), Num. 6: 1-21. Person who takes a peculiar vow to be set apart from others for the service of God. Sometimes spelled "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.

O

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

P

- Padan-aram (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 Aegean Sea, twenty miles south of Samos; place where John was banished.
- Patriarch (father of a tribe), Acts 7: 8. Name given to the head of a family or tribe in Old Testament times.
- Paul (small, little), Acts 23: 6. Name given to the apostle to the Gentiles.
- Pentateuch (five). Greek name given to the first five books of the Old Testament.
- Pentecost (fiftieth), Acts 2: 1. Feast which came fifty days after the Passover.
- Perga (fr. Greek), Acts 13: 13. A city in Pamphylia.
- Pergamos (height, elevation), Rev. 1: 11. A city of Mysia, about three miles to the north of the River Caicus.
- Pergamum, Rev. 1: 11. Same as Pergamos.
- Persia (pure, splendid), Ezek. 38: 5. Name given to an ancient empire.
- Peter (a rock or stone), John 1: 42. Name given to Simon, the brother of Andrew, one of the twelve apostles.
- Pharaoh, Ex. 1: 8. Common title of the kings of Egypt.
- Pharisees, Matt. 15: 7. A religious sect among the Jews. They believed in a resurrection of the dead.
- Philadelphia (brotherly love), Rev. 3: 9. Town on the borders of Lydia and Phrygia.
- Philemon (loving), Col. 4: 9. Name of Christian to whom Paul addressed his Epistle in behalf of Onesimus.
- Philetus (beloved), 2 Tim. 2: 17. Associated with Hymeneus.
- Philip (lover of horses), John 1: 44. One of the twelve apostles.
- Philistines (immigrants), Jer. 47: 4. One of the tribes that inhabited Caphtor, or Crete.
- 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.
- Pisgah (peak), Num. 21: 20. Highest point of Mount Nebo.
- Pontus (the sea), Acts 2: 9. Province of Asia Minor.
- Pretorium (palace), Matt. 27: 27. Place where court was held.
- Priest, Gen. 14: 18. One who officiated at the altar.
- Priscilla (from Prisca, ancient), Acts 18: 26. Wife of Aquila.
- Prophet (one who speaks for another), Ex. 15: 20. God's mouthpiece to the people.
- Proselyte (a stranger, a newcomer), Matt. 23: 15. Name given by Jews to foreigners who accepted the Jewish religion.
- Proverbs (a comparison), Num. 21: 27. Books supposed to have been compiled by Solomon.

Publican (Roman taxgatherer), Luke 3: 13. Name of one who gathered taxes for the Roman government.
Pyrrhus, Acts 20: 4. The father of Sopater of Berea.

Q

Quartus (fourth), Rom. 16: 23. A Christian of Corinth.
Quaternion, Acts 12: 4. A guard of four soldiers.

R

Rabbi (master), Matt. 23: 7. Title signifying "teacher."
Raca (fool), Matt. 5: 22. A term of reproach.
Rachel (ewe, or sheep), Gen. 29: 31. Younger daughter of Laban, and beloved wife of Jacob.
Rahab (fierceness, pride), Isa. 51: 9. A name sometimes given to Egypt.
Rebekah (ensnarer), Gen. 22: 23. Sister of Laban, wife of Isaac.
Red Sea (a seaweed resembling wool), Ex. 14: 2. Body of water crossed by Israelites.
Rehoboam (enlarger of the people), 1 Kings 14: 21. Son of Solomon and first king of Judah.
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.

S

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

Synagogue (congregation), Matt. 13: 54. Place where the Jews met for worship.
 Syntyche (with fate), Phil. 4: 2. Female member of the church at Philippi.
 Syria, Judg. 10: 6. Name of country.
 Syrophenician, Mark 7: 26. A mixed race of people.

T

Tabernacle (tent), Ex. 25: 9. Constructed by Moses as a place of worship.
 Tabitha (gazelle), Matt. 9: 25; Mark 5: 41. Also called "Dorcas."
 Tares (darnel), Matt. 13: 25. A weed similar to wheat in its early stages.
 Tarsus, Acts 9: 11. Chief town of Cilicia, home of Paul.
 Taverns, the Three (inn), Acts 28: 15. On the Appian road, where Paul lodged for a time.
 Temple, 1 Kings 7: 15-22. House built by Solomon for worship.
 Ten Commandments, Ex. 34: 28. The name given to the Decalogue.
 Tertullus (fr. Greek), Acts 24: 1. A Roman Orator.
 Tetrarch, Matt. 14: 1. Name given to the governor of the fourth part of the country.
 Theophilus (friend of God), Luke 1: 3; Acts 1: 1. Person to whom Luke wrote his Gospel and Acts of Apostles.
 Thessalonica, Acts 17: 2. Town in Macedonia where Paul established a church; wrote two letters to the church.
 Thomas (twin), Matt. 13: 55. One of the apostles.
 Thyatira, Rev. 2: 20. A city on the borders of Mysia.
 Tiberias, John 6: 1. Another name given to the Sea of Galilee.
 Timothy (worshipping 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.
 Tyrannus (sovereign), Acts 19: 9. Paul taught in the school of Tyrannus.
 Tyre (a rock), Matt. 15: 21. City on the east coast of the Mediterranean.

U

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

V

Vows, Gen. 28: 18-22. A solemn promise made to God to perform or to abstain from performing a certain thing.
 Vulgate, The. The Latin version of the Bible.

W

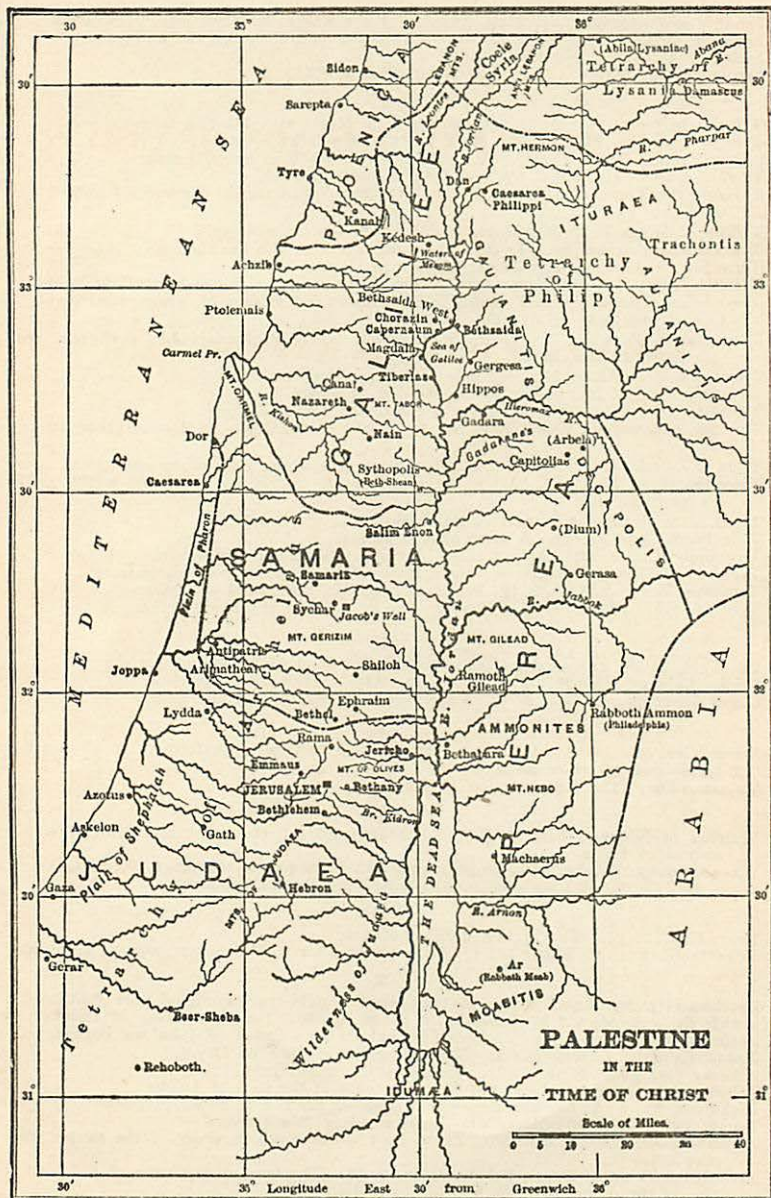
Watches of Night, 1 Sam. 11: 11. The Jews divided the night into military watches instead of hours.
 Wave Offering, Ex. 29: 24. An offering which accompanied the peace offerings.
 Way, Acts 19: 9. A term used for the Gospel or Plan of Salvation.

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.
 Zebulun (a habitation), Gen. 30: 20. The tenth of the sons of Jacob.
 Zechariah, Ex. 5: 1, 6. The eleventh in order of the twelve minor prophets.
 Zenas, Tit. 3: 13. A believer who is described as "the lawyer."
 Zephaniah (hidden by Jehovah), Zeph. 1: 1. The ninth in order of the twelve minor prophets.
 Zerubbabel (born at Babel, Babylon), Ez. 6: 18. The head of the tribe of Judah at the time of the return from the Babylonian captivity.
 Zeruah (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 QUARTER

THE GOSPEL OF THE SON OF GOD

(STUDIES IN MARK)

AIM: To lead the pupils to discover the grace and the power of the Son of God, and to give their lives fully to him in diligent service on behalf of others.

Lesson I—January 1, 1933

JOHN PREPARES THE WAY FOR JESUS

Mark 1: 1-11.

- 1 The beginning of the gospel of Jesus Christ, the Son of God.
- 2 Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
- 3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;
- 4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
- 5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.
- 6 And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.
- 7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.
- 8 I baptized you in water; but he shall baptize you in the Holy Spirit.
- 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.
- 10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:
- 11 And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

GOLDEN TEXT.—"Make ye ready the way of the Lord, make his paths straight." (Mark 1: 3.)

TIME.—Probably parts of A.D. 26 and 27.

PLACES.—Wilderness of Judea and the Jordan.

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

DEVOTIONAL READING.—Isa. 40: 3-11.

DAILY BIBLE READINGS.—

December 26.	M.	John Announces Jesus.	(Mark 1: 1-11.)
December 27.	T.	John's Preaching.	(Luke 3: 7-17.)
December 28.	W.	John's Testimony of Jesus.	(John 1: 25-36.)
December 29.	T.	National Preparation.	(Jonah 3: 1-10.)
December 30.	F.	Personal Preparation.	(Ps. 51: 1-13.)
December 31.	S.	Thoroughness in Preparation.	(Luke 19: 1-10.)
January 1.	S.	A Prophecy Concerning John.	(Isa. 40: 1-11.)

LESSON OUTLINE.—

Introductory Study.

- I. Mark's Introduction (Verses 1-3).
 - II. John's Work and the Results (Verses 4, 5).
 - III. John's Testimony to Jesus (Verses 6-8).
 - IV. Jesus Baptized by John (Verses 9-11).
- Practical Thoughts.

INTRODUCTORY STUDY

The Writer.—It is generally agreed that the writer of this Gospel was John Mark, whose mother, Mary, a sister of Barnabas, was an early and pious disciple of Jesus. (Col. 4: 10; Acts 12: 12.) From 1 Pet. 5: 13 it seems evident that he was converted by the apostle Peter. He was the companion of Paul and Barnabas on their first missionary journey (Acts 12: 25), and later the companion of Barnabas in his work (Acts 15: 36-39). Though Paul declined to take John with him on his second journey because he left them while on the first, yet his work was so satisfactory later that Paul tenderly recommended him to the brethren. (Phile. 24; 2 Tim. 4: 11.)

Not an Apostle.—Mark, like Luke, was not an apostle, but this fact does not detract from the authority of his record. His personal association with Peter and Paul, and presumably with other of the apostles, gave him first-hand information regarding the facts related. Since spiritual gifts were imparted by the apostles to other workers, it would be remarkable if such a prominent and diligent collaborer as John Mark had been denied this help. The accuracy of his record is confirmed by the fact that much he relates is also found in the books composed by apostles. This is presumptive evidence that he was accurate in other things given. His record conforms to peculiarities of inspired writings, and this is no mean proof of its inspiration.

Distinctive Features.—Matthew, Mark, and Luke are called "synoptical Gospels," meaning that the three books give a similar view of Christ's life—that they deal with the same general events in the same style. Each must have had his own special purpose, which accounts for distinctive features. It seems evident that it was Mark's purpose to write for Gentiles. He omits all reference to the genealogy of Christ, all events connected with his birth, the ceremonies of the law concerning children. He does not mention his appearance at the temple when twelve years old. With characteristic briefness he goes direct to Jesus' personal ministry—the things about which a Gentile would be most interested.

Time Written.—It is doubtless impossible to more than approximate the time when this book was composed. Probability places it before the destruction of Jerusalem in A.D. 70. It is incredible, if this event had already happened, that no mention is made of it by all those who record the prediction. The value of showing the fulfillment of Christ's prediction regarding it, if a fact, was too important to have been overlooked.

LESSON NOTES

I. Mark's Introduction (Verses 1-3)

"The Beginning."—While Luke begins his record with the birth of John the Baptist, Mark begins his with John's public ministry. According to his opening statement, he probably designed to give the evidence that would show Jesus to be the Son of God. The ministry of Christ would furnish the exact proof of his claim as God's Son. "Gospel" means "good news," but nothing, good or bad, is news till announced. In contrast with the other writers, Mark begins with the time the good news that Jesus was the Son of God began to be preached.

John's Call.—Since John's work was divinely authorized, Mark appropriately begins his record with proof of John's call. The apostle John says that John the Baptist was a man "sent from God." (John 1: 6.) Mark quotes two prophets to show his work had been foretold. (Isa. 40: 3; Mal. 3: 1.) The evident nature of John's work so harmonizes with the plain import of the prophetic language as to show Mark made no mistake in applying it to John—a proof that he really was "sent from God." While Mark quotes both Malachi and Isaiah, the Revised Version reads as if he quoted Isaiah alone. In the margin, however, which is the same as the King James, it reads "in the prophets," which is probably the correct form. As Matthew and Luke quote Isaiah only, some copyist later might easily have overlooked the fact that part of Mark's language was taken from Malachi, which caused him to write as it reads in the other records.

Preparatory Work.—The first verse says nothing about how much was included in the preaching when it began. Nothing more than what was true at that time could be preached. Jesus had not begun his ministry, his kingdom had not come, and the prophetic language asserts as much. It says he was a messenger "before thy face," sent to "prepare thy way," who would cry: "Make ye ready the way of the Lord, make his paths straight." This language would not apply unless John began his ministry as a herald in advance of Christ's being announced as God's Son. Add to this John's statement (Matt. 3: 2) that the kingdom of heaven was then "at hand," which means soon to appear, and the conclusion is inevitable that it was the gospel in a preparatory sense that John began to preach. Any other view is a perversion of the words of the prophets and John himself.

The Imagery.—The prophetic imagery is based upon the custom of Eastern monarchs, who, in making visits, sent messengers ahead to announce their coming, and companies of workmen to prepare the road for easy travel. This consisted in pulling down hills, filling depressions, and smoothing rough places. The stubborn and sinful hearts of the Jews were fitly represented by the rough, unprepared country, while John appears as both messenger and way preparer, making "ready for the Lord a people prepared for him" (Luke 1: 17)—opening a way for the King to enter.

II. John's Work and the Results (Verses 4, 5)

Where?—Mark says "in the wilderness," Matthew says "in the wilderness of Judea" (Matt. 3: 1), and Luke says "all the region round about the Jordan" (Luke 3: 3). From all these statements it is plain

that the place of John's ministry was the wilderness of Judea, lying west of the Jordan and north of the Dead Sea. This proves that Isaiah's prophecy is correctly applied to him, as no other prophet chose the wilderness as the place to preach, thus forcing the people to come to him instead of his going to them.

What?—Jesus came to the Jews, his own people. (Matt. 15: 24.) They had become so corrupted by the evil practices of the nations about them that a moral reformation was a necessity if they were to be prepared to receive Jesus as the Messiah; hence, John preached to them the "baptism of repentance unto remission of sins." "Repentance" is a "change of mind," and is usually applied to things sinful. Deep sorrow for sins committed and the goodness of God lead to repentance. (2 Cor. 7: 9-11; Rom. 2: 4), but repentance is the decision or determination to quit the sin. This *willing* to quit sin must be carried out—a reformation must occur—or the repentance will be worthless. So John taught the people. (Matt. 3: 8; Luke 3: 10-14.)

"Baptism of repentance" means that those baptized must be penitent. This makes remission of sins depend on both repentance and baptism. This is exactly what Peter taught on Pentecost when he told the people to repent and be baptized "unto the remission of your sins." (Acts 2: 38.) This necessity of both repentance and baptism as conditions of remission of sins is fully confirmed by the passages that mention each separately. (Luke 13: 3; Acts 3: 19; Mark 16: 16; Acts 22: 16; Rom. 6: 3.)

Who?—The number baptized by John has probably been overestimated by careless students of the record. The word "all," used by Matthew, Mark, and Luke regarding those baptized by John, is a rhetorical figure—hyperbole—which means an exaggeration for emphasis. It is similar to such common expressions as "everybody was there." We know that some rejected John's teaching and refused to be baptized." (Matt. 3: 7-9; Luke 7: 30.) We have no means of knowing even approximately how many John baptized, but probably few in comparison with the popular idea.

III. John's Testimony to Jesus (Verses 6-8)

John's Manner.—John's dress (a coarse cloth woven of camel's hair) and plain food, with the rugged surroundings, harmonized with his bold denunciation of sin and his demand for repentance. In dress and language he was like his prototype, Elijah, the prophet, in whose "spirit and power" he came (Luke 1: 17), and whose name he figuratively received from the Lord (Matt. 11: 14). From Zech. 13: 4 it appears that such garb was worn by prophets. 2 Kings 1: 8 refers to Elijah as "a hairy man, and girt with a girdle of leather about his loins." The margin says, "a man with a garment of hair." John's dress was indicative of his prophetic character.

John's Inferiority.—Appropriately John states his belief in the one he was heralding. His statement that the kingdom of heaven was "at hand" means that Jesus was soon to appear as God's Son, the one entitled to rule as King. This implied the early retirement of the herald, whose work was about over. Lest the people might misunderstand his mission and give more honor than he deserved, he announced his own inferiority to Jesus by saying he was unworthy to unloose the shoes of the coming one. This is unmistakable proof that he did not

start the church before Jesus came. Jesus had not come in the sense meant when John's ministry began. This fact should not be overlooked.

A Contrast.—John further distinguishes his ministry from the Lord's by the baptism each performed. The baptism of repentance administered by John was for or unto "remission of sins" and designed to prepare the sinful and rebellious Jews to receive Jesus as the Son of God. Christ's baptism in the Spirit, which he alone could administer, is mentioned, but no design is stated here. Its subjects and purpose can be learned only from later Scriptures and the cases of it found. These facts show that it was limited to few—in fact, to the apostles and the household of Cornelius, if the similarity of the two justifies calling the latter a baptism in the Spirit. (Acts 1: 5, 8; 2: 1-4; 10: 44-48.) It was always miraculous and enabled the recipient to speak in tongues, as the passages given will show. The baptism of fire, mentioned by Matthew and Luke, probably refers to the wicked at the end of the world. The burning of the unfruitful tree and the chaff (Matt. 3: 10, 12) indicates that meaning for this expression in verse 11.

IV. Jesus Baptized by John (Verses 9-11)

"Jesus Came."—The place where John was baptizing was probably not less than sixty miles from Nazareth. Coming that distance to submit to the rite proves Jesus desired to be obedient to the Father's will in all things. It remains a lasting rebuke to those who claim to follow Christ, yet refuse to obey his command to be baptized. John's objection, mentioned by Matthew, must have been because he did not think a sinless one should submit to a baptism that was unto remission of sins. This very objection proves that John's baptism was in order to obtain remission of sins, which settles the meaning of the same expression in Acts 2: 38. If Jesus, who could not be baptized "in order to" or "because of" remission, since he did no sin, was baptized because necessary to honor God, surely sinners who have sinned cannot safely refuse a command which is stated to be for remission. His submitting to baptism, though without sin, is no stranger than observing the Passover as a Jew.

"In the Jordan."—It is sometimes contended that Jesus was not baptized in the water, because the Revised Version of Matthew's record says he went up straightway "from the water," not out of it. If Matthew's words mean that he left the river after baptism, Mark says he came up "out of the water," using a Greek preposition that literally means "out of." Both are true in fact—he came *out of* and went away *from*. No possible turn can evade the conclusion that Jesus was baptized in the water. It is dangerous to reject divine statements.

What Act?—The Greek word "baptize" means to dip or immerse. No fact in human speech is more certain than this. Intelligent people are supposed to govern their acts by good sense and circumstances. Going into the water to perform an act when it would be every way more reasonable and convenient to stay out could hardly be charged to those with divine and prophetic wisdom. Jesus must have been immersed according to the evident meaning of the word.

Divine Approval.—Coming out of the water, the Spirit descended upon him and the Father's voice spake his approval. This was the beginning of Christ's personal ministry. Unlimited powers were given him (John 3: 34), and his divine Sonship was announced. If these

came to our Lord after baptism, why should we expect divine acceptance before baptism? It is promised after baptism by the Lord. (Mark 16: 16.)

PRACTICAL THOUGHTS

1. Those who were really called to perform some special, divine work were always divinely qualified for the task. They were able to give proof of their call. To reject the words of such messengers was to reject God. (Luke 7: 30.)

2. The appearance and manner of the messenger do not change the nature of the message. "God chose the foolish things of the world, that he might put to shame them that are wise." (1 Cor. 1: 27.) No one should be pharisaical enough to reject "the counsel of God."

3. "He that humbleth himself shall be exalted." (Luke 14: 11.) John the Baptist is a conspicuous example of these words of our Lord. No characteristic is more important.

4. Obedience consists in doing exactly what the command says—nothing more nor less. The baptism of Jesus is an outstanding illustration showing that no objection or excuse should be offered to justify neglect or refusal.

QUESTIONS ON THE LESSON

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

What is the meaning of "baptism of repentance"?
What other proof of this?
What is meant by the word "all"?
How many did John baptize?

III

Introductory Study
Who was the writer of this book?
What is known of him?
What was his relationship to the apostles?
What proof that his book was inspired?
What are the first three Gospels called, and why?
For whom did Mark probably write?
What evidence of this?
When was the book written?

Describe John's dress and food.
Who was he like in these particulars?
What probable fact is taught by Zech. 13: 4 and 2 Kings 1: 8?
How did John express his inferiority to Christ?
How did he further distinguish his ministry from Christ's?
How learn what the baptism in the Spirit was?
Who were subjects of it?
What is meant by "baptism in fire"?

I

How does John's introduction differ from Luke's?
Why start with Christ's personal ministry?
When does anything become news?
What proof that John's work was divine?
What evidence does Mark offer?
How explain Mark's words, "In Isaiah the prophet"?
How much was included in John's preaching?
How did John stand related to Christ?
Explain the prophetic imagery.

IV

What was the distance from Nazareth to the place of John's baptism?
What lesson is shown by Jesus' coming and being baptized?
What does John's objection show?
How harmonize the Revised Version of Matthew and Mark on the expression coming "out of the water"?
What does the word "baptize" mean?
What circumstances show this in the baptism of Jesus?
What happened after the baptism?
When should we expect divine acceptance?

II

What statements describe the location of John's work?
What proof that Mark correctly applied the prophecy?
What was the Jews' condition, and what did they need?
What is the meaning of "repentance"?

Practical Thoughts

What is always true of those divinely called to special work?
What is the important thing about a message?
What great characteristic did John manifest?
In what does obedience consist?

Lesson II—January 8, 1933

JESUS BEGINS HIS WORK

Mark 1: 12-20.

- 12 And straightway the Spirit driveth him forth into the wilderness.
 13 And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.
 14 Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,
 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.
 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.

GOLDEN TEXT.—“*The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.*” (Mark 1: 15.)

TIME.—Early in A.D. 27.

PLACES.—Wilderness of Judea and by the Sea of Galilee.

PERSONS.—Jesus, Satan, Simon, Andrew, James, and John.

DEVOTIONAL READING.—Isa. 11: 1-9.

DAILY BIBLE READINGS.—

January 2.	M.	-----	The Temptation of Jesus.	(Matt. 4: 1-11.)
January 3.	T.	-----	Jesus Preaching.	(Luke 4: 14-22.)
January 4.	W.	-----	The First Disciples.	(Mark 1: 12-20)
January 5.	T.	-----	Jeremiah Begins His Work.	(Jer. 1: 1-10.)
January 6.	F.	-----	Isaiah Begins His Work.	(Isa. 6: 1-10.)
January 7.	S.	-----	Paul Begins His Work.	(Acts 9: 10-20.)
January 8.	S.	-----	The Work of Jesus Foretold.	(Isa. 11: 1-9.)

LESSON OUTLINE.—

Introductory Study.

- I. Jesus Tempted of Satan (Verses 12, 13).
- II. The Preaching of Jesus (Verses 14, 15).
- III. The Call of Peter and Andrew (Verses 16-18).
- IV. Call of James and John (Verses 19, 20).

Practical Thoughts.

INTRODUCTORY STUDY

“*About Thirty.*”—The ministry of Jesus began immediately after his baptism. From Luke we learn that Jesus, “when he began to teach, was about thirty years of age.” (Luke 3: 23.) Jesus, as a Jew, was obedient to the law, yet his ministry was entirely different from the Jewish priestly work. He came to establish a “new covenant,” which would not be like the one made with the Jews. (Heb. 8: 8, 9.) As the Levites entered their service at thirty years of age (Num. 4: 3, 47), that was probably the common age for entering public work, hence an appropriate time for the Lord to begin his work.

The Time.—The exact time when Jesus began his public ministry is not known. The forty days' temptation, the time spent in making a few disciples, and his first trip into Galilee, all occurred after his baptism and before he attended the first Passover of his ministry. As the Passover came in the spring, his baptism necessarily occurred a few months previous. It was some time after the beginning of John's work, though that is also indefinite. John's being six months older than the Lord (Luke 1: 36) is no proof that his ministry began six months before the Lord was baptized, although that might be true.

Proper Beginning.—All worth-while things should have a proper beginning. The more valuable a thing, the more important that its beginning be right. It was necessary that the Christ come of the right lineage and his birth and infancy be under circumstances of a peculiar nature to fulfill prophecies—vital parts in the chain of evidences his divinity. These parts, omitted by Mark, have been carefully given by Matthew and Luke. It was equally necessary that he be properly tested as to his inherent power, and gather about him suitable helpers to accomplish his work. To these features Mark directs us in the present lesson.

LESSON NOTES

I. Jesus Tempted of Satan (Verses 12, 13)

"Driveth Forth."—Mark's report of the temptation, though not given in detail, contains the essential facts regarding this—the world's greatest moral struggle. Those intrusted with difficult tasks should know by experience how to meet possible opposition. It was well, therefore, that Christ's ability to overcome the archenemy of mankind should be demonstrated in the opening battle. Matthew says he was "led up" of the Spirit; Mark says the Spirit "driveth" him forth. Both statements show that he did not voluntarily seek the temptation, but was brought to it by a power both irresistible and inexplicable. The Spirit led him to temptation, but Satan did the tempting. God does not tempt any one. (James 1: 13.) We are taught to rejoice when we *fall into* temptation, since overcoming it leads to patience and a "crown of life." (1 Pet. 1: 6, 7.) Still, it is proper, as Jesus taught his disciples (Matt. 6: 13), that we pray to not be led into temptation.

"In the Wilderness."—The desolate section west of the Dead Sea is probably the wilderness meant, but in what part the temptation occurred is not known. The presence of wild beasts in such a desert would add to the temptation of terror natural to such surroundings. The situation would have a tendency to weaken resistance when the final struggle began.

"Forty Days."—Tests in modern days prove that people can fast forty days and live. It should be no strain on our faith to believe that Jesus did. This forces us to accept the fact that both Moses and Elijah endured a like fast. (Ex. 34: 28; 1 Kings 19: 8.) Mark's record implies that the temptation extended over the full forty-day period; Matthew describes Satan as coming to make his offers at the end of forty days. The desolate location, wild beasts, and long fast, during which time Satan may not have been visible, may all have been a part of Satan's scheme—a real temptation designed to bring the

most trying situation against Christ for the final test. Matthew's description of Satan's intensified, personal effort does not conflict with this. The power necessary to resist the intense hunger that returned after forty days' fasting will never be described by human words. He met the strongest temptations known to man. The destiny of the world was at stake; the victory had to be decisive.

"*Angels Ministered.*"—The Scripture perverted by Satan found its true fulfillment when "angels ministered unto him." They may have fed him, as it occurred in the case of Elijah. (1 Kings 19: 4-7.) It is comforting to know that God's fatherly care will be over those who overcome temptations.

II. The Preaching of Jesus (Verses 14, 15)

John's Imprisonment.—Considerable time elapsed between the temptation, discussed in the preceding section, and the preaching mentioned in this. The reference here is not to the beginning of Christ's ministry, but only to his preaching in Galilee after John was delivered up. During the intervening period occurred the events recorded in John 1: 19 to 4: 42. They include the making of his first disciples, his first miracle in Cana of Galilee, return to the Passover, cleansing the temple, conversation with Nicodemus, short ministry in Judea, in which he gained more disciples, and his conversation with the Samaritan woman. Matthew says that "from that time began Jesus to preach." (Matt. 4: 17.) This, in contrast with his simple *teaching* before, is the beginning of his *preaching*. When John's imprisonment stopped his preaching, it seems that Jesus began preaching the gospel in precisely the same way, saying the same that John said. If we view the previous work of Jesus as *preaching*, Matthew must be understood as meaning that he began his preaching in Galilee at that time, verse 17 being considered as completing the thought in verse 12.

Time Fulfilled.—In God's economy things do not happen by chance, but according to divine plans they transpire at the time predetermined. Paul says the Jews, like minor children waiting the appointed time to receive the inheritance, had been kept under the law till the "fullness of time" came for the spiritual promise to Abraham to be fulfilled. (Gal. 4: 1-4.) Christ and his kingdom constituted that fulfillment, and came at the exact time required by the types of the law and declarations of the prophets.

What Preached?—Prophecies and types include Christ's coming in the flesh and his coming in his kingdom. (Gal. 3: 16; Acts 13: 32-38.) The latter involved his entire personal ministry and was completed when he ascended and became head of the church. (Eph. 1: 19-23.) The actual operation of the church as an independent institution began on Pentecost, when the Spirit announced he had been made both Lord and Christ. (Acts 2: 36.) The point in the Lord's words here is this: When he was speaking was the specific time for declaring the kingdom of God "at hand"—soon to be established. This good news began with the preaching of John. Christ from that time became his own herald and preached the same thing. The statement, "Repent ye, and believe in the gospel," does not mean that repentance precedes faith in reference to the same person or thing. Those to whom Jesus spoke were Jews—God's people, though greatly demoralized—and a repentance "toward God" which would result in a reformation

was the best preparation they could make to receive the evidence that Jesus was the Christ. But after believing in Christ, they would have to determine to cease opposition and to obey him. This determination would have been repentance, which necessarily had to be preceded by faith in Christ.

III. The Call of Peter and Andrew (Verses 16-18)

Change of Residence.—The brief ministry in Judea (John 3: 22-36) was terminated by Jesus' returning to Galilee. The opposition of Pharisees and the excitement over John's imprisonment probably caused the change as affording more favorable territory for his work. According to Matt. 4: 12-16, he left Nazareth and "dwelt" in Capernaum—that is, Capernaum became his headquarters, known afterwards as "his own city" (Matt. 9: 1; Mark 2: 1). It was a city on the northwest coast of the Sea of Galilee, in a populous section, a desirable center of operations. Besides this, his residence there fulfilled a prophecy (Matt. 4: 13-16), a matter of much importance to his claims of being God's Son.

Disciples Already.—According to John 1: 35-42, Peter and Andrew both became disciples of Jesus early in his ministry, probably not long after the temptation. Being just disciples (converts to the truth that he was the Christ—John 1: 41), they doubtless soon returned to their homes and occupation. This explains the circumstances under which they received this call, which meant that they were now to leave their occupations and become his constant personal followers—to become his special helpers instead of just believers and learners.

The Call.—Mark gives just the bare facts of the call. From his account we would think that as Jesus was walking along the sea he called them to follow him, and they did so immediately; but Luke's report gives the details. (Luke 5: 1-11.) It shows that there was a multitude present that so pressed him he entered into Peter's boat and taught the multitude on the shore. The fishermen had caught nothing during the night, but at Jesus' command they pushed out into the deep, let down their nets, and caught so many that their nets began to break. This so amazed Peter that he confessed himself a sinful man and asked the Lord to depart from him. It was at this point that Jesus gave the call. This miraculous draught of fishes may have been intended to figuratively represent the multitude of human souls that would later be caught by the gospel net when these disciples assumed their new rôle of "fishers of men."

IV. Call of James and John (Verses 19, 20)

Fishing for Men.—James and John received the same call at the same time. They, too, were fishermen and partners with Peter and Andrew. (Luke 5: 7.) They were with Zebedee, their father, in another boat not far away. The description, "fishers of men," was equally applicable to them, and they as readily left the old occupation for the new, as did Peter and Andrew. "Disciples are fishers, human souls are fish, the world is the sea, the gospel is the net, and eternal life is the shore whither the catch is drawn." ("Fourfold Gospel," page 162.) The Sea of Galilee, which furnished the setting for these calls to a higher kind of fishing, is some thirteen miles long by about eight wide, nearly seven hundred feet below sea level. Fishing being

a common occupation, and Capernaum the home, at the time, of these disciples, the circumstances under which this call came is most natural.

Character of the Called.—Contrary to the custom in all human governments, the Lord did not seek for his special helpers those of worldly rank or wisdom. Paul says: "Not many wise after the flesh, not many mighty, not many noble, are called." (1 Cor. 1: 26.) This, at least, means that God is not dependent on human wisdom for the success of his servants. If all special servants had been chosen from that class, the tendency would have been to give the credit to the servants rather than to God, the Master. On the other hand, we need not conclude that Jesus selected his special workers from the low or debased classes. The business in which all these disciples were engaged was entirely honorable, and Zebedee, the father of James and John, had hired servants, which indicates a family above the ranks of poverty. From the standpoint of natural ability and intelligence, everything indicates that these disciples ranked among the substantial people of the times.

"Mending Nets."—It is a notable fact, worthy of consideration, that Jesus called his special followers from those actively engaged in some business calling, indicating that he wanted those willing to work, not idlers—a lesson we should not soon forget. These disciples were called when actively engaged in their work—either fishing or mending their nets in preparation for it. He later told these same disciples and others that "the harvest indeed is plenteous, but the laborers are few." (Matt. 9: 37.) We, as they were taught, should earnestly pray for more laborers to be sent into the harvest. Like the Master, our great example, we should realize the necessity of working "while it is day: the night cometh, when no man can work." (John 9: 4.) Our Lord expects us to close our work with death. (Matt. 24: 13; Rev. 2: 10.)

PRACTICAL THOUGHTS

1. The early Christians were taught to rejoice if it became necessary to meet "manifold trials," because faith that endured the test was "more precious than gold" tried by fire. (1 Pet. 1: 6, 7.) The apostles rejoiced that they were counted "worthy to suffer dishonor" for the name of Christ. (Acts 5: 41.) We, like they, will meet temptations successfully if we follow the example of Jesus and depend on "it is written."

2. Our Lord's preaching, correct in every sense, furnishes an outstanding example of appropriateness. He repeated the truth first preached by John that the kingdom was "at hand," because that was still the fact. Since Pentecost the kingdom has been in existence. With this fact our preaching must agree.

3. Christ's early disciples were taught to allow no worldly occupation to interfere with following him (Matt. 16: 24-27), nor to become so entangled "in the affairs of this life" that they would be prevented from serving him as the "captain of their salvation." This lesson is ours also.

4. Nothing is more practical or vital than to know that entering Christ's kingdom is entering a life of service—a service, moreover, with the purest motives, highest ideals, and greatest rewards.

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 was Jesus' age when baptized?
Who else entered their religious work at the same age?
How is his work distinguished from that under the law?
How long after John's work began till Christ's baptism?
Does Luke 1: 36 have any bearing on the subject?
What vital parts of evidence given by Matthew and Luke in the opening of their records?
What features does Mark introduce in this lesson?

I

How does Mark report the temptation?
What benefit in Christ's temptation?
How was Christ brought to the temptation?
In what can we rejoice regarding temptations?
For what should we pray?
Locate the wilderness.
How would the temptation be affected by the desert and wild beasts?
Who else fasted forty days?
How long did the temptation continue?
How may the angels have ministered to him?

II

To what do these verses refer?
What important events came between this and the preceding section?
To what "beginning" does Matt. 4: 17 refer?

How do God's plans transpire?
How does Paul present this matter?
What do the prophecies of Christ's coming include?
What did Christ preach, and why?
Explain the last part of verse 15.

III

Why did Jesus leave Judea for Galilee?
Locate Capernaum.
What is meant by "dwell" in Capernaum?
Why did Jesus make it his headquarters?
What was previously known of Peter and Andrew?
What does this call mean?
What additional information from Luke 5: 1-11?
Does the miraculous draught of fishes have any significance?

IV

How were those called related to each other?
How may the figure of fishing be applied?
Describe the Sea of Galilee.
What is the character of those called?
What is shown by this?
What notable feature of this call, and what lesson from it?
What should be the prayer of our hearts?
What does Jesus say about work?

Practical Thoughts

How can we successfully meet temptations?
Show the appropriateness of the Lord's preaching.
What is taught about worldly entanglements?
What great lesson should we fully understand?

Lesson III—January 15, 1933

JESUS AT WORK

Mark 1: 21-35.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28 And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31 And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33 And all the city was gathered together at the door.

34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

GOLDEN TEXT.—*"My Father worketh even until now, and I work."*
(John 5: 17.)

TIME.—A.D. 27.

PLACE.—Capernaum.

PERSONS.—Jesus, the demoniac, Peter's mother-in-law, disciples, and people.

DEVOTIONAL READING.—Isa. 61: 1-6.

DAILY BIBLE READINGS.—

January 9.	M.	Working with Authority.	(Mark 1: 21-28.)
January 10.	T.	Healing and Praying.	(Mark 1: 29-35.)
January 11.	W.	Preaching and Healing.	(Mark 1: 36-45.)
January 12.	T.	The Prayer Life of Jesus.	(Heb. 5: 1-10.)
January 13.	F.	God's Regard for the Body.	(Matt. 6: 25-34.)
January 14.	S.	Prayer and Health.	(James 5: 11-20.)
January 15.	S.	The Messiah's Ministry.	(Isa. 61: 1-6.)

LESSON OUTLINE.—

Introductory Study.

- I. Jesus Casts Out an Unclean Spirit (Verses 23-26).
- II. Results of the Miracle (Verses 27, 28).
- III. Jesus Heals Peter's Mother-in-Law (Verses 29-31).
- IV. Other Healings (Verses 32-34).
- V. Jesus in Private Prayer (Verse 35).

Practical Thoughts.

INTRODUCTORY STUDY

Chronology.—In reporting events, writers do not always follow the strict order in which they occur. For this reason it is often difficult, sometimes impossible, to tell just when an event actually transpired. The life history of Christ, composed by four independent writers instead of one, and often no note of time expressed, makes a study of them more difficult still. It seems probable, though, that the things reported in this lesson occurred on the Sabbath following the call of four disciples described in the last lesson.

Introductory.—The first two verses of our text are clearly used as introductory to the miracles described; hence, they are considered here instead of in the body of the lesson. The work reported was done on a Sabbath day, a fact that was made the ground of serious opposition to the Lord at different times. (Mark 2: 24; John 5: 9, 10.)

"In the Synagogue."—The records show that Jesus frequently taught in the synagogues. (John 18: 20.) The apostles followed his example in this respect in their work later. (Acts 13: 5; 14: 1; 18: 4.) The word "synagogue" means a *gathering, an assembly*, and by a figure of speech the *place* where the assembly met. Local congregations in their organization and worship are much like the synagogues, which were the local congregations of the Jews. Originally the Jews had only the temple and its services at Jerusalem, which served the purpose of the whole nation as a public place of worship. The synagogue worship began after their return from exile in Babylon, about five centuries B.C. Their houses (also called "synagogues") were plentiful in Christ's time and furnished many opportunities to teach the people.

"As Having Authority."—The scribes were a learned class, who were not only copyists of the law, but teachers of it and the traditions of the elders. The latter was oral teaching handed down and accepted as of divine authority. The rabbis were supposed to be authoritative expounders of both law and traditions. The scribes were also described as lawyers and doctors of the law. (Mark 12: 28; Matt. 22: 35; Luke 5: 17-21.) They enforced their teaching by repeated quotations from Moses and noted rabbis. In contrast with this, Jesus boldly asserted his own divine authority by the words, "I say unto you." His revolutionary teaching was no more surprising than the authoritative manner in which it was given. The things Jesus taught are almost as astonishing to the world today as they were then. Only few are willing to accept them. They are too simple and plain to suit the worldly minded.

LESSON NOTES

I. Jesus Casts Out an Unclean Spirit (Verses 23-26)

A Dæmoniæc.—The word "devils" in the Common Version, to describe lesser evil spirits than Satan, are called "demons" in the Revised. The notion prevailed then that demons were the spirits of departed people, both good and bad; but the New Testament represents all demons as bad—unclean, evil, or wicked. All purely immaterial or spirit beings are unseen by physical eyes. This is not only true of the "devil and his angels"—evil spirits—but also of the Holy Spirit and human spirits. In that respect all spirits, both good and evil, are equally mysterious; hence, no more reason for denying the existence of evil spirits than good spirits. Such reasoning would reject the existence of the Holy Spirit, and even God himself.

Not a Disease.—Those possessed by evil spirits were tormented by various bodily maladies, but the spirits were not just another name for the maladies, or a way to say the individual was insane or an epileptic. Jesus plainly distinguishes them from disease. (Luke 10: 17-20; Matt. 10: 8.) Though unseen, they are clearly represented as immaterial but intelligent persons, addressed as such, capable of speaking (through the one possessed, no doubt) and obeying commands. Such characteristics belong to personalities. Any other view makes the New Testament language regarding them absurd. Nothing seems left except to believe they were unseen but real beings, or else deny the testimony of Jesus. This would involve the credibility of the whole New Testament.

Then and Now.—The absence of such demoniacal possession now is evident; at least, certain proof of it is lacking. Why, is a question not easily answered; but there are many others equally hard to answer. The frequent encounters with evil spirits by Christ and his apostles is a striking feature of their work. It seems to have been the closing period when such beings were permitted to thus torment men. Apparently they were uncontrollable except by miraculous power. If this was the fact, then the time when miracles ceased—the close of the apostolic period—was probably the time when demoniacal possession was no longer allowed. This view at least harmonizes the New Testament records and apparent present-day facts. I am not certain but that Zech. 13: 2 prophetically includes this thought.

Testimony Refused.—The unclean spirit spake, clearly confessing Jesus to be "the Holy One of God." Jesus commanded him to be silent, which means he refused to accept a demon's testimony to his divinity. To do so might have been construed as meaning he was in league with evil. This he could not permit. Later this charge was openly made against him (Matt. 12: 24), which required a formal reply.

II. Results of the Miracle (Verses 27, 28)

On the Man.—Mark says the unclean spirit, crying with a loud voice, came out, "tearing him." The margin says, "convulsing him." Either expresses the physical torture endured by the man as the spirit left him. Luke adds in his report the words, "having done him no hurt" (Luke 4: 35), which means that he did the man no permanent bodily injury.

"All Amazed."—This is the first miracle of Jesus reported by Mark, but not the first one he did. (John 2: 11.) The people must have been familiar with demoniacal possessions, or they would not have been so amazed at the Lord's power to cast this one out. If demons had not possessed some uncommon power, there would have been no occasion for amazement at their expulsion. This fact is no mean proof of Christ's divine power. They asked: "What is this? a new teaching!" They were astonished at the power of a command that unclean spirits must obey. Their confession of this power should put to shame those who are inclined to doubt that his gospel is "the power of God unto salvation." (Rom. 1: 16.) Jesus only had to speak the word and it was done. (Matt. 8: 8.)

The Report.—The two great lines of evidence which Jesus personally gave in favor of his Messiahship were his teachings and his miracles. His miracles, so unmistakable in their nature, would naturally astonish those who saw them; they would be just as astonishing now if they were being performed. That the report of such work would soon spread to all near-by places is what would be expected.

III. Jesus Heals Peter's Mother-in-Law (Verses 29-31)

A Real Miracle.—This miracle is reported by Matthew and Luke also. (Matt. 8: 14, 15; Luke 4: 38, 39.) Mark and Luke both show that it occurred immediately after healing the demoniac in the synagogue. Matthew does not report that miracle at all; hence, his record is not chronological at that point. Luke, a physician himself, is more particular in reporting the disease, and says she was holden with a

"great fever." As intense fevers do not leave at a command, or the sick regain their strength at once, the proof is clear that this was a genuine miracle. This conclusion is sustained by the fact that after the fever left she was able immediately to minister unto them.

A Practical Lesson.—This miracle occurred in the house of Simon Peter. That his home had previously been in Bethsaida is certain from John 1: 44. Either he had moved to Capernaum, where our lesson text appears to indicate he was then living, or else they went to Bethsaida that day after the miracle in the synagogue. Since it was only a short distance, that is not improbable. Catholics get no comfort from this text in their claim that ministers should not marry. They claim Peter as the first Pope, who, this text shows, was married. Paul later indorsed the fact that Peter was married, and claimed the same right for himself. (1 Cor. 9: 5.) Celibacy for preachers depends upon the decree of Catholicism; it has no sanction whatever from the New Testament Scriptures. To say that the church has the right to supplant Paul's teaching with an uninspired church decree is absurd. It is equivalent to saying the church can set aside any apostolic teaching if it thinks proper to do so. This virtually destroys apostolic authority and conflicts with the whole scope of Bible teaching on the point.

IV. Other Healings (Verses 32-34)

"At Even."—This expression is explained by Mark as being the time of sunset, which, according to the Jewish method of reckoning time, ended the day. This doubtless explains why the great number of sick people were brought after sunset. It was a Sabbath day, and the law forbade bearing burdens on the Sabbath. (Jer. 17: 21-23; John 5: 10.) This they no doubt construed as forbidding the carrying of all burdens, even such acts of mercy as bearing those sick, and waited till the Sabbath was past. The day's restrictions being out of the way, those not able to come themselves would be brought in great numbers, just as the text states was done. Matthew joins Mark and Luke in reporting these many miracles.

Diseases and Demons.—Here again the evangelists clearly distinguish between diseases and demons. Mark says "all that were sick" were brought to him, and Luke adds "with divers diseases." This shows there was a variety of diseases among those brought. The fact that he "healed all" is evidence that all diseases are equally curable when divine power is present. Supposedly curing certain diseases and failing on others, so patent in modern so-called "divine healings," is no akin to the genuine cures effected by our Lord. Protracted cures (?) over long periods are not worthy to be compared with those that instantly resulted at a word from Jesus. Mental disorders that respond to suggestions are not miracles.

"With a Word."—Luke tells us he "laid his hands on every one of them" and they were healed (Luke 4: 40), and Matthew says "he cast out the spirits with a word" (Matt. 8: 16). This again shows the power of the words of Jesus. The great number healed and dispossessed of spirits precludes the possibility of deception. The miracles occurred or the writers falsified. If they occurred as reported, divine power was present. Again, Jesus "suffered not the demons to speak, because they knew him." His work was sufficient proof that he was approved of God without testimony from demons. James says: "The

demons also believe, and shudder." (James 2: 19.) Wicked spirits know Jesus to be God's Son, and also know there is no chance for them to be saved; hence, like condemned criminals awaiting punishment, they shudder at their final doom.

V. Jesus In Private Prayer (Verse 35)

"*A Desert Place.*"—Mark and Luke both tell us he left the house (Simon's house, where so many were healed in the early part of the night) and went out to a desert place to pray. Knowing Jesus to be God's Son and without sin, it might seem to us unnecessary that he should seek seasons of prayer. But we know not how the power of the flesh might affect even divinity in facing temptations; neither do we know the nature of the petitions he may have offered. Honor to the Father, love for sinful man, and the great tasks before him may have prompted him to seek places of solitude where, undisturbed, he could commune with God. We have no means of knowing how much he needed such times of prayer or how much they helped him, but his example should be of wonderful help to us. With the constant danger of falling and our known human weakness, we should commit our ways to God and pray his protection and blessing. When alone is perhaps the best time for appeals for divine aid.

When?—Mark says he arose a "great while before day" and went out to the desert place. Mark evidently has in mind the time Jesus left Peter's house, for he uses the word "arose" and the expression "went out." Luke says: "And when it was day, he came out and went into a desert place." (Luke 4: 42.) The apparent discrepancy is removed by supposing that Luke was thinking of the time when the people found him in the desert place, which would be after daylight. They probably did not think of his being gone till Peter discovered at daylight that he was not in the house. In reporting their finding him in the desert after daylight would naturally lead Luke to tell that he had left the house. Mark shows he left before day. If Luke did not express the matter as we would, we still know he expressed the truth as he understood his own words.

PRACTICAL THOUGHTS

1. In spite of all its pretensions, falsehood in fact hinders the truth. Doing evil "that good may come" is a false doctrine (Rom. 3: 8), and should be rejected by all. Depending upon the evil to support the good is not following the example of Jesus.

2. Those acquainted with what the Bible says of God's power would expect such demonstrations as appear in the Lord's work. He who was with the Father in creation (Col. 1: 15-17) would certainly have power over disease and unclean spirits. It is also proof of his power to save.

3. Men are not allowed to tamper with God's word. (Gal. 1: 6-10.) Church decrees that conflict with Bible teaching must be considered "doctrines and commandments of men" by those who accept the authority of Christ. (Matt. 15: 9.)

4. Apparently unclean spirits often caused bodily diseases, but cause and effect are different things. To deny all we cannot see with physical eyes would make us deny the existence of God, Christ, the Holy Spirit, and heaven.

5. No better way can be found to meet evil than to commit our ways to God—to “be strong in the Lord, and in the strength of his might.” (Eph. 6: 10.)

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 difficulty in studying history?
Why especially difficult in the story of Christ?
When did the events of this lesson occur?
What of verses 21, 22?
What is the meaning of “synagogue”?
When did synagogue worship begin?
Who were the scribes?
How did they teach?
How did Jesus teach?

I

What were “demons” thought to be?
How does the New Testament represent them?
In what way are they like good spirits?
What distinction does Jesus make regarding evil spirits?
How are they described in the New Testament?
How account for so many in Christ’s time?
How account for their absence now?
Why did Jesus refuse their testimony to his divinity?

II

What was the effect of the miracle on the man?
What does Luke say of him?
Was this the Lord’s first miracle?
How were the people affected?
What does their amazement prove?
What is shown by Matt. 8: 8?
What two lines of evidence did Jesus give of his Messiahship?

III

Who reported this miracle?
When did it occur?
What additional statement is made by Luke?
What proof that this miracle was genuine?
Was this miracle in Bethsaida or Capernaum?
What modern doctrine conflicts with this story?
What is Paul’s testimony on this point?

IV

Why were the sick brought after sunset?
What fact is proved by the great number healed?
How do these healings compare with modern so-called “healings”?
How did Jesus perform these cures?
Why was deception impossible?
Why do demons “shudder”?

V

When and where did Jesus go to pray?
Do we know why he needed such seasons of prayer?
Why do we need them?
What apparent discrepancy between Mark and Luke?
How harmonize their statements?

Practical Thoughts

What should all people shun?
Why should Bible students believe Jesus had power to heal?
How should we treat human decrees in religion?
If we deny the existence of evil spirits, what else must we deny?
What sure preparation can we make to meet evil?

Lesson IV—January 22, 1933

JESUS FORGIVING SIN

Mark 2: 1-12.

1 And when he entered again into Capernaum after some days, it was noised that he was in the house.

2 And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them.

3 And they come, bringing unto him a man sick of the palsy, borne of four.

4 And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5 And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,
7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one,
even God?

8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),

11 I say unto thee, Arise, take up thy bed, and go unto thy house.

12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

GOLDEN TEXT.—“*The Son of man hath authority on earth to forgive sins.*” (Mark 2: 10.)

TIME.—Probably the latter part of A.D. 27.

PLACE.—Capernaum, probably in Peter's house.

PERSONS.—Jesus, the paralytic, scribes, and people.

DEVOTIONAL READING.—Ps. 32: 1-7.

DAILY BIBLE READINGS.—

January 16.	M.	-----	A Man Forgiven.	(Mark 2: 1-12.)
January 17.	T.	-----	A Woman Forgiven.	(Luke 7: 40-50.)
January 18.	W.	-----	A Ground for Forgiveness.	(Matt. 6: 5-15.)
January 19.	T.	-----	Confession and Forgiveness.	(Rom. 10: 6-15.)
January 20.	F.	-----	Conditions of Forgiveness.	(1 John 1: 1-10.)
January 21.	S.	-----	A Prayer for Forgiveness.	(Ps. 25: 11-22.)
January 22.	S.	-----	The Joy of Forgiveness.	(Ps. 32: 1-7.)

LESSON OUTLINE.—

Introductory Study.

- I. Jesus Returns to Capernaum (Verses 1, 2).
 - II. Jesus Forgives the Paralytic's Sins (Verses 3-5).
 - III. Jesus Censured by the Scribes and Pharisees (Verses 6, 7; Luke 5: 21).
 - IV. Jesus Replies to Their Reasoning (Verses 8-11).
 - V. The Miracle and Its Results (Verse 12).
- Practical Thoughts.

INTRODUCTORY STUDY

Circuit of Galilee.—Our last lesson left the Lord on the mountain where he had gone to pray. The interest created by his many cures caused the people to seek him and try to keep him with them. (Luke 4: 42.) He suggested to his disciples that they go into other towns that he might preach to them also, implying that his work was not limited to any one place. Mark shows this suggestion was carried out by saying they went “throughout all Galilee.” (Mark 1: 39.) This missionary journey was a contrast with the work of John the Baptist. He selected a place, and the people went to him; Jesus went to the people with his preaching. In this particular the Lord's preaching was the example for his disciples to follow. His commission makes the rule perpetual. (Matt. 28: 19.) Galilee averaged about fifty by twenty-five miles. Being thickly populated with many towns

and villages, it doubtless required at least a few months to complete the tour.

Purpose of Tour.—Jesus states that the purpose for which he came forth (from the Father) was to preach. Mark says: "He went into their synagogues throughout all Galilee, preaching and casting out demons." (Mark 1: 39.) His specific mission was to preach, but that did not preclude healing the sick and casting out demons, which work, though secondary to preaching, was evidence to confirm the preaching. This relationship of miracles to preaching remained throughout the whole apostolic period, and is definitely so stated by Mark 16: 20 and Heb. 2: 3, 4. Since the New Testament was completed, no such confirmation is necessary; hence, preachers now confirm their preaching by the Bible instead of miracles.

Nature and Extent of Work.—In reporting this circuit of Galilee, Mark says he cast out demons, and gives details regarding the cure of a leper. (Mark 1: 39-45.) The leper was healed at some city on this journey, but the place is not named. Matthew briefly tells of this tour. (Matt. 4: 23-25.) He mentions "all manner of sickness" and demons, and then specifies epilepsy and palsy. Here again the distinction between demons and sickness is clearly made. The special mention of epilepsy, palsy, and leprosy is significant in view of the fact that they are all diseases for which medical science can do little or nothing, and they would never disappear instantly except by divine power. It is worthy of note that Jesus only cured the leper of the disease. His legal cleansing, according to the law, had to be accomplished by an offering and the services of a priest. (Mark 1: 44.) The Jewish law being still in force, Jesus required its observance—a positive proof that the church of Christ was not then established.

LESSON NOTES

I. Jesus Returns to Capernaum (Verses 1, 2)

"After Some Days."—How much time is covered by Mark's "some days" is not known. Mark 1: 38 to 2: 1 is a gap that covers the whole time occupied by the tour of Galilee. Healing of the leper is all the work in this period reported by Mark. The leper's zeal in spreading the news of his cure created such excitement that Jesus had to seek desert places to avoid the crowds. Probably this excitement subsided after a few weeks, and he returned to Capernaum, his home town.

"In the House."—It is supposed that on his return he went to the home of Peter, where he had healed so many just before leaving on this tour. His miracles and teaching had created such general interest that his presence, which soon became known, drew together a multitude—some as far away as Judea and Jerusalem. (Luke 5: 17.) Both friends and foes, desiring to see and hear him, had filled the house, and so crowded about the door that there was no more room and no chance to get near him.

"Preached the Word."—Taking advantage of opportunities is the reasonable and practical thing to do. We should not allow opposition or the presence of enemies to deter us from making the best use possible of all chances to extend the kingdom of Christ. We have already learned that Jesus preached the good news that his kingdom was then "at hand," which meant, of course, that it would soon be established. This implied a radical change of government for God's people, involv-

ing either the abolishment of the Mosaic law or drastic changes of some kind. This had a tendency to provoke strenuous opposition on the part of Jewish leaders. The presence of the scribes and Pharisees, his bitterest enemies, did not cause him to change or modify his teaching. His kingdom began on Pentecost and is now in existence. Multitudes need this truth just the same as small companies and individuals. Preachers are condemned as unworthy servants when they evade or pervert the truth to gain the approval of great audiences. (Gal. 1: 6-10.) Truth only has saving power. (John 8: 32.)

II. Jesus Forgives the Paralytic's Sins (Verses 3-5)

Righteous Zeal.—Jesus' power both as teacher and healer had become a matter of general knowledge. This accounts for the large assemblage as soon as his presence was noised abroad, some scribes and Pharisees coming from Judea and Jerusalem. (Luke 5: 21.) They probably had determined to get direct information that they might devise the best way to counteract the new teaching. Their presence, however, did not embarrass Jesus or prevent the sick seeking his blessing. One whose zeal will not lead him to make every needed effort in spite of obstacles deserves neither temporal nor spiritual blessings.

Difficulties.—The paralytic could not walk, but he could be willing to come and ask his friends to assist him in doing so. Because of the press about the door they could not bring him directly into Jesus' presence, but this fact did not prevent the use of extraordinary means. When no doors are open, new ones can often be made. The ordinary Oriental house was built with a flat roof, which served many useful purposes, such as rest and worship. (Acts 10: 9.) The roof was reached by an outside stairway in the porch. Removing enough roof tiles at the proper place enabled them to lower the cripple into the Lord's presence. This was easily done by fastening ropes to the four corners of the pallet (bed) on which the man lay.

"Seeing Their Faith."—Faith is a mental act which cannot be seen by physical eyes. By divine power Jesus could see (know) what was in man (John 2: 24, 25), but the language here means he saw their works which were produced by their faith. Calling the effect by the name of the cause is often done. Having "Moses and the prophets" (Luke 16: 25) means to have the books they wrote. The words imply that Jesus forgave the man because he saw the faith of the four friends manifested, but he saw the man's faith manifested as well. His desire to be healed and his consent to be brought were as truly evidences of his faith as if he had been able to press his own way through the crowd. We may be passive in performing an act, but active in submitting to it. Baptism is a clear example of this fact. Jesus noted the manifestation of their faith before bestowing the blessing; God gives us credit for our faith when it obeys. (James 2: 22-24.) The reason is that faith is dead till it acts in obedience. (Verse 20, same chapter.)

Forgiven.—Jesus gives what we need most. The man came to be healed. Jesus forgave his sins first. However much we need temporal blessings, we need pardon of sins more. A lack of material things may result in the death of the body; a lack of pardon of our sins will result in our eternal death. The soul is more valuable than the whole world (Matt. 16: 26)—a truth that many will learn too late.

III. Jesus Censured by Scribes and Pharisees (Verses 6, 7)

Not Openly.—The scribes and Pharisees sitting by reasoned the case out in their hearts. Since Paul tells us that no man "knoweth the things of a man, save the spirit of the man, which is in him" (1 Cor. 2: 11), their reasonings, if not expressed by them, would never have been known except for the divine power of Jesus. Peter said God knows "the hearts of all men" (Acts 1: 24); hence, Jesus, the divine Son, knows "what is in man," since "all things are naked and laid open before the eyes of him with whom we have to do" (Heb. 4: 13). This truth should be fully recognized by both good and evil people.

Their Reasoning.—The process of reasoning used by the scribes and Pharisees violated no rule of logic. Their mistake was in assuming a premise true when in fact it was false. For that reason their conclusion was also false. They reasoned that only God, a divine being, could really forgive sins. This is true, for even our forgiving each other our trespasses still leaves the sin to be pardoned by our Heavenly Father. They assumed that Jesus was only a man, and for that reason could not forgive sins. This assumption was false. Their conclusion that he blasphemed God in his claims to forgive sins was, therefore, also false. Their reasoning would have been entirely correct if Jesus had been only a man. Since only God could forgive sins, Jesus would be proven God as well as man, if evidence was present to prove he could forgive sins. In their charge of blasphemy they meant that Jesus was claiming for himself a power that belonged only to God; but if he had the power claimed, it was not blasphemy to confess it. In the following verses Jesus shows their charge to be untrue.

IV. Jesus Replies to their Reasoning (Verses 8-11)

His Questions.—Knowing their thoughts, Jesus asked: "Why reason ye these things in your hearts?" Matthew says: "Wherefore think you evil in your hearts?" It doubtless takes both expressions to give the full meaning of the Lord's searching question. In view of his many works, nothing less than an evil desire to see him condemned would have led to assuming he was just a man.

In the Heart.—A matter of great importance is settled by the Lord's words, "in your hearts." It is universally conceded to be a fact that we think or reason in or with the mind, yet Jesus here says it is done with the heart. No other evidence is necessary to show that the heart with which we serve God is the mind, not the physical heart. The following words from Paul confirms this truth in a way wholly unmistakable: "So then I of myself with the mind, indeed, serve the law of God." (Rom. 7: 25.) The one who believes that Jesus is the Christ and repents of his sins has a "change of heart." This change is effected through the word of God. (Rom. 10: 17.) Such an individual is not saved (pardoned for sins already committed) till baptized. (Mark 16: 16; Acts 2: 38.)

The Lord's Argument.—Jesus' double question forced his accusers to answer their own argument. "Which is easier?"—to cure palsy or forgive sins—was his demand. The necessary answer was: Both equally easy, if divine power is present; neither possible, if it is absent. This the scribes and Pharisees would have to admit, for they had said only God could forgive sins. They knew only God's power

could miraculously heal. If Jesus performed the cure, his God-given power would have to be admitted and the charge of blasphemy withdrawn. From this conclusion there was no escape. To reject it the scribes and Pharisees would have to reject their own reasoning.

Full Proof.—The simple possession of miraculous power did not prove Jesus' claims as God's Son to be correct. Many prophets before had such power, yet they were not God's sons, as was Jesus. The final test for genuine miracles is that they occur in fulfillment of a definite purpose previously announced. When results occur contrary to the natural working of nature's laws, with a design previously announced, the conclusion is decisive. God would not grant miraculous power to sustain a falsehood; his nature would forbid that. Jesus here meets the full requirements to test his claims. He proposed in advance to do what nature clearly forbade. Doing so was evidence that he was telling the truth—that he had power to forgive sins. Indirectly it proves the truth that he was God's Son, for that was his claim also.

V. The Miracle and its Results (Verse 12)

The Commands.—Jesus commanded three things, neither of which could be done by a paralytic. He told him to arise, take up his bed, and go to his house. The case was open to all present, the commands clear, and the facts unmistakable. If the man obeyed, Jesus had power to forgive sins; if he did not, the scribes and Pharisees were right.

People Amazed.—The man's healing and prompt obedience were no doubt equally amazing to all. The facts could not be denied. "All" glorified God may mean all in the sense of very many or most, which is a common use of the word. If the scribes and Pharisees were among those who "glorified God," they may have conceded for the moment his miraculous power without admitting his divinity. Their bitter opposition displayed later probably indicates that they were amazed, but admitted nothing favorable to Jesus.

PRACTICAL THOUGHTS

1. Fear of losing position caused some to refuse to confess Christ. (John 12: 42, 43.) For the same reason now some fail to "declare the whole counsel of God." They are no more worthy and pleasing to God than those ancient rulers were.

2. Faith in the heart is necessary, but it becomes "saving faith" when it is "seen" in obedience to the gospel.

3. Basing an argument upon a false statement leads to false conclusions. Things stated as facts must be proved so and not just asserted. Charging that Jesus blasphemed God did not prove it; neither does asserting that people are saved prove that. Only those who obey the gospel are.

4. Incomplete evidence leads to failure in establishing facts. Irrelevant evidence is also a failure. Logic demands adequate proof.

5. Denying facts does not affect their reality, but often indicates a stubborn and "evil" heart.

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 the last lesson leave Jesus?
What suggestion did he make to his disciples?
How does this tour compare with John's work?
Describe Galilee.
What was the Lord's special mission?
What was the purpose of his miracles?
What work on this journey is reported by Mark and Matthew?
What is significant about these reports?
What did Jesus do and not do for the leper?

I

How much time is covered by the expression "some days"?
Why did Jesus seek desert places?
Why return to Capernaum?
Why did the multitudes come to him?
What classes were present?
What is implied in Jesus' preaching?
What special lesson here for present-day preachers?

II

What purpose did the scribes and Pharisees have in coming?
How did their presence affect Jesus and the sick?
What lesson here regarding difficulties?
How were Oriental houses built?
What is meant by "seeing their faith"?
What similar expression do we have?

How can we be both active and passive in obedience?
What gospel command illustrates this?
What lesson is taught by James 2: 22-24?
What is our greatest need?

III

How do we know what the scribes and Pharisees were thinking?
How do we know this information is correct?
What was true in their reasoning?
What mistake in their reasoning?

IV

What question did Jesus ask?
Why were they thinking "evil"?
What is meant by the word "heart"?
How is this proven?
What was the necessary answer to Jesus' double question?
How much is proved by miracles?
What is the final test of genuine miracles?
What did this miracle prove for Jesus?

V

What three things did Jesus command?
What made the miracle unmistakable?
Who were the ones that "glorified God"?
How did the scribes and Pharisees act toward Jesus afterwards?

Practical Thoughts

What makes many fail to do exactly what Jesus requires?
When does faith become "saving faith"?
What is necessary to make a valid argument?
What kind of evidence is necessary?
How does denial affect facts?

Lesson V—January 29, 1933

JESUS AND THE SABBATH

Mark 2: 23 to 3: 6.

23 And it came to pass, that he was going on the sabbath day through the grain-fields; and his disciples began, as they went, to pluck the ears.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26 How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 So that the Son of man is lord even of the sabbath.

1 And he entered again into the synagogue; and there was a man there who had his hand withered.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man that had his hand withered, Stand forth.

4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

GOLDEN TEXT.—*"The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath."* (Mark 2: 27, 28.)

TIME.—Soon after the Passover, A.D. 28.

PLACE.—Grain plucked on the way to Galilee; a synagogue probably in Galilee.

PERSONS.—Jesus, disciples, Pharisees, Herodians, and the man with the withered hand.

DEVOTIONAL READING.—Ps. 122.

DAILY BIBLE READINGS.—

January 23.	M.	-----	The First Sabbath. (Gen. 1: 24 to 2: 3.)
January 24.	T.	-----	The Sabbath Commandment. (Ex. 20: 8-17.)
January 25.	W.	-----	The Sabbath Made for Man. (Mark 2: 23-28.)
January 26.	T.	-----	Doing Good on the Sabbath. (Mark 3: 1-8.)
January 27.	F.	-----	Healing on the Sabbath. (Luke 13: 10-17.)
January 28.	S.	-----	Worship on the Sabbath. (Luke 4: 16-22.)
January 29.	S.	-----	The Joy of Worship. (Ps. 122: 1-9.)

LESSON OUTLINE.—

Introductory Study.

- I. Jesus' Disciples Charged as Sabbath Breakers (Verses 23, 24).
- II. Jesus Replies to the Pharisees' Charge (Verses 25, 26).
- III. The True Doctrine of the Sabbath (Verses 27, 28).
- IV. Jesus Heals on the Sabbath Day (Mark 3: 1-5).
- V. Enemies Plot to Destroy Jesus (Verse 6).

Practical Thoughts.

INTRODUCTORY STUDY

Connecting Links.—Evidently considerable time elapsed between the last lesson and this. Healing the cripple (John 5) likely came in this interval. It occurred at the pool of Bethesda in Jerusalem. The feast (John 5: 1) probably means the Passover. As our last lesson left Jesus at Capernaum, where he called Matthew as he walked by the Sea of Galilee, he must have come to Jerusalem to the Passover. Plucking the ears of corn, a part of this lesson, may have taken place on the return trip to Galilee. The events Mark records between the two lessons are also recorded by Matthew and Luke and in the same order. How long the feast Matthew made for the Lord was after his call is not known, though it follows immediately after it in the record. Some place it and the discourse on fasting in Capernaum after his return. Such gaps in the records with no note of time are common to all four of these writers.

Call of Matthew.—The promptness with which he accepted the call

indicates he was not wholly ignorant of Jesus. He may have already become a disciple of Jesus, and, like Peter and others, was then called to leave his business and become a constant follower. It is unnecessary to suppose he left immediately without turning the business over to proper legal authorities. There were many publicans and sinners at the feast he made for Jesus and his disciples. (Mark 2: 15.) The scribes and Pharisees criticized him for eating with publicans and sinners, which, according to their own custom, did not seem an unreasonable thing to do. Jesus replied that it was the sick that needed a physician. The physician to heal the sick goes to them; his work requires it. Jesus' work, like other acts of mercy, brought him to those sick with sin.

A Publican.—Publicans were those used by the Roman government to collect taxes from subject peoples. Some of them, at least, were Jews. (Luke 19: 2, 9.) The Roman yoke was galling to the Jews, and they would naturally hate their own people who exacted what they considered unjust. For that reason publicans were considered outcasts by them, and fit only to be classed with Gentiles as common sinners. Calling an apostle from this class showed that Christ's gospel really was intended for all classes.

Question on Fasting.—The question on fasting and Jesus' reply, recorded in this same connection, shows the necessity of doing the consistent and appropriate thing. Fasting naturally belongs to seasons of sadness and distress. Fasting would be appropriate in the Lord's absence, not while he was present, just as it is true in the case of a bridegroom. The same point is illustrated by the unreasonableness of putting new wine in old bottles or new cloth on old garments. While it is a fact that the new covenant is not just a lot of doctrinal patches put on the old covenant, yet that is not the point that Jesus makes here. The lesson here is on the inappropriateness of things. The contrast of the covenants is abundantly taught in other passages.

LESSON NOTES

I. Jesus' Disciples Charged as Sabbath-Breakers (Verses 23, 24)

The Season.—Plucking the ears as they went through the standing grain shows this event occurred in the spring. It indicates that the feast Jesus had attended (John 5: 1) was the Passover. The Passover came on the fourteenth day of Nisan, the first Jewish month, which was about the first of April. That is said to be the time when barley was ripe, but wheat was somewhat later. Either might have been the grain they plucked.

The Act Lawful.—The act of plucking the grain as they went through the fields of others was neither unlawful nor contrary to custom. Their law (Deut. 23: 25) says plainly that in coming into a neighbor's standing grain "thou mayest pluck the ears with thy hand," but they were not allowed to reap it to take away. Unfenced land with narrow roads through the fields would make it a common custom for hungry travelers to pluck and eat as they passed through. Reaping to take away would have been common theft, but taking a little to eat to satisfy hunger for the time was in the same class of kindness as

entertaining strangers in the home. So far as taking the grain, the disciples were clearly within their legal rights.

The Real Point.—The point in their charge against him was that he allowed his disciples to do what "was not lawful to do on the sabbath day." No law among the Jews was to be more exactly observed than the Sabbath. That it forbade all work in the ordinary sense of that word, the Lord would not have denied; that certain kinds of work did not conflict with the true intent of the Sabbath law, would have been conceded by all Jews. The Pharisees were the class of Jews who insisted on being scrupulously exact in observing even small details of the law. Here, however, they were charging Jesus with breaking one of the main laws of their system. If true, Jesus was guilty of encouraging lawlessness; if false, they were ignorant or hypocritical. Jesus in his general attitude to the law forces us to accept the latter conclusion. (Matt. 23: 1-3.)

II. Jesus Replies to the Pharisees' Charge (Verses 25, 26)

A Case Cited.—In defending his disciples, Jesus refers to an incident mentioned in 1 Sam. 21: 6, which was so similar to what his disciples did that the Pharisees could not consistently excuse David and condemn them. The passage in Samuel says Ahimelech was priest; our text says Abiathar was. Evidently some later copyist confused the names, possibly because Ahimelech had a son called Abiathar. (1 Sam. 22: 20.) It may be that either the father or son was known by both names.

The Showbread.—The law regarding the showbread is found in Lev. 24: 5-9. There were twelve loaves, set in two rows upon the table inside the holy place of the tabernacle. Fresh loaves were placed on the table every Sabbath. Presumably they were baked on the Sabbath, as 1 Sam. 21: 6 calls them "hot," which probably means they were put on the table as soon as baked. The loaves removed from the table were to be eaten by the priests; it was unlawful for others to eat them. If his disciples should be condemned, so should David; if they justified David, why condemn his disciples? They probably would have defended David on the ground that necessity superseded the ceremonial law regarding showbread. If so, the same argument would excuse his disciples.

Another Argument.—Matthew reports Jesus as also saying that the priests "profane the temple, and are guiltless." (Matt. 12: 5, 6.) They baked and replaced the loaves and killed and prepared various sacrifices (Num. 28: 9, 10) on the Sabbath, all of which was real work and would have violated the law if there had been no limitations to its application. Ordinary, or even extraordinary, circumstances are, as a rule, not to be considered a sufficient necessity to justify breaking religious laws. Generally such circumstances can be endured or prepared for. Jesus did not create bread of stones when he had fasted forty days, but Jesus does show that mercy supersedes sacrifice. (Matt. 12: 7; Luke 14: 5.) Higher law automatically suspends the lower when there is conflict; work in serving God does not conflict with the law forbidding work for gain. The reply of Jesus was threefold—(1) he gave a similar case of apparent violation of law which showed the inconsistency of the Pharisees; (2) he showed that acts of mercy to man and beast superseded any ceremonial law in conflict;

(3) and that acts in performing religious service to God did not violate the Sabbath law on rest. His answer was decisive.

III. The True Doctrine of the Sabbath (Verses 27, 28)

"Made for Man."—After refuting the charge made by the Pharisees, he gave the final defense of his disciples by stating the true place of the Sabbath law. He says the Sabbath was "made for man, and not man for the Sabbath." Those who content that the expression "made for man" means all mankind from Adam to the judgment reject the plain surface meaning of the words. They are so intent on proving the Sabbath is binding upon all men now that they try to force upon this text a meaning it does not have, and one clearly in conflict with Bible teaching on the subject. The Sabbath was made for man's benefit, convenience, and blessing, rather than man being made especially to give an opportunity to apply the Sabbath law. This was equally true of other laws God gave, but does not prove that all the laws God ever gave are binding upon everybody; otherwise all the Jewish laws on sacrifice, circumcision, incense, etc., would still be binding on us. The Sabbath was given to the Jews only, and was limited to the old covenant. (Deut. 5: 2, 3, 15; 1 Kings 8: 9, 21.) The contention that the seventh-day Sabbath has been transferred to the new covenant and is now binding on Christians is an assertion with no Bible proof whatever. The Sabbath was binding in Jesus' lifetime; hence the charge of the Pharisees in our lesson. The death of Christ abrogated the old Covenant, and the Sabbath law ended with it.

Lord of the Sabbath.—The authority and power to create carries authority to rule, change, or abolish the thing created. The maker of a machine has authority to stop it. Jesus clearly refers to himself by the expression "Son of man." Being the creator of all things (Col. 1: 16, 17), by divine authority he could suspend the Sabbath law, if infinite wisdom dictated, without in anywise affecting its general application to man at the time. Worship to God superseded the Sabbath law to the extent that work in preparing sacrifices was not in conflict. Jesus, in referring to himself or his priestly work, said: "A greater than the temple is here." If so, then his presence gave a greater reason why, with his permission, his disciples were justified in plucking the ears to satisfy hunger. They were not preparing food on the Sabbath; nature had prepared it and they were eating it.

IV. Jesus Heals on the Sabbath Day (Mark 3: 1-5)

The Pharisees Question Jesus.—In introducing this miracle Matthew says "he departed thence," and Luke says "on another sabbath." This shows that it occurred some time later than the time the disciples plucked the grain. It happened in their synagogue. From Luke we learn that the scribes were associated with the Pharisees in watching to find some opportunity for an accusation. Jesus had already healed on the Sabbath. (Mark 1: 21, 29; John 5: 9.) If these Pharisees knew of his other Sabbath healings, they may have watched to see if he would repeat the miracle that they might have additional grounds for accusing him. Matthew says they asked him, "Is it lawful to heal on the sabbath day?" Seeing the man with the withered hand, which was in fact an incurable case, they probably thought it a good

chance to test his ability to heal as well as to see if he would do so in the face of the Sabbath law.

Jesus Questions the Pharisees.—Luke tells us (Luke 6: 8) that “he knew their thoughts,” and, of course, knew they were thinking of the man with the crippled hand. To indicate his ability to read their thoughts and to prevent any chance of apparent deception, he told the man to “stand forth.” He then asked: “Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?” According to Matthew, he illustrated his question by asking that if any of them had a sheep to fall into a pit on the Sabbath day, would he not pull it out? Then he said that man was of more value than a sheep. They saw clearly their dilemma. If right to do good and save life on the Sabbath, then healing the cripple and pulling out the sheep were acts of mercy and good that should be done. If they said such acts should not be performed on the Sabbath day, then they were condemned for violating their own teaching in being more merciful to a sheep than to a man.

The Lord's Anger.—Not being able to reply without showing their own inconsistency, they remained silent. Jesus looked upon them “with anger.” Jesus did not have the spirit of revenge, but one of righteous indignation because of the fact that their hearts were too hard to understand the law of mercy or be influenced by consistent reasoning. As his final rebuke for their stubbornness, he healed the man's hand.

V. Enemies Plot to Destroy Jesus (Verse 6)

The Parties.—We learn from this verse that the Herodians joined in the plot to seek the Lord's death. They were a secular element that supported the Herods, and were no friends to the Jews or their law. They would, therefore, be natural enemies of the Pharisees, but their hatred for Jesus led them doubtless to help the Pharisees in trying to get rid of what they deemed a common enemy. The Pharisees cared nothing for the Herodians, but were willing to accept their help to ruin Jesus. The Pharisees were not half as jealous of their law as they were anxious to destroy Jesus.

“Took Counsel.”—Those who are conscious of their weakness or afraid to meet the issue squarely resort to schemes and plots to ruin their opposers. Being a subject people, they could not hope to make any plot to destroy Jesus effective without the aid of secular power. To that end they were willing to counsel with those who otherwise were bitter enemies. The perversity of wicked hearts is amazing.

PRACTICAL THOUGHTS

1. Circumstances will often affect the application of law. Things legitimate under some circumstances are prohibited under others; likewise things unlawful in certain conditions are lawful in different conditions. Meat on the Lord's table would be rejected as sinful by all; on the home table, rejected by none.

2. The attempted practice or non-practice of laws often rests upon a misapplication of the laws. Before we refuse or accept a law we should know exactly what is required; otherwise we act from ignorance instead of intelligence.

3. Applying laws to those for whom they were not intended is no

better than doing things for which there is no authority. Both should be condemned.

4. Indignation against evil is consistent with genuine Christian character (Acts 17: 16); anger that leads to sin is not (Eph. 4: 26).

5. Fighting against truth and facts hardens hearts and leads to hypocrisy.

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 the last lesson leave Jesus?
Where was he in this lesson?
When did Matthew make his feast for Jesus?
What may Matthew have been when called?
What criticism was made, and by whom?
What reply did Jesus make?
Who were the publicans?
What lesson is taught in the reference to fasting?
What illustrations did Jesus use?

I

When did this event happen?
When did the Passover come?
What grain, and when ripe?
What was the law on this subject?
What was the real point of their charge?
What would have been admitted by all?
What was the attitude of Jesus toward the law? (Matt. 23: 1-3.)

II

What case is cited by Jesus?
Why cite this one?
How explain the name "Abiathar" in the New Testament?
What other argument did Jesus make?
Are circumstances always enough to justify breaking religious law?
What arguments does Jesus make on this?
How does a higher law affect a lower one?

III

What is the true doctrine of the Sabbath?
What does "made for man" mean?
Is that true of other laws of God also?
How was the Sabbath limited?
When did the Sabbath law cease to be binding?
What does "Lord of the Sabbath" mean?
What right did this give Jesus?

IV

When and where did this healing occur?
Who were associated with the Pharisees at that time?
When had Jesus previously healed on the Sabbath?
What question did they ask?
Why ask the man to "stand forth"?
What questions did Jesus ask?
Why could they not answer?
What is meant by Jesus' being "angry"?

V

Who were the Herodians?
Why were the Pharisees willing to accept their help?
What was necessary to make their plots effective?

Practical Thoughts

How is the application of laws often affected?
What is necessary to correctly practice any law?
What two things should be condemned regarding laws?
When is anger right, and when is it wrong?
What result is produced by fighting the truth?

Lesson VI—February 5, 1933

JESUS CHOOSES THE TWELVE

Mark 3: 7-19.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa,

8 And from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

9 And he spake to his disciples, that a little boat should wait on him, because of the crowd, lest they should throng him:

10 For he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.

11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he charged them much that they should not make him known.

13 And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.

14 And he appointed twelve, that they might be with him, and that he might send them forth to preach,

15 And to have authority to cast out demons:

16 And Simon he surnamed Peter:

17 And James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon, the Cananean,

19 And Judas Iscariot, who also betrayed him.

GOLDEN TEXT.—*"I chose you, and appointed you, that ye should go and bear fruit."* (John 15: 16.)

TIME.—A.D. 28.

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

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

DEVOTIONAL READING.—Isa. 55: 1-11.

DAILY BIBLE READINGS.—

January 30.	M.	-----	A Multitude of Followers. (Mark 3: 7-12.)
January 31.	T.	-----	Twelve Apostles Chosen. (Mark 3: 13-19.)
February 1.	W.	-----	Jesus' Work Opposed. (Mark 3: 20-30.)
February 2.	T.	-----	Moses' Helpers. (Ex. 18: 13-24.)
February 3.	F.	-----	Paul's Helpers. (Phil. 4: 1-3; Col. 4: 7-14.)
February 4.	S.	-----	The Promise of Enduement. (Acts 1: 1-8.)
February 5.	S.	-----	A Universal Invitation. (Isa. 55: 1-11.)

LESSON OUTLINE.—

Introductory Study.

- I. Multitudes Follow Jesus (Verses 7, 8).
- II. General Summary of Jesus' Work (Verses 9-12).
- III. Jesus Selects the Twelve (Verses 13-15).
- IV. The Names of Apostles Given (Verses 16-19).
Practical Thoughts.

INTRODUCTORY STUDY

A Necessary Feature.—Competent persons to assume responsible places is a necessary feature in all aggregations of people, whether financial, political, or religious. Moses led Israel out of Egypt, but had to call to his assistance helpers in the government of his people. (Ex. 18: 21-26.) Such aid was especially necessary in the founding and perpetuity of the church; for Jesus was soon to return to the Father, and the church must be left to his followers. The apostles are not on earth in person, but their authority is perpetually binding through the New Testament, which the Holy Spirit guided them to write. As they are still in the church through their authority, the appointment of successors is an impossibility, as much so as the appointment of one to be head of the church in Christ's stead.

History of Selection.—Our lesson text and Luke 6: 12-16 give only the choosing and naming of the apostles. Becoming disciples and being sent on their missionary work are different matters recorded else-

where. Andrew and Peter, Philip and Nathanael, and probably John, became disciples of the Lord early in his ministry. (John 1: 35-51.) Later four disciples—Peter, Andrew, James, and John—were called to leave their fishing and become his constant followers. Of course, the others as well as these four were chosen from his disciples. Acts 1: 21, 22 indicates that apostles needed personal knowledge of events concerning Christ from the baptism of John till the ascension. Probably only those who were early converts to him could qualify in this particular.

When Sent.—The record of their being sent—their first commission—is found in Matt. 10: 5-42; Mark 6: 7-13; Luke 9: 1-6. That event must have occurred some time after their choosing recorded in the present lesson. The "Sermon on the Mount" is reported by Luke immediately after the choosing, which is probably the time it was given. If Matthew reports the same discourse (Matt. 5: 1 to 7: 27), his record also belongs here. Besides this sermon, much other teaching, miracles, and the speaking of several parables came in between the choosing and their being sent forth. Doubtless this time was one of the most important periods in their preparation for the great work Jesus was to commit to them.

LESSON NOTES

I. Multitudes Follow Jesus (Verses 7, 8)

By the Sea.—When Jesus knew (Matt. 12: 15) the Pharisees had taken counsel to kill him, he withdrew to the shore of Lake Galilee. In this he shows the wisdom of avoiding unnecessary exposure to danger. Casting "pearls before swine," as Jesus taught later, is a useless effort now just as it was then. Wisely avoiding the plots of enemies did not prevent the people from following when they knew where he had not gone. His many healings had so spread his fame that crowds of interested people would soon gather to any place he was known to be.

Why They Came.—Some, no doubt, came seeking to be healed; others, perhaps because of gratitude for benefits received by themselves or friends. Many probably came to verify the astounding reports they had heard of his great works. So far his ministry had been spent mainly in Galilee, but the reports of such remarkable teaching and cures could not be confined to narrow limits. It is not surprising that the people from all surrounding sections were attracted by such reports to come and see for themselves if these unaccountable things were really being done.

The Places.—Naturally great numbers would gather out of Galilee because of nearness to the place. Besides, he had made a preaching tour throughout Galilee and visited many, if not most, of their cities. (Mark 1: 39.) His brief ministry in Judea (John 3: 22-36) and his visits to the Passover (John 3: 13; 5: 1), with the opposition of the scribes and Pharisees, would account for those present from Judea and Jerusalem. "Idumea" means the same as "the land of Edom," which was a narrow, mountainous section lying between the Dead Sea and the Gulf of Akabah. The Edomites were descendants of Esau. Herod the Great descended from that people. Some came from the districts east of the Jordan; others, from Tyre and Sidon, Phœnician towns on the Mediterranean seacoast. Thus from all points of the

compass they came to hear the Man of Galilee. His message is still open to the world.

II. General Summary of Jesus' Work (Verses 9-12)

"Pressed Upon Him."—Luke mentions this healing work after the selection of apostles; Mark mentions it before giving that incident. Being a general statement of his work at that time, it doubtless went on both before and after their selection. The order in which reported does not affect its correctness. The work here described is of the same nature as he had been doing, though the afflicted appeared more determined to get the benefits of his power. In their efforts to reach him they "pressed" upon him, literally meaning they "fell" upon him. This frantic zeal is accounted for by Luke's statement that they "sought to touch him; for power came forth from him, and healed them all." (Luke 6: 19.) The continuous healing naturally increased the demand. The number and nature of the diseases cured is unmistakable proof of his divine power. It is true now as then that those afflicted with incurable maladies are willing to use extreme measures to obtain relief or cure. The pity is that so many afflicted with sin, incurable except through the power of Jesus, make no effort to secure release through him. The fountain "for sin and uncleanness" has been opened; it is free to all who come to it.

Unclean Spirits Spoke.—Again the distinction between unclean spirits and diseases is clearly made. Diseases do not speak; evil spirits did. Diseases could not recognize the divinity of Jesus; evil spirits called him "the Son of God." It is a notable fact that unclean spirits spoke through the bodily organs of those in whom they dwelled. This is no reason for surprise; for that is just the way man's spirit speaks, and also the way the Holy Spirit speaks. We may not understand how that could be; neither do we understand how our own spirits speak through our physical organs, but the fact must be accepted. Holy men of old "spake from God, being moved by the Holy Spirit" (2 Pet. 1: 21); apostles spake "as the Spirit gave them utterance" (Acts 2: 4). Why not evil spirits speak through those in whom they dwelled? In the same way doubtless the unclean spirits "fell down before him" by causing the afflicted to fall. It seems entirely probable that the evil spirits did not dwell in only those already evil enough to make such spirits welcome. As he had done before, Jesus refused their testimony to his Messiahship, positively charging them not to make him known.

III. Jesus Selects the Twelve (Verses 13-15)

The Place.—Mark simply states that Jesus went into the mountain, with no note of the exact time. Luke says "in these days," which is also quite indefinite. It seems that especially important occasions in our Lord's life were preceded by a time of private prayer. Luke says he went into the mountain to pray, continued all night in prayer, called his disciples "when it was day," and chose from them the twelve. (Luke 6: 12, 13.) It may have been the same mountain where he later gave the "Sermon on the Mount," a place not far from the shore of Lake Galilee, but the exact location is not known.

"Whom He Would."—No direct statement is made by either Jesus or his apostles as to the reason for selecting twelve. Other passages

where the same number is used may be suggestive of probable reasons. As Christians are represented as spiritual Jews (Rom. 2: 28, 29), there is no question about national Israel typically representing the church in various ways. The "twelve tribes of Israel," an expression to indicate the Jewish nation, would, therefore, be an appropriate typical expression to describe the whole church, or that particular part of the church composed of Jews. It is probably used in the former sense when Jesus promised the apostles they would "judge the twelve tribes of Israel" (Luke 22: 30), but in the latter sense in James 1: 1. The new Jerusalem is represented as having twelve foundations, on which are written the names of the twelve apostles. (Rev. 21: 14.) If the number has no mystical significance, it harmonizes with the facts mentioned and indicates that there is design in all God's arrangements, nothing being left to chance.

"*Named Apostles.*"—The word "apostle" means "one sent," and can be applied to any one sent for any purpose. Jesus was an apostle of God (Heb. 3: 1); Barnabas was an apostle of the church at Antioch (Acts 14: 14). Since the twelve and Paul were all personally selected by Jesus and sent to present the gospel to the world, by common usage, both in the New Testament and out, the word is applied almost exclusively to them. The word "ordain" in the Common Version of Mark 3: 14 means "to appoint," and is so given in the Revised. The simple fact is that Jesus selected twelve of his disciples to be sent on a special work. As those *sent*, they were apostles; as those sent to do a *special* work, they were missionaries; as *representing* Christ, they were ambassadors. (2 Cor. 5: 20.) Three reasons are assigned for the choosing of the twelve apostles: (1) that they "might be with him"—evidently that they might receive the necessary personal knowledge to be competent witnesses to his teaching; (2) that, being thus properly prepared, he might "send them forth to preach"; (3) that they might be ready to receive the spiritual authority and power "to cast out demons," by which they would be able to have their words "confirmed." (Mark 16: 16.)

IV. The Names of Apostles Given (Verses 16-19)

Four Lists.—The four different lists of the apostles are given in the following passages: Matt. 10: 2-4; Mark 3: 16-19; Luke 6: 14-16; Acts 1: 13. It seems not only probable, but entirely reasonable, that the power to heal and cast out demons was not given to the apostles till they were sent out under the first commission, recorded in Matt. 10: 5-42 and Luke 9: 1-6. Matthew does not record the choosing of the twelve, but gives their names when he tells of their being sent forth. The order in which the names occur in the different lists varies more or less, but not any more than might reasonably be expected in four separate reports by four distinct writers. In giving lists it is only necessary that the names given be true to facts, not that one fixed order be followed. Matthew and Mark give the name "Thaddeus," which is not in either of Luke's lists, while Luke gives "Judas the son of James," which is not in theirs. Since the names used were common among the Jews, and some of the apostles had two names—Simon, also called "Peter," and Thomas, called "Didymus" (John 11: 16), it is possible that others may have been known by two names. Luke may have used one and Matthew and Mark the other. The appearance of different names in the lists is proof that they were

independently made, and that there was no collusion among the writers to perpetrate a fraud.

"The First."—The lists follow a common outline, but fill it in differently. All begin with Peter and end with Judas Iscariot, except Luke's list in Acts, which refers to the time after Judas' death and before the selection of Matthias; hence, contains only eleven names. Matthew's statement, "the first, Simon," was his way of saying his list would begin with the name Simon, not that Simon had any authority not enjoyed by all the others. Men head lists and receive special mention because of work done as well as positions occupied. That Peter made himself prominent in works—both good and bad—need not be questioned. He denied the Lord, for which reason perhaps the Lord gave him the opportunity to confess him first and to be the first to preach the gospel to both Jews and Gentiles. (Acts 2: 14; 15: 7.) Besides, he was among the first to become an individual disciple of Jesus. This natural preëminence in work is appropriately credited by the writers.

An Apostle.—The records call him an apostle, not a "pope," and give no hint of any ecclesiastical preëminence over the other apostles. Being "head of the church" is a prerogative that the New Testament ascribes to Jesus alone. Those who assume such a prerogative are usurpers. Peter never once claimed such authority for himself, but he did refer to Christ as the "chief Shepherd" and himself simply as "a fellow elder." (1 Pet. 5: 1, 4.) That Jesus granted equal authority to all the apostles is evident from Matt. 19: 27, 28. This promise was repeated after his resurrection. (John 20: 22, 23; Acts 1: 8.) Paul rebuked Peter to his face for his dissimulation before the church at Antioch. (Gal. 2: 11-14.) This he did without even a hint to "His Holiness the Pope," a thing wholly unaccountable, if Peter had occupied any such position among the apostles. In one of his trials Paul rebuked a high priest as his conduct deserved; but when told the man was high priest, said he did not know that, and apologized for not recognizing the dignity of his office. (Acts 23: 1-5.) If Peter had any ecclesiastical preëminence over the other apostles, surely Paul would not have charged him with hypocrisy without some modest recognition of his official superiority. To my mind this is final on the subject, and cuts the taproot of the doctrine of the papacy.

PRACTICAL THOUGHTS

1. It is as much the part of wisdom to know *when* and *how* to make efforts as to know *what* should be done. Avoiding unnecessary opposition is the shortest road to success.

2. Making relief available for human ills, though a necessary thing, will not benefit till properly applied. Prepared food will not satisfy the hungry till it is eaten. The gospel, though God's power to save sinners, can save only those who believe and obey it.

3. Success consists in accomplishing the end in view. If Jesus had failed in this, the entire world would have been lost; if the apostles had failed to carry out their commission, we would be ignorant of God's plan of salvation; if we fail in our service to God, we will be lost.

4. The apostles wisely did not assume any honor not granted by the Lord, but faithfully spent their time in filling the place assigned. In this we should follow them, and our labor will be acceptable.

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 necessary in all organizations?
What noted example have we?
How are the apostles now in the church?
What does our lesson text describe?
What else happened in the case of the apostles?
What was necessary for one to become an apostle?
Where is the record found of their being sent forth?
What things happened between their being chosen and sent forth?

I

Where did Jesus go?
Why was this change of place wise?
Why did the people follow him?
Where had most of his work been done?
Why so many from Galilee?
Why those from Judea and Jerusalem?
What was Idumea?
Where was it located?
Locate Tyre and Sidon.

II

How do reports of Mark and Luke differ?
What is the meaning of "pressed" upon him?
Of what were these miracles certain proof?
What is generally true of the sick?
What distinction is made in these verses?
What notable fact here regarding demons?
Why is this a reasonable fact?
In what class of people did the demons probably dwell?
Why did Jesus rebuke them?

III

When were the twelve selected?
What did Jesus do before choosing them?
On what mountain did it occur?
Why select just twelve?
What is meant by "the twelve tribes"?
How is this expression applied in the New Testament?
What is the meaning of the word "apostle"?
Give its different uses in the New Testament.
What is the meaning of the word "ordain"?
What other words are used to describe the apostles' work?
What three reasons are given for their selection?

IV

Who gave lists of the apostles?
Where are they recorded?
When was power to work miracles given them?
How account for the different order of names in the lists?
What explanation for the mention of Thaddeus and "Judas the son of James"?
What is the meaning of the words, "the first, Simon"?
How do the lists begin and end?
What exception to this, and why?
In what way was Peter prominent?
How did Peter represent himself?
What proof that all had equal authority?
What is shown by Paul's rebuking Peter?

Practical Thoughts

How can Christians display wisdom?
When are benefits received?
What is necessary to attain success?
In what special way are the apostles our examples?

Lesson VII—February 12, 1933

JESUS TEACHING BY PARABLES: FOUR KINDS OF HEARERS

Mark 4: 1-10, 13-20.

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

2 And he taught them many things in parables, and said unto them in his teaching,

3 Hearken: Behold, the sower went forth to sow:

4 And it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it.

5 And others fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

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

7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9 And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parables.

13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

16 And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy;

17 And they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.

18 And others are they that are sown among the thorns; these are they that have heard the word,

19 And the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

GOLDEN TEXT.—“*Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.*” (John 15: 8.)

TIME.—Latter part of A.D. 28 or first part of A.D. 29.

PLACE.—By the Sea of Galilee.

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

DEVOTIONAL READING.—Ps. 119: 9-16.

DAILY BIBLE READINGS.—

February 6.	M.	Parable of the Sower.	(Mark 4: 1-9.)
February 7.	T.	Meaning of the Parable.	(Mark 4: 10-20.)
February 8.	W.	Hearing the Word.	(Neh. 8: 1-8.)
February 9.	T.	The Word Enlightening.	(Ps. 110: 97-106.)
February 10.	F.	The Word Sanctifying.	(John 17: 11-21.)
February 11.	S.	Building on the Word.	(Matt. 7: 24-29.)
February 12.	S.	Cleansing Power of the Word.	(Ps. 119: 9-16.)

LESSON OUTLINE.—

Introductory Study.

I. The Parable Stated (Verses 1-9).

II. Why Jesus Spoke in Parables (Verses 11-13).

III. The Sower and the Seed (Verse 14).

IV. Wayside and Rocky Ground Hearers (Verses 15-17).

V. Thorny and Good Ground Hearers (Verses 18-20).

Practical Thoughts.

INTRODUCTORY STUDY

Methods of Teaching.—There are four distinct methods of teaching employed by New Testament writers. (1) The *direct* method is one in which plain facts are stated and duties expressed in straight commands. In giving commands, words are used in their literal sense and with their common application. This is necessary to avoid misunderstanding in vital matters. Unless a duty is understood, one will

not know whether or not he has obeyed. (2) The second method is by *example*. In this instance of obedience under proper authority are given from which we can learn exactly what was done, and, therefore, what is required in strict obedience. Cases of conversion under the ministry of the apostles are the best examples of this method. (3) The *prophetic* method consists in finding in the New Testament teaching the fulfillment of Old Testament prophecies, usually where the New Testament writers have made the application. Under this head may be included types of the law compared with their antitypes. (4) The *figurative language* method. In this figures of rhetoric are employed to make comparisons between temporal things and spiritual that the spiritual truth may be more fully appreciated.

Parables.—The literal idea in the word "parable" is the placing of one thing beside another for the purpose of illustrating truth by well-known facts. This is a forceful way of teaching, but one that must be used with care. It is necessary to know just how much is in the parable itself—that is, what words belong to the parable and what belong to the application, provided the application has been given in the text. When Jesus has given his application, that is final as to meaning; when we are left to find the application from the facts in the parable, we should avoid extreme or absurd positions. Any position in conflict with plain gospel truths must be rejected.

Contrasts.—Comparisons show points of contrast as well as those of similarity—a fact that should not be overlooked in the study of parables. All points true in the parable may not be true in the application; only some evident points of likeness may have been intended. In parables facts that are true of animals and inanimate objects are used as illustrations, but the application pertains to man with his intelligence. Any interpretation in any way conflicting with this fact is pressing the parable too far, and must be false. Those things that can find no place in the application are called "the drapery of the parable"—true in the parable itself, but not a fact in the application.

LESSON NOTES

I. The Parable Stated (Verses 1-9)

The Situation.—This parable is one of the seven that Matthew records in his thirteenth chapter. The exact time spoken is not known, but the place was the seashore of Lake Galilee. Such places were evidently convenient for the assembling of large crowds; and, as was common, on this occasion a great multitude gathered to hear Jesus. For convenience to himself he entered a boat and sat down, the usual posture in speaking (Luke 4: 6, 20), and taught the multitude and his disciples "many things in parables."

Method of Sowing.—To understand any language, words and expressions must be taken in the same sense and used just as they were by the writers of the language. Giving them a different sense, though at a later time it might be correct, must of necessity lead to misunderstanding. Our modern method of sowing with machinery was then unknown, of course, and was not in the Savior's mind. The parable is based upon the primitive method of sowing grain by hand. In such a way of scattering grain some seed would necessarily fall outside the prepared land and be lost. Unless the sower came near enough the line for some seed to fall outside he could not cover the prepared land.

That falling on the unprepared land outside would be lost. Either it would be devoured by fowls or destroyed some other way.

Soils.—It would be a rare thing to find a field of exactly the same kind of soil throughout, or one in precisely the same condition even after preparation for sowing. If this difference does not appear on the surface, the growing crops will reveal it. This difference in soils is unmistakable, even though we are unable to offer any satisfactory explanation.

Why Failures?—Some failures in crops are preventable, some not. Insufficient moisture, or none at all, makes failure inevitable. Too hot or too cold temperature makes growth impossible. Sometimes even these difficulties may be overcome, sometimes they cannot. If the soil lacks fertility, this may be supplied; if infested with weeds, they may be destroyed; if too hard to receive grain, cultivation of ground remedies that. When all has been done to prepare the soil for the seed and the proper cultivation is given, we then have to accept the kind of crop and the quantity the land is capable of producing. These are some of the facts in nature's wonderful law which Jesus uses to illustrate the great lessons in this parable.

II. Why Jesus Spoke in Parables (Verses 11-13)

When?—Mark's expression, "and when he was alone," shows that their request for an explanation and the Lord's reply came because of their astonishment at this mode of teaching, and probably after all of this group of parables had been spoken. The crowd had gone away or Jesus had retired to some private place. Recording this explanation next after the parable does not prove it occurred at that time. Mark's words quoted above will hardly allow that. Their asking for this explanation indicates that this was the beginning of the general use of parabolic teaching by the Lord. For that reason an explanation was in order.

Who?—Matthew and Luke say "his disciples" came to him to learn what the parable meant and why he spoke in parables. (Matt. 13: 10; Luke 8: 9.) Mark says "they that were about him with the twelve." This shows that certain interested disciples as well as the twelve apostles heard his explanation.

The Explanation.—Verses 11-13, though not in our lesson text, tell why the Savior was speaking in parables. They were designed for the double purpose of enabling the disciples to better understand the mysteries of the kingdom—things to be revealed—and to hide them from others. The reason for this method of teaching is based on the rule: "Whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath." (Matt. 13: 12.) Those who have opportunities and gain no benefit from them will lose the opportunities. Likewise those who heard Jesus, but had no desire to know the things concerning his kingdom, its truths were so veiled in parables that their confused ideas became more confused. In practice the same results follow today when people really do not want the truth. (See 2 Thess. 2: 10-12.) To the earnest seeker for truth the Lord's parables made it all the clearer; to those who did not want the truth it had the opposite effect. That method of teaching gave the Lord a better chance to teach those who would really be profited, thus adding to what they already had.

This plan was just treatment of those who turned from the truth—had closed their eyes and hearts against him. (Matt. 13: 15-17.)

III. The Sower and the Seed (Verse 14)

The Sower.—To their request for an explanation of the meaning of the parable Jesus said: "Know ye not this parable? and how shall ye know all the parables?" He probably meant that with his explanation of this parable as an example to guide them they would be enabled to understand others without an explanation from him. He showed them how to use such language; his example also shows us. That the sower represents Christ in its first and most important sense hardly admits of doubt. In the parable of the tares, also explained by Jesus, he says the good seed is sown by "the Son of man." (Matt. 13: 37.) The difference in the two parables on this point is that in the sower parable it is the word that is sown, whereas in the other the seed is made to refer to those who receive the word. This shows the Son of man to be the sower in each case. Since sowing the seed means preaching the word, Jesus commissioned his apostles to continue that in his absence and extend it to all the world. (Mark 16: 15, 16.) The term is still appropriately applied to those who preach the word. Jesus was the great sower, but by his authority he still sows through his servants who continue to scatter his teaching.

The Seed.—The natural seed represents the word of God. Luke reports Jesus as saying: "The seed is the word of God." (Luke 8: 11.) Nothing is more common in comparing things than to call one by the name of the other. Calling Christ a Lamb means that he, as a sacrifice, is similar to the Jewish sacrifices, or that those sacrifices represent him in some particulars. Hence, we say he is a sacrifice. So, in like manner, we say the seed is the word of God. Mark says "the sower soweth the word," and Matthew implies the same with the expression "when any one heareth the word." (Matt. 13: 19.)

Other Facts.—Self-evident facts may be stated even though not mentioned in the Lord's explanation, provided no conclusion is drawn that conflicts with his explanation and plain facts of the gospel. No crop is possible without seed; no gospel subject can be saved without receiving God's word into his heart. Either one alone is entirely worthless in producing results. Harvests are always of the same nature as the seed sown; God's word will produce Christians, nothing else will. Seed bearing "after its kind" is nature's universal and un-failing law. Mixed seed produces a mixed harvest; mixing the doctrines of men with God's word will render our worship vain. (Matt. 13: 6-9.)

IV. Wayside and Rocky Ground Hearers (Verses 15-17)

"Understandeth It Not."—The purpose in all four kinds of soil mentioned is to show what happened to the seed. In each case the soil represents human hearts. The wayside, where the seed lie exposed to fowls, represents the class who, though they fear, have hearts so hardened by evil thoughts that God's word makes no lasting impression—no congenial soil in which the vital truths of the gospel can take root and grow. Like fowls of the air quickly finding the exposed grain, so foolish thoughts, idle criticisms of the church and the preacher, quickly destroy any momentary and surface impressions.

Such are Satan's schemes to keep such people from understanding—"that they may not believe and be saved." (Luke 8: 12.) The prophets told the people of Israel to "break up your own fallow ground." (Jer. 4: 3; Hos. 10: 12.) Sinners being responsible for conduct are required to make their hearts mellow enough to receive God's word. Jesus taught the same. (Matt. 13: 15.) Failure means to be lost.

Rocky Places.—This means spots where rock is near the surface—covered with a thin layer of earth. In such soil seed germinates quickly, springs up, but quickly dies, as the soil is not deep enough to retain moisture. The surface of some hearts is easily stirred and responds quickly under the false heat of excitement, but fails just as quickly under the stress of temptation. These "endure for a while" (Luke says "believe for a while"), attracted temporarily by the beauty of the gospel; but, lacking firmness, they soon die. Plants do not die unless they have begun growth. This class are unstable Christians who will be lost. They contribute a large percentage to the list of backsliders. Seed that germinates and begins growth, but dies without fruiting, is as effectually lost as that which never germinates; those becoming Christians, but letting the truth die in their hearts, will be lost the same as those who reject the truth.

V. Thorny and Good Ground Hearers (Verses 18-20)

Cares, Riches, Lusts.—The nature and depth of the soil in the third class is satisfactory, but not properly prepared. Seeds of thorns are left in it which spring up and choke out the plants from the seed sown. So cares, riches, and unholy desires in human hearts choke the word after it is sown and begins growth. This prevents bringing any fruit to maturity. In this way Satan defeats the purpose in view as effectively as in the first two classes. No difference how long a plant grows, if it does not produce fruit, its existence is a failure, provided fruit production was the design.

"Honest and Good Hearts."—Luke tells us the good ground represents those who have heard the word "in an honest and good heart," and hold it fast, bringing forth fruit with patience. An "honest and good heart" is one strong enough to endure temptation, deep enough to endure misfortune, and clean enough to "hold fast" God's word against all of Satan's devices. Such hearts only will mature a Christian harvest. As soils produce according to their strength, so Christians bear a quantity of fruit in keeping with their ability, natural and acquired. This is all God requires.

PRACTICAL THOUGHTS

1. Sowers attempt to cover all the field, well knowing that some spots will not be productive and that some seed will be lost. The same is true in taking the gospel to the world and preaching to the individual congregations.

2. We should imitate the Lord's example and use the best method, and illustrations best suited to the hearers before us. Even that will often fail with us, as with him, because some will not have the truth, no difference how well presented.

3. The sower and seed remain the same; the differences are in the soils and their preparation. Christ and the word do not change, but human hearts differ greatly.

4. Only deeply rooted plants withstand storms and heat; only firmly established hearts are safe against the assaults of Satan.

5. Fruit-bearing plants are judged by the quantity and quality of fruit they produce; Christians, by their faithfulness in the "few things" given them 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

What methods of teaching are found in the New Testament?
Describe each fully.
What is a parable?
What is necessary in the study of parables?
How shall we regard the applications given by Jesus?
What caution is necessary in making our own applications?
What two things do parables show?
When are parables pressed too far?
What is "the drapery" of the parable?"

I

State the facts of the parable.
When and where was this parable spoken?
Why did Jesus sit down to speak?
What is necessary in understanding all language?
Upon what practice is this parable based?
What is generally true of fields?
What causes many failures?
How may failures often be prevented?
What do we have to finally accept in harvests?

II

When did Jesus explain why he spoke in parables?
What is indicated by their question?
Who came to ask the question?
What double purpose did Jesus have in using parables?
What reason does he assign for their use?
How is this to be explained?
Why was this a just method?

III

What does Mark 4: 13 mean?
Who does the sower represent?
To whom can this word also be applied?
What does the seed represent?
What other facts are self-evident?
What is nature's universal law regarding seed?
What results follow sowing mixed seed?

IV

What was the general purpose in mentioning the four kinds of soil?
What does the soil represent in each case?
Who is represented by the "wayside"?
What lesson in reference to birds?
What is Satan's purpose in this work?
What are sinners required to do?
Who are meant by "rocky places"?
How should this be applied?
How may this class be described?

V

What was the difficulty with the third class of soil?
How is this truth applied?
What results follow in this case?
How does this class of hearers compare with the first two?
What is said of the "good ground"?
What is an "honest and good heart"?
What final lesson of the parable?

Practical Thoughts

What is true in preaching generally?
What method should we use in preaching?
Where are differences found in the work of preaching?
What is necessary to defeat Satan with his devices?
How are Christians to be judged?

Lesson VIII—February 19, 1933

JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM

Mark 4: 21-34.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?

22 For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light.

23 If any man hath ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27 And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God, or in what parable shall we set it forth?

31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

32 Yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it;

34 And without a parable spake he not unto them: but privately to his own disciples he expounded all things.

GOLDEN TEXT.—“The earth shall be full of the knowledge of Jehovah, as the waters cover the sea.” (Isa. 11: 9.)

TIME.—Latter part of A.D. 28 or first part of A.D. 29.

PLACE.—By the Sea of Galilee.

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

DEVOTIONAL READING.—Ps. 119: 33-40.

DAILY BIBLE READINGS.—

February 13.	M.	.....	A Law of Growth.	(Mark 4: 21-25.)
February 14.	T.	.....	Parables of Growth.	(Mark 4: 26-34.)
February 15.	W.	.....	The Growth of the Kingdom.	(Isa. 9: 1-7.)
February 16.	T.	.....	The Path of the Just.	(Prov. 4: 18-27.)
February 17.	F.	.....	Growing in Grace.	(2 Pet. 3: 11-18.)
February 18.	S.	.....	The Glorious Progression.	(2 Cor. 3: 7-18.)
February 19.	S.	.....	A Prayer for Understanding.	(Ps. 119: 33-40.)

LESSON OUTLINE.—

Introductory Study.

- I. A Full Revelation Promised (Verses 21, 22).
 - II. Blessings Promised to Honest Hearers (Verses 23-25).
 - III. The Mystery of Growth (Verses 26-29).
 - IV. The Kingdom's Rapid Spread (Verses 30-32).
 - V. Growth Means Development (Verses 33, 34).
- Practical Thoughts.

INTRODUCTORY STUDY

Proverbs and Maxims.—The Scriptures abound with illustrations in which are found comparisons of various kinds, all of which are designed to make truth more easily understood. Carefully noting the peculiar features in the different forms of comparisons will greatly aid in making a proper application of each one. Proverbs and maxims are brief, pithy statements teaching some duty or condemning some fault. They are based upon generally known facts. Solomon

is said to be the author of three thousand proverbs. (1 Kings 4: 32.) "Physician, heal thyself," spoken by Jesus (Luke 4: 23), is one of the best examples. The Greek word for "parable" is found in this text and so given in the English. This shows that this word, like most words, has different applications when the language demands it. In some instances, as here, it is equivalent to the word "proverb," but its ordinary use applies to more extensive comparisons which include the story of an entire scene or situation—for example, the parable of the sower.

Parables, Not Fables.—The fable is an imaginary narrative, defined as "a brief story or tale embodying a moral." It represents animals and inanimate things as speakers and actors, which shows that the author intended it to be understood as fictitious instead of real. Perhaps the best example known of this form of teaching is Jotham's fable in Judg. 9: 7-15. The fable should not be confused with mythological stories. It represents real earthly things as doing what it is known they cannot do; they represent beings that have no existence as doing what they might do if they existed. They are wholly fictitious; the fable is not. The parable, on the contrary, is real in both fact and application. It does not state what is impossible or known to be absurd or untrue, but rather what is known to be absolute facts. The parable states things that exist or can exist, facts that happen or can happen, just as related; they are realities, not myths.

The Design.—The existence of many parables in Jesus' teaching shows that each has its own specific purpose or general lesson, which should be carefully distinguished from the main lesson of other parables that may be studied. Parables may be similar, have some features in common, but that does not prove their lessons the same. Subordinate truths or implied facts in parables, though valuable if applied with caution, should not be allowed to obscure the main point or conflict with duties plainly expressed.

LESSON NOTES

I. A Full Revelation Promised (Verses 21, 22)

Hidden Lamps.—To enforce a practical lesson Jesus here refers to a simple, well-known fact. He asks: "Is the lamp brought to be put under a bushel, or under the bed?" The answer is self-evident. Luke quotes it in the affirmative form. (Luke 8: 16.) The only purpose in lighting a lamp is to let it give light. For that reason it should be placed where its light can shine the best. Putting it under a bushel or bed defeats the purpose in lighting it. Truth covered by humanly devised doctrines and practice in religion can do the world no good.

Lessons.—The preceding illustration may be used to present different lessons. As applied in Matt. 5: 15, it refers to individual disciples. They are represented as light bearers when they become disciples; but, like lighted lamps under a bushel, they are worthless if their light is not seen by others. Jesus explains that the disciple's light shines through the "good works" which others see him do. In our text Jesus means that as a lighted lamp on a stand shines to all in the house, so his teachings, parables and all, were to so shine that all the world might understand the will of his Father. That this has

ever been the purpose of divine teaching is plain from the Psalmist's words: "Thy word is a lamp unto my feet, and light unto my path." (Ps. 119: 105.)

Secrets Revealed.—Jesus told the disciples it was to be given them to know the "mystery of the kingdom," but not to others. (Matt. 13: 11.) The disciples might easily have concluded that the temporary hiding of these mysteries from the multitude by speaking in parables meant that these truths were to be perpetually limited to themselves. To forestall such an idea he tells them that all hidden and secret things were to be made known. Paul later declared they had been revealed. (1 Cor. 2: 6-10.) The real purpose of his parables, then, was to reveal truth, not to hide it. Gradually, but in due time, all essential truths regarding his kingdom would be made plain. When that time came, it would be found that his parables had added much to the brightness with which the true light would shine.

II. Blessings Promised to Honest Hearers (Verses 23-25)

What and How.—Having just told them that all things respecting his kingdom were to be revealed, and illustrated it by the lighted lamp shining to all in the house, the disciples might have thought they were to receive this spiritual light unconditionally. This possible mistake he promptly condemned by warning them to take heed *what* and *how* they heard. (Mark 4: 24; Luke 8: 18.) Jesus had previously said to them: "Ye are the light of the world." (Matt. 5: 14.) This, however, was to be understood in a derivative sense, since they, as his ministers, must draw all their light from him. He later told them he was "the light of the world." (John 8: 12.) They could only be the light of the world by reflecting him as the true light "which lighteth every man." (John 1: 9.) This they could do only by learning what the truth was and putting themselves in proper position to reflect it to others. Their earnest desire to hear had to be tempered with reason and sound judgment. They had to know, as we must now, that "the truth shall make you free." (John 8: 32.)

Full Measure.—Mark here mentions the reason Jesus assigned for speaking to the multitudes in parables. (Matt. 13: 12.) There it probably has more direct reference to the fact that those with no desire to hear spiritual truths would temporarily have the opportunity taken away through the use of parables; here it refers to those who had "ears to hear"—his disciples—to whom would be given through these parables an additional source of knowledge. The measure of their earnest desire would be the measure of their gain in knowledge, and even beyond what they would expect. Light affects only open eyes, and truth abides only in honest hearts.

III. The Mystery of Growth (Verses 26-29)

The Parable.—This parable was spoken probably on the same occasion as the seven given by Matthew, since Mark in this connection gives two of them. Mark alone gives this one. It is similar in part to both the sower and tares parable, yet clearly distinct from both, with a different leading lesson. The mention of a man casting seed in the ground (a sower) and his sleeping and rising night and day while waiting for the harvest are necessary in stating the parable, but are of minor importance in the application. The sower has al-

ready been stressed in the other parables, and the sleeping and rising seems only "drapery of the parable." It has been suggested, and it may be true, that this parable was intended as a further development of the lesson in the good ground—showing how the results there mentioned can and do happen.

"*Knoweth Not How.*"—This expression appears to be the key to unlock and reveal the purpose of this parable. The farmer sows seed, and it grows without any attention or thought from him, but *how* it grows he does not know. This lack of knowledge is not chargeable to the farmer's simplicity or ignorance. The scientist and philosopher with all their profound learning are just as ignorant on this point as the most illiterate tiller of the ground. All know that seed under normal conditions will grow. How, is a secret known to nature's Creator, a reminder of man's dependence on that Creator. In like manner God's word, like seed, when received and kept in honest and good hearts, can produce a harvest of good works; but the *how* is just as mysterious as how the seed and soil produce the crop. Analysis will give the contents of both seed and soil; observation will show what they will do when properly combined; but how they do it is nature's unsolvable mystery. Philosophy and psychology will explain the elements of truth and mind (heart). We know what results follow the reception of truth by such hearts, but we do not know how it does it. In nature we accept the fact, sow, reap, and gather into barns; why not likewise accept and obey God's word, knowing it will result in our eternal good?

"*Of Herself.*"—Jesus said the "earth beareth fruit of herself." God in creation gave it that nature. This does not mean that it can bear fruit without seed, but it contains in itself what is necessary to make the seed grow. In the same way the seed contains within itself all that is necessary to grow, but cannot grow till placed in the earth. Here nature refuses to allow fruit till her laws are complied with. Nature puts in each seed a germinative atom of plant life without which it would not grow. The outer shell is but the container to bring that atom within the soil. The words of God, like seed, "are spirit, and are life" (John 6: 63), because spoken by the Holy Spirit (Matt. 10: 20; 1 Pet. 1: 12). The germ of spiritual life is the truth placed in the language by God's Spirit; the spoken and written words are but the vehicles to bring that truth to human hearts. Sunshine and rain are favorable conditions to aid the seed and soil to accomplish their designed work. Man, as we have already learned, is responsible for the condition of his own heart. He can and should make it responsive to good impressions. Gratitude for God's many temporal benefits should keep it mellow enough for truth to grow.

IV. The Kingdom's Rapid Spread (Verses 30-32)

Encouragement.—In the sower parable Jesus had represented three kinds of soil as failures and one good, and in the tares an enemy sower trying to destroy all the good seed sown. With these alone the disciples might have been so discouraged as to conclude their chances to succeed were too poor to warrant trying. In the growth parable he had shown how the seed was capable of unfolding unto a real harvest, if sown in the proper soil. With the mustard-seed parable he showed

how quickly this great harvest would be produced—a thought to fill their hearts with zeal in spite of soil failures and enemy sowers.

"Less Than All the Seeds."—Apparently this statement conflicts with facts, as there are other seeds smaller than the mustard seed. The language, however, shows he meant it was the least of all seeds then sown in fields, not the least of all other kinds. Alford's Commentary says: "The mustard seed was a well-known Jewish type for anything exceedingly small." If so, then Jesus used a common, proverbial expression, which should be taken as they understood it. It is perhaps true that no seed produces a larger plant in proportion to its size; hence, none more suitable to represent the rapid spread of the kingdom.

True to Facts.—The parable is true to facts as respects both individuals and the kingdom. A tiny spark of truth often so develops as to revolutionize an entire life with results of eternal consequence. Jesus, the twelve, a few hundred disciples, three thousand converts in one day, and the gospel "preached in all creation under heaven" (Col. 1: 23) is the story of one generation. How important that Christians make every effort to sow seed of such mysterious power and capable of such tremendous results! Are we awake to this great responsibility?

V. Growth Means Development (Verses 33, 34)

Many Parables.—Jesus used a variety of parables to present the different features of his kingdom, but gave them as his disciples were able by development to understand. As in all teaching, one parable furnished the occasion or prepared for another.

Only in Parables.—The statement, "without a parable spake he not unto them," does not mean he used no other form of teaching. But it is in plain contrast with his private teaching. The meaning is that on that occasion he taught the multitudes only in parables, but gave his explanations privately to his disciples.

PRACTICAL THOUGHTS

1. Human power and wisdom have never been able to devise a plan that will save men, but men can accept and apply the plan that divine power has provided. These truths should be acknowledged by all.

2. Nothing more effectually blinds the mind to spiritual truth than not having "ears to hear." Jesus said: "If any man willeth to do his will, he shall know of the teaching." (John 7: 17.)

3. Refusing to accept established facts because we cannot understand how they became facts is evident folly. Such material facts are all around us which we accept without question.

4. We should not despise "the day of small things." (Zech. 4: 10.) A spark may destroy a city or the seed from one plant spread over the whole earth.

5. If possible, each item of truth received should be made the means of assisting us to gain other truths. Truth should be applied as quickly as possible for best results.

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

With what do the Scriptures abound?
 What is a proverb?
 Give examples.
 How is the word "parable" used?
 How does a parable differ from a fable?
 What was Jotham's fable?
 What is true of each parable?
 How should we apply subordinate truths in parables?

I

What simple fact is here mentioned by Jesus?
 Why are lamps lighted?
 Where should lighted lamps be placed?
 What is the lesson in Matt. 5: 15?
 What is the lesson in this text?
 What is the purpose of all Scripture?
 What erroneous conclusion could the disciples have reached?
 How did Jesus forestall this conclusion?
 What is Paul's comment on this point?
 What is the real purpose of all parables?

II

What mistake could the disciples have made from these words?
 How did Jesus prevent such mistake?
 In what sense were the disciples "the light of the world"?
 How did they become such light?
 How should Mark 4: 24, 25 be applied?
 How would knowledge be "measured" to them?

III

When was this parable spoken?
 Who records it?

Repeat the parable.

What part of the parable is "drapery"?
 What is the lesson in this parable?
 To whom is the "how" unknown?
 What can science show regarding seed and soil?
 What is the lesson in the words, "The earth beareth of herself"?
 What is the vital thing in God's word?
 What is the spoken or written word?
 How should the heart be made ready to receive the truth?

IV

What was encouraging in this parable to the disciples?
 What is the lesson in this parable?
 How explain "less than all seeds"?
 How may the lesson apply to individuals?
 How does it apply to the kingdom?
 What responsibility rests on Christians?

V

Why did Jesus give so many parables?
 How was he governed in giving them?
 What is the meaning of verse 34?

Practical Thoughts

What important truths should be known by all?
 What is necessary to the reception of truth?
 What should be man's attitude toward established facts?
 Why not think lightly of small things?
 What use should be made of truth received?

Lesson IX—February 26, 1933

JESUS SHOWS HIS POWER

Mark 4: 35 to 5: 8, 18-20.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side.

36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye fearful? have ye not yet faith?

41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

1 And they came to the other side of the sea, into the country of the Gerasenes.

2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain:

4 Because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

6 And when he saw Jesus from afar, he ran and worshipped him;

7 And crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.

8 For he said unto him, Come forth, thou unclean spirit, out of the man.

18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee.

20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

GOLDEN TEXT.—“For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.” (2 Tim. 1: 12.)

TIME.—Probably early in A.D. 29.

PLACE.—Country of the Gerasenes, east of the Sea of Galilee.

PERSONS.—Jesus, the twelve, two demoniacs, and the people.

DEVOTIONAL READING.—Isa. 12: 1-6.

DAILY BIBLE READINGS.—

February 20.	M.	Jesus Stills the Storm.	(Mark 4: 35-41.)
February 21.	T.	A Demon-Possessed Man.	(Mark 5: 1-9.)
February 22.	W.	The Demon Cast Out.	(Mark 5: 10-20.)
February 23.	T.	Jesus' Power to Forgive.	(Luke 7: 36-50.)
February 24.	F.	Christ the Power of God.	(John 5: 15-23.)
February 25.	S.	Christ's Power Supreme.	(Eph. 1: 15-23.)
February 26.	S.	Praise for Jehovah's Works.	(Isa. 12: 1-6.)

LESSON OUTLINE.—

Introductory Study.

- I. A Storm on Lake Galilee (Verses 35-37).
- II. Jesus Stills the Wind and Waves (Verses 38-41).
- III. The Gerasene Demoniac Described (Mark 5: 1-5).
- IV. Jesus Casts Out the Unclean Spirits (Verses 6-8).
- V. The Healed Man's Gratitude (Verses 18-20).

Practical Thoughts.

INTRODUCTORY STUDY

“*That Day.*”—Mark’s statement that they crossed the lake “that day” shows that it occurred the same day on which he delivered the parables studied in our last two lessons. Since the entire group in the thirteenth chapter of Matthew is included, it shows the day to have been a busy one, both in speaking the parables to the multitude and giving explanations privately to his disciples. It is not surprising, as indicated by Matt. 8: 18, that Jesus suggested this departure to get some relief from the strain—a needed rest which was impossible while surrounded by a multitude. It also explains Mark’s words that they took him “even as he was,” probably meaning that they left without making any special preparation for the trip.

“*I Will Follow Thee.*”—Between Jesus’ command to depart and their starting Matthew mentions two incidents in a way to indicate they

occurred just at that time. (Matt. 8: 19-22.) A scribe, seeing them about to leave, voluntarily offered to follow Jesus wherever he might go. Having heard the parables regarding the kingdom, he doubtless had the common idea of an earthly kingdom. If it were to grow as Jesus had indicated, he desired to share in its material benefits. The Lord's reply that in earthly things he had less than beasts and birds was sufficient to check any one who sought only material blessings. It still has the same effect on those who lay up only "treasures on earth." How the scribe received the reply is not stated.

"*Follow Me.*"—The second incident was the request of one of his disciples—whether one of the twelve or some other disciple is not known. Possibly the body of his father was awaiting burial at the time. Being desirous to go with Jesus, he asked for time enough to go and bury his father first—not an unreasonable request if human feelings be taken into account. Jesus replied, "Let the dead bury their dead"—let those spiritually dead bury those physically dead. This was not intended to condemn people for having interest in their own, or showing respect for their dead, but rather to show that spiritual things should be given precedence over temporal. The divine work of the Lord could not be delayed by the common incidents of life when there was no reason for it. Neither can his disciples afford to allow their temporal interests to hinder their service of the Master. This lesson, so intensely vital to all disciples, could not have been more impressively enforced. What a blessing to the church if it were never forgotten by Christians!

LESSON NOTES

I. A Storm on Lake Galilee (Verses 35-37)

Time and Place.—Mark having fixed the general time by saying it occurred on the day when the parables were spoken, now locates the time of starting as that "when even was come." The expression "at even," as used in the Bible, is somewhat indefinite. It seems to include any time from mid-afternoon till sunset, and even after sunset. (Matt. 26: 20.) If they sailed in mid-afternoon, with favorable winds they could have reached the opposite shore before night, as the distance was less than eight miles. As the day's teaching was on the west shore of the lake, they were sailing toward its eastern shore. Mark tells us there were other boats with him. Doubtless other boats had anchored near during the day, and their occupants made up a part of the great multitude that heard him. Some of these were interested enough to follow when they saw Jesus and the disciples leave the shore. Whatever may have been their reasons for following, they furnished additional witnesses to the miracle which showed his power over nature's elements.

"*A Great Storm.*"—That storms arise on all bodies of waters at times, and sometimes with unexpected suddenness, is well known. These storms on Lake Galilee would be known to the seasoned fishermen and others who lived about its shores. Whether Jesus by his divine foreknowledge knew this storm would come and timed his leaving so that he might encounter it, or whether it came through ordinary working of nature's system without such foreknowledge, is immaterial. It was made the occasion for a manifestation of his power over

nature's laws, and the opportunity for a great lesson on faith. The storm must have been unusually severe, or those familiar with the lake would not have been so disturbed. The wind was so tempestuous that waves rolled over the boat and began filling it. This, as Luke reports, put them in jeopardy. They were in immediate danger of being sunk—a time when human power confesses its weakness and begs for divine aid.

II. Jesus Stills the Wind and Waves (Verses 38-41)

The Cry for Help.—That Jesus should use the time in crossing the lake for rest in sleep seems perfectly natural when we remember the strenuous work of the day. It seems equally natural that the disciples would not have disturbed him till convinced that the situation was really serious. Their fear and excitement were indicated in the questions asked. Matthew reports them as saying: "Save, Lord; we perish." Mark's words are: "Teacher, carest thou not that we perish?" Luke's record says: "Master, Master, we perish." Though differently worded, the expressions all amount to the same thing. In their excitement and confusion they probably used all these expressions, and may be even more. Nothing would be more natural with a number of people asking for help in what was a dangerous emergency.

The Elements Rebuked.—All three evangelists tell that Jesus rebuked the wind and waves, but only Mark gives the words in which the command was uttered: "Peace, be still." Doubtless the suddenness with which the wind and waves ceased at a command left them certain that it was the Lord's power that caused the calm. Winds from natural causes subside and waves become quiet, but not at a command from anything less than divine power.

The Disciples Rebuked.—The double question of Jesus meant that their faith was weak—a far less degree of confidence than they should have had after all their past opportunities to see his power manifested. That they rushed to him for help in danger is proof that they had some faith, but their terror showed them unnecessarily disturbed. They should have realized that no boat was in danger of sinking with the Creator of both wind and waves aboard. It has been suggested by commentators that this tempest-tossed boat, with the disciples and Jesus aboard, is a typical representation of the church, buffeted by the storms of wickedness that continually strike it. It is certain that the disciples of Christ will be forced to encounter many unexpected and terrific storms in life's voyage, but those who keep Jesus aboard by constantly obeying his commands can have peace of soul and a safe anchorage in the eternal haven. They were deeply awed by seeing the wind and waves obey him. The matter of surprise now should be how any one can neglect or refuse to obey him. Inanimate nature and animals all strictly obey God's laws in their realm; man, whom God has endowed with intelligence, seems the only being that disobeys his Maker, though he has the highest reasons for obedience.

III. The Gergesene Demoniac Described (Mark 5: 1-5)

Names and Places.—We know that Jesus and the disciples crossed the lake about midway between the north and south ends, for they came "into the country of the Gerasenes." This was the location of the little town Gergesa, which by some transcriber may have been

confused with Geresa, a town some fifty miles from the lake. This would have been easily done because of the similarity of the names. Matthew says they came "into the country of the Gadarenes." (Matt. 8: 28.) Gadara being an important city some sixteen miles from the lake, it is possible the district about it clear to the lake was known as "the country of the Gadarenes."

The Number.—Matthew states that there "met him two possessed with demons"; Mark and Luke mention only one. This is not a conflict, but a clear case of each writer choosing his own way of reporting the incident. Mark and Luke evidently limited their description to the fiercer one that did the talking and had the "legion" of demons, and so said nothing about the other one. In his more general description Matthew does not mention the "legion" one possessed nor give the full conversation between Jesus and the demoniacs.

In the Tombs.—All the writers say the demoniacs dwelled among the tombs. They were said to be "exceedingly fierce," so that they could not be kept bound even with chains. They had often been bound, but each time the fetters had been broken. From the different accounts we learn that the fiercer one at least had been so crazed by the unclean spirit that he went without clothes, continually screaming out, cutting himself with stones and terrifying all that passed along. Surely no more deplorable condition was possible. To any one who accepts the reality of miraculous power and believes the divine record this story is accepted as true. If it should be contended that this was only a violent case of insanity, the miraculous nature of the case would be just the same. Such cases of insanity are not restored instantly to the normal state mentally and physically by just a word from some merely human being. Such criticism would only change the nature of the miracles, not the fact that there was one. But the well-known fact that spirits, both good and bad, are unseen by natural eyes, and the further fact that we have no means of knowing to what extent such diabolic spirits may have been able to operate at that time, should make one slow to question the facts. The evident miracle, if it did not occur as related, discredits the honesty of Jesus, for it must be evident that divine power would not be granted to perpetrate a palpable falsehood.

IV. Jesus Casts Out the Unclean Spirits (Verses 6-8)

Recognized Jesus.—Of course it was the man that ran to Jesus, but it is clear that it was the demon that recognized him as the Son of God. This is another instance to show that unclean spirits that dwelled in human beings acted and spoke through the faculties of the sufferer's body—no more unreasonable than the human spirit acting through such members; inexplicable, of course, but a fact nevertheless. The words "and worshiped him," meaning an act of reverence, shows that demons—and by implication Satan, the prince of demons—recognize the supreme power of Jesus. That they shudder at the thought of their final destiny is clear from James 2: 19. What a pity that all human spirits while in the body do not recognize Christ's power and shudder to meet him at the judgment unprepared!

The Spirit's Plea.—The word "abyss" (Luke 8: 31), or "bottomless pit" (Rev. 9: 1, 2, 11), seems to refer to the abode of unclean spirits in the intermediate state. It corresponds probably to that part of the

Hadean world reserved for the wicked, referred to by the Greek word "Tartarus." (2 Pet. 2: 4, in the margin.) Just how those demons had gotten out of that place is one of the things unrevealed. Trying to give an explanation would be a vain effort. They doubtless would have preferred to remain in the man, but this Jesus would not allow. The plea not to be tormented, or the question, "Art thou come hither to torment us before the time?" (Matt. 8: 29), indicates there was more torment in the abyss than in the man. But any mitigation of their suffering was at the expense of the man, which in justice Jesus would not allow. The cry of the spirit, "What have I to do with thee?" means, Why not leave me alone? or, My business should be none of your affair. This suggestion Jesus promptly rejected and commanded the demon to come out of the man. The statement (verse 9), "My name is Legion; for we are many," is similar to the case of Mary Magdalene, from whom Jesus cast out seven demons. The numbers are equally mysterious, but are not to be disbelieved because of that fact.

V. The Healed Man's Gratitude (Verses 18-20)

The Man's Request.—As Jesus entered the boat to return to the west side of the lake, the healed man besought him to be allowed to go along. This request would naturally result from one or both of the following things: Gratitude for the blessing received would make him want to be near Jesus—a fear that, if Jesus left him, the demons might return to afflict him again. This request was not granted. If all persons who received such blessings from Jesus had been permitted to follow him, his work would have been hindered seriously.

Go Tell Them.—The fame of Jesus may not have been so great in the country east of the lake as on the west, where he had done so much work. The presence of the man, so well known there, would be unmistakable evidence that divine power had been exercised in his case. Jesus authorized him to go and tell them how great things the Lord had done for him. He began at once to publish these things in Decapolis, which word means "ten cities." Grateful for his benefit, he hastened to tell others whence its source. Those who enjoy the favor of salvation through Jesus Christ should tell others the story.

PRACTICAL THOUGHTS

1. One great benefit can always be received from adversities and afflictions—they can make us realize our dependence upon divine mercy and power.

2. The "Peace, be still," with power enough to smooth the face of the sea, can also calm the troubled soul amidst life's most dreadful storms. It is always safe to be with Jesus.

3. All spirits, both good and bad, must acknowledge the sovereignty of Christ sooner or later. Proper submission to that sovereignty now means approval at the judgment.

4. All miracles are alike possible to divine power. Calming the sea, casting out unclean spirits, raising the dead, and giving eternal life are all great things acceptable alike to believing hearts.

5. The greatest evidence of gratitude for benefits is in trying to pass those benefits to others.

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 day did they cross the lake?
Why did Jesus suggest the trip?
What incidents happened just before starting?
What was the scribe's purpose?
Who made the second request?
What is meant by the dead burying their dead?
What lesson in this incident?

I

When did they start?
What is meant by "when even was come"?
What was their destination?
What is meant by "other boats with him"?
Why did they go?
What occasion for good from the storm?
Describe the severity of the storm.
In what condition did it place them?

II

Where was Jesus when the storm arose?
What indicates their fear and excitement?
How account for so many different expressions?
How did Jesus rebuke the wind and sea?
Which of the writers uses this expression?
What evidence of this being a miracle?
What questions did Jesus ask the disciples?
What is indicated by them?
What proof that the disciples had some faith?

What should they have realized?
Of what may this incident be typical?
How does man compare with the rest of creation in the matter of obedience?

III

What different names are used here?
How are they to be explained?
What difference in the reports of this miracle?
How can it be accounted for?
Describe the condition of the demoniac.
What can be said to the charge that it was insanity?
How would such a claim affect the claims of Jesus?

IV

How did these demons act and speak?
What did the demons recognize?
Why do demons "shudder"?
What is meant by "abyss"?
To what does it correspond?
What is meant by "torment us before the time"?
What is meant by, "What have I to do with thee"?
To what case is this similar?

V

Why did the healed man wish to go with Jesus?
Why was his request refused?
Of what would the man's presence be evidence?
What command did Jesus give him?
What is the meaning of "Decapolis"?

Practical Thoughts

What benefit in adversities?
What is always safe for Christians?
What will make approval at the judgment sure?
What great things should we believe?
What is the greatest proof of gratitude?

Lesson X—March 5, 1933

JESUS GIVING LIFE AND HEALTH

Mark 5: 21-24, 35-43.

21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet,

23 And beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live.

24 And he went with him; and a great multitude followed him, and they thronged him.

35 While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further?

36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.

39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

43 And he charged them much that no man should know this: and he commanded that something should be given her to eat.

GOLDEN TEXT.—“*Jehovah hath done great things for us, whereof we are glad.*” (Ps. 126: 3.)

TIME.—Probably early in A.D. 29.

PLACE.—Capernaum.

PERSONS.—Jesus, the twelve, Jairus, his wife and daughter.

DEVOTIONAL READING.—Ps. 116: 1-9.

DAILY BIBLE READINGS.—

February 27.	M.	Jesus Giving Life.	(Mark 5: 35-43.)
February 28.	T.	Jesus Giving Health.	(Mark 5: 21-34.)
March 1.	W.	God the Author of Good.	(Ps. 103: 1-11.)
March 2.	T.	A Plea for Help.	(Matt. 15: 21-28.)
March 3.	F.	The Assurance of Help.	(Matt. 7: 7-11.)
March 4.	S.	Christ Our Savior.	(Heb. 2: 9-18.)
March 5.	S.	Deliverance from Death.	(Ps. 116: 1-9.)

LESSON OUTLINE.—

Introductory Study.

- I. Jairus Beseeches Jesus to Heal His Daughter (Verses 21-23).
 - II. The Damsel Dies (Verses 24, 35, 36).
 - III. Jesus Reaches Jairus' House (Verses 37-39).
 - IV. The Damsel Raised to Life (Verses 40-43).
- Practical Thoughts.

INTRODUCTORY STUDY

Movements of Jesus.—Mark simply states that Jesus, after the miracles in the Gergesene country, went back across the lake and a great multitude was gathered about him. Without further explanation, he introduces Jairus seeking Jesus to heal his daughter. Luke says the people were “waiting for him.” (Luke 8: 40.) The teaching and healing he had done along the west coast of the lake would naturally cause interested parties to be watching for him there, and quickly gather when it was reported he had come. From Matt. 9: 1 it is obvious, however, that on his return he went to Capernaum, his home city, before the incident of our present lesson occurred. Apparently he spent much time along the lake front, and it is no surprise to find incidents not recorded in the exact order of occurrence, or omitted by different writers.

Intervening Events.—On account of events not being recorded in the order of occurrence all the time, gaps left by any one cannot always be filled in with certainty. Chronologists have selected the time between Jesus' return to Capernaum and the time of this lesson as the place for Matthew's feast and Jesus' discourse on fasting. (Luke 5: 29-39; Mark 2: 15-21.) It is entirely possible that these and the events of our lesson could all have happened on the same day. It is certain that Jesus was continually kept occupied in teaching and answering calls for healing.

The Lessons.—Whatever incident happened or how it happened, the lesson involved was the important thing. Jesus' calling a publican to the apostleship showed that his servants were not limited to any one class; eating in the home of that publican in the presence of other publicans and sinners was proof that all classes were to receive his blessings—that his gospel was really to go to the whole world. His reply to the complaint that his disciples were not fasting as did the Pharisees shows that it is practical common sense to do the appropriate thing. Fasting is appropriate for seasons of solemnity and sadness. His disciples would have ample occasions for such after he left them. This he illustrates with the unreasonableness of putting new wine in old bottles or new cloth on old garments. Jesus not only said and did the right thing, but he did it at the right time and in the appropriate way. It is inexcusable ignorance or carelessness when we do not try to imitate his example in methods so vital to success in his work.

LESSON NOTES

I. Jairus Beseeches Jesus to Heal his Daughter (Verses 21-23)

Ruler of Synagogue.—The synagogue was a local Jewish congregation presided over by rulers much in the same way that elders preside over congregations of Christians; in fact, congregations of Christians are modeled much after the fashion of the synagogues. For a ruler of a synagogue to fall as a suppliant at the feet of a humble Nazarene was the unexpected thing, but Jairus seemed to forget everything but his immediate need of help, and graciously used the Oriental custom in asking for special favors. The pride and exclusiveness created by wealth or position are only airy bubbles that burst into nothingness when men face the mystery of departure. If Jairus was indifferent to Jesus, or an enemy to his work, his unconcern and opposition disappeared in the presence of death at his door.

The Situation.—That the case was extremely grave is shown by all the records. Mark says that Jairus told Jesus: "My little daughter is at the point of death." Evidently that was her condition when he left in search of Jesus. Luke, using his own words, says "she was dying." (Luke 8: 42.) Since she did die, Luke's words, written later, were strictly correct. She was dying when the father left. Matthew reports Jairus as saying to Jesus: "My daughter is even now dead." (Matt. 9: 18.) Knowing she was dying when he left, he stated as a fact that which he knew might probably be true. It was equivalent to saying she may be dead already, and surely will be if we do not get there soon—an impassioned and common way of expressing such thoughts.

An Earnest Appeal.—We have no means of knowing how much

Jairus knew of Jesus, or may have been influenced by his work, but he could hardly have been a ruler in the synagogue at Capernaum and been entirely ignorant of the Lord's work. Jesus had made extensive trips through Galilee, performed several miracles in Capernaum (Mark 1: 29-34) and at least one in the synagogue. (Mark 1: 21-28.) He besought the Lord "much," urging the immediate danger of death as his reason. Whatever his ideas had been before, in his appeal he conceded the Lord's power to heal and prayed for its benefit. Realizing our need and God's power to bless are two main features of acceptable prayer.

II. The Damsel Dies (Verses 24, 35, 36)

Jesus Starts.—Jesus apparently agreed at once to go with Jairus, and started immediately. Matthew mentions that his disciples also went with him. Mark and Luke say that a multitude followed him "and thronged him." This would naturally hinder progress somewhat and be discouraging to Jairus, who did not want to lose a minute in reaching his daughter.

A Delay.—A woman who had been an invalid for twelve years, spending all she had with physicians without receiving any benefit, was in the throng about Jesus. She took advantage of the crowd, pressing upon him to make her way close enough to touch his garments, thinking that by so doing she would be healed. (Matt. 9: 21.) The nature of her disease rendered her unclean according to the law (Lev. 15: 25, 26), which probably accounts for her efforts to obtain healing without revealing her identity. She overlooked the fact that a power able to instantly heal was also able to read thoughts and know when power had been used. She needed to learn, as we all do, that God's blessings are bestowed according to his purpose and according to the conditions he specifies.

Lessons on Faith.—Jesus said to the woman: "Thy faith hath made thee whole." The instant relief was evidence that it was miraculous and that her faith had been rewarded. Jesus meant the cure was to be permanent. Her cure is a definite explanation of how faith does things. It was the divine power that actually produced the cure and that was exercised by Jesus. The woman's faith only led her to where the cure could be had. In the same manner faith saves sinners. Pardon is what God does for us—the actual saving; faith leads us through obedience to where the pardon can be received. In this sense alone can faith save. Remitting sins belongs to God.

The delay, though a blessing to the afflicted woman, was doubtless a sore trial on the patience of Jairus. When messengers came to say his daughter was dead, the trial was more severe. The severest test of his faith, however, was the words of Jesus: "Fear not, only believe." Human wisdom would ask: What benefit in believing when the child is already dead? Nothing was left for Jairus to do except to hold his confidence in Jesus and wait the divine pleasure. As in his case, so it is with us sometimes—waiting with unwavering faith is all we can do. In God's good time it is sure to be rewarded as was his. Faith leads us to blessings when it requires us to wait or act as God's will may be expressed.

III. Jesus Reaches Jairus' House (Verses 37-39)

Peter, James, and John.—Both Mark and Luke say that none of those with him, save Peter, James, and John, were allowed to witness the restoration of the child to life. Luke's account more clearly shows that these three were separated from the others after reaching the house of Jairus. As their houses were usually surrounded with courts, it is probable that the court was filled with the mourners and those following Jesus, but no such number could enter the room where the body lay; possibly there was not room enough for all the disciples. If competent, only a few witnesses are necessary to any fact. Why Jesus selected these three is not stated; neither do we know why they were thus honored on other occasions. (Matt. 17: 1; 26: 37.)

"Not Dead, but Sleepeth."—It was a Jewish custom to employ for funeral occasions professional mourners—some to wail and others to play upon flutes. (Jer. 9: 17-21; Matt. 9: 23.) This began as soon as death occurred, and Jesus found on reaching the house that these mourners had already begun "making a tumult." He demanded that they cease their noise and said: "The child is not dead, but sleepeth." They ridiculed Jesus for his apparent ignorance, knowing that the child really was dead in the usual sense of the word. (Luke 8: 53.) That the word "sleep" is often used figuratively to mean death is an undoubted fact. That Jesus meant the term in some special sense must be admitted. The right to use figurative language belonged as much to Jesus as to any one else. It is unfair to deny him this right. Even infidels use it.

The Explanation.—It is obvious that Jesus meant she was not dead to remain dead, as was true in death generally. Jairus was so sure his daughter would soon die that he said to Jesus she "is even now dead." (Matt. 9: 18.) So, in like manner, Jesus, knowing he would soon raise her from the dead, said she "is not dead, but sleepeth." In a similar way Jesus used the word "sleep" in reference to Lazarus. (John 11: 11-14.) When his disciples thought he referred to natural sleep, he explained by saying plainly that Lazarus was dead. Jesus did not explain to those ridiculing him, knowing that in a very short time they would see the child alive, which would be its own explanation and prove them ignorant of divine power. Ridiculing divine words is extremely dangerous—no less so now than then.

IV. The Damsel Raised to Life (Verses 40-43)

Preparation.—Great events should happen with a dignity and solemnity equal to their importance. A tumult of noise and confusion was not appropriate when a demonstration of divine authority was to be made. In the quiet of a death chamber, in the presence of parents and three chosen witnesses, was the situation in which Jesus elected to perform his second miracle of raising the dead to life. The parents were the best witnesses to the dead, being their daughter, the three were competent to witness the act of restoring life, while the multitude waiting without could witness the results in seeing the child among them again.

"Talitha Cumi."—As Mark alone gave the exact words Jesus used in stilling the tempest (Mark 4: 39), so he here is the only writer that gives the words Jesus used in raising this child to life. They were Aramaic words, which accounts for Mark's translating them into

Greek, the language in which he wrote his Gospel. In English they mean: "Damsel, arise." They are the same words that would be used to arouse one from sleep; but, with God's power to accompany them in this case, they brought the dead to life.

A Reality.—Again I ask the student to note that the miracles of Jesus occurred under such circumstances that make their reality unquestionable. Mark tells us the damsel "straightway" arose and walked. There was instant response to the words of Jesus—no possible chance for scheme or deception. Being twelve years old, she walked, showing with her own acts that she really was alive. If by some chance life had returned to the body in some natural way, she would have been too weak to arise and walk before them. The miracle was both complete and thorough—a restoration to health immediately. The last chance for the possibility of rejecting it as a real miracle was removed when Jesus ordered them to give her something to eat. The thoughtful person cannot fail to see the difference between the real miracles of Jesus and the pretended miracles of healing in modern times.

"A Great Amazement."—Naturally the people present were greatly amazed. Only divine power could account for what they knew to be facts. It is more amazing that people now will deny what they know must be true. Jesus insisted that the miracle should not be published. Already in that section his works had drawn to him unwieldy crowds. Spreading this news would only add more to the difficulty in handling them. Such was probably not true east of the lake where he told the Gergesene demoniac to publish his cure.

PRACTICAL THOUGHTS

1. No one should permit the pride that comes from enjoying any worldly honors to hinder his doing the things necessary to eternal life. Seeking the kingdom of heaven is man's first duty.

2. In meeting the disappointing experiences of life only those with unwavering faith in God can come through with any degree of satisfaction. Trusting our ways to God is the surest way to peace.

3. To ridicule truth or laugh at sacred things will not change their nature, but will certainly close the door of salvation against those guilty unless they repent.

4. Truth has nothing to fear from any and all fair tests. Light only makes its reality all the more certain. Darkness is the natural abode of evil and error.

QUESTIONS ON THE LESSON

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

What lesson from Jesus' teaching on fasting?
How does he illustrate it?

I

Introductory Study

How do Mark and Luke report Jesus' movements?
What is obvious from Matthew's report?
What intervening incidents are reported?
What lesson from Matthew's feast?

What position was occupied by Jairus?
Describe the synagogue.
What unexpected thing happened?
Why did Jairus thus act?
How did he describe his daughter's condition?
How harmonize all the statements?

What reason to think he knew much of Jesus?
 What did his appeal concede?

II

How did Jesus treat his appeal?
 Who went with him?
 What happened on the way?
 Why seek to be healed secretly?
 What fact did she overlook?
 What did Jesus say to her?
 What did he mean?
 How did her faith cure her disease?
 How does faith save sinners?
 How did the delay probably affect Jairus?
 What was the only thing he could do?

III

Whom did Jesus take to witness the miracle?
 When did he select these three?
 Why did he select them rather than others?
 On what other occasions were they honored in the same way?
 What funeral custom prevailed then?
 What demand was made by Jesus?
 What words did Jesus use respecting the girl?

What did he mean?
 What use did Jairus make of the word "dead"? (Matt. 9: 18.)
 What similar use did Jesus make of the word "sleep"? (John 11: 11-14.)

IV

How did Jesus prepare for the miracle?
 Why take the child's parents?
 Why not more disinterested witnesses?
 What evidence did the multitudes have?
 What words did Jesus use in raising her?
 What do they mean?
 Why did Mark translate them?
 What proof in the word "straightway"?
 Why mention her age?
 What final proof was mentioned?
 Why tell them not to publish the miracle?

Practical Thoughts

What is most important to man?
 How can we safely meet life's disappointments?
 What will close the door of salvation against one?
 Why should we be willing for truth to be tested?

Lesson XI—March 12, 1933

JESUS MINISTERING TO THE MULTITUDE

Mark 6: 30-44.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever 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.

33 And the people saw them going, and many knew them, and they ran together there on foot from all the cities, and outwent them.

34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;

36 Send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat?

38 And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them that all should sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.

42 And they all ate, and were filled.

43 And they took up broken pieces, twelve basketfuls, and also of the fishes.

44 And they that ate the loaves were five thousand men.

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.—Just before the Passover, A.D. 29.

PLACE.—A desert near Bethsaida, northeast of the Sea of Galilee.

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

DEVOTIONAL READING.—Isa. 35: 1, 2, 5-10.

DAILY BIBLE READINGS.—

March 6.	M.	.....	The Twelve Sent Forth.	(Mark 6: 1-13.)
March 7.	T.	.....	Death of John the Baptist.	(Mark 6: 14-29.)
March 8.	W.	.....	Feeding the Five Thousand.	(Mark 6: 30-44.)
March 9.	T.	.....	Reassuring the Disciples.	(Mark 6: 45-52.)
March 10.	F.	.....	Many Persons Healed.	(Mark 6: 53-56.)
March 11.	S.	.....	Jesus the Humble Servant.	(Phil. 2: 1-11.)
March 12.	S.	.....	Ministering to the Nations.	(Isa. 35: 1-10.)

LESSON OUTLINE.—

Introductory Study.

- I. Jesus Advises the Apostles to Rest (Verses 30, 31).
 - II. Jesus' Compassion for the Multitude (Verses 32-34).
 - III. Physical Needs Must Be Supplied (Verses 35-37).
 - IV. Jesus Feeds the Multitude (Verses 38-41).
 - V. Extent of the Miracle (Verses 42-44).
- Practical Thoughts.

INTRODUCTORY STUDY

Prophet Without Honor.—From Matt. 9: 27-34 it seems that healing the two blind men and casting the demon out of the dumb man occurred next after raising the daughter of Jairus. Mark 6: 1-6 gives the account of Jesus visiting Nazareth and being rejected by its people. Nazareth was an obscure village some fifteen miles west of the south end of Lake Galilee. Being the place where he grew up, peopled with his neighbors and relatives, it would seem that they would have been especially glad to receive him and accept his work. But exhibiting a common human trait, they were offended at him and rejected him because he had been brought up among them. Jesus stinging rebuked their ignorance and folly by applying to them the words: "A prophet is not without honor, save in his own country, and among his own kin, and in his own house." Many members of the church need the Lord's rebuke as much as the Nazarenes did, for they often act on the same principle. Jesus did not approve the saying, but quoted it to show why they rejected him and made his work a failure. They became so angry at his explanation of their conduct that they really wanted to kill him. (Luke 4: 28-30.)

The Twelve Sent Out.—After his rejection at Nazareth, Jesus made another general tour of Galilee. (Matt. 9: 35; Mark 6: 6.) Being deeply moved because the people, like sheep without a shepherd, were roaming from place to place without leadership, he sent the twelve out on their first independent missionary tour. Their special selection to be with him had occurred some time before; now they were to

make their first effort of carrying his teaching to others—getting their first experience as world missionaries. Their labors were restricted under that first commission to the house of Israel. On the kingdom they were to still say, "The kingdom of heaven is at hand"—a proof that its establishment was still future.

Jesus' Fame.—Mark says the fame of Jesus reached to the royal palace, and King Herod became greatly perplexed about him. He was wise enough to know that such works as Jesus was reported to be doing could be done only by divine power. Some thought Jesus was the promised Elijah; some, that he was one of the old prophets raised; and some, that he was John the Baptist raised from the dead. Since Herod had ordered John's murder, he feared that it might be John, and that his resurrection was a just rebuke for his own sin in having a righteous man killed.

LESSON NOTES

I. Jesus Advises the Apostles to Rest (Verses 30, 31)

Their Report.—Jesus had previously sent the apostles out in pairs to preach, cast out demons, and heal the sick. (Matt. 10: 5-8; Mark 6: 7.) The different pairs had returned and related to him all they had done and what they had taught. We do not know just how long they were on this tour or how much they had accomplished, but doubtless it was a time filled with the accomplishment of great things. Jesus had made general tours through Galilee, which would naturally have prepared the way for their work.

The Crowds.—A reason for the advice to withdraw for rest is thus expressed by Mark himself: "For there were many coming and going, and they had no leisure so much as to eat." The general interest natural to such work as Jesus had been doing at Capernaum and along the seacoast, with the sick seeking healing, would keep a stream of people coming and going in their efforts to see Jesus and his disciples. Physical endurance would finally give out and rest would be a necessity. Though Jesus was divine, his fleshly body needed rest. His advice to the apostles shows him fully conscious of fleshly weakness and always able to give just the advice needed. It is well to remember the intensely practical part of Christ's life and how it perfectly accords with his divinity.

John's Death.—Perhaps the death of John the Baptist had intensified the interest in Jesus as the one to whom they might look for help. This would have a tendency to increase the crowds about him till seeking a desert place would be the only chance to get the necessary rest.

II. Jesus' Compassion for the Multitude (Verses 32-34)

Places.—Embarking somewhere about Capernaum, they sailed east toward Bethsaida, which was located not very far from the northeast part of the sea. This Bethsaida is not to be confused with the village of the same name near the northwest coast and close to Capernaum. The desert mentioned, as is plain from Luke 9: 10, was a region near the Bethsaida on the northeast of the lake. "Desert" did not mean a place without vegetation, but one without inhabitants or very few inhabitants. Such desert evidently was found very close to the place they landed. John says the Sea of Galilee was also called "Tiberias." (John 6: 1.) This was because of a city near it of that name which

was built by Herod Antipas and named after the Roman emperor, Tiberius. It was also called the "lake of Gennesaret" (Luke 5: 1) from a plain of that name lying along its western side. (Matt. 14: 34.) It was also known in Old Testament times as the "sea of Chinneroth." (Josh. 12: 3.) This name probably came from some town or district near it by that name.

Multitudes Follow.—When the people saw Jesus and the disciples leave the shore, it was easy to decide their probable destination. Hastily passing around the northern end of the sea, many reached the place before the boat landed. This was comparatively easy if the wind was not favorable for sailing. Then Mark says they "ran," which shows they hurried to be there when Jesus came ashore.

Sheep Without a Shepherd.—When Jesus sent the apostles out on their missionary tour, he assigned as the reason for such labor that he had compassion for the multitudes, "because they were distressed and scattered, as sheep not having a shepherd." (Matt. 9: 36, 37.) When he landed with his disciples and a multitude had already gathered to meet him, he was moved with the same feeling and for the same reason. The people were wandering from place to place, looking for mental food that would be substantial and satisfying, but with no shepherd to lead them. In such condition they were in danger of being led away by every kind of false teaching. If Jesus had intended to find a period of rest for himself and the apostles in the quiet of a desert place, he now was so deeply affected by the condition of the multitude that he temporarily changed his plans and "began to teach them many things."

III. Physical Needs Must be Supplied (Verses 35-37)

The Hour.—The statement made by the disciples that "the day was now far spent," when they suggested to Jesus to send the multitude away, indicates at least mid-afternoon. If much later, there would scarcely have been time for feeding the multitude and their return; if much earlier, the suggestion probably would not have been made. If they were to remain for continued teaching, they would need time to reach villages to get food.

Why Without Food?—The record indicates that the people were so concerned about meeting Jesus when he landed that they did not think of making preparation for bodily wants. Their desire to see where he was going or what miracles he might perform or to hear his teaching so absorbed their thoughts that no plans were made for food. They might have supposed that they would be back in time to look after the matter of something to eat, if they even thought of such things, but his teaching so captivated their minds that they could not leave. As long as we dwell in the flesh, certain physical wants must be supplied. It is neither reasonable nor right to ignore them. The disciples, in spite of the interest of the multitude in what Jesus was teaching, suggested that food must be provided.

Not by Bread Alone.—Moses and Jesus both had taught that man does not live by bread alone. (Deut. 8: 3; Matt. 4: 8.) Jesus in a discourse afterwards said that men should work rather for the food that remains unto eternal life. (John 6: 27.) The general teaching is to seek first the kingdom of heaven, but that does not mean to ignore the necessity for temporal food. Recognizing this necessity, Jesus told

his apostles to give the multitudes something to eat. Whether this situation was one of life's ordinary happenings, or one which had been providentially brought about for the purpose of giving this manifestation of divine power, cannot be known, neither is it material how it happened. It was made the occasion by the Lord for one of the greatest miracles of his ministry and one which is recorded by all four of the evangelists.

IV. Jesus Feeds the Multitude (Verses 38-41)

Difficulties.—The following were difficulties that confronted the disciples when Jesus told them to give the multitude something to eat: (1) The cost. Jesus, knowing what he intended to do, had asked where they were to buy bread for that great number. (John 6: 6, 7.) Philip answered that two hundred shillings' worth would not be enough. A shilling was equivalent to seventeen cents. The amount mentioned—thirty-four dollars—was probably more than they had altogether. (2) Peter said a lad had five loaves and two fishes, but that would be wholly insufficient for so many. (John 6: 8.) (3) The late hour suggested the only possible thing was for the multitude to disperse and each provide for himself. Such formidable difficulties would certainly prepare their minds to appreciate the reality of the miracle.

Special Preparation.—Jesus required that they be seated in companies in orderly arrangement. This served two important purposes: it enabled them to be waited on without confusion, illustrating the fact that God is not the author of confusion (1 Cor. 14: 34), and that spiritual matters should be attended to "decently and in order" (1 Cor. 14: 40); such orderly arrangement would also allow all to see exactly what was done and know that it was divine power that fed them.

The Facts.—Taking the loaves and fishes, Jesus "blessed," or "gave thanks" (John 6: 11), thus giving us an example for giving thanks to God for our material benefits. The amount of food at hand could not have been mistaken. The people who ate and were satisfied could not have been mistaken about their appetites or their eating. The difference between the amount of food they had and the amount that Jesus gave them made the unmistakable evidence that divine power had been used in a miraculous way. This miracle was very similar to that performed by Elijah when the widow's meal and oil continued to increase as long as needed. (1 Kings 17: 8-16.) The difference is that in feeding the five thousand all the increase came at the one meal, while in the widow's case the increase extended over a long time to feed a few. But minor circumstances make no difference when miraculous power comes into play.

V. Extent of the Miracle (Verses 42-44)

The Number.—It must be conceded that, if a miracle was performed, it would be as easy to feed five thousand as one. God, who created Nature with such inherent power that millions may be fed in the normal operation of her laws, could easily suspend the normal working of those laws temporarily and increase food in an abnormal way. But the miraculous feeding of such a multitude with so small a quantity of food leaves no room for scheme, deception, or hallucination. The feeding of the multitude occurred just as stated, or else four histo-

rians set out to deliberately propagate a falsehood. The moral tone of their writings will not allow such a conclusion. Matthew adds the item that besides the five thousand there were "women and children." (Matt. 14: 21.) This and the statement that they were all "filled"—had a sufficiency—only add to the impossibility of there being any mistake about the record being true.

The Fragments.—The fact that after so many had eaten all they wanted so many fragments were gathered up would be no unusual thing, if there had been no miracle. Gathering up fragments after meals is an everyday occurrence in every home, except on rare occasions. In this case, however, it not only completes the story in a natural way, but adds the finishing evidence to this miracle. An unusual number of people were fed from an insignificant quantity of food, leaving many times more than the amount had at the start. Since man must live spiritually by God's word as his body lives by bread, we may be sure that God has abundantly provided for our spiritual wants. No good thing will he withhold of all that is best for spiritual needs.

PRACTICAL THOUGHTS

1. A healthy body through which our spirits may serve God is of the greatest importance. Therefore, the proper use, as far as possible, of suitable food, rest, and exercise is a duty. The non-use of harmful things is an equal duty. Purity of flesh and spirit is required. (2 Cor. 7: 1.)

2. Most of the teeming millions of the world today are spiritually as much like sheep without a shepherd as they were in Christ's time. As Christ looked upon such with deep compassion, so should we who know his truth. Our teaching them should be limited only by our ability.

3. Doing good to others is a great general New Testament truth. Teaching the truth that saves the soul is the matter of greatest importance, but does not set aside the duty of caring for the body. In our lesson Jesus first taught them and then fed them.

4. Human difficulties must not be permitted to stand in the way of obedience. God is able to do more than we can ask or think.

5. The thoroughness of God's work both in creation and in preservation is ample guarantee that all his promises will be fulfilled.

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 occurred after raising Jairus' daughter?
What incident does Mark record next?
Locate Nazareth.
Why did the Nazarenes reject Jesus?
How did he rebuke them?
What did they attempt to do?
What important event next?
What did Jesus tell the apostles to do on this tour?

What caused Herod to be so perplexed?
What were the different opinions regarding Christ?

I

What report did the apostles make?
How much do we know of their work on this tour?
Why did Jesus suggest retirement?
What caused such great crowds?
What else may have caused interest in Jesus to increase?

II

Where did they embark?
What was their destination?
How could the people likely know their destination?

Where was Bethsaida located?
 What different names are given the lake?
 How were the people able to reach the landing place first?
 What did Jesus say about the multitudes?
 Of what were they in danger?
 What change in Jesus' plans?

III

What is indicated by the "day far spent"?
 Why were they without food?
 What was true of physical needs?
 What suggestion by the disciples?
 What really comes first?
 What did Jesus tell the apostles to do?
 Was the situation a natural happening?
 What writers record this miracle?

IV

What question did Jesus ask?
 What was Philip's reply?
 What was the next difficulty?
 What further difficulty?
 What special preparation did Jesus require?
 What two purposes did this serve?
 What example is here for us?

What facts are clear proof of the miracle?
 What similar miracle in the Old Testament?
 What minor difference between the two miracles?

V

Do numbers change the nature of miracles?
 What is true of the writers if the story is not true?
 What additional item is given by Matthew?
 What usual thing is mentioned?
 In what way does it bear on the question of the miracle?
 What other abundant provision has God made for man?

Practical Thoughts

What is man's reasonable duty regarding body and spirit?
 How should Christians consider the multitudes?
 What are the chief ways in doing good to others?
 How should we act under difficulties?
 What is a guarantee that God's promises will come true?

Lesson XII—March 19, 1933

THE EFFECTS OF ALCOHOLIC DRINKS

Prov. 23: 29-32; Isa. 28: 1-4; Dan. 5: 1-4.

- 29 Who hath woe? who hath sorrow? who hath contentions?
 Who hath complaining? who hath wounds without cause?
 Who hath redness of eyes?
 30 They that tarry long at the wine;
 They that go to seek out mixed wine.
 31 Look not thou upon the wine when it is red,
 When it sparkleth in the cup,
 When it goeth down smoothly:
 32 At the last it biteth like a serpent,
 And stingeth like an adder.

1 Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one: as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand.

3 The crown of pride of the drunkards of Ephraim shall be trodden under foot:

4 And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

GOLDEN TEXT.—“*At the last it biteth like a serpent, and stingeth like an adder.*” (Prov. 23: 32.)

TIME.—Proverbs, about B.C. 1000; Isaiah, about B.C. 750; Daniel, about B.C. 538.

PLACES.—The first two, Jerusalem; the third, Babylon.

PERSONS.—King Solomon; the prophets, Isaiah and Daniel.

DEVOTIONAL READING.—Gal. 5: 16-24.

DAILY BIBLE READINGS.—

March 13.	M.	.....	The Woes of Intemperance.	(Prov. 23: 29-35.)
March 14.	T.	.....	The Curse of Drunkenness.	(Isa. 28: 1-8.)
March 15.	W.	.....	Intemperance and Irreverence.	(Dan. 5: 1-4.)
March 16.	T.	.....	Resisting Temptation.	(Jer. 35: 1-10.)
March 17.	F.	.....	Helping the Weak.	(Rom. 15: 1-7.)
March 18.	S.	.....	Respect for the Law.	(Rom. 13: 1-10.)
March 19.	S.	.....	Walking in the Spirit.	(Gal. 5: 16-24.)

LESSON OUTLINE.—

Introductory Study.

- I. The Wise Man's Reasoning (Prov. 23: 29-32).
 - II. Alcohol a National Menace (Isa. 28: 1-4).
 - III. Alcohol a Menace to Rulers (Dan. 5: 1-4).
 - IV. Some General Teaching Regarding Alcohol (Eph. 5: 18-20).
- Practical Thoughts.

INTRODUCTORY STUDY

The Exact Issue.—No subject can be studied profitably till we learn the exact point at issue. Misunderstanding or misrepresenting the facts is always harmful in some way. Restraining the use of alcoholic drinks has generally been discussed under the subject of temperance. Temperate means moderation in what happens or is done; it can be applied to climate, habits, or acts. The Greek word translated “temperance” in the Common Version means “self-control,” and is so given in the Revised Version. One who has his faculties and acts under control can do the proper thing at the proper time. Self-control is one of the most important traits in Christian character. It applies to all conduct, not simply to temperance in the popular sense of that word.

Right and Wrong.—Truth is harmonious; one element of truth must not be arrayed against another. The Bible teaching of self-control—the temperate use of right things—does not mean that a similar use of wrong things is allowable. Prohibition is the correct law for wrong things; otherwise murdering, stealing, and lying *in moderation* would be all right. This, of course, is too absurd to need refutation. In fact, all will admit that absolute prohibition is necessary in some things. For that reason there are laws against selling impure food or narcotic drugs. Those with contagious diseases are put in quarantine. The public good requires such measures, and prohibitory laws

are made for enforcement. The privilege to prohibit is a constitutional right that belongs to organized government.

Beneficial and Harmful Uses.—Circumstances often make the difference between a thing's being beneficial or harmful. The beneficial use comes under the law of moderation or proper control; the harmful use should not be permitted at all. Because the state takes life through legal executions is no excuse for the individual committing murder. The use of morphine and similar preparations, under skillful control, to alleviate pain has been marvelously helpful, but its unrestricted general use must be prohibited in the interest of the common good. So of other drugs harmful in the wrong use. There are many legitimate uses for alcohol. As a preservative, its value is unlimited; as a stimulant under proper control, its use might often be desirable; but as a beverage, or with unrestricted general use, it has not one good feature to recommend it. It has written many dark pages in human history.

LESSON NOTES

I. The Wise Man's Reasoning (Prov. 23: 29-32)

"Long at the Wine."—In verse 29 Solomon pictures the ordinary evil effects that come from the general use of intoxicating liquors as beverages. His description has not been improved upon in the centuries since. The full force of his words can be realized perhaps only by seeing one who is a personal exemplification—a living embodiment of what he states. It is admitted, of course, that the use of small quantities, on rare occasions, might not produce such marked results as Solomon's description mentions; the same may be said of small and rare doses of morphine. But that would not prove that such use of either was safe. Most people are not able with either alcohol or morphine to keep themselves limited to any such restricted amounts. The general danger is ample warrant for the prohibition of both from unrestricted use. The danger, not to mention the probability, that such practice will bring one to woe, sorrow, contentions, wounds, red eyes from the drink, blue or black eyes from bruises, is certainly enough to cause it to be left out of man's beverages. Such use has ever been one of Satan's chief means of causing human souls to be damned. Its removal from those not wise and strong enough to let it alone is an act of mercy like refusing morphine lest one become a confirmed fiend.

Solomon's Advice.—This advice cannot be considered as the wild ravings of a fanatic, but rather the calm, deliberate conclusion of one wise in all the ways of human experience. A ruler of men with great wealth and wide experience, his opportunities for learning real facts had never been surpassed. Being the author of three thousand proverbs sufficiently attests his ability to understand facts and reach just conclusions. (1 Kings 4: 32.) Add to this his inspiration, and there can be no doubt that his advice on this subject should be accepted. The reason he assigns for his advice is that to "tarry long at the wine" will bring disastrous final results. The road may be long, but often rough, and its end will be reached with sorrow. Seeking "mixed wine," probably to make it more intoxicating, will soon make it impossible to resist drinking to excess when one looks upon it "when it is red," or "when it sparkleth in the cup." Trying to caress serpents usually means to be bitten sooner or later; tampering with intoxicat-

ing liquors means ultimately to receive a bite far worse than that of serpents.

II. Alcohol a National Menace (Isaiah 28: 1-4)

Ephraim's Fall.—Ephraim was the second son of Joseph (Gen. 41: 52), and the ancestor of one of the twelve tribes. In the division of the Hebrews after Solomon's death the Ephraimites became one of the ten tribes making what was known afterwards as the kingdom of Israel, with Samaria as their capital city. For some reason not known the tribe of Ephraim gained a prominence and leadership so great that the prophets sometimes referred to the whole kingdom as Ephraim. (Isa. 7: 1-9, 17.) That is the application of the name as used in our lesson text. About two hundred and fifty years after the division into two kingdoms Israel—here called "Ephraim"—was taken captive by the Assyrian king, in which captivity they lost their identity as a nation.

"The Drunkards of Ephraim."—It would be unjust, because not true, to charge the downfall of the kingdom of Israel exclusively to those who drank alcoholic beverages, though that may have played no little part in their national disaster. They were spiritually drunk through the influence of the idolatrous nations about them. They became so disobedient to God through a moral and spiritual corruption that God allowed their enemies to take them. He warned them of the coming storm, but they were too "drunk" to realize their danger. Such is the picture drawn by the prophet. Of how much literal drunkenness they may have been guilty we do not know, but the natural stupor that goes with drunkenness was used as a fitting representation of their moral and spiritual degradation—a sensibility too blunted by sin to realize their approaching ruin. A physical state that correctly represents such moral depravity is one to be avoided by all men.

An Irreparable Loss.—The prophet warns that their loss could not be repaired. But, like moral lectures to drunken men, his words fell on deaf ears. His picture of their loss can hardly be surpassed for beauty and force. Samaria, their capital, situated at the "head of a fat valley," was their "crown of pride," but its beauty was to fade like a flower. A "tempest of hail, a destroying storm, as a tempest of mighty waters overflowing," represented the sudden destruction that would be wrought by the Assyrian king when he came against them. He would take them greedily as men take the first ripe figs. Such was the inevitable doom which their own evil produced. So does alcohol affect the users. It blunts the sense so danger is not realized; it hardens the heart so it will not respond to warnings; it leaves the drunkard asleep till the fatal blow falls. Individuals and nations should fear it and refuse to give it any indorsement.

III. Alcohol a Menace to Rulers (Dan. 5: 1-4)

Historical Settings.—Belshazzar, king of Babylon, was a grandson of Nebuchadnezzar, who was king when the Jewish captivity in Babylon became fully established. Daniel was a young Hebrew captive, whom the king exalted to a place of honor because of his ability to interpret dreams which were wholly dark to the Egyptian wise men. When mysterious fingers wrote upon the palace wall, during the feast, words unknown to the king, he summoned his wise men, but they

were unable to give the meaning of the strange words. The king's grandmother, here called "queen," remembered Daniel's ability to interpret dreams and advised her grandson to send for him. (Dan. 5: 5-12.)

A Common Custom.—Banquets and feasts are not unusual things. All kinds of events, from trivial affairs to matters of state importance, are made the occasion for feasts. They often become the occasion for more or less dissipation. Banquets given by royalty are expected to be elaborate affairs; nothing else would be deemed appropriate. The feasts may be entirely innocent—in fact, will be unless the conduct of those present become sinful. If things used in the feast lead to sinful conduct, then such use also becomes sinful and should be barred by all who wish to do right.

Belshazzar's Feast.—Being given by a king would make it a big affair. Something of its magnitude is seen in the fact that it was given to honor "a thousand of his lords." The words "while he tasted the wine" probably mean that he continued to drink till he and his guests became so intoxicated that decency and decorum gave place to the unrestrained gratification of appetites already depraved. All sense of propriety being deadened by excessive indulgence, the feast was turned into a drunken orgy. The sacred vessels of gold and silver, which Nebuchadnezzar had brought out of God's temple in Jerusalem, were further desecrated by being used in drinking to idolatrous gods. A mixture of drunkenness, idolatry, and probably gluttony—truly a horrid picture of the depths to which a chief ruler may fall, much of which can be charged to the use of intoxicating liquors. Serpents know no favorites when it comes to using their deadly poison; drunkenness ruins both peasant and prince, destroys both king and subject. A king much wiser than Belshazzar had said that at last it would bite like a serpent and sting like an adder.

Final Results.—Daniel was offered great honor if he would tell the king what the writing meant, but Daniel refused his gifts, yet told him the meaning. The wealth of a kingdom cannot buy peace when the door of mercy has been closed. Belshazzar would not be warned by the sins and punishment given his grandfather, and deserved no mercy for his own wickedness. (Dan. 5: 17-28.) In harmony with Daniel's interpretation, that night Belshazzar was slain, his city was taken by Darius, the Mede, and his kingdom passed to other people. The river Euphrates ran through the city of Babylon. Cyrus, leader of the Persians, who were confederates of the Medians, cut a channel and diverted the water of the river. While Belshazzar and his lords were in a drunken feast and the rest of the city asleep, Cyrus led his army into the city through the river bed and captured it without difficulty. The terrific denunciations against Babylon by both Isaiah and Jeremiah had now been fulfilled. Belshazzar had been weighed and found wanting, his kingdom had been numbered and given to the Medes and Persians—an inglorious ending in which strong drink played a conspicuous part.

IV. Some General Teaching Regarding Alcohol (Eph. 5: 18-20)

New Testament Teaching.—Our lesson is based on the passages in the first three sections of the Outline. Since the subject matter is of

universal application, illustrations from the Old Testament are perfectly appropriate. Examples from everyday life are equally good in showing the danger of intemperance in alcoholic liquors. But with some it may add force to have a little New Testament teaching; hence, I have added section four to the Outline.

Church Leaders.—When Paul gave a list of things which he said will prevent people generally from inheriting the kingdom of God, he put drunkenness in the list. (1 Cor. 6: 10.) It seems remarkable that even Christians would need to be specially warned against such, unless we stop to remember that they are just people with ordinary human weakness. Even elders and deacons—church leaders—are warned against strong drink. The elder is told to be “no brawler” (not quarrelsome over wine), and the deacon is told not to be “given to much wine.” (1 Tim. 3: 3, 8.) If priests and kings in olden times could be overcome through “much wine,” rulers of congregations might also. Being an “example to the flock” requires abstinence from strong drink.

Christians.—Morally there can be no responsibility for rulers that is not also binding on others. Christians are to walk as wise, being not foolish, but knowing the will of the Lord. They are plainly told to “be not drunken with wine, wherein is riot, but be filled with the Spirit.” (Eph. 5: 18.) Those drunk are riotous, probably singing foolish songs, while those filled with God’s Spirit praise God and teach each other “in psalms and hymns and spiritual songs.” Surely Christians cannot afford to indulge in that which is not good morally or any other way for sinners, heathen rulers, or idolatrous nations.

PRACTICAL THOUGHTS

1. Those who do not tamper with evil are usually safe from its influence. Those who remain total abstainers never become drunkards. It is foolish to insist on finding by experience that we cannot do what centuries and millions of examples have proven impossible.

2. That which is not good for the individuals that compose a nation cannot be good for the nation. It has been often shown that alcoholic beverages are not good for the user in any way—mentally, morally, financially, or spiritually. Anything that universally affects individuals harmfully must be detrimental to the best interests of a nation.

3. The unrestricted use of alcoholic liquors is harmful even to idolatrous nations. Their people are also human beings, subject at least to mental and moral degeneracy. If bad for idolaters, surely not good for those who claim Christian principles.

4. If sinners should refrain from intoxicating liquors for reasons of health—both mind and body—surely Christians should with the additional incentive of being the “light of the world”—an example to the lost.

QUESTIONS ON THE LESSON

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

Introductory Study

What is necessary in discussing subjects?
What does “temperance” mean?

To what may it be applied?
What laws apply to things right and wrong?
What things besides alcohol are prohibited?
How are beneficial and harmful uses regulated?
What examples have we of this distinction?

I

What is Solomon talking about in this text?
 How can his words be fully realized?
 What about the occasional use of alcohol?
 Why is such practice dangerous?
 What results are mentioned by Solomon?
 Whose work is favored by alcoholic drinking?
 What evidence that Solomon was capable of advising?
 What reason does he give for his advice?

II

Who was Ephraim?
 How is the name applied in this text?
 What happened to Israel?
 Was drunkenness their only fault?
 How were they spiritually "drunk"?
 Why not realize their danger?
 How did the prophet warn them?
 What did his words mean?
 How does alcohol affect the users?

III

Who was Belshazzar?
 Who was Daniel?
 What occurred during the feast?

What advice given the king?
 Are feasts always sinful?
 Describe Belshazzar's feast.
 How did strong drink affect that feast?
 What acts of desecration are here mentioned?
 What shows the integrity of Daniel?
 What did Daniel tell the king?
 What happened that night, and how?

IV

Where may we find illustrations of the evils of intemperance?
 What general lesson from Paul?
 What instruction to elders and deacons?
 What should leaders be?
 What command to Christians?
 What contrast between those filled with wine and those filled with the Spirit?

Practical Thoughts

Who are safe from evil influences?
 Why is alcoholic drinking not good for nations?
 Why should even idolatrous people abstain from alcohol?
 What additional reason do Christians have?

Lesson XIII—March 26, 1933

JESUS OUR EXAMPLE IN SERVICE

Mark 6: 45-56.

45 And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away.

46 And after he had taken leave of them, he departed into the mountain to pray.

47 And when even was come, the boat was in the midst of the sea, and he alone on the land.

48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them:

49 But they, when they saw him walking on the sea, supposed that it was a ghost, and cried out;

50 For they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves;

52 For they understood not concerning the loaves, but their heart was hardened.

53 And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.

54 And when they were come out of the boat, straightway the people knew him.

55 And ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.

56 And whosoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

GOLDEN TEXT.—“*Jesus of Nazareth . . . went about doing good.*” (Acts 10: 38.)

TIME.—Spring of A.D. 29, a little more than a year before the crucifixion.

PLACES.—Different villages, land of Gennesaret, west side of Lake Galilee.

PERSONS.—Jesus, the twelve, and the multitudes.

DEVOTIONAL READING.—Ps. 23: 1-6.

DAILY BIBLE READINGS.—

March 20.	M.	Good is With God's People.	(Num. 10: 29-32.)
March 21.	T.	Warning Against Evil.	(1 Cor. 10: 5-13.)
March 22.	W.	Doing Good to Enemies.	(Luke 6: 27-35.)
March 23.	T.	Example of Doing Good.	(Luke 10: 30-37.)
March 24.	F.	Example of Humility.	(John 13: 3-15.)
March 25.	S.	God Gives Good Things.	(Matt. 7: 7-13.)
March 26.	S.	God Pleased With Good Deeds.	(Heb. 11-15.)

LESSON OUTLINE.—

Introductory Study.

- I. Jesus Dismisses the Multitude (Verses 45-47).
 - II. Jesus Walks on the Water (Verses 48-52).
 - III. Those Seeking Jesus Found Help (Verses 53-56).
 - IV. An Example of Humility in Service (John 13: 15-17).
- Practical Thoughts.

INTRODUCTORY STUDY

The Connection.—According to the records, the incidents mentioned in our text came in close connection with the feeding of the five thousand studied in Lesson XI. They began to happen before Jesus and the disciples returned to the west side of Lake Galilee. The people when fed were apparently so excited by Jesus' power that they were ready to force him to become king. (John 6: 14, 15.) This incident shows how easily people can misunderstand, especially when the matters involved pertain to their own interests. They were willing and anxious for Jesus to become an earthly king—a thing he did not propose to do—but later most of them turned him down when he did become a King upon David's throne. When he went into a far country—heaven—they said: “We will not that this man reign over us.” (Luke 19: 14.)

The Loaves and Fishes.—Crowds are attracted by any unusual thing; men are moved by various motives—some good and some bad. Next morning after feeding the five thousand the multitudes came again to the same place—some, perhaps, seeking to hear his teaching, some to be healed, and some to be fed again. Finding Jesus gone, they came to Capernaum seeking him. (John 6: 22-27.) In the meantime Jesus and the disciples, after landing far south of Capernaum, had made their way through the villages and reached the city where the multitudes found him in the synagogue. (John 6: 59.) He rebuked their unworthy motive by saying: “Ye seek me, not because ye saw the signs, but because ye ate of the loaves, and were filled.” “Signs” included healings as well as the miraculous feeding.

They should have sought him because his miracles showed his divine power to save and comfort their souls. He did not mean that every one was guilty of so base a motive; but, like all speakers, he made a general statement because some of his hearers were guilty.

Perishable and Eternal Food.—Food that sustains the body is perishable; that that sustains the soul is eternal. The value of the former ceases with its use; the value of the latter “abideth unto eternal life.” Jesus says work not for the perishable, but for the eternal. This expression is a Hebrew form of comparison. It means that we are to work rather for spiritual food than for natural—make feeding the soul the matter of first consideration. The lesson is emphasized by denying one and affirming the other—a strong form of comparison. For a similar expression, see John 12: 44.

LESSON NOTES

I. Jesus Dismisses the Multitude (Verses 45-47)

His Disciples First.—Mark says that Jesus “constrained” the disciples to enter the boat—probably the one they came in—and return to the other side—that is, go back to the Bethsaida on the west coast. The word “constrained” seems an explanation of the statement, “while he himself sendeth the multitude away.” Seeing the disciples embark would help to convince the multitude that Jesus was going away and cause them to be more inclined to leave. This, perhaps, was what Jesus told the disciples, which may have been the reason why they apparently went away without him and offered no objection; at least, the record gives none. Whether or not they even stopped to consider how he would reach Bethsaida, they promptly obeyed his commands. In this we have a fine example. When divine wisdom commands, man should willingly and without question obey. Doubtless the Lord intended in sending them ahead that the events of the night should occur just as they did.

Intervening Time.—Taking leave of the multitude, he departed into the mountain to pray. On different occasions Jesus retired to private places to commune with the Father. It is impossible for us to understand how much such seasons of prayer meant to Jesus in his arduous labors. If he needed them, how much more do we with all our human frailty and weakness! How long he remained in the mountain is not stated. The text says that when “even was come” they were in the midst of the sea, where he came to them in the latter part of the night. The same supernatural power that enabled him to feed the multitude and know what the night would bring to them enabled him to know where they were and just when to reach them. He no doubt timed his coming at just the moment that would make the miracle the most effective. His whole career shows purpose and design. “When even was come” included late in the afternoon, and sometimes also into the early part of the night. Compare John 6: 16, 17 with Mark 6: 47.

II. Jesus Walks on the Water (Verses 48-52)

Disciples in Distress.—The disciples may have thought that Jesus, in sending them back in the boat, intended to return on foot, going around the north end of the sea as the people did who met him on the east side. It has been suggested that they rowed close to shore to

take him in if he should hail them from the land. It is evident that the wind that was contrary came from the north or northwest, driving them toward the center of the lake and far south of the place they intended to land. That they were rowing with difficulty against adverse winds is clear also from the fact that in the fourth watch, some time between 3 and 6 A.M., they were about twenty-five or thirty furlongs, or halfway, across the sea. (John 6: 19.) They had made only four miles or less of the distance across. Saying they were "distressed" is a forcible description of their condition. They were in the frame of mind to be disturbed by any unusual happening.

Jesus Appears to Them.—From a human viewpoint there was no reason to expect Jesus to come to them. They had seen both wind and wave obey his command to be calm when he was present (Mark 4: 39-41), but walking on the water was different from any miracle they had seen. Strange as it may seem, the witnessing of miracles never seemed to prepare them for another of a different kind. The day before they saw him feed the multitude, but verse 52 shows they failed to get the full lesson it taught. Such a miracle should have been accepted as full proof of his power over any other element in nature. Failing to understand this left their hearts still subject to being hardened by fright when threatened by dangers. In their excitement they easily concluded that his unexpected appearance was a ghost—an apparition.

Timely Aid.—This incident illustrates another principle of the Lord's work—helping the needy at the proper time. They could not calm the storm, but they could accept the Lord and the safety he brought. We cannot save ourselves without Christ's aid, but we can gladly accept the salvation he brings us. He calmed their hearts by telling them who he was and not to be afraid. Matthew reports Peter's failure in trying to go to Jesus. (Matt. 14: 28-31.) It illustrates his rashness, particularly in attempting what was unnecessary. He should have accepted Jesus' words without question; he knew the voice. Walking upon the water was unnecessary to prove them true. The test proved the danger of little faith and the safety of God's power—a lesson we should not forget. It also shows how easily worldly things will take our minds away from Christ.

III. Those Seeking Jesus Found Help (Verses 53-56)

Sick Brought.—Evidently they landed considerable distance south of Capernaum, toward which they were traveling through the land of Gennesaret. They were recognized as soon as they came ashore, and people immediately began to bring their sick for healing. He had before done much teaching and healing along this part of the lake shore, and the word was soon passed along that he was back again. Knowing his probable route to Capernaum, the people brought their sick, even those that had to be carried on beds, and placed them in the streets where he would pass. The anxiety of the sick to be healed and the willingness of friends to bring them to Jesus were highly commendable; making prompt and special efforts to reach Jesus when it was possible deserves praise. People are anxious to obtain bodily healing and are willing to make heroic efforts to receive it. They would flock to Jesus now if he were here in the rôle of divine healer only. As the "Great Physician" who offers to heal the soul, most people reject him and refuse to use his remedy—will not obey his gospel.

Nature of His Work.—The personal favors of the Lord were bestowed on both mind and body—comfort for the mind, relief for the body. It is evident that healings as well as other miracles were a means to an end. Naturally the healed received a physical benefit, but the purpose was to sustain his claim as being the Son of God. (Mark 2: 11; 16: 20.) There was no more reason why he should heal every one sick regardless of circumstances than that he should have fed every one that was hungry as he fed the thousands the day before. He only did either when his mission was benefited by the deed. People get sick and hungry now just as they did then; but as the claims of Jesus as God's Son have already been established by the proof recorded in the New Testament, there is no reason why they should be miraculously fed and healed. Jesus could do both as needed; his disciples now can do neither because not needed to prove his divine claims. If the disciples of Jesus now could heal as he did, it follows as an irresistible conclusion that they could feed the hungry as he did. This, along with drinking deadly poison, taking up serpents, and preaching to a foreigner in his own tongue without ever learning it, are some of the things the most radical "divine healer" will let alone. Jesus is our example in service. Helping the poor at the proper time in the measure of our ability will always remain a practical duty. Assuming miraculous power, attempting to do what is not necessary or for which we have neither authority nor ability, are prerogatives we cannot claim and follow Christ's teachings.

No Respector of Persons.—In all Jesus' service to and for man no partiality or favoritism is found. None were too exalted to escape condemnation for sins; none too lowly to receive his tenderest consideration. He knew that all alike needed his blessings. With strict impartiality they were extended to all. He said his blessings were to go to other nations—a hard truth for Jews to accept, yet that is plainly what he intended for them to know. While his work was mainly among his own people for good reasons, yet he did extend favors to Gentiles himself. (Luke 7: 1-9; Mark 7: 24-30.) In the case of the Syrophenician woman he went outside of Jewish territory. He positively said that he had other sheep which did not belong to the Jewish fold. (John 10: 16.) If the Lord ignored racial barriers and bestowed his favors on the despised, surely Christians should take the gospel to all nations just as Jesus said do. He went out of his homeland. No individual Christian or congregation should be satisfied till some effort is made to take or send the truth to the "regions beyond" our abode.

IV. An Example in Humility of Service (John 13: 15-17)

Servant and Master.—In order to add a few things of especial importance in which Jesus is our example in service I will borrow some statements not in our lesson text. Perhaps nothing is more necessary in trying to follow Jesus as an example than to strive to imitate his example of humility. Our relationship to him as servants to a Master makes his example of humility doubly important. Naturally the servant is not greater than his lord, and should recognize that fact. He should not hesitate or refuse to follow examples set by his Lord. So a Christian should not falter in imitating his Lord. This lesson which Jesus forcibly taught he exemplified by his own conduct. After engaging in the menial service of washing the disciples' feet he said:

"I have given you an example." He did not mean that footwashing was to be a "church ordinance," but it was an act of humility, teaching them to perform it or any other act, however humble, by which they might render service to the needy. It is a pity to spoil this great lesson by trying to make a church service out of a personal duty.

Endurance.—Another point in which Jesus stands out preëminently as an example in humble service is that he was willing to endure whatever was necessary in doing his Father's will. This he did without complaint or bitterness. The full force of his example in this point is seen in his endurance of the torture of crucifixion. He promised salvation to those who endure "to the end." (Matt. 24: 13.) He said of himself that he had to work "while it is day: the night cometh, when no man can work." (John 9: 4.) When urged by his disciples not to go to Judea because the Jews had already conspired to kill him, he replied: "Are there not twelve hours in the day?" (John 11: 9.) He meant that his life had not yet ended; opportunities yet remained, and he must work while he had them. Neither fear of the Jews nor the threat of death would drive him away from duty.

Value of Example.—Examples are only valuable when they lead us to practice what they teach. With kindly ministrations Jesus opened many hearts to his truth; as followers of him we can do the same. When in doubt how to act, look to him for an example. In word or act he has probably shown us how to meet all of our problems.

PRACTICAL THOUGHTS

1. Need is the basic reason for service; it should determine our purpose while ability and circumstances will control the amount. The "household of faith" comes in for first consideration, but the gospel requires good to all "as we have opportunity."

2. It is said that "time and tide wait for no man," but both wait when divine power gives the command. Helping men as ability and need require is fully exemplified in the life of Jesus.

3. Those seeking aid from Jesus in harmony with his teaching will not be disappointed. Those are self-deceived who think to receive it without meeting the terms laid down.

4. The greatest incentive for a finished service is the inheritance reserved in heaven for those who are kept by the gospel—by a faithful and persistent obedience to the end of life.

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 the connection of this lesson?
What mistake did the multitude make?
What does the incident show?
Why did the people come back to the place of feeding?
What did they do when they found him gone?
What rebuke did he give them?
What did he tell them to do?
What does the command mean?

I
What is meant by "constrain" the disciples to depart?
What good lesson in their prompt obedience?
What did Jesus do after dismissing the multitude?
How long did he remain in the mountain?
How know where they were?
What is meant by "when even was come"?

II
How did they suppose Jesus would get to Bethsaida?
What was their probable course of rowing?
What was the direction of the wind?

What shows the difficulty of rowing?
 What distance had they gone?
 Why not expect Jesus to come?
 What did they think they saw?
 What great miracle on the sea had they witnessed?
 What did they not understand about the feeding of the multitude?
 What principle is illustrated in this incident?
 What additional incident is reported by Matthew?
 What are the lessons in this incident?

III

Where did they land?
 What happened as soon as they came on shore?
 Why did the people come so quickly?
 Where did they place the sick?
 What is commendable about the people's actions?
 What is worthy of censure now?
 What kind of favors did the Lord bestow?
 What was the purpose of his healings and other miracles?

Why can his disciples now not heal?
 If they could heal, what other miracles could they do?
 What is never found in Jesus' service to men?
 What examples in extending his favors?

IV

What trait in Christ is especially hard to imitate?
 What makes his example on this doubly important?
 What concrete example did Jesus give on humility?
 What other striking trait did he manifest?
 What did he say of his own work?
 What did he mean by the words of John 11: 9?
 When do examples become valuable?

Practical Thoughts

What things determine service?
 When and how should we help men?
 What is necessary to receive help for Jesus?
 What is the greatest incentive for service?

SECOND QUARTER

(STUDIES IN MARK)

Lesson I—April 2, 1933

JESUS MINISTERING TO JEWS AND GENTILES

(WORLD FRIENDSHIP LESSON)

Mark 7: 24-37.

24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26 Now the woman was a Greek, a Syrophenician by race. And she besought him that he would cast forth the demon out of her daughter.

27 And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28 But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.

33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

37 And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

GOLDEN TEXT.—*“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.”* (John 10: 16.)

TIME.—Spring of A.D. 29.

PLACE.—Region of Tyre and Sidon.

PERSONS.—Jesus, Syrophenician woman and daughter, deaf stammerer.

DEVOTIONAL READING.—Isa. 11: 1-10.

DAILY BIBLE READINGS—

March 27.	M.	.....	Ceremonial Defilement.	(Mark 7: 1-13.)
March 28.	T.	.....	Real Defilement.	(Mark 7: 14-23.)
March 29.	W.	.....	Ministering to Gentiles.	(Mark 7: 24-30.)
March 30.	T.	.....	Ministering to Jews.	(Mark 7: 31-37.)
March 31.	F.	.....	Ministering to a Multitude.	(Matt. 15: 32-39.)
April 1.	S.	.....	Ministering to the Soul.	(Matt. 11: 25-30.)
April 2.	S.	.....	Perfected Ministry.	(Isa. 11: 1-10.)

LESSON OUTLINE.—

Introductory Study.

- I. Jesus Enters Heathen Territory (Verse 24).
 - II. A Gentile Woman Seeks His Help (Verses 25-27).
 - III. Persistence Rewarded (Verses 28-30).
 - IV. Jesus Heals a Deaf and Dumb Man (Verses 31-35).
 - V. General Effects of the Miracle (Verses 36, 37).
- Practical Thoughts.

INTRODUCTORY STUDY

Back in Capernaum.—After feeding the five thousand (Lesson X of First Quarter), Jesus returned to the west side of Lake Galilee, where a number of things occurred before the events described in this lesson. The people soon learned of his return and gathered about him wherever he went. In the country, cities, and market places sick were brought to him and were healed. (Mark 6: 53-56.) The discourse on the living bread (John 6: 1-71) was delivered in the synagogue in Capernaum. This doubtless happened soon after his return, while the feeding of the five thousand was still fresh in their minds, which made the contrast between temporal and spiritual bread more striking.

"Tradition of Elders."—Another important event in this period recorded by Mark is the charge made by Pharisees and scribes that the disciples violated the tradition of the elders, and Jesus' reply to the charge. (Mark 7: 1-13.) Their tradition required the ceremonial washing of hands before eating. The disciples were not observing this tradition. Jesus did not deny the charge, but showed that the Pharisees and scribes were "making void the word of God" by their traditions, which was a serious matter. He proved by the prophet Isaiah that they were hypocrites, offering lip service and worshiping God in vain, because they taught the "doctrines and precepts of men." He thus repeated what he had already taught (John 4: 24)—that acceptable worship must be honest and in harmony with God's word.

The Subject Illustrated.—In sustaining his counter charge, Jesus gave an example of their perverting their own law through their traditions. One of their Ten Commandments required that every Jew "honor" his father and mother. This, of course, they understood meant that they minister to the needs of parents, not simply give them respect. They evaded this plain duty through the traditional pretext that if what was due parents were called "Corban," meaning a gift to God, they would be excused from honoring parents according to the law. This was clearly making void God's word by tradition. He then showed that real defilement came from the heart, the source of all evil, and not from ceremonially unclean food according to the tradition. Hence, his disciples in violating a foolish tradition had done no wrong; but allowing traditions to make void the word of God was a great sin, endangering the soul. Matthew adds in the same connection that Jesus said: "Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) Every doctrine not from God must fail, and must be rejected by those whose worship is not in vain. Too bad that present-day religionists will not believe what Jesus says, but continue to accept the precepts of men instead of God's word!

LESSON NOTES

I. Jesus Enters Heathen Territory (Verse 24)

An Unusual Event.—This excursion into heathen territory is an unusual thing in the Lord's ministry. It is recorded by Matthew and Mark only. (Matt. 15: 21-29.) His remaining in Jewish territory almost exclusively is accounted for by his own explanation regarding those to whom he was sent. In regard to the appeal made by the Syrophenician woman, as reported by Matthew, he said to the disciples: "I was not sent but unto the lost sheep of the house of Israel." (Matt. 15: 24.) John said: "He came unto his own." (John 1: 11.)

Where?—Mark says "into the borders" of Tyre and Sidon, but Matthew says "into the parts." Mark also says he "came through Sidon." (Mark 7: 31.) This leaves no doubt that he actually did go into foreign territory. Tyre and Sidon were towns on the Mediterranean seacoast northwest of Galilee. They were both very ancient towns of much prominence commercially. Both were in Phœnicia, a narrow strip of land along the Mediterranean coast, some thirty miles long and one or two wide, being in the province of Syria.

The Reason.—It seems clear that the Lord's tour through this heathen country was not to teach and heal. Since multitudes had been gathering about him with the sick to be healed, he lacked no opportunities among his own people to both teach and heal. The statement of Mark that he entered into a house "and would have no man know it" implies that this trip was undertaken on purpose to get away from the multitudes that continually gathered about him. The Pharisees had been offended by his charge against them as being hypocrites. They were doubtless making every effort to create opposition to him. To escape this and get rest from the multitudes seeking him, a retirement to some distance was necessary. But his fame had so spread that even in a heathen country "he could not be hid."

II. A Gentile Woman Seeks His Help (Verses 25-27)

"A Greek."—Strictly speaking, a Greek was one by birth, but because of the prevalence of the Greek language, spoken then by many other people than native Greeks, the word became a synonym for the word "Gentile." The word "Gentiles" means "nations"; hence, the expression "Jews and Gentiles" meant the whole human race, "Gentiles" including all except the Jews. "Jews and Greeks" came to have the same meaning. (Rom. 1: 16; 2: 9, 10.) Matthew calls her a "Canaanitish" woman, which perhaps refers to her ancestors, while Mark says she was a "Syrophenician" by race. This referred to where she lived and distinguished her from other Syrians.

Her Appeal.—This woman must have known something of Jesus and his power to heal, for, according to Mark's record, she came at once when she knew he was there. Matthew says she addressed him as "thou son of David," which indicates that she may have learned something about the Jewish hope of the Messiah. Personal interest in an afflicted child, when relief might be possible, made her so forget her station in life that she boldly sought help from a Jew. Her daughter was "grievously vexed with a demon" (Matt. 15: 22), and mother love knew no limitations in seeking for aid. She fell at the Lord's feet and implored his mercy in casting out the unclean spirit. According

to Matthew, the disciples suggested that he send her away, probably thinking her persistence would defeat his purpose and publish his presence. Jesus' answer to the disciples that he was sent only to the lost sheep of the house of Israel implies that the disciples wanted him to grant her request, rather than have her continually disturbing him.

Reply to the Woman.—Matthew tells us that at first Jesus "answered not a word." But she fell at his feet and besought him, and he said: "Let the children first be filled." By this he meant let heaven's blessings go first to the Jews, who, notwithstanding their many faults, were children of God. He then added that it was not the proper thing to give the children's bread to the dogs, which was a covert reference to Jewish notion that Gentiles were as dogs in comparison with themselves. He meant that Gentiles would be fed in due time, but the spiritual bread must go to the Jews first.

III. Persistence Rewarded (Verses 28-30)

The Woman's Reply.—Jesus' reference to the custom of making dogs wait till the meal is over before being fed furnished the woman the chance to make reply in a way both true and forceful. Accepting the implication that others as compared with the house of Israel might be considered, like dogs, as occupying a subordinate position; yet, as dogs under the table ate the crumbs that fell from the table while the meal was in progress, so she, a Gentile, would be willing to receive just a crumb of help in her distress. This, according to the Lord's words, would be "meet," or appropriate, as dogs did eat the crumbs as they fell.

The Request Granted.—Jesus did not share the Jewish opinion that the Gentiles were comparable to dogs. Such a sentiment was contrary to the spirit of his mission and ministry. He had said, "Other sheep I have, which are not of this fold" (John 10: 16), and he had healed the centurion's servant (Matt. 8: 5-13). The centurion was also a Gentile. While not wrong to extend favors to Gentiles, yet the general purpose of his mission limited his work mainly to his own people. Jesus recognized the greatness of her faith and rewarded her as it deserved. The greatness of her faith was manifested in two ways: She did not allow any difficulty, however insuperable it seemed, to keep her from trying; she allowed nothing to stop her till success was gained. Such persistence Jesus teaches will be properly rewarded. (Luke 18: 1-8.) Here the daughter was healed because of her mother's faith. As in all cases, the healing was by divine power. In this case the woman's faith was the procuring cause of healing another person. Healing, therefore, was not dependent upon faith in the person healed, though it was made a procuring cause in some cases. (Mark 5: 34.)

IV. Jesus Heals a Deaf and Dumb Man (Verses 31-35)

The Place.—Matthew simply states that "Jesus departed thence, and came nigh unto the sea of Galilee." (Matt. 15: 29.) Mark says he left the borders of Tyre and "came through Sidon" to the sea of Galilee "through the midst of the borders of Decapolis." "Decapolis" means "ten cities," and here refers to a district mainly east of the Jordan that was so called because of ten cities in it. From this description of his journey we know he left Tyre, going north to Sidon,

then east across the mountain to the head waters of the Jordan. Then he turned south and came near the lake on the east side.

Nature of the Case.—This miracle is related by Mark only. He does not say the man was completely dumb, but that he "had an impediment in his speech." Literally it meant "speaking with difficulty," or that he was a stammerer. Verse 35 says the "bond" of his tongue was loosed, which indicates that there was some natural defect in the organs of speech that made it very difficult to talk. Possibly the defect was so bad that he might not have been understood at all. The double affliction of deafness and stammering left no room for deception or misunderstanding. This affliction was also clearly distinguished from other diseases and demoniacal possessions. No possible chance to dodge the fact that the instant return of hearing and speech was due to the Lord's divine power. We should not forget that Christ's miracles always carry evident proof of reality.

Means Used.—Why Jesus took the man aside in private for the miracle is not stated. It may have been to avoid more publicity—a thing which Jesus had been striving to prevent. If not that, there was some reason that seemed good to Jesus. That should be enough for us to know. Neither is it stated why Jesus put his fingers in his ears and spat and touched his tongue. Probably the most plausible reason assigned is that by these signs the Lord was indicating to him what he proposed to do for him—that he meant to heal or restore these defective organs to a normal condition. Since the man was deaf, some visible signs were necessary, if Jesus meant for the man to know in advance what he was to receive. Advance information of what was proposed was the ordinary rule, and was quite essential in bringing out the full force of the miracle.

V. General Effects of the Miracle (Verses 36, 37)

Jesus' Charge.—Again Jesus charged that they should not publish this miracle. It is certain that enough who knew the man would see him to authenticate the miracle as genuine. That was all that was necessary, if it was to be used as evidence. His chosen witnesses were there, and were all that needed to know of this work. His many miracles of healing had already created more interest than was best for his work the remainder of his time. Striving to keep down interest in the material side of his work had become a necessity. Human nature does not change, and we have here evidence that the people then had a common trait with the present age—they could not be restrained from publishing what they thought would be interesting news.

Their Astonishment.—Mark says they were astonished "beyond measure"—their amazement was unusually great. It seems that those already acquainted with his power would have expected such exhibitions. Some may have seen this who had not witnessed his power before. Then the human mind appears always ready to be amazed at the uncommon thing. The power to heal any disease or cast out demons was proof of power to restore speech and hearing, yet this different application of such power was still a matter of astonishment. The same manifestations of power, if possible now, would be attended with like results—affect the people in a similar way.

PRACTICAL THOUGHTS

1. Jesus' brief visit to heathen territory and granting a blessing to an honest Gentile forecast the universal nature of his gospel. In appreciation for divine favors, all the saved should earnestly try to take the gospel to the lost—both Jews and Gentiles.

2. Social caste is no bar to divine favor. Evil conduct or disobedience closes the door of mercy. Jesus called a publican to a place in the apostleship. He made those socially despised fellow heirs and fellow partakers in his kingdom through the gospel. (Eph. 3: 6.) His followers should imitate his example.

3. Nature, experience, and Bible teaching combine in showing that real success comes through sincere efforts persistently carried out. "He that endureth to the end shall be saved," said the Lord.

4. When we cannot explain details or the how, we still must accept established facts and attribute them to causes adequate to produce them.

5. When we do that which the Lord requires, we can be assured the final results will be for our good and his honor.

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 after feeding the five thousand?
What happened when he landed?
When and where was the discourse of John 6?
What charge was made by the Pharisees?
What answer by Jesus?
Why was their worship vain?
What example did Jesus give of their perversion of their law?
What was their argument?
What did Jesus teach in Matt. 15: 13?

I

What was unusual about this journey?
Why remain in Jewish territory almost exclusively?
Where were Tyre and Sidon located?
How prove he really was in heathen territory?
Describe Phenicia.
Why make this journey?

II

How is the word "Greek" here used?
What two expressions mean the same?
Why was the woman called a "Canaanite"?
Why called a "Syrophenician"?
What is indicated by her saying "son of David"?
Why ask help from a Jew?
Why did the disciples suggest that she be sent away?

How did Jesus treat her at first?
What was his first reply to her?
What further reply did he make?
What was his meaning?

III

What reply was made by the woman?
What did she mean?
How did Jesus regard the Gentiles?
Why not do more among them?
What two evidences of her great faith?
What parable is here illustrated?
What lessons on faith are clear from this case?

IV

Describe the return part of this journey.
Who relates this miracle?
How was the man afflicted?
From what can his affliction be easily distinguished?
Why take the man aside for the miracle?
Why did Jesus touch his ears and tongue?
Why give him information in advance?

V

What charge did Jesus give?
Why did he give it?
What effect did it have?
How does Mark describe their astonishment?
How would such power affect people now?

Practical Thoughts

What truth was forecast by this journey?
What will shut people out of the kingdom of Christ?
What combined teaching shows the necessity of persistence?
What must we do with established facts?
What assurance can we have in obeying Christ?

Lesson II—April 9, 1933

JESUS REQUIRES CONFESSION AND LOYALTY

Mark 8: 27-38.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32 And he spake the saying openly. And Peter took him, and began to rebuke him.

33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36 For what doth it profit a man, to gain the whole world, and forfeit his life?

37 For what should a man give in exchange for his life?

38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

GOLDEN TEXT.—*“If any man would come after me, let him deny himself, and take up his cross, and follow me.”* (Mark 8: 34.)

TIME.—Probably summer of A.D. 29.

PLACE.—Near Cesarea Philippi.

PERSONS.—Jesus and the twelve.

DEVOTIONAL READING.—Rom. 8: 31-39.

DAILY BIBLE READINGS.—

April 3.	M.	.....	Jesus Requires Confession.	(Mark 8: 27-30.)
April 4.	T.	.....	Jesus Requires Loyalty.	(Mark 8: 31 to 9: 1.)
April 5.	W.	.....	The Baptist's Confession.	(John 3: 25-36.)
April 6.	T.	.....	Paul's Loyalty.	(Acts 20: 17-27.)
April 7.	F.	.....	Friendship with Jesus.	(John 15: 1-15.)
April 8.	S.	.....	The Final Reward.	(Rev. 7: 9-17.)
April 9.	S.	.....	The Supreme Loyalty.	(Rom. 8: 31-39.)

LESSON OUTLINE.—

Introductory Study.

- I. A Definite Confession Required (Verses 27-30).
 - II. Jesus Foretells His Own Death and Resurrection (Verses 31-33).
 - III. The Cost of Discipleship (Verse 34).
 - IV. The Profit in Christianity (Verses 35-37).
 - V. The Wages of Sin and Disloyalty (Verse 38).
- Practical Thoughts.

INTRODUCTORY STUDY

Connecting Links.—From Matt. 15: 29-31 we learn that while Jesus was at the last place in the preceding lesson the multitudes came with

many afflicted who were healed. Of this great number healed, Mark, according to his custom, relates in detail one—the deaf stammerer—without mentioning the healing of many. (See last lesson.) Jesus remained there at least a few days and then crossed the lake to Dalmanutha. (Mark 8: 1, 2, 10.) Matt. 15: 39 says they came into “the borders of Magadan.” This may have been another name for Magdala. Dalmanutha may have been still another name for the same place or just a suburb—a near-by village. With his disciples he again entered a boat and returned to the east side of the lake and came to Bethsaida, which was not far from the northeast part of the lake. (Mark 8: 13, 22.)

Feeding Four Thousand.—Before leaving the place of the last lesson Jesus fed the four thousand. Being in the desert three days, their food supply had become exhausted. Knowing this, Jesus mentioned his sympathy for them to his disciples. They asked where so much food could be found in a desert place—a strange question when it is remembered they had seen him feed five thousand under similar circumstances. Still, we know that humanity is prone to soon forget God’s mercies. History furnishes abundant examples. It is natural in need to first look for ordinary sources of supply. This rule, no doubt, Jesus observed himself. Besides, they had learned both by teaching and example that miracles were performed when divine wisdom saw the propriety for them. It would have been presumptuous on their part to suggest anything but natural means. Their question was, then, a reasonable one.

“A Sign from Heaven.”—While on the west side of the lake, the Pharisees came to him and asked to see “a sign from heaven.” They rejected his miracles as being evidence of his being the Messiah. Various prophets had performed miracles, yet none of them was the Messiah. The Pharisees held that Beelzebub could do such signs as Jesus was doing; in fact, they had charged him with being in league with Beelzebub. (Mark 3: 22.) Jesus replied that if they could read the indications of weather changes they should be able to read the “signs of the times.” If they understood their own prophets, they would know that his work showed him to be the promised one. They wanted a sign from heaven, like the manna in the wilderness—something Jesus had nothing to do with. He told them no such sign would be given except the sign of Jonah, meaning his burial and resurrection. As they returned, Jesus warned his disciples to beware of the leaven of the Pharisees, which he explained to be their doctrine and hypocrisy.

LESSON NOTES

I. A Definite Confession Required (Verses 27-30)

Where?—From our text we learn that the incident described occurred “on the way” from Bethsaida to Cesarea Philippi. Luke, who joins Matthew and Mark in reporting this incident, says it occurred after he had been “praying apart.” (Luke 9: 18.) Cesarea Philippi was located at the foot of Mount Hermon, east of the Jordan and about twenty-five miles north of Lake Galilee. It had been called “Paneas,” but when enlarged by Philip the tetrarch (Luke 3: 1), the name was changed to “Cesarea” in honor of Tiberias Cæsar, the emperor. To distinguish it from the Cesarea on the Mediterranean coast (Acts 10: 1) it was also called after Philip.

Different Opinions.—As a contrast with his rejection by the Jewish rulers, he asked the disciples what was the opinion of himself among the multitudes. With no prestige and no positions at stake, the common people would hear him more sincerely and more honestly tell just what they thought of him, even though their opinions were entirely wrong. It is worthy of note that the opinions mentioned all imply that he was something more than an ordinary man. If not the Messiah, yet one with divine approval and supernatural power. Some said he was John the Baptist. Since John had been murdered by Herod, the only basis for this theory was that John had been raised. Even Herod himself had shared that notion. (Matt. 14: 1, 2.) But this, if true, would be a sign from heaven—just what the Pharisees demanded. Others said he was Elijah. Applying Mal. 4: 5 literally, they were expecting Elijah to appear upon earth in bodily form. But this also would have required a resurrection and reincarnation. The same would have been true if any other of the old prophets had come. Such miracles would have been just what the Pharisees asked for and ample proof that Jesus was divine. If Jesus was really doing such miracles as these different opinions would have required, then he was in fact the Messiah, for he would not have been granted divine power to sustain a falsehood. He was either the Son of God as claimed or else a falsifier. If so, he did not do the miracles their opinions demanded and they were entirely wrong. With their admission of his miraculous power, his Messiahship should have been admitted at once.

Peter's Confession.—The confession, "Thou art the Christ," was spoken by Peter, though it is fair to assume that he was expressing what was believed by the other apostles. Matthew adds the words, "the Son of the living God." Christ—the anointed one—reveals his official work; the Son of God refers to his divinity. The "living" God expresses the difference between Jehovah and all heathen gods. Matthew represents Jesus as saying this confession contained the great basic truth upon which he would found his church. (Matt. 16: 16-18.) It was first announced from heaven at Christ's baptism, and was to be fully sustained by the sign of Jonah—his own resurrection.

II. Jesus Foretells his Own Death and Resurrection (Verses 31-33)

A New Teaching.—Before this Jesus had made some obscure references to his death (John 2: 19; 3: 14), but from the time of Peter's confession he "spake the saying openly"—told his disciples plainly just what would transpire. It was less than one year till his death, and several times during this period he repeated this same prediction. The coming of the Messiah and the establishment of his kingdom were strong parts of their faith. They had been the burden of much of his and their preaching. With their crude conception of the nature of his kingdom and their confession of his divine Sonship, they would be terribly disappointed if he did not in their day sit on David's throne in Jerusalem. This misunderstanding had to be destroyed as they were able to endure the exact truth.

Peter's Rebuke.—His plain words could not be misunderstood, but they struck Peter as saying something that was out of the question entirely. Probably thinking his words would discourage the other apostles, Peter took him to one side to assure him that no such thing

could be. (Matt. 16: 22.) If he meant to establish the kind of kingdom they had in mind, his death would thwart his plans completely. Such misfortune Peter wished him to understand the Father would not allow. This is an example of what a serious mistake we can make when we hold erroneous teaching, however sincere we may be. It also illustrates another vital truth: human wisdom should not assume the rôle of teacher and reject what divine wisdom has said. Peter's assuming to instruct his Lord was mainly, if not solely, due to his misconception of the nature of the kingdom to be established. Many modern people with far less reason follow his example by continually pointing out what they consider the mistakes in the Lord's teaching.

Jesus' Reply to Peter.—Jesus turned about and looked upon the disciples, evidently wanting them to get the full force of his rebuke to Peter. He reminded him that he was considering the things of men instead of the things of God. Just a little while before Jesus had called him a "rock" and pronounced a blessing upon him for confessing the truth; now he calls him "Satan" because he was rejecting the truth of God, as Satan had once done in a like manner. (Matt. 4: 10.) Jesus said such rejection of his words was "an offense" unto him. It is a pity that those who reject the Lord's sayings do not realize how offensive such disrespect for divine authority is!

III. The Cost of Discipleship (Verse 34)

Reason for Statement.—Having announced the disappointing information that he would be filled and that Peter was a stumblingblock in misunderstanding the spiritual nature of his kingdom, it was necessary that the disciples should begin to learn "that through many tribulations we must enter into the kingdom of God." (Acts 14: 22.) They were not prepared at that time to understand how much it really would cost to be his disciples. Like other lessons, they were destined to get its full significance only through experience. This statement was followed with similar ones from time to time as a preparation for meeting things that would be a sore trial to their faith. It was spoken to the disciples and the multitude, since the lesson would be needed by all followers of his in all ages.

Conditions Expressed.—"If any man would" means that no one can follow Christ without first becoming *willing*. The service must be voluntary—whole-hearted. None will be coerced and none can become his disciples, because they do not need to be, who are incapable of being made willing. "Deny himself" means that all his earthly interests must take second place and not be permitted to interfere with the Lord's service. "Take up his cross" requires daily service in the Lord's work in spite of any and all burdens and persecutions. "Follow me" means that even with all the preparation mentioned, the actual service is the following—doing the things Jesus requires. Preparing for a journey is necessary, but worthless if the journey is not made. Preparing our hearts for the Lord's service is absolutely required, but the service stands between us and final success.

IV. The Profit in Christianity (Verses 35-37)

Possible Results.—It is immaterial what the costs may be, if the profits justify. This is true in everything. Christianity requires time, effort, and money; so do things of the world. The test by which

to determine values is the final results. If they are worthless or bad, the scheme or problem has been a waste of efforts. If one is so anxious to avoid all the cost of following Jesus that he gives all his energies to caring for temporal things, he will lose eternal life after death. If in serving the Lord he has to lose his natural life, he will save or receive eternal life in the world to come. In that event the follower of Jesus is infinitely the gainer.

Value of Life.—In temporal affairs nothing is considered of more importance than saving physical life. Ordinarily no possible effort is omitted when a life is at stake. Saving spiritual life is as much more important as the spirit of man is more valuable than his body, or as man's eternal existence is more important than the brief period in the body. Man has no way by which to estimate the exact value of his soul. In the scale of comparison Jesus places the spiritual nature of man against the whole world by asking what profit it would be to gain all the world and lose this life. If the spirit of man outweighs the whole world in value, we have nothing left by which to make comparison. This is a truth of inestimable importance. It is one always realized when one stands in the shadow of death—when his departure is at hand. Too bad that most people do not realize it till too late! What a lesson, too, for the rich who put their trust in riches instead of God! If one owned the world, he would not have enough to buy eternal life at the judgment.

V. The Wages of Sin and Disloyalty (Verse 38)

The Final Results.—Self-denial and cross bearing might have discouraged them if only that had been said. The value of the soul to be saved would tend to put enthusiasm into depressed hearts. But with the promise of a just reward, Jesus no doubt intended to fire them with such zeal that tribulations would be successfully borne. He assures them that each will be rewarded "according to his deeds." (Matt. 16: 27, 28.) If among the followers of Christ, saved; if not, then lost. Jesus had no reference to the idea of grading the degree of rewards and punishments to the various degrees of sin and righteousness. When Peter made the confession, Jesus said: "I will build my church." It was future, or words have no meaning. He now tells them he will come in his kingdom, which means the church, while some standing there were living. Still future, but very near. This promise was fulfilled at their next Pentecost.

The Lost.—A final sad word finishes this remarkable discourse dealing with many things vital to the salvation of men. The one ashamed of Jesus and his words in that evil generation would find him ashamed of him when he came in the glory of his Father. Only those who confess him here will be confessed there. (Matt. 10: 32, 33.) Paul said he was not ashamed of the gospel. (Rom. 1: 16.) The fact is applicable to all. Jesus will be ashamed of those ashamed to confess him and accept his words. The saddest scene in the drama of human existence will be enacted when Jesus at the judgment pronounces the fatal words: "Depart from me."

PRACTICAL THOUGHTS

1. It is not enough to accept Jesus as an unusually good man, or even as one exercising miraculous power like the prophets of old. He

must be accepted as the Christ—the Son of God in a preëminent sense—or else he is rejected. There is no compromise on this point.

2. Those who reject the teaching of Jesus, even though they claim to serve him, are hindrances to his kingdom—stumblingblocks to others—and to that extent are in league with Satan.

3. Usually the more valuable a thing is the more it costs to obtain it. Christians should cheerfully pay the price that discipleship requires. It is inexcusable to act otherwise.

4. Admitting spiritual blessings to be greater than temporal should make all Christians more anxious to work out their own salvation "with fear and trembling."

5. Sinners who admit Jesus to be the Son of God should be ashamed of their absurd attitude in rejecting what they confess to be true and vital. No one can afford to be inconsistent.

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 does Matt. 15: 29-31 compare with Mark's record?
Give the movements of Jesus between this and the last lesson.
How explain the names "Magadan" and "Dalmanutha"?
Why should the disciples' question appear strange?
What indicates that it was reasonable?
What demand was made by the Pharisees?
Why was this demand made?
What did they mean by "a sign from heaven"?

I

Where did this event occur?
Locate Caesarea Philippi.
Explain the names.
What other Caesarea?
What question by Jesus?
What is implied in all their answers?
What would have been necessary if he had been John or one of the prophets?
Why did Jesus' miracles prove his claim true?
What is meant by the several items in Peter's confession?
What rests upon this basic truth?

II

What new teaching began at that time?
How long before his crucifixion?

What misunderstanding did the disciples have?
Why did Peter rebuke the Lord?
What lesson should we get from Peter's mistake?
What reply did Jesus make?
Why call Peter "Satan"?

III

What important lesson did the disciples need to learn?
When would they fully understand it?
To whom was the statement made?
What are the conditions of discipleship?
Explain each one.

IV

What is the test of real value?
How apply verse 35?
What temporal thing is of most value?
Why is the soul of more value?
What comparison did Jesus make?
When do all men accept this truth?
What lesson for those who trust in riches?

V

What promise does Jesus make?
What is meant by "according to his deeds"?
What proof that the establishment of the church was then future?
What final statement?
Why must men confess Jesus as the Christ?

Practical Thoughts

What does it mean to accept Jesus?
What are professors who reject Christ's teachings?
Why should Christians cheerfully pay the cost?
Why should Christians be anxious to work for Christ?
Why is the attitude of sinners absurd?

Lesson III—April 16, 1933

JESUS TRANSFIGURED

Mark 9: 2-8, 17, 18, 25-29.

2 And after six days Jesus taketh with him Peter and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

3 And his garments became glistening, exceeding white, so as no fuller on earth can whiten them.

4 And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

6 For he knew not what to answer; for they became sore afraid.

7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

17 And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;

18 And wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26 And having cried out, and torn him much, he came out: and the boy became as one dead; inasmuch that the more part said, He is dead.

27 But Jesus took him by the hand, and raised him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out?

29 And he said unto them, This kind can come out by nothing, save by prayer.

GOLDEN TEXT.—“*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.*” (John 1: 14.)

TIME.—Probably summer of A.D. 29.

PLACE.—Mount Hermon, near Cesarea Philippi.

PERSONS.—Jesus, Peter, James, and John; Moses and Elijah.

DEVOTIONAL READING.—Heb. 1: 1-9.

DAILY BIBLE READINGS.—

April 10.	M.	Witnessing Christ's Glory.	(Mark 9: 2-8.)
April 11.	T.	Facing a Great Need.	(Mark 9: 14-18.)
April 12.	W.	Seeing Christ's Power.	(Mark 9: 19-29.)
April 13.	T.	A Heavenly Vision.	(Isa. 6: 1-8.)
April 14.	F.	The Glory of Jehovah.	(Ex. 24: 12-18.)
April 15.	S.	The Glorified Christ.	(Rev. 1: 9-18.)
April 16.	S.	The Exalted Christ.	(Heb. 1: 1-9.)

LESSON OUTLINE.—

Introductory Study.

I. The Transfiguration Described (Verses 2-4).

II. Peter Suggests Three Tabernacles (Verses 5, 6).

III. Jesus Acknowledged as God's Son (Verses 7, 8).

IV. Jesus Heals a Demoniac (Verses 17, 18, 25-27).

V. Jesus Explains to the Disciples (Verses 28, 29).

Practical Thoughts.

INTRODUCTORY STUDY

A Faultless Man.—Some things have to be a certain way; any other way would be inappropriate and conflict with our sense of the fitness required. A Supreme Being, claiming to be the Creator and Savior of man, could not be anything less than faultless as a man. Even a suspicion of fault in character would strongly militate against claims of divinity. We are assured of Christ that, though tempted in all points as we are, yet he was without sin. Though skeptics look upon him as a mistaken enthusiast, they bring no charge of fault against his moral character. Weakness and sin are admitted to be common characteristics with all old enough to be responsible. No such admission is heard respecting Jesus—a proof that he was something more than just a man.

A Perfect Teacher.—The perfection of Jesus as a teacher is seen in two facts: His teaching was always correct; it was always appropriate in both manner and matter. The perversions of the Jewish law through the traditions of the elders were condemned by him in the same unsparing way that he rebuked those morally wrong. The hypocrisy of the Pharisees and the wickedness of Herod alike received just condemnation. All efforts to entangle him in his words failed to bring any incriminating reply, but left his enemies entrapped in their own schemes. Luke 20: 20-26 furnishes a noted example of Christ's ability to defeat his enemies. His teachings regarding human relationships exhibited a justice and fairness that was absolutely faultless. His law for regulating personal conduct, known as the Golden Rule, has never been equaled in effectiveness.

A Divine Claim.—The faultless life and perfect teachings of Jesus are presumptive evidence that his claim is true. Such perfection of life and teaching would not have allowed the claim, if it had been false. The many, varied, and unmistakable exhibitions of miraculous power displayed throughout his ministry forms an irresistible line of evidence that God was with him. Healing the sick, casting out demons, suspending nature's laws temporarily, were all within his power. Outside power—a "sign from heaven"—something without his touch or a word from his lips—was necessary to complete the divine proof of his Messiahship. This began when a voice from heaven at his baptism said: "This is my beloved Son." In our present lesson that line of evidence has another manifestation.

LESSON NOTES

I. The Transfiguration Described (Verses 2-4)

When and Where?—The transfiguration scene is given by Matthew and Luke also. (Matt. 17: 1-13; Luke 9: 28-36.) Matthew and Mark both say it occurred "after six days." Luke explains by saying "after these sayings," and the connection shows he means the things regarding his suffering and death discussed in the last lesson. Luke says "about eight days." Either Luke did not intend to be exact or he included the days of both lessons, while Matthew and Mark included the six days between. The exact location is not known, but is supposed to be somewhere on the southern slope of Mount Hermon, which is not far north of Caesarea Philippi.

Those Present.—The records state that Jesus took with him Peter,

James, and John. These same apostles had been selected to witness the raising of Jairus' daughter. (Mark 5: 37.) Later he chose them to be with him in the garden of Gethsemane. (Matt. 26: 37.) Why he selected these three for this distinction is not stated, but it is not an unreasonable supposition that it was because of the prominent parts they were to take in the work after his departure. There was no official distinction in it, and nothing whatever to show that Peter had any authority above James and John. Such teaching is purely visionary. Their law required two or three witnesses to sustain facts. (Matt. 18: 16.) Such scenes would have been worthless unless there had been witnesses to declare them to the world. Peter definitely refers to the transfiguration in 2 Pet. 1: 16-18. It is entirely probable that John does also in John 1: 14. Moses and Elijah were present also. These two representatives of the old covenant had both been dead for centuries.

The Appearance.—The word "transfigure" means to transform—to change appearance or shape. Here the change doubtless meant one in appearance. Luke says "the fashion of his countenance was altered." Matthew says "his face did shine as the sun." All three mention that his garments became so white as to be dazzling. A full comprehension of the divine majesty here shown the three is impossible to those in the flesh. Adam Clarke suggests: "That fullness of the Godhead, which dwelt bodily in Christ, now shone forth through his human nature" to manifest his divinity, confessed by Peter, and the glorious resurrection body to be received. There is no doubt that Peter correctly represented the scene as displaying the majesty and glory of both Father and Son.

II. Peter Suggests Three Tabernacles (Verses 5, 6)

Subject Discussed.—Mark tells us that Moses and Elijah were talking with Jesus, but Luke tells us they spake of "his decease which he was about to accomplish at Jerusalem." This conversation with the two visitors from the spirit world regarding the Lord's approaching death was strong confirmation of what Jesus had so recently told all his apostles was to happen. Unless that was the design I know no other reason to suggest.

Why the Suggestion?—Luke says "and it came to pass, as they were parting from him" (Luke 9: 33), that this suggestion was made—that is, when he saw Moses and Elijah leaving Jesus, he offered to build three tabernacles. The awe-inspiring majesty of the whole scene made them "sore afraid"; but, in spite of his fear, Peter dared to speak. This was another evidence of the impulsiveness of his nature. He felt that it was good to be there—the presence of such beings and glory must mean divine approbation. He may have thought if all three could be kept there, the predicted death of the Lord might be averted. Remembering the prophecy that Elijah was to come (Mal. 4: 5), which they understood literally, he probably thought he had come to stay, and that some place should be made for him to abide. At any rate, he thought his suggestion was the proper courtesy under the circumstances.

Did Not Understand.—Mark says he "knew not what to answer," while Luke says, "not knowing what he said." Both statements express the exact fact. The natural fear produced by such a scene would render one so excited that he would not know what to say or

understand fully what he was saying. He, thinking of an earthly kingdom, made what he thought would be an appropriate suggestion; but, being mistaken about the nature of the kingdom, he did not understand that his offer was entirely out of place.

III. Jesus Acknowledged as God's Son (Verses 7, 8)

At Night.—While not so stated, the circumstances clearly indicate that the transfiguration was at night. Luke mentions the fact that the apostles were "heavy with sleep: but when they were fully awake, they saw his glory." The margin gives "having remained awake." Either expression would imply night time. Luke says that Jesus went into the mountain "to pray." Possibly the apostles fell asleep or became very sleepy while he continued in prayer, but became fully awake in time to witness the transfiguration; or it may mean that, notwithstanding their sleepiness, they remained awake through the whole scene. The fact of their being awake is mentioned, no doubt, to show that when Jesus said, "Tell the vision to no man" (Matt. 17: 9), he did not mean that it was a dream or apparition, but an actual occurrence.

Why Moses and Elijah Present.—How the apostles knew the two to be Moses and Elijah is not stated. The conversation between them and the Lord, with Jesus' own explanation to the apostles, may have been the way. The facts admit of no question; the testimony of the witnesses is clear, and its rejection would involve the integrity of Jesus. The display of divine power was sufficient proof that the conversation stated facts. Moses represented the law and Elijah the prophets. The types of the former and the greatest predictions of the latter were to find their fulfillment in Jesus, who was "the end of the law" (Rom. 10: 4); hence, appropriate that a representative of both be present to hear announcement that supreme authority was to pass to Jesus as God's Son. The transfer of this authority to Jesus implied the legal ending of the law and cancellation of Jewish prophetic authority before such transfer. Another proof that the church was not yet established. From the overshadowing cloud came a voice repeating the indorsement given at his baptism (Mark 1: 11), but adding the words, "hear ye him." The abrogation of the old law and the establishment of the new are here announced by implication. Christ's death and resurrection put heaven's seal upon that truth. Those who now refuse to obey Christ, or turn from him to Moses, are rejecting God's direct words.

IV. Jesus Heals a Demoniac (Verses 17, 18, 25-27)

A Failure.—When Jesus and the three came down from the mountain next day, he found a multitude, and the scribes questioning the nine apostles. This attack by the scribes resulted from the failure of the disciples to cast out a demon when they tried. Since they had before this cast out demons (Mark 6: 13), their failure, no doubt, surprised them and gave their enemies an apparent advantage. The multitude was amazed at the Lord's appearance, which was especially opportune for the disciples who were being harassed by the scribes. His friends were doubtless delighted at his coming, for they realized they needed his help, whereas the scribes and their sympathizers would

realize that their advantage was gone. Their past experience in meeting Jesus on any issue was not a pleasant remembrance.

Reply to the Father.—Jesus asked why they were questioning his disciples. The father of the demoniac explained that he had brought his son to them for healing, and they failed. He described the vicious nature of the demon by telling how it affected the boy. While it was an unusually stubborn case, still that was no reason for failure unless there was some hindering cause. Divine power properly used would not fail in any case. Jesus charged them with being a faithless generation and asked: "How long shall I be with you? how long shall I bear with you?" (Verse 19.) Of course, any weakness on the part of the disciples would be seized upon by such a demon to resist their efforts, and to that extent the failure was chargeable to them; but Jesus here plainly charges the failure directly to the wickedness of the people.

The Demon Cast Out.—The father said: "If thou canst do anything, have compassion on us." This expression of unbelief drew from Jesus a sharp rebuke. (Verse 23.) Jesus, seeing the crowd rapidly increasing, cut matters short by commanding the demon to come out. In doing so he so convulsed the boy that many said he was dead. But Jesus raised him up. Jesus also commanded the demon to enter him no more. This gave assurance that the miracle was real, not just a temporary relief. Such a demon might have attempted to reënter the boy had he not been forbidden to do so.

V. Jesus Explains to the Disciples (Verses 28, 29)

Little Faith.—When they asked the Lord privately why they failed to cast out the demon, he said, according to Matt. 17: 20: "Because of your little faith." This shows that the power to work miracles was not granted to those whose faith was weak. If wavering for any reason, it would have to be strengthened by earnest prayer. In obstinate cases like that kind nothing short of complete confidence in God's power would be effective. Prayer was the way to gain that strength of faith; hence, he said that kind did not come out "save by prayer." He also said, according to Matthew's record, that faith "as a grain of mustard seed" would enable them to move mountains. He did not mean if their faith was small like mustard seed, for the smallness of their faith was just the reason they failed. The mustard seed, though small, quickly produces a large plant because of the active life principle in it. So faith that is active, strong, and quick growing will not fail in serving God. This is just as true with us in our service now.

Why Little Faith?—The unbelief and opposition of the scribes had affected the multitude, and that had in turn terrified the disciples in his absence and weakened their faith, just as Peter's faith weakened when he attempted to walk on the water. (Matt. 14: 30.) Looking at the waves instead of the Lord, he began to sink; the disciples, thinking of men's power rather than God's, found their command not obeyed.

PRACTICAL THOUGHTS

1. The presence of Moses and Elijah at the transfiguration, coming centuries after their deaths and before the general resurrection, is positive proof of man's conscious existence in the intermediate state—

the time the body remains in the tomb. Otherwise their purported presence is a palpable absurdity.

2. Their presence is also positive proof that the resurrection is both possible and certain to occur. The raising of all is no more unreasonable than the temporary return of these two from the spirit land.

3. Heaven's announcement in their presence that Christ is to be heard is an emblematic but unmistakable proof that the old covenant is not now binding. Those returning to Moses fall from grace. (Gal. 5: 4.)

4. There is always danger that the sin and unbelief of those about us, especially associates, will weaken our faith to the point of failure. This can be avoided only by constant vigilance.

5. Our ability may be small, but unswerving dependence on God will give us the maximum of success.

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 do some things have to be done a certain way?
Why is this necessary with Christ?
What shows Christ a perfect teacher?
Give some examples of his teaching.
Give an example of his ability to defeat his enemies.
What proof in his faultless life and teaching?
What other line of proof have we?
What is necessary to complete the proof of his Messiahship?

I

"Six days" after what sayings?
How explain Luke's "eight days"?
Where did the transfiguration occur?
On what occasions did Jesus select these same apostles as witnesses?
Why select these three?
What special testimony given by Peter and John?
Explain the word "transfigure."
Describe the scene.

II

What subject did they discuss?
What saying of Jesus is confirmed by it?
What caused Peter to make his suggestion?
What opinion did they have of Elijah?
Why want to keep all three there?
What is the meaning of not know "what he said"?
Why was his offer not appropriate?

III

When did the transfiguration occur?
What proof that it was at night?
Why did Jesus go into the mountain?
Why mention that they were awake when he was transfigured?
How did the apostles know the two were Moses and Elijah?
What was represented by the two?
Why were they present?
Of what is this scene proof?
What announcement was made?

IV

What failure did the apostles make?
What did Jesus find when he came from the mountain?
What question did Jesus ask?
Describe the demon.
What charge against the people?
What rebuke did Jesus give the father?
Describe the demon's departure from the boy.
What special command was given by Jesus?

V

Why did they fail?
What does this show?
Why did Jesus say "save by prayer"?
What did he mean by the mustard-seed illustration?
What caused their little faith?
What similar example do we have?

Practical Thoughts

What is proven by the presence of Moses and Elijah?
What other fact is also proven?
What is proven by the words, "Hear ye him"?
What is always dangerous?
What will give the greatest success?

Lesson IV—April 23, 1933

JESUS REBUKES SELF-SEEKING

Mark 9: 33-43.

33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way?

34 But they held their peace: for they had disputed one with another on the way, who *was* the greatest.

35 And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all.

36 And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them,

37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.

39 But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me.

40 For he that is not against us is for us.

41 For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

42 And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire.

GOLDEN TEXT.—“*Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.*” (Rom. 13: 10.)

TIME.—Probably autumn, A.D. 29.

PLACE.—Capernaum.

PERSONS.—Jesus and the twelve.

DEVOTIONAL READING.—1 Cor. 13: 1-13.

DAILY BIBLE READINGS.—

April 17.	M.	Jesus Rebukes Self-Seeking.	(Mark 9: 33-37.)
April 18.	T.	Jesus Condemns Intolerance.	(Mark 9: 38-50.)
April 19.	W.	Self-Denial for Others.	(1 Cor. 10: 23-33.)
April 20.	T.	Abraham's Unselfishness.	(Gen. 13: 1-13.)
April 21.	F.	The Unselfishness of Moses.	(Ex. 32: 30-35.)
April 22.	S.	Jesus Our Example.	(John 13: 1-15.)
April 23.	S.	The Supreme Motive.	(1 Cor. 13: 1-13.)

LESSON OUTLINE.—

Introductory Study.

- I. Disputation Among the Disciples (Verses 33, 34).
 - II. Jesus Rebukes False Ambition (Verses 35-37).
 - III. The Disciples' Misapplied Zeal (Verses 38-40).
 - IV. Rewards Will Be According to Deeds (Verses 41, 42).
 - V. Final Destiny of the Disobedient (Verse 43).
- Practical Thoughts.

INTRODUCTORY STUDY

Attack on Disciples.—When Jesus returned from the mount of transfiguration with Peter, James, and John, he found a multitude with

the other nine apostles and the scribes in discussion with them. The occasion for this attack on the disciples was their failure, as we learned in the last lesson, to cast out a demon when they tried. (Mark 9: 14-18.) This shows that the enemies of truth will always take advantage of any weakness of Christ's followers to attack the system of truth itself. Christians should strive to prevent this by living consistently before the world.

Death Foretold.—At the time of Peter's confession of Jesus as the Christ he made the first definite prediction of his death. As they were coming down the mountain from the transfiguration he referred to it again (Mark 9: 9); now, possibly as they were on the way back to Capernaum, he makes a second definite statement regarding it (Mark 9: 30-32). This positive prediction, so definitely expressed, became a test of his divine power. Being so often repeated could not be doubtful regarding its details. That his death was brought about in the way specified is admitted by even skeptics; that he arose according to the prediction is also sustained by competent witnesses. If so, his claims are true; for, as before noted, divine power would not be granted to sustain a falsehood. The expression "is delivered up" is an example of the "prophetic" present tense of the verb, used for the future tense to express certainty; so certain to occur that it is spoken of as if already having occurred. This is not an unusual form of expression in the Bible. (Rom. 4: 17; Isa. 9: 2, 6.)

Temple Tax.—From Matt. 17: 24-27 it appears that the first thing that happened after their return to Capernaum was the incident regarding the temple tax. Each male of twenty years or above was required by the law to give a half shekel for the support of the Lord's service. (Ex. 30: 11-16.) This tax was collected each year. That evidently was the meaning of the law, though not so stated. The half shekel was about thirty-five cents, which both rich and poor had to pay. Being a "ransom" or "atonement" for the soul made it necessary for each one to pay just the same, indicating that one soul was no more valuable than another. Jesus' authorizing the payment shows he recognized the binding force of the Mosaic law; hence, the church not yet established. (Heb. 10: 9.) The method of getting the money shows his divine wisdom and power. Sending Peter may have been because he was then probably at Peter's house.

LESSON NOTES

I. Disputation Among the Disciples (Verses 33, 34)

In Capernaum.—After healing the epileptic boy near Cesarea Philippi, Jesus went through Galilee on his way to Capernaum, trying to avoid the multitudes. (Mark 9: 30-32.) While in the house, probably the house of Simon Peter, Jesus asked them: "What were you reasoning on the way?" Luke says there arose a reasoning among them, and that Jesus "saw the reasoning of their heart." Jesus, who knew "what was in man," did not need to ask the disciples what they were disputing about. His question was designed to make them understand that he did know their hearts, and prepare them for the vital lesson based upon the thoughts of their hearts.

Cause of Their Reasoning.—The spirit of emulation—an ambition to excel—is so nearly universal that it is no great surprise to see it

manifested among the apostles, especially at that stage of their experience in following Jesus. A little more than a week before Jesus had positively declared he would establish his church, or kingdom, and promised Peter the keys. Peter, James, and John had been selected to witness the transfiguration. Add to this their notion of an earthly kingdom with its natural positions of honor, and their disputes among themselves as to which of their number would receive such honors is not at all unreasonable. True, he reasserted before this (Mark 9: 31, 32) his statement that he was to be put to death and raised again, but Mark says "they understood not this saying." Luke says "it was concealed from them, that they should not perceive it." (Luke 9: 45.) With their idea of a material kingdom, they failed to understand that Jesus actually meant that his words were to be literally fulfilled. Hence, his words had not prevented their dispute as to who among them would be distinguished with honors. Thinking such distinctions had to fall to some, they probably felt that their reasonings were not out of place.

II. Jesus Rebukes False Ambition (Verses 35-37)

An Example.—From Matthew's report (Matt. 18: 1-6) we learn that the disciples asked Jesus: "Who then is greatest in the kingdom of heaven?" This question was probably suggested by the Lord's statement: "If any man would be first, he shall be last of all, and servant of all." This more or less difficult expression Jesus explained by a concrete example. He took a little child and placed it in their midst. Then, perhaps to show the simple trust that children have in others, he took the child in his arms and said that those who receive such little children in his name receive him and his Father also. The simplicity of both acts and words, the ease with which they are understood, has always made this incident one of the most stinging rebukes of those who seek positions of honor for themselves rather than opportunities to be of service to mankind.

Direct Lesson.—That the preceding paragraph correctly applies the example used by Jesus is seen in the fact that he used it to condemn the personal ambition of his apostles and correct their mistaken ideas of service in his kingdom. Matthew quotes him as saying: "Except ye turn [the Common Version says "be converted"], and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18: 3.) This he further explains to mean: humble himself as this little child. A little child does not need to be converted, or turn, to become humble; it is that already, for which reason it is the example of what the disciples of the Lord must be, if they are to have their service accepted. The word "turn" in the Revised Version not only gives the exact idea of the Greek original, but also correctly puts it in the active voice. "Be converted" is passive, from which many might conclude that "conversion" is something God does for man in a process in which man is passive. This is absolutely incorrect. Conversion—a turning—is something God requires man to do for himself. God furnishes the instruction in the Bible, but man must turn himself in both mind and conduct. If Jesus had intended Peter to be head of the church—pope—as the Catholics claim he was, surely some hint would have been made here; it was just the occasion for it. But it is not here or anywhere else in the New Testament. A matter of such importance would have been stated clearly.

III. The Disciples' Misapplied Zeal (Verses 38-40)

Their Mistake.—A lack of zeal is a fault little, if any, less than misdirected zeal. Objections are just as necessary in their place as commendations. The disciples' zeal and objection were evidently intended to protect the honor of their Master; in that they were praiseworthy. The mistake was in objecting when there was no ground for it. This shows that one may be perfectly honest in his objection and be entirely wrong. It is equally true that he can be honest in his commendation and be entirely wrong. John plainly said: "We saw one casting out demons in thy name." If the man cast out demons in Christ's name, they should have known that he had Christ's authority for so doing. John does not say he pretended to cast out demons, but "we saw one" doing it. This John knew he could not do without God's power. It was nothing less than presumption for the disciples to forbid one to do the work God gave him power to do.

"Not With Us."—The incident of forbidding the man to cast out demons had occurred some time before, and Jesus' statement about the one receiving a child in his name had suggested this question. If so receiving a child was receiving Christ, it surely would be wrong to reject one casting out demons by Christ's authority. Jealous of their leader, they rebuked the man just because he was not in the company of the apostles. They thought perhaps that such work should be done only in Jesus' presence or by his direct authority. They forgot, if they so reasoned, that they cast out demons on their first missionary tour (Mark 6: 13), and the very fact that the man was casting out demons was evidence he had Christ's authority. Compare Num. 11: 26-29.

This Passage Misapplied.—Perhaps no statement of the Lord has been more misunderstood or oftener misapplied than this. It is supposed to rebuke those who object to others because they belong to some other denominational church. In the first place, denominations have no Scriptural sanction—they came into existence centuries after the New Testament church was established. Second, if denominations were Scriptural and doing the will of God, then the passage would apply and it would be sinful to forbid them or object to them. But they are not Scriptural, and to apply this passage to one who objects to them is utterly to misrepresent the text. Third, the passage applies only to those who condemn others that do what Christ authorizes because not in fellowship with their company. Unscriptural practices in the name of Christ—pretending to have his authority—should be condemned. (Matt. 15: 3, 9; 7: 21-23; Acts 19: 13-16.) Every plant not of God shall be rooted up. (Matt. 15: 13.)

IV. Rewards Will be According to Deeds (Verses 41, 42)

Not Forgotten.—He who notes the sparrow's fall will not be "unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered to the saints." (Heb. 6: 10.) Jesus said that one who really did work by his authority "is not against us, but for us," and will not be easily influenced to "speak evil of me." Neither will the Lord fail to give such credit for what they do in his name, however small it may be. Giving a cup of water to one because he is Christ's disciple will be remembered. The humblest acts of kindness to citizens are considered as done to the king and worthy of his

approval. The honors of Christ's kingdom go to those who serve, whatever their position in that kingdom may be. This will be the ground of final acceptance at the judgment. (Matt. 25: 34-40.) It should not be forgotten, though, that we are not entitled to the honors of the kingdom till we enter it. Final salvation depending upon our service to the Lord does not conflict with the fact that we must enter his kingdom to be entitled to the rights of citizenship, or that our service may be acceptable at all.

A Stumblingblock.—As Jesus used the little child as an example of humility, he now refers to his disciples as "little ones that believe on me." He had just promised a reward to those who show kindness to his disciples; now he tells how great a sinner one is who causes one of his disciples to stumble. Such an act thwarts the Lord's work. He came to save; those who cause his disciples to stumble work toward their damnation. Such are sinners against Christ. (1 Cor. 8: 12.) Jesus says it would be better for such an one to have his life come to an end by a violent death than to be guilty of such a crime. It is impossible to estimate how much it means to be lost. Things apparently small that may lead to man's condemnation are great sins because of the terrible consequences.

V. Final Destiny of the Disobedient (Verse 43)

An Exhortation.—In view of such a fatal destiny, Jesus earnestly exhorted that it be avoided. Since it will come to those who by neglect or overt sins are against him, it can be averted only by changing bad conduct to good. This necessity Jesus presents through the body as an illustration. If by any chance the hand becomes so diseased that its being kept as a part of the body would endanger the life of the body, then the hand must be cut off to save the body. Though painful, this act is necessary and must be performed or take the consequences. So any habits we have that may conflict with service to the Lord must be cut off, however painful it may be, or else we will be lost.

"Unquenchable Fire."—The pain of continuous burning as felt by the body is used to illustrate the unending torment that will come to those who disobey the Lord. The Greek word "Gehenna," here translated "hell," refers to the fire that was kept burning continually in a valley near Jerusalem to consume filth of various kinds. So the word was used by Jesus as a fit symbol to represent perpetual torment of the lost as being in "unquenchable fire." It is not necessary to say the lost are in literal fire; but whatever it may be, if "unquenchable fire" is a fit symbol, it must be terrible—something to be escaped at any cost. The point not to be overlooked is that it is unending.

PRACTICAL THOUGHTS

1. Since the Lord knows "the hearts of all men," it will be impossible for us to conceal our disobedience from him. We may deceive men, but not the Lord.
2. Zeal which is "according to knowledge" is of the greatest importance—vital in successful service; but it will be entirely out of place if found "fighting against God."
3. Ambition to make the Lord's work a success is commendable, but

an inordinate desire for personal preferment is certain to bring spiritual disaster.

4. Men often excuse the wrong and condemn the right, but the Lord will make no mistake in rewarding men for their labors.

5. It is not always sensible to perform acts because they are pleasant or refuse because they are painful. Results furnish the reason for acts and make their performance sensible.

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 Jesus find when he returned from the transfiguration?
Why this attack by the scribes?
How did the Lord's coming affect them?
What apparent advantage did the scribes have?
What statement did Jesus make?
What weakens the disciples' faith?
What similar example have we?
Describe this demon.
What lesson in the mustard seed?

I

Where did Jesus go after healing the epileptic?
What happened first in Capernaum?
What question did Jesus ask the disciples?
Where were they at the time?
Why did he ask it?
What caused their reasoning about places in the kingdom?
Why fail to understand Mark 9: 31, 32?
Why did they think their reasoning not out of place?

II

What question does Matthew mention?
What probably suggested it?
How does Jesus explain it?
Why also take the child in his arms?
What did Jesus later say of children?
What is meant by "of such"?
What proof that it applies to disciples?
What does the word "convert" mean?
Why should it be translated "turn" instead of "be converted"?
How does one convert himself?

III

When is zeal a fault?
What were the disciples intending to do?
What does John say they saw?
What was their mistake?
What caused John to mention the incident?
What had they forgot in their own work?
What Old Testament incident is similar?
How is the Savior's teaching here misapplied?
Why is such application a misrepresentation?
What must be done to false teaching?

IV

What is the lesson of this section?
What proof have we in this text?
What evidence from Paul?
How will the matter be decided at the judgment?
Who are entitled to rights of citizenship?
How does Jesus refer to his disciples?
Why is a personal stumblingblock so sinful?
What does Jesus say would be better for such?

V

What exhortation does Jesus give?
How can such destiny be averted?
How is Jesus' illustration to be applied?
What is meant by "unquenchable fire"?
What is meant by the "Gehenna"?
What is the lesson in the use of this word?

Practical Thoughts

What will be impossible for us?
When is zeal of great importance?
When will ambition bring disaster?
What mistakes do men often make?
When do we act sensibly?

Lesson V—April 30, 1933

JESUS SETS NEW STANDARDS OF LIVING

Mark 10: 13-27.

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.
17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? none is good save one, even God.

19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20 And he said unto him, Teacher, all these things have I observed from my youth.

21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they were astonished exceedingly, saying unto him, Then who can be saved?

27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

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

TIME.—Early in A.D. 30.

PLACE.—Perea, east of the Jordan.

PERSONS.—Jesus, the twelve, little children, and a young ruler.

DEVOTIONAL READING.—Phil. 2: 1-11.

DAILY BIBLE READINGS.—

April 24.	M.	.....	The Two Great Commandments.	(Matt. 22: 34-40.)
April 25.	T.	.....	The Standard of Divorce.	(Mark 10: 1-12.)
April 26.	W.	.....	The Childlike Spirit.	(Mark 10: 13-16.)
April 27.	T.	.....	Complete Obedience Demanded.	(Mark 10: 17-22.)
April 28.	F.	.....	Danger of Trusting in Riches.	(Mark 10: 23-31.)
April 29.	S.	.....	Living with Others.	(Matt. 5: 38-48.)
April 30.	S.	.....	The Mind of the Master.	(Phil. 2: 1-11.)

LESSON OUTLINE.—

Introductory Study.

- I. Humility Necessary to Enter the Kingdom (Verses 13-16).
 - II. A Ruler's Question Answered (Verses 17-20).
 - III. The Answer Enlarged Upon (Verses 21, 22).
 - IV. A Lesson on Trusting in Riches (Verses 23-25).
 - V. Divine Versus Human Wisdom (Verses 26, 27).
- Practical Thoughts.

INTRODUCTORY STUDY

Offenses and Offenders.—In our last lesson Jesus warned against unjustly condemning those who serve him. On the same occasion, as appears from Matt. 18: 7-35, he delivered his discourse on offenses and offenders. He said that occasions of stumbling would be certain to come. In verses 15-20 he shows what course should be pursued when brethren cause offense. This advice, like all that Jesus gave in person, was spoken before the church was established, but nothing better

has ever been given as a method of dealing with such troubles. In the same discourse he very appropriately showed by a striking parable the necessity of real forgiveness on our part if we expect our Heavenly Father to forgive us.

Chronology.—It seems evident that several months elapsed and many events happened between the time of the last lesson and this, which makes several months' gap between Mark's ninth and tenth chapters. After considerable work in Galilee, already past, which is referred to in John 7: 1, Jesus made a private journey to Jerusalem. (John 7: 2-10.) The feast of tabernacles which he attended occurred in October about six months before the crucifixion. About Jerusalem on this trip occurred the events mentioned in John 7: 14 to 10: 39. Probably soon after the feast he sent out the seventy on their missionary journey. (Luke 10: 1-24.) Leaving the territory of Jerusalem, he went east of the Jordan (John 10: 40), from which place he returned to Bethany in Judea (John 11: 1-7) to raise Lazarus. Again he left Judea for Ephraim. (John 11: 54, 55.) From here by way of Samaria and Galilee (Luke 17: 11) he returned to Jerusalem for the last Passover. He was going toward Jerusalem on this last journey when the incidents of this lesson occurred.

Other Events.—Besides the events mentioned in John 7: 14 to 10: 39, which occurred in the interval between these lessons, those found in Luke 10: 1 to 18: 14 also happened. They include a number of the Savior's parables, the good Samaritan, the prodigal son, the unrighteous steward, and the rich man and Lazarus being among them. The greatest event was the raising of Lazarus, which had much to do in arousing such opposition that he had to leave Jerusalem for Ephraim. The foregoing study proves clearly, as we have already found, that these historians often leave wide gaps in the records, without much, if any, note of time to indicate them.

LESSON NOTES

I. Humility Necessary to Enter the Kingdom (Verses 13-16)

Children Brought to Jesus.—As had often happened before, multitudes gathered about Jesus as he made this last journey to Jerusalem. He was still east of the Jordan teaching (Mark 10: 1) when parents brought to him their little children. Scholarly commentators have urged this incident as authority for infant baptism as a means of dedicating infants to the Lord. Professed Christian parents would certainly lack much in piety if they were willing to deny babes any blessing the Lord wanted them to have. But such profound scholars have never yet explained why we have no case of infant baptism recorded in the New Testament, if such was Christ's teaching. Neither have they explained what should be done with babes whose parents are not Christians. And they have not yet explained how we can baptize one without faith. Such vital matters would hardly have been omitted by both Jesus and his apostles, if such baptisms actually occurred.

Why Were They Brought?—The records say, "that he should touch them," and "that he should lay his hands on them, and pray." (Matt. 19: 13.) That it was an ancient custom for children to be brought to the great or aged for a blessing, and that hands were laid on them in pronouncing the blessing, is clear from Gen. 48: 1-16. Since no other

purpose is expressed in this case, or otherwise explained later, we should accept the record as stating the fact. The purpose stated in the text explains why the disciples rebuked the parents for bringing them. They considered it a matter too unimportant to be allowed to interfere with the Savior's teaching those able to understand the things of his kingdom.

The Savior's Lesson.—Jesus was displeased at the interference by the apostles, and used the situation to teach them a lesson that is needed universally. Little children furnished an example of what was necessary on the part of those who could enter his kingdom; hence, he said let them come to him, "for to such belongeth the kingdom of God." The margin and Common Version say "of such" instead of "to such." Neither expression means that the kingdom is composed of babes. Since they are not sinners and not condemned, they do not need to enter the kingdom. The kingdom is composed of those who are like little children in humility and purity. Jesus had already told them they must "turn, and become as little children" (Matt. 18: 3) to enter the kingdom. So receiving the kingdom "as a little child" does not mean as the little child receives the kingdom, for it cannot receive it at all; but, becoming as a little child in humility, one can receive it. Why miss the Savior's lesson and take something not mentioned?

II. A Ruler's Question Answered (Verses 17-20)

"What Good Thing?"—The man who came to Jesus with this question is called a "young" man by Matthew. Luke refers to him as "a certain ruler," and all three writers represent him as very rich. The manner in which he approached Jesus indicates his sincerity and his anxiety regarding the subject, but his mistake was in thinking there was some one great thing which, if he could do it, would make his salvation secure. In looking for some specially "good thing" to do, he overlooked that which was most important in his case. A similar mistake is often made by those trying to find some big work while neglecting the simple requirements of the gospel.

Only One Good.—Before directly answering him Jesus propounded a question involved in the ruler's words. We have no means of knowing just what the ruler thought of Christ. By "Good Teacher" he may have meant to express his admiration for Jesus as an eminent teacher whose great wisdom could easily solve his problem. The sincerity of the ruler cannot well be questioned. Taking advantage of the word "good" in its radical sense, Jesus asked: Why do you call me good? God alone is good. It was equivalent to saying: Since God alone is absolutely good, if you concede that I am good, you admit that I am God; hence, my claim that I am God's Son is true and must be admitted. If not God, then I am not good in the sense you mean; for in asking what "good thing" to do to be saved, you are asking a question which only God can answer. If you admit—which your question implies—that I can give you the answer, then you must admit that I am God's Son, and therefore God myself.

Direct Answer.—As the ruler was a Jew, Jesus told him to keep the commandments of his law, and quoted several from the Decalogue. There could be no more positive proof that the Mosaic law was still in force at that time than for Jesus to tell him to keep its commandments. As the first covenant had to be taken away before the establishment of

the second (Heb. 10: 9), the second, which means the church, was not established till after his death. (Eph. 2: 13-16.) Being a very short time—possibly not more than two to four weeks—before his crucifixion makes it harmonize with the fact stated that the new relationship for Jews was not taken till after his resurrection (Rom. 7: 4); in fact, it did not begin till Pentecost (Acts 11: 15). The ruler with perfect candor doubtless said he had kept all those commands from his youth up.

III. The Answer Enlarged Upon (Verses 21, 22)

Jesus Loved Him.—Jesus loved the world enough to die for it, but must have felt some special regard for the good qualities of this young ruler in spite of his one fault. It has been suggested, perhaps correctly, that his character was negatively good—that he was free from doing any one harm; but positively it was defective—to others he was doing very little good. This is a fault all too common with members of the church—one that is greatly damaging both to the individual and the church. Divine wisdom knew just the remedy to prescribe in every case. He was told to sell all he had, give to the poor, and follow Jesus. (Luke 18: 22.) If not covetous, he was self-righteous enough to need just what Jesus required to perfect his character.

Effect of Answer.—That Jesus correctly understood his case and gave the needed instruction is seen in the way the ruler was affected. His countenance fell, and he went away sorrowful, for he had great possessions. Following Jesus would require that he love God with "all his heart" instead of trusting in his riches. The command to sell all he had and give to the poor is not a universal law required of every one who becomes a disciple of Christ, but a special requirement necessary in the young ruler's case. The case stands as a perpetual example, however, of the danger of great riches, and its drastic demand might be just as necessary to some other lovers of money, if they are to be saved. Riches have a subtle influence that nothing but utmost vigilance can withstand.

IV. A Lesson on Trusting in Riches (Verse 23-25)

Riches Good in Themselves.—If riches were sinful in themselves, God would not have created them and endowed man with a desire for them and ability to accumulate them. Great riches offer great possibilities for both good and bad. Which it will be depends solely upon how they are used once they are possessed. Christians are definitely charged to use them as a means of "laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." (1 Tim. 6: 17-19.)

The Difficulty.—The rich man condemned by the Bible is not one who by energy, good judgment, or fortune happens to possess much wealth; but one who, as Jesus explains here, *trusts* in riches. The young ruler was not charged with gaining his riches fraudulently, or that the riches were sinful; his difficulty evidently was trusting in them. Such trusts will close the gates to the kingdom of God. Trusting in riches is so easy that it is with great difficulty those who possess them can be saved. The reason is that an inordinate desire to possess them, which is always the case with those who trust in them, will lead to temptations, snares, and harmful lusts. (1 Tim. 6: 9, 10.)

Not money, but the "love" of money, is that which is fatal to the rich man.

The Lord's Illustration.—The Bible not only condemns the "love" of money, but Jesus here declares that those who trust in riches cannot enter the kingdom of God. He says it is easier for a camel to go through the needle's eye than for such rich man to enter that kingdom. No use to try to spiritualize this illustration to evade its force. What Jesus meant to say was that such people cannot be saved. His illustration states a physical impossibility—exactly the thing to illustrate a spiritual impossibility. The comparison cannot be improved.

V. Divine Versus Human Wisdom (Verses 26, 27)

Their Amazement.—The Savior's teaching on this point was received with great astonishment. It is a teaching which is now ignored or rejected by most people, even by many otherwise good members of the church. There were probably two reasons why his disciples then hesitated to receive it and asked: "Who then can be saved?" Thinking the kingdom to be established was to be a temporal one, a reestablishment of the tabernacle of David, they could not see how great wealth would be any hindrance to entering such a kingdom. Into such kingdoms great wealth would be an easy passport. In the second place, the natural desire to accumulate wealth is so nearly universal that they wondered if any one could be found who did not have such desire. Viewing the matter from the standpoint of human wisdom, it seemed to them that the Lord's teaching would just about prevent the salvation of any.

God's Power.—Many seemingly impossible things actually happen. Man's inability to understand them does not change the matter. That those who trusted in riches could not be saved had to be true, else Jesus would not have said so. It is also certain that many rich men will be lost, as many will be lost for other reasons. But God alone was wise enough to provide a gospel powerful enough to reach the hearts of men and crush out the desire for sin. This gospel is strong enough to reach some rich men and destroy the "love" of money. To such salvation is possible through God's power, not through man's. This the disciples then did not know, but Jesus did.

PRACTICAL THOUGHTS

1. Jesus is our greatest example in both teaching and practice. He said: "Whosoever shall humble himself shall be exalted." Paul declares he humbled himself in becoming obedient to the death of the cross, for which reason God so highly exalted him that all must bow to him. (Phil. 2: 5-11.)

2. Instead of trying to find some one great thing to do we should realize that fearing God and keeping his commandments is the whole duty of man. All God's commands are necessary for the purpose stated.

3. God's commands are often displeasing because of some fleshly inclination or worldly desire, but divine wisdom will never require anything but that which is best for us. God will supply our every need, not our every want.

4. Life is largely a matter of walking by faith—trust in both man and God. Our worldly confidences are often misplaced; hence the

necessity of putting our trust in that which will not disappoint us at the judgment.

5. Being unable to understand how God's commands are necessary to the results promised is no reason for disobedience. Man should not array his own wisdom against that of his Creator.

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 discourse on the same occasion as the last lesson?
How should those who offend be treated?
What lesson is given on forgiveness?
When did the private journey to Jerusalem take place?
What part of John's record comes in this interval?
Describe Jesus' movements between this and the last lesson.
Name some other important events in this period.
Which was the greatest event in this period?

I

Where was Jesus when children were brought to him?
What is sometimes claimed for this passage?
What would likely be recorded if the claim were true?
Why were babes brought to Jesus?
What similar example in the Old Testament?
Why did the disciples object to parents bringing them?
What use did Jesus make of the objection?
What is meant by "of such is the kingdom"?

II

Describe the one who asked this question. What is indicated by his manner of approach?
What was his mistake?
What question did Jesus ask?
What is implied in the word "good"?
What is implied in Christ's ability to answer the question?
Why did Jesus tell him to keep the law of Moses?

What evidence on the establishment of the church?
How long was this before Christ's death?

III

How did Jesus feel toward the young ruler?
What was wrong about his character?
What did Jesus tell him to do?
What evidence that the answer was what he needed?
What kind of law was this?

IV

What evidence that riches are not sinful? What possibilities do they offer?
What charge is given Christians about riches?
Who is the "rich man" condemned by the Bible?
Why are riches so dangerous?
What is said of the "love" of money?
What illustration does Jesus use on the subject?
What did he intend for the illustration to teach?

V

How did this teaching affect the disciples?
How do people treat this teaching now? Why ask if any could then be saved?
How does man's inability to understand affect facts?
What power alone can save men?
Who alone was wise enough to provide such power?
What of those who cannot be reached with that power?

Practical Thoughts

In what ways is Christ our greatest example?
What is man's whole duty?
Why are God's commands often displeasing?
What is the vital thing in placing our trust?
What should man be careful not to do?

Lesson VI—May 7, 1933

JESUS FACES THE CROSS

Mark 10: 32-45.

32 And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him.

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered

unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles:

34 And they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee.

36 And he said unto them, What would ye that I should do for you?

37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared.

41 And when the ten heard it, they began to be moved with indignation concerning James and John.

42 And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

43 But it is not so among you: but whosoever would become great among you, shall be your minister;

44 And whosoever would be first among you, shall be servant of all.

45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT.—“*And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem.*” (Luke 9: 51.)

TIME.—Early in A.D. 30.

PLACE.—Near the Jordan, on the last journey to Jerusalem.

PERSONS.—Jesus, the twelve, and the mother of James and John.

DEVOTIONAL READING.—Isa. 53: 7-12.

DAILY BIBLE READINGS.—

May 1.	M.	Jesus Foretells His Death.	(Mark 10: 32-34.)
May 2.	T.	Jesus Faces Death.	(Luke 9: 51-62.)
May 3.	W.	Fellowship with His Sufferings.	(Mark 10: 35-45.)
May 4.	T.	Moses Facing Death.	(Deut. 34: 1-8.)
May 5.	F.	Stephen Facing Death.	(Acts 7: 54-60.)
May 6.	S.	Paul Facing Death.	(2 Tim. 4: 1-8.)
May 7.	S.	Jesus Bearing Our Sin.	(Isa. 53: 7-12.)

LESSON OUTLINE.—

Introductory Study.

- I. Third Prediction of Death and Resurrection (Verses 32-34).
 - II. James and John Seek Places of Honor (Verses 35-37).
 - III. Jesus Replies to Their Request (Verses 38, 39).
 - IV. Rewards Are Given for Service (Verses 40-44).
 - V. Christ Exemplifies His Own Teaching (Verse 45).
- Practical Thoughts.

INTRODUCTORY STUDY

Leaving All.—In our last lesson Jesus told the rich young ruler to sell all he had, give to the poor, and follow him. The Lord's talk on the danger of trusting in riches amazed even his disciples and caused Peter

to say: "Lo, we have left all, and have followed thee." (Mark 10: 28.) Matthew adds that Peter asked: "What then shall we have?" (Matt 19: 27.) They had left their business and property to become the constant followers of Jesus, but had not been required to sell all they had and give to the poor, as Jesus demanded of the young ruler; at least, they had been required to make the Lord's work their first duty, with which no worldly matters should be allowed to interfere. To that extent the same rule applies to us in following Jesus now.

What Advantage?—If following the Lord required such unwavering and sacrificing service as the apostles were making, naturally the question arose: "What doth it profit?" This is the question that comes to mind when confronted with any enterprise requiring many sacrifices or much labor. Their misconception regarding the nature of the kingdom probably led them to think of material benefits or places of honor in that kingdom. But there was nothing wrong with the idea of a reward for services. It is a rule of general application in common affairs, and the thought is often used in the Scriptures as an incentive to spiritual service. (John 4: 36-38; 1 Tim. 5: 18.) Temporal rewards are usually on the basis of value received; spiritual rewards are gifts far above the value of service rendered.

The Promises.—Jesus assured the apostles that any who left homes, relatives, or lands for his sake and the gospel's should receive a hundredfold more in this time of the same that he left. He did not mean, of course, that he would gain a hundredfold of the same kind he lost, a hundred houses for the one he left, but the spiritual relationships which he would have in this life would bring to him a hundredfold more pleasures than the temporal; in fact, the new relationship would bring him into fellowship in a spiritual family and open many doors to his reception that otherwise would be closed. Following Jesus, then, would have abundant rewards even in this life—a spiritual house, a spiritual family, and spiritual goods. He also told the apostles that "in the regeneration" when the Son of man sat on the throne of his glory, they would "sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.) They followed Jesus in his lifetime. During the "regeneration"—the period of the church while Jesus sits at God's right hand—they would judge by their truth as revealed now in the New Testament. The period of regeneration began when Christ became head of the church and will continue till his return at the judgment.

LESSON NOTES

I. Third Prediction of Death and Resurrection (Verses 32-34)

On the Way.—We have already found that Jesus was making his last journey to Jerusalem. Our text begins by saying they were "on the way." Whether he was still in Perea, east of the Jordan, or west, in Judea, is immaterial; he was on the way toward Jerusalem in either case. Jesus was leading the way. The disciples seemed to hesitate, being amazed at his going. They knew the opposition he would meet there. When he went up to raise Lazarus, his apostles advised against his going, because the Jews had plotted to kill him. (John 11: 7, 8.) From Matthew's record we learn that he took the twelve away from those following him and made the announcement to them privately. He had made the same prediction twice before. (Mark 8: 31; 9: 31.)

As the time was nearly come for the fulfillment, he solemnly repeats the prediction, giving more fully the description of incidents to take place.

The Details.—The following details give the full story of the world's most important tragedy—the death of the world's only sinless man to provide a ransom for sinners: (1) He was to be delivered to the chief priests and scribes, who would condemn him to death. (2) They, after condemning him, were to turn him over to the Gentiles, who in his case meant the Romans. The Jews, being subject to the Romans, would have to leave his condemnation and execution to the Roman government. (3) The Gentiles were to "mock" him, "spit upon" him, "scourge" him, and "kill" him. All this was done just as here predicted. (Mark 15: 16-20.) (4) From Matthew's record we learn that Jesus told them he would be "crucified." (Matt. 20: 19.) (5) That after three days he would rise again. (6) From Luke we get the additional thought that all the things written by the prophets on the matter were to be fulfilled. (Luke 18: 31.) A careful study of Isaiah's fifty-third chapter will show how true this statement was.

Value of This Prediction.—This prediction has a twofold value as proof of Jesus' being the Messiah: (1) The many direct and indirect prophecies in the Old Testament that furnish facts in full correspondence with the incidents of his death and resurrection could not have happened by chance. Such statements were by divine foreknowledge—the fulfillment, proof that Jesus was the Christ. (2) His own accurate prediction of even minor details, fully sustained by the facts, is incontestable evidence of his claim being true. The fact of the same prediction being made several times only makes the proof more certain.

II. James and John Seek Places of Honor (Verses 35-37)

Did Not Understand.—In Luke's account it is plainly stated that "they understood none of these things." (Luke 18: 34.) His further statement that "this saying was hid from them" may imply that by divine power the full significance of the words was withheld, for the time, as being best for them not to be disturbed too much before the awful things happened. Their misunderstanding, however, can be accounted for by their false notion about the nature of the kingdom to be established. They were, in fact, hoping—desiring and expecting—the restoration of the tabernacle of David—that is, one of David's descendants to sit upon a real throne and restore the ancient glory to Israel. (Luke 24: 21.) With such a conception of Christ's reign, they could not think he meant his words to be taken literally. Such a thing as being crucified could not be with their idea of the kingdom. If the kingdom was then established, the apostles would have been in it, of course; if in it, they could hardly have been so ignorant of its nature. It was still future; the facts admit no other conclusion.

Their Request.—Positions at the right and left hand of rulers are marks of much honor eagerly sought after in temporal kingdoms. Just a short time before Jesus told them their following him would be rewarded by their sitting on twelve thrones and judging the twelve tribes of Israel. Naturally they understood this secondary ruling for all twelve would give an opportunity for some to occupy these coveted places. James and John, being two of the three that had been selected twice already for special work (Mark 5: 37; 9: 2), probably thought they stood a good chance to have their wish granted if presented in

time. The text represents the two apostles as making the request themselves, while Matt. 20: 20, 21 states that their mother came with them and made the appeal. The two statements are harmonized by understanding they made their request through their mother, perhaps thinking Jesus would be more likely to grant it. He had already condemned this ambitious spirit (Mark 9: 33-37), but they were slow to learn this, as they were slow in understanding the prediction of his death.

III. Jesus Replies to their Request (Verses 38, 39)

"We Are Able."—Jesus prefaced the rejection of their appeal by telling them: "Ye know not what ye ask." They at the time did not understand what they were asking for, nor the suffering that would be incident to being his followers. He asked if they would be able to endure such sufferings as were coming to him. Not having yet taken his predictions of his own sufferings literally so far as death was concerned, they felt they would endure all things for his sake. They promptly replied: "We are able." They may have thought Jesus referred to some opposition that would have to be met in taking his position as temporal king. They were confident they could face any battle necessary in that case. He told them they would be required to endure the extreme sufferings, if they remained his disciples. James was put to death by Herod some ten years afterwards (Acts 12: 2), being the first apostle to see the literal fulfillment of the Lord's words.

The Reply.—Jesus told them plainly that they would have to drink the cup that he would have to drink and be baptized with the baptism to which he would have to submit. The words "cup" and "baptism" are used in a figurative sense here. This is too evident to need formal proof. Drinking a cup means, of course, to drink the contents of the cup. Such drinking indicates times of experiences either joyful or sad. Ps. 23: 5; 116: 13 are examples of the former; Ps. 75: 8; Isa. 51: 17, 22; Jer. 25: 15-18; Matt. 26: 39, 42; Rev. 16: 19 are examples of the latter. The figurative use of "cup" to indicate suffering and death may have originated from such results following the drinking of poison out of cups, either by accident or intention. Here it means such intense and bitter sufferings as precede death or produce it. That he refers to death by baptism is unquestionable. This figurative use of the word is justified only by the fact that it literally means to dip, or immerse, carrying the idea of being overwhelmed. Baptized with sufferings means that one is completely overwhelmed with sufferings. The sprinkling or pouring of a few sufferings would spoil the imagery, making the language absurd. This passage, in fact, is positive proof that baptism is an immersion. Since that is what the word means, one is not baptized till immersed.

IV. Rewards are Given for Service (Verses 40-44)

"Not Mine to Give."—Jesus said: "But to sit on my right hand or on my left hand is not mine to give." That Jesus will have much to do in bestowing future rewards is certain. (2 Tim. 4: 8.) He meant that it was not in his province to grant their ambitious request—to gratify their desires for personal honor; consequently, he did not have the right to offer them any such exalted places. Any legitimate honor

that would be deserved would be bestowed according to the purpose in the plan devised. The plan of the Father made no provision for gratifying personal ambition as these apostles wished. That great honor awaited his followers Jesus did not deny, and proceeded to tell them to whom it would be granted.

A Necessary Distinction.—The ten were perhaps as ambitious as James and John, and clearly showed their resentment at the request they made. Jesus, recognizing their indignation, gave a lesson on the difference between worldly and spiritual honors, which, under the circumstances, all the twelve needed. Among the Gentiles—worldly nations—those elected to rule would be selected more because of their station than because of their service. Such rulers would exercise arbitrary power over their subjects, thinking more of their position than of the good of the people. They had a striking example of this in the Roman rulers, to whom they were then subject. But in a purely spiritual kingdom, which he purposed to establish, no such principle of exaltation could be allowed. The measure of honor in his kingdom would depend on the amount of service rendered. This is the principle that should hold in human governments; but ambition, covetousness, and the love of money usually defeat it somewhere. God does not see as men see. They look on the outward appearance; God looks upon the heart. (1 Sam. 16: 7.) This principle holds good even in minor matters. That which men esteem little may be the greatest in God's estimation. (Mark 12: 41-44.) Those really great or first in God's sight—the thing that really matters—are those who minister to others—render the most service to men. The greatest follower of Christ is the one asking for opportunities to serve rather than places to be honored.

V. Christ Exemplifies his own Teaching (Verse 45)

Practice Necessary.—It is recognized as highly necessary that one's practice harmonizes with his teaching. Nothing else is satisfactory proof that one takes his own teaching seriously. Jesus condemned the Pharisees because they taught the law, but did not do its commandments regarding even vital matters. (Matt. 23: 1-7.) They pretended to be scrupulously exact, but by hypocrisy and their traditions they dodged plain commands. They desired to "be seen of men"—wanted places of personal honor. Such conduct Jesus branded as hypocrisy.

A Contrast.—In contrast with such glaring inconsistency we find Christ's life the most noted example of unselfish service in behalf of others. His great service was climaxed in his becoming a "ransom for many"—that is, for all. (1 Tim. 2: 6.) He not only was willing to give his time and strength of body in ministering to temporal and spiritual wants of those about him, but was willing at last to die for them—not just his friends, as men sometimes do, but for his enemies.

PRACTICAL THOUGHTS

1. The fulfillment of every detail of Jesus' prophecy respecting his death and resurrection is certain proof that his claim of being God's Son is correct, and also proof that what he promised about our resurrection and eternal life is also true.

2. It is a fact that men, because of misunderstanding, often ask for

things that are not best for them; but God, like a loving Father, will give only "good things" regardless of what is asked. In mercy to us many of our requests must be denied.

3. False ambition frequently overestimates human strength and underestimates the power of temptations. We are safe only when "strong in the Lord and the power of his might."

4. It is our business to render the service; the rewards should be left to the Lord with assurance that they will be bestowed without mistake as deserved.

5. Jesus gave the supreme example of love and service when he died in behalf of men. We are unworthy of such ransom unless we obey him.

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 did Jesus' words on riches affect the apostles?
What question did Peter ask?
To what extent does the Lord's teaching apply to us?
What difference between temporal and spiritual rewards?
What reply did Jesus make?
What is meant by "hundredfold more"?
What is meant by "in the regeneration"?
How do they now judge?

I

Where was Jesus at this time?
Why did the disciples hesitate about going?
What had they advised before this?
When had he made this prediction before?
Give the first three details mentioned.
Give the last three.
What chapter in the Old Testament should be studied here?
What is the first point of value in this prediction?
What the second?

II

What statement is made by Luke here?
How can we account for their misunderstanding?
Why did they not understand Jesus' words literally?
What bearing does this section have on the establishment of the kingdom?
What request did they make?
Why did they make it?
How did they make it?
When had he discussed the subject before?

III

What did Jesus first tell them?
What question did he ask them?
What reply did they make?
What was probably their idea?
What happened about ten years later?
What was Jesus' reply to them?
What is the meaning of the word "cup"?
In what sense is the word "baptize" used here?
What does it show on the act of baptism?

IV

What did Jesus say about sitting on his right and left?
What is meant by his words?
How will rewards be given?
How were the ten affected by the action of James and John?
What lesson did Jesus give all of them?
How did he illustrate the subject?
How is honor measured in Christ's kingdom?
Why do not worldly governments use the same principle?
What basic difference between God and men on this point?
Give some examples.

V

What do all recognize as necessary?
Why did Jesus condemn the Pharisees?
Of what is Christ's life the most noted example?
What did he finally do?

Practical Thoughts

What is proved by the fulfillment of this prophecy?
How is God's mercy often manifested?
When are we safe against temptations?
What is man's part in the plan?
When are we unworthy of Christ's ransom?

Lesson VII—May 14, 1933

JESUS ASSERTS HIS KINGSHIP

Mark 11: 1-10, 15-18.

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,

2 And saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither.

4 And they went away, and found a colt tied at the door without in the open street; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had said: and they let them go.

7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

8 And many spread their garments upon the way; and others branches, which they had cut from the fields.

9 And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord.

10 Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

16 And he would not suffer that any man should carry a vessel through the temple.

17 And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

GOLDEN TEXT.—“Behold, thy king cometh unto thee; he is just, and having salvation.” (Zech. 9: 9.)

TIME.—Sunday preceding the crucifixion.

PLACES.—Bethany and Jerusalem.

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

DEVOTIONAL READING.—Rev. 5: 9-13.

DAILY BIBLE READINGS.—

May 8.	M.	Jesus Acclaimed as King.	(Mark 11: 1-10.)
May 9.	T.	Ruler of Nature.	(Mark 11: 11-14.)
May 10.	W.	Ruler of the Temple.	(Mark 11: 15-19.)
May 11.	T.	Power to Answer Prayer.	(Mark 11: 20-25.)
May 12.	F.	Jesus' Authority Questioned.	(Mark 11: 27-33.)
May 13.	S.	King of Earth.	(Ps. 2: 1-12.)
May 14.	S.	King of Heaven.	(Rev. 5: 9-13.)

LESSON OUTLINE.—

Introductory Study.

I. Jesus in Bethany (Verse 1).

II. Preparation for Triumphal Entry (Verses 2-7).

III. The Journey Described (Verses 8-10).

IV. Jesus Cleanses the Temple (Verses 15, 16).

V. A Lesson on Religious Purity (Verses 17, 18).

Practical Thoughts.

INTRODUCTORY STUDY

At Jericho.—In our last lesson Jesus and his apostles were on the way to Jerusalem, but somewhere near the Jordan, the exact place not being known. In this lesson we have his triumphal entry into Jerusalem, which occurred in the last week of his ministry. Between the time of these lessons he passed through Jericho, a city about seven miles west of the Jordan and seventeen east of Jerusalem. Here he healed two blind men as he was leaving the city. (Matt. 20: 29-34.) Mark mentions but one beggar, but, according to his custom of giving details, tells his name—Bartimeus. Luke also mentions just one—perhaps the one that did the talking—but connects his reference with Jesus' entrance into the city. The probable facts are that the blind men learned that Jesus was passing them into the city, and, knowing the gate they would pass out in going to Jerusalem, hastily moved to it where the healing occurred. This is entirely reasonable when we remember that he stopped long enough in Jericho to dine with Zaccheus.

In the Publican's House.—The incidents of this famous dinner are recorded only by Luke in Luke 19: 1-28. He says Zaccheus was a "chief publican" and rich. Since publicans were Jews who had secured the right to collect taxes from their own people for the Roman government, they were held in bad repute. If Zaccheus became rich through his tax business, his standing may have been very unfavorable; but the sequel shows his character was commendable—he was willing to right any wrongs he had done in conflict with the law on fraud or theft. For the laws regarding such matters, see Ex. 22: 1-4; Num. 5: 7. But being a "son of Abraham," he belonged to the lost sheep of Israel that Jesus came to seek. Hence, Jesus was justified in dining at his house. His determination to observe the law and give to the poor was keeping the two great commandments—loving God and his neighbor. This for a Jew was all that was necessary till Christ's kingdom came.

The Pounds.—In the house of Zaccheus, Jesus spoke the parable of the pounds. Going to Jerusalem with a multitude about him, they were hoping the time had come for his crowning as an earthly king. The parable was spoken to correct this false notion. The evident meaning of the parable lies on the surface. He must go into "a far country" (heaven) to receive his kingdom. He was to come back "having received the kingdom." (Verses 11, 15.) Two things are fixed here: (1) The kingdom was not then established—he went to heaven to receive it; (2) he will not come back to establish it—for he has had it ever since he went to heaven. Two vital truths regarding his kingdom.

LESSON NOTES

I. Jesus in Bethany (Verse 1)

His Arrival.—Very little time elapsed between the last lesson and this. We have the definite statement that Jesus came to Bethany "six days before the passover." (John 12: 1, 2.) We also have plainly that they made him a supper there in the house of Simon the leper. At that supper Mary anointed his head and feet with the costly ointment. (Matt. 26: 6-13; Mark 14: 3-9; John 12: 2-8.) From John 12: 12, as compared with verses 1-11, it appears that the triumphal

entry into Jerusalem occurred next day after this supper. If so, it is evident that all these events are not recorded in chronological order, as those mentioned in the references above actually happened before our lesson. The probable order is this: Jesus arrived in Bethany late Friday, where he spent the Sabbath, the supper being Saturday night and the entry into Jerusalem Sunday.

Location.—Bethany was the home of Lazarus and his sisters. Jesus had raised Lazarus from the dead a few weeks before. This fact, with the friendship that had long existed, accounts for Jesus' going there. The record shows that he made it his place to lodge at night during the intervening time till his arrest. The name means "house of dates." It is located on the southeast slope of the mount of Olives, a little less than two miles from Jerusalem.

II. Preparation for Triumphal Entry (Verses 2-7)

Sends for the Colt.—This journey into Jerusalem is recorded by all four of the evangelists. There seems some doubt whether Bethphage was a village between Bethany and Jerusalem or a district on the southern slope of the mount in which Bethany was located. If a village, its location is no longer known. It seems probable from our text that Jesus and the disciples left Bethany on the way to Jerusalem and came near Bethphage (if a village), where he sent the two disciples for the colt. The name "Bethphage" is said to mean "house of figs."

The Lord's Foreknowledge.—There is nothing particularly strange about the order to go for the colt except the features of divine foreknowledge it has. Under normal circumstances such commands are of common occurrence. As the ass was a common beast of burden on which people often rode, there was nothing unusual about sending for one. Matthew alone mentions both colt and its mother. (Matt. 21: 1-3.) The other writers mention only the colt, since it was the one upon which Jesus rode. (Luke 19: 29-31; John 12: 14, 15.) How except by divine knowledge know that there would be an ass and her colt tied there? How know that no one had ever sat on the colt? If big enough to ride, there had been many chances for it to have been used. It is quite natural that the owner or those knowing the owner would ask: "Why do ye this?" But how know that with their explanation the owner would not object further? His words involved prophetic power, just the same as if they had been spoken centuries before. Their fulfillment as unquestionably proves Jesus had miraculous foresight as if fulfilled centuries later.

"Sat Upon Him."—The records of Mark, Luke, and John quite clearly state that Jesus sat on the colt. Matthew mentions that both mother and colt were brought, and they put the garments "on them." (Matt. 21: 7.) Since Jesus sent for both, they did not know which he intended to use, and prepared both. Of course, Matthew did not mean that he rode both, for he declares the incident to be in fulfillment of Zech. 9: 11, which shows he was to ride upon the colt. The features of the prophecy and Jesus' foreknowledge of the things in its fulfillment make indisputable proof that he is the promised King. All this the apostles did not understand at the time, but did after the ascension. (John 12: 16.) The Spirit brought to their mind all truth necessary. (John 16: 13.)

III. The Journey Described (Verses 8-10)

The Multitudes Praise Him.—Being the Passover season would account for the great multitudes in and about Jerusalem. Many who came to the Passover would know of Jesus' work in healing and casting out evil spirits. The resurrection of Lazarus had been so published that many came for that reason to see him. (John 12: 17, 18.) The chief priests and Pharisees had given commandment for his arrest. (John 11: 57.) All combined to create a desire to see him—his friends to honor him, his enemies to watch for something against him. From Luke 19: 37 it appears that, as he reached the descent of the mountain, some going before and some following, his disciples began to rejoice and praise God. John 12: 13, 18 shows that a multitude went out of the city to meet the multitude coming with him. The great multitude about him and the spontaneous shouts of praise made a truly dramatic scene, but one with the characteristic humility and sincerity appropriate to one to be crowned a spiritual King.

"Hosanna!"—Both disciples and multitude still misunderstood Christ's purpose and the nature of his kingdom. Expecting the throne of David to be reestablished, the circumstances led them to think he was entering Jerusalem for that purpose. They were vying with each other in their efforts to show him honor. They cried, "Hosanna!" which means, "Save now," by which they probably meant they expected him to relieve their national distresses. This they understood could only be done by putting one on David's throne and their release from Roman domination. John says they asked a blessing upon him as the one coming, "even the King of Israel." Our text says, "Blessed is the kingdom that cometh," and explains it to be "of our father David." Their conception was the reestablishment of the old kingdom, but it was future. This their words and the facts prove. Their words and the facts also show that the spiritual kingdom Jesus purposed to establish was also future, being something they did not understand at all at that time. In the parable of the pounds Jesus had said a few days before that he must go into a far country to receive his kingdom. The parable was to correct a false notion that the kingdom was to "immediately appear"—the thing they were expecting. They spread their garments and palm branches in the way before him. Palms indicate victory. (Rev. 7: 9.)

IV. Jesus Cleanses the Temple (Verses 15, 16)

In the Temple.—Luke tells us that the Pharisees asked Christ to rebuke his disciples for their shouts of praise. This Jesus refused to do, but expressed his deep sorrow for the city in the great calamity that would come upon it because of their unbelief and rejection of his teaching. From Matthew's record alone we would conclude that the cleansing of the temple occurred as soon as he entered the inclosure. But Mark is more definite and states that after entering the temple and looking around, it being eventide, he and the twelve went back to Bethany for the night. (Verses 11-14.) It was next morning as they returned to Jerusalem that he pronounced the curse upon the barren fig tree.

What He Did.—The many animals for sacrifices required at the great feast days, as well as the daily services, presented a problem that gave rise to the very thing Jesus here condemned. The thou-

sands required by their law to attend the feasts of Passover, Pentecost, and tabernacles would have to bring their sacrifices with them or buy them after they arrived. Buying was the more reasonable thing. Those selling them would naturally have their places of business as close as possible to the temple. Many had their place for buying inside the temple inclosure—the court—not inside the building proper. Even Jesus, not being a priest, could not enter that. But the whole inclosure was considered sacred ground. Anything inside of that was said to be “in the temple.” Jews from other countries brought their own money; hence the necessity for money changers. All these Jesus drove out of the sacred place, turning their tables over, and refused to allow people to use the temple inclosure as a passway for carrying vessels. At a Passover three years before Jesus cleansed the temple in a similar way. (John 2: 13-16.)

Authority Respected.—Not being a priest, and therefore without authority in the temple, his peremptory commands and interferences with the established order of things no doubt were amazing to them, but no more so than the fact that the priests and Jewish leaders submitted without attempting to do him bodily harm immediately. Some way even the most wicked tremble in the presence of divine authority. The incident produced great fear and caused them to secretly seek some way to get him destroyed.

V. A Lesson on Religious Purity (Verses 17, 18)

“It Is Written.”—Jesus adds to his own condemnation of their hypocritical practice a quotation from Isa. 56: 7. That prophet said the Jews and Gentiles who came to them, if they did not profane the Sabbath and held fast the covenant, would have their offerings and sacrifices accepted and receive joy in God’s house of prayer. (See verses 6-8.) Clearly the thought is that those who expect to have their worship of God accepted must render sincere and pious service. Any other thought is wholly intolerable. Jesus’ rebuke harmonized with the sacredness of God’s house and the teaching of their own prophets. The change of covenants does not destroy this fundamental truth; rather, the better covenant, with its better promises, is all the more reason for absolute sincerity of religious acts. To defile or destroy the temple of God invites destruction. (1 Cor. 3: 16.)

Den of Robbers.—There was no legal or moral wrong in furnishing people animals for sacrifices or exchanging money. They were both necessary and legitimate in business. But they were strictly business and had no place inside the sacred temple inclosure. No stronger example can be found to show that our own personal business and the Lord’s worship are two distinct things that should never be confused. Giving freely of what is made in legitimate business to support the Lord’s work is Scriptural and highly commendable, but staging church fairs, festivals, and like procedures to get church funds doubtless deserves the same prompt censure that Jesus gave the money changers in the temple inclosure. Their exact crime was that in the name of religion they were taking advantage of necessity to make merchandise of God’s service—charging exorbitant prices for sacrificial animals and exchange of money. They were no worse than those now who make “merchandise” of the gospel. (2 Pet. 2: 1-3.) This can be done either by unscrupulously using religion as a means of busi-

ness success or by propagating false doctrine for the sake of personal gain. All such come fairly within the Savior's description of a "den of robbers." They rob the Lord of his just honor and themselves of an opportunity to be saved.

PRACTICAL THOUGHTS

1. The return of Jesus to Bethany and making his abode with Lazarus and his sisters much of the time during his last week presents one of the outstanding examples of friendship. His blessings to them and their love for him made the tie mutual. It is a glorious privilege to be a friend of the really good.

2. Proper preparation for any undertaking or event of importance is a universal principle. The whole personal ministry of Jesus was a preparation to culminate in his being crowned as King when he took his seat at God's right hand.

3. Shouting the praises of one from whom we expect to receive a great favor is all right if we seek the right thing and will be willing to follow him where the right leads. Being offered what we need instead of what we want often stops our praise.

4. Things innocent in themselves and right under proper circumstances may be sinful under different circumstances. Sprinkling in a bath is both cleansing and right; in so-called "baptism," unscriptural and sinful.

5. Many fail to realize that in robbing God through any form of hypocrisy they are robbing themselves. All accounts must be settled finally upon their merits.

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 pass through Jericho?
Where is it located?
Explain in full the healing of the blind men.
What other event occurred in Jericho?
What offer did Zaccheus make?
What does this show regarding his character?
What parable was spoken in his house?
What is the meaning of the parable, and why spoken?

I

When did Jesus come to Bethany?
What important event happened there?
When did the triumphal entry take place?
Where is Bethany located?
Why did Jesus go there?

II

Describe Bethphage.
What did Jesus require of two disciples?
How does Matthew's record differ from the others?

What points of divine foreknowledge here?
Why put garments on both?
What prophecy fulfilled?
When did the apostles understand these things?

III

Why so many people at Jerusalem?
Why so many interested in Jesus?
When did they begin shouting, "Hosanna"?
What is shown by John 12: 13, 18?
What did the people think?
What did they mean by the word "Hosanna"?
What did they say?
Why spread palms in the way?

IV

What request did the Pharisees make?
When did the cleansing of the temple occur?
What happened on the way to Jerusalem the day it was cleansed?
What did he do in cleansing the temple?
What led to such business in the temple court?
What is meant by "in the temple"?
When had Jesus performed similar acts before?
What was astonishing about his acts?

V

What does Jesus add to his condemnation?
 What lesson in the prophecy referred to?
 Why is this also true in the new covenant?
 Why not right to conduct such business in the temple grounds?
 What was their exact crime?
 What modern practices need condemnation?

What two ways can men make merchandise of the gospel?

Practical Thoughts

What is a glorious privilege?
 What principle is illustrated by Jesus' ministry?
 When is praising one all right?
 What distinction is often made by circumstances?
 What do people often fail to realize?

Lesson VIII—May 21, 1933

JESUS ANSWERS HIS ADVERSARIES

Mark 12: 28-40.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29 Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31 The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David?

36 David himself said in the Holy Spirit,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

38 And in his teachings he said, Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces,

39 And chief seats in the synagogues, and chief places at feasts:

40 They that devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

GOLDEN TEXT.—"Never man so spake." (John 7: 46.)

TIME.—Tuesday preceding the crucifixion.

PLACE.—Temple court, Jerusalem.

PERSONS.—Jesus, the twelve, and a scribe, who was a lawyer.

DEVOTIONAL READING.—Ps. 27: 1-6.

DAILY BIBLE READINGS.—

May 15.	M.	.....	Jesus Pictures His Adversaries. (Mark 12: 1-12.)
May 16.	T.	.....	Answering Pharisees and Herodians. (Mark 12: 13-17.)
May 17.	W.	.....	Answering Sadducees. (Mark 12: 18-27.)
May 18.	T.	.....	Answering Scribes. (Mark 12: 28-34.)
May 19.	F.	.....	Rebuking Hypocrisy. (Mark 12: 35-44.)
May 20.	S.	.....	Security in God. (Ps. 37: 1-11.)
May 21.	S.	.....	Fearless Trust in God. (Ps. 27: 1-6.)

LESSON OUTLINE.—

Introductory Study.

- I. A Scribe Questions Jesus (Verse 28).
 - II. Jesus Replies to the Scribe (Verses 29-31).
 - III. The Scribe Responds to Jesus (Verses 32-34).
 - IV. Jesus Puts a Baffling Question (Verses 35-37).
 - V. Jesus Denounces the Scribes (Verses 38-40).
- Practical Thoughts.

INTRODUCTORY STUDY

The Day.—If the chronology as applied in the last lesson be correct, then the events of this lesson occurred on Tuesday preceding the crucifixion. The triumphal entry into Jerusalem was Sunday. After entering the temple and looking around, Jesus and the disciples returned to Bethany for the night. As they went down the mountain Monday, he cursed the fig tree, went on to Jerusalem, and cleansed the temple. On their return to Bethany, Monday evening, they probably took a route around the southern end of the mountain—longer, but less steep. This will account for the fact that they did not see the withered fig tree till on their return to Jerusalem, Tuesday morning. Jesus had pronounced the curse upon the tree because it had leaves, which in the fig tree indicated fruit, but had no fruit, thus teaching the lesson of consistency—that facts must conform to profession. The statement that “it was not the season of figs” (Mark 11: 13) means that the season for the regular fig harvest had not come. The tree was evidently an early variety, and the season for its harvest had come; otherwise the curse would not have been pronounced.

By What Authority.—Reaching Jerusalem, he again entered the outer court of the temple, where crowds of people were constantly found at the Passover season. Doubtless he began teaching as soon as he arrived. The chief priests, scribes, and elders—the three classes composing the Sanhedrin, or Jewish supreme court—came and asked: “By what authority doest thou these things?” (Mark 11: 27-33.) The Sanhedrin may have held a special meeting and decided to send them as an official committee. His driving out the merchants and money changers the day before led to this action. Since Jesus was neither priest nor member of the Sanhedrin, they wanted to know why he assumed to interfere with their established order of arrangement. Their real purpose was to get something upon which to base a charge for his conviction.

Jesus' Reply.—According to his custom, Jesus put them to silence by a counter question. He asked if the baptism of John was from heaven or from men. They saw their dilemma and refused to answer, thus showing their hypocrisy. This transaction showed that John's baptism was no part of the Jewish system and that John was not a priest. If John's baptism had been a part of their religious system, they would have said at once that it came from heaven through Moses. On this day, in addition to the events of our lesson, Jesus spoke several parables. (Matt. 21: 28 to 22: 14.) It was perhaps the busiest day of the last week for him.

LESSON NOTES

I. A Scribe Questions Jesus (Verse 28)

Occasion for Question.—The scribes and Pharisees, failing in their attempt to trap Jesus on the question of his authority, and realizing that in the parables following he referred to them, were aroused to make another effort to put him in a dilemma. By their question on paying tribute to Caesar they hoped to make him deny his claim or offend the Roman authorities. (Mark 12: 13-17.) In this they failed completely. This encouraged the Sadducees, their bitter enemies, to put a test question regarding the resurrection. They, too, were defeated and silenced. (Mark 12: 18-27.) The Pharisees, learning that Jesus had put the Sadducees to silence, secretly rejoiced, of course, and were emboldened to make yet another attempt to test his power. Hence the question of the scribe in this lesson.

Purpose of Question.—It is a little difficult to determine just the exact purpose the scribe had in putting his question. He may have desired information on a disputed point among them; and, according to our text, having observed that Jesus "answered them well," he may have really thought Jesus could give the desired information. This view seems somewhat plausible in view of the compliment (verse 34) Jesus paid him after answering his question. However, he may have been one put forward by the crowd of Pharisees that gathered about Jesus (Matt. 22: 34), and may have been trying yet to involve the Lord in a difficulty that could be used against him. If this be true, it is still certain from Mark 12: 34 that Jesus' answer had a good effect upon him. It is not stated whether any other were affected in the same way. Matthew says he asked the question, "trying him." Since the word here translated "trying" is used in the Bible in both a bad and good sense, it may mean he was trying to trap Jesus or trying to test his ability to answer a question of long-standing dispute.

The Question.—Matthew calls this scribe a "lawyer." This means he was a teacher or interpreter of the Jewish law, not a lawyer in our modern sense of that term. It was probably a current opinion among the Jews that some one of the commands of the law was the greatest—"first of all." Whether he referred to the Ten Commandments or the whole Mosaic system, there was plenty of room for endless disputes, each defending the one that suited his fancy. In that particular they were not much different from a lot of people now who imagine, if they keep certain commands they think essential, they may ignore the rest with impunity. Such reasoning is absurd.

II. Jesus Replies to the Scribe (Verses 29-31)

"The Lord is One."—The lawyer wished to know which command was "first of all." It should be noted that Jesus did not quote either one of the ten written on the stones. This is unmistakable evidence that no one of them is the greatest. He quoted from Deut. 6: 4, 5. Then, as he often did, he gave the lawyer more than he asked for and told him the second greatest. Neither is this one of the ten. It is found in Lev. 19: 18. In verse 31 he said there is no greater than these. In the parallel (Matt. 22: 40) he said: "On these two commandments the whole law hangeth, and the prophets." The two commands quoted are the basic principles on which rest all the laws—

including the ten—God ever gave under any and all covenants. Love to God is easily the greatest for two important reasons: (1) Jehovah, being "one God and Father of all" (Eph. 4: 5), prohibits all forms of idolatry and skepticism—polytheism, atheism, agnosticism, and plain infidelity. (2) It begins at the fountain head—the proper place to begin—and shows that man should worship and serve his Creator instead of creating a god or gods to serve him. All spiritual acts rest on this command, it being the motive power that leads to them.

"As Thyself."—To "love thy neighbor as thyself" Jesus declares to be the second. This is thought by many to be impossible, because they misunderstand the command. It does not mean that one loves his neighbor with the same degree or kind of love he feels for his family, but as he loves himself. In the verse itself (Lev. 19: 18) the explanation is made that one shall "not take vengeance, nor bear any grudge." Jesus explains it in the Golden Rule as doing unto others as we would have them do unto us. Translated into a homely expression, it means that we should treat others under all circumstances as we would have them treat us under like circumstances. This is both possible and just. Love for a fellow creature with the same inherent rights is the motive power that produces such conduct. Love stands to brotherly kindness as cause to effect. All kind deeds spring from it.

The statement in the first command that love to God must be with all the heart, soul, mind, and strength just means that all the intellectual parts of our being operate in making the love complete—a whole-hearted love. The same is true in the second command under the general Bible teaching that condemns hypocrisy.

III. The Scribe Responds to Jesus (Verses 32-34)

"Thou Hast Well Said."—Apparently the answer of Jesus did not favorably influence the scribes and Pharisees generally as it did this lawyer. The only general effect mentioned is that "no man after that durst ask him any question." They probably were realizing that every effort they made to entrap him became the occasion to vindicate him and more fully reveal their insincerity. Wisely for them, they stopped the efforts. The lawyer, as a teacher of the law, would with proper sincerity see the truth in Jesus' reply to his question. It seems he had the wisdom and sincerity as his statement indicates. He not only admitted that Jesus had spoken truly, but that unadulterated love for God was "more than all whole burnt offerings and sacrifices." He was right for two reasons: (1) It was the foundation upon which rested all sacrificial laws; (2) it was also the foundation of all other laws of service to God, as much now as then.

"Answered Discreetly."—Whatever the condition of the lawyer's heart when he asked the question, or whatever his purpose may have been, he saw that the reply of Jesus presented the exact truth, and he so admitted. Jesus, knowing his heart, said he answered wisely and intelligently. He complimented him further in these words: "Thou art not far from the kingdom of God." One with such a mind stood, as it were, at the door of the kingdom with just a little way to go to enter. Such preparation, however, leaves one still out. The kingdom can be entered only by complying with the law of induction which Jesus laid down early in his ministry. (John 3: 5.) This he expressed

in a definite law before his ascension. (Mark 16: 16.) It is pleasant to think that this wise scribe may have entered the kingdom when it opened on Pentecost a few weeks later.

IV. Jesus Puts a Baffling Question (Verses 35-37)

"Whose Son is He?"—Matthew, Mark, and Luke all record this incident. (Matt. 22: 41-46; Luke 20: 41-44.) Matthew gives one question, the others give a different one; probably both were asked. Matthew's words, "Whose son is he?" mean this: Whose son does the Christ have to be? The other question, whether in response to their reply or another way of stating the substance of Matthew's question and reply, is necessary to bring out the real point. "How say the scribes that the Christ is the son of David?" meant that the scribes understood the prophecy of David (Ps. 110: 1) to teach that the Christ had to be David's son. To prove this fact, the Christ had to come when genealogical tables existed and could be consulted. Since we have no reliable Jewish family genealogies since Jesus' time, no one yet to come could prove he was David's son. The Jewish contention of a Messiah yet to come must be false. The prophecy could not be fulfilled now.

How Call Him Lord?—If the prophecy referred to Christ, which the scribes admitted, then David called his son—ancestor—"Lord." This, of course, was wholly out of the question, if the Christ was to establish a mere temporal kingdom, like the one when David was king. But if David's prophecy referred to a spiritual kingdom, he could consistently refer to a descendant in that kingdom as "Lord." The necessary understanding of the prophecy forced the expectation of just such an one as Jesus claimed to be. Being a son of David, his miracles were proof that he was the Messiah. The expression, "in the Holy Spirit," gives Christ's indorsement to David's inspiration. The common people heard him gladly; his opponents from that time resorted to other means to destroy him.

V. Jesus Denounces the Scribes (Verses 38-40)

"Beware."—This word was a warning to his disciples to be on their guard against the sinister motives and evil conduct of the scribes. The entire twenty-third chapter of Matthew is an extended explanation of the brief statement of our text. From it we learn that the Pharisees were included in this denunciation. This terrific condemnation of hypocrisy, with the items mentioned in Luke 21: 1-4; John 12: 20-50, was the Lord's last public teaching, after which he left the temple. (John 12: 36.) With our inability to know men's hearts, we should be slow to use such drastic language, lest by mistake we do more harm than good. But the Lord's denunciation of wrong shows we should make no compromise with evil. That much is certainly a practical lesson from his method.

Hypocrisy.—In our text Jesus by implication called them "hypocrites"; in Matthew's record he plainly told them they were "hypocrites." They desired to be saluted in the market places as "rabbi," to have the chief seats in the synagogues and at feasts, and any other act that would make them distinguished. To accomplish this end they made long prayers and affected much piety, but in reality were unscrupulously exacting from the poor—devouring "widows' houses" and

binding burdens too heavy to be borne. Jesus said such hypocrites would "receive the greater condemnation." No form of hypocrisy deserves severer punishment than that which makes merchandise of the gospel under the cloak of religion. When Jesus closed this last public discourse, he left the temple, assuring them he would enter it no more; that it was soon to become and remain desolate, no longer the dwelling place of the Father.

PRACTICAL THOUGHTS

1. David said of God's word: "All thy commandments are righteousness." Only just and right commands are attributable to God, each one perfect in its place.—The question of vital importance to us now is: "Lord, what wilt thou have me to do?"

2. When the basic principle is understood, the details of the problem are easily explained. Loving God with the full strength of our mind capacity will produce obedience to any requirement he lays upon us. This is the only principle that will perfectly guide our conduct.

3. Any one is not "far from the kingdom" who will honestly concede that to be truth for which there is plain evidence, and is willing to honestly consider evidence to learn truth.

4. Misconstruing their own prophecies by thinking they required the Messiah to establish a temporal kingdom instead of a spiritual one closed most Jewish minds against Jesus as the Christ. Many today are making a similar mistake in insisting that Christ must yet establish an earthly kingdom.

5. Evident hypocrisy should be condemned. It is none the less sinful when undiscovered. It must ultimately meet God's wrath.

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

On what day did this lesson take place?
When did Jesus curse the fig tree?
Why not see it withered as they went back to Bethany that day?
What lesson in this incident?
What happened when he entered the temple Tuesday morning?
What led to this incident?
How did Jesus meet the question?
What other events happened on this day besides our lesson?

I

Relate the incident about tribute to Caesar.
What test question was put to Jesus next, and by whom?
What was the purpose of the scribe in his question?
How did Jesus' answer affect him?
What statement does Matthew make?

What does it mean?
What is the meaning of the word "lawyer"?
What idea led to his question?

II

What command did Jesus quote?
Where is it found?
Where is the second found?
What does Matthew's record say of these commandments?
Why is love to God the greatest?
What does it mean?
What other statement of Jesus means the same?
What is meant by all the heart, soul, mind, and strength?

III

What did this scribe say of Jesus' answer?
What general effect produced?
Why did the opposers stop their efforts?
What did the scribe admit?
What reasons show he was right?
What did Jesus say to the scribe?
What is the state of one who is "not far from the kingdom"?
How does one enter the kingdom?

IV

- What question does Jesus ask?
 What difference in the records in reporting it?
 What do both questions mean?
 Why could not one coming as Messiah now fulfill this prophecy?
 What is proved by David's calling him "Lord"?
 Why should they have accepted Christ as the Messiah?
 What is proven by the words "in the Holy Spirit"?
 What is said of the common people?

V

- What did Jesus mean in saying, "Beware"?
 Where is a more extended explanation made?
- Who are included in the denunciations?
 What other matters in this last public discourse?
 What lessons should we get from these denunciations?
 What did the scribes and Pharisees desire?
 What did they do to gain their desires?
 What did Jesus say of them?
 What did he say on leaving the temple?

Practical Thoughts

- What question should people ask now?
 What effect will loving God produce?
 When is one "not far from the kingdom"?
 Why were Jewish minds closed against Jesus?
 How should hypocrisy be treated?

Lesson IX—May 28, 1933

JESUS AND HIS FRIENDS

Mark 13: 33 to 14: 9.

- 33 Take ye heed, watch and pray: for ye know not when the time is.
 34 It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.
 35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning;
 36 Lest coming suddenly he find you sleeping.
 37 And what I say unto you I say unto all, Watch.
- 1 Now after two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him:
 2 For they said, Not during the feast, lest haply there shall be a tumult of the people.
 3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head.
 4 But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made?
 5 For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her.
 6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
 7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.
 8 She hath done what she could; she hath anointed my body beforehand for the burying.
 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

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

TIME.—Probably Tuesday evening after leaving the temple.

PLACE.—Probably on the slope of the mount of Olives.

PERSONS.—Jesus and the twelve.

DEVOTIONAL READING.—John 15: 9-17.

DAILY BIBLE READINGS.—

May 22.	M.	-----	Jesus Warns His Friends.	(Mark 13: 33-37.)
May 23.	T.	-----	Jesus Anointed in Bethany.	(Mark 14: 1-9.)
May 24.	W.	-----	Jesus Among Friends.	(Luke 10: 38-42.)
May 25.	T.	-----	Ministering to Jesus.	(Luke 8: 1-3.)
May 26.	F.	-----	True to Jesus.	(John 6: 66-71.)
May 27.	S.	-----	Friendship Rewarded.	(Luke 22: 24-30.)
May 28.	S.	-----	Jesus' Love for His Friends.	(John 15: 9-17.)

LESSON OUTLINE.—

Introductory Study.

- I. An Exhortation to Watchfulness and Prayer (Verses 33-37).
- II. Priests and Scribes Plan to Kill Jesus (Mark 14: 1, 2).
- III. Jesus Anointed in Bethany (Verses 3-6, 8).
- IV. Jesus Promises Recognition for Service (Verses 7, 9).

Practical Thoughts.

INTRODUCTORY STUDY

Temple to Be Destroyed.—Our last lesson closed with Jesus and his disciples leaving the temple—his final leave. As he went forth, the disciples called his attention to the building of the temple and how it was adorned with “goodly stones and offerings.” (Luke 21: 5.) That temple was really the third structure on the same site, and its construction, including all the building and adornings, had extended over forty-six years. (John 2: 20.) The building was so massive that the disciples naturally connected its destruction with the end of the world. They were profoundly astonished when Jesus told them it was to be so destroyed that not one stone would be left upon another.

Prediction Explained.—When they reached the mount of Olives opposite the temple, Peter, James, John, and Andrew came to him to know when his prediction would be fulfilled, and to learn the sign of his coming and the end of the world. (Mark 13: 3, 4.) Jesus went into detail in explaining to them both regarding the destruction of the temple and his coming. This was no doubt to prepare them to meet the great persecutions that would necessarily come when that terrible calamity fell upon the Jewish nation. The Roman army would make no difference between Christian Jews and those who were not. With proper information about the signs that indicated the event, they would be able to better protect themselves. He impressed his lesson by telling them there had never been such tribulation before. (Mark 13: 19, 20.)

Two Parables.—Matthew alone reports the parables of the ten virgins and the talents. These, with the explanation of the final judgment (Matt. 25: 1-46), were included in his answers to their questions. It seems probable that all this discourse was delivered to them while he was seated on the slope on the mount of Olives. If so, it followed immediately after leaving the temple Tuesday evening. Presumably after this speech they returned to Bethany, where they remained till time to make preparation for the Passover supper.

LESSON NOTES

I. An Exhortation to Watchfulness and Prayer (Verses 33-37)

Time Unknown.—In his long discourse on the mountain side Jesus told the disciples about the troubles incident to the destruction of the city, and that all would be properly rewarded at his coming. He told them the nature of the rewards and the rule by which they would be given. He mentioned certain signs that would indicate the near approach of both events, but told them plainly regarding his coming that the day and hour were unknown, even to himself or the angels. He illustrates this point by saying it will be like a thief's coming or the flood in Noah's day—that is, when not expected. Those who fix the exact time of the Lord's return claim to be wise above what is written—even wiser than Jesus himself. Even signs that might indicate a comparative nearness would not help in solving the problem till they appeared. They would only give relative, not exact, time. The many failures in fixing the Lord's return within even a relatively short period should cause speculators to cease making positive claims.

The Illustration.—Jesus here illustrates the point of uncertainty by saying that his return would be like a man going into another country, leaving his servants to work and his porter to watch for his return. It would be necessary to labor and watch every day, lest he come unexpectedly and find them unfaithful and disobedient, only fit to be dismissed from his service without reward. As the thief might come either day or night, the "lord of the house" might return at any hour. The same is true of the coming of Jesus. As servants and porter might be asleep and unprepared to receive their lord, so Christ's disciples may be neglectful—spiritually asleep—and not ready to meet him. In the parable of the virgins he showed that it would be too late to make preparation when his arrival is announced.

The Application.—The lesson is vigilant watching for important events uncertain in time, but certain in fact. The second coming of Jesus is just as vital to man's eternal interest as his first coming. When it will be is impossible to know. Safety lies in continued readiness. Such prayerful watching was necessary for the apostolic disciples in being ready for the national calamity then pending; it is equally necessary for all disciples in preparing for the Lord's return. As death closes the door of opportunity for preparation, constant readiness for that means the same as being ready for his personal return. Disease often becomes a "sign" of near approach of death; but no man knows, while he is mentally and physically able to obey the Lord, just what hour his departure will come. The words of Jesus, "What I say unto you, I say unto all, Watch," should ring in our ears till it could not be forgotten.

II. Priests and Scribes Plan to Kill Jesus (Mark 14: 1, 2)

"After Two Days."—From Matt. 26: 2 we learn that at this time Jesus made the fourth and final announcement of his death. For the other three, see Mark 8: 31; 9: 31; 10: 33, 34. Matthew says: "When Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh." (Matt. 26: 1, 2.) This may mean that the instruction given in his two preceding chapters was not all finished as he sat on the mountain side Tuesday night.

The statement, however, may not have followed immediately after the discourse, if all was delivered at that time. As the Jewish custom was to count the days at both ends of a period, whether all or part was used, this statement was probably made Wednesday. "After two days" and "on the second day" would mean the same, just as "after three days" and "on the third day" mean the same in describing the resurrection.

"With Subtlety."—Matthew adds that elders were with the chief priests and scribes. He also says they were gathered together into the court of the high priest, which indicates that they had held a formal meeting of the Sanhedrin to devise some plot to take Jesus. They remembered, doubtless, that many were there at the feast from Galilee, where Jesus had become popular because of his many mighty works. Then the multitude that followed him in his triumphal entry to Jerusalem the Sunday previous warned them to be careful lest they stir up a tumult among the people that would react upon them by provoking the Roman authorities. They knew that they must secure the consent of the Roman governor to have him killed. Any antagonism to Roman authority was considered unwise, of course. They decided that it would not be prudent to attempt his arrest in the presence of so many of his friends. The feast over, most of them would leave the city for their homes. But to take him secretly would prevent any general stir among the people. The hearts that plotted were wicked, their schemes wise from their viewpoint. If arrested during the feast, it would have to be privately, was probably the way they reasoned the matter. Wicked plans are often overruled. Their nefarious scheme resulted in producing the most noted judicial trial in the world's history.

III. Jesus Anointed in Bethany (Verses 3-6, 8)

When?—Neither Matthew nor Mark say definitely when this anointing occurred. The word "while" in Bethany covers the time from his arrival (probably Friday afternoon) till the day of the Passover. It must not be forgotten that all events are not recorded in the order of occurrence. To say that this supper in the house of Simon the leper happened two days before the Passover simply because that period of time is mentioned by Mark in the preceding paragraph is assuming the point, not proving it. That some eminent commentators contend that it happened then is true, but it has been as vigorously denied by those equally eminent. It may have been the view of most of the International Committee that prepared the lesson subjects, as they put the story in this lesson in the order of its place in the text. The view taken by the writer is that it occurred Saturday night before (Lesson VII), though the truth is not affected by doubt as to the exact time.

An Act of Love.—It is assumed here that the supper and anointing described in John 12: 1-8 is the same as that in our text. Matthew and Mark tell us it was in the house of Simon the leper. He evidently was not a leper then, for lepers were by the law forbidden common associations. (Lev. 13: 45, 46.) He may have received that name because he was once a leper. What the text says is all we know about him. John calls the woman "Mary," but whether the sister of Lazarus, Mary Magdalene, or some other Mary is not known. The important thing is that her anointing Jesus was a token of genuine

love. The sincerity of her act is seen in the fact that the ointment was "very costly," which Mark explains to have been "above three hundred shillings." A shilling being about seventeen cents makes the total value more than fifty-one dollars—a large amount for the time.

The Complaint.—Mark says some "had indignation" and expressed their feeling in the form of complaint. John is more definite and tells us that it was Judas that uttered the complaint. Either Mark's indefinite expression means the same as John's definite one, or it may be that some of the others agreed with the complaint, but Judas did the talking. The charge was that it was a waste of the ointment, which might have been sold and the price given to the poor. If any of the others thought it was a waste, Judas had a different idea. Being treasurer of the company and a thief at heart, he cared for the money, not the poor. (John 12: 6.)

Jesus' Rebuke.—Jesus told them to let the woman alone. Her act was a good work because it was a token of her sincerity and earnestness as his disciple. He accepted it as an anticipatory preparation for his burial soon to occur. Doing what she could with honest purpose, an appropriateness of which they would soon see, he refused to allow them to interfere. The motive of Judas was a prelude to that utter wickedness which branded him as the world's most abhorrent sinner, becoming a man whose very name provokes contempt.

IV. Jesus Promises Recognition for Service (Verses 7, 9)

Opportunity Ever Present.—The value of some things cannot be estimated in material things. Life and sentiment often make any price seem insignificant, any labor not too much in showing affection. The apparent waste that so often shows affection for dear ones is a feeble illustration of Mary's efforts to honor her Lord. Only a few days were left in which to bring to him physical comforts, but the poor would always be with them. The varied opportunities for charity and personal kindness would never be lacking while they remained in the world. The same would remain true when their individual labors were done, and the poor still are with us. The desire to help them is not only commendable, but it is a universal and perpetual obligation. It confronts every Christian and offers a most powerful method of reaching the hearts of men. As in the case of the woman, so now this pressing obligation is no reason for our not first honoring Christ with proper obedience. Trying to evade the necessity of making obedience to Christ the matter of first importance by professing love for the poor makes us little better than Judas. He was willing to steal money; we are willing to rob Jesus of that devotion and service we owe him.

"A Memorial."—Jesus promised that wherever the gospel should be preached throughout the whole world, this anointing should be mentioned to her credit. It would become a perpetual memorial of her service to him. This memorial would be far more lasting than a monument of finest marble. To live in the hearts of men because of our labors in behalf of the poor and lost far surpasses memorials of any material kind. This monument each can build for himself. Unlimited material is at hand that is suitable to our abilities. A failure to use it will be our fault alone. The promise of Jesus to the woman involved the necessity of this incident being given a place in the divine record. Three evangelists—Matthew, Mark, and John—have put it in

their report. In countless instances this anointing has been rehearsed both by tongue and pen. This lesson and these remarks is one of the unnumbered times that the promise of Jesus has been fulfilled. Our service to humanity and obedience to Christ may not be extensive enough to become as widely known as the Mary of this story, but, what is really better, it will be known by our Heavenly Father. He will never forget our "labor of love," in that we have "ministered to the saints." (1 Thess. 1: 3; Heb. 6: 10.)

PRACTICAL THOUGHTS

1. It is not necessary that we know the exact time of the Lord's return, else the matter would have been revealed. Neither is it necessary that we know the time of our departure from this world; such knowledge would bring more sorrow than joy. The important thing is to be ready for both. This the Bible makes perfectly clear.

2. It is true that success depends on the completion of the task to which one sets his hands; but if that task be evil, its completion only makes the case worse. Wicked men use wicked devices—subtlety—in perpetuating their evil designs. By so doing they often deceive men, but fail to realize they cannot deceive God.

3. The real proof of love is not in loud professions, but in honest deeds. Doing good toward all men, especially the household of faith, is the unmistakable evidence of genuine love for humanity; keeping Christ's commandment is the evidence of our love for him. (John 14: 21.)

4. Men may fail to give us due credit for our worth and soon forget us after our departure, but that will matter little if our Heavenly Father gives us his approval at the judgment. His "well done" will compensate fully for life's suffering and man's injustice.

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 did our last lesson close?
What happened as they left the temple?
Describe the temple.
Who asked Jesus to explain his statement?
What questions did they ask him?
Why did Jesus give details in his reply?
What parables does Matthew mention as part of this discourse?
When was the discourse delivered?

I

What did Jesus tell them about rewards?
What did he say about signs?
What did he say was unknown?
How did he illustrate the point?
What lesson on trying to fix the time of his return?
How does Jesus illustrate the point of uncertainty?

What is the lesson in the parable of the virgins?
In what is our safety found?

II

What final announcement does Jesus here make?
How long was this before the Passover?
What day of the week probably?
What did the Jews mean by "after two days"?
How explain Jesus' words in Matt. 26: 1, 2?
Who were in the scheme to have Jesus killed?
What did Matthew mean by saying they were "gathered together"?
Why say "not during the feast"?
Why think wise to arrest him secretly?

III

How much time is included in "while in Bethany"?
When did this supper and anointing probably occur?
If it occurred then, how does it happen to be in this lesson?

Why is it unnecessary to know the exact time?
 What do we know about Simon, the leper?
 What Mary is meant?
 What is the important lesson in the story?
 What shows her sincerity?
 Who uttered the complaint?
 How explain the different statements about who complained?
 What was the purpose of the charge?
 What rebuke and explanation did Jesus give?

IV

What cannot be estimated in material values?
 What promise did Jesus make?
 What opportunities will never be lacking?

What is a universal obligation?
 What precedes this obligation?
 What promise did Jesus make the woman?
 What kind of a "memorial" did Jesus mean?
 What is involved in this promise?
 How has the promise been fulfilled?
 What is really better than the memorial promised her?

Practical Thoughts

What is the most important thing respecting the coming of the Lord?
 What should wicked men realize?
 What is the real proof of love?
 What will compensate for suffering and injustice?

Lesson X—June 4, 1933

JESUS FACES BETRAYAL AND DENIAL

Mark 14: 17-31.

- 17 And when it was evening he cometh with the twelve.
 18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me.
 19 They began to be sorrowful, and to say unto him one by one, Is it I?
 20 And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish.
 21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.
 22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.
 23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.
 24 And he said unto them, This is my blood of the covenant, which is poured out for many.
 25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.
 26 And when they had sung a hymn, they went out unto the mount of Olives.
 27 And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad.
 28 Howbeit, after I am raised up, I will go before you into Galilee.
 29 But Peter said unto him, Although all shall be offended, yet will not I.
 30 And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice.
 31 But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

GOLDEN TEXT.—"*He was despised, and rejected of men; a man of sorrows, and acquainted with grief.*" (Isa. 53: 3.)

TIME.—Thursday night before the crucifixion.

PLACE.—Upper room in Jerusalem.

PERSONS.—Jesus and the twelve.

DEVOTIONAL READING.—Ps. 42: 6-11.

DAILY BIBLE READINGS.—

May 29.	M.	.....	The Last Passover Supper.	(Mark 14: 12-21.)
May 30.	T.	.....	The First Lord's Supper.	(Mark 14: 22-26.)
May 31.	W.	.....	Peter's Denial Foretold.	(Mark 14: 27-31.)
June 1.	T.	.....	Praying in Gethsemane.	(Mark 14: 32-42.)
June 2.	F.	.....	Betrayal by Judas.	(Mark 14: 43-50.)
June 3.	S.	.....	Denied by Peter.	(Mark 14: 66-72.)
June 4.	S.	.....	Thirsting for God.	(Ps. 42: 1-11.)

LESSON OUTLINE.—

Introductory Study.

- I. Jesus Announces His Betrayal (Verses 17, 18).
- II. The Betrayer Pointed Out (Verses 19-21).
- III. Lord's Supper Instituted (Verses 22-25).
- IV. Jesus Foretells Peter's Denial (Verses 27-31).
- V. They Leave the Upper Room (Verse 26).

Practical Thoughts.

INTRODUCTORY STUDY

Perfidy of Judas.—The treachery of Judas is so outrageous and horrible that few would even care to ask if there be any extenuating circumstances. It is true that Jesus was to die "as it had been determined" (Luke 22: 22); but Judas and his associates in the crime, having ability, were responsible for their deeds. They were, therefore, "lawless men." (Acts 2: 23.) It is charitable to think that he may have been honest at first, but had perhaps an inordinate desire for financial success. Being treasurer of the apostolic company, he may have become a thief gradually; but a thief is guilty, regardless of how he becomes one. His crime is not lessened by supposing he was honest when selected. Jesus' reference to him about a year previous, saying, "One of you is a devil" (John 6: 70), does not mean he had always been a devil, but rather he was then under Satanic influences.

Order of Events.—It is impossible to arrange with certainty the chronological order of all incidents relating to the betrayal of Judas and the last supper. Such an arrangement is not necessary to the truthfulness of the story. Being a thief at heart, Judas may have been so provoked that the precious ointment was not sold and the price put in the bag that his wicked heart decided on desperate measures for personal gain. He may have also been sorely grieved that the triumphal entry did not result in Jesus' being crowned a king. Probably also, deciding that Jesus was doomed to fail in his purpose, and might really be killed as he had told them, he may have decided to trade for his own good on what seemed to him a foregone certainty. His proposition was likely presented to the Jewish Sanhedrin and acted on officially, but just how and when these acts occurred cannot be fixed precisely.

Passover Preparation.—Exodus, fourteenth chapter, records the original Passover law and its first observance. Considerable preparation was required for the supper proper and the feast which continued during the week following. A lamb had to be sacrificed on the fourteenth day of the month, for each group of ten or more, and eaten some time after sunset, which was the beginning of the fifteenth according to

Jewish reckoning. Since unleavened bread was to be used during the entire feast, the day of sacrificing the lamb was called the "first day of unleavened bread," meaning probably that all leaven was put out of the house that day and leavened bread prepared. Thousands coming to the feast required great hospitality on the part of residents of Jerusalem. It was no doubt readily extended and explains Jesus' instruction to Peter and John to find the "guest chamber" and prepare the supper.

LESSON NOTES

I. Jesus Announces his Betrayal (Verses 17, 18)

At the Supper.—It is evident from all the records that the announcement of his betrayal was made at a supper, the first three fixing it on the night he instituted the Lord's Supper. They also fix that at the time they were eating the Passover supper. The exact time during supper that the announcement was made cannot be determined. Luke mentions it (Luke 22: 21) after recording the Lord's Supper; Matthew and Mark both mention it before. Jesus could not, of course, eat the Passover supper at the regular time and be crucified on the same day the lamb was killed. This has led some to try to show this was not the regular Passover supper, but a special one in advance. This is wholly unnecessary; for while the lamb was typical of Christ, our passover, types do not have to correspond in every particular with the realities. Since there must be a variation in time of one, it might as well have been the time of his death as the time of eating the supper. Matthew, Mark, and Luke report Jesus and the disciples as calling it the "Passover." Such testimony should not be rejected.

"One of You."—The statement that he would be betrayed was proof of divine foreknowledge and the power to read human hearts. The fact that his prediction was fulfilled in just a few hours does not lessen the proof of miraculous knowledge one bit. Things continued to transpire which could only be accounted for by recognizing his supernatural power. His declaration that the betrayer was within their own little company was no doubt astonishing to all. Judas, knowing his own heart and his agreement with the chief priests, was probably much surprised, for he must have realized then that the Lord understood about his designs. This evidence of infinite knowledge should have halted Judas in his madness, but it seemed to make him more determined—to wholly abandon all regard for the right. There is no hope for those who so deprave themselves.

II. The Betrayer Pointed Out (Verses 19-21)

The Effect on Them.—The statement, "they began to be sorrowful," refers to the others, for there is nothing to indicate any sorrow for wrong on the part of Judas. To the others the fact that he was to be betrayed was cause for deep sorrow, but that one of their number should be the betrayer was a startling announcement. They were greatly disturbed and began at once to "question among themselves" who would do such a thing. (Luke 22: 23.) Then they began asking Jesus one by one: "Is it I?" All but Judas, of course, felt sure they would not do it; but, through human weakness and under stress of circumstances, people do things they were sure they would not do. They may have wondered if, in spite of their self-confidence, they

could be led to do it. Judas, conscious of his own evil, really had no reason for asking such a question; yet Matthew represents him as doing so. (Matt. 26: 25.) It was an impudent feigning of innocence.

How Designated.—The method of pointing out Judas as the betrayer is more exactly described in John 13: 21-30. Verse 21, compared with verses 1-20, shows that the foot washing occurred at the same supper that the betrayal was announced, which apparently is a positive proof that it was the Passover supper recorded in John 13: 1-20. After that lesson on humility and service was an appropriate time for such an announcement. Evidently Jesus had not replied to their individual questions. This probably caused Peter to beckon to John, who was reclining on Jesus' bosom at the table, to ask who was the one. Jesus replied that he would give a sop to the guilty one. According to Oriental custom, several would dip their bread into the sauce in the same dish. Probably three or four of them were dipping in the same dish. This narrowed the circle and located the guilty one to those dipping in the dish with Jesus. Either at this point Judas asked his question or after receiving the sop he asked it to feign his surprise—a natural way for criminals to meet charges of evil intentions. The sop pointed him out by sign; the Lord's answer confirmed the sign, or harmonized with it if given first.

Judas Departs.—John says that after receiving the sop "Satan entered into him." He had been under Satan's influence for some time, but this exposure caused him to give himself over to Satan completely and leave the room to carry out his bargain with the chief priests. Jesus' parting words to him were: "What thou doest, do quickly." John also says none at the table understood what Jesus meant by these words. The others were probably so dazed by the startling event as to offer no resentment against Judas. After Judas left, Jesus announced the certainty of the betrayal and the sad destiny of the betrayer. (Verse 21; compare John 13: 31.)

III. Lord's Supper Instituted (Verses 22-25)

When Was It?—They were eating the Passover lamb, which for fifteen hundred years had been typical of Christ sacrificed as "our passover." (1 Cor. 5: 7.) It was appropriate that a similar service should be instituted to commemorate his sacrifice. Just where in the events of that evening meal this incident occurred cannot be fixed with certainty. It is at least possible that the Passover supper, the washing of feet, the betrayer designated, and Peter's denial foretold (Mark 14: 27-31), all occurred before this supper was instituted. Whether Judas was still present or not is immaterial, since his heart was then wholly out of sympathy with the Lord.

"This is My Body."—Only unleavened bread was allowed in the Passover feast. As an emblem of purity, this bread was appropriate to represent the body that had not been contaminated by sin. He no doubt used some of the bread they had prepared for the paschal meal. Of the fruit of the vine, equally fitting as an emblem of blood, he said: "This is my blood." The Catholic idea that these expressions are to be taken literally, and that after being blessed they are changed into the real body and blood of Jesus, is absurd. Jesus blessed them, and they partook; yet his body was not then broken nor his blood shed. John called Jesus the "Lamb of God." (John 1: 29, 36.) Did that

mean he became a real lamb when he was killed? It means, of course, that these elements represent his body and blood. It is a common figure of speech that is freely used in the Bible.

A Memorial.—Matthew and Mark say the blood was "poured out," and Matthew says "unto remission of sins." Luke reports Jesus as saying do this "in remembrance of me." The three Greek words translated "unto remission of sins" (Matt. 26: 28) are found in exactly the same construction in the similar expression in Acts 2: 38. There can be no question that Matthew means that Christ shed his blood "in order that" remission of sins might be secured for men; in like manner Peter's words mean that each individual should repent and be baptized "in order that" he may obtain remission of his own sins. Paul adds that as often as we partake of these emblems we "proclaim the Lord's death till he come." (1 Cor. 11: 26.) Such memorial will not be applicable when he comes again. Since the table is "in the kingdom" (Luke 22: 30), if the kingdom is not established now in Jesus' absence, it never will be. As in the Lord's Supper we proclaim his death, all Christians should partake just as Jesus told the disciples to do when it was first appointed.

IV. Jesus Foretells Peter's Denial (Verses 27-31)

The Occasion.—The words of this whole section may have been spoken immediately after pointing out Judas as the betrayer and before institution of the Lord's Supper. The reason for Peter's promise of fidelity was Jesus' statement that they would all be offended because of events near at hand. He had just told them that he would be with them only a little while and would go where they could not come then, but would come later. (John 13: 32-36.) He, as their shepherd, would be smitten, and they, like sheep, would be scattered. Peter with characteristic self-confidence assured Jesus that such ingratitude would not be seen in him, if all the others failed. How little we often know of evil influences and our inability to resist them! "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12) was a later and thoroughly true statement. Peter offered to lay down his life for Jesus, if need be. (John 13: 37.) How little he dreamed of his ignominious failure in even denying Christ that same night!

"Deny Me Thrice."—Here again we find one of those incidental evidences of the divine nature of Jesus. The possibility that any of his followers might deny him might have been stated without miraculous foreknowledge. But saying positively one would do so and naming that one was a different matter. Stating it would be done that night and three times before a certain period would put guesswork out of the question. Matthew, Luke, and John speak only of the cock crowing, but Mark says before the "cock crow twice." They probably did not refer simply to the crowing of a single cock, but rather to the usual periods of the night when there was a general crowing. Mark is evidently more definite in his description and locates Peter's third denial before the second crowing. The others doubtless mean that before the crowing was finished that night. They state the general truth; Mark probably gives the words used by the Lord. Peter asserted his faithfulness in very vehement words. His courage probably stimulated the others to say the same.

V. They Leave the Upper Room (Verse 26)

"*Sung a Hymn.*"—Matthew and Mark both mention that they sung a hymn and went out. It is mentioned immediately after the record of the Lord's Supper, though that is not proof that it occurred just at that moment. John 18: 1 shows that all the discourse in chapters 14-17 was delivered before they went across the brook. The hymn seems to have been sung just before they left. After singing they not only went out, but they went to the mount of Olives. It simply states a fact—what they did—but does not prove that we must sing a hymn and immediately leave the house after the Lord's Supper. The entire discourse mentioned may have come between the supper and the hymn singing.

Gethsemane.—The place at the mount where they started was the garden of Gethsemane, where Jesus often went. It is worthy of note that he went to the place of his greatest agony with praise in his heart. He did not desire the suffering, arrest, and desertion of his followers, but praise and prayer to God fortified him for the supreme ordeal at hand. His disciples then needed the same; we, his disciples, need the same now, if we successfully face life's trials and disappointments.

PRACTICAL THOUGHTS

1. However painful and disappointing, vital truths must be made known. Truth demanded that the treachery of Judas be revealed as well as the martyrdom of the other apostles that occurred later. The final salvation of both saints and sinners depends upon their knowing exactly what God requires of them. Preachers are poor imitators of the Lord if they fail to declare the whole truth.

2. Proper association is of the greatest importance in helping to face the temptations of life; but the final destiny of Judas is proof that the best association will fail to protect us unless we build a moral character to go with it. Surely none had better personal association than Judas, yet he traded human life for gain.

3. The force and value of the world's greatest events are preserved through memorials. This necessity is grounded upon man's weakness and proneness to forget. The institution of the Lord's Supper was not a chance thought, but a divinely wise provision to hold man to Christianity's central truth. No Christian is safe who neglects this memorial.

4. Boldness and optimism are fine things, very essential to any great success; but nothing is a better safeguard against pitfalls than to recognize our weakness and the certainty of danger.

5. Whether enjoying peace and safety, facing danger, or suffering intense sorrow, our hearts should be filled with thanksgiving to God to whom we must look for 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

What had been said of Jesus' death?
What effect did this have on the crime of Judas?
What does John 6: 70 mean?

What may have decided Judas on this desperate measure?
 To whom did he present his proposition?
 Give the general features of the Passover.
 What day was the "first day of unleavened bread"?
 What duty did the Passover bring to residents of Jerusalem?

I

When was this announcement made?
 At what time in the supper was it made?
 What proof that this was the regular Passover at the regular time?
 Of what is this announcement proof?
 How should the announcement have caused Judas to act?

II

Who "began to be sorrowful"?
 Why was the announcement so startling?
 What did they do on hearing it?
 Why did Judas also ask the same question?
 How was Judas pointed out?
 What else occurred at this supper?
 What did Peter ask John to do?
 What Oriental custom is here indicated?
 What was meant by Satan entering Judas?
 Why did the others not make complaint against Judas?

III

At what time in the evening was the Lord's Supper taken?
 What is the probable order of the events?
 Was Judas present at that supper?
 Why was unleavened bread used?

What absurd view is given the expression, "This is my body"?
 What proof that the view is incorrect?
 What is shown by comparing Matt. 26: 28 and Acts 2: 38?
 What truth is fixed by 1 Cor. 11: 26?

IV

What led to Peter's statement?
 What had Jesus just told them?
 What is shown by Peter's self-confidence?
 What evidence here for the divine nature of Jesus?
 What variation in the reports of Jesus' reply?
 What is a probable explanation of this variation?
 What statement is made by all the others?

V

Is verse 26 recorded in its probable order of occurrence?
 What does John 18: 1 show?
 How should this verse be applied?
 Where did they go after leaving the room?
 How could praise and prayer help Jesus?
 What lesson to us?

Practical Thoughts

Upon what does the salvation of all depend?
 What must we have besides good association?
 Why are memorials necessary?
 What safeguard against danger must we have?
 With what should our hearts always be filled?

Lesson XI—June 11, 1933

JESUS ON THE CROSS

Mark 15: 22-39.

- 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
 23 And they offered him wine mingled with myrrh; but he received it not.
 24 And they crucify him, and part his garments among them, casting lots upon them, what each should take.
 25 And it was the third hour, and they crucified him.
 26 And the superscription of his accusation was written over, THE KING OF THE JEWS.
 27 And with him they crucify two robbers; one on his right hand, and one on his left.
 29 And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days,
 30 Save thyself, and come down from the cross.
 31 In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save.
 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.
 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.

36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.

37 And Jesus uttered a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in two from the top to the bottom.

39 And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.

GOLDEN TEXT.—“*God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.*” (Rom. 5: 8.)

TIME.—Friday, 9 A.M. to 3 P.M.

PLACE.—Outside of Jerusalem.

PERSONS.—Jesus, the robbers, and the people.

DEVOTIONAL READING.—Isa. 53: 1-6.

DAILY BIBLE READINGS.—

June 5.	M.	.....	Jesus Before Pilate. (Mark 15: 1-5.)
June 6.	T.	.....	Jesus Condemned. (Mark 15: 6-15.)
June 7.	W.	.....	Jesus Mocked. (Mark 15: 16-21.)
June 8.	T.	.....	Jesus Crucified. (Mark 15: 22-32.)
June 9.	F.	.....	Jesus Dies. (Mark 15: 33-41.)
June 10.	S.	.....	Jesus in the Tomb. (Mark 15: 42-47.)
June 11.	S.	.....	The Suffering Savior. (Isa. 53: 1-6.)

LESSON OUTLINE.—

Introductory Study.

- I. The Crucifixion Begun (Verses 22-27).
 - II. Jesus Reviled and Mocked (Verses 29-32).
 - III. Jesus Appeals to the Father (Verses 33-35).
 - IV. Jesus Dies (Verses 36-38).
 - V. Immediate Effect on Those Present (Verse 39).
- Practical Thoughts.

INTRODUCTORY STUDY

The Arrest of Jesus.—The hours between leaving the supper room and the beginning of the crucifixion next morning were crowded full of acts representing every kind of human passion. All four evangelists devote considerable space in recording details of that night's solemn but intensely interesting story. Again we find it impossible to weave together all incidents with chronological exactness, but we must not forget that such is not necessary in proving truthfulness. His arrest was the first step in fulfilling his four predictions regarding the manner of his death. He was to be delivered to the Gentiles for scourging, conviction, and execution. This necessitated his formal arrest. The betrayal of Judas, the band of soldiers, the lonely place, and the stillness of the night were all just incidental circumstances for the important act. He offered no resistance, and condemned it in Peter. (Matt. 26: 50-56; compare Isa. 53: 7.)

The Trial.—The death of Jesus really resulted from mob hatred, but to obscure the real truth some apparent legality had to be found. A trial in name, if not in fact, was the only way open to the conspira-

tors. To secure Pilate's condemnation of Jesus they had to have some charge against him. This required his trial by the Sanhedrin. First after his arrest they brought him before Annas, father-in-law of the high priest, Caiaphas. (John 18: 12, 13.) Annas sent him to Caiaphas (John 18: 24), where scribes and elders were gathered (Matt. 26: 57). This meeting probably led to seeking false witnesses (Mark 14: 55, 56) to be used in the formal meeting of the Sanhedrin that apparently was convened soon after daylight (Matt. 27: 1). It may be, however, that the trial began informally at the house of Caiaphas and was formally concluded with his conviction in the "court of the high priest." During this period the denials of Peter occurred.

The Condemnation.—Pilate's consent, which branded him with everlasting disgrace, was given early that morning. His shrewdness enabled him to see that the Jews had no real case against Jesus. The evidence presented was wholly insufficient to justify conviction. If their cry against Christ was based on questions of Jewish law, he knew they should settle such themselves. In order to escape responsibility for so grave a matter he advised them to crucify Jesus themselves. (John 19: 6.) When all efforts to get them to agree to his release had failed, he washed his hands and declared he was innocent, but gave consent for his crucifixion. (Matt. 27: 24, 25.) If Pilate really thought that denying guilt would free him, he was deluded. According to their law, washing hands was a symbolic way of declaring innocence (Deut. 21: 1-9), but it did not make innocent those really guilty. Since Christ could not be crucified without Pilate's consent, he could not dodge responsibility by washing his hands to symbolize innocence.

LESSON NOTES

I. The Crucifixion Begun (Verses 22-27)

Place and Time.—After cruel scourging and shameful mocking, which Pilate ordered as a last effort to appease the Jews, he reluctantly sentenced him, fearing their influence with the emperor if he refused. (John 19: 1-13.) Matthew, Mark, and Luke all say the place was "Golgotha," a Hebrew word meaning "skull." The word "Calvary," from the Latin, means the same. The law, as well as the necessity of antitype corresponding with type, seemed to require that Jesus die outside the city. (Num. 15: 35; Heb. 13: 11, 12.) It was near the city (John 19: 20), though the exact spot is uncertain.

Mark says the crucifixion began at the "third hour," which, according to the Jewish reckoning, was the hour from eight to nine as we count. Matthew, Mark, and Luke all say the darkness appeared at the "sixth hour"—noon by our count—thus implying that Mark's statement that the crucifixion began at the third hour is correct. John says Pilate's sentence was delivered at the "sixth hour." (John 19: 14.) Either John used the Roman method of count—six A.M.—or some copyist later accidentally wrote "sixth" instead of "third." He might have had in mind the hour of the darkness when he wrote "sixth" in this verse.

Refused the Wine.—The wine "mingled with myrrh" was doubtless intended to alleviate in some measure the intense sufferings of such a death. It is supposed that Prov. 31: 6 may have been the reason for the origin of the custom. Whether soldiers or friends offered it, or whatever their motive, it shows that a spark of human kindness is

always manifest in the presence of suffering and death. Jesus, tasting it, must have recognized from its nature their purpose and refused to drink it. He was bearing our "sins in his body upon the tree" (1 Pet. 2: 24), and refused any kind of intoxication that would make him unconscious of the purpose before him.

Fulfilled Prophecies.—Mark says they divided "his garments among them, casting lots upon them." John says the soldiers who crucified him did this, and that they cast lots as to who among them should have his seamless robe. (John 19: 23, 24.) John says this circumstance was in fulfillment of Ps. 22: 18. The Roman soldiers, perfectly ignorant of this prophecy, yet fulfilled it to the letter. How wonderful are the ways of divine wisdom and foresight! The reason for crucifying the two robbers at the same time is not stated. Placing Jesus between them, probably to increase his shame, also fulfilled prophecy—that of Isa. 53: 12, which Jesus in the supper room quoted and said must be fulfilled. (Luke 22: 37.) The Revised Version omits verse 28 from our text as not belonging to Mark's record. This alters not the fact, since Luke does quote it.

II. Jesus Reviled and Mocked (Verses 29-32)

"Railed on Him."—Pilate placed upon the cross the accusation on which Jesus was crucified, written in three languages that it might be read by all. (John 19: 20-22.) He refused the request of the Jews to change the statement. With sarcastic words and taunting gestures they mocked him and ridiculed his claims to be the Savior. Nothing but indescribable hatred could prompt men to sneer at one in death agony. Such scorn is too heinous to be adequately condemned. Ignorant of his meaning, they scoffingly referred to his promise to build the temple in three days, meaning: if you can do that, "save yourself, and come down from the cross." The self-righteous chief priests and scribes joined in the railing, saying: "He saved others; himself he cannot save." How miserably foolish is the reasoning of wicked hearts who fail to understand the Scriptures or the power of God! His not coming down from the cross was no lack of power; he could not do so without falsifying his own prediction made four times on that exact point. Some excuse might have been made for ridiculing his claim, if he had failed to rise on the third day as he promised to do. Honest men deal with the facts up to the measure of ability and do not create false issues.

A False Promise.—They said that if Jesus would come down from the cross they would accept him as the real King of Israel. This promise was really false for two reasons: (1) They expected the Messiah to restore the family of David to power and sit on a temporal throne. This Jesus told Pilate was not the kind of kingdom he purposed to establish. (John 19: 36.) If he had come down from the cross, they would have rejected him unless he restored Israel's old kingdom. (2) He had already shown his power in many miracles. If they rejected all these, they would not have believed with another one. Their purpose doubtless was to make their scorn of Jesus' claims affect the people as strongly as possible.

The Robbers Also.—Mark says the robbers also "reproached him." Luke mentions that the soldiers joined in the mocking. (Luke 23: 35, 36.) Matthew also states that the robbers "cast upon him the

same reproach." (Matt. 27: 44.) Luke, however, states that one of the robbers rebuked the other for his railing, and asked Jesus to remember him when he came in his kingdom. (Luke 23: 39-43.) At the beginning of the crucifixion they both probably railed on him, but the torture of crucifixion brought one to a realization of his true condition and caused him to ask for mercy. This harmonizes the apparent discrepancy, and allows both statements to be true to facts.

III. Jesus Appeals to the Father (Verses 33-35)

Supernatural Darkness.—A darkness over the whole land that lasted three hours bears the stamp of something supernatural. The way it is recorded, lasting till Jesus died, indicates an unusual event. If it might be accounted for by natural causes, there are other things that could not be so disposed of. The veil of the temple being rent from top to bottom, tombs opened and bodies of saints raised to life (Matt. 27: 51-53), are explained only by admitting miraculous power. Such evidence of Nature's sympathy with her Maker as these signs show is not surprising to those who believe in a Supreme Being.

An Anguished Cry.—The anguish of soul and the physical torture that Jesus was now completing caused the cry in the touching words of the text. Their deep, full significance will probably never be fathomed by men in the flesh. His divinity evidently did not remove the sting of death; if so, most of the attractive power of the cross would have been lost. He had to bear the burden alone, and to make the sacrifice a perfect one, so far as we know, it may have been necessary for the Father's face to be turned from the scene for a season. Some misunderstood and thought he called for Elijah. Matthew uses the form "Eli"; Mark, that of "Eloi." They are supposed to be the Hebrew and Aramaic forms of the same word, both writers having the privilege to use either as he chose.

IV. Jesus Dies (Verses 36-38)

"It Is Finished."—John tells us that Jesus, knowing that "all things are now finished"—that is, his work was done—said: "I thirst." This was said to fulfill a Scripture which said they were to give him vinegar to drink. (Ps. 69: 21.) The one that filled a sponge with vinegar and placed it to his lips was fulfilling a prophecy of which he knew nothing. As the end was at hand, he could safely drink, for nothing given him or taken would have any effect in lessening suffering or defeating his purpose to bear "the iniquity of us all." In drinking he was forging another link in the chain of proof that he was God's Son and the Savior of men. This circumstance is one of the incidents—apparently insignificant—that is thoroughly convincing in the scheme of divine proof. When he received the vinegar, he said: "It is finished." (John 19: 30.) His work and suffering on account of sin were done—the task completed. A moment more, and he would depart to paradise, as he promised the penitent robber.

"Gave Up the Ghost."—I confess that I do not know what reason the translators had for the expression, "he gave up the ghost," in the Revised Version of Mark 15: 37 and Luke 23: 46. The name "Holy Spirit" being substituted for "Holy Ghost" by them, I see no reason for saying Jesus gave up the "ghost." The Greek expression in the passages mentioned literally means he "breathed out," probably equiv-

alent to our common expression, "he breathed his last," or that he died. This is probably the thought that was intended in these expressions. This, however, does not prove, or even imply, that man has no spirit that can and does exist separate from the body. Jesus' body and spirit are clearly distinguished by saying that his body was not to corrupt in the tomb nor his soul remain in Hades. (Acts 2: 27.) Besides, Matthew says Jesus "yielded up his spirit." (Matt. 27: 50.) This, with Luke's words, "Father, into thy hands I commend my spirit" (Luke 23: 46), cannot mean simply that he ceased breathing. Neither the Greek expression nor the plain meaning of the English words will allow any such construction. Christ died—ceased breathing; Mark and Luke say so. Jesus' spirit went to paradise in Hades—into God's keeping; so Jesus and Luke clearly teach. James says, "The body apart from the spirit is dead" (James 2: 26), but he does not say the spirit apart from the body is dead; neither does any other inspired writer say it.

V. Immediate Effect on Those Present (Verse 39)

The Centurion.—The Jewish rulers who secured his death no doubt went away exulting over their supposed victory; but the centurion, a Roman soldier, who may have had charge of those who did the crucifying, decided that Jesus "was a righteous man" when he saw the earthquake, darkness, and the way he died. (Luke 23: 47.) He also said: "Truly this man was the Son of God." (Matt. 27: 54.) Like Cornelius (Acts 10: 1, 2), he was more just than the leaders of Christ's own people.

The People.—Luke says the multitudes left the scene "smiting their breasts." (Luke 23: 48.) All except the blood-thirsty Jewish leaders were affected by the unmistakable signs of divine disapproval, probably wondering what God would do to avenge such mockery of justice. Joseph of Arimathea, who had been a disciple of Jesus secretly, and Nicodemus were granted permission to give the body a suitable burial. (John 19: 38-40.) Thus ended one of the most important days in human history, when the eternal destiny of men depended upon the sinless Man of Galilee finishing the work his Father gave him to do. May we with unfaltering faith be worthy of the price he paid for our redemption.

PRACTICAL THOUGHTS

1. Jesus refused any stupefying drug to help him bear the torture of the cross lest the price for our salvation might not be paid in full. With his example of complete sacrifice before us, we are unworthy followers of his if we falter or fail when called to "endure hardship" for the church.

2. The bitter reviling of Jesus is the best-known example of his teaching on that point. He said: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake." (Matt. 5: 11.) Suffering for truth deserves highest praise.

3. Wise and loving fathers should not, and usually do not, grant requests that are not good. Though earthly fathers sometimes fail in this, our Heavenly Father will make no mistake. He gives "good

things to them that ask." (Matt. 7: 11.) Like Christ, we must be content when things cannot be given.

4. "He that endureth to the end, the same shall be saved," was the language of Jesus to the disciples a few days before his death. The spirit of that fundamental truth he manifested in his own work, which was not finished till he committed his spirit to God.

5. Honest people must concede what facts certainly prove, and regulate conduct accordingly. This duty faces both saints and sinners.

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 occurred between the supper and the arrest?
What predictions were about to be fulfilled?
What was the first step in the fulfillment?
Why offer no resistance?
What was necessary to his conviction?
Explain the different phases of the trial.
When did the denials of Peter occur?
How did Pilate try to escape responsibility?
Why did Deut. 21: 19 not fit his case?

I

Why did Pilate finally consent to the crucifixion?
How is the place of crucifixion described?
Why was it outside the city?
Give the testimony of Matthew, Mark, and Luke on the time.
Explain John's expression, "the sixth hour."
Why did Jesus refuse the "wine mingled with myrrh"?
What was indicated by their offering it?
What prophecy was fulfilled in the disposal of his garments?
What other prophecy was also fulfilled?

II

Describe their ridicule.
What kind of hearts does it indicate?
Why could he not come down from the cross?
What false promise did they make?

What reasons show it false?
How explain the different statements about the robbers?

III

Give the time and extent of the darkness.
What other supernatural events are mentioned?
What caused the cry of Jesus?
Why could his divinity not remove the sting of death?
How did some misunderstand him?
Explain the words "Eli" and "Eloi."

IV

Why did Jesus say, "I thirst"?
Why could Jesus then drink?
What statement did Jesus make after receiving the vinegar?
What does the expression, "gave up the ghost," probably mean?
What is the teaching of Matt. 27: 50?
What is meant by Christ's words in Luke 23: 46?
What is the teaching of James 2: 26?

V

What conclusions did the centurion reach?
What led to these conclusions?
How were the multitudes affected?
What is said of Joseph and Nicodemus?
What were they permitted to do?

Practical Thoughts

How can we show our unworthiness as followers of Jesus?
What deserves the highest praise?
What may we expect in answer to our prayers?
What great truth did Jesus exemplify in his death?
What two things must honest people do?

Lesson XII—June 18, 1933

JESUS RISES FROM THE DEAD

Mark 16: 1-11.

1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices that they might come and anoint him.

2 And very early on the first day of the week, they come to the tomb when the sun was risen.

3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?

4 And looking up, they see that the stone is rolled back: for it was exceeding great.

5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9 Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

10 She went and told them that had been with him, as they mourned and wept.

11 And they, when they heard that he was alive, and had been seen of her, disbelieved.

GOLDEN TEXT.—“*He is risen.*” (Mark 16: 6.)

TIME.—Very early Sunday morning.

PLACE.—Joseph’s garden near Jerusalem.

PERSONS.—Jesus and the angels.

DEVOTIONAL READING.—Ps. 16.

DAILY BIBLE READINGS.—

June 12.	M.	.....	Jesus Rises from the Dead. (Mark 16: 1-8.)
June 13.	T.	.....	Jesus Appears to Mary. (Matt. 28: 1-10.)
June 14.	W.	.....	Jesus Appears to Two. (Luke 24: 13-35.)
June 15.	T.	.....	Jesus Appears to Ten. (Luke 24: 36-43.)
June 16.	F.	.....	Jesus Commissions His Disciples. (Mark 16: 14-18.)
June 17.	S.	.....	Jesus Ascends to Heaven. (Acts 1: 6-11.)
June 18.	S.	.....	Deliverance from Death. (Ps. 16: 1-11.)

LESSON OUTLINE.—

Introductory Study.

- I. Women Visit the Tomb (Verses 1-4).
 - II. First Announcement of the Resurrection (Verses 5-8).
 - III. Resurrection to Be Announced to the Apostles (Verses 7, 8).
 - IV. The First Appearance After the Resurrection (Verse 9).
 - V. Resurrection Announced to the Disciples (Verses 10, 11).
- Practical Thoughts.

INTRODUCTORY STUDY

The Burial.—After his death the Roman authorities would have no further interest in Jesus; hence, much the same as now, his body would be turned over to any one interested enough to bury it. The Jewish leaders would be glad to get it out of sight; friends would be anxious to give it proper burial. As Jews, they would observe their own laws and customs. The law required criminals that were hanged on a tree to be buried the same day. (Deut. 21: 22, 23.) His enemies, considering him a criminal, would have followed this law; his friends might have considered it right to follow the law just because he had been hanged on the tree. The reason assigned by John, however, is that the next day was the Sabbath, and they did not want the body to remain on the cross over the Sabbath. (John 19: 31.) As he died at three P.M. and the Sabbath began at sunset, it required

haste to get the work all done. This explains their asking Pilate's permission, breaking the legs of the robbers, report to Pilate that he was dead, and the burial in a tomb near by which was already prepared. (Mark 15: 42-47; John 19: 32-42.)

Some Prophecies.—When the soldiers broke the legs of the robbers to hasten their deaths, they found Jesus already dead and did not break his legs. How truly did Jesus speak when he "made intercession for the transgressors" (Isa. 53: 12) in his prayer for them, saying: "Father, forgive them; for they know not what they do"! (Luke 23: 34.) An apparently trivial circumstance, yet a fulfillment of Scripture. (John 19: 36; Ex. 12: 46; Num. 9: 12.) These are not direct prophetic statements that Christ should die without a bone being broken, but typical prophecies. The passover lamb was not to have a bone broken. Christ is the antitype (1 Cor. 5: 7); hence, like his type, should be sacrificed without the breaking of bones.

Finding him already dead when they came to break his legs, a soldier pierced his side with a spear, probably doing it to insure his being really dead. This fulfilled another Scripture. (Zech. 12: 10.) The fulfilling of such minute prophetic details makes the proof that he is the Son of God irresistible.

Blood and Water.—John says: "There came out blood and water." (John 19: 34.) This strange statement is significant, if not typical. In the ratification of the old covenant blood and water were mingled. (Heb. 9: 18-20.) Christ became the mediator of the new covenant through his blood. (Heb. 9: 14, 15.) As the antitype of the animal used to dedicate the old covenant, a mixture of blood and water is not unreasonable. Then both elements are necessary to secure salvation through him. His blood is the price paid for our redemption; baptism, to a prepared subject, is the act by which we enter the church, where that redemption is received. (Acts 20: 28.)

LESSON NOTES

I. Women Visit the Tomb (Verses 1-4)

What Women?—By reading our lesson text only, some might think that the two Marys mentioned by Mark were the only women who came to the tomb early Sunday morning, but Luke 24: 10 shows that at least five came. There is no conflict when we note what the text says. The facts may be stated thus: Mark mentions the two women that bought spices and came to anoint the body, but mentions no others. Matthew and Luke mention the women coming. Matthew names the two Marys, but does not mention the anointing. (Matt. 28: 1.) Luke mentions the anointing, but does not name the women who brought the spices. (Luke 24: 1.) John mentions only Mary Magdalene, but gives a detailed report of her movements. All the statements are true to facts as far as they go; no one tells all the story.

The Anointing.—The spices were probably intended to absorb the gases arising from the decomposition of the body. The larger amount used, the more effective it would be. This not only explains the great amount used by Joseph and Nicodemus (John 19: 38-40), but the additional amount brought by the women. Both, of course, indicated the love these disciples had for Jesus, as well as serving the purpose mentioned. Luke 23: 55, 56 shows that the women, after seeing the body in the tomb, returned and prepared spices. This preparation was

made before the Sabbath began at sunset, but evidently too late to take them to the tomb before the Sabbath began. Early Sunday morning would be their first opportunity to finish this work. Verse 1 of our text, in the Revised Version, indicates they bought spices after the Sabbath was past. This they could have done any time after sunset Saturday, which also would have been too late to enter the tomb till next morning. This purchase in addition to what they had prepared late Friday afternoon, they brought Sunday morning, as the text states.

The Stone Rolled Back.—According to the records, the women must have left their homes very early—as it began to dawn and before all darkness had disappeared (Matt. 28: 1; John 20: 1)—and reached the tomb, according to Mark, “when the sun was risen.” If we consider Matthew, Luke, and John as meaning the time they started to the tomb, and Mark as referring to the time of arrival, all the statements will be in perfect accord. As they came, they wondered how they would get the stone removed so they could enter the sepulcher. On arrival, they found it already rolled back. Mark does not tell how it came to be rolled back, but Matthew says there was an earthquake and an “angel of the Lord” from heaven rolled it back. As men put the stone there and could have removed it, this statement might be questioned, if we did not have unmistakable proof of the resurrection. With that fact established, there is no room to doubt the record as to how the stone was removed.

II. First Announcement of the Resurrection (Verses 5-8)

A Supernatural Messenger.—It is perfectly clear that this first announcement was made by a heavenly messenger. True that Mark calls him a “young man,” and that is probably the way he appeared to the women in their amazement on entering the tomb and finding the body of Jesus gone. Speaking to them plainly would add to the idea that he appeared as a man. But his presence there “arrayed in a white robe” was too strange to be a common circumstance. The word “angel” means “messenger,” and Matthew stated the simple fact that it was a messenger from heaven. Mark describes this messenger as he appeared to the women. Luke mentions two men (angels), while Matthew and Mark mention only one, probably because one did the talking and made this announcement. The words of Luke, “stood by them” (Luke 24: 4), perhaps should be taken in the sense of “appeared to them,” not in contrast with the word “sitting” as used in Mark’s record.

The Empty Tomb.—A glance at the open tomb would show the body was gone before the angelic announcement was made. Its disappearance was viewed differently by Christ’s friends and foes. His disciples were so intent on the restoration of their temporal kingdom that they did not take his promise of a resurrection to mean a literal one. Just before Jesus revealed himself to Mary she thought some one had moved the body to another place. (John 20: 15.) This indicates that she was not expecting him to arise. The Jewish rulers did not expect a resurrection, either, but secured the privilege to guard the tomb lest the body be stolen before the three days expired. This, they reasoned, would perpetuate his claim as being true—a thing they wanted to prevent. Apparently Mary left the tomb before the other women and quickly after discovering it was empty. Either she left before

the angel made the announcement of his resurrection or in her excitement she may have only remembered the words, "He is not here," for her words to Peter and John were: "They have taken away the Lord out of the tomb, and we know not where they have laid him." (John 20: 2.) From the language of the angel to her after she came back to the tomb (John 20: 12, 13) I think it more probable that the announcement of the resurrection was made to the other women after she left to tell the apostles the body was gone.

III. The Resurrection to be Announced to the Apostles (Verses 7, 8)

Women to Tell Apostles.—Mark says the angel told the women to go and "tell his disciples and Peter" that he would meet them in Galilee as he had promised them. John tells only of Mary Magdalene and says nothing about the angel sending her to tell the disciples, and he mentions that she came to Peter and himself. Later, Jesus gave her a message to the disciples. (John 20: 17.) The angel very definitely distinguishes Peter from the other disciples. This is not to show he has any preëminence over the rest, as a president or pope over the church, but rather to point him out as the one who denied his Lord three times while he was being tried and condemned. His denials showed his unworthiness of all the Lord's blessings, but his personal mention showed the Lord's favor would be extended even to him on proper repentance. This encouragement he needed to overcome the sense of self-reproach that his denials must bring.

The Angel's Command Obeyed.—After receiving the command from the angel, they departed hastily from the tomb. They were trembling with astonishment and did not stop to tell their story to any one on the way. They were so impressed with the solemn circumstances and the importance of their message that they lost no time in carrying out the angel's command. They were afraid to do otherwise. What a blessing it would be to the church if all Christ's disciples realized the importance of taking the gospel message to others and would not allow anything to hinder the work! If they appreciated the value of human souls, they would be afraid not to do their best.

IV. The First Appearance after the Resurrection (Verse 9)

The Time.—Verse 9 shows that the Lord revealed himself to Mary Magdalene first; it also shows it was done on the first day of the week, and probably some time early in the day. It states definitely that the resurrection occurred "early on the first day of the week." Verse 2 shows that the women reached the tomb very early, but the sun was up. The resurrection happened before their arrival. The exact time is not stated, but the word "day" here probably refers to the daylight part and means that his resurrection was after day, but before they reached the tomb. This verse harmonizes with the implication in John 20: 1-10 that Mary left the other women at the tomb when she went to tell Peter and John. She followed them back to the tomb and remained after they left. The other women had apparently left while she was gone for the apostles. While still at the tomb alone, this first revelation was made.

The Details.—The details of Mark's brief statement of fact are given by John. (John 20: 11-18.) After the apostles had left, Mary

looked into the sepulcher and saw two angels. They asked why she wept. She replied that they had taken her Lord away and she did not know where they had laid him. At that moment she still did not understand that he had been raised—a strong intimation that she had left the tomb before the angel announced the resurrection to the other women. * Before the angel replied, she turned and saw Jesus, but did not recognize him. The rest of the story, as told by John (John 20: 15-18), is one of the most touching bits of description known to man. Why he appeared to Mary first is one of the unrevealed things. Out of gratitude for his casting out seven evil spirits she may have been especially devoted to his service. We know she was one who was first at the tomb with spices she had prepared to anoint his body. If she were the Mary that anointed him at the supper in Simon's house, which is at least possible, that would be another reason for special recognition. Jesus will not overlook the "labor of love" we offer to him.

V. Resurrection Announced to the Disciples (Verses 10, 11)

"My Brethren."—Mark simply states that Mary "went and told them that had been with him, as she mourned and wept." Their grief had no doubt been intense after their disappointment at his death, which appeared to blast all hopes of the kingdom being reestablished. Probably Peter and John, who did not realize on their visit to the tomb that he was raised (John 20: 9, 10), had told the others about the disappearance of the body. This would increase their bewilderment and grief. John says that Jesus told Mary to go and say to "my brethren" that I ascend to my Father. This meant that she was to announce to them his resurrection. The angels at the tomb told the other women to take the news to his disciples.

The Women Obey.—Mary's obedience to the Lord's command is recorded in our text. Luke 24: 9 shows the other women also obeyed the angels. Jesus appeared to the other women after they left the tomb. (Matt. 28: 9, 10.) Since he appeared to Mary first, this appearance was a second and later incident. It seems likely that Mary reached the disciples first and told her story, though they may have all gone together to tell the amazing facts. Their disbelieving Mary's story and looking upon all as "idle talk" is accounted for when we remember that they had never fully understood his promise of the resurrection. They doubtless thought the mysterious disappearance of the body had so excited the women that they did not understand what they thought they saw. Their refusal to believe without positive proof is better evidence of honesty than if they had accepted the women's report without question. That the Lord had been raised was attested by at least five women who had seen him—women who were perfectly familiar with his appearance and knew what they were saying.

PRACTICAL THOUGHTS

1. Like the women in coming to the sepulcher to anoint Christ's body, we often think of difficulties in our way in serving the Lord; and, like them, we also find often that, with earnest efforts, the difficulties are easily met or have been removed.
2. David had said that the body was not to corrupt in the tomb. Jesus had repeatedly said he would arise the third day. Divine power

would see to it that those predictions were fulfilled. Seals and guards, awake or asleep, could not prevent it.

3. All important facts and truths, if their value is to be received, must be announced; belief and obedience cannot result otherwise. Every disciple can have part in spreading the message of Christ's love.

4. To those desirous of serving the Lord and making every effort to do so unexpected opportunities often come. Mary was distressed that she was not able to put her spices on the Lord's body, but soon had the privilege of announcing his resurrection.

5. Even glorious news has to be established by substantial facts. Depending on claims that are not sustained by relevant evidence must prove disappointing.

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 disposition would the Romans make of the body?
What law would the Jews have observed?
What reason for the burial that day assigned by John?
Why ask permission to break their legs?
What did Jesus say of those who crucified him?
How did Ex. 12: 46; Num. 9: 18 apply to Jesus?
What other prophecy was fulfilled in his crucifixion?
Does the expression "blood and water" have any special significance?

I

How many women visited the tomb?
What statements are made by the writers regarding the anointing?
Why did Joseph and Nicodemus use such a large amount?
What did the anointing indicate?
Why did not the women do their anointing as soon as he was buried?
When did they get their spices?
Explain the different statements about their coming to the tomb.
How was the stone removed from the tomb?

II

Describe the messengers that made the announcement.
What indicated a supernatural messenger?
Why did Mark mention only one?
What views were held about the resurrection?
Why did the Jewish rulers ask for a guard?

What did Mary Magdalene think about Jesus?

III

Why distinguish Peter from the others?
To whom did Mary Magdalene report the disappearance of the body?
How did the angel's words affect the women?
What did they do?
What good lesson for us in their obedience?

IV

What facts are stated in verse 9?
At what time did the resurrection occur?
State the probable movements of Mary Magdalene.
Where do we find the details of verse 9?
What did Mary do after Peter and John left?
What conversation between her and the angels?
Repeat the rest of this story.
Why did he appear to Mary first?

V

Why were the disciples grieving?
What did Peter and John learn on visiting the tomb?
What command did Jesus give Mary?
What command was given by the angels?
What proof that the commands were obeyed?
When did Jesus appear to the other women?
How did their story affect the disciples?
How can we account for this?
Of what is their doubt proof?

Practical Thoughts

What is often true of difficulties?
What assured his resurrection?
Why is it necessary that important facts be announced?
What often happens to those desiring to serve the Lord?
What is necessary to prevent stories being disappointing?

Lesson XIII—June 25, 1933

JESUS DECLARES THE LAW OF PARDON

Mark 16: 14-20.

14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

17 And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues;

18 They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

GOLDEN TEXT.—“*And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.*” (Mark 16: 15, 16.)

TIME.—Some days before the ascension.

PLACE.—Some mountain in Galilee; which one is not known.

PERSONS.—Jesus, the eleven, probably more than five hundred brethren.

DEVOTIONAL READING.—Ps. 19: 7-14.

DAILY BIBLE READINGS.—

June 19.	M.	.....	Joy in Keeping God's Word. (Ps. 119: 97-106.)
June 20.	T.	.....	Rejecting the Word Dangerous. (Isa. 5: 18-25.)
June 21.	W.	.....	Obedience Necessary. (John 15: 10-16.)
June 22.	T.	.....	Word Should be Preached. (Acts 8: 1-8.)
June 23.	F.	.....	Should be Preached to All. (Matt. 28: 16-20.)
June 24.	S.	.....	Preaching a Duty. (Rom. 1: 8-15.)
June 25.	S.	.....	Doers of the Word Will be Saved. (James 1: 19-26.)

LESSON OUTLINE.—

Introductory Study.

I. A World-Wide Commission Given (Verses 14, 15).

II. The Law of Pardon Stated (Verse 16).

III. Signs to Accompany the Preaching (Verses 17, 18).

IV. Apostolic Obedience Stated (Verses 19, 20).

Practical Thoughts.

INTRODUCTORY STUDY

Connecting Links.—Infidels and believers both admit that Jesus died and was buried as the records state; they also agree that the body disappeared from the tomb; believers say he was raised, infidels deny. Our last lesson gave the testimony of at least five women who say they saw him. Long association with him made them thoroughly competent to testify. Their testimony is by no means all. Mark mentions two other appearances—that to Cleopas and his companion

and to the ten that night. (Luke 24: 13-18.) As the two told it to the eleven, that adds their testimony to that already given by the women that day. This was his third appearance. Luke and Paul say he appeared to Simon Peter; but do not give any details. (Luke 24: 33-35; 1 Cor. 15: 5.) A fifth appearance occurred that evening (Sunday) when ten of the apostles were present. (John 20: 19-25.) The expression "the eleven" simply meant the apostolic company, whether all were present or not. Thomas was not present at that meeting. A week later he appeared to them again, when Thomas was present. (John 20: 26-31.) The seventh appearance was to seven. (John 21: 1, 2.) The eighth appearance was in Galilee, when the law in our lesson was spoken. (Matt. 28: 16-20.) This was probably the time he appeared to more than five hundred. (1 Cor. 15: 6.)

Christ's Authority.—It is not known how long after the resurrection the meeting in Galilee occurred. At that meeting Jesus asserted his universal authority. If his resurrection occurred as he said it would, he has the authority he claimed beyond any question. If so, he had the right to issue a world-wide law by which men may be saved, and no man responsible for his conduct can reject it without condemning himself. His resurrection is an asserted fact, and, like all other facts, is sustained by proper evidence. Neither preferences nor prejudices have any bearing on established facts. Up to the time of our lesson there were eight different instances when he appeared to numbers from one to above five hundred, many of whom were his former associates who could not have been mistaken so many times. The nail-prints, the voice, the face, and the miraculous circumstances connected with some of the appearances prevented deception. No fact in history is sustained with more relevant evidence. If Jesus were not raised, then the main witnesses are liars of the worst type. The high moral character of their life and work prevents such conclusions. Jesus spoke with unlimited authority.

LESSON NOTES

I. A World-Wide Commission Given (Verses 14, 15)

The Extent.—A law involving such vital consequences as man's salvation should have the widest possible proclamation. It is no surprise, therefore, to find that Jesus said it should be carried to the "whole world"—that is, to every inhabited part of the earth, if we consider it territorially; but to the "whole creation," if we mean the nations on the earth. This latter accords with the prophetic declaration that when the mountain of Jehovah's house was established, "all nations" or "many peoples" would flow into it. (Isa. 2: 2-4.) To the Jewish mind the "whole creation," if people were meant, included Jews and Gentiles. Jesus had before told his disciples that there were other sheep than the Jewish fold to be called (John 10: 16), and he here gave authority for that work to be done. According to Matthew's report, he specifically said "all nations"; but the apostles, still not free from Jewish exclusiveness, probably thought he meant Jews from every nation. This mistake was duly corrected when the time came to admit the Gentiles into the church some years later. (Acts 10: 34-43.)

The Preachers.—That this world-wide commission was first given to the apostles will not be questioned by any one; that they were per-

sonally obedient to the Lord in this work is evident from the history of their preaching both to Jews and Gentiles. Paul declared that in his day it had been preached "in all creation under heaven." (Col. 1: 23.) The story of how the apostles heroically met persecutions, sufferings, and death in taking this message of love and salvation to all nations is one of the most interesting parts of human history. The duty was not theirs alone. They authorized others to assist even then, and to commit the same to other faithful men. (2 Tim. 2: 1, 2.) In no other way could the law be proclaimed continuously. As long as men should believe and be baptized, just that long should Christ's followers preach the gospel to them. The first congregation, scattered by persecution, "went about preaching the word." (Acts 8: 1-4.)

Jesus Said, "Go."—The kingdom of Christ is aggressive. Converts must be made; indifference and opposition must be met and overcome. This work cannot be done without taking the gospel to the people. The word "go" is the first step to success. This command applies not only to foreign fields, but to the homeland and territories lying immediately around our location. "Go" and "send" are correlative terms. Jesus sent, the apostles went. Missionaries can go; congregations or individuals can send them. Since the duty of proclaiming the gospel rests upon all Christians, those who cannot go personally can go by helping to support others who can. For proof, see Phil. 4: 15-17; 1 Cor. 9: 1-11.

II. The Law of Pardon Stated (Verse 16)

"Shall be Saved."—The law contains the conditions upon which the promise "shall be saved" is predicated. This is so evident that no one will dare to deny it regarding "believeth"—the first condition. Nothing short of tampering with divine law will allow it to be denied regarding "is baptized." That belief and baptism stand related to the sentence in exactly the same way is certain, if words have any meaning. The two words are coördinate because joined by "and," with "shall be saved" as the blessing promised for obedience. However much faith and baptism may differ as commands, they are both conditions of receiving a common blessing—salvation. Luke reports a later statement of Jesus in which he makes repentance also a condition. (Luke 24: 46, 47.) Luke does not here say that repentance is "unto" or "in order to" remission, though his language implies it, but the apostles in carrying out the commission did say it. (Acts 2: 38; 3: 19.) This is accepted by all. They used precisely the same expression regarding repentance as they did about baptism. (Acts 2: 38; Gal. 3: 27.) This makes baptism a condition equal with repentance. Matthew's statement agrees by saying we are baptized "into" the three names. (Matt. 28: 19.)

"Shall be Condemned."—In the antithetical statement condemnation is pronounced upon the unbeliever, nothing being said about the one who is not baptized. The statement is logically just what it should be. When the gospel is preached and one disbelieves it, it would be absurd to talk of his being baptized. Refusing belief—the first step—he could not be baptized, which depends on his believing. Being condemned already because of a lack of faith, referring to baptism is wholly unnecessary. But as one who takes the first step must take all others required or not reach the destination, so the one who be-

lieves must also be baptized to be saved. Men will be condemned for failure to obey the first command, but must take others to be saved. Repentance is certain proof of this fact. Admit the necessity of repentance, and the necessity of baptism must be conceded.

A False Charge.—Some who feel the force of these words, yet deny baptism its proper place as a condition, say the "passage is not Scriptural," by which they mean it is not of divine authority. True, a marginal note says verses 9-20 are not in some Greek manuscripts, but that fact is true of many other passages, as most of the more than two thousand Greek manuscripts are more or less fragmentary. But so many do contain these verses that the translators of neither version left them out. The translators admitted they were not sure just who did write them, but were sure it was by one "who belonged to the circle of the apostles." They also said the verses "possessed full canonical authority," and they inserted them "without the least misgiving." ("Companion to the Revised Version of the New Testament," pages 61-63.) The truth of these words is not denied, and other Scriptures sustain the same truth. This settles the matter.

III. Signs to Accompany the Preaching (Verses 17, 18)

Qualification Necessary.—The part of the commission recorded by Luke (Luke 24: 46-49) was spoken in Jerusalem the day of Jesus' ascension. He told the apostles to tarry in the city till they received power from on high. This Luke also explains to be the baptism of the Holy Spirit. (Acts 1: 5, 8.) This was a miraculous measure of the Spirit and came on Pentecost. (Acts 2: 1-4.) This miraculous power was necessary to enable them to correctly do the work. (John 14: 16, 26; 16: 13, 14.) Without such divine qualification they never could have done the work and we would have had no New Testament. Most of their work was done before any of the New Testament was written, and practically all of it before the different books were all written. This explains why they had to have miraculous qualification and preachers now do not. We have the New Testament; they made it.

"Them That Believe."—We have found that a lack of faith would prevent even the apostles from doing miracles (Matt. 14: 28-31); hence, it is reasonable for Jesus to say the signs mentioned would follow believers. That they did follow the apostles in their work is plain from the record of their work as well as verse 20 in our text. The apostles by laying on of their hands imparted spiritual gifts to others. (Acts 8: 17, 18; 2 Tim. 1: 6.) This shows that Joel's prophecy (Acts 2: 17, 18) included more miracles than the speaking in tongues that occurred on Pentecost.

Purpose of the Signs.—Verse 20 of our text says the Lord confirmed the word "by the signs that followed." By implication this teaches that the object of signs was to confirm the word. Heb. 2: 3, 4 says plainly that what the Lord spoke was confirmed to us by those who heard him, and that God bore witness to them by signs and wonders. This definitely settles the matter that signs were to confirm the word. Luke says God "bare witness unto the word of his grace, granting signs and wonders to be done by their hands." (Acts 14: 3; compare Mark 2: 10, 11.) As we have the New Testament fully confirmed, signs have accomplished their purpose and ceased. There can be no

need for more signs unless the New Testament is incomplete and we need more Bible. This is not true. (See 2 Tim. 3: 16, 17.)

What Signs?—Five general classes of signs are mentioned that would cover the whole field of miracles that might be needed—casting out demons, speaking in new or other tongues, handling serpents, drinking deadly poison, and healing the sick. To the apostles, inspired by the Spirit, all these miracles were equally easy to do, and their recorded work shows examples of all except drinking deadly poison. This probably means if they did so by mistake or if some tried to poison them. Such instances might have occurred without their knowledge. All the other miracles were openly manifest; hence, we have examples given. Why do modern-day religionists light on healing the sick and pass by the other four? Through psychology—mind treatment—many diseases are benefited or cured. All physicians use this more or less. Religious practitioners use the same and call it “divine healing,” attributing the results to direct divine power. They have some apparent success, but they misrepresent the cause that produced it. Even in their treatment of disease they stay clear of those with contagious maladies. The other four mentioned they do not even try. If they could heal, they could do the others. This brands the whole present-day contention of divine healing as a delusion.

IV. Apostolic Obedience Stated (Verses 19, 20)

Jesus Ascends.—After these final words, Jesus ascended to heaven and was seated at the right hand of God. As his parting commands forbade them to begin under this world-wide commission till the Spirit came upon them, and that did not occur till Pentecost, this law of pardon was not applicable till that time. Peter's sermon (Acts, second chapter) was the first sermon under that law, and the converts that day the first people who were saved according to its terms—the first to receive the benefits of his first priestly act. (Heb. 8: 4; 10: 12, 13.) It was, therefore, the beginning day of the church, or kingdom.

The Facts.—The “not many days” intervening between the ascension and Pentecost were spent in thanksgiving and joyfully waiting for the coming of the Spirit. (Luke 24: 52, 53.) Jesus told them to “go”; the record says “they went forth.” Jesus told them to preach the gospel; the record says they “preached.” Jesus said to “all nations”; the record says they preached “everywhere.” The Lord said certain signs would follow; the record says the signs “followed.” Jesus told them to preach faith, repentance, and baptism, saying those who obeyed would be saved; the record of Peter's sermon on Pentecost and others recorded show they preached these things and people who obeyed them were recognized as saved. The law is still applicable; the obedient now will be saved.

PRACTICAL THOUGHTS

1. The apostles, with hearts full of love for lost souls and fired with zeal by the Lord's teaching and example, faced sufferings, persecutions, imprisonments, and death to take the gospel to the whole creation in their day. Such examples should make every Christian want to help in taking that message to the lost now.

2. Praying to be saved before and without obedience to the com-

mands here expressed by Jesus is nothing else than praying for the law of pardon to be changed. This is not a prayer of faith, because not according to his will; hence, will not be answered.

3. Jesus said the signs promised would be done "in my name." This expression means by his authority or according to his word. Those who attempt to do such now are not acting according to his word. This accounts for their failures to heal incurable diseases and their failures to try to do the other signs mentioned.

4. The apostles were obedient to the Lord's command. Being miraculously qualified, they sustained their teaching by their supernatural work. Preaching, believing, and obeying the gospel are matters common to all. In these we should be as faithful to Christ as the apostles were in their miraculous work.

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 admitted by all?
Who has already testified to the resurrection?
What appearances does Mark mention?
Who mentioned his appearance to Simon Peter?
Describe the fifth appearance?
Describe the sixth and seventh.
When was the commission in our text spoken?
If raised, what conclusions follow?
What evidence that the witnesses were not mistaken?

I

How extensive is the law?
What proof from the prophet?
What prediction did Jesus make on this point?
What case of conversion fulfilled this prediction?
To whom was this commission first given?
What proof that they carried out instructions?
What proof that the law is still applicable?
What proof that it is also necessary to "send" as well as "go"?

II

What commands and promise does this text contain?
What proof that both commands are equally necessary?
What other condition did Jesus give, and when did he give it?
How prove that repentance is "unto" remission?
What additional proof that baptism is also "unto" remission?

Why is baptism not mentioned in the condemnation sentence?
What false charge is made against Mark 16: 9-20?
What proof that the charge is false?

III

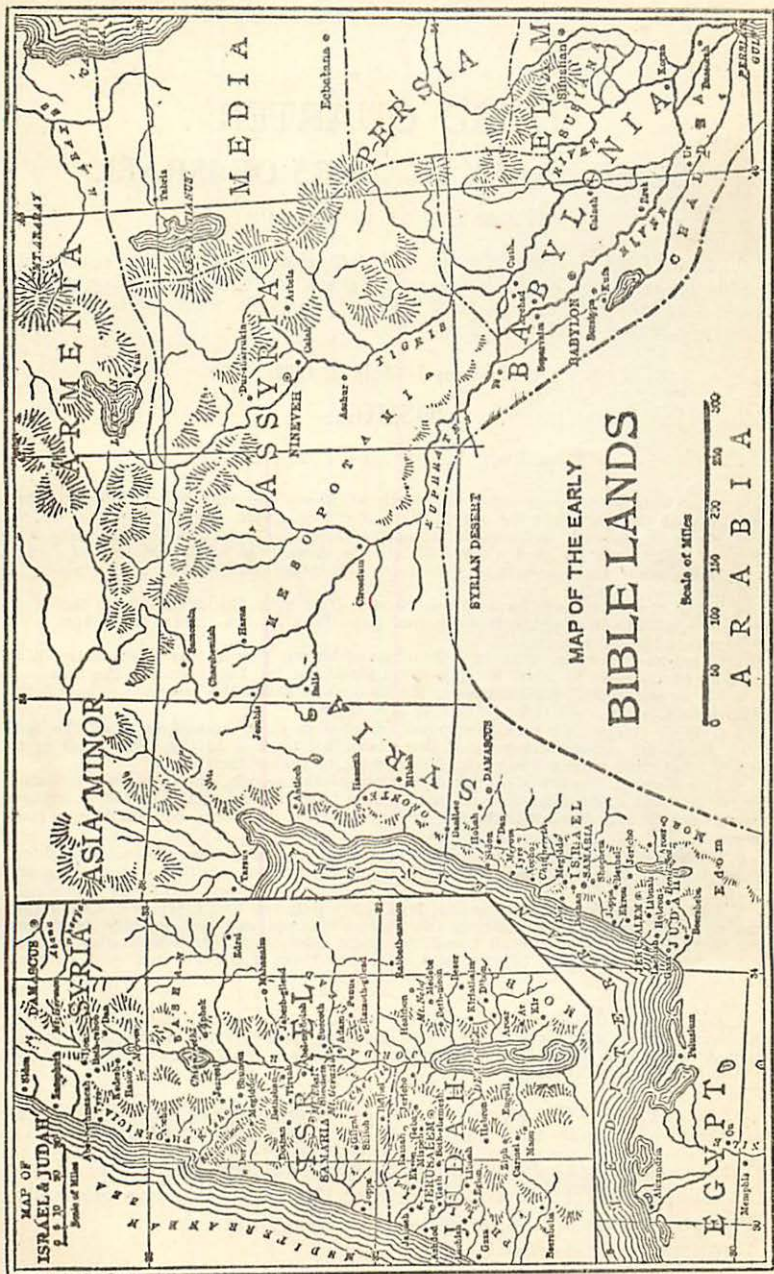
What is meant by "power from on high"?
Why was it necessary for the apostles to receive it?
What difference between them and preachers now?
What sometimes prevented the signs following in their day?
Were spiritual gifts imparted to others, and how?
What does this show regarding Joel's prophecy? (Acts 2: 17, 18.)
What was the purpose of signs?
Give the proof.
How does this prove we do not need signs now?
Name the signs here mentioned.
Of what signs do we have examples in the record?
How explain the work of so-called "divine healers"?
What diseases do they not try?
What signs do they let alone?
Why?

IV

When were they to begin under this commission?
How may we describe the work on Pentecost?
Show how the facts correspond with Jesus' commands.

Practical Thoughts

How should Christians be affected by the apostles' example?
Why should people not pray to be saved without obedience?
What is meant by the expression "in his name"?
What matters are common to all?



THIRD QUARTER

SOME EARLY LEADERS OF ISRAEL

(FROM JOSHUA TO SOLOMON)

AIM: To lead the pupils to an understanding of the divine revelation made through the early leaders of Israel, so that they may see its value for themselves, and seek closer fellowship with God and more fruitful service in his kingdom.

Lesson I—July 2, 1933

JOSHUA

Josh. 1: 1-9; 23: 1, 2, 14.

1 Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

6 Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them.

7 Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

1 And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years:

2 That Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof.

GOLDEN TEXT.—*"Be strong and of good courage; . . . for Jehovah thy God is with thee whithersoever thou goest."* (Josh. 1: 9.)

TIME.—1451 B.C.; Joshua's death about fourteen years later.

PLACES.—The Jordan east of Jericho; the land of Canaan generally.

PERSONS.—Joshua, the Israelites, and enemy nations.

DEVOTIONAL READING.—Ps. 119: 1-8.

DAILY BIBLE READINGS.—

June 26.	M.	Joshua Succeeds Moses.	(Josh. 1: 1-9.)
June 27.	T.	Joshua Enters Canaan.	(Josh. 4: 8-14.)
June 28.	W.	Joshua's Vision.	(Josh. 5: 10-15.)
June 29.	T.	Joshua's Obedience.	(Josh. 6: 1-11.)
June 30.	F.	Joshua Instructing the People.	(Josh. 8: 30-35.)
July 1.	S.	Joshua's Farewell Address.	(Josh. 23: 1-13.)
July 2.	S.	Obeying God's Law.	(Ps. 119: 1-8.)

LESSON OUTLINE.—

Introductory Study.

- I. Joshua Commanded to Lead Israel Into Canaan (Verses 1-4).
 - II. Joshua Assured of Success (Verses 5, 6).
 - III. Obedience Necessary to Success (Verses 7-9).
 - IV. Joshua Announces His Death (Josh. 23: 1, 2, 14).
- Practical Thoughts.

INTRODUCTORY STUDY

Joshua's Position.—Joshua was the son of Nun and belonged to the tribe of Ephraim. (1 Chron. 7: 20, 26.) His work and accomplishments among the Israelites as a leader easily give him a place second only to Moses himself. His great success may be attributed to three causes: (1) His natural ability, clearly indicated by his whole career. Ability is a great asset in serving God when controlled by the principle of right. (2) His moral honesty. His integrity, manifested in his strict justice and individual honor, is strikingly evident throughout his entire leadership. (3) The supernatural guidance and power given him to carry out God's commands when such were necessary. His prominence before the time covered by our lesson text is indicated by the following events: The first hostile people to force the Israelites into war were the Amalekites. This occurred in the wilderness before they reached Sinai. Moses selected Joshua as the leader in that engagement. He gained a victory, as shown by Ex. 17: 8-14. At the time of giving the law at Mount Sinai, Joshua was occupying the position of "minister" to Moses. (Ex. 24: 13; 32: 17.) About a year later he and Caleb were the only spies that brought a good report, saying they could take the land. (Num. 13: 16; 14: 38.)

The Book of Joshua.—The book of Joshua may well bear his name for two reasons. The first is the probability that he is the author. The fact that some copyist later may have added some historical matter that is now a part of the book would not change the fact that he is the writer. The second fact is that he is the leading actor in the important transactions recorded in the book. It tells the great things which he accomplished for the Israelites, and might well be considered as a history of his career. The story of the book may logically be divided into three parts. The first twelve chapters narrate their successful entrance into Canaan and conquest of considerable territory. Chapters thirteen to twenty-two give a description of the partitions of the country and location of the tribes. The last two chapters contain Joshua's final address, solemn warning to Israel, and his death.

Purpose of the Book.—Some books of the Bible state definitely the purpose in their composition (John 20: 30, 31; Luke 1: 1-4), but we can usually know their design by the nature of their contents. Joshua

stands related to the Pentateuch—the first five books—about as Acts stands related to the first four books of the New Testament. They give the personal works of Christ, his law of salvation, and the authority granted to the apostles to carry out his teaching in the establishment of the church. Acts gives the story of how they did that work; it gives the actual establishment of the church and all the recorded cases of conversion. The Pentateuch gives the law of Moses and the commission to Joshua to take the people into the promised land. The book of Joshua records their actual establishment in that land.

LESSON NOTES

I. Joshua Commanded to Lead Israel into Canaan (Verses 1-4)

The Time.—The first verse tells us Joshua received his commission to enter Canaan after the death of Moses. The last chapter of Deuteronomy says they mourned for Moses "thirty days." It is likely that the entrance to the land came soon after the mourning was over. It is evident that Moses, though author of Deuteronomy, did not write the account of his own death. It may have originally been the first chapter of Joshua and by some transcriber was later placed with Deuteronomy to show that Moses' predictions had come true. A similar addition was made in recording the death of Joshua. (Josh. 24: 29, 30.) Such explanatory statements could easily get into books when copied by hand. They left Egypt the fifteenth day of the first month; they entered Canaan the tenth day of the first month (Josh. 4: 19), which was five days less than forty years. They kept the Passover four days after crossing the Jordan, and the manna ceased the next day—exactly forty years from the Passover in Egypt. (Josh. 5: 10-12.) It was about the first of April, and the Jordan overflowed, requiring a miracle to cross. (Josh. 3: 14-17.)

II. Joshua Assured of Success (Verses 5, 6)

"I Will Be With Thee."—Jehovah had made the general promise (verse 2) that he was ready to give them the land; but in doing so many hostile people would have to be overcome. Such opposition might terrify them, as it did the ten unfaithful spies who first saw the land. To prepare Joshua for this difficult work Jehovah assures him that no man would be able to stand before him—defeat or overcome him. This promise was extended to cover the whole period of his life. The convincing feature of the promise was that he would be with Joshua as he had been with Moses. Since Joshua had personally witnessed God's power with Moses in all his trying experiences during forty years, he knew there was no reason to doubt God's promise. Any good man with such assurances is bound to succeed. The glorious ending of Joshua's career is no surprise.

Cause Them to Inherit.—The promise here made is too definite to be misunderstood. Joshua was to *cause* the people to inherit the land; he was to cause *this people* to inherit the land; he was to cause them to inherit the land he had promised *unto their fathers*. This means, if words have any meaning, that Joshua in person was to bring the people then under his leadership into the possession of the land he promised as an inheritance to Abraham, Isaac, and Jacob. Paul says he destroyed seven nations and divided their land by lot. (Acts 13:

19.) Joshua says Jehovah gave the tribes the land for an inheritance. (Josh. 11: 23.) In the twelfth chapter he gives a list of thirty-one petty kings that had been subdued. Stephen says that God did not give any of it for an inheritance to Abraham, though he promised it to him and his seed before he had any son. (Acts 7: 3.) This shows that the promise made to Abraham that he and his seed were to inherit the land (Gen. 17: 8; 22: 17) was to be fulfilled more than four hundred years after the promise was made (Gen. 15: 13-16). Stephen's words were to explain that Abraham did not inherit it personally, but through his descendants.

III. Obedience Necessary to Success (Verses 7-9)

"Very Courageous."—The command to be "very courageous" means to act the man to the utmost. It is very similar to Paul's command to "quit you like men" in the verse that requires Christians to watch, stand fast in the faith, and be strong. (1 Cor. 16: 13.) The command to Joshua and Paul's to us both carry the following vital lessons: (1) We must not allow any opposition, however formidable, to so terrify us that we will lessen our efforts or quit the work before us. Like David and Paul, we should not fear what men may do to us. (Ps. 118: 6; Heb. 13: 6.) (2) We should be strong—use in God's service in the most effective way possible all the strength we have; give him the best we have in both mind and body. (3) Use every legitimate and available human means at our disposal to accomplish the end desired. Working out our own salvation by strict obedience to God's commands is not inconsistent with the fact that God has supplied the means and gives the instruction. God gave them the land; yet they had to cross the Jordan and dispossess the enemies to get the inheritance. Many who left Egypt—were saved from Egypt (Ex. 14: 13, 30)—failed to enter the promised inheritance because of disobedience; they died in the wilderness (Heb. 3: 18, 19). Christians may also fail by disobedience. (Heb. 4: 1, 9-11; 3: 12-14.)

As Commanded.—Their promised inheritance—Canaan—was a temporal possession and might be lost after being received; hence the command to act "according to all the law" which Moses had given. Of course, if Joshua had to follow the law in leading them, they would be under equal obligations to follow it in being led. Their success was made dependent on not turning from it "to the right hand or to the left." This command was the same in meaning that Moses gave them. (Deut. 4: 2; 12: 32.) Canaan was typical of our eternal inheritance—heaven—which cannot be lost. This shows that types are not like the antitypes in every feature; all material things retain their uncertainty and destructible nature. In that particular their final home—an earthly destination—was to be retained by obedience to God's law just as their entrance was dependent on obedience. Those condemned to die in the wilderness because of their disobedience are typical of those who will not enter heaven through sins committed after being saved from alien sins. Paul's argument on this point, referred to in the foregoing paragraph, has never been answered by any advocate of the impossibility of Christians being lost. That Moses, and perhaps other Israelites who repented of their sins, will be saved in spite of the fact that they did not reach Canaan, does not change this argument. It is not their personal salvation that is

typical of ours, but missing their temporal inheritance is typical of our missing ours. That point cannot be dodged.

IV. Joshua Announces his Death (23: 1, 2, 14)

"*After Many Days.*"—From Josh. 24: 29, a postscript added by some later writer, we learn that Joshua died at the age of one hundred and ten years. Just how long his death occurred after the entrance into Canaan is not known, but is supposed to be about fourteen years. Verse 1 shows the "many days" was the time between their conquest of the seven nations and the time Joshua called together the leading men to announce his death and give them his final charge. (Josh. 11: 23.) Subduing the seven nations with their thirty-one kings required about seven years. Possibly another year was required to allot the land. The time is determined thus: Caleb was forty years old when he was sent as one of the spies to view the land. (Josh. 14: 7.) That was the second year from their leaving Egypt—about thirty-eight and a half years before entering Canaan. He was eighty-five when he received his allotment. (Josh. 14: 10.) It was, therefore, forty-five years from sending the spies till he was eighty-five. Thirty-eight and one-half from forty-five leaves six and one-half. The Jews counted a piece of a year as a whole; hence, about seven years in subduing the seven nations. About the same time elapsed till Joshua died, it is supposed.

PRACTICAL THOUGHTS

1. That God is "no respecter of persons" was never more forcibly shown than when he chose Joshua to lead Israel into Canaan. The honor and privilege had been denied Moses because of his sin, notwithstanding the fact that he was unquestionably the greatest leader of the world up to that time. God is not dependent upon any one man to carry out his purposes. Our unfaithfulness will not destroy the church.

2. God will be true to his word; his promises are just as sure as divine power, which cannot fail. Of this truth both Joshua and the people had already had ample evidence. They were here assured that such faithfulness to promises would continue. If this were not true, none of us could be saved. The divine side of the plan is absolutely safe.

3. The success promised was conditional. Joshua was not to be afraid of any opposition, and was to obey the law given by Moses, neither adding to nor omitting anything. The danger of failure was not in God's promises, but in man's liability to sin. They could not forget the example of Moses in his failure. The gospel will not fail to save; it is man's sin that may cause him to be lost.

4. The glorious thing about living the Christian life is to finish it successfully. The world, with all its delusions and false doctrines, will pass away; serving God "in sincerity and in truth" alone will save.

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 was Joshua?
What three things contributed to his success?
What important events in his previous history?

Why is the book called "Joshua"?
 How may the book be logically divided?
 With what New Testament book does Joshua compare?

I

When did Joshua receive this command?
 How account for Moses' death being recorded in Deuteronomy?
 What record is similar?
 How long was their entering Canaan after leaving Egypt?
 What occurred just forty years after?
 What season of the year?
 What did they need to understand on entering the land?
 What were the boundaries of the land?

II

Why was this assurance necessary?
 How long was the promise to last?
 What was the convincing feature of the promise?
 Show the definite features of the promise.
 How many nations and kings were subdued?
 What did Stephen say about the inheritance?
 How is this to be explained?

III

What is meant by being "very courageous"?
 What vital lessons in the two statements?
 What exhortation is given, and by whom?

How does their experience show man's salvation conditional?
 How does Paul apply their experience in Hebrews?
 What is true of Canaan that is not true of heaven, its antitype?
 What fact does this difference show?
 What command regarding the law was given?
 Who are represented by those condemned to die in the wilderness?
 Why does Moses' personal salvation not affect this point?
 What additional command was given regarding the law?
 Why?

IV

What was Joshua's age at his death?
 How long had they been in Canaan when he died?
 What is meant by "many days"?
 How long in subduing the seven nations?
 How is this time made out?
 Of what did Joshua remind the people?
 What advantage in this knowledge of fulfilled promises?
 What warning does he give them?
 What touching appeal does he make?
 How is he typical of Jesus?

Practical Thoughts

What does the choice of Joshua prove?
 What part of the plan of salvation is absolutely safe?
 Where is the danger of being lost?
 What alone will save?

Lesson II—July 9, 1933

CALEB

Josh. 14: 6-14.

6 Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God.

9 And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God.

10 And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in.

12 Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake.

13 And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance.

14 Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed Jehovah, the God of Israel.

GOLDEN TEXT.—“*Blessed is the man that maketh Jehovah his trust.*” (Ps. 40: 4.)

TIME.—1444 B.C.

PLACE.—Allotment probably made at Gilgal, apparently Joshua's headquarters; Hebron, south of Jerusalem.

PERSONS.—Caleb, Joshua, and Eleazar.

DEVOTIONAL READING.—Ps. 121.

DAILY BIBLE READINGS.—

July 3.	M.	Caleb Exploring Canaan.	(Num. 13: 17-31.)
July 4.	T.	Caleb's Faith and Courage.	(Num. 14: 1-10.)
July 5.	W.	God's Promise to Caleb.	(Deut. 1: 26-36.)
July 6.	T.	God's Promise Fulfilled.	(Josh. 14: 6-15.)
July 7.	F.	Confidence in Jehovah.	(Ps. 27: 1-14.)
July 8.	S.	Some Heroes of Faith.	(Heb. 11: 17-30.)
July 9.	S.	Jehovah Our Keeper.	(Ps. 121.)

LESSON OUTLINE.—

Introductory Study.

- I. Caleb Claims His Promised Possession (Verse 6).
 - II. Caleb's Years of Faithfulness (Verses 7-10).
 - III. Caleb's Strength Unimpaired (Verses 11, 12).
 - IV. The Inheritance Received (Verses 13, 14).
- Practical Thoughts.

INTRODUCTORY STUDY

The Spies.—In the last lesson we found that Caleb and Joshua were the only ones of the twelve spies that insisted, after passing through the land, that they were able with God's help to take it. From Num. 13: 30-33 it seems that Caleb took the lead in trying to convince the ten spies that they should advise taking the land. When the evil report stirred the people to rebel, Caleb and Joshua rent their clothes and made an appeal to them which was vigorously rejected. For this bold stand for the right and faithfulness to God they were promised the privilege of entering the land. (Num. 14: 4-10.) The people joining the rebellion instigated by the ten spies came under the punishment to be inflicted. Those twenty years old and above who were enrolled as defenders of the nation were condemned to die in the wilderness—a just punishment for their cowardice. Their sin was an aggravated one, being the tenth time they had tempted the Lord, notwithstanding they had seen his signs and glory. (Num. 14: 22.)

The Punishment.—After building the tabernacle at Mount Sinai, the Israelites kept the first Passover after leaving Egypt; hence, just one year. This was about April the first. Leaving Mount Sinai, they came to Kadesh-barnea (Num. 13: 26; 32: 8), from which place the spies were sent. Num. 13: 20 says it was the time of the first ripe grapes—possibly late summer. The sentence was pronounced upon them about the middle of their second year, leaving thirty-eight and one-half more years for them to remain in the wilderness. Soon after the sentence was pronounced they left Kadesh-barnea, but returned about one year before the forty years expired. Most of the events of that long wandering are not mentioned in the record. The last year

is covered by Numbers, chapters 20 to 36, and the final instruction of Moses in the entire book of Deuteronomy.

Who Entered Canaan?—Of course, Caleb and Joshua were promised admission because of their faithfulness to God. (Num. 14: 30.) This promise was repeated by Moses about one month before they crossed the Jordan. (Deut. 1: 3, 34-38.) The condemnation rested on those above twenty years that were numbered as defenders. Those too old for service or too young (Deut. 1: 39), as well as those born during the wanderings, would go in if alive. The tribe of Levi—devoted to the priesthood—was not included in the numberings for war. (Num. 1: 47-51.) When they left Mount Sinai, those numbered were 603,550 (Num. 1: 46); when numbered a second time before entering, there were 601,730 (Num. 26: 51). The number remained substantially the same through births and deaths for the forty years.

LESSON NOTES

I. Caleb Claims his Promised Possession (Verse 6)

A Kenizzite.—Character, not family relationships, is the vital thing about men and women. Sometimes, however, it is important to understand statements made about one. As a spy, Caleb represented the tribe of Judah. (Num. 13: 6.) He is called a "Kenizzite." In Num. 15: 17 Caleb's younger brother is given the name "Kenaz." The term "Kenizzite" may have been a common family description because some ancestor was named "Kenaz." Since family names are given to descendants and variously applied, no contradiction can be assumed when we cannot explain their use.

Other Possessions.—The Reubenites, Gadites, and the half tribe of Manasseh had received their inheritances east of the Jordan. (Josh. 22: 1-6.) The seven nations had been subdued, and their territory had passed into the hands of the Israelites. (Josh. 11: 23.) This text says "the land had rest from war." That means that the general wars of the seven years necessary to establish them in the land had been completed and there was a season of comparative peace. Josh. 13: 1 says "there remaineth very much land to be possessed." This remaining land gradually came into their possession, but from the time the seven nations were driven out Israel was established in the land. It was at the close of this first general campaign, when the inheritance was secure to the tribes, that Caleb asked for the possession promised to him.

II. Caleb's Years of Faithfulness (Verses 7-10)

"As it Was in My Heart."—This expression indicates Caleb's honesty—a necessary characteristic for every one that really desires to serve God. When ten men resisted him and incited the people into rebellion, it required both honesty and courage to fight a losing battle and stand by his convictions. In this particular he is a shining example to be imitated by Christians, especially since there is so much danger of allowing popular clamor to stifle the appeals of conscience. Jehovah said the spies who advised against trying to take the land "despised" him, but Caleb "had another spirit with him." (Num. 14: 23, 24.) Instead of relying upon Jehovah's power as sufficient to give them the land as he had promised, they were terrified by the hu-

man power that might oppose them, and said they could not succeed. This God called "despising" him. This denunciation of those doubting God's power to fulfill his promises should not be forgotten by spiritual Israel—God's people—now.

"Wholly Followed Jehovah."—The characteristic of whole-hearted service in following God, as here expressed by Caleb himself, is fully confirmed by Jehovah in saying the same when he made the promise that he should live to enter the land. (Num. 14: 24.) Since he was forty years old when sent with the spies, he must have been selected because of his worthiness in the past. His unswerving faith in the face of bitter opposition gave him God's complimentary approval in the words, "followed me fully." To follow God "fully" means not only to earnestly try to do all God requires, but to be faithful under all circumstances. Many Christians, like the ten spies, would follow God cheerfully, if there were no opposing influences to be met, but fail ignominiously when faced by criticism or required to stand with the unpopular few. They have never accepted the words of Jesus that the way to life is narrow and but few find it. (Matt. 7: 13, 14.) They are strangers to the comfort in that beatitude which says: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. 5: 10.)

III. Caleb's Strength Unimpaired (Verses 11, 12)

Value of Integrity.—At the time mentioned Caleb was eighty-five years old. Considering the ordinary length of life then, that age did not seem great—no special reason why his strength should have failed much. Moses died at the age of one hundred and twenty. We are told that "his eye was not dim, nor his natural force abated." (Deut. 34: 7.) But it is unquestionably true that under normal conditions the righteous man will have better health and live longer than the lawbreaker. All kinds of intemperance take their toll in human strength, bringing decrepitude or death much sooner than they come to the righteous. Those seeking only temporal benefits will find their desires more fully satisfied by a temperate and moral life. If they have no higher aim than to be of use to the world, such a life will pay the greatest dividends in both influence and material good. If one expects to be saved, the righteous life is an indispensable necessity.

"For War."—When Caleb said he had strength "for war, and to go out and come in," he probably meant for Joshua to understand he did not expect or want to receive his inheritance without effort on his part. He was not looking for a dwelling place made ready to his hand where he could "retire"—sit down and spend the remainder of his days in idleness. Though eighty-five, he was capable of actively taking care of himself and following Jehovah. What a striking contrast when compared with some members of the church! Some of them cannot "retire," for they have never been servants of the Lord—nominally Christians, yet somebody else must drive away all the opposing influences that would harm the church. As soldiers they wear the uniform, but as soldiers they will not fight. They delude themselves that poor hearing, dim eyesight, or feeble step will excuse them from even attending the worship of the church. God's people should never stop till difficulties cannot be overcome.

IV. The Inheritance Received (Verses 13, 14)

Joshua Gave Hebron.—This circumstance in giving Hebron as an inheritance to Caleb illustrates one of the common things in human experience, equally common in both temporal and spiritual matters. The text says that Joshua gave it to him, yet in the higher sense Jehovah gave it to him. That is clearly implied in the words of Num. 14: 24. All this means that God gave it to him through Joshua as his agent. Using Joshua as an agent through whom the delivery was made did not destroy the fact that God really gave it to him. Using agents through whom the gospel is preached and obeyed and by which sinners are saved does not conflict with the fact that God saves them. Paul taught Timothy that in that sense he could save those that heard him. (1 Tim. 4: 16.) Salvation in the sense of pardon or remission belongs to God alone. Christians save others in the sense of declaring the terms, persuading men to obey and assisting them in doing so; in fact, Christians with no saving power are unworthy of their profession. (Matt. 5: 13.)

Caleb Took It.—The grant to have it was given through Joshua; the actual possession came through Caleb's own efforts. Josh. 15: 14 says Caleb "drove out thence the three sons of Anak." The fact that Caleb had to drive out the enemy and take the city by his own efforts did not change the truth expressed that Jehovah gave it to him. God gives man his daily bread, yet human experience since man's creation is proof that man receives it through human efforts. This does not alter the fact that God gives it. He gives the means and created man with enough sense to know how to use them. The blessing comes through their use. Exactly the same truth holds in man's spiritual salvation. God pardons sins; man obeys the gospel in order to receive it. God provides heaven and eternal life; man "works out" his own salvation in order to receive that final blessing. (Phil. 2: 12.)

PRACTICAL THOUGHTS

1. There is nothing in the record to indicate that Caleb complained at the length of time, or the obedience, required to bring the fulfillment of God's promise. When the time came, he was ready and claimed his promised reward. Christians should imitate him with patient waiting and thorough preparation for God's time to bring them to the eternal city.

2. Following the Lord fully—making an honest effort to respect all his laws—is not such a difficult matter when the heart is right. Jesus said the good man bringeth forth that which is good, "for out of the abundance of the heart his mouth speaketh." (Luke 6: 45.) Obedience "from the heart" is the only kind acceptable to God.

3. In contrast with the ten rebellious spies, Caleb is said to have "had another spirit with him." (Num. 14: 24.) He and Joshua were greatly in the minority, but were right. The same thing is generally the fact regarding God's faithful servants. Jesus said: "Woe unto you when all men speak well of you!"

4. Following Jehovah fully is certain to be properly rewarded. Paul tells us that each one "shall give account of himself to God" (Rom. 14: 12), and that our reward will be according to the things done in the flesh. (2 Cor. 5: 10.) No mistakes will be made in the final reckoning.

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 facts are indicated by Num. 13: 30-33?
What reward was promised them?
How many times had they tempted Jehovah?
From what place were the spies sent?
What season of the year was it?
Describe their movements till they reached the Jordan.
Who did enter the promised land?
Who were forbidden to enter?
How many of those numbered did enter?

I

Give Caleb's tribal and family relationships.
Who received inheritances east of the Jordan?
What is meant by "the land had rest from war"?
What is meant by more land to be possessed?
Describe the possession given Caleb.
How did Caleb happen to get Hebron?
Who were commissioned to divide the land?

II

What did Caleb mean by "as it was in my heart"?
In what particulars was this action a good example for us?
What did God say of the ten spies?
What was it that God called "despising" him?
How know that Caleb was right in saying he "wholly followed" God?
What does it mean to follow God fully?
What lessons did the Lord give on this duty?
Why assume Caleb remained faithful till death?

In what two ways is he a worthy example?

III

How did Caleb's strength compare with that of Moses?
How does righteousness affect health as a rule?
How does righteousness affect different classes of men?
What did Caleb probably mean in referring to his strength?
How does he compare with many church members?
How do Christians often delude themselves?
What fact seems to be indicated by Josh. 15: 13-15?
Of what can we be certain regarding Caleb's taking Hebron?

IV

What is illustrated in the statement that Joshua gave him Hebron?
How does the same thing apply to the gospel?
What proof that Christians really can save people?
In what sense do they save others?
How could Caleb take it when God gave it to him?
To what everyday fact does this rule apply?
What proof that it is true in obtaining final salvation?
What is immaterial regarding Hebron as a reward?
What is true of our heavenly reward?
What brief statement describes Caleb as an example?

Practical Thoughts

What two lessons for us in Caleb's waiting for the reward?
What kind of obedience is acceptable to God?
What is generally true regarding God's faithful servants?
What comforting facts respecting the final reward?

Lesson III—July 16, 1933

DEBORAH

Judg. 4: 4-10, 13-15; 5: 1-3.

4 Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.

9 And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet.

1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah.

3 Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto Jehovah;
I will sing praise to Jehovah, the God of Israel.

GOLDEN TEXT.—“*God is our refuge and strength, a very present help in trouble.*” (Ps. 46: 1.)

TIME.—Probably about 1285 B.C.

PLACE.—At the river Kishon, probably near the southern border of Zebulun.

PERSONS.—Deborah, Barak, Sisera, Jael, the armies of Israel and Canaan.

DEVOTIONAL READING.—Ps. 46: 1-3, 8-12.

DAILY BIBLE READINGS.—

July 10.	M.	Deborah a Judge.	(Judg. 4: 1-5.)
July 11.	T.	Deborah a Leader.	(Judg. 4: 6-10.)
July 12.	W.	Deborah a General.	(Judg. 4: 11-16.)
July 13.	T.	Deborah's Song.	(Judg. 5: 1-11.)
July 14.	F.	A Woman of Courage.	(Esth. 4: 9-17.)
July 15.	S.	Esther Saves Her People.	(Esth. 8: 1-8.)
July 16.	S.	Jehovah Our Strength.	(Ps. 46: 1-11.)

LESSON OUTLINE.—

Introductory Study.

- I. The Lord's Command to Barak (Verses 4-7).
 - II. Barak Obeys the Command (Verses 8-10).
 - III. The Defeat of Sisera (Verses 13-15).
 - IV. Thanksgiving of Deborah and Barak (Judg. 5: 1-3).
- Practical Thoughts.

INTRODUCTORY STUDY

The Chronology.—Historians do not always give enough to guarantee an accurate chronology. Our present study is in a period of that nature. Competent scholars place the events of this lesson about two hundred years after the exodus and probably about

one hundred and sixty after the time of the last lesson. The statements of Josh. 24: 31 and Judg. 2: 7 are without reference to the length of time covered. For an indefinite time after the death of Joshua, under elders, the people served the Lord. This indicates that their obedience was fairly good. In addition to this period of unknown length, the judgeship of Shamgar (Judg. 3: 31) is mentioned with no note of time given. For these reasons, and perhaps others, the time any one judged can be fixed only approximately. This fact, however, does not affect in any way the accuracy of the events recorded.

A New System.—Moses had led them through their wilderness wanderings; Joshua, who succeeded him, had successfully brought them into the land of Canaan and led them till his death, probably about fourteen years after becoming leader. Then, under elders who had "seen all the great works of Jehovah that he had wrought for Israel" (Judg. 2: 7), they had maintained their fidelity to God. Their personal knowledge of Jehovah's miraculous protection enabled them to hold the people in subjection for a time. A new generation, however, brought a new situation that demanded a new plan to handle it. This led to the system of judges described in the book given that name.

LESSON NOTES

I. The Lord's Command to Barak (Verses 4-7)

Israel's Oppressors.—Ehud delivered Israel from the Moabites, whose territory lay east of the Dead Sea. After this the land had rest (peace) for eighty years. (Judg. 3: 30.) Whether Shamgar's defeat of the Philistines, mentioned in verse 31, came after this, or was some sudden victory which prevented the Philistines from oppressing them and was in the eighty-year period, is not known. The statement, "when Ehud was dead" (Judg. 4: 1), indicates the latter as probably the fact. The Philistine territory was on the Mediterranean coast west of Judea. Israel again became wicked, and God allowed the Canaanites under Jabin, their king, to become their oppressors for twenty years. Their territory was also on the Mediterranean coast north of the Philistines. This Jabin may have been a descendant of the Jabin conquered by Joshua. (Josh. 11: 1-12.) He had "nine hundred chariots of iron." It is not certain just what is meant by "chariots of iron." It is supposed by some that the chariots were equipped with iron blades on each side to cut down infantry as they dashed among them. The captain of Jabin's host was Sisera.

The Prophetess.—Our text says that Deborah "judged Israel at that time." Since she is called a "prophetess," the word "judge" must indicate that she was the personal agent through whom Jehovah communicated a knowledge of his will to the people; she gave the divine instruction by which their conduct was to be judged. The word evidently is not limited to foretelling future events as now commonly used. For a woman to have prophetic powers is not unusual to the Bible story. Miriam was called a "prophetess." (Ex. 15: 20.) Others are referred to in the following passages: 2 Kings 22: 14; Neh. 6: 14; Luke 2: 36; Acts 2: 17; 21: 9. As men with like powers, they could go wrong (Neh. 6: 14), or claim such power falsely (Rev. 2: 20). This does not conflict with Paul's prohibiting Christian women from making speeches in the congregation (1 Cor. 14: 34), for proph-

esying could, and probably was, generally done privately. That Deborah delivered Jehovah's messages is true; that she did so in making public speeches to a mixed audience is not stated, neither is it a necessary assumption. Scriptures must not be put in conflict when there is an easy way to make them harmonize. Deborah's home was between Ramah and Bethel, some ten miles north of Jerusalem.

II. Barak Obeys the Command (Verses 8-10)

A Condition Imposed.—The condition upon which he agreed to go, as expressed by Barak, might be considered uncomplimentary—indicating fear or a lack of confidence in God's promises. The statement made by Deborah in reply that the journey would not be for his honor lends a degree of plausibility to that idea. But it is not at all certain that Barak's words indicate any lack of confidence in God's promises, even though his idea may have been erroneous. He could have recognized fully the reality of his call for the work, and that Deborah was authorized to give the call, and still felt that he would need just such a qualified person with him to give additional advice in cases of emergency. He may have felt that he would probably need her advice just when to strike the blow as much as her authority to do it at all. If this charitable view be taken, it shows rather that he realized that he would constantly need divine guidance in such vital efforts. This is a good sentiment to entertain constantly in all God's service. From this viewpoint his condition was rather complimentary than otherwise.

Not Thine Honor.—Whatever Barak's motive in expressing the condition on which he was willing to go, he was in error in saying he would not go unless his condition was accepted. There was nothing wrong in his wanting the prophetess to go, or even asking her to go; but refusing to go without her was presuming to lead instead of being led—a kind of dictating to Jehovah instead of unquestioning obedience. It was failing to appreciate fully the effectiveness of God's power. If he had gone at God's command without knowing what to do, or how to do it, till the very instant for action, the same divine power that gave the command would have provided the necessary means when the emergency arose. Abraham had been told to go into a land that God would show him. Barak, being sent to that task, had no reason for fearing that the proper instruction would not be given as needed. This would have added to the glory of his accomplishments by giving him greater honor. But the story illustrates the fact that God can glorify himself even in circumstances where man's weakness is clearly manifest. God can, and does, when the occasion requires, accomplish his purposes through weak or sinful men.

III. The Defeat of Sisera (Verses 13-15)

"This is the Day."—When Sisera was informed that Barak with his army was at Mount Tabor, he left Harosheth with his army and war supplies, including the nine hundred chariots of iron. He came to the river Kishon, which was the place the Lord had told Barak to meet him. Deborah then said to Barak: "Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee?" This may have been the reason he wanted her to go with him: he wanted her as a prophetess to tell him just when to

make the attack. He probably felt sure that he would be victorious if he struck the blow just when Jehovah desired it done. Her words of assurance would give him courage for the task before him. The words that Jehovah had "gone out before thee" implied that Barak's success had already been planned by divine wisdom. With such encouraging assurance, Barak and his ten thousand men left the mountain to execute the Lord's orders.

A Complete Victory.—The text says "Jehovah discomfited Sisera." The defeat included his whole army, for verse 16 says "there was not a man left." All of this was accomplished by the sword under the disadvantage of fighting an army equipped with chariots of iron. Such a complete rout under the circumstances was hardly possible without divine assistance. Just exactly what the Lord did in assisting Barak to gain this victory is not said. He may have in some way so terrified Sisera's army that his soldiers could not fight with any courage. The words of Judg. 5: 20, 21, which is a part of their song of victory, implies that the waters of the river destroyed many. This could have happened either by an overflow or Sisera's army being forced into the waters and drowned as the Egyptians were when they attempted to cross the Red Sea. Since Jehovah was recognized as the Creator of nature, any help from nature's laws would be attributed to God. This was true indirectly, if no providential overrulings of nature occurred; with any providential overruling of nature, the effect was directly ascribed to God. The victory was correctly attributed to God, if he only gave the instruction how and when to proceed. Sisera's final effort to save his life was in his leaving his own chariot and fleeing on foot to what he supposed was a friendly place. In this he was to be disappointed. He was probably the medium through which much of his master's oppression of Israel had been inflicted. Such wickedness must end; the Canaanite cup of iniquity was full.

IV. Thanksgiving of Deborah and Barak (Judges 5: 1-3)

Song of Triumph.—The habit of expressing thanks for favors is a custom of general use. The more important the favor, the more formal the manner of thanksgiving. The entire fifth chapter is devoted to this elegant song of triumph, in which Deborah and Barak celebrate their great victory over the Canaanites. It abounds with beautiful expressions and deep reverence for holy things—just the kind of sentiment that should be in the hearts of those conscious of being the recipients of God's abundant mercy. A similar song of triumph was sung by the Israelites after crossing the Red Sea. (Ex. 15: 1-21.) That was to celebrate their success in escaping from Pharaoh and his host. Other songs of thanksgiving that are among the most beautiful are those of Mary when she realized she was to be the mother of the Lord (Luke 1: 46-55), and that of Zacharias after the birth of John the Baptist (Luke 1: 67-79).

PRACTICAL THOUGHTS

1. When Israel rebelled against God, he allowed their enemies to take them captive; when they were sufficiently punished for their sins, their enemies were also punished for theirs. This clearly demonstrates that both saints and sinners must sooner or later receive a

just reward for their conduct. This is the teaching of the entire Bible.

2. It is both comforting and beneficial to have in our company those who bear the evidence of divine approval. Like Barak, we should desire the favor of God in all our undertakings; but, unlike him, we should never impose some human consideration as the condition upon which we will obey God. True faith obeys without question, leaving the results to God.

3. Success depends not only on doing God's commands, but on doing them at the proper time. "This is the day," said Deborah; "now" is the only time guaranteed for service. Millions will be lost through the sin of procrastination.

4. God does not require eminent ability, but he does require a *will-ing* service according to what one hath. A "cheerful giver" applies to personal obedience as much as material gifts. "According to his several ability," if willingly offered, meets the Scriptural demand.

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 since the exodus were the events of this lesson?
How long since the last lesson?
Why are we unable to give the exact time?
What is said of the people under "elders"?
What new system was introduced?
What is meant here by the word "judge"?
What judgeships preceded that of Deborah?
Why were some of the enemy people allowed to remain in the land?

I

From what people had Israel been delivered before this?
Where were they located?
Who was this Jabin?
What is meant by "chariots of iron"?
In what sense did Deborah judge Israel?
What other prophetesses are mentioned?
How explain Neh. 6: 14; Rev. 2: 20?
How explain the apparent conflict with 1 Cor. 14: 34?
Locate Mount Tabor.
Describe the river Kishon.
Why did the Lord locate the battleground there?

II

What condition was imposed by Barak?
What may have been his idea in imposing this condition?
What was the real error?

How does his case compare with that of Abraham?
What reply did Deborah make?
What did she mean by the expression "hand of a woman"?
How did Sisera come to his death?
What can be said of Jael's moral conduct?

III

Describe Sisera's army.
Repeat Deborah's words to Barak.
What is meant by her words?
In what sense did "Jehovah discomfit Sisera"?
Describe the victory.
What seems to be implied in Judg. 5: 20, 21?
What final effort did Sisera make?

IV

What is contained in the fifth chapter of this book?
What is the nature of the sentiment expressed?
What similar song before this time?
What like songs in the New Testament?
What two facts are mentioned in verse 2, Revised Version?
How extensive are these principles in application?
Give some New Testament teaching on this.
What is necessary in reaching this high standard?

Practical Thoughts

What does the Bible teach on rewards?
What will proper faith always do?
Upon what things does true success depend?
What is required in acceptable service?

Lesson IV—July 23, 1933

ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS

Isa. 5: 8-12, 18-24.

8 Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!

9 In mine ears saith Jehovah of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah.

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.

18 Woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope;

19 That say, Let him make speed, let him hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

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!

24 Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust; because they have rejected the law of Jehovah of hosts, and despised the word of the Holy One of Israel.

GOLDEN TEXT.—“Righteousness exalteth a nation; but sin is a reproach to any people.” (Prov. 14: 34.)

TIME.—About 750 B.C.

PLACE.—Probably in Jerusalem.

PERSONS.—God, Isaiah, and the Israelites.

DEVOTIONAL READING.—Ps. 85: 7-13.

DAILY BIBLE READINGS.—

July 17.	M.	.....	Drunkenness Denounced. (Isa. 5: 8-12.)
July 18.	T.	.....	Woes of the Drunkard. (Isa. 5: 18-24.)
July 19.	W.	.....	Drunkenness and Poverty. (Prov. 23: 19-26.)
July 20.	T.	.....	Sobriety Enjoined. (Tit. 2: 1-10.)
July 21.	F.	.....	Obeying the Law. (1 Pet. 2: 11-17.)
July 22.	S.	.....	Avoiding Evil Companions. (1 Cor. 5: 9-13.)
July 23.	S.	.....	Prayer for the Nation. (Ps. 85: 7-13.)

LESSON OUTLINE.—

Introductory Study.

I. Woe Pronounced Upon the Covetous (Verses 8-10).

II. Drunkenness and Reveling Denounced (Verses 11, 12, 22).

III. Woe Pronounced Against Obstinate Sinners (Verses 18, 19).

IV. Woes Against Dishonest and Conceited Sinners (Verses 20, 21, 23).

V. Final End of the Wicked (Verse 24).

Practical Thoughts.

INTRODUCTORY STUDY

Lesson Period.—Isaiah, one of the four major prophets of the Old Testament, was the author of the language in our lesson text. Nothing more definitely is known of him than that he was the "son of Amoz," prophesied concerning "Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." (Isa. 1: 1.) It is probable he belonged to the tribe of Judah, though certain proof is lacking. His labors extended over a period of some fifty or sixty years and began about 750 B.C. This gives a period of approximately five hundred and twenty-five years since our last lesson. During this time was gradually produced the low state of morals and religion that justified Isaiah's terrific denunciations.

The Prophetic Office.—The original Hebrew and Greek terms from which we have our words "prophet," "prophesy," and "prophecy" mean to *bubble up, pour forth, speak forth*. Accordingly, Thayer's Greek Lexicon defines prophecy as "discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; esp. by foretelling future events." The prophet was one who spoke for or in behalf of God, but his work was not limited to foretelling the future. This explains the warnings, pleadings, and threatenings that occupy so much space in the prophetic books.

LESSON NOTES

I. Woe Pronounced Upon the Covetous (Verses 8-10)

"Join House to House."—The legitimate accumulation and right use of material goods are both commendable; they enable the fortunate possessor to accomplish much good. The fact that the prophet pronounces a woe upon those that "join house to house, that lay field to field, till there be no room," shows he has in mind those who have an inordinate and unrighteous desire for worldly possessions—plainly those who were covetous. Those who seek wealth for the supreme pleasure of its possession rather than the good that may be accomplished would never be satisfied till they get all that is to be obtained. The covetous heart is the fountain from which flows many vicious acts, for which reason it is so desperately bad. Covetousness is one of the sins most strongly condemned by the Bible. Men should fear God and "hate" covetousness. (Ex. 18: 21.) Moses and Christ both forbade men to covet (Ex. 20: 17; Luke 12: 15); Paul classed it with other abominable sins (Rom. 1: 29); Paul also calls it "idolatry" (Col. 3: 5, 6).

Desolation Promised.—The captivities that came to both kingdoms—Israel and Judah—left them despoiled of their goods and their lands desolate. The former had already been taken captive by the Assyrians a short time before; the latter, by the Babylonians about one hundred and twenty-five years later. When that calamity came upon them, most of their houses would be left without inhabitant. What advantage would covetous accumulations be when their owners would be dragged away from them to remain nearly a century among hostile people? When good people would be deprived of the few honest possessions they had, how strikingly would the folly of covetousness appear? All accounts must be rightly settled at the judgment, when all

who obtained dishonest gains will fully realize that the covetous man has been a fool. (Jer. 17: 11.)

II. Drunkenness and Reveling Denounced (Verses 11, 12, 22)

Early and Late.—There are reasonable and necessary uses to which alcoholic liquors may be put. When so used, they become especially valuable to man; otherwise used, and they become exceedingly dangerous to man. The same is true of strychnine, morphine, and other deadly drugs. The prophet's words clearly show that he is condemning the use of alcoholic liquors as a beverage, which use is damaging to body, mind, and spirit. That some people may use intoxicating beverages with some degree of self-control and never become sots is no proof that their use is not dangerous. The usual rule is that bad effects in body, mind, spirit, and business follow their general and continuous use. Such use may result in drunkenness, a sin which the Bible condemns in no uncertain terms. No believer in the Bible can afford to indorse drunkenness; neither can he afford to indorse that which may, and usually does, lead to it. The inebriate rises early, after a night's carousal, with an unnatural thirst, which only intoxicating liquors will partly quench. So perverted are his tastes that wholesome drinks will not satisfy. He carries at the wine till late in the night, and his mind is so inflamed that he falls into a fitful, restless sleep. Such a life forebodes disaster for both time and eternity. "Woe to the drunkard!" declares the prophet.

III. Woe Pronounced Against Obstinate Sinners (Verses 18, 19)

"With Cords of Falsehood."—The general lesson in verses 18, 19 appears to lie on the surface, and I think is fairly stated in the heading to this section. But the special application to be made of the expressions in verse 18 I confess to be difficult to me. The two parts of the verse, I think, are parallel, according to Hebrew idiom, and have the same meaning, "cords of falsehood" and "cart rope" being two ways of saying the same thing, as iniquity and sin refer to the same thing. Possibly the text might suggest this: As objects are drawn with cords or ropes, so falsehood was the means through which they drew sin to themselves and with them as they went on their way. Perhaps the words are also intended to express the fact that sin had increased till it had reached the stage of open defiance and scoffing at God's word. The following verse implies as much.

"That We May Know It."—When sinners become so obstinate as to scoff at God's word and defiantly ask for him to be put to the test, their case is truly desperate—in fact, hopeless. Those of whom Isaiah spoke were in such bondage to falsehood and iniquity that they tauntingly demanded that Jehovah "make speed" and "hasten his work" that they might see it. Their words meant that, if Jehovah had promised such dire punishments for sins, they stood ready to witness the manifestation of his power—willing to risk the consequences—and had no fear of suffering harm. They declared they were willing for his counsel to come nigh—in fact, were defying him to fulfill his promises. That such defiant sinners deserved to come under the wrath of a just God is beyond question. Such intolerable insolence falls with-

out the pale of mercy. Those despising the word of God, according to the Mosaic law, died without mercy. (Num. 15: 30, 31; Heb. 10: 28.) Sins through ignorance, weakness, or temptation come within the range of mercy and pardon, but high-handed despising of God's word after receiving a knowledge of it leaves the sinner where truth apparently will never reach him again. To the Christian who rejects Christ a "much sorer punishment" awaits him than that afflicted for high-handed sins under the Mosaic system. (Heb. 10: 29.) This must be eternal death.

IV. Woes Against Dishonest and Conceited Sinners (Verses 20, 21, 23)

Dishonesty Condemned.—In verse 20 the prophet condemns those who misrepresent facts—"call evil good and good evil." That the facts may be misrepresented by those ignorant of them, and done with all sincerity, is cheerfully conceded; but even that honesty does not change falsehood into truth or destroy its dangerous nature. People are saved by truth (John 8: 32), not by the fact that they *think* they have it. Paul was perfectly sincere in his persecution of the church (Acts 23: 1; 26: 8-12), yet he himself tells us he was chief of sinners, a blasphemer and persecutor (1 Pet. 1: 12-16). It is not enough to say, "Lord, Lord"; we must do what Christ says. (Matt. 7: 21; Luke 6: 46-49.) Evidently Isaiah was referring to those who misrepresent facts to justify evil conduct, those committing sins and declaring they were not sins, or saying the right done by another was evil. Putting darkness for light meant to call falsehood the truth; the reverse was to reject the truth with the claim that it was falsehood. Such dishonest dealing deserved then, and no less now, the punishment implied in placing the evildoer under a woe.

Conceit Condemned.—The reason why the conceited man should be condemned is evident. He is so self-important that he feels sufficient of himself, and in such frame of mind is incapable of appreciating his weakness and dependence on God. This exalted opinion of himself causes him to ignore God's commands, feeling that obedience to God would be a condescension on his part. Humility, an essential element to good living, is wholly lacking in the conceited man. Solomon represents the conceited man as a fool (Prov. 12: 15); Paul clearly condemns conceit (Rom. 11: 25; 12: 16).

V. Final End of the Wicked (Verse 24)

Irremediable Loss.—In verse 19 rebellious Judah had challenged Jehovah to speedily execute his promise of wrath. Verse 24 shows that his promises were to be fulfilled so completely that Judah would be left powerless. As the tongue (flame) of fire would devour stubble and dry grass, reducing blossoms to dust and roots to rotteness, so the Babylonian army would come with such speed and devastating force that Judah would be completely crushed and ruined as a nation. This does not mean the individuals were to be annihilated—an unscriptural doctrine—but the nation was to suddenly end as fire consumes dry grass.

The Reason.—The prophet states very definitely that such calamity was to come upon them "because they had rejected the law of Jeho-

vah." That means they had refused to keep the law as directed. Though the language applies to the calamity that was to fall upon Judah nationally, vividly described in verses 25-30, yet it shows that punishment awaits those who reject God's law. This story is unmistakable proof that this will be true of God's people who disobey, for the Israelites were his people.

PRACTICAL THOUGHTS

1. Jehovah is the author of natural, moral, and spiritual laws. He has not left us without ample proof that all his laws must be obeyed. The accuracy and perfection of nature's laws is evidence that God's spiritual laws are equally perfect. The certainty with which Nature inflicts punishment upon those who break her physical and moral laws is proof that spiritual laws cannot be rejected with impunity.

2. The temporary gratification of fleshly appetites that furnish the only excuse for drunkenness and reveling will never pay for the sufferings, disgrace, and condemnation that must follow as results.

3. All journeys must some time end; all accounts must some time be settled. The greater the speed and the more sin one accumulates to his account, the harder it will be to reform and the more certain he will not be able to escape punishment.

4. No one should fall below that degree of self-respect that makes life decent and honorable, but thinking of himself more highly than he ought to think—trusting in his own heart instead of God's word—is to write himself down as a fool. (Prov. 28: 26.)

5. The execution of punishment may be delayed, but that is no evidence that it will not come. None of God's laws can be rejected with safety—natural, moral, or spiritual.

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 do we know about Isaiah?
How long did he prophesy?
How long this lesson since the last?
Explain the terms "prophet" and "prophecies."
What do we find in Isaiah's writings besides foretelling the future?
How does he describe the Israelites in Isa. 1: 1-7?
What is proven by Israel's future history?

I

What woe is pronounced in verses 8-10?
What does "covetousness" mean?
How should God's people feel toward covetousness?
What does Paul say it is?
How long after this prophecy till Judah was taken captive?
Why was covetousness so evidently foolish in their case?
Describe the desolation that was to come.

Explain the measures here mentioned.
Why was a remnant saved?

II

Explain the proper and improper use of alcoholic liquors.
Why should their use as a beverage be condemned?
Why can no believer in the Bible afford to indorse such use?
What becomes the inebriate's custom?
What is a companion evil with drunkenness?
What is meant by "reveling"?
What else goes with revelings?

III

What is the general lesson in verses 18, 19?
What does verse 18 probably mean?
What is the thought in verse 19?
What do such sinners deserve?
What is said of those who "despise" God's word?
What is meant by "sorer punishment"?

IV

What is condemned by verse 20?
By what are people saved?

To what class was Isaiah referring?
 Why should the conceited man be condemned?
 What is lacking in the conceited man?
 How do Solomon and Paul teach on conceit?
 Why is giving bribes so wicked?
 Why do the Scriptures so freely condemn it?

V

What is the lesson in verse 24?
 What comparison does the prophet make?
 What reason is assigned for this calamity?

Give the prophet's description of Judah's overthrow.

Practical Thoughts

What proof that we cannot break spiritual laws without danger?
 Why should we not engage in drunkenness and revelings?
 Why should sin be promptly forsaken?
 What is a man who trusts in his own heart?
 What is not proved by delayed punishment?

Lesson V—July 30, 1933

GIDEON

Judg. 7: 4-7, 16-21.

4 And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place.

16 And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do.

18 When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon.

19 So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon.

21 And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put *them* to flight.

GOLDEN TEXT.—“*Jehovah is the strength of my life; of whom shall I be afraid?*” (Ps. 27: 1.)

TIME.—About 1250 B.C.

PLACE.—Valley of Jezreel, probably some fifteen miles southwest of the Sea of Galilee.

PERSONS.—God, Gideon, Israelites, and Midianites.

DEVOTIONAL READING.—Ps. 98: 1-6.

DAILY BIBLE READINGS.—

July 24.	M.	-----	Gideon Commissioned.	(Judg. 6: 11-14.)
July 25.	T.	-----	Gideon's Humility and Caution.	(Judg. 6: 15-24.)
July 26.	W.	-----	Gideon Attacks Idolatry.	(Judg. 6: 25-32.)
July 27.	T.	-----	Gideon's Army Sifted.	(Judg. 7: 4-8.)
July 28.	F.	-----	Gideon's Conquest.	(Judg. 7: 13-23.)
July 29.	S.	-----	Gideon's Faith.	(Heb. 11: 32-40.)
July 30.	S.	-----	A Song of Praise.	(Ps. 98: 1-9.)

LESSON OUTLINE.—

Introductory Study.

- I. The Reduction of Gideon's Army (Verses 4-7).
 - II. Gideon Secretly Surveys the Midianite Camp (Verses 9-14).
 - III. Gideon Prepares for the Attack (Verses 16-18).
 - IV. The Midianites Defeated (Verses 19-21).
- Practical Thoughts.

INTRODUCTORY STUDY

Midianite Oppression.—After the deliverance effected by Deborah and Barak (Lesson III), the Israelites had rest from their enemies forty years. (Judg. 5: 31.) During this period they again drifted into evil, and the Lord permitted the Midianites to become their oppressors. They were descendants of Keturah (Gen. 25: 1-4), dwelt east of the Dead Sea and possibly as far south as the Gulf of Akabah. Moses' father-in-law was a priest of Midian. (Ex. 3: 1.) Near the close of the forty years' wandering they joined the Moabites in seducing Israel into idolatry, for which they were nearly blotted out of existence. (Num. 25: 16-18; 31: 16.) Naturally they were bitter enemies of the Israelites, and it is not surprising to find their descendants, about two hundred years later, taking advantage of Israel's weakness to oppress them. The story of this oppression and deliverance is recorded in Judges, chapters 6-8.

Gideon's Call.—As in other oppressions, when Israel had been sufficiently punished, God provided a deliverer. In this case he called Gideon, the son of Joash, who dwelt at Ophrah in the half tribe of Manasseh, east of the Sea of Galilee. (Judg. 6: 11, 15.) When crops were ready for use, the Midianites, with the Amalekites and others as associates, made incursions across the Jordan as far as Gaza on the Mediterranean coast, and robbed the Israelites of their produce, flocks, and herds. Because of these Midianite incursions the Israelites had to hide their supplies in the dens and caves of the mountains. When the call came to Gideon, he and his father were secretly threshing wheat in the winepress. The call, of course, was miraculous and was delivered by an angel of the Lord.

LESSON NOTES

I. The Reduction of Gideon's Army (Verses 4-7)

Another Assurance.—The Midianites encamped in the valley of Jezreel, southwest of Lake Galilee, in the territory of Issachar. (Judg. 6: 33.) Judg. 7: 1-3 would indicate that Gideon's camp was at Mount Gilead; but as Mount Gilead was east of the Jordan, the name

may have been used by mistake for Mount Gilboa; or the language might mean the soldiers that came from Mount Gilead were to return there. Gideon's army of thirty-two thousand came from Abiezer, Manasseh, Asher, Zebulun, and Naphtali. Gideon asked for a sign as evidence that his army would be successful. He suggested his own sign, to which suggestion the Lord agreed. The fleece was to be placed on the threshing floor. If wet next morning while the floor was dry about it, it was to be accepted as a proof of success. Next night it was to be reversed and the fleece dry, but the floor wet. Both signs were as he asked. (Judg. 6: 36-40.) The reduction of his army to so few might have discouraged him without other ample assurance. This may account for the Lord's repeating the assurance before the reduction was required.

The First Test.—The Lord told Gideon that the thirty-two thousand he had collected were too many. If depending on human wisdom and power alone, there would not have been too many, probably not enough. There were too many for Jehovah to receive the proper glory for the victory which was to come through his power. A victory with a great army might have led to two false conclusions: The Midianites would have attributed Israel's success to their superior numbers, and the Israelites might have concluded they did it by their own power. God wanted both to understand the victory came from him. God instructed Gideon to dismiss every one that was "fearful and trembling"—a coward—and let him return home. The lesson then taught has ever been true—spiritual victories have never been gained by the Lord's people who are afraid to stand for and defend the truth as revealed in God's word. As long as this world stands this incident will be a stinging rebuke to half-hearted members of the church who are afraid to contend for that which Jesus died to procure. This test eliminated twenty-two thousand—more than two-thirds of the whole army. Probably a less percentage of the church are now good soldiers for Christ.

II. Gideon Secretly Surveys the Midianite Camp (Verses 9-14)

The Purpose in View.—Verses 9-14 are not included in our printed text, but they are included here as the basis for our second division, because they contain God's final encouragement to Gideon and his army just before the battle was to begin. From a military viewpoint such a survey would be advisable, if possible, and of great advantage. Knowing the exact position and condition of the enemy would enable Gideon to know just how to strike the blow for greatest success. There was a multitude of Midianites; but as they were there more as a lot of plunderers than armed soldiers, they could be routed more easily by extraordinary means. God's purpose in sending Gideon to their camp was to give him the final assurance that his efforts would be successful. It is worthy of note that God's assurance was with Gideon at every turn.

Told a Dream.—The armed men perhaps were a guard thrown out around the main part of the camp. Gideon and his servants got near enough to overhear one guard telling another a dream he had had. He saw in his dream a cake of barley bread tumble into the camp of Midian, strike a tent, turn it upside down, and leave it lying flat. The fellow guard said the dream surely meant that the sword of Gideon

would gain a victory and that God had delivered Midian into his hand. Using the prophetic past tense for emphasis, God said to Gideon, "I have delivered it into thy hand" (verse 9), meaning that the victory was so certain that it was spoken of as if already past. In explaining the dream, the guard used similar language (verse 14), saying "God hath delivered Midian" into his hand. With his faithful three hundred, God's assurance, and a knowledge of the enemy position, nothing could prevent his success.

III. Gideon Prepares for the Attack (Verses 16-18)

"He Worshiped."—We are told in verse 15 that when Gideon heard the dream and its interpretation he worshiped and returned to his own camp to make immediate preparation for the battle. Since God sent Gideon to hear the dream, it must be that he inspired the dream and its interpretation. With a promise of victory and full assurance that God was with him, he appropriately worshiped before starting the task. The original word means to *bow down*, prostrate one's self in token of respect. No doubt Gideon prayed, in which he offered hearty thanks for the mercies already shown him and asked for God's protecting care in his difficult undertaking. Nothing is more timely than to ask God's blessings upon our efforts in his service.

Distributes the Work.—As God assured him, he returns to his own camp and assures his soldiers, using the same form of expression—Jehovah "hath delivered" Midian into your hands. Gideon relied upon God's power, as if his army were nothing; he made plans with painstaking care, as if it all depended upon his army alone. Happy is the Christian soldier who can rely implicitly upon God while he uses all his power to do God's will! He divided his soldiers into three companies so that a simultaneous attack could be made from three sides—an effective way to strike terror into the hearts of the enemy. It was a piece of military strategy that has always been used very successfully when possible to use it at all. He supplied his soldiers with trumpets, pitchers, and torches. He told them to do as he did, explaining, of course, just what he intended to do, when, and how. Success in serving the Lord, as in other things, depends on knowing what, when, and how to do things. Christian soldiers need the definite instructions in these matters that come from a thorough knowledge of God's word on Christian duties. How can Christian soldiers be expected to gain a victory for their Captain with no knowledge of spiritual strategy and no skill in using the sword of the Spirit?

IV. The Midianites Defeated (Verses 19-21)

In Position.—Of the many things necessary to win success, being in the right position is among the most important. Ability and adequate preparation are worthless unless used; they cannot be used unless one is at the proper place. Being in position just at the opportune time is also vitally important in gaining success. The three companies surrounded the Midianite camp at the beginning of the middle watch, when the guards had been changed and the Midianites would all be in deep sleep. For a surprise attack the time was most fitting. Coming upon the sleeping enemy from all directions was the most advantageous way to confuse them, which was the essential thing in gaining the victory.

According to Instructions.—It is quite clear what instructions Gideon gave his soldiers. Their actions tell the story. Three hundred trumpets blowing at one time from different directions would indicate a great army. The men suddenly aroused out of sleep by such a din of noise would be terribly confused. The torches evidently had been carried in the pitchers till the time came to use them with best effect in terrifying the Midianites. Three hundred lights suddenly appearing in their midst, with their lights and shadows rapidly changing, would make their confusion most effective against them. Added to all this, Gideon's three hundred shouted: "The sword of Jehovah and Gideon!" Shouting and blowing the trumpets alternately by the three hundred, with the lights darting here and there, was a sufficient cause to disturb any army. Occurring when the people were just aroused out of sleep could not fail in its desired effect.

PRACTICAL THOUGHTS

1. The fact that God indorsed and aided Israel in their wars is no proof that Christians now should engage in carnal warfare. They were a political nation with a real land, and had to use the method of defense necessary at the time. The principles of success in carnal warfare are equally necessary in spiritual warfare. This is the reason that the apostles used it as an illustration in showing that followers of Christ should use "the sword of the Spirit."

2. Apparently Gideon used all the common sense and skill he had, yet the reduction of his army from thirty-two thousand to three hundred is one of the most striking illustrations in the Bible that the success in God's work depends upon the power of the gospel rather than great numbers. The victory will be won by the faithful few.

3. Knowing the exact truth and not being "ignorant of Satan's devices," with faithfulness in following instructions, will enable any soldier in Christ's army—any member of the church—to win an "incorruptible crown." Cowards and those ignorant of duty will fail.

4. Christian soldiers should stay close to God in worship—prayer. Paul exhorts to admonish the "disorderly"—a military term meaning to break ranks or desert a post; encourage the "faint-hearted"—those afraid; support the "weak." When such can be brought to normal, brave soldiers in Christ's army, great things can be done for the church; sin will be defeated and sinners saved.

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

Describe the period between Lessons III and V.
Describe and give the location of the Midianites.
Tell what is known about Gideon.
How did the Midianites oppress Israel?
What were the Israelites forced to do in defense?
Of what did Gideon wish to be assured?
Give Gideon's replies when he was called.
What sign was given him?

I

Locate the camps of Israel and Midian.
From what places did Gideon's army come?
What other sign was asked and given?
Why give another sign?
How many soldiers were first rejected?
For what reason were they rejected?
Why did the Lord not want the victory by a large army?
What spiritual lesson is in this for us?
What rebuke in this incident?
What second reduction was made?
How was it done?
Why use that test?

II

What is contained in verses 9-14?
What advantage in this secret survey?

What should be noted in all this story?
 What did Gideon hear?
 What interpretation did the Midianite give of the dream?
 Why did God say "have delivered" instead of "will deliver"?
 What assurance did Gideon then have?

III

What did Gideon do after receiving the final assurance?
 How can we account for the dream Gideon heard?
 In what did his worship likely consist?
 How did Gideon assure his soldiers?
 How did Gideon act with respect to God's power?
 Why divide his soldiers into three companies?
 What equipment did he give the soldiers?
 What was the final instruction?

IV

Why is position important in any work?
 What else is vitally necessary?
 What was the purpose in using that plan of attack?
 How do we know just what his instructions were to his soldiers?
 Describe the attack.
 How is the victory described?
 How did Jehovah set the Midianites against themselves?
 Describe the Israelite pursuit.
 What princes did the Midianites lose?

Practical Thoughts

Why is carnal warfare used as an illustration of the Christian life?
 What lesson in the reduction of Gideon's army?
 What is necessary to win success in Christ's army?
 What results will follow this success?

Lesson VI—August 6, 1933

RUTH

Ruth 1: 6-10, 14-19.

6 Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread.

7 And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me.

9 Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

10 And they said unto her, Nay, but we will return with thee unto thy people.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16 And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17 Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18 And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19 So they two went until they came to Beth-lehem.

GOLDEN TEXT.—"Let us love one another: for love is of God." (1 John 4: 7.)

TIME.—Within the period of the judges, between 1413 B.C. and 1116 B.C.

PLACES.—Bethlehem-judah and the land of Moab.

PERSONS.—Elimelech, Naomi, Mahlon, Chilion, Ruth, and Orpah.

DEVOTIONAL READING.—Ps. 4: 1-8.

DAILY BIBLE READINGS.—

July 31.	M.	.....	The Home in Moab. (Ruth 1: 1-10.)
August 1.	T.	.....	Ruth's Wise Choice. (Ruth 1: 14-22.)
August 2.	W.	.....	A Daughter's Devotion. (Ruth 2: 17-23.)
August 3.	T.	.....	Ruth and Boaz. (Ruth 4: 7-12.)
August 4.	F.	.....	A Godly Woman. (Acts 16: 11-15.)
August 5.	S.	.....	A Faithful Mother. (Ex. 2: 1-10.)
August 6.	S.	.....	A Prayer of Trust. (Ps. 4: 1-8.)

LESSON OUTLINE.—

Introductory Study.

- I. Naomi Starts to Bethlehem (Verses 6, 7).
 - II. Orpah and Ruth Advised to Return to Moab (Verses 8-10).
 - III. Orpah Returns to Moab (Verse 14).
 - IV. Ruth's Reply to Naomi (Verses 15-17).
 - V. Return to Bethlehem (Verses 18, 19).
- Practical Thoughts.

INTRODUCTORY STUDY

The Story.—The story of Ruth, the Moabitess, in the four-chapter book of the same name, is one of the most interesting and touching human-interest stories known to literature. It begins with famine, takes the actors to a far country among those normally enemies, three times brings them to the valley of death, tells how a heathen accepts Jehovah as her God, gives a touch of romance and forges a necessary link in the chronological chain in the most vital story known to man. Those who like to read the short story in fiction will never find one to surpass this, which is based upon real facts. It takes its place along beside the stories of Joseph and Esther, other Bible stories, about which no one can afford to be ignorant.

The Characters.—The groundwork of the story is in a family of Bethlehem-judah—Elimelech and his wife, Naomi. Two Moabitess girls—Orpah and Ruth—and Boaz, who was a kinsman of Elimelech at Bethlehem, are the characters described in this story of facts. All we know about them are just the simple references made to them in this book. The Moabites were descendants of Lot, the nephew of Abraham, and therefore originally came from the same stock as the Israelites. They were bitter enemies of the Israelites. No doubt the main purpose of writing the book was to show how a foreigner came into the line of ancestry from which our Lord descended. It should be noted, however, that she adopted the Hebrew God and religion, marrying one from the tribe of Judah, and thus preserving the proper blood line from which Jesus was to come.

Author and Time.—The author of the book is unknown, and it is useless to speculate who he was. The only thing about which we need to be concerned is the reliability of the facts related and their relationship to the story of Christ. The book begins by saying the famine occurred in the days "when the judges judged." But this is indefinite, since the period of the judges was perhaps as much as three hundred years. From this general statement we have no means of knowing which one of the judges was ruling when Elimelech took his family to Moab. All we know, according to the usually accepted chronology, is that it all happened some time between 1413 B.C. and

1116 B.C. Why Elimelech would take his family among such enemy people even in famine times is not explained. Some reason not mentioned may have decided him on that country, or, all unseen, the hand of Providence may have been leading because of what the divine Father knew would be the outcome. Such unexplained things do not detract from the beauty and value of the facts related. If the journey were all a terrible mistake, the facts remain the same.

LESSON NOTES

I. Naomi Starts to Bethlehem (Verses 6, 7)

The Stay in Moab.—The exact length of time Naomi remained in Moab is not known. It was long enough for her two sons, Mahlon and Chilion, to marry the two Moabitess girls and both to die. These events and the death of Elimelech, which occurred in the same period, could all have transpired in a comparatively short time; yet they may have extended over several years. How long the famine lasted is also not known, but the return did not occur till its effects were gone and the country was again prosperous. The sons had violated the commands of Moses in marrying among an idolatrous people. (Deut. 7: 3, 4.) Whether this had anything to do in causing the many misfortunes that befell the family in Moab cannot be known, but, all in all, Naomi's cup of grief was evidently running over from her experiences while there. However their mistakes in forming alliances with the Moabites may have been overruled, the fact remains that it was forbidden by Moses.

Cause of Return.—The immediate occasion for Naomi's return is stated in the text. She heard that "Jehovah had visited his people in giving them bread." That means that the thing which made their going necessary no longer existed. She might therefore return so far as sustenance was concerned. Her husband and sons were dead. She had no relatives there except daughters-in-law, and they were heathen—no personal reasons to remain. Sentiment and religion both called her back to the homeland. For the latter reason it was vitally necessary that she return. Entering situations that may interfere with the worship of the true God is most dangerous. If we find ourselves in such situation, like Naomi, we should return where we can render the proper honor to our God.

II. Orpah and Ruth Advised to Return to Moab (Verses 8-10)

Naomi's Counsel.—It is impossible, of course, to know all that Naomi had in mind when she suggested that her daughters-in-law should return to their old homes. With her experience with human nature and human conduct, she doubtless knew that their going would be a failure unless they had made up their minds fully to give up Moab forever. The general feeling between the nations over a long period of years would not be easily destroyed. The daughters-in-law were at the parting of the ways; it was to cast their lot with Israel and forsake Moab or return to their own families. If they could meet the condition and go, probably Naomi wanted them to go; if not, she wanted them to return. At any rate, her advice involved the crucial test. It was to be Judea rather than Moab, Jehovah instead of Moabite idolatry. It was to forsake their adopted home or that of their

own kin—a test that surely tries the heart of every one to whom it comes. That such tests do come to some who would follow the Master is clear from his own words. (Matt. 10: 34-39.)

Naomi's Prayer.—Whatever their decision respecting her advice might be, she wished the blessings of Jehovah to rest upon them. She admitted that they had dealt kindly with her dead and with her, and she prayed for her God to properly reward them for that kindness—a commendable state of heart and one that Christians can well imitate, although they are required to pray for those also who persecute them. (Matt. 5: 44-47.) She prayed that they each might find rest in the home of their parents. This prayer was full proof that Naomi had no ulterior motive in suggesting they return. She did not wish to be rid of them, if they were determined to go, nor to have them go except for the most noble motives. Ignoble motives should never be used in trying to influence people to perform noble deeds.

III. Orpah Returns to Moab (Verse 14)

Naomi Reasons the Case.—Often personal sentiment or an aroused feeling will prompt an act that otherwise would not be performed, if sober judgment were allowed to rule. Of this fact Naomi was doubtless aware and felt that something more was necessary before the case was closed, which the sequel shows was right. She asked what reason they had for going with her. From a material standpoint she had nothing to offer them. She had no other sons who according to her law could take the place of those dead and become their husbands. (Deut. 25: 5-7.) The hand of Jehovah, she said, "is gone against me," meaning that her lot had become so hard that she had no material goods to offer. With neither property, husbands, nor home to offer them, she felt that nothing less than the most unselfish motives would justify their going.

The Effect.—The reasoning was tender, truthful, persuasive, and decidedly effective, though affecting each in a different way. We know not what particular thing balanced the scale in favor of Moab in the mind of Orpah. All we know is that her association with Naomi and love for her did not quite, at the vital moment, decide her in favor of walking the rest of the way with Israel's God. How many similar, and equally terrible, decisions are made when people lack just a little of deciding to accept Christ and live in his church! With tender affection she kissed Naomi farewell, returned to Moab, and the veil of oblivion falls over her future. May the hearts of sinners who read this story be touched with Christ's love, as Ruth was with Naomi's reasoning, and decide to cleave to the Lord as "Ruth clave unto her"!

IV. Ruth's Reply to Naomi (Verses 15-17)

Naomi's Final Suggestion.—As Orpah decided to return to Moab after listening to Naomi's reasoning, she probably wanted to make the final test of Ruth's fitness to go with her. She said that Orpah had gone back to her own people and their god, and suggested that Ruth follow her example. But neither the return of Orpah nor all the privations intimated in Naomi's speech had the effect of changing her determination to go.

Ruth's Speech.—Verses 16 and 17 contain Ruth's reply to her mother-in-law, which on all hands is conceded to be one of the most

touching and affectionate appeals ever made. She begged that Naomi make no further entreaties that she leave her and return to Moab. Thus far she had forsaken others to follow Naomi; now she wished the privilege of going the remainder of the way. "Whither thou goest, I will go; and where thou lodgest, I will lodge." That meant she was willing to share with her in whatever hardships might fall to their lot. "Thy people shall be my people" was equivalent to saying: I have decided fully to associate myself with the Israelites, regardless of all personal or family reasons. As a native-born Moabite, the bitter hatred of my people shall not be allowed to rankle in my heart; I accept Israel as my people. "Thy God my God" meant that in her new relationship she would accept the religion that went with it; she would serve the God worshiped by Naomi. Saying she would die and be buried at the same place as Naomi meant, as she affirmed, that nothing but death could part them. Surely no more perfect and complete surrender could be made.

V. Return to Bethlehem (Verses 18, 19)

Steadfastness Wins.—When Naomi saw that Ruth was "steadfastly minded" to go, she offered no further objections. Clinging to her determination in spite of all the objections offered by Naomi proved her worthy to become incorporated into the Jewish nation. Persistence in facing bitter difficulties has always been a prime factor in gaining success in every line. Exhortations to steadfastness find a prominent place in the apostolic teaching. Paul urged the Corinthian brethren to be "steadfast, unmovable, always abounding in the work of the Lord." (1 Cor. 15: 58.) He says that hope is an anchor of the soul "both sure and steadfast" (Heb. 6: 19), and that we are to become partakers of Christ "if we hold fast the beginning of our confidence firm unto the end" (Heb. 3: 14). Peter exhorts us to withstand the devil, being "steadfast in your faith." (1 Pet. 5: 8, 9). Of the first congregation it is said they "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.)

PRACTICAL THOUGHTS

1. Close companionships must of necessity affect character. The affected party being unconscious of the results does not alter the fact. Those whose faith is not strong enough to be true to God under exacting circumstances should never risk adverse situations.
2. People often overestimate their own powers of endurance and fail where they are sure they will not. A proper test often reveals the weak place in our nature. Urging people to do what it is certain they will fail to do is a waste of energy, though we must not fail to urge what can be done.
3. Good motives and personal sympathy will not avail if we lack faith enough to make the final decision at the critical moment. Beginning a journey will not reach the destination, if we turn back before it is finished.
4. A full surrender of our will to God will make us willing to abide with his people—in his church—regardless of all obstacles and difficulties to be met. A submission that means less is dishonoring to God and disgraceful to a professed saint.
5. The happy consideration—the worth-while thing in being a Chris-

tian—is that after all life's sad and glad experiences, faithful people of God go home to the divine rest.

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 leading events are mentioned in the book of Ruth?
How does it compare with the short fiction story?
What other similar stories in the Bible?
Give all the characters in the story.
From whom were the Moabites descended?
What was the probable purpose in writing this story?
What is known of the author?
What is known of the time the events occurred?

I

How long was Naomi in Moab?
What events happened there?
What law was violated?
What was the immediate cause of her return to Judea?
What other reasons for her return?
What indicates that Orpah and Ruth had been affected for good?

II

What suggestion did Naomi make?
Why did she make such a suggestion?
What was required, if they went?
What is Christ's teaching on similar cases?
How did she express her feelings for them?
What is Christ's teaching on prayer?

What does Naomi's prayer indicate?
What was their decision then?

III

What step was next taken by Naomi?
How did she reason the case?
Why did she so reason?
What was the nature of her reasoning?
How did it affect each?
Whose example should we follow here?

IV

What final suggestion did Naomi make?
What entreaty did Ruth make?
Give all the items in her speech.
What does each one mean?
What vow did she make?
What indicates she kept the vow?
What high standard did she adopt?
What high honor was bestowed upon her?
What honor can we have?

V

Why did Naomi cease objecting?
What is always a prime factor in success?
What apostolic teaching do we have on steadfastness?
How does our text close?
What briefly are the main facts in the rest of the story?

Practical Thoughts

How does companionship affect character?
What does a test often reveal?
When may even good motives fail?
What will a full surrender make us do?
What happy consideration does Christianity offer?

Lesson VII—August 13, 1933

HANNAH

1 Sam. 1: 9-11, 24-28; 2: 1, 2.

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting upon his seat by the doorpost of the temple of Jehovah.

10 And she was in bitterness of soul, and prayed unto Jehovah, and wept sore.

11 And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh: and the child was young.

25 And they slew the bullock, and brought the child to Eli.

26 And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah.

27 For this child I prayed; and Jehovah hath given me my petition which I asked of him:

28 Therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah. And he worshipped Jehovah there.

1 And Hannah prayed, and said:

My heart exulteth in Jehovah;
My horn is exalted in Jehovah;
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation.

2

There is none holy as Jehovah;
For there is none besides thee,
Neither is there any rock like our God.

GOLDEN TEXT.—“A woman that feareth Jehovah, she shall be praised.” (Prov. 31: 30.)

TIME.—About 1170 B.C.

PLACES.—Ramah and Shiloh.

PERSONS.—Elkanah, Peninnah, Hannah, Eli, Samuel, and Jehovah.

DEVOTIONAL READING.—Ps. 128.

DAILY BIBLE READINGS.—

August 7.	M.	.....	Hannah's Vow. (1 Sam. 1: 9-18.)
August 8.	T.	.....	Hannah's Vow Fulfilled. (1 Sam. 1: 21-28.)
August 9.	W.	.....	Hannah's Song. (1 Sam. 2: 1-10.)
August 10.	T.	.....	A Worthy Woman. (Prov. 31: 25-31.)
August 11.	F.	.....	Teaching the Children. (Deut. 6: 1-9.)
August 12.	S.	.....	An Ideal Household. (Eph. 6: 1-9.)
August 13.	S.	.....	The Happy Home. (Ps. 128.)

LESSON OUTLINE.—

Introductory Study.

I. Hannah's Vow to Jehovah (Verses 9-11).

II. Samuel Brought to God's House (Verses 24, 25).

III. Samuel Granted to Jehovah (Verses 26-28).

IV. Hannah's Hymn of Thanksgiving (1 Sam. 2: 1, 2).

Practical Thoughts.

INTRODUCTORY STUDY

The Record.—The story of our present lesson is found in 1 Samuel. The books of Samuel and Kings, we are told, originally were all called books of Kings. They are largely historical, and are a continuation of the record where it is left off in the book of Judges. After the judgeship of Gideon (Lesson V), the book of Judges mentions as deliverers and judges—Abimelech, Tolar, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson. From 1 Sam. 4: 18 we learn that Eli, who was also priest (1 Sam. 2: 11), had judged Israel forty years. Samuel, whose birth and dedication to the Lord is a part of our lesson, “judged Israel all the days of his life.” With him the period of the judges ended. It was he who anointed Saul, the first king, and thus introduced the kingdom period. The books of Samuel, Kings, and Chronicles tell Israel's story during that period in which both bad and good kings reigned—a time in which loss and gain, mercy and disaster alternately followed each other.

Lesson Facts.—Since Eli and Samuel were both judges, the incidents of this lesson, like the story of Ruth (Lesson VI), occurred in the time of the judges, perhaps about seventy-five years after the events of Lesson V. In this lesson we find an overruling by divine providence so that a child might be born through whom would be accomplished many important things in the divine plan—a clear evidence of infinite foresight and infinite power, which are necessary attributes of the Supreme Being. Everywhere along the path traveled by God's people we find unmistakable proofs of his limitless power. In this case, as in that of others mentioned in the divine record, we find the Maker of nature's laws setting one aside for special reasons—granting the birth of a child when nature had refused the wish.

Woman's
LESSON NOTES

I. Hannah's Vow to Jehovah (Verses 9-11)

Yearly Worship.—The law required all males to appear before the Lord at the feasts of the Passover, Pentecost, and Tabernacles. (Ex. 23: 14-17; 34: 23.) From 1 Sam. 1: 3-8 it is evident that the wives and children, though not required to attend, often did go to these feasts. In the case of Elkanah, that seemed the usual thing. Ramah, which was the home of Elkanah and later the headquarters of Samuel (1 Sam. 7: 19), was about six miles north of Jerusalem. Shiloh, the place of worship, was probably ten or twelve miles from Ramah, a little east of north. As the temple was not built till many years after this, the tabernacle is evidently meant. It was located at Shiloh at the time of this lesson. (Josh. 18: 1.) It was probably first erected at Gilgal when Israel entered Canaan; but, being a portable building, it was moved when occasion required.

"Bitterness of Soul."—There were at least three reasons why Hannah was so grieved because she had no children: The natural motherly instinct with which womanhood is endowed and which she may have possessed in an unusual degree; the feeling of resentment aroused in polygamous families, referred to already, by favors granted to one that was denied to another. Peninnah, Elkanah's other wife, had children and took occasion to make Hannah uncomfortable over that fact. Taking a secondary place in any particular to another wife produced a disagreeable rivalry. The third and most serious reason for grief was the honor that Jewish women felt went with motherhood. Any one might have cherished the idea that she might bring to the nation their promised Messiah, thus fulfilling the promise made to Abraham. Her prayer must have been deeply fervent, and her tears flowed freely. Her prayer attracted the attention of the priest, Eli, who was sitting near, though he misunderstood why she thus acted.

Hannah's Promise.—She looked upon her barrenness as a great affliction, and recognized it as coming in some unaccountable way from the Lord. In great faith she admitted God's power to remove the affliction, and vowed that, if he would give her a man-child, she would give him to the Lord as a perpetual offering. Samuel was a descendant of Levi (1 Chron. 6: 1, 22, 23), and was to be devoted to the Lord's service from twenty-five to fifty years of age. (Num. 8: 20-26.) But in the case of Samuel, Hannah had vowed to consecrate him to the Lord for the period of his whole life. She said no razor

should be used on his head, by which she meant he would be offered to the Lord as a Nazirite instead of a Levite. The law concerning the Nazirite vow is found in Num. 6: 1-5. It was a voluntary matter, but was to be kept inviolate till the time expired. Blessed is the mother who is willing to have her son give his life to the special service of God! Blessed is the son who is willing to carry out a pious mother's wish!

II. Samuel Brought to God's House (Verses 24, 25)

When Taken.—When Eli saw he had misunderstood Hannah's conduct at the house of God, he told her to go in peace, and he asked the Lord to grant her request. When Samuel was born, Elkanah, with all his family except Hannah and her child, went up to Shiloh to offer unto the Lord the "yearly sacrifice, and his vow." Hannah, knowing she had promised to give Samuel to the Lord all his life and that she would have to leave him at the tabernacle when that part of the promise was fulfilled, decided not to go up till the child was weaned. Of course it was not practical to leave him before that time. It seems uncertain at what age children were weaned among those ancient people, but some suppose when they were three or as much as five years old. It could hardly have been less than three in Samuel's case, as he was left with Eli when weaned, and, according to verse 28, "he worshiped the Lord there." In fact, it seems from this statement more probable that he may have been as much as five.

The Required Offerings.—The offerings required in connection with a vow are mentioned in Num. 15: 9, 10. In harmony with that law, the text says she took "three bullocks, and one ephah of meal, and a bottle of wine." Instead of "three bullocks" the marginal reading says a "bullock three years old." This is probably correct, as the law just required a bullock, and verse 25 says they slew the bullock. An ephah of meal was some five or six gallons. The offering required only three-tenths of an ephah, but more was doubtless taken to insure having plenty for the offering. They sacrificed the bullock, prepared the offering, and brought the child to Eli, fulfilling Hannah's solemn promise when she asked the Lord for a son.

III. Samuel Granted to Jehovah (Verses 26-28)

Confesses Her Obligation.—It had been a few years at least since Hannah was at the tabernacle earnestly beseeching Jehovah that she might have a son. To Eli her coming to consecrate Samuel to the Lord might have been just an ordinary religious experience, such as happened often, had she not reminded him of the peculiar circumstances of her former visit. She told him she was the woman that stood by him and prayed for a man-child. She said Samuel was the answer to that prayer. She recognized Samuel as the Lord's gift, and therefore as rightly belonging to the Lord. She was then at the tabernacle again, before the same Eli, to pay that vow to the Lord by leaving Samuel to grow up in his service.

The Grant Announced.—David said: "I will pay my vows unto Jehovah, yea, in the presence of all his people, in the courts of Jehovah's house." (Ps. 116: 18, 19.) Hannah was then at the Lord's house, in the presence of God's priest and those present, to publicly acknowledge her obligations to Jehovah and to legally announce the payment of that obligation. Acknowledging that God had granted her request,

she was legally and morally bound to pay her vow. According to the Common Version, she said: "I have lent him to the Lord." He was her son; that right she was not giving up. She had pledged his life service to the Lord; that pledge she was then making good. The Revised says she "granted him to Jehovah." The thought is the same, the image slightly changed. She had promised him to Jehovah; by implication she was requested to make that promise good; she was then granting that request. Her own vow she had paid when she left Samuel at Shiloh to give his life continuously to Jehovah. Fortunately, and apparently gladly, Samuel acquiesced in his pious mother's plans. His career as prophet and judge, though disgraced in his old days by the ungodly conduct of his sons (1 Sam. 8: 1-4), was one of the most wise and honorable of all Israel's leaders. The secret of his success is given in the last expression of verse 28: "And he worshiped Jehovah there."

IV. Hannah's Hymn of Thanksgiving (1 Sam. 2: 1, 2)

Exaltation Recognized.—The Scripture text of this section is a part of Hannah's song of thanksgiving after she had paid her vow by giving her son to the Lord's service. As has been forcefully expressed, this song breathes "the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular, and of his providential government of the world in general." This song is similar, and one of the same high sentiment, as that of Miriam at the Red Sea and Mary, the Lord's mother, when apprised that she was to give the world its Messiah. (Ex. 15: 1-21; Luke 1: 67-79.) She exulted in Jehovah because she realized that in granting her request she had been exalted by him.

A Prophetess.—This song, ending with verse 10, abounds with sublime expressions exalting the authority and power of God. Some expressions seem clearly prophetic, being too lofty in sentiment to apply only to her own victory over Peninnah as a rival wife. In verse 5 she seems to refer to herself prophetically as the mother of other children. In verse 10 she declares those who contend with Jehovah will be "broken to pieces," also that Jehovah would "judge the ends of the earth" and "give strength unto his king." She then, before there was any king in Israel, applied that name to him who was to be ruler of God's people—truly a prophetic use of the term. She also referred to that king as "his anointed." The Hebrew is "Messiah," the Greek is "Christ," the English is "anointed." However much she may have failed to understand the import of her own words, they seem to point here to the Messiah—Christ, the Redeemer. If this be the correct view of this verse, the song is another proof that Hannah, whose name means "grace," was worthy to enjoy signal and divine favors. The prophetic nature of her song probably explains her own words: "My mouth is enlarged over mine enemies."

PRACTICAL THOUGHTS

1. If we were more appreciative of God's favors, we would be more anxious to give him the best service of which we are capable. When we "count our blessings," it will, if carefully done, enlarge our hearts so we will want to promise greater things for the church as God's means of saving men.

2. All children cannot give their entire life to religious service, but all Christian parents should see that their children have proper spiritual training from their infancy up. Nothing is so vital to them as to be nurtured "in the chastening and admonition of the Lord." (Eph. 6: 4.)

3. Recognizing responsibilities is a fine thing; discharging them brings the reward. "Not the hearers of the law are just before God, but the doers." This is a universal truth.

4. Recognizing the source of blessings and rendering due honor to the giver proclaims one both just and fair. According to this righteous rule, no sensible and considerate person can fail to make an honest effort to serve God.

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 a brief description of the books of Samuel and Kings.
What judges are mentioned after Gideon in the book of Judges?
When and with whom did the period of judges end?
How long was this lesson after Lesson V?
What do we continually find in God's dealing with Israel?
Describe Elkanah's family.
What usually resulted in polygamous families?
What is the New Testament teaching on that subject?

I

What was the law on the yearly worship?
What is evident from Elkanah's family going?
Locate Ramah and Shiloh.
How did the tabernacle happen to be there?
What three reasons account for Hannah's grief?
What vow did she make?
Why were Hebrew women so anxious for motherhood?
Of what tribe was Samuel?
Explain the Nazirite vow.

II

What did Eli say when he understood Hannah's grief?
Why did Hannah not go to the next yearly worship?
At what age were Hebrew children weaned?

What seems the more probable age in Samuel's case?
What offerings were required in paying vows?
How many bullocks did she take?
How much is an ephah?
What is true of vows in general?
Why would a sinful vow be invalid?

III

Why did she explain her purpose to Eli?
What obligation did she recognize?
What did David say of paying vows?
Why was she at the tabernacle for this purpose?
What is meant by "granted him to Jehovah"?
What apparently was Samuel's attitude toward his mother's vow?
What was the secret of his success?

IV

What should 1 Sam. 2: 1-12 be called?
How has this song been described?
What other songs are similar?
Why did she exult?
How does verse 5 show her a prophetess?
How did she use the word "king"?
What other words indicate this is a prophecy?
What does the name "Hannah" mean?
What declaration does she make respecting God?
What similar statement was made by Moses?
What do these statements mean?

Practical Thoughts

What will "counting our blessings" make us do?
What is most important to the welfare of children?
What is most vital regarding responsibilities?
What will proclaim one just and fair?

Lesson VIII—August 20, 1933

SAMUEL

1 Sam. 3: 1-10; 12: 1-4.

1 And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

2 And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see),

3 And the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was;

4 That Jehovah called Samuel: and he said, Here am I.

5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him.

8 And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10 And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.

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

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

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

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

GOLDEN TEXT.—“*Serve Jehovah with all your heart.*” (1 Sam. 12: 20.)

TIME.—About 1165 B.C. for Sections I-III; about 1095 B.C. for Section IV.

PLACES.—Shiloh and Ramah; the circuit including Bethel, Gilgal, and Mizpah.

PERSONS.—Eli, Samuel, and Jehovah.

DEVOTIONAL READING.—Ps. 125.

DAILY BIBLE READINGS.—

August 14.	M.	.....	Samuel's Vision.	(1 Sam. 3: 1-10.)
August 15.	T.	.....	Samuel's Fidelity.	(1 Sam. 12: 1-5.)
August 16.	W.	.....	Samuel's Wise Counsel.	(1 Sam. 12: 14-25.)
August 17.	T.	.....	A Wise Son.	(Prov. 1: 1-9.)
August 18.	F.	.....	Responding to God's Call.	(Luke 5: 27-32.)
August 19.	S.	.....	Faithfulness Rewarded.	(Rev. 3: 7-13.)
August 20.	S.	.....	Security in Jehovah.	(Ps. 125: 1-5.)

LESSON OUTLINE.—

Introductory Study.

- I. Samuel's Ministry Before Eli (Verse 1).
 - II. Jehovah Speaks to Samuel (Verses 2-6).
 - III. Samuel Becomes a Prophet of the Lord (Verses 8-10).
 - IV. Samuel's Conduct Vindicated (1 Sam. 12: 1-4).
- Practical Thoughts.

INTRODUCTORY STUDY

Eli's House Rejected.—When yet a child, Samuel was left at Shiloh to minister before Jehovah under the direction of Eli, the high priest. Though no doubt a good man himself, Eli must have been too indulgent in rearing his own children, for the record indicates that they were desperately wicked, calling them "base men." When he was old, he learned how they were perverting the worship (1 Sam. 2: 12-17), being priests themselves, and how grossly immoral they had become (1 Sam. 2: 22). He rebuked them for their crimes, but with no good effect. Then a man of God—some divine messenger not further described—appeared to Eli, reminded him of God's blessings to Israel, the ingratitude of such conduct in those who minister in sacred things, and notified him that his house was to be rejected, specifying that his two wicked sons—Hophni and Phinehas—would both die in one day—a sad end for any one, but especially so for those intrusted with sacred duties.

Prediction Fulfilled.—It was perhaps more than twenty years later that the prediction was fulfilled and the two priests were slain. The fourth chapter gives the account of Israel's going against the Philistines in battle and being defeated with the loss of about four thousand men. In another effort against the Philistines they took the ark of God to the front, and the priests—Hophni and Phinehas—along with it. In this battle the defeat was more decisive. The Philistines took the ark and killed about thirty thousand Israelites, among whom were the two priests. A messenger hastened to Shiloh to report to Eli how the battle had gone. When he heard the ark had been taken and his two sons slain, he fell backwards and broke his neck.

LESSON NOTES

I. Samuel's Ministry Before Eli (Verse 1)

The Time.—Just how long Samuel ministered unto Eli at God's house before receiving his prophetic call is not known. As already noted in the last lesson, Samuel was a mere child when his parents left him with Eli, possibly about five years old. In 1 Sam. 2: 18 it is said his mother made him a "little robe" and brought it to him from year to year when they came to offer the yearly sacrifice. In our lesson text he is called "the child Samuel." This statement refers to the period he was ministering as he grew up, but preceding his prophetic call. Probably this call came some twenty years after he began to minister before Eli. Samuel belonged to the priestly tribe, but in this child ministry he could not officiate in priestly acts. As

the Levites were not appointed to their service till thirty years old (Num. 4: 3), it is presumed the priests did not begin theirs till that age. The ministry of Samuel during the child period was evidently that of attendant or helper to Eli. His service there in an atmosphere of piety and religious worship no doubt had much to do in preparing him for both prophet and judge, the latter beginning after Eli's death, most probably.

The Word Was Precious.—The text says: "The word of Jehovah was precious in those days; there was no frequent vision." At first thought the word "precious" might lead one to think there was a general acceptance of the word and that it was received gladly. In the margin we have the word "rare" in place of "precious," and the expression "widely spread" in place of the word "frequent." The margin translations probably give the correct idea, meaning that there was no one who was known to be a truly accredited prophet, and therefore revelations or visions were scarce. What few they might have had, if any, were no doubt precious—considered very valuable with the righteous element because they were so rare. It seems to be the extreme rarity of prophetic visions that is meant by the text, which, in a time of direct prophetic manifestations, would account in a large measure for the apostasy which later demanded a king that they might be like the nations around. As having no prophets for a time or refusing to heed those they did have led them away from God, so failing to heed the written word now will do the same for us.

II. Jehovah Speaks to Samuel (Verses 2-6)

"In the Temple."—As already mentioned, the word "temple" here must refer to the tabernacle, for the temple was built by Solomon and begun more than a hundred years later. That neither Eli nor Samuel slept in the tabernacle itself must be admitted. No provision was made in either apartment for anything except religious services. But as their services were required there almost continuously, it is probable they had sleeping or living quarters near by, perhaps inside the sacred inclosures about the tabernacle. Anything inside the court would be considered as belonging to the temple or tabernacle, and so spoken of. The ark was kept in the most holy place of the tabernacle. The high priest alone was allowed to enter it. (Heb. 9: 7.) But both Eli and Samuel doubtless slept inside the court.

Time of Day.—The words of the text are: "And the lamp of God was not yet gone out." The law regarding the candlestick in the holy place of the tabernacle was that it was to be kept in order from morning to evening continually. (Ex. 27: 20, 21; Lev. 24: 3.) In Ex. 27: 20 it says "burn continually." The clear implication from these statements is that the lamps burned both night and day. If so, they were trimmed, refilled, and relighted both morning and evening. With this view the meaning of our lesson text would be that before the time for the lamps to go out, if not refilled, the Lord spoke to Samuel. As both were lying down yet, it is probable that it was very early in the morning—before day. (Verse 15.)

III. Samuel Becomes a Prophet of the Lord (Verses 8-10)

"The Third Time."—The Lord called Samuel a third time. Still not understanding the source of the call, he went to Eli and insisted

that he had called him. Eli knew he had not done the calling. The quietness of the place and the stillness of the hour were sufficient evidence that it was no other person. Knowing it was not himself, he naturally concluded the call came from the Lord. The same thing spoken three times in the same distinct manner left no doubt in his mind that Jehovah had spoken to Samuel.

"Thy Servant Heareth."—The advice Eli gave Samuel at that point could not have been better or more timely. It was that Samuel should answer another call by saying: "Speak, Jehovah: for thy servant heareth." It would be hard to say more in less words, or as much with as many words. To say, "Speak, Jehovah," meant that he was perfectly willing to hear what the Lord had to say. A willingness to hear has always been a most commendable characteristic, because one of the main things leading to acceptable service to God. A lack of it not only prevents obeying God, but closes the door of mercy against the disobedient. Jesus said to the Jews who rejected him: "Ye will not come to me, that ye may have life." (John 5: 40.) The expression also implies he was willing to hear any and all things the Lord might say. He did not desire to add to or diminish from anything required. A less willingness indicates a defective faith. The word "servant" in the sentence means that Samuel recognized his dependence on God as one with infinite power. Instead of commanding Jehovah he was willing to hear commands from him. An arrogant, self-reliant spirit is inclined to advise and instruct the Lord—another way to shut one's self off from salvation. The word "heareth" is used in the sense of "obey," a meaning it often has. He had already heard Jehovah speak three times; he now wanted the Lord to know he was ready to obey. With such a mind it is no surprise to find him among the faithful servants of God. Such characters will always obey. In this particular we should walk in his footsteps by doing what the gospel requires us to do. That he carried out Eli's instruction to the letter is certain from his life from that time on.

IV. Samuel's Conduct Vindicated (1 Sam. 12: 1-4)

His Sons' Wickedness.—When Samuel was old, he made his sons judges over Israel. (1 Sam. 8: 1-3.) Since he was the real judge, it is probable he appointed them to superintend things which it was inconvenient or impossible for him to do. No doubt he had given them good training, unless, like many good fathers, he had been too indulgent. But they, like many, perhaps could not stand to have positions of honor. They betrayed the trust imposed and did not walk as their father did; they sought dishonest gain, took bribes, and perverted judgment. That Samuel rebuked his sons for their outrageous sins is a necessary supposition; his character would allow nothing else. His words in our text, "my sons are with you," are thought to imply the following idea: You have before you my own sons, whom I put out of their office on account of their sins, as an example of my integrity in dealing with matters both political and religious.

Made a King Over Them.—The people made the wickedness of his sons the excuse for asking for a king. He reminds them that he granted their request. The establishment of a kingdom implied three facts, all of which were proofs of his fidelity to the right: (1) He gave them a king at their own request—even at their dictatorial de-

mand—and could not therefore be charged as being untrue to them by any scheme to defraud them of any just rights. (2) He gave the king to them with Jehovah's permission, whatever reason Jehovah had for granting them their request. He was then faithful to Jehovah, for whose honor he contended. (3) He frankly explained to them, under God's direction, just the nature of the kingdom, what burdens it would bring, and their rejection of God as King in asking for one. Such full explanation was the soul of honor—a proof that he had earnestly tried to protect them against unforeseen evils. The evidence of genuine integrity was full and complete. The king then ruling was self-evident proof that his words were true.

PRACTICAL THOUGHTS

1. Hannah's wisdom regarding her son was displayed in two important things: She made it possible for Samuel to begin the service of the Lord at the earliest time practical in his life; she placed him where he would be constantly under the proper influence—would grow up in the service as he grew in stature. Her wisdom should be imitated by Christian parents.

2. Man's information on duty must come from the Lord. Samuel, as other prophets, received much from the Lord directly. He was the medium through whom God communicated to men. Our information also comes from the Lord, but through prophets and apostles as the mediums, and not direct to us from the Lord.

3. No better personal example of being willing to hear and obey God can be found than Cornelius, the first Gentile to enter the church. He told Peter that he was willing "to hear all things that have been commanded thee of the Lord." (Acts 10: 33.) Not only willing to hear, but to hear all the Lord had commanded!

4. The final test of all efforts is what they will result in—what they will bring at the end. Honorable in the eyes of men is the life of social, moral, and business integrity; glorious will be the end of those to whom the Lord will say, "Well done."

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 said of Eli's sons?
What effect did Eli's rebuke have?
What did the man of God tell Eli?
How was the prediction fulfilled?
How many Israelites were lost in battles?
Describe the death of Eli.
What did the Philistines do with the ark?
Where and how long did it remain after being returned to Israel?

I

How long after Samuel was left with Eli till his prophetic call?

Why was he not a priest in this period?
What was the nature of his ministry?
When did his judgeship probably begin?
What does the text say about the word in those days?
What do the expressions mean?

II

What does the word "temple" mean here?
What is meant by their sleeping in the temple?
Where was the ark kept?
Why could not Samuel be in that apartment?
What did the law require respecting the lamps?
How explain the words of the text, if the lamps burned continually?
What part of the day did the call come?
Why think it was Eli calling?
What is meant by Samuel's not knowing Jehovah?

III

How many times did God call him before he understood?
 Why did Eli decide it was God?
 What did Eli tell Samuel to say?
 What is meant by the word "speak"?
 What by the word "servant"?
 What by the word "heareth"?
 What proof that he followed Eli's instructions?

IV

What did Samuel do in his old age?
 How were his sons "judges"?
 How did Samuel treat his sons?
 What excuse did the people offer in asking for a king?

What three facts are implied in the establishment of the kingdom?
 What did it all prove regarding Samuel?
 What is implied in the words he had walked before them all his life?
 What demand did he make of them?
 What was their testimony?

Practical Thoughts

What things displayed Hannah's wisdom?
 How has man been informed of duty?
 Of what is Cornelius an outstanding example?
 What is the final test of all efforts?

Lesson IX—August 27, 1933

SAUL

1 Sam. 15: 13-26.

13 And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

17 And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel;

18 And Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22 And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

24 And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah.

26 And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel.

GOLDEN TEXT.—"Behold, to obey is better than sacrifice." (1 Sam. 15: 22.)

TIME.—Probably about 1080 B.C.

PLACE.—Gilgal.

PERSONS.—Jehovah, Samuel, Saul, and Agag.

DEVOTIONAL READING.—Ps. 40: 1-8.

DAILY BIBLE READINGS.—

August 21.	M.	Saul Anointed King. (1 Sam. 10: 1-8.)
August 22.	T.	Saul's Disobedience. (1 Sam. 15: 10-16.)
August 23.	W.	Saul Rejected. (1 Sam. 15: 17-26.)
August 24.	T.	The Death of Saul. (1 Sam. 31: 1-6.)
August 25.	F.	Failure Through Disobedience. (Isa. 42: 18-25.)
August 26.	S.	Success Through Obedience. (Luke 5: 1-11.)
August 27.	S.	Obedience Better Than Sacrifice. (Ps. 40: 1-8.)

LESSON OUTLINE.—

Introductory Study.

- I. Saul's Report of the Amalekite War (Verses 13-15).
 - II. Samuel's Reply to Saul's Report (Verses 16-19).
 - III. Saul Attempts a Defense (Verses 20, 21).
 - IV. Samuel Declares Saul's Rejection as King (Verses 22, 23).
 - V. Saul Confesses His Sins (Verses 24-26).
- Practical Thoughts.

INTRODUCTORY STUDY

The Man Saul.—It is self-evident that the personal appearance and mental ability of leaders should harmonize with the positions occupied. The ability is an absolute necessity; the personal appearance is a great aid. Certainly only such a man would receive God's approval as the first king of Israel. A brief, but vivid, description of Saul as a man is contained in 1 Sam. 9: 1, 2. His father, Kish, was a Benjamite and a "mighty man of valor." Saul was called a "goodly" young man, there being none more so among the children of Israel, whose height and physical appearance were commanding.

His Appointment.—The demand for a king, as well as the reason offered, were both displeasing to God (1 Sam. 8: 4-9); yet he tolerated the demand, directed the selection, and to the end of Israel's history exercised a providential oversight in the nation's affairs. This, polygamy, and some other irregularities were tolerated because of the temporary nature of the covenant and hardness of their hearts. Saul's appointment was effected through supernatural circumstances. Providential incidents brought him to Samuel, the prophet, who anointed him to be prince over Israel. (1 Sam. 10: 1.) Returning, Saul met a "band of prophets" (probably those engaged in prayer and religious instruction rather than prophets in the common use of that word), and God "gave him another heart," and he joined in the worship. (See 1 Sam. 10: 5-13.) Under Samuel's directions he was chosen by lot at Mizpah, indorsed by Jehovah, and proclaimed king, the people shouting: "Long live the king." (1 Sam. 10: 17-24.)

LESSON NOTES

I. Saul's Report of the Amalekite War (Verses 13-15)

Reason for This War.—The command for such drastic punishment of a nation should have weighty reasons for it. The fact that God commanded it is proof that such reasons did exist. The Amalekites were the first enemies who, plainly without cause, fought Israel after they left Egypt. They fell upon the feeble, faint, and weary in the rear. They "feared not God" and, of course, did not regard man, for which reason God decreed that they should be blotted out as a people. (Ex. 17: 8; Deut. 25: 17-19.) That the Amalekites continued

the same aggressively iniquitous people seems certain. Some four hundred years after their first attack on Israel, Saul was commanded to carry out God's decree. The unredeemable among them deserved to have their career terminated. God, who created man, has a right to remove nations when they are only a menace to the world. Their removal from the earth would not affect the salvation of infants or any righteous, if such there were among them, though the latter is hardly probable.

Saul's Claim.—Though God had decreed that the kingdom should pass from Saul's family, he was yet king; hence, the proper one to execute God's decree against Amalek. God had informed Samuel of Saul's disobedience, and announced his decision to put him out of the kingship—remove the kingdom from Saul himself. Samuel was deeply grieved, prayed to God all night, and then went to Gilgal to meet Saul. Apparently without waiting for Samuel to ask how the war terminated, he said: "Blessed be thou of Jehovah: I have performed the commandment of Jehovah." He may have been trying with boldness to cover up the fact that he knew he had not fully obeyed God; or, if sincere, he may have deluded himself, like many now, that doing a part of what God says will save, if we are honest and have the intention to obey. Whatever may have been his motives or understanding, the fact remains that he did not do all God required. His claim, therefore, was not true.

"To Sacrifice."—When confronted with the fact that he had brought back sheep and oxen, he explained that they were for the purpose of sacrifice. The explanation had a degree of plausibility respecting the sheep and oxen, but would not apply to Agag, the Amalekite king, whom he had also brought. He offered no explanation for that. Possibly the idea may have been to make the sacrifices and Agag's death a grand celebration of the victory. Such would bring honor to the king and his army even if it were in disobedience to God—a circumstance sufficient to condemn the whole procedure.

II. Samuel's Reply to Saul's Report (Verses 16-19)

"What Jehovah Hath Said."—Saul knew perfectly what the command was (verse 3), and he knew just as well he had not rendered full obedience. Jehovah said, "It repenteth me that I have set up Saul to be king" (verse 10), which meant that he had "changed his mind" toward Saul because Saul had failed to obey his commands. That is the sense in which the word "repent" applies to God. This is what the Lord had said to Samuel which he then told Saul.

Reminded of Favors.—Samuel reminded Saul of his humility and becoming modesty when told he was God's selected for king. The selection was, therefore, bestowed upon him without anything he had to offer. He had been exalted to head the whole nation, and should be an example of fidelity to God. He had been duly anointed and his selection ratified. No honor was lacking; no duty should be willingly omitted. He was also reminded that Jehovah had plainly told him what to do. His intelligence prevented his misunderstanding the command. The failure in the case could not be attributed to either ignorance or lack of ability or no divine aid.

The Question.—After recounting God's favors to Saul and the clear-

ness of the command, Samuel drives home his point with the direct question: "Wherefore then didst thou not obey the voice of Jehovah?" The question doubtless was intended to force a frank confession of sin, or make Saul attempt some sort of defense for his acts. The issue was too clear cut to dodge. Samuel charged that he was guilty by saying he did that "which was evil in the sight of Jehovah."

III. Saul Attempts a Defense (Verses 20, 21)

"Yea, I Have Obeyed."—Whether honest or not in trying to excuse himself, his defense was a failure. The strong assertion that he had done so was no evidence that he had. Facts depend upon proof, not on bare assertions, no matter how sincerely made. As in all similar cases, there was a plausibility in what he said; for, in fact, he had done much or most of what God commanded. That could not be questioned. There is nothing in what Samuel said to indicate he doubted that. Hence, when Samuel charged him with being disobedient, it must be understood that he meant Saul had not done all God said—had willfully, neglectfully, or otherwise left off a part of the obedience. It must be admitted that willfully or neglectfully disobeying a part of God's command or commands is just as real disobedience as if all were left off. A less quantity does not change the quality—nature—of the object. The presence of Agag and the animals was undeniable proof that he had not obeyed in the sense in question. His assertion was therefore false.

IV. Samuel Declares Saul's Rejection as King (Verses 22, 23)

Samuel's Question.—As Saul had asserted the sheep and oxen were brought to make a sacrifice to Jehovah, Samuel asked: "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah?" Since Jehovah commanded burnt offerings and sacrifices, he delighted in them when rightly offered, but he delighted more in the obedient spirit that caused them to be offered. Without that spirit, the sacrifices were not acceptable. Obedience was not only the very foundation principle of acceptable sacrifice, but was applicable to all God's commands, and therefore much more extensive than the law of offerings; hence, a greater delight to Jehovah. No act, however good in itself, can be allowed to interfere with the principle of obedience.

The Sin Explained.—The first part of verse 23 was evidently intended to make Saul understand how serious his sin was by showing him how Jehovah considered it. This he did by comparing it with other sins the seriousness of which was not doubted. The lesson, though spoken directly to Saul, is true in principle and still applicable. No more forceful condemnation of disobedience can be found anywhere. Rebellion is classed with witchcraft; stubbornness, with idolatry and teraphim. The word "teraphim" is a Hebrew term transferred to English, but not translated. It meant some kind of consecrated object used in divination, which, of course, was a kind of idolatry. Rebellion and stubbornness are no better than witchcraft, idolatry, and divination. Rebellion and stubbornness are but different manifestations of disobedience, which in turn are no less excusable than the sins mentioned.

Reason Assigned.—Samuel's concluding words are the following:

"Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king." From this statement we learn that failing to obey a command of God is equivalent to rejecting that command, and by implication all his commands. The rejection of one command shows we would reject any other one if the demand for it was equally strong. A king who rejected God's commands was not a proper ruler for a people who were required to render obedience. His rejection was for that reason a necessity. Even kings are obligated to practice what they preach.

V. Saul Confesses his Sins (Verses 24-26)

"I Have Sinned."—After Samuel had unwaveringly shown the proper application to be made of the plain facts, Saul confessed his sins by saying: "I have transgressed the commandment of Jehovah, and thy words." A truthful confession is commendable even if it is not followed by a proper reformation. The trouble with many confessions is, they come too late to benefit the ones making them. Saul's sin justly required his rejection as king. God had announced that he was rejected, and that decision was to stand. He had not yet been put out of office formally, but the decree against him was final and would be executed in due time. Being rejected as king did not necessarily mean he must be finally lost. Proper repentance and obedience could take care of that, but the kingdom had to pass to another tribe and family.

"I Feared the People."—Saying he feared the people and obeyed their voice was the reason he sinned may have been strictly correct. That has been the fact in millions of cases since Saul's day, and will continue to be the fact. That excuse for evil doing is no more valid today than when made by Saul. Fearing men rather than God deserves severe condemnation; it is a sin that God will not overlook. That popular demand has a strong influence is certainly a fact, but Saul's sin consisted in his consenting to the wishes of the people. If he had refused to indorse or take part, the sin would have been theirs. In Christ's day some believed on him who would not confess him. (John 12: 42, 43.) They, like Saul, obeyed the people's voice instead of Jesus. Those who seek to please men instead of God will cease to be servants of Christ, as Saul was rejected as king. (Gal. 1: 10.)

Saul's Request.—Saul asked Samuel to pardon his sin and return with him that he might worship God. Probably he wanted Samuel's assistance as a prophet to intercede with God in his behalf. Samuel refused on the ground that, if God had rejected him, he could not consistently indorse him. Verse 30 shows that Samuel, at Saul's earnest request, returned with him for worship, then went to Ramah, and came to Saul no more. He never gave him any support or recognized him as king any more. Saul's remaining days were full of gloom, sorrow, disappointment, ending with death by his own hands. (1 Sam. 31: 4.)

PRACTICAL THOUGHTS

1. Deluding one's self is one of the commonest and most fatal things that happens to men in the church and out. The most deceptive feature about such a condition is that one who does a part of what God commands is likely to conclude that will render his disobedience to others all right.

2. Any one who considers the many favors he receives from God—the fact that he is dependent on God's mercy for even the common daily blessings—will see that he should obey God—in fact, should be thankful for the opportunity.

3. Attempting to defend wrong will never succeed. If it appears to do so temporarily or actually so in the eyes of men, the case must pass in review before the Supreme Judge, where errors of judgment will not escape detection. His decision will be absolutely just.

4. God's covenants or promises are generally conditional; the conditions may be expressed or understood. When man fails to comply with the terms, God cancels his part of the covenant. No other procedure is possible and leave man responsible for his conduct.

5. Saul said, "I feared the people," and Aaron said in defense of his part in making the golden calf that the people "are set on evil"; yet both were condemned for their sins. The responsibility for our own evil cannot be shifted to others.

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 the full description of Saul.
Why did the people ask for a king?
What reply did God make to the demand?
What did he tolerate or allow them to have a king?
Trace the main events leading to his appointment.
What was his first victory?
What great mistake is recorded in chapter 13?
What was his next great mistake?

I

Explain the reason for the Amalekite war.
Why was their destruction justified?
How long since God decreed their destruction?
Why was Saul the proper one to execute that decree?
What claim did he make to Samuel?
What may be the fact concerning his claim?
What fact in the case is evident?
What explanation did Saul offer?

II

What is meant by "It repenteth me"?
Of what did Samuel remind Saul?
What direct question did Samuel ask?
What did Samuel probably intend by this question?
What assertion did Samuel make?

III

Why was Saul's defense a failure?
What about it was plausible?
What did Samuel mean in charging him with disobedience?

What was undeniable proof that Samuel was correct?
What two purposes may have prompted Saul's reference to the people?
What popular theory is not countenanced by God's word?

IV

What question did Samuel next ask?
Why does God delight more in obedience than sacrifice?
What was Samuel's purpose in the first part of verse 23?
What other sins with which disobedience is compared?
What is the meaning of the word "teraphim"?
What reason is assigned for Saul's rejection?
Why is the rejection of one command fatal?
Why was his rejection a necessity?

V

Repeat Saul's confession.
What is the trouble with many confessions?
In what sense was he rejected?
Did this rejection mean he had to be lost?
What may have been true regarding his excuse?
Why was Saul a sinner, if the people brought the sacrifices?
What New Testament teaching on fearing the people?
What request did Saul make of Samuel?
What reply did Samuel make?
What about the remainder of Saul's life?

Practical Thoughts

What self-delusion is especially dangerous?
For what should we be thankful?
Why will defending the wrong fail?
What is usually true of God's promises?
What and when was a similar excuse made for evil?

Lesson X—September 3, 1933

DAVID

1 Sam. 16: 4-13; Ps. 78: 70-72.

4 And Samuel did that which Jehovah spake, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably?

5 And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him.

7 But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for *Jehovah seeth* not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this.

10 And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

70 He chose David also his servant,
And took him from the sheepfolds:

71 From following the ewes that have their young he brought him,
To be the shepherd of Jacob his people, and Israel his inheritance.

72 So he was their shepherd according to the integrity of his heart,
And guided them by the skilfulness of his hands.

GOLDEN TEXT.—“*Man looketh on the outward appearance, but Jehovah looketh on the heart.*” (1 Sam. 16: 7.)

TIME.—Probably about 1063 B.C.

PLACE.—Bethlehem, a village five miles south of Jerusalem.

PERSONS.—Samuel, Jesse, Jesse's sons, and Jehovah.

DEVOTIONAL READING.—Ps. 101: 1-8.

DAILY BIBLE READINGS.—

August 28.	M.	David Anointed King. (1 Sam. 16: 4-13.)
August 29.	T.	David Chosen of God. (Ps. 78: 70-72.)
August 30.	W.	David Conquers Goliath. (1 Sam. 17: 41-49.)
August 31.	T.	David's Sin. (2 Sam. 12: 1-7.)
September 1.	F.	David's Repentance. (Ps. 51: 1-13.)
September 2.	S.	A Psalm of David. (Ps. 23: 1-6.)
September 3.	S.	An Upright Man. (Ps. 101: 1-8.)

LESSON OUTLINE.—

Introductory Study.

- I. “Jehovah Looketh on the Heart” (Verses 6, 7).
- II. Jehovah Rejects Others of Jesse's Sons (Verses 8-11).
- III. David Anointed (Verses 12, 13).
- IV. David Was Shepherd of God's People (Ps. 78: 70-72).
Practical Thoughts.

INTRODUCTORY STUDY

How Long?—How much time elapsed since Samuel announced Saul's rejection (Lesson IX) and the events in this lesson can hardly be fixed with certainty. As chronologists vary more or less in their calculations, many events in ancient history can be fixed only with approximate accuracy, which is all that is really necessary. That Saul and David each reigned forty years is stated in the record. (Acts 13: 21; 1 Kings 2: 11.) Fixing the exact year before Christ that Saul began is the difficulty. Of the dates suggested, 1095 B.C. is probably as likely to be correct as any. Saul's rejection was announced to him after he had been reigning perhaps sixteen years. David's anointing (our present lesson) is recorded in the following chapter. God's question to Samuel (verse 1), "How long wilt thou mourn for Saul?" indicates the anointing did not follow very soon after Saul's rejection. How long after, we cannot tell. It may have been as much as sixteen years, or much less. If sixteen, then it was but eight years from his anointing till Saul's death.

David in Royal Favor.—It is somewhat difficult to fix in a satisfactory manner the order of events that brought David into the king's favor. Saul fell into fits of melancholy because, as the record says, "the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him." (1 Sam. 16: 14.) One of Saul's servants knew the musical ability of David and told the king about him, whereupon he was sent for to play before the king when he was troubled by the evil spirit. The record also tells that David offered his service to the king against the Philistines and slew their giant, Goliath. David's unstinted service in behalf of the nation should have given him Saul's perpetual friendship and gratitude, but it did not. However, a life-long friendship between David and Jonathan, Saul's son, was a great comfort to David, having much effect in shaping his actions toward Saul.

LESSON NOTES

I. "Jehovah Looketh on the Heart" (Verses 6, 7)

Preliminaries.—Jesse, the father of David, lived at Bethlehem, a town five miles south of Jerusalem. It became perpetually famous as the birthplace of our Lord. God sent Samuel there to anoint the future king, saying he had provided one among Jesse's sons. In this selection the dynasty was changed and the royal house passed from Benjamin to Judah. It was appropriate that David, who as king was typical of Christ, should come from the same city. Knowing Saul's power and temper, Samuel feared to go, saying Saul would kill him. He was told to take a heifer and say he came to sacrifice, then call Jesse and his sons to the sacrifice. (See verses 1-6.) Sacrifices being in order, it was a good way to reach Jesse and his sons without suspicion. As he did sacrifice the heifer, his statement was true. It was unnecessary to speak that part of the truth that would have produced trouble and done no good. It is not necessary to tell all the truth under all circumstances, but necessary to tell the truth when we do speak.

Eliab Rejected.—According to the accepted law of inheritances, the first-born son succeeds his father upon the throne. This had doubtless come about because of the ancient custom of the birthright, which

carried special honors, especially a double portion of the father's goods. (Gen. 25: 31; 43: 33; Deut. 21: 17.) Nothing would be more natural to both Jesse and Samuel than for Eliab, the first-born (1 Sam. 17: 13), to be presented first. Since Jehovah had not given any intimation which one of Jesse's sons he had decided to accept, Jesse was left to his own idea of the fitness of things, and presented his oldest son. Probably something about his appearance that impressed Samuel and caused him to say: "Surely Jehovah's anointed is before him."

Inward Appearance.—The occasion of Samuel and Jesse misunderstanding what was best was Jehovah's opportunity to teach one of the most important lessons mankind ever received. Man has a heart whence all actions affecting conduct flow. (Matt. 15: 18-20.) The heart is the part of man where responsibility resides. The fountain furnishes the stream below it; the heart furnishes the motives that manifest themselves in outward acts. Man can only know the state of another's heart through the actions that flow from it in visible conduct; God can know its real state before it prompts the acts. Strength of muscle, symmetrical form, or beauty of expression indicate nothing regarding character. A beautiful casket may hold a very rough and worthless stone. The Lord knows "the hearts of all men" (Acts 1: 24), and his decisions are therefore absolutely correct. Many "despised and rejected of men" are the Lord's chosen; likewise many who are justified in the sight of men are "an abomination in the sight of God." (Luke 16: 15.) The world abounds with examples of both, many of whom will not be revealed till the judgment.

II. Jehovah Rejects Others of Jesse's Sons (Verses 8-11)

No Reason Assigned.—Though God usually tells why he does things affecting the welfare of men, yet, as a Supreme Being, he is under no necessity of doing so. That divine power and authority may be recognized, God determines his plans for accomplishing things and the special agents through whom to bring them to pass without taking man into his counsels. This truth is abundantly verified in the development of the plan of salvation from the promise made to Abraham. Jesse called next in order Abinadab, his second oldest son, who was also promptly rejected by Samuel as the Lord's chosen—just a simple statement of rejection, with no apologies, excuses, or explanations. Shammah, the third son, also passed before Samuel, with the same result. Then the general statement that seven sons, presumably in the order of their births, were presented, and all of them rejected. All this served to point out Jehovah's choice with a distinctness to show that it really was his choice. When Samuel anointed Saul, the two were alone. (1 Sam. 9: 27; 10: 1.) It is probable that this selection and the anointing of David occurred in private. Only by such procedure would the anointing be kept from Saul's knowledge and prevent trouble.

David Called.—Samuel's question to Jesse was what might have been expected. He would have been much disconcerted if Jesse had had no other son. His commission was to anoint one of Jesse's sons; the Lord had rejected all presented. There must be another, or God's word had failed. Jesse said the youngest was away keeping the sheep. It probably had not occurred to Jesse that there was any possibility of

David being chosen. Being the youngest of eight sons was sufficient reason for this idea. But this circumstance shows how often God's ways differ from man's ways and how much God's thoughts are above man's thoughts. (Isa. 55: 8, 9.) Samuel told Jesse to send for him, for he said, "We will not sit down till he come hither," meaning we will not finish this business till David comes.

III. David Anointed (Verses 12, 13)

David's Appearance.—As Jehovah makes his decisions regarding men from the state of the heart, he does not need to look upon the outward appearance. A pleasing or imposing form may be a help if kept in subjection to a pure heart, yet it is not the standard by which God decides on man's fitness for his service. He can and does use apparently foolish things to confound the wise, so that we should not trust in the power of men, but that of God. (1 Cor. 1: 25-29.) David's appearance is mentioned evidently for some good reason. Goliath disdained him because he was "but a youth, and ruddy, and withal of a fair countenance." (1 Sam. 17: 42.) The word "ruddy" means red, and probably refers to his complexion. Not only having the glow of youth, but a beautiful countenance, with possibly a hint of the effeminate, he may have lacked all of that kingly bearing which men would prize so highly in those they select. His appearance is likely mentioned, not because it was necessary in his choice, but to indicate that men, if left to human wisdom, would not select those with such appearance. Even the good man, Samuel, would not without divine guidance.

The Spirit Came Upon Him.—After the anointing, the Spirit of Jehovah came upon him from that time onward. His crowning, of course, did not occur till several years later, after the death of Saul. Just how long, as mentioned in the Introduction, is not known. During this intervening period God's Spirit was with him, giving such wisdom, courage, and directions as would be best to prepare him for the actual rule when the time came. His difficult and trying experiences in those troublesome years did much in preparing him for others that came to him when Israel's ruler.

IV. David was Shepherd of God's People (Psalm 78: 70-72)

"From the Sheepfolds."—The Psalm of which our text is the concluding verses contains a brief review of Israel's history from their delivery from Egypt to the reign of David. In elegant language the Psalmist recounts God's blessings and punishments, showing how each was appropriately distributed to his own people as well as their enemies. It seems certain that David was not the author of all the Psalms, though nearly half are ascribed to him. It is also probable that some were written after David's day. This chapter appears to be in that class, as David's selection and reign are spoken of as if already in the past. The figure of shepherd and sheep is beautifully applied in both Old and New Testaments. Verse 52 says God "led forth his people like sheep." It was appropriate that one who was to be a shepherd to lead Israel should be taken from shepherding real sheep. No wonder that David should himself sing in his most touching Psalm, "Jehovah is my shepherd; I shall not want," or that his son and antitype, our blessed Redeemer, should say, "I am the

good shepherd"! Israel's greatest king came from the sheepfolds; Christ, our King, came from a carpenter's family in Nazareth.

His Integrity.—As he carefully led and tenderly watched the natural sheep, leading them to pastures by day and to the folds at night, so he led God's people during his reign "according to the integrity of his heart." Doubtless he learned much, as he cared for his flocks, about dependence, protection, and safety that prepared him for the greater duties when a nation's burdens were placed on his shoulders. In referring to the selection of one to take the place of Saul, Samuel said: "Jehovah hath sought him a man after his own heart." (1 Sam. 13: 14.) Paul indorses the sentiment as applying to David, and added the statement, "who shall do all my will." (Acts 13: 22.) Evidently the words "after his own heart" did not refer to David's private life and personal conduct; for, in that, on occasion, he was desperately wicked. But in the government of Israel he was willing and anxious to conduct affairs according to God's law. In this particular was where he was so distinctly different from Saul, who not only failed to fully honor that law, but even consulted a familiar spirit instead of relying implicitly upon God's word. As a king, in contrast with Saul, he was "after" God's heart, because he persistently upheld the honor of God's will.

According to Skillfulness.—The skillfulness of David in leading Israel is not surprising when we remember his marked ability in several lines; in fact, the record of his life leaves no doubt that he was one of the world's most outstanding men in real accomplishments. As a military general, he was a conspicuous success; as a king, his name ranks the highest of earthly rulers, with the added honor that his reign was typical of the spiritual reign of Christ, his own illustrious descendant; as a poet, he has been well described as the "sweet singer of Israel," his Psalms furnishing much of the world's sweetest devotional sentiment; as a prophet, he foretold some of the most vital things affecting the spiritual reign of Jesus. Such was the man David, whom God called to be a shepherd of ancient Israel and the ancestor of the world's Redeemer, who now sits at God's right hand, our Savior, Priest, and King.

PRACTICAL THOUGHTS

1. Solomon said: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12.) Paul said: "Wherefore let him that standeth take heed lest he fall." (1 Cor. 10: 12.) Human wisdom is often at fault and human decisions wrong in spite of the utmost sincerity; divine wisdom is perfect and divine laws infallibly correct.

2. However much Jehovah's decisions may fail to harmonize with what man thinks is the proper thing, they will stand. God did not go away from man, but man went away from God. Man must *come* to God; and, being the offender, he must concede God the right to tell him *how* to come. Isaiah asks: Who shall annul Jehovah's purposes? (Isa. 14: 27.)

3. David, being king over God's people, needed wisdom to direct the state affairs. As a prophet, he needed direct inspiration of the Spirit. God gave him the necessary qualification to do the special work wanted. God has always provided the means required for obeying

him that man may be without excuse if he fails. The gospel gives full instruction.

4. Perfect instruction and means for doing God's will still leave man responsible for their use. God's blessings are given on that condition. He demands that all service be rendered honestly and according to ability possessed, or that may be acquired by reasonable effort.

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 did Saul and David reign?
What difficulty regarding Saul's reign?
What is indicated in 1 Sam. 16: 1?
How long was David's anointing before Saul's death?
What position did David occupy in the royal court?
What great service did he render the nation?
What caused Saul's jealousy of David?
Describe his attempts to kill David.
Describe the part taken by Jonathan.
How was David affected by the deaths of Saul and Jonathan?

I

Where and what was David's home?
What change was made in the selection of David for king?
How did Samuel receive the command to anoint David?
What was Samuel told to do?
How justify this instruction?
Why did Jesse present Eliab first?
What was meant by the ancient custom of the "birthright"?
What impression did Eliab make on Samuel?
What did Jehovah say to Samuel?
What is the New Testament teaching on this subject?

II

Why assign no reason for the rejections?
What fact is demonstrated in giving the plan of salvation?

How many sons were rejected?
What did this distinctly show?
What question did Samuel ask Jesse?
Why should he ask that?
What passage in Isaiah is illustrated in this circumstance?

III

When is a pleasing appearance helpful?
What is Paul's reasoning on this question?
How did he appear to Goliath?
How is he described in the text?
Why was his appearance mentioned?
What happened after the anointing?
What did this divine influence do for him?

IV

What is contained in this chapter of the Psalms?
What is true regarding who wrote the Psalms?
What is probable regarding the time this one was written?
Give some passages using the figure of shepherd and sheep.
How does David's early environment compare with that of Jesus?
What is meant by "according to the integrity of his heart"?
How was he a man "after God's own heart"?
In what different things was David's skill shown?
In what was he typical of Christ?

Practical Thoughts

What is the general Bible teaching on appearances?
What must man concede, and why?
What provision has God always made?
What does God demand in the service offered by men?

Lesson XI—September 10, 1933

JONATHAN

1 Sam. 18: 1-4; 20: 35-42.

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not anything: only Jonathan and David knew the matter.

40 And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

GOLDEN TEXT.—“A friend loveth at all times.” (Prov. 17: 17.)

TIME.—About 1063 B.C.

PLACE.—1 Sam. 18: 1-4, at Saul's home; 1 Sam. 20: 35-42, near David's hiding place.

PERSONS.—Saul, David, Jonathan, and a lad.

DEVOTIONAL READING.—Ps. 100.

DAILY BIBLE READINGS.—

September 4.	M.	Jonathan's Faith.	(1 Sam. 14: 6-15.)
September 5.	T.	Jonathan Loves David.	(1 Sam. 18: 1-5.)
September 6.	W.	Jonathan's Self-Sacrifice.	(1 Sam. 19: 1-7.)
September 7.	T.	Jonathan's Covenant.	(1 Sam. 20: 12-23.)
September 8.	F.	Jonathan's Undying Friendship.	(1 Sam. 20: 35-42.)
September 9.	S.	Paul's Friends.	(Rom. 16: 1-6.)
September 10.	S.	The Secret of Friendship.	(Rom. 12: 1-10.)

LESSON OUTLINE.—

Introductory Study.

- I. The Covenant of David and Jonathan (Verses 1-3).
 - II. Jonathan's Gifts to David (Verse 4).
 - III. Jonathan Reports Saul's Determination to Kill David (1 Sam. 20: 35-39.)
 - IV. David Reveals Himself to Jonathan (Verses 40, 41).
 - V. David and Jonathan Part (Verse 42).
- Practical Thoughts.

INTRODUCTORY STUDY

Jonathan's Position.—The uprightness of Jonathan's character cannot be fully appreciated without considering his position. In the first place, he was of the royal house—a son of a king. This carried an honor and exclusiveness that would easily produce a spirit of self-importance in many, if not most. Not a tinge of this spirit appeared in him. Being the first-born son, he would have succeeded to the

throne of his father. The prospective greatness that logically would have come to him under normal circumstances he gave up without any seeming resentment.

A Comparison.—The nobility of Jonathan is best seen, perhaps, when he is put in contrast with his illustrious father. Jonathan's nobility of heart far surpassed in importance to himself and others the kingly personal appearance for which Saul was noted. None can doubt that Saul had a wonderful mind, but it was not kept in proper bounds. He was naturally humble, but impulsive, jealous, and terribly vindictive. Friend and foe alike felt the need to flee from him when anger threw him into a violent rage. For years he sought revenge against David, with no justification at all for his extreme hatred. In a fit of rage he even attempted to take the life of Jonathan because of his friendship for David. (1 Sam. 20: 30-33.) His temper, like a raging torrent, drove him madly against any one that opposed his whims; then, like the stream again, he subsided with sorrow for his folly. In contrast, Jonathan was like the deep, slow-moving stream, calm and within proper bounds, a friend that was unwavering in the times of stress and strain, too honorable to take advantage of even foes or falter in the way of truth and justice. It is a pity that all men do not know the life story of Jonathan. Few men have lived whose memory should be cherished with as little misgiving.

LESSON NOTES

I. The Covenant of David and Jonathan (Verses 1-3)

Effects of David's Victory.—It seems that the intense love that Jonathan had for David, and which did not abate throughout his days, began immediately after David's victory over the giant, Goliath. Saul's inquiries in 1 Sam. 17: 55-58 seem out of harmony with the statements in 1 Sam. 16: 19-22, where it is implied that David had already been in Saul's service as musician, and that Saul had sent to Jesse to get his permission for that service. Servants may have made this request in Saul's name, and he may have paid little attention to the family relationships of his musicians. David's victory over Goliath may have been the first time that he became so much interested in David as to make special inquiry about him. This resulted in Saul's purpose to keep him all the time. His great respect and gratitude for David as a state benefactor soon changed to hate when the women praised David more than Saul. The demon, Jealousy, crept into his heart and was never completely subdued after that. (See verses 6-9.)

Cause of the Friendship.—The mutual friendship and love that existed between David and Jonathan may have resulted from several things. Often there is an unexplained similarity of thought, feeling, and desires that causes one soul to be "knit with" another. This may have been true in this case. Jonathan, like his father, no doubt considered David a national benefactor for whom he had the most sincere respect; but, unlike his father, his love could not be killed by trivial circumstances. Before this, Jonathan, with only his armor-bearer as assistant, had also gained a signal victory, in which about twenty Philistines were slain. (1 Sam. 14: 1-15.) Not only naturally kindred spirits, but alike successful in individual efforts. All this was enough to cement their love into an unbreakable bond.

The Covenant Formed.—Just how much was included in this covenant is not here stated, but their treatment of each other and the occasions when the covenant was renewed pretty clearly indicate its extent. It is safe to say they pledged lifelong fidelity to each other, protection from bodily harm and assistance when needed. In referring to Saul's persistent efforts to take him and the necessity of his fleeing for safety, David said: "As thy soul liveth, there is but a step between me and death." (1 Sam. 20: 3, 4.)

II. Jonathan's Gifts to David (Verse 4)

Tokens.—The matter of making gifts to those for whom we have great respect or deep affection is a world-old custom, it seems—a custom that springs spontaneously from our very nature. The mutual love that existed between David and Jonathan made it especially appropriate in their case. It is also natural that Jonathan, as the king's son, should give to David rather than David give to him, though we know not what David may have done in a similar way. Being a member of the royal family, Jonathan probably had much more to give than David. Gifts, however, are not valuable so much for their intrinsic worth as a token of the love that prompted them. Even trinkets or things trivial in material value are cherished and sacredly kept because of the hand that gave them.

Appropriate Gifts.—The natural fitness of things requires that our gifts should be appropriate. If there is great need, then gifts of material value are sensible because appropriate. If it be a matter of sentiment, the object that best fits the sentiment is indicated. Fairly well we unconsciously follow this rule in making choice of our tokens of respect and love. In giving David his own robe, Jonathan recognized him as equal to himself—worthy of royal honors. If not at this time, yet later, Jonathan recognized that David was to become king. David was a soldier of preëminent courage and success. No gift was more fitting than a sword from a member of the king's family. A bow and girdle, other equipment for fighting in that age, also were suitable gifts.

A Lesson.—It is notably evident that all God's gifts to man are appropriate to the end in view—in perfect harmony with all requirements. In value they are more than any material estimate that can be placed upon them. Man not only needs them, but must have them or be lost. The gift of an only Son, the preparation of an eternal home of perfect peace, and the rich provisions for man's happiness in this world are tokens of infinite love and infinite power. They should be cherished above all that finite beings are able to do for us.

III. Jonathan Reports Saul's Determination to Kill David (20: 35-38)

Agree Upon Sign.—It was decided between them that David should hide himself three days, while Jonathan would find out at the feast of the new moon just what Saul's intentions were respecting David. Jonathan solemnly promised to reveal the real facts to David. He was to come near enough the hiding place for David to hear him call. He was to shoot three arrows and send a lad for them. What he said to the lad would indicate what David should do. They both knew that

if Saul was determined to kill David, his absence for three days when he was supposed to be there would so enrage Saul that it would not be safe for David to be seen. Even a sign was agreed upon to keep from arousing any suspicion. If it became impossible for Jonathan to see David, the sign would explain his standing with Saul and enable him to flee secretly, if necessary. The plan used also protected Jonathan in his part of the scheme—a very necessary thing, since Saul became so angry against Jonathan for his defense of David that he cast his spear at him.

The Sign Used.—When Jonathan learned that his father was fully determined to kill David, he went to the place designated and shot three arrows, sending a lad for them. When the lad was at the place, Jonathan cried: "Is not the arrow beyond thee?" This meant that David was to flee. Jonathan also said to the lad: "Make speed, haste, stay not." That doubtless meant that his safety depended upon his getting away at once. The lad knew nothing of the secret understanding between David and Jonathan; he played his part unconscious of the vital message he was helping to deliver. The whole procedure had the appearance of an exercise in archery; hence, if seen, would have aroused no suspicion on the part of any one. Such practice would not have been unusual when the bow and arrow was a common weapon in warfare.

IV. David Reveals Himself to Jonathan (Verses 40, 41)

Preparation.—While their plan for informing David of Saul's feelings toward him probably was made with the understanding that he might have to flee without seeing Jonathan again, yet they were the kind of friends that would not have lost an opportunity for a meeting which might be final. Strong love often risks great danger to be with dear ones. But men as cautious as David and Jonathan would not have willingly risked the life of either for that temporary pleasure. Jonathan gave the weapons to the lad and told him to carry them into the city. Probably these words were spoken in such a way that David knew Jonathan was alone. Apparently that was his only chance to see him who was perhaps his best earthly friend, and one of all others who was in a position to render him the most service in escaping the vengeance of Saul. Probably he lost no time in revealing himself, and, according to Oriental custom, bowed himself before Jonathan three times.

Their Greeting.—They mutually exchanged the greetings of the age—they kissed one another. Saluting with a kiss was a very ancient custom. It appears in the record as early as when Jacob kissed Isaac, his father. (Gen. 27: 26, 27.) Like any other method of greeting, it may be sincere or hypocritical. Joseph kissed all his brethren. (Gen. 45: 15.) This example is clearly one of perfect sincerity. The kiss of Judas given the Master in the garden has ever been known as "the traitor's kiss." The world has known no instance of greater hypocrisy. In the case of David and Jonathan the kiss of greeting expressed genuine and undying love. The custom of saluting with a kiss still prevailed in the days of the apostles. Paul especially refers to it with the command to greet one another with "a holy kiss." Paul was not originating the custom; that was centuries old. He was telling Christians in what manner they should use a custom they had

used long before they ever became Christians. It was an individual matter in which the apostle requires the strictest honesty. The lesson would apply equally well to any other form of salutation. They both wept; each had reason for it. The immediate cause that likely affected both the most was giving up his best friend.

V. David and Jonathan Part (Verse 42)

"Go in Peace."—Jonathan's last wish for David was that peace and prosperity might be his. He meant he wanted God's blessings to be with him in spite of all his father's effort to bring about his death. He refers to the fact that they had sworn to be true to each other, saying: "Jehovah shall be between thee and me." Jehovah is witness to our oaths, and we agree to his punishment if we are untrue to our promises. I suppose that is about what his words mean. He wanted David to be assured in all his efforts to escape Saul's plans to kill him that Jonathan's oath was still binding and his love unailing—surely an appropriate farewell to a friend with only a step between him and death, a wonderful encouragement for David in the hazardous days that were ahead.

Another Meeting.—Saul sought David's life daily, but God delivered him out of Saul's hands. While David was abiding in the stronghold in the wilderness, Jonathan went to him, "and strengthened his hand in God." Jonathan probably went to advise David of Saul's plans as far as he knew them, and to encourage him to trust in God with assurance that nothing would prevent his success finally. He said his father would not be able to find David, and that David would become king over Israel. They again renewed the covenant between them. (1 Sam. 23: 16-18.) David may have confidentially confided to Jonathan that Samuel had anointed him, as he had his father before him. At any rate, Jonathan for some reason was assured that David would one day be king. So far as the record indicates, this parting was final. Jonathan does not appear again till the battle of Gilboa, a few years later, in which he lost his life along with his father and brothers. That David kept his part of their covenant is clear from his lament over Jonathan's death. (2 Sam. 1: 17-27.)

PRACTICAL THOUGHTS

1. There can be found no greater contrast between pure love and intense jealousy than was manifested in David's treatment at the hands of Jonathan and his father. Paul exhorts us to "let love be without hypocrisy." To love one another is the test of our truthfulness in saying we love God. (1 John 4: 20, 21.)

2. God so loved the world that he *gave* his Son that men might be saved. The evidence that we love God and Christ is manifest in the fact that we *give* them our service in obedience to their commands.

3. It is important that vital matters have prompt attention—that we do the things necessary to life, both naturally and spiritually. It is also important that we take no chances in exposing ourselves to unnecessary risks. With this thought in view we can never rightfully give Satan an advantage by neglecting our known duty.

4. Christians are allowed to use the common custom when not sinful in nature, provided they are used in a way that is becoming to those who profess to walk with Jesus. Such customs do not in any

way affect the worship of the church, so long as they are not mingled with the worship.

5. Proper friendship will last to the end. Proper love for Christ will keep a Christian faithful unto death.

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

Describe Jonathan's position.
How can we best understand Jonathan's nobility?
Describe the traits of Saul's character.
Show how Jonathan differed from Saul.
How did Jonathan take his losses?
What marks him as especially unusual?
What characteristic do most church members need?
What shows his great respect for his father?

I

When did Jonathan's love for David begin?
What two statements appear out of harmony?
What explanation can be offered?
What may have led to the mutual love of David and Jonathan?
How does the record describe it?
What similar victory had Jonathan gained?
What did their covenant contain?
What did David say about his danger of death?

II

What custom is here practiced?
Why did Jonathan do the giving?
Why are gifts valuable?
When are gifts of material value appropriate?
What is indicated in the gifts of Jonathan to David?
What is evident about all God's gifts to man?

III

What agreement did David and Jonathan have?
Explain the sign in full?
Why such a plan used?
What did Jonathan say to the lad?
Why did Jonathan use the words in verse 38?
How would the procedure appear if any one saw it?

IV

What did they likely understand in making the plan?
What will strong love often do?
Why send the lad on ahead to the city?
How did David approach Jonathan?
How did they greet each other?
Why use that method of greeting?
What examples are given of such greetings?
What teaching did Paul give on this question?

V

What was Jonathan's wish for David?
What is meant by, "Jehovah shall be between thee and me"?
Of what did he want David to be assured?
When did their last meeting occur?
What did he tell David at that meeting?
Describe Jonathan's death.

Practical Thoughts

What contrast in the way Jonathan and Saul treated David?
What is the evidence that we love God and Christ?
What can we never do rightfully?
What is permitted regarding customs?
What will proper love for Christ do for Christians?

Lesson XII—September 17, 1933

SOLOMON

1 Kings 8: 1-11.

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up.

5 And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude.

6 And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8 And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without; and there they are unto this day.

9 There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah,

11 So that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

GOLDEN TEXT.—“Enter into his gates with thanksgiving, and into his courts with praise.” (Ps. 100: 4.)

TIME.—1004 B.C.

PLACE.—Jerusalem.

PERSONS.—Solomon and the people of Israel.

DEVOTIONAL READING.—Ps. 100.

DAILY BIBLE READINGS.—

September 11.	M.	Solomon's Wise Choice.	(1 Kings 3: 4-9.)
September 12.	T.	Solomon a Wise Judge.	(1 Kings 3: 16-28.)
September 13.	W.	Solomon's Knowledge.	(1 Kings 4: 29-34.)
September 14.	T.	Solomon Builds the Temple.	(1 Kings 6: 1-10.)
September 15.	F.	The Ark in the Temple.	(1 Kings 8: 1-11.)
September 16.	S.	Solomon's Prayer of Dedication.	(1 Kings 8: 22-26.)
September 17.	S.	A Call to Praise.	(Ps. 100: 1-5.)

LESSON OUTLINE.—

Introductory Study.

- I. Solomon Calls an Assembly (Verses 1-4).
 - II. Offerings and Sacrifices (Verse 5).
 - III. The Ark Put in Place (Verses 6-8).
 - IV. Covenant in the Ark (Verse 9).
 - V. “Jehovah's Glory Filled the House” (Verses 10, 11).
- Practical Thoughts.

INTRODUCTORY STUDY

David's Desire Refused.—David reigned forty years—seven years and six months in Hebron and the remainder in Jerusalem. (2 Sam. 5: 4-6.) The first half of his reign was prosperous; the last half was adverse in many particulars. Probably the most distracting of anything that happened in that period was the rebellion and death of Absalom, recorded in 2 Sam. 15: 1 to 18: 33. The prosperous part of his reign ended with the Ammonite war, when David committed his great sin against Uriah. David asked for the privilege of building

a permanent house for the ark of the Lord. Nathan, the prophet, no doubt expressing his own feeling about the matter, told him to do so; but the Lord told Nathan to cancel that permission. The tabernacle and ark had been moved from place to place, but Nathan was instructed to say to David that God would select a permanent place for the house and let one of David's sons build it, and that the kingdom would not be taken from his family as it had been from Saul's. (2 Sam. 7: 1-16.) The reason assigned for not permitting David to build it was that he had been a man of war. While overcoming enemies, he really did not have time, and the shedding of blood does not comport well with spiritual services. (1 Kings 5: 3; 1 Chron. 22: 1-11.) David made abundant preparation for it, but left the building to Solomon.

David's Charge to Solomon.—One of the wisest charges ever given a son was David's final advice to Solomon in 1 Kings 2: 1-4. This charge, so necessary to success in the great task before Solomon, is just as necessary to the multitudes in accomplishing the smaller things in God's service. The command to be strong and show himself a man required energy, courage, and determination to finish the work undertaken. Without this he not only would fail, but would be unworthy of the work placed in his hands. To keep the charge of Jehovah was the condition upon which God would be with him; it is as much a condition in our case. He was to walk in God's ways, not his own; keep God's statutes, commandments, and ordinances as they were written by Moses. He was not to reject them, pervert them, or change them. The same is true regarding Christ's laws to us. (Matt. 15: 9.)

LESSON NOTES

I. Solomon Calls on Assembly (Verses 1-4)

Occasion for Assembly.—Bathsheba was Solomon's mother, and to her David said: "Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead." (1 Kings 1: 30.) Knowing from God's words to David that he was to build the Lord's house, and Israel being at peace with all the surrounding peoples, he contracted with Hiram, king of Tyre, to furnish him with cedar timber out of Mount Lebanon. He also furnished great and costly stones for the foundation. Solomon furnished ten thousand men, changing them every month. Besides, he had seventy thousand that bare burdens. (See chapter 5.) The work began in the fourth year of Solomon's reign and was completed the eleventh—about seven and a half years. (1 Kings 6: 1, 38.) The building being ready, the assembly was called to witness and have part in the beginning of its use as God's earthly dwelling place.

A Great Building.—A building that required so many workers and such a long time for its completion must have been remarkable in different ways. The temple proper was just twice the size of the tabernacle, the most holy place being twenty cubits high, wide, and long. (See chapter 6.) Everything about it, inside and out, was on a grander scale than the tabernacle. The material was highly polished or overlaid with gold. It has been estimated that the value of the materials that went into the tabernacle was much over a million dollars. The cost of the temple must have been several times that amount. The temple itself did not vary in any essential way from

the tabernacle. The pattern of it was given from heaven, and not even Moses was allowed to change the plans. The variation in the temple arrangements was in chambers built in the outer court, apparently against the walls of the building. (1 Kings 6: 10.) The plan of the inside remained the same. We may make many changes outside of the church, but the worship inside must not be tampered with.

The Ark Brought.—The ark was in the most holy place of the tabernacle. Being a portable building, the tabernacle had been moved from place to place. Sometimes the ark was taken to the front in battles. The Philistines captured it once. It was returned to Israel, and remained twenty years in the house of Abinadab. (1 Sam. 7: 1, 2.) David brought it from there to Jerusalem. (2 Sam. 6: 1-17.) It was then moved to its final place in the temple. The assembly was called to witness this and other solemn features connected with dedicating this building to God's service.

II. Offerings and Sacrifices (Verse 5)

The Season.—This great gathering occurred at the feast in the month Ethanim, which was the seventh in the Jewish sacred year. The feast of tabernacles is probably the one meant. It began on the fifteenth day of the seventh month. (Lev. 23: 33-36.) As the entire time used was fourteen days (1 Kings 8: 65), it is quite probable the dedication ceremonies preceded the feast of tabernacles and lasted seven days. Then the seven days for the feast of tabernacles would make the full time mentioned.

The Number.—Besides the regular offerings required by other features of the law, the regular sacrifices for the feast of tabernacles required one hundred and ninety-nine animals. (Num. 29: 12-38.) On this occasion the full number offered were twenty-two thousand oxen and a hundred and twenty thousand sheep. (1 Kings 8: 63.) This, of course, included the regular number for the feast of tabernacles. Even at that, the number was enormous. The law required all males of the nation to be at that feast. This accounts for the large assembly and perhaps for some of the sacrifices offered. There were so many animals that the brazen altar was not sufficient, and a special place was prepared in the court for the work. How they managed the sanitary problem with so much shedding of blood is not stated, but we are sure that matter was properly provided for.

Why so Elaborate?—As there was only one temple for the whole nation, the elaborate ceremonies in beginning its use as the house of God were justified, just as the expensiveness of the building was appropriate. This, however, is no excuse for church houses of useless grandeur or unnecessary expense. Neither the tabernacle nor the temple was typical of church houses, and their cost can furnish no example for extravagance in church buildings. They were typical of the church—body of Christ—which is composed of people who obey Christ. Their cost fittingly represents the cost of the church, purchased with Christ's blood.

III. The Ark Put in Place (Verses 6-8)

The Furniture.—No piece of furniture in tabernacle or temple was quite so important as the ark. It was put in the most holy place.

(Heb. 9: 3, 4.) It was covered by the mercy seat and overshadowed by the cherubim; it was where the atonement was made and where God met the high priest in behalf of the people. (Ex. 25: 12-22.) It went before the tribes in their marches. (Num. 10: 33; Josh. 3: 14-17; 6: 6-20); it was a symbol of God's presence. Hence, when the temple was completed, it was brought in to its proper place. Other parts of furniture for the building were made by Solomon, and were in keeping with the size of the temple. (1 Kings 7: 48-50.) Solomon also brought in valuable gold and silver vessels dedicated by David and put them in the treasuries—not in the temple proper, but some special place prepared for such valuables. The ark, which had been the symbol of God's presence among them for about four hundred years, was still kept for the same use.

The Tabernacle.—Since the temple, a permanent structure, was designed to occupy the same place and serve the same purpose as the tabernacle, there was no need that the tabernacle should be kept. Just what became of the material in it, or exactly when it ceased to be used, is not known. We know that for more than twenty years the ark had not been in it. It seems that when David brought the ark to Jerusalem from the house of Abinadab he put it in a place he had specially prepared for it. This indicates that the tabernacle had been lost to enemies or for some other reason ceased to be used some time before this. If still in Israel's possession, Solomon could easily have used the material in the temple structure.

IV. Covenant in the Ark (Verse 9)

When Made?—Perhaps few verses in the Bible contain a more vital statement than this one. The statement is purely incidental, and for that reason there can be no ground for saying Solomon did not state just what was the fact. In designing arguments men may sometimes purposely make untrue statements, but no motive for such statements in incidental references. Solomon's words are: "When Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt." That he means the covenant was made at Mount Sinai is unquestionable. If there could be any doubt of this, Solomon's use of the word "Horeb," another name for Mount Sinai, would set it aside.

With Whom?—Solomon is just as precise on this point. He says: "With the children of Israel." A little while before his death Moses reminded the Israelites that "Jehovah our God made a covenant with us in Horeb." He then said that God did not make that covenant with their fathers, but with them who were then alive. That he refers to the speaking of the Ten Commandments is positively certain from Deut. 5: 1-4, and the fact that he repeats the ten, beginning with verse 5. Verse 15 shows he commanded the Israelites to keep the Sabbath because he brought them out of the Egyptian bondage. Then it could only apply to them and could not be applicable till they were free from that bondage. This fact cannot be rejected and believe what Moses said.

What Was It?—Moses shows the covenant he made with them, which he did not make with their fathers, was the Ten Commandments. This he does by quoting them in explanation of his statements. Solomon definitely says there was "nothing in the ark save

the two tables of stone"—the Ten Commandments—which were put in the ark at Horeb. In verse 21 of our lesson chapter he says the covenant God made with Israel when he brought them out of Egypt was in the ark. Then the Ten Commandments were that covenant, first made at Mount Sinai, belonging alone to Israel. Jeremiah said God would make a new covenant not like the one made at Horeb. (Jer. 31: 31-34; Heb. 8: 7-13.) The commandments on stone belonged to the Jews; our commandments in the covenant of Christ come from him through his apostles. (2 Cor. 3: 7-11.) No command for any Christian—member of the church—to keep the Sabbath; no example of any Christian ever doing so. Christians cannot lie, steal, and do other immoral things, for the apostles of Christ have given us commands on these things.

V. "Jehovah's Glory Filled the House" (Verses 10, 11)

God's House.—That the temple was God's house—his earthly dwelling place—is certain. It was the place he "recorded" his name and where he blessed the people. (Ex. 20: 24.) Verses 12 and 13 of our chapter says the house was a place for Jehovah to dwell. Being his house, its furniture, arrangement, and services were according to the divine will and could not be changed by man without incurring God's displeasure. When the priests had put the ark in place and come out, the glory of the Lord filled the house. When the tabernacle was put up at Mount Sinai, the glory of the Lord filled it in a similar way. (Ex. 40: 34, 35.)

Place of Atonement.—Once each year the atonement was made at the mercy seat above the ark in the most holy place. (Lev. 16: 1-22; Heb. 9: 7.) Then the only way for the atonement of their sins was through the tabernacle and temple service. The church being God's house now (1 Tim. 3: 15), in which God dwells (Eph. 2: 19-22), the only way to receive his blessing of forgiveness is to come into the church purchased by Christ's atoning blood. (Acts 20: 28; Heb. 9: 11, 12, 24.) Solomon conceded the sinfulness of the people, their danger of wrongdoing, but asked God to forgive them when they repented. That he will do that now is a New Testament promise of much comfort—in fact, a necessary truth, or none of us would be saved. Let us thank God for this merciful provision for our weakness.

PRACTICAL THOUGHTS

1. Solomon reminded Israel that in reality the heaven of the heavens could not contain Jehovah (1 Kings 8: 27); hence, no house made by human hands could be his personal dwelling place, however costly it might be. (See Acts 7: 48.) The symbol of his presence was in the temple; there he accepted the atonement blood. Spiritually the church is his dwelling place; there Christ's blood is effective for us.

2. The value of all sacrifices was in the blood shed. Its benefit was secured when properly applied. In the atonement the blood was shed out in the court; the offering was made in the most holy place when the priest sprinkled the blood upon the mercy seat. Christ died in the world; his blood was offered in heaven. (Heb. 9: 24; 10: 12.)

3. The place of the ark was in the most holy part of the temple. That could be entered only through the holy place. The most holy

place represents heaven (Heb. 9: 24); the holy place, the church (Heb. 9: 6-10.) Hence, the way to heaven is through the church.

4. The Jews were great sinners when they violated the Ten Commandment covenant—that was the covenant given them. We will be sinners if we attempt to keep the covenant God gave to them only, or neglect to keep the commands he gives us through the apostles of Christ.

5. God's glory goes with all his works. His greatest earthly glory is in the church, and is to continue till Jesus comes again. (Eph. 3: 21.)

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 desire of David's was refused?
What part of his reign was prosperous?
What of the rest?
What was the worst thing that happened near the end of his reign?
Give the Lord's message through Nathan.
Why not permitted to build the house?
What charge was given Solomon?
How was he to treat God's law through Moses?
For what did Solomon pray?
What did the Lord promise him?
What condition was expressed?

I

What promise was made to Bathsheba?
How did Solomon know he was to build the temple?
What contract, and with whom made?
How many men did Solomon furnish?
Describe the building—dimensions and material.
How did it compare with the tabernacle?
Where had the ark been preceding this time?

II

When did this dedication occur?
Describe the feast of tabernacles.
How long did the entire feast continue?
How many animals were required by the feast of tabernacles?
How many were used during the fourteen days?
How account for so many being present?
Why was everything on such an elaborate scale?

III

Describe the furniture in the most holy place?
Why was the ark considered so important?
What of the other furniture of the temple?
What did he do with the treasures provided by David?
What became of the tabernacle?

IV

When was this covenant made?
What proof in the word "Horeb"?
With whom was it made?
What evidence of this from Moses?
How prove the Ten Commandments was that covenant?
What did Jeremiah say of the new covenant?
What proof from Paul that the Ten Commandments belonged to the old covenant?

V

What was the temple said to be?
What about its furniture and service, if God's house?
What happened when the tabernacle was set up?
What occurred once a year at the ark?
What is God's house now?
How can we get the benefit of Christ's atonement?
For what did Solomon pray?

Practical Thoughts

Of what did Solomon remind the Israelites?
What was the value in sacrifices, and when was the benefit received?
Through what way do we enter heaven?
What will make us sinners?
Where is God's greatest earthly glory?

Lesson XIII—September 24, 1933

SOLOMON'S SINS

1 Kings 11: 1-13.

1 Now king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites;

2 Of the nations concerning which Jehovah said unto the children of Israel, Ye shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father.

7 Then did Solomon build a high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon.

8 And so did he for all his foreign wives, who burnt incense and sacrificed unto their gods.

9 And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice.

10 And I had commanded him concerning this thing, that he should not go after other gods; but he kept not that which Jehovah commanded.

11 Wherefore Jehovah said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom: but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

GOLDEN TEXT.—*“For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father.”* (1 Kings 11: 4.)

TIME.—A period of several years, beginning probably about 984 B.C.

PLACE.—Jerusalem.

PERSONS.—Jehovah, Solomon, and his wives.

DEVOTIONAL READING.—Prov. 3: 1-18.

DAILY BIBLE READINGS.—

September 18.	M.	Consequences of Sin.	(Gen. 3: 12-19.)
September 19.	T.	Sinning Against Knowledge.	(John 15: 18-25.)
September 20.	W.	Israel's Apostasy.	(Isa. 1: 2-9.)
September 21.	T.	“Sin is of the Devil.”	(1 John 3: 4-12.)
September 22.	F.	Warning Against Sin.	(Deut. 29: 14-21.)
September 23.	S.	Confession of Sins.	(Dan. 9: 3-15.)
September 24.	S.	Pardon of Sins.	(1 John 1: 6-10.)

LESSON OUTLINE.—

Introductory Study.

- I. Solomon Violates a Law of God (Verses 1-3).
 - II. Jehovah's Prediction Verified (Verses 4-6).
 - III. Punishment for Solomon's Sins Announced (Verses 9-11).
 - IV. A Remnant to be Kept (Verses 12, 13).
- Practical Thoughts.

INTRODUCTORY STUDY

A Second Appearance.—After the temple was finished, the Lord appeared to Solomon a second time, renewing the promise made to him soon after he became king. It was upon the same condition, stated substantially the same way. He was to walk as David, his father, did, "in integrity of heart, and in uprightness," to do all Jehovah commanded him, to keep the statutes and ordinances. If he did this, there was not to fail being one from his house upon the throne; but if he or his children did not do this, the Israelites were to be cut off from the land, cast out of God's sight, and become a "proverb and a byword among all peoples." (1 Kings 9: 1-7.) Their enemies were to know that such evil came upon them because they forsook the law of Jehovah and turned to other gods.

Solomon's Success.—We are told that "king Solomon exceeded all the kings of the earth in riches and in wisdom." (1 Kings 10: 23.) That his wisdom and success in gaining riches made him famous with the nations of the earth at that time is evident from their efforts to hear his wisdom and see his marvelous accumulations. According to his promise, God gave him this superior wisdom. He wrote three thousand proverbs and a thousand and five songs. (1 Kings 4: 29-34.) The proverbs we have in the book of that name are sufficient as proof of his wonderful wisdom. The queen of Sheba, hearing of his great wisdom, came to "prove him with hard questions"; and, after a full test of his wisdom, she admitted that the half had not been told her. She said the people were happy—very fortunate—to have such a one for a ruler.

His Riches.—He did not ask the Lord for riches, but they were promised and abundantly supplied. They came from many sources. Much of it came from those who came to hear his wisdom and see the marvelous works. (1 Kings 10: 24, 25.) The queen of Sheba gave him a hundred and twenty talents of gold and a great store of other precious things. (Verse 10.) The gold talent being more than thirty thousand dollars, her gift of gold alone was more than three and a half million dollars. He had a navy of ships that brought gold, valuable wood, and precious stones from Ophir. (1 Kings 9: 26, 27; 10: 11, 12, 22.) His yearly income of gold was six hundred and sixty-six talents. (Chapter 10, verse 14.) This enormous amount was above twenty million dollars—a huge sum even in modern days of great wealth. His house, twelve years in building, his chariots, horsemen, royal court, and general magnificence were all in keeping with the human idea of the world's greatest king. One surrounded with such world glory could hardly remain true to God very long. Temptations would be practically irresistible. Solomon's fall is not surprising. The high plane from which he fell makes his sins appear all the more striking and deserving of more censure.

LESSON NOTES

I. Solomon Violates a Law of God (Verses 1-3)

The Seed Sown.—Sin must have a beginning and a cause to produce it. Evidently Solomon's great backsliding did not occur in a day; it takes time for seed to produce a harvest. Through Moses, God told Israel plainly they were to make no covenant with enemy nations in

the land of Canaan. This forbade marriage covenants. (Ex. 34: 10-16; Deut. 7: 1-5.) The reason assigned was that such covenants would lead to the Israelites worshipping false gods. Soon after becoming king Solomon made "affinity with Pharaoh king of Egypt," and took his daughter, brought her to Jerusalem, and later built her a house. (1 Kings 3: 1; 7: 8.) This may have been a political measure which Solomon considered wise as a means of strengthening his kingdom, but it was planting the seed of law violation which later resulted in wholesale violations of a similar nature.

Why Tolerated?—It seems strange that this apostasy should have been tolerated at all, but doubtless the most of it occurred after the building of the temple and his own house, over twenty years after he began to reign. It probably was the awe-inspiring nature of his work and wisdom that attracted so many nobles to wish affiliation with him. His desires to exercise an influence over other kingdoms prompted the making of such alliances, regardless of God's expressed will on the subject. Taking Pharaoh's daughter to wife early in his reign was the beginning of such violations, and may have been tolerated on the principle that an individual sin, though worthy of condemnation, did not prevent Solomon from successfully building the temple—the great task which the Lord committed to his hands. David committed a great sin in the case of Uriah, and was severely condemned for it, yet was allowed to lead Israel as king. In spite of his sin, he delighted in God's service. For the time being Solomon probably had a like mind. That this first alliance was displeasing to God seems clear from the fact that in our text she is classed along with other foreign women that Solomon married against God's will.

The Number.—Plural marriages at that time is not strange, as polygamy was then tolerated. In Solomon's case two things are striking: He took wives from foreign peoples—a forbidden alliance; the great number taken must have been for reasons displeasing to God—the forming of covenants with idolatrous people. This is indicated in the fact that the three hundred wives were "princesses"—came from royal houses. The concubines were wives of secondary rank. So many marital relationships would have been impossible to piety even if all were his own people, but with idolaters the situation could only result disastrously. Even wisdom cannot do the impossible.

II. Jehovah's Prediction Verified (Verses 4-6)

"Turned Away His Heart."—The reason God assigned for prohibiting foreign alliances with idolatrous peoples was that it would "turn away thy son from following me." Here the statement is made: "And his wives turned away his heart." This was effected mainly when he was old and the power of resistance had waned. This deadly result not only turned him and the people from following Jehovah—keeping his commands—but "turned away his heart after other gods." God had told him in the second appearance to him that if he would walk as his father, David, "in integrity of heart," there would not fail a man of his family to sit upon the throne. Through love for his idolatrous wives his heart ceased to be "perfect with Jehovah his God, as was the heart of David his father." Solomon with all his wisdom was not able to resist the influence of close association with sin. When

God foretells disaster that will follow evil, we should accept the prophecy as certain to be fulfilled.

"Not Fully After Jehovah."—The statement is that Solomon "went not fully after Jehovah, as did David his father." His sin was not in denouncing God, or refusing him any service at all, but in dividing his worship between Jehovah and several heathen gods. With all his wisdom he failed to realize that Jehovah is "a jealous God," having plainly declared that "thou shalt have no other gods before me." (Ex. 20: 3.) Considering the number of idolatrous wives he had, we may presume that the heathen gods received the better part of his service. It is unfortunate that most people will not learn from Solomon's example of failure that the worship of God cannot be successfully mixed with false worship. Human tendency seems to still be the same along that line. This fact is doubtless the reason Jesus so plainly condemned worship according to the doctrines of men as being "vain." (Matt. 15: 9.) The text tells us that Solomon "did that which was evil in the sight of Jehovah." Those who mix human doctrines with God's word in worship are likewise sinners in God's sight.

Extent of His Sins.—The extent of Solomon's fall is indicated by the idol gods for which he built places of worship. The worship of the Sidonian Ashtoreth was licentious; that of Milcom (Molech, verse 7) was supposed to be associated with some form of human sacrifices. Chemosh, called "the abomination of Moab," is also mentioned. Then the text says: "And so did he for all his foreign wives, who burnt incense and sacrificed unto their gods." Even if he had not personally taken part in their idolatrous worship, he indorsed and aided them by preparing for it. According to 2 John 9, 10, he would have been guilty, being a party to the sins by his indorsement.

III. Punishment for Solomon's Sins Announced (Verses 9-11)

"Jehovah Was Angry."—If Solomon had not been severely rebuked and his sins condemned, the effect on the people would have been bad. They would have concluded that Jehovah was a respecter of persons, showing favors to the wise and rich, or that his threats of punishment for sin were not true. Either or both would have created general disrespect for God's words. Adam Clarke used the following appropriate words: "Vice is *vice*, no matter who commits it. And God is as much displeased with sin in Solomon as he can be with it in the most profligate, *uneducated* wretch." Solomon was wise and knew better. The Lord had appeared to him twice and given specific instruction on the very thing that led to his sins. Sin in nature is essentially the same, regardless of who commits it; but those in exalted positions, or under especially favorable circumstances by superior information or otherwise, aggravate the offense and render themselves worthy of extreme punishment. Jesus taught this truth in Luke 12: 47, 48. As Clarke further remarks, Solomon deserved more punishment than the Sidonians, for they "had never known the true God; Solomon had been fully acquainted with him."

Punishment Stated.—That Solomon might fully understand why this punishment was to be inflicted, he was told that it was because he had not kept the covenant of God which had been commanded. The kingdom was to be rent from Solomon and given to another—one of Solomon's servants. This servant was Jeroboam. The announcement that

he was to become king over ten of the tribes was made to him by the prophet Ahijah. (1 Kings 11: 26-32.) Solomon must have learned who was to receive the kingdom, for verse 40 says he attempted to kill Jeroboam, who fled to Egypt and remained there till the death of Solomon. God's promises to Solomon to give him wisdom and riches had been fulfilled in a remarkable way. Solomon, therefore, knew that whatever God promised would come to pass. He knew this would be true in reference to punishments as well as blessings. The closing days of Solomon's reign had been clouded with this prediction of his family losing the kingdom. He realized his waning power when the Lord began to raise up adversaries about him. (1 Kings 11: 14, 23, 26.) The close of Solomon's career presents one of the world's most conspicuous examples of disaster when men turn away from God. Weak men cannot hope to succeed where giants fail. May Solomon's loss of his kingdom remind us we may lose our rights in Christ's kingdom by rejecting or perverting God's law.

IV. A Remnant to be Kept (Verses 12, 13)

A Last Favor.—Notwithstanding the certainty that the kingdom would be rent and most of it would pass from Solomon's house forever, yet the Lord granted him what seemed a special favor by saying it would not be done in his lifetime. The text says this was "for David thy father's sake," meaning perhaps in consideration of the promise made to David he would be allowed to reign over a united kingdom as long as he lived. He had rendered distinguished service in the early part of his reign and had built the temple. Perhaps the Lord allowed this last favor in consideration of that service also. When his son came to the throne, there would be no such features to be considered, and the promise could be fulfilled promptly.

One Tribe Left.—While Judah and Benjamin—two tribes—constituted the kingdom of Judah in contrast with the kingdom of Israel with the other ten tribes, here the tribe of Judah alone is in view. It was the tribe from which the Messiah was to come, the one that was to be preserved; and, being much the larger, it gradually absorbed the tribe of Benjamin. Judah in name and fact was preserved till Christ came. The promise to Abraham, as well as that to David, must be fulfilled, and preserving Judah was the only way that could be done. The ten tribes as the kingdom of Israel, who left Solomon's son for Jeroboam, were taken captive later by the Assyrians and ceased forever as an independent kingdom. The part left to Rehoboam, Solomon's son, remained as Judah to give the waiting world its Redeemer.

"For David's Sake."—Not only for David's sake, but for "Jerusalem's sake." The following is Adam Clarke's splendid comment: "As *David* was a type of the Messiah, so *Jerusalem* was a type of the church; therefore the old *Jerusalem* must be preserved in the hands of the tribe of Judah till the *true David* should establish the *new Jerusalem* in the same land and in the same city. And what a series of providences did it require to do all these things!" In spite of all misfortunes that would befall the Jews, God's promise must not fail, the chain of circumstances bringing his plans to completion must not be broken. Let us thank God for his providential protection of his word.

PRACTICAL THOUGHTS

1. No amount of human wisdom is proof against the possibility of sin. Solomon surpassed all of his day in wisdom, was twice warned of God, yet brought his kingdom to ruin through sin. We should always recognize the danger of falling.

2. Effect follows cause as certainly as seed bear after their kind. "For whatsoever a man soweth, that shall he also reap," is taught both by nature and revelation. The seed may be long in germinating, slow in growth, but the harvest will be like the seed when it comes.

3. God's announcement of the punishment should not have occasioned any surprise; he had been told in advance just what would happen if he turned from God's commands. We have been fully warned as to what will be the effect of a life of sin. When we reach the judgment, God's decision will be in keeping with that warning.

4. In spite of all our sins and shortcomings, God is able to fulfill all his promises. He is not dependent upon our faithfulness, but we are dependent upon his mercy and power. Our faithfulness he will surely reward.

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 occurred after the temple was finished?
How was Solomon to walk?
What promise was attached to this instruction?
What is said of Solomon's success?
What proof have we of his great wisdom?
Describe the visit of the queen of Sheba.
What were the sources of his wealth?
What was his yearly income of gold?
Where was the danger in such vast wealth?

I

What law did Solomon violate?
Why did God give this law?
When did Solomon begin violating this law?
When did most of this kind of sin occur?
What led to so many of these foreign marriages?
Why tolerate his marriage with Pharaoh's daughter so early?
What two things were displeasing to God in this matter?
How many such marriages did Solomon contract?

II

What reason is given for prohibiting such marriages?
What does the text say about the fulfillment of the prediction?
What two results followed these alliances?
How should we accept God's prophecies?

What was the exact nature of Solomon's sins?
What had he failed to realize?
What lesson should we learn from his case?
What shows the extent of his fall?
What idols are mentioned?
Would he have been guilty if he had taken no part in their worship?

III

Why was it necessary to condemn Solomon's sins?
Give Clarke's comment on vice.
Why should Solomon not be excused?
What does Jesus teach on this point?
What was Solomon made to understand?
What punishment was to be inflicted?
Who was the servant that was to receive his kingdom?
Describe Ahijah's part in the matter.
What assurance did Solomon have that the punishment would come?
Describe the closing part of his reign.

IV

What last favor did God extend to Solomon?
What reason was assigned for it?
What tribe was to remain with Solomon's son?
What became of the tribe of Benjamin?
Why was Judah to be preserved?
What became of the ten tribes?
What reason was assigned for preserving Judah?
What is typical regarding David and Jerusalem?
For what should we all be thankful?

Practical Thoughts

What should we always recognize?
Of what can we be certain?
Of what have we been thoroughly informed?
Upon what are we dependent?

FOURTH QUARTER

THE LIFE OF PAUL

AIM: *By a study of the life of Paul to discover how Christ may dwell in our hearts by faith, to learn of the spread of the gospel by missionary work in the first century, and to gain a world view of the task of the church of Christ in the twentieth century.*

Lesson I—October 1, 1933

SAUL IN TARSUS

Acts 21: 39; 22: 3, 27, 28; 26: 4-7; Phil. 3: 3-6.

39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day.

27 And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea.

28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.

4 My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews:

5 Having knowledge of me from the first, if they be willing to testify, that after the strictest sect of our religion I lived a Pharisee.

6 And now I stand here to be judged for the hope of the promise made of God unto our fathers;

7 Unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king!

3 For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:

4 Though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee;

6 As touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

GOLDEN TEXT.—“Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.” (2 Tim. 2: 15.)

TIME.—Saul born about A.D. 1; lesson incidents about A.D. 60; Philippians written about A.D. 62.

PLACES.—Born in Tarsus; lesson incidents in Jerusalem and Caesarea; Philippians written at Rome.

PERSONS.—Paul, Lysias, Felix, Agrippa, and the Jewish mob.

DEVOTIONAL READING.—Ps. 119: 9-16.

DAILY BIBLE READING.—

September 25.	M.	Saul Born in Tarsus. (Acts 22: 1-3, 27, 28.)
September 26.	T.	Saul's Religious Training. (Phil. 3: 1-6.)
September 27.	W.	Hebrew Parents' Love for Children. (Judg. 13: 8-14.)
September 28.	T.	Religious Training Commanded. (Deut. 6: 1-9.)
September 29.	F.	A Hebrew Boy Dedicated to God. (1 Sam. 1: 21-28.)
September 30.	S.	The Lord Giveth Wisdom. (Prov. 2: 1-10.)
October 1.	S.	The Influence of God's Word. (Ps. 119: 9-16.)

LESSON OUTLINE.—

Introductory Study.

- I. Saul's Ancestry and Childhood (Acts 21: 39; 22: 3).
 - II. Saul's Roman Citizenship (Acts 22: 27, 28).
 - III. Saul's Education (Acts 26: 4, 5).
 - IV. Inconsistency of Accusations Against Paul (Acts 26: 6, 7).
 - V. Paul Asserts His Jewish Fidelity to Laws and Ceremonies (Phil. 3: 3-6).
- Practical Thoughts.

INTRODUCTORY STUDY

Paul as a Man.—The "aim," as expressed in the heading, shows with clearness the general lessons we should get in the studies of this quarter. Each lesson, save the thirteenth, has Paul for its center, his teaching and practical experience for its circumference. Great world movements—political, moral, and spiritual—are made vital and effective through the life, work, and character of individuals. The church has had the most revolutionary and beneficial effect of all world movements. No one except the "Man of Galilee" himself, because the Savior of men, has affected mankind more vitally for its well-being than Saul of Tarsus, known later as the apostle Paul. It is worthy of note that, whatever Paul's physical strength or bodily appearance may have been, we never think of him except as one of the world's intellectual giants. His ideals were lofty, his fidelity to convictions unwavering, his service in his chosen field unceasing despite all difficulties and obstacles.

As an Apostle.—Though called to the apostolic work a few years after Jesus had returned to his former glory with the Father in heaven, Paul was the equal, and the superior in many particulars no doubt, of the twelve who had enjoyed the Savior's teaching during the time of his earthly ministry. True, he refers to himself in 1 Cor. 15: 9 as being "least of the apostles," but this he evidently explains to mean that he was "not meet to be called an apostle" because of his great persecution of the church. Plainly, he meant he was the least worthy to be an apostle. In 2 Cor. 11: 5 he said he supposed he was "not a whit behind the very chiefest apostles." In his work and accomplishments he came behind none; in fact, the divine record clearly shows in these things he surpassed those who were preëminent in apostolic labors. Having written nearly half of the New Testament books sufficiently proclaims him the leading apostolic worker in that line.

As a Christian.—The distinction between Paul as a Christian and Paul an apostle will appear at the proper place in this quarter's work. Here it is enough to note that Paul ranks among the very best as an ideal Christian character, whom, according to his own advice (Eph. 3: 17; 1 Cor. 4: 16; 11: 1), we should imitate. In this phase of Paul's life he was doubtless the greatest exponent of Christianity.

LESSON NOTES

I. Saul's Ancestry and Childhood (Acts 21: 39; 22: 3)

His Nationality.—On several occasions, as an apostle of Christ, Paul referred cheerfully, sometimes tenderly, to his brethren in the flesh. He clearly had a pardonable pride in the fact that he was of "the stock of Israel" and related by fleshly ties to the Master he served. Our lesson text begins with his reply to the chief captain, a Roman military officer, when he had rescued Paul from an infuriated mob of his own people that was attempting to kill him. The chief captain, being entirely ignorant concerning his prisoner and the occasion for the general confusion among the mob, asked Paul who he was. He replied that he was a Jew, and told where he was born. Learning he was of the same nationality as the mob, the chief captain readily granted Paul's request to speak to them before being taken into the castle, thinking, no doubt, to get some information about the disturbance. To the mob he repeated his answer to the chief captain, adding the additional items of verse 3, about which the chief captain would have no interest.

Born in Tarsus.—In Paul's time Tarsus was the metropolis of Cilicia, located on the banks of the river Cydnus, and is said to have been an extensive commercial city, distinguished also as a seat of Greek philosophy and literature, ranking with Athens and Alexander. It was northwest of Palestine. Paul's statement that he was a citizen of "no mean city" shows that it was a place of distinct importance. Paul's early years in such a city would be of material value when he in mature life was preaching the gospel to all classes. It was there, as has been said, "the youthful Saul, on the wharves of the Cydnus, would mingle with men, in different costumes, from almost every part of the then known world." A knowledge thus gained of peoples, customs, and manners was invaluable to one whose missionary labors were to carry him to the most important parts of the world.

Tribe and Family.—Saul, like the illustrious first king of the Israelites, was of the tribe of Benjamin. (Rom. 11: 1; 1 Sam. 9: 1, 2.) Being a "Hebrew of the Hebrews" meant that he was genuinely such in every sense; he was neither a Gentile proselyte nor a Jew of mixed parentage. He refers to his father once (Acts 23: 6), and likewise mentions a nephew (Acts 23: 16), but makes no other reference to his family. A full description of the family of the world's most distinguished preacher would be delightful reading, but characteristic Scriptural brevity has denied that privilege, and so we must turn our minds to things the Spirit chose to record.

II. Saul's Roman Citizenship (Acts 22: 27, 28)

Its Benefits.—At the conclusion of his speech on the castle steps, the chief captain, in order to learn the true cause of their cry against

him, ordered Paul to be "examined by scourging." When they had him tied, Paul asked if it were lawful to scourge a Roman citizen uncondemned. The centurion hastily informed the chief captain, who, knowing the Roman law forbade binding or punishing uncondemned a Roman citizen, demanded that Paul say if he were a Roman citizen. Being answered in the affirmative, the scourging was not allowed. The chief captain, alarmed because Paul had already been bound, put him in prison and waited till next day for his hearing. Thus Paul's Roman citizenship saved him a cruel beating. It also enabled him some two years later to appeal his case to the emperor at Rome for settlement.

III. Saul's Education (Acts 26: 4, 5)

Home Training.—That young Saul belonged to a family that was strong, both intellectually and spiritually, hardly admits of question. Both characteristics appear so prominently in Saul that his parents could not have belonged to the lower strata of humanity. That his parents were pious and desired that their son should have the proper training is the natural conclusion from all the revealed facts. Since Paul tells us himself that God "separated" him even from his birth (Gal. 1: 15) for the apostolic work, it is evident that he was naturally a suitable one to grow and be educated for the great task. While he was unconsciously gaining much information in the cosmopolitan city of Tarsus while at home with his parents, they were doubtless filling his heart with the facts of Jewish history and a love for Israel's God. One with such inherited ability and home training could hardly fail to make a success in any field in which he decided to labor. To come from good stock—to be well born—is a great asset in making any life worth while.

Spiritual Teaching.—Just how old Saul was when he left home for Jerusalem to enter upon his religious training is not known. The term "youth" may have covered a longer period with the Jews than with us. Whatever time is included, it was the period preceding Saul's coming to Jerusalem to be brought up "at the feet of Gamaliel." (Acts 22: 3.) Neither do we have any means of knowing how long he remained in Gamaliel's school nor his age when he left it. At the stoning of Stephen he was called "a young man," though his part in that affair and his call by the Lord soon thereafter indicate that he was not a mere youth as we employ the word. Of course we do not know his age when called to the apostolic work, but probably not many years younger than the Lord himself. That he remained in Jerusalem under Gamaliel long enough to become proficient in his studies and active in his work is evident from the fact that he says the Jews had knowledge of his manner of life and his strict devotion to the sect of the Pharisees. This would hardly have been had he not been fully instructed and actively engaged in defense of the law and customs. That Saul's family was among the well-to-do in that time is probable from the fact that they sent him to Jerusalem to study under the most celebrated doctor of the law—one "had in honor of all the people." (Acts 5: 34.) A fine native ability, a profound respect for God and divine things, with a thorough training in the history and law of his own people, made Saul of Tarsus the outstanding Jew of his time—fitted to become the Lord's most renowned defender and the world's greatest preacher of Christ's gospel.

IV. Inconsistency of Accusations Against Paul (Acts 26: 6, 7)

The Promise.—In this defense before Agrippa, made more than twenty-five years after his conversion, Paul declared he was being “judged for the hope of the promise made of God unto the fathers.” “The promise” to the Jew meant the one made to Abraham concerning the Messiah to come through his descendant. (Gen. 12: 3.) That is the promise referred to in Paul’s words here. In Acts 23: 6 he said “touching the hope of the resurrection of the dead” he was called in question; but the consummation of the promise to Abraham was effected through Christ’s resurrection. (Acts 13: 32-34.) True, they brought other charges against Paul (Acts 24: 5-8), none of which they could prove (verse 13), but their real objection was against his preaching that Jesus had been raised. If they conceded his resurrection according to his promise, then they would have to admit Paul was preaching the truth, and that Jesus might be the promised Messiah.

Their Injustice.—In his defense before Felix some two years previous Paul said his accusers were looking for a resurrection of both the just and unjust. (Acts 24: 15.) He told Agrippa that the twelve tribes hoped to attain it. If they believed the promise and hoped for its fulfillment, it was not unreasonable or incredible that it had occurred in the case of Jesus. They were charging him with crime because he was preaching as a fact that which they were hoping would be the fact. His early and thorough teaching in Jewish history and prophecy enabled him to show how both harmonized with facts in sustaining the resurrection of Jesus. As God selected him from birth, his providence no doubt led Paul through this early training for the express purpose of preparing him to give this proof. His accusers inconsistently rejected what they allowed had to be true some time. The foundation for his effective use of the Jewish Scriptures was laid in his early home training in Tarsus.

V. Paul Asserts his Jewish Fidelity to Laws and Ceremonies (Phil. 3: 3-6)

The True Circumcision.—The Jewish element in the church in Paul’s day that was trying to fasten parts of the law of Moses on Christians brought sundry charges against him, as his letters indicate. They probably laid stress on his being born in a Gentile city, and claimed his knowledge of their customs was superficial. All these charges Paul successfully refuted by showing that his advantages and fidelity to the law had been the equal of any Jew, wheresoever born. He had been circumcised in strict accord with the law. But he showed that the true circumcision—literally a cutting off—consisted in cutting off sin from the life, “worshiping by the Spirit of God,” having “no confidence in the flesh.” He was then a Jew inwardly, not outwardly, and his circumcision was of the heart. (Rom. 2: 28, 29.) This, not his fleshly circumcision, gave him God’s favor.

PRACTICAL THOUGHTS

1. Native ability and good environment are twin factors in the making of great men, prepared for great tasks. Both of these Saul had in no common degree. Add to these the inspiration which he shared

in common with other apostles, and his place in the world is no surprise.

2. Legal advantages are privileges that we are permitted to use in our defense, if used honestly and rightly; no Christian should use them any other way, of course. More than once Paul's Roman citizenship was used to his personal benefit, which he very properly made a benefit to the church also.

3. Saul's thorough knowledge of the Jewish Scriptures was one of his best assets in the Lord's work. He used them with telling effect in making contrasts with the gospel of Christ. They contain the gospel in prophecy, type, and shadow. No Christian is well equipped who does not have a broad acquaintance with them. The more thorough he understands them, the better will be his ability to defend the truth.

4. False accusations are not pleasant, no difference whence their source; but one is not guilty because so charged. Justice does not allow punishment to the uncondemned. God approves the righteous in spite of all false accusations of men. This sustained Paul; it will also sustain us.

5. Honesty requires fidelity to convictions; right requires fidelity to God's word. Paul was a noted example of both and worthy of our earnest imitation.

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 are great movements made effective?
What can be said of the church and Paul?
How do we always think of Paul?
Why do we have this opinion?
What difference between Paul and the other apostles?
What did he mean by being the "least of the apostles"?
How was he "not a whit behind" them?
What advice does Paul give us regarding himself?

I

What reference did he often make?
How does our lesson begin?
What question did the chief captain ask him?
Locate and describe Tarsus.
What advantage to Saul in living there?
What was his tribe?
What did he mean by "Hebrew of the Hebrews"?
What references did he make to his family?

II

What order did the chief captain give?
Why was it not carried out?
What caused the chief captain to be alarmed?

How did Lysias receive his Roman citizenship?
What did that mean?
How did Saul become a Roman citizen?

III

What is indicated regarding Saul's family?
What was their evident desire respecting his education?
When did God select him for the apostleship?
What was his probable home training?
When did he enter Gamaliel's school, and how long remain there?
What was his probable age at conversion?
What is known of Gamaliel?
What combined elements fitted him for his great work?

IV

When and where was the language of our text spoken?
What was meant by "the promise"?
Harmonize our text with Acts 23: 6.
What was their real charge against Paul?
Why so concerned about the resurrection?
What position did Pharisees take on the resurrection?
Point out the inconsistency of his accusers.

V

Who brought charges against Paul?
What did they probably stress?
How did Paul refute their charges?
What did he explain to be the true circumcision?

Upon what things could he have boasted as a Jew?

Why could his sincerity not be questioned?

Practical Thoughts

What two things help prepare for great tasks?

How many Christians use legal advantages?

Why should Christians have a good knowledge of the Jewish Scriptures?

How should Christians consider false accusations?

In what two things is Paul a noted example?

Lesson II—October 8, 1933

SAUL IN DAMASCUS

Acts 9: 1-12, 17-19.

1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,

2 And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3 And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4 And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest:

6 But rise, and enter into the city, and it shall be told thee what thou must do.

7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus; for behold, he prayeth;

12 And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

17 And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18 And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19 And he took food and was strengthened.

GOLDEN TEXT.—“Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.” (2 Cor. 5: 17.)

TIME.—About A.D. 33, some three years after establishment of the church.

PLACES.—Jerusalem; near and in Damascus.

PERSONS.—Saul, those with him, Jesus, and Ananias.

DEVOTIONAL READING.—2 Cor. 5: 14-21.

DAILY BIBLE READING.—

October 2.	M.	.....	The Conversion of Saul. (Acts 9: 1-12.)
October 3.	T.	.....	Paul's Testimony. (Acts 26: 12-20.)
October 4.	W.	.....	Manasseh Converted. (2 Chron. 33: 10-17.)
October 5.	T.	.....	Prayer for Pardon. (Luke 18: 9-14.)
October 6.	F.	.....	Born From Above. (John 3: 1-8.)
October 7.	S.	.....	Saved by Grace. (Eph. 2: 1-10.)
October 8.	S.	.....	A New Creature. (2 Cor. 5: 11-21.)

LESSON OUTLINE.—

Introductory Study.

- I. Saul's Journey to Damascus (Verses 1-3).
 - II. The Lord Appears to Saul (Verses 4-7).
 - III. The Journey Completed (Verses 8, 9).
 - IV. Ananias Sent to Saul (Verses 10-12).
 - V. The Message of Ananias to Saul (Verses 17-19).
- Practical Thoughts.

INTRODUCTORY STUDY

Saul as a Pharisee.—Though a son of a Pharisee and taught by the most celebrated Pharisaic doctor of the age, Saul's mental ability and sincerity indicate that he was one because of thorough study and settled-convictions. After he had been preaching the gospel many years, he affirmed his indorsement of the leading doctrines held by the Pharisees. (Acts 23: 6.) The most striking feature of the Pharisees was their strict law observance. This they carried to the small things and the traditions of the elders. Whatever their own shortcomings in morals or justice, they insisted in observing the ceremonies to the letter. This doctrine, though often such a formality as to be little better than lawlessness, evidently had a fine effect on young Saul. With his high sense of justice, he respected constituted authority both as a persecutor of the church and a preacher of the gospel. This explains why he would not speak disrespectfully of the high priest (Acts 23: 1-5), and why he obtained letters of authority when he sought to imprison Christians. In his letters to the churches he defends obedience to the laws of both God and man. Many members of the church would be immensely benefited if they would become strict imitators of Paul in this characteristic.

Saul as a Persecutor.—Though never knowingly acting contrary to law, yet, when its sanction was obtained, Saul's furious persecution, like a raging stream, tried to sweep everything before it. Few persecutors ever tried more energetically to blot out that which he thought was false. The fire of youth and deep conviction, backed by unlimited courage, made him untiring in his efforts. He "laid waste the church" (Acts 8: 3), dragging men and women to prison; he went to "foreign cities" in his effort to destroy Christianity; he gave his consent when some were condemned to death (Acts 26: 9-11). That he thought he was doing God's will in his exceeding madness against the church we have the fullest assurance in his own confession.

LESSON NOTES

I. Saul's Journey to Damascus (Verses 1-3)

Persecution Extended.—In our last lesson we saw the courage, persistence, and ability with which Saul conducted his furious campaign of persecution against the saints—how he “laid waste the church, entering into every house, and dragging men and women committed them to prison.” (Acts 8: 3.) The bold, impetuous young Saul was a Jewish patriot of the highest class, and the new religion which threatened the very foundations of their laws and customs must be suppressed at any cost. The Founder of that religion had been crucified, Stephen had become a martyr because of it, and a great persecution had scattered that first congregation abroad. That Saul had a conspicuous part in that persecution which dispersed the Jerusalem congregation is certain from his own confessions later; he was present and consented to Stephen's death. (Acts 7: 60; 22: 20.) The word “yet,” verse 1 of the lesson text, shows that Saul's persecuting madness did not subside when the Jerusalem church was scattered, and accounts for this journey to foreign territory.

Damascus.—Damascus, capital of Syria, was an important commercial city about one hundred and forty miles northeast of Jerusalem. From that great city, to which probably many of the scattered disciples had gone, the new doctrine might easily spread; hence the determination of Saul to carry his attack to that point. True to his Pharisaic respect for law and to guarantee the success of his mission, he obtained letters from the high priest and elders to the synagogues in Damascus. (Acts 22: 5.) The letters gave Jewish authority to bring bound to Jerusalem any “of the Way, whether men or women.” Luke says “the Way,” not “Ways.” The Lord established just one church, and all his followers were members of it. Denominationalism arose centuries later.

II. The Lord Appears to Saul (Verses 4-7)

A Reality.—It must be conceded by all that, if the things occurred as Luke here records them, Jesus is divine and Christianity is a truth. No one can now deny such a conclusion, neither could Saul deny it then; hence his own conviction that Jesus was the Christ and he an ignorant persecutor of the church. The facts of the sudden light above the sun's brightness, Saul's blindness, and the voice heard were all supernatural. Unless both Saul and Luke were prevaricators of the first rank, these things transpired according to the record. If so, the divine origin of Christ's religion must be admitted.

Saul Convinced.—That Saul was convinced by the things that happened is evident from his changed conduct from that time on. What was the exact thing that convinced him that Jesus was the Christ? The supernatural light and his own consequent blindness proved the exercise of miraculous power. Even the voice saying, “Why persecutest thou me?” would only have convinced him that the vision was divine and his persecution was wrong, not that Jesus was really the Messiah. The vision, because clearly divine, would prepare him to believe what he might hear. He knew that Jehovah would not perform a miracle to confirm an untruth. He recognized the voice as coming from one who was his “Lord,” but what Lord he did not then

know. When told it was Jesus, whom he was persecuting, conviction was irresistible; the circumstances allowed nothing else. Paul reports later that at this point he asked the Lord what he must do. (Acts 22: 10.) The Lord told him to go to Damascus, and there he would learn what he "must do."

Why This Appearance?—It certainly needs no argument to prove the Lord had a purpose in thus appearing to Saul. Assuming the Lord had a certain purpose, or speculating as to what it might have been, is wholly inexcusable when the record plainly tells why it was. The purpose is not stated in the lesson text; but, in his defense before Agrippa, Paul gave the words of Jesus in which he said: "For to this end have I appeared unto thee, to appoint thee a minister and a witness," to turn people from darkness to light. (Acts 26: 16-18.) To be an apostle he had to be a witness of such facts as would prove the resurrection. (Acts 1: 22.) The Lord's appearance to Saul after the resurrection made Saul a competent witness on that vital fact. Since Jesus said plainly that was the reason for his appearance to Saul, why should any one say he appeared for some other purpose? Christ has called none for apostles since, so has personally appeared to none since.

An Apparent Contradiction.—Verse 7 says those journeying with Saul heard the voice; in Paul's address to the mob from the steps of the castle in Jerusalem he said they heard not the voice. (Acts 22: 9.) The former text means they heard speaking; the latter means they did not understand what was said. The word "hear" is often used in the sense of "understand."

III. The Journey Completed (Verses 8, 9)

Why Sent On?—No doubt the thing that Saul was most deeply concerned about after being convinced that he was fighting against the Messiah was his own personal salvation; hence his earnest question to know what to do. Jesus told him definitely he would learn in the city what he *must* do. That was ample reason for his completing the journey. But why, we may ask, did the Lord thus answer him? Surely no more appropriate occasion for the Lord to personally save a sinner, giving him the *feeling* assurance of pardon, if that was and is his plan of saving sinners. That Saul wanted to be saved cannot be questioned; that he was a suitable person for such favor cannot be doubted; his selection to soon become an apostle was ample proof of that. That he was saved at that time the facts will not admit. He manifested no signs of knowing he was saved, neither did he say he was, and such idea conflicts with what Ananias told him three days later. (Acts 22: 16.)

Why the Lord's Answer?—The fact that the Lord did not save him directly at that time is proof that such is not his way of saving sinners. The reason for the Lord's answer to Saul lies in a gospel fact of much importance. Before his ascension Jesus gave the original apostles a commission to preach his gospel with binding authority, extending to all nations and every creature. (Matt. 28: 19, 20; Mark 16: 15, 16.) By the direct guidance of the Holy Spirit they began this work on Pentecost. Since that day all responsible people have received all their information on how to be saved, directly or indirectly, from those apostles. Even Saul and Cornelius were no excep-

tions to that law. (See Acts 10: 5, 22; 11: 14.) To have saved Saul then would have supplanted the authority given the apostles and changed the plan of salvation. To be an apostle, Saul had to be called and commissioned by Jesus personally; to become a Christian, he had to obey the gospel like all others. The former the Lord did when he appeared; the latter Saul did when Ananias told him what to do.

IV. Ananias Sent to Saul (Verses 10-12)

The Vision.—Though presented in a vision, the instruction to Ananias was specific on how to find Saul. His name, the name of the man in whose house he lodged, and the name of the street were all given. When necessary to give instruction, the Lord made it definite. Equally remarkable is the fact that the Lord did not tell Ananias what to tell Saul. There are two reasons for this. The things that Saul should do had already been "appointed." (Acts 22: 10.) Ananias, being a disciple (learner), would know what they were. But having heard of the great evil Saul had done the church in Jerusalem, Ananias suggested to the Lord that his presence in Damascus probably meant evil for the saints there. Being assured that he was a "chosen vessel" to bear the Lord's name to Jews and Gentiles, he promptly obeyed the Lord's command to give Saul the needed instruction.

"He Prayeth."—This was the natural thing to be expected under the circumstances. Saul belonged to Israel—God's people; he was a strict Pharisee, observing the rights and ceremonies of the law with care; though vigorously trying to destroy what he considered false, yet intensely religious—in fact, prayer had doubtless been one of the customary things of his life both at home and in the school at Jerusalem. What else could have been expected from one who had been a child of God under the old covenant? But now, convinced of his terrible mistake, deeply penitent for his sins against the Lord, and not knowing what to do, prayer would be as natural as breathing. What he prayed for is not stated. If for remission of sins without further effort on his part, his prayer was not answered; if for his life to be preserved till he could learn what he must do, then it was answered by the Lord's sending Ananias to tell him. Any sinner now, similarly ignorant of what he must do to be saved, need not pray for supernatural information direct, but should read what Ananias told Saul to do. He was the "chosen" agent through whom to impart that information to Saul. The command fits any sinner in like condition. If a special agent were sent now, he would only repeat what Ananias said.

V. The Message of Ananias to Saul (Verses 17-19)

Saul's Condition.—From all the facts before us it will be fairly easy to get an accurate estimate of Saul's spiritual condition when Ananias came to him. That he had been a believer since Jesus appeared to him is too evident to admit of doubt. That he was also penitent is certain from his earnest desire to know what to do and his praying and fasting for three days. That he was not saved is equally clear from the fact that no intimation of it was given by Jesus, Saul, or Ananias. Neither had he received the Holy Spirit till after Ananias came to him, as verse 17 clearly shows. If this were necessary, as popular religious doctrines, assert, then not saved till after the visit of Ananias. True, Ananias addressed him as "Brother Saul"

when he arrived, but he must have meant brother in the natural sense—both being Jews—not in the Christian sense, for he later told him how to have his sins washed away. If he had been a Christian brother when Ananias arrived, he had no sins to be washed away.

"*Thou Must Do.*"—Saul asked: "What shall I do?" (Acts 22: 10.) Jesus said he would be told in Damascus what he *must* do. (Acts 9: 6.) The command of Ananias was: "Arise, and be baptized, and wash away thy sins, calling on his name." Saul could not be baptized or refuse just as it suited his fancy; he *must* be baptized, if Jesus meant what he said and words have any signification. The words "wash away thy sins" can leave no doubt with candid consideration that Saul was required to be baptized to be saved. That he should call upon the Lord while so doing—ask God's blessings to rest upon him in his obedience—comports with the fitness of things; it is the natural state of honest hearts in rendering obedience to God. I remark, in closing, that this lesson might as appropriately have been styled "The Conversion of Saul."

PRACTICAL THOUGHTS

1. Evildoers should remember that all ways must some time end—some, of course, not so suddenly as Saul's persecution of the saints, but none the less sure.

2. The Lord's miracles were so distinctly real that honest people had to admit the facts.

3. The Lord does not supplant his own law of pardon by saving sinners some other way. Asking him to do so is a useless and faithless prayer.

4. The servants of the Lord have no authority to modify, change, or substitute something else for what has been "appointed."

5. When Christ says a thing *must* be, man should not declare it unnecessary. Man should not dispute 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

What striking feature of Pharisaic doctrine?
What evidence of its effect on Saul?
Describe Saul as a persecutor.
Give some instances.

I

What was Saul's evident determination concerning Christianity?
How know Saul had a part in the scattering of the Jerusalem saints?
How account for his journeys to foreign territory?
Locate and describe Damascus.
What preparation did he make for the journey to Damascus?
How does Luke describe the church?

Describe their sudden stop.
How did the incident affect Saul?

II

If the circumstances were real, what is proved by them?
If not real, how would Paul and Luke be affected?
What evidence that Saul was convinced it was Jesus?
Why would a miracle confirm the truth?
What question did Saul ask?
What was the answer?
Why did the Lord appear to him?
Why was it necessary?
How explain verse 7 and chapter 22: 9?

III

What reason for completing the journey?
What evidence that he was not then saved?
Why did not the Lord tell him what to do?
What other case is similar?
Why not save him without doing anything?

IV

What instruction did the Lord give Ananias?
 Why not tell him what to tell Saul?
 Why was Saul praying?
 For what did he pray?
 Was his prayer answered?

V

What was Saul's condition when Ananias arrived?
 What evidence that he was not saved?
 What is meant by "Brother Saul"?
 What did Ananias say to Saul?
 Describe the opening of his eyes.
 When and how did Saul receive the Spirit?

How did Jesus answer Saul's question?
 What did Saul learn he *must* do?
 What is meant by "wash away sins"?
 Why could he call upon the Lord, if baptism for remission?

Practical Thoughts

What should all evildoers realize?
 What about the Lord's miracles?
 Why is it useless to ask God to save us before obedience?
 Why should the Lord's servants not change his laws?
 What should men do with God's "must do"?

Lesson III—October 15, 1933

PAUL IN ANTIOCH

Acts 11: 19-30; 12: 25.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23 Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24 For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25 And he went forth to Tarsus to seek for Saul;

26 And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

29 And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea:

30 Which also they did, sending it to the elders by the hand of Barnabas and Saul.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

GOLDEN TEXT.—"For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.)

TIME.—Probably about A.D. 42-44.

PLACES.—Antioch in Syria, Jerusalem, and throughout Judea.

PERSONS.—Saul, Barnabas, Agabus, other prophets, church in Antioch, and elders in Judea.

DEVOTIONAL READING.—Col. 3: 12-17.

DAILY BIBLE READINGS.—

October 9.	M.	Paul Teaching in Antioch.	(Acts 11: 19-30.)
October 10.	T.	Persecution Overruled.	(Phil. 1: 12-21.)
October 11.	W.	Receiving the Gospel.	(1 Thess. 1: 1-10.)
October 12.	T.	"No Respector of Persons."	(Acts 10: 34-43.)
October 13.	F.	A Prophet's Commission.	(Amos 7: 14-17.)
October 14.	S.	The Gospel Message.	(Rom. 10: 1-10.)
October 15.	S.	The New Man.	(Col. 3: 12-17.)

LESSON OUTLINE.—

Introductory Study.

- I. Progress of the Gospel in Antioch (Verses 19-21).
 - II. Barnabas Sent to Antioch (Verses 22-24).
 - III. Labors of Saul and Barnabas in Antioch (Verses 25, 26).
 - IV. Antioch Disciples Send Relief to Judean Brethren (Verses 27-30).
 - V. Saul and Barnabas Return to Antioch (Acts 12: 25).
- Practical Thoughts.

INTRODUCTORY STUDY

Saul's First Work.—After describing Saul's conversion (last lesson), Luke, in the remaining part of Acts, ninth chapter, gives a few brief references to his early work and then breaks the thread of the narrative to recount the conversion of the Gentiles. With our lesson text he resumes the story of Saul's career. In Acts 9: 19 he tells us that Saul, after his baptism, ended his fast and was with the disciples in Damascus "certain days," preaching Christ in the synagogues, evidently to the brethren's delight and the Jews' discomfiture. How much "certain days" included we have no means of knowing—probably till those "confounded" by his teaching became so bitter that his departure was advisable.

"Many Days."—There is a considerable period between verses 22 and 23 left blank in Luke's record. "Many days" refers to Paul's stay in Damascus immediately preceding his return to Jerusalem. Paul mentions his first work many years later, and said he did not go up to Jerusalem immediately, but went into Arabia. His first trip to Jerusalem was after three years. (Gal. 1: 15-18.) This delay in returning to the scenes of his persecutions may be accounted for thus: As an apostle, if his authority was to be fully recognized, it was best that he should not immediately "confer with flesh and blood"—not consult those apostles before him. If he had, both they and others might have considered his authority was secondary—a conclusion greatly damaging to his work. Probably most of the three-year period was spent in Arabia. During that time his study of the Jewish Scriptures and God's revelations to him gave him the same personal qualifications for his work that the other apostles received from their personal association with Jesus.

LESSON NOTES

I. Progress of the Gospel in Antioch (Verses 19-21)

The Church Planted.—Jesus had said that repentance and remission of sins in his name was to be preached, "beginning at Jerusalem"

(Luke 24: 47), then spread to the "uttermost part of the earth" (Acts 1: 8). Luke has already described the founding of the church in Jerusalem, Paul's work in Damascus, Philip's in Samaria, and Peter's in Caesarea. Now he starts again from the persecution and follows the work in the province of Syria, with which Saul was intimately associated. Some, driven away because of the tribulation resulting from Stephen's death, went to Phenicia, the island of Cyprus, and Antioch, preaching only to the Jews. Others came later, who preached to the Grecian Jews—those Jews speaking the Greek language because born or living among Greek-speaking people. The converts made there and those who were Christians when they came made up the congregation in Antioch.

Gentile Members.—If the expression "Grecian Jews" (see margin of the Revised) be the correct term, then the congregation at that time was composed of two classes of Jews—those speaking Hebrew and those speaking Greek—the same as was in Jerusalem years before. (Acts 6: 1.) If it should read "Greeks," then those who came later preached to Gentiles. Since Peter had already admitted Gentiles into the church, it is not improbable that the gospel was being preached to them in Antioch, a Gentile city. It is certain that Gentiles made up a considerable element of the church later when they sent Paul and Barnabas to apostles and elders at Jerusalem about the contention that Gentile converts should be required to be circumcised and keep the law of Moses. (See Acts 15: 1-35.) Antioch was a large city of commercial importance, situated on the river Orontes, some two hundred miles north of Jerusalem.

"Hand of the Lord."—Luke says the "hand of the Lord was with them," and a great number turned to the Lord. None of the New Testament being then written, the preachers were dependent on the miracles by which the truth was then confirmed. (Heb. 2: 3, 4.) "Hand of the Lord" meant his miraculous power given to demonstrate truth, that men's faith should rest in the power of God rather than the wisdom of men. (1 Cor. 2: 4, 5.) Such divine demonstrations resulted in many believers turning to the Lord. It is worthy of note that the text says it was *believers* who turned to the Lord. Their belief preceded and was the cause of their turning to the Lord. They were not saved when they believed unless turning to the Lord was not necessary to salvation—an intolerable view, surely.

II. Barnabas Sent to Antioch (Verses 22-24)

Why Sent?—The reason for sending Barnabas is not stated definitely, but it is indicated by the words: "The report concerning them came to the ears of the church which was in Jerusalem." Learning that the laborers were having success in starting congregations in the countries mentioned, the Jerusalem brethren evidently sent Barnabas that he might see their real need and give what gospel instruction might be needed. Reaching Antioch, he saw the grace of God and was glad. He rejoiced to see the success that was made in reaching the people with the gospel, because God's favor had granted miracles for its confirmation. He exhorted them all "that with purpose of heart they would cleave unto the Lord." If there had been no possibility of apostasy, or "falling away from the living God" (Heb. 3: 12),

no such exhortation would have been in place. Urging them to "cleave to the Lord" implied there was danger that they might not do it.

"A Good Man."—Barnabas is described as "a good man, and full of the Holy Spirit and of faith." That Barnabas was a good man, with sincere love for the church, is seen in the fact that in the time of emergency he sold his farm and laid the proceeds at the apostles' feet. (Acts 4: 36, 37.) He was "full of the Holy Spirit"—was either endowed with some spiritual gift or had his mind fully absorbed with the Spirit's teaching, perhaps both. He was full of faith—accepted what God said without question as being correct and right. No better one could be found to strengthen, encourage, and establish those new in the church. His work was eminently successful, for the record says: "Much people was added unto the Lord."

III. Labors of Saul and Barnabas in Antioch (Verses 25, 26)

Saul Comes to Antioch.—After leaving Jerusalem, Saul had probably remained in Tarsus, or made it his headquarters, for about eight years, when, according to our lesson, Barnabas found him there and brought him to Antioch to assist in that work. The great success indicated in the words "much people was added unto the Lord" shows why Barnabas sought help. Saul's great ability and his proficiency in the Greek language made him a very suitable helper in that great city containing so many kinds of people. The importance of the work there is further seen in the fact that they both remained with and instructed the saints for a whole year. No doubt that year's work laid a foundation that remained for years to protect the church in the surrounding territory from apostasy.

A New Name.—Saying "the disciples were called Christians first at Antioch" means it was a new name given there—one that had not been applied to them before. Some claim the name was given by enemies in derision; others just as confidently claim it was given by divine revelation through Paul and Barnabas. It is immaterial which; its use is Scriptural in either event. This is evident from two considerations: (1) The meaning of the word; (2) its use in the Scriptures. It is conceded by all that this name is derived from the name "Christ," meaning literally "of Christ." Broadly, it indicates one who is obedient to Christ, a follower of his, a member of his church. That it applies in the Scriptures to Christ's followers only—to members of his church—does not even admit of doubt. It is the exact word—and the only one—that describes Christ's followers in contrast with those not his. Since the word has the precise meaning required, its use cannot be unscriptural, regardless of how or by whom it was first used.

Bible Use of the Name.—The prophet Isaiah (Isa. 62: 2) said a new name would be given. Adam Clarke said that Isaiah referred to the name "Christian." It seems entirely appropriate that a general name including all—Jews and Gentiles—should not be given till the Gentiles were admitted into the church. Isaiah's words mean the new name would be given after the Gentiles saw God's righteousness. The Gentiles had not been in the church long till the name "Christian" was given at Antioch. Isaiah also said, "which the mouth of Jehovah shall name." Either he would inspire some one to give or indorse it through the apostles when it was given. Either way made it come by the mouth of the Lord. Luke says the disciples were called Christians

first at Antioch. He gives no note of criticism, neither mentions any objection on the part of Saul or Barnabas. That implies divine sanction. Later, Paul hears Agrippa so apply the word with no protest or objection. (Acts 26: 28.) This would not have been, if it were unscriptural. Peter directly indorses it by exhorting the saved to "glorify God in this name." (1 Pet. 4: 16.) As the apostles spoke by the Spirit of God, the name came by "the mouth of the Lord," no difference who first applied it to Christ's followers.

IV. Antioch Disciples Send Relief to Judean Brethren (Verses 27-30)

Famine Predicted.—The events described in this section probably occurred near the close of the year Saul and Barnabas were there together. The prophet Joel, quoted by Peter, had said some would prophesy after the Spirit was poured out. (Acts 2: 18.) This is the first mention of the fulfillment of that prophecy. As Luke wrote Acts many years later, he could say that the prophecy of Agabus "came to pass," and tell when. The readiness with which the Antioch brethren received the prophecy indicates that Agabus and the others had been exercising that gift before, though no mention is made of it.

Relief Sent.—The promptness with which their benevolence was manifested furnishes a striking example of how God's people should respond to distress, especially needy brethren. Their reaction to the indirect call for aid was similar to that in Jerusalem several years before. (Acts 2: 45; 4: 34-37.) Barnabas, who was prominent among the givers to such need then, may have been largely responsible for this benevolence. In that case the brethren supplied the need after it arose; here they provided in advance for need that the prophets said was sure to come. This was a sensible and wise course—one well deserving of continuous repetition. A failure in this often leaves individual Christians and congregations with nothing to do with when the emergency arises. Here elders in the congregation are first mentioned, which implies that they had been put in before this. How long we do not know; but, of course, it was when the need arose, as with the deacons. (Acts 6: 1-7.)

V. Saul and Barnabas Return to Antioch (Acts 12: 25)

Messengers.—When their relief funds were ready, they sent them to the elders "by the hands of Barnabas and Saul," personal messengers being necessary in that day. It is not stated how long they were raising their relief, nor how long Barnabas and Saul remained in Judea, though it was probably about two years after the prophecy till their return to Antioch. The text, however, states that their return was "when they had fulfilled their ministrations." John Mark, who was destined to play an important part in the future, came to Antioch with them. This brings to a close Saul's direct personal labors in Antioch, and to the beginning of his great missionary tours.

PRACTICAL THOUGHTS

1. The early disciples were preëminently missionary. Jesus had said, "Go into all the world," and they believed he meant what he said. Providentially their persecutions seemed to be overruled for

good in that they scattered the disciples and thus spread the truth. We, like them, should take the gospel to the lost.

2. The early saints also saw the necessity of firmly establishing the cause when planted in any new field. They realized the necessity of carrying out the second part of the commission—teaching Christians their duties. In this we should also imitate their example.

3. The world offers many honors to those who accomplish things, but the highest honor known to this world is to “glorify God” in the name “Christian” that he may count us worthy of our calling.

4. God’s people should not wait for emergencies to arise, but should, according to ability, prepare for them in advance.

5. Faithfulness in the work in hand—fulfilling our ministrations—is a characteristic that Christians should always manifest. Perfection means completion of the work.

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 break here in Luke’s record?
What is meant by “certain days”?
What period is meant by “many days”? (Acts 9: 23.)
Describe Saul’s first three years’ work.
How explain his long delay in returning to Jerusalem?
Why did he leave Damascus after his return from Arabia?
How long did he remain in Jerusalem?
Why did he leave there, and where did he go?

I

What did Jesus say about preaching the gospel?
What has Luke already reported?
How account for a congregation in Antioch?
What classes in the Antioch congregation?
What is meant by “Greeks” in this passage?
What is meant by the “hand of the Lord”?
What does this verse imply on salvation by faith?

II

Why was Barnabas sent to Antioch?
What did he learn when he arrived?
What exhortation did he give?
What bearing does it have on the doctrine of apostasy?
How is Barnabas described?
What is meant by the different expressions?

III

How long had Saul been in Tarsus?
Why was he needed in Antioch?
Why was he especially suitable for that work?
What is said of the disciples in Antioch?
What considerations show the name “Christian” to be Scriptural?
What are Isaiah’s words on the new name?
Why not given till the conversion of Gentiles?
How could it be by the Lord’s mouth, if first spoken by enemies?
Show the indorsement given it by Paul and Peter.

IV

When did these prophets come to Jerusalem?
What prophecy fulfilled?
When was this prophecy first fulfilled?
How did the Antioch brethren receive the prophecy of Agabus?
Compare their benevolence with that of the church at Jerusalem.
What information here about elders?

V

How could relief be sent them?
How long were Saul and Barnabas in Judea?
Who came with them when they returned?
What important event happened about that time?
Who was directly responsible for it?
How was it described, and why?

Practical Thoughts

What preëminent characteristic marked the early disciples?
What other example should we imitate?
What is the greatest honor possible to man?
What preparation should God’s people make?
What is necessary to full success?

Lesson IV—October 22, 1933

PAUL IN ASIA MINOR

Acts 13: 1-5, 13-15; 14: 19-23.

1 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia; and John departed from them and returned to Jerusalem.

14 But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch.

22 Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

GOLDEN TEXT.—“*And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.*” (Mark 16: 15.)

TIME.—About two years, A.D. 47-49.

PLACES.—Antioch in Syria, Cyprus, Perga, Antioch in Pisidia. Iconium, Lystra, and Derbe.

PERSONS.—Paul, Barnabas, John, disciples, and people at the various places.

DEVOTIONAL READING.—Eph. 2: 13-22.

DAILY BIBLE READINGS.—

October 16.	M.	.....	The First Foreign Missionaries.	(Acts 13: 1-7.)
October 17.	T.	.....	Persecution for the Gospel's Sake.	(Acts 14: 19-28.)
October 18.	W.	.....	The World Need.	(Rom. 1: 8-17.)
October 19.	T.	.....	The Great Commission.	(Matt. 28: 16-20.)
October 20.	F.	.....	The Universal Call.	(Isa. 55: 1-7.)
October 21.	S.	.....	The Triumph of Missions.	(Ps. 22: 23-31.)
October 22.	S.	.....	United in Christ.	(Eph. 2: 13-22.)

LESSON OUTLINE.—

Introductory Study.

I. Barnabas and Saul Sent Forth (Verses 1-3).

II. Their Work in Cyprus (Verses 4, 5).

III. Their Work in Antioch of Pisidia (Verses 13-15).

IV. Their Work in Lystra (Acts 14: 19-21).

Practical Thoughts.

INTRODUCTORY STUDY

The Commission.—In giving the commission to the original apostles, Jesus said for them to go into all the world and to all nations. The full signification of this commission was not understood by them at once. (The Spirit guided them into a full realization of truth just as it was needed.) Jerusalem was the beginning place, the center from which the gospel was to radiate to the whole world. Until the conversion of Cornelius, some years later, their preaching was limited to Jews and proselytes. (When Jesus appeared to Saul, he told him he would be sent to the Gentiles.) (Acts 26: 17.) Later in the vision at Jerusalem, Jesus said: "I will send thee forth far hence unto the Gentiles." (Acts 22: 21.)

The Promise Fulfilled.—When the preaching was limited to the Jews, the command to "go" had been quite well obeyed. Starting at Jerusalem on Pentecost, through the Jews assembled there for the feast, the truth had been taken to many places when the worshipers returned home as believers in the Christ. The gospel had been preached in Samaria, Damascus, Arabia, and Antioch. The Gentiles having been admitted into the church in Cesarea, opened up a new field with the knowledge that Jesus really meant all nations were included in his law of pardon. Doubtless many Gentiles had come into the church during the year Saul and Barnabas remained with the Antioch congregation. Even without inspiration the apostles would have reasoned that the principles which justified preaching the gospel to Gentiles in the heathen city of Antioch would also justify preaching it to all parts of the world. (Now that this important truth was fully understood, the time was ripe for Saul, who was to be sent far hence unto the Gentiles, to begin his first general missionary tour into foreign territory, which furnishes the subject matter for this lesson.)

LESSON NOTES

I. Barnabas and Saul Sent Forth (Verses 1-3)

"Prophets and Teachers."—Prophets were teachers; but, possessing some special measure of the Spirit, they could foretell future events or engage in a higher kind of teaching. Those mentioned here must have had some distinct spiritual endowment, else they would not have been specially mentioned in contrast with other Christians. This accounts for the fact that the Holy Spirit delivered his message concerning Barnabas and Saul through them. Probably up to this time there had not been much occasion for Saul's apostleship to be distinctly manifested; and Barnabas, having been there before Saul, must have had greater prominence at the time. This may account for his being mentioned first. What is here said of the other three is all we know about them, but they must have been prominent workers, else they would not have been thus named.

"The Holy Spirit Said."—The Holy Spirit not only generally directed the prophets and other supernaturally gifted persons in the church then, but made definite revelations to them, plainly saying what was to be done. This was necessary when important things were to happen. The time had arrived when the missionary labors of the church were to begin in a special manner. The Holy Spirit told exactly who should go of those present. Such direct superintendence was neces-

rary then when all was done without any written guide. We now have all revealed truth necessary to perfect the man of God (2 Tim. 3: 16, 17) and know what to preach. The world is still waiting, and any willing soul can take the message, if he will. These prophets and teachers "ministered"—that is, engaging in the various acts of service to God and using the gifts each had. They also "fasted." (Fasting seemed to be largely a voluntary matter, not something that had to occur at given times and carried out according to form.) People naturally fast on sad occasions; they may, and they often do, on specially important occasions. Such a practice, though voluntary and not a church ordinance, might often be used with profit to those who sincerely do it.

"For the Work."—Of the five mentioned, Saul and Barnabas were to be separated from the others and sent to do the work for which the Spirit gave the call. This ordaining (appointing) Saul and Barnabas to this work was not to make them preachers; they had both been preachers with much success for more than ten years. That they had exercised spiritual gifts before is certain from the fact that they had already been "prophets and teachers" in this congregation before this call from the Spirit came. How long they had been such is not of importance here. Their leaving as missionaries to the Gentile world was a solemn event and naturally led to the fasting and prayer in their behalf. They laid their hands upon them. In just what manner, or for what exact purpose, is not clear. Whether done formally or individually and voluntarily is not stated. In either event it would have been a solemn way of commending them to God. (See Acts 14: 26; 15: 40.) We involuntarily and individually lay hands on our friends and relatives when they start on important or dangerous missions, as we breathe a prayer for God's protection over them.

II. Their Work in Cyprus (Verses 4, 5)

The Departure.—After being "committed to the grace of God for the work," which verse 4 explains as "being sent forth by the Holy Spirit," they went down to Seleucia and from there sailed to Cyprus. Antioch was on the bank of the river Orontes that flowed into the Mediterranean Sea, and Seleucia was a seaport town near its mouth. From there they sailed southwest to the island of Cyprus, which was the homeland of Barnabas. (Acts 5: 36.) They landed at Salamis, on the eastern end of the island.

In the Synagogues.—While their mission contemplated mainly the great Gentile population, yet they entered synagogues of the Jews wherever possible. (The gospel was not limited to the Gentiles; and, being Jews themselves, the synagogues were the most direct and easy way to get a hearing.) If successful in reaching some Jews first, they would be of much help in reaching others by giving the preachers some support and protection. Luke gives no hint of the success attending their work in Salamis; probably it was small or none at all, or he would have mentioned it. He mentions the fact that they had "John as their attendant." He was known also as Mark, and his mother, Mary, was a sister of Barnabas. (Acts 12: 12; Col. 4: 10.)

Other Work.—Passing through Cyprus from east to west, they came to Paphos, which was the residence of the Roman proconsul, Sergius Paulus. This official sought to hear Barnabas and Saul, but

a certain sorcerer, Elymas, attempted to withstand the truth, for which he was smitten with blindness; and, as a result, the proconsul was made a believer. (See verses 6-12.) Reporting the important part played by Saul in this incident, Luke says, "who is also called Paul." Up to this time Luke calls him "Saul"; from this point on he calls him "Paul." From this time on his leadership is prominent—his apostleship is pronounced—and his new name is constantly applied.

III. Their Work in Antioch of Pisidia (Verses 13-15)

John Returns.—Sailing northwest from Paphos for about two hundred miles, they entered Asia Minor, going first to Perga in Pamphylia. Here John Mark, for some reason not mentioned in the record, returned to Jerusalem. Whatever excuse he offered for his action, we are sure that Paul did not think it valid. Luke reports later (Acts 15: 38) that Paul criticized him for leaving the work. However much he deserved censure for this, the work of his later years must have been very acceptable to Paul, for he speaks of him very tenderly. (2 Tim. 4: 11.)

"On the Sabbath."—Going north from Perga about one hundred miles, Paul and Barnabas reached Antioch in Pisidia, a town more than two hundred miles northwest of the Antioch in Syria, from which they started, and perhaps twice as far as the route they traveled. As they had done before, and as Paul continued to do throughout his travels, they entered a synagogue on the Sabbath. Those who are anxious to find authority for Christians to observe the seventh-day Sabbath refer to this practice of Paul as giving sanction to the idea. Such conclusion is wholly unwarranted. Paul did not enter Jewish synagogues to keep the Sabbath. It would be just as sensible to say he went there to observe the synagogue worship. Yet we know this is not true; in fact, he sometimes was put out of the synagogues because of his teaching. His experience at Antioch was a sample of the bad treatment he received at times. (Acts 13: 50.) As a matter of practical common sense, Paul went into the synagogue on the Sabbath day because, being the Jewish place of worship, it gave him a chance to preach to the people assembled.

Reading and Exhortation.—Verse 15 gives a very satisfactory, though brief, idea of the Jewish synagogue worship. Evidently their habit was to read portions of the law of Moses and the prophets each Sabbath day. After the reading, those present were invited to exhort. This accounts for the ease with which Paul so often was able to preach the gospel in their synagogues. Paul and Barnabas went in and sat down. The ruler of the synagogue, seeing them and knowing they were strangers, but Jews, very naturally as a courtesy asked them to speak. That was the very opportunity that Paul was seeking. The synagogues were the local places of worship for the Jews, as our congregations are for the members of the church. Christian congregations in their worship follow very closely in a general way the Jewish synagogues. Reading the Scriptures and offering exhortations thereon in some form is an essential feature of congregational worship.

IV. Their Work in Lystra (Acts 14: 19-21)

They "So Spake."—At Iconium they, as at Antioch, entered into the synagogue of the Jews (and so spake that a great multitude both of Jews and of Greeks believed.) (Acts 14: 1.) This remark shows clearly that the faith of the people was produced by the words spoken by Paul and Barnabas. It harmonizes with Paul's statement later on the same question when he said: "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) This basic truth of Christianity is so manifest that only minds warped by false teaching or prejudice will deny it. Verse 3 sustains another basic fact: Miracles were for the purpose of confirming the spoken words. (Compare Mark 16: 20; Heb. 2: 3, 4.)

Reception at Lystra.—After a long stay in Iconium, the unbelieving element attempted shameful treatment, and they left for Lycaonia, Lystra, and Derbe. At Lystra, Paul healed a lame man, which so excited the multitude that they declared their gods had come down among them. Paul and Barnabas were so grieved at their idolatry that they, following an ancient custom, rent their own garments and rebuked them; but even that "scarce restrained the multitudes from doing sacrifice to them." Being deeply disappointed because their first impressions were false, they were just as ready to turn on the visitors and destroy them. The intense hatred of the unbelieving Jews at Antioch and Iconium caused some of them to follow the preachers to Lystra to stir up opposition against them there.

Paul Stoned.—It was easy for them to represent Paul and Barnabas as disturbers of their peace by preaching a new doctrine, and to persuade the multitude to stone Paul. As Paul was the speaker, he would naturally be the one to bear the worst of their ill treatment. After brutally stoning him, they "dragged him out of the city, supposing that he was dead." Fortunate for him that they so considered, else they would doubtless have tried to finish the work. Whether attributable to Paul's tenacity of life, or God's providence, or both, Paul arose and went into the city. He was able next day to leave with Barnabas for Derbe.

PRACTICAL THOUGHTS

1. The human and divine elements combine perfectly in accomplishing results in both temporal and spiritual things. The Holy Spirit sent the missionaries, so did the brethren who separated them for the work and bid them Godspeed. The Holy Spirit, through inspired men, tells us what to do; we do it, and the results follow.

2. Wise is the Lord's servant who sees the open door of opportunity and enters while he may. The Jewish synagogue furnished the chance often for success to the apostles. Wisely they used the church when available.

3. Congregational worship, to be acceptable and beneficial, depends upon at least two fundamental things: reading the Scriptures and personal exhortations. The former keeps us close to God; the latter keeps us encouraged for the work before us. Neither can be dispensed with safely.

4. Persecutions are tests that show how much we are like gold, silver, or precious stones. Pure metal is refined by intense heat; wood, hay, and stubble are burned by the fire. Being faithful "unto death"—

up to the point that death will not drive us from God's teaching—necessary to gain the "crown of life."

QUESTIONS ON THE LESSON

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

Who was their attendant?
How related to Barnabas?
What other work done on the island of Cyprus?
What important change occurred at Paphos?

III

Introductory Study
How did the Spirit guide the apostles?
To whom was the preaching limited for several years?
What statements did Jesus make to Saul about preaching?
How was the gospel first spread?
Why think Gentiles came into the Antioch church while Paul was there?
Why was that an opportune time for a general missionary tour?

Describe their journey from Paphos to Perga.
What special event occurred here?
How did it affect Paul?
Locate Antioch in Pisidia.
What did they do there?
Why enter the synagogue on the Sabbath?
Describe the order of synagogue worship.
How did Paul get a chance to speak?
How did Paul begin his sermon?
What argument did he make on the fulfillment of the promise?
What effect did it have?

I

What is meant by "prophets and teachers"?
Why the Spirit's message delivered through them?
Who seemed the most prominent of the five mentioned?
Why?
In what manner did the Spirit make this revelation?
Why were such revelations then necessary?
Why not necessary now?
What is meant by "ministered"?
What are the facts about fasting?
What is meant by "separate"?
Was this an appointing to preach?
What was the purpose and the manner of laying hands on them?

IV

What result followed their speaking?
What did Paul teach on this later?
What truth is sustained by verse 3?
What occurred on arrival at Lystra?
What conclusion did the multitude reach?
What caused them to change so quickly to vicious persecutors?
Why give Paul the worst treatment?
Describe their shameful treatment.
Describe the completion of the journey.
Describe their return trip.

II

Describe their journey to Cyprus.
Where did they land?
Why enter the Jewish synagogues?

Practical Thoughts

How are the human and divine elements combined?
When is the Lord's servant acting wisely?
Why both Scripture reading and exhortations necessary?
What advantage in persecutions?

Lesson V—October 29, 1933

WORLD'S TEMPERANCE SUNDAY

(THE NECESSITY FOR SELF-CONTROL)

Rom. 13: 12-14; 14: 7-9, 15-21.

12 The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

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

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

7 For none of us liveth to himself, and none dieth to himself.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ died and lived *again*, that he might be Lord of both the dead and the living.

15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18 For he that herein serveth Christ is well-pleasing to God, and approved of men.

19 So then let us follow after things which make for peace, and things whereby we may edify one another.

20 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21 It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth.

GOLDEN TEXT.—“*Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.*” (Rom. 13: 10.)

TIME.—Romans written probably in early part of A.D. 58.

PLACE.—Corinth.

PERSON.—Paul.

DEVOTIONAL READING.—Ps. 68: 1-6.

DAILY BIBLE READINGS.—

October 23.	M.	Self-Denial for the Sake of Others. (Rom. 14: 13-23.)
October 24.	T.	Christian Liberty. (1 Cor. 10: 23 to 11: 1.)
October 25.	W.	Brotherly Love. (1 John 4: 4-13.)
October 26.	T.	Watchfulness and Sobriety. (1 Thess. 5: 1-11.)
October 27.	F.	Obedience in the Home. (Eph. 6: 1-9.)
October 28.	S.	Drunkenness Punished. (Luke 12: 41-48.)
October 29.	S.	Jehovah the Judge. (Ps. 68: 1-6.)

LESSON OUTLINE.—

Introductory Study.

- I. The Time Demands Right Living (Verse 12).
 - II. Christianity Requires a Becoming Walk (Verses 13, 14).
 - III. Our Relation to Others Necessitates Self-Control (Rom. 14: 7-9.)
 - IV. Christians Should Strive for Peace (Verses 19-21).
 - V. Consistency Requires Self-Control (Verses 22, 23).
- Practical Thoughts.

INTRODUCTORY STUDY

The Texts.—Paul, whose life and labors are made the subject matter for the lessons of this quarter, is the author of this lesson's texts. The book of Romans, from which they are taken, was written about A.D. 58, probably about twenty-five years after he became a Christian and an apostle. Of all the books written by Paul, Romans easily occupies first place for profound reasoning. Add to his great ability and inspiration twenty-five years of practical experience in Christian living and gospel preaching, and you have the unquestioned evidence that his words are both wise and correct. Experience makes them practical; inspiration makes them right and authoritative.

Self-Control.—This lesson is intended to cover the ground of temperance, and we should, therefore, understand exactly what is meant

by that term. A failure to know definitely what we are talking about results in much confusion and needless controversy. Temperance may apply to some special practice, as the use of intoxicating liquors as beverages, or to all things that may be improperly used or done. Things wrong in nature must be prohibited; things right may be used, but with proper limitations or temperately. The wrong use of right things is as much subject to prohibition as things inherently wrong. This must be admitted because an evident fact and because it is accepted and applied in many things. To be temperate is to do things in the timely or appropriate way. The Greek word translated "temperance" in the Common Version is translated "self-control" in the Revised. It literally means to have power over one's self so that faculties and appetites may be properly controlled.

LESSON NOTES

I. The Time Demands Right Living (Verse 12)

"Knowing the Season."—Verse 11 seems so closely related to our text that I call attention to it here. Paul had just called attention to the necessity of being obedient to civil authorities and keeping of the great law, "Thou shalt love thy neighbor as thyself," which involves all moral duties. This he requires we do because we know the season "that already it is time for you to wake out of sleep." When people know the time has arrived to do certain things, they are inexcusable for failure to do them, or at least to try. An unavoidable circumstance may cause temporary delay, but neglect is wholly inexcusable.

"The Day is at Hand."—The expression, "the night is far spent, and the day is at hand," may be differently applied, but the general lesson will be the same. This is the reason why men should wake out of sleep and "cast off the works of darkness." Some think it refers to the long night of Gentile ignorance and sin which was rapidly coming to a close, as the full light of the gospel would soon be shining—namely, the apostles would soon have their work done, which would complete the light of the gospel day—dispensation. Hence, they were exhorted to shake off their ignorance—darkness—and live in the gospel light. Others give it an individual application thus: Each individual that is responsible has already given too much time to sin and should arouse himself to walk in the true light; the day of his life at best will soon come to a close, and he will not have an hour to lose in preparing for departure. Putting on the armor of light is compared to putting on garments by one who has been aroused out of sleep.

"Salvation Nearer."—Not only is it time to arouse because the day of life is far spent, but "our salvation is nearer to us than when we first believed." This salvation means our final salvation which awaits us after the judgment. It is nearer than when we believed and is getting nearer every day; it is becoming, therefore, more precious and its loss the greater calamity. This fact should produce faithfulness to God, as earthly journeys become more interesting the nearer we come to the destination. If it were not possible to lose this salvation, Paul's exhortation here would be a waste of time because wholly unnecessary. Paul can hardly be charged with useless exhortations.

II. Christianity Requires a Becoming Walk (Verse 13, 14)

"As in the Day."—Consistency demands that our conduct harmonize with our profession. Even in worldly affairs it is required that men conform to what the occasion suggests. To wantonly fail in this is considered a breach of courtesy or a lack of common sense. Nowhere more than in Christianity should this rule be followed. Darkness stands for sin and evil; light, for truth and purity. (John 3: 19-21.) For this reason Christians, since they profess to know and do the truth, are required to walk in the light of day, not the darkness of night. They are to let their light so shine that men may see it and be led to glorify God. (Matt. 5: 16.) Sinners seek darkness because their deeds are evil; they want their acts hid from men.

Things Forbidden.—Not all evil things are mentioned here, but those mentioned are evil—such things as Christians must avoid. They must have enough self-control to avoid the things that are prohibited. This is, in fact, true temperance in mind activity. Revellings are listed as forbidden. The Greek word for "revelling" means a carousal with music, songs, and dancing. It has been defined as "simply a noisy drunken frolic." The apostle also mentions drunkenness because, perhaps, it was connected with reveling. Surely no Christian can have part in such things. Chambering and wantonness refer to unmentionable lewdness, in which the heathen indulged without restraint. Christians should not engage in things not fit even for idolaters. Strife refers to contentions—wranglings—things wholly inconsistent with piety.

Put on Christ.—Putting "on Christ," being "in Christ," and being baptized "into Christ" are common forms of expressions in the New Testament. While rhetorical language, they express vital realities. Being in Christ means simply that one is saved through Christ. Entering Christ, then, is necessary to salvation. Baptism, therefore, brings one to where he obtains that salvation. The Christian puts on Christ, as one puts on a garment, when his exterior life becomes like Christ in character and conduct; in short, he becomes an imitator of Christ in life so the world can see Christ's life reproduced in his. All of which means that we must not only come into Christ by obedience to the gospel, but we must in our conduct put on his character. Primary salvation—remission of sins—depends on the former; eternal salvation depends on the latter.

III. Our Relation to Others Necessitates Self-Control (Rom. 14: 7-9)

The Reason.—In our better knowledge and more prosperous condition it is easy to forget our responsibility to those less fortunate in wisdom and goods, yet the fact remains that "none of us liveth unto himself." Our utter dependence upon both God and man is a most solemn reality, though lightly considered by most people. The multitude of things affecting natural life—comforts, conveniences, food, raiment, and all such things—come to us through the hands of others; something vitally necessary to all these things has to be done by the hands of others. Even our safety, health, and life must be committed in many ways to the keeping of those fitted for the work. A man eats to himself—it is for himself—but the meal is usually prepared by another from things supplied through God's mercy. The proper grati-

tude will make us exercise self-control—show the proper gratitude to those upon whom we are dependent. Even our deaths should be such that God and Christ will be honored because of the life we have lived. We should recognize that in both life and death we are the Lord's. Only people of self-control will live and die in that fashion. Christ died and was raised that he might be our Lord; we should live and die in such a manner that we will be worthy of his Lordship.

IV. Christians Should Strive for Peace (Verses 19-21)

Peace and Edification.—Peace is necessary if congregations succeed in reaching those about them; edification is necessary if members develop or grow in the divine work and worship. Temperance, or self-control, is necessary to accomplish both ends. In the treatment of others—the point in the last section—we should strive for their good, not our own glory; for their ultimate salvation, not our praise in the sight of men. “We shall all stand before the judgment seat of God” (verse 10)—the vital thing is for each of us to give such an account of himself to God that he will be accepted. Failing in this, nothing else, will be worth while.

“The Work of God.”—Paul refers to the eating of meats offered to idols to illustrate the principle involved in his argument. All purely indifferent matters should be regulated by this rule. The idea is to do good in such way that it will not “be evil spoken of.” Since the “kingdom of God is not eating and drinking”—does not consist in common food and drink—Paul says: “Destroy not with thy meat him for whom Christ died.” (Verses 15, 17.) To do so is to overthrow the work of God, to defeat the very purpose in view. Proper self-control will make Christians strive to do nothing “whereby thy brother stumbleth.” To overthrow the work of God means to destroy the church—kill its usefulness in the community. This is done both by creating strife and confusion within and indifference or positive disgust in those without. The absurdity of such a course is seen in the fact that after laboring to build up the Lord's work in a community we then turn and tear it down.

V. Consistency Requires Self-Control (Verses 22, 23)

“Judgeth Not Himself.”—Though not in our lesson text, I include this section as a conclusion to the apostle's argument. In things indifferent one can happily have his own notions, and act accordingly, if no bad influence results. If by the unnecessary use of such liberties on the part of one strong in faith the weak brother is led to sin, then he would bring condemnation upon himself. Happy is the Christian with enough self-control to not do this. Many liberties have to be left unused for lack of means to secure them. Self-denial, therefore, is no strange thing in life. Why should Christians refuse to practice it when consistency and the good of humanity require it?

Things Not of Faith.—Influencing people to do things they believe to be wrong causes them to sin. Whether right or wrong, in fact, such acts spring from dishonesty. No Christian with proper brotherly love will willingly cause a weak brother to commit sin. This passage shows beyond doubt that in serving God we must have a good conscience—must act by faith and believe that the service we are offering him is what he requires and what will be acceptable. Things commanded of

God must be done regardless of any man's objection; things indifferent should be regulated to produce the best effects for God's kingdom.

PRACTICAL THOUGHTS

1. The appropriate season for doing things is the easiest and best time to do them. Failure to accept the first opportunity means the loss of time and the possibility of great risk. In no case of recorded conversion did the converts hear a second sermon before obeying.

2. The rank sinner knows that he is violating the laws of morals, and that his conduct is unbecoming a real gentleman. The erring Christian knows that his acts disgrace his high profession. The errors of both classes of sinners can be eliminated mainly by rigid self-control, but not without it.

3. Living with no thought of our responsibility to God is base ingratitude; with no regard for our relationship to others is rank selfishness. Christians must move on a higher plane.

4. Results are what count. Christians should be exceedingly careful lest they destroy those for whom Christ died—a sin of enormous magnitude.

5. The man whose life is inconsistent with his profession deserves and receives condemnation from both God and man. Nothing is more absurd than for one to offer service to God by doing what he does not believe.

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 Romans written?
What proof of the greatness of the book?
To what may the term "temperance" be applied?
What is required respecting things wrong?
What is the exact meaning of "temperance"?
How should the word be applied in a Christian's life?

I

What lessons did Paul give in the preceding verses of this chapter?
What reason is assigned why we should do these things?
Why should we awake and put off works of darkness?
What is meant by "the day is at hand"?
How are the two applications made?
What salvation is meant here?
What does Paul's exhortation show regarding this salvation?

II

Why should our conduct and profession harmonize?
What is required even in worldly things?

What is meant by darkness and light?
What command did Jesus give in light?
How much self-control must Christians have?
What evil things did Paul mention?
What is meant by the different things mentioned?
What is meant by being "in Christ"?
What is meant by "putting on Christ" in this text?

III

What is the general point made in this chapter?
What is true about indifferent matters?
How should Christians control their acts?
What must we do with plain commands?
What solemn reality confronts us?
Show how this applies to everyday affairs.
How can we "die unto the Lord"?

IV

Why are peace and edification necessary?
For what should we strive in our treatment of others?
What is here said of the judgment?
What illustration does Paul use?
What is the general idea?
In what does the kingdom consist?
What command on stumbling?
What does it mean to "overthrow" the work of God?
How can this be done?
What shows the absurdity of such a course?

V

When can one act according to his notions in indifferent things?
 How might one condemn himself?
 Why is the doubter condemned?
 What general statement covers the ground?

Practical Thoughts

Why wrong to reject the first opportunity?
 What do sinners and erring Christians know?
 What is ingratitude and selfishness?
 What great sin may Christians commit?
 What does an inconsistent man deserve?

Lesson VI—November 5, 1933

PAUL IN JERUSALEM

Acts 15: 1, 2, 22-31.

1 And certain men came down from Judaea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved.

2 And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren:

23 And they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24 Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25 It seemed good to us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29 That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle.

31 And when they had read it, they rejoiced for the consolation.

GOLDEN TEXT.—*"Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty."* (2 Cor. 3: 17.)

TIME.—Probably A.D. 50.

PLACES.—Antioch and Jerusalem.

PERSONS.—Paul, Barnabas, Judas, Silas, Pharisaic sect, brethren at Antioch and Jerusalem.

DEVOTIONAL READING.—Rom. 8: 1-11.

DAILY BIBLE READINGS.—

October 30.	M.	.....	The Council at Jerusalem. (Acts 15: 1-6.)
October 31.	T.	.....	The Decision of the Council. (Acts 15: 22-29.)
November 1.	W.	.....	Spiritual Aspirations. (Phil. 3: 13-21.)
November 2.	T.	.....	The Lord's Supper. (1 Cor. 11: 23-34.)
November 3.	F.	.....	Paul's Charge to Timothy. (2 Tim. 4: 1-8.)
November 4.	S.	.....	Church Officials. (1 Tim. 3: 1-13.)
November 5.	S.	.....	The Law of the Spirit. (Rom. 8: 1-11.)

LESSON OUTLINE.—

Introductory Study.

- I. Judaizing Teachers Make Demands (Verses 1, 2).
 - II. Messengers Sent to Antioch (Verses 22, 26, 27).
 - III. A Written Decision Sent (Verses 23-25).
 - IV. Necessary Things Must be Observed (Verses 28, 29).
 - V. The Letter Delivered and Read (Verses 30, 31).
- Practical Thoughts.

INTRODUCTORY STUDY

Things Accomplished.—In this lesson we return to the labors of Paul and Barnabas where we left them in Lesson IV. The events of this lesson occurred about sixteen years after the church was established in Jerusalem, and probably about thirteen after Paul's conversion. Much had been accomplished in these intensely interesting years of the church. In addition to the general spread of the gospel to the Jews in different places, the entrance of Gentiles into the church was an epochal event. It revealed to the apostles a great gospel truth that they had not understood before. The Spirit made revelations to them just as needed for the work and at the appropriate time. Acceptance of Gentiles became common, and the first great missionary tour into Gentile territory had been made. After successfully planting the truth in many places, the missionaries had returned and reported their work to the congregation from which they were sent.

Intervening Period.—Between the time of their return and that of our present lesson was an indefinite period. The record simply states: "And they tarried no little time with the disciples." (Acts 14: 28.) This conference in Jerusalem occurred probably in A.D. 50. How much time is included in the "no little time" depends some on just how long their missionary tour lasted. It is probable that many important things transpired during this period. Of course, Paul and Barnabas were not idle—they were not that kind of preachers. Much surrounding territory may have been evangelized as well as what they may have done at Antioch. Paul mentions many tribulations he endured. (2 Cor. 11: 23-27.) Some or many of these, of which Luke gives no account in Acts, may have happened in this time.

LESSON NOTES

I. Judaizing Teachers Make Demands (Verses 1, 2)

Causes for It.—The slowness with which the Jews surrendered their law for the gospel applicable to all nations is no surprise when the facts are considered. Their nationality, of course, was allowed to remain intact just as others; but their political and religious life were so interwoven that it was difficult for them to retain the former and give up the latter. That Gentiles could be saved, they now had to admit; but becoming adopted Jews, in principle, to them seemed the logical road to travel. The opened "door of faith" that had brought so many Gentiles into the church became alarming to the radical Jewish element; they probably thought the Gentile element would soon become strong enough to dominate the whole body of believers. They,

therefore, made such extreme demands as would prevent what seemed to them intolerable. The success of that element would have destroyed one of the basic truths of the gospel. God's providence prevented that calamity by defeating their effort.

Circumcision and the Law.—That requiring the Gentiles to be circumcised and keep the law had become an acute and disturbing question is seen in the fact that the Pharisaic party of the Jewish brethren were carrying it to Gentile congregations in foreign territory. They were trying to enforce the demand by saying that without it Gentiles could not be saved. This, of course, made the issue a matter of such importance that it had to be settled. Circumcision had its origin in the family of Abraham long before the giving of the law. The abrogation of the law of Moses, therefore, would not affect circumcision as a national rite to the Jews. It was perfectly appropriate for the Jews to practice circumcision as a national rite after becoming Christians, but making it necessary to salvation even for the Jews, after they ceased to be God's people by the death of Christ, was entirely wrong. The point of its not being necessary to salvation was definitely stated by Paul later. (Gal. 5: 2-6.) Since in Christ there can be neither Jew nor Greek (Gal. 3: 28), then the fleshly or national distinctions between them could not be necessary to salvation. Requiring the Gentiles to be circumcised and to keep the law of Moses was subversive of Christ's most vital teaching.

"No Small Dissension."—Paul and Barnabas, both being born and reared in Gentile countries, would naturally feel more sympathy for Gentiles than the Jews from Judea. Then their missionary journey in Gentile territory, with its success, was still fresh in their minds. They were the very ones to be expected to resist this encroachment upon gospel liberty. Evidently they contended with the Judaizing element vigorously and for some time. However, the essential thing to remember is that the time had arrived in God's providence when this matter was to be settled permanently. Paul was the leading agent in doing it. If the Antioch brethren had recognized apostolic authority as they should, the words of Paul would have been final and the disturbers would have been dismissed; but it was too early for them, with no written record, to appreciate that truth as we now do.

II. Messengers Sent to Antioch (Verses 22, 26, 27)

The Conference.—Paul might logically have objected to the suggestion that men be sent to Jerusalem to the apostles and elders about the matter as being an impeachment of his apostleship. Consistently, as an apostle, he could have said the brethren were wrong in their demands, and he denied their claims, making his decision final as coming from the Holy Spirit. He did not yield because he doubted his position or needed the indorsement of the other apostles to make it sure. He who did not have to consult flesh and blood after his conversion, but received his apostolic authority from the Lord himself, would not now have to consult other apostles about this question. (Gal. 1: 11-19.) It seemed the part of wisdom, however, that a matter so vitally affecting the whole church for all time should have the indorsement of apostles and elders at Jerusalem, where the church began. This was doubtless a wise and providential overruling to give the most satisfactory results. It is probable from Gal. 2: 2-10

that Paul made this journey "by revelation"—was divinely directed to yield to the wish of the brethren.

The Case Stated.—The messengers from Antioch passed through Phœnicia and Samaria declaring the conversion of the Gentiles. Reaching Jerusalem, Paul laid the case before some of the more prominent ones in a private meeting. (Gal. 2: 2.) In a general meeting Paul and Barnabas rehearsed what God had done among the Gentiles, and some of the Pharisaic sect opposed them. In a final meeting Peter rehearsed the conversion of Cornelius, Paul and Barnabas repeated their story, and the apostle James gave his decision. His decision being acceptable to "the apostles and elders, with the whole church," they selected personal messengers to return with Paul and Barnabas to confirm the letter they proposed to send. They chose "Judas called Barsabbas, and Silas, chief men among the brethren." A letter confirmed by men of such character would make its acceptance imperative under the circumstances.

III. A Written Decision Sent (Verses 23-25)

By Whom?—The public discussion before the whole church could not have been to effect an agreement between inspired men, for inspiration would not have allowed them to disagree on vital matters affecting personal salvation. When Paul and Barnabas stated the simple facts as to what had occurred in their ministry, the apostles would, of course, have approved it. Any other view would have been fatal to the claims of some to inspiration. Such discussion was evidently to bring the other brethren to agree with the apostles so that the conclusion would have the sanction of all except the Judaizing element that was responsible for the disturbance. Verse 28 says: "It seemed good to the Holy Spirit, and to us." From all the facts stated, the question by whom the letter was sent should be answered thus: By the apostles, miraculously directed by the Spirit, whose decision was indorsed by the Jerusalem church. As the apostles were inspired, this means that the answer, in fact, came from the Holy Spirit.

To Whom?—The letter itself was addressed to the Gentile brethren in Antioch and throughout Syria and Cilicia. That was the territory at that time that would be most affected by the Judaizing teachers, and the places where that decision should first go. However, it was of general interest to the church and would be needed wherever Jews and Gentiles made up the membership of congregations. It was to be of universal importance as a divine prohibition against all uninspired efforts to mingle parts of the law of Moses with the gospel of Christ. Paul later informed us that those who attempt to do this have "fallen away from grace." (Gal. 5: 4.) Those using incense or mechanical music, practicing infant sprinkling, or observing the seventh-day Sabbath are guilty, in principle, of the same thing for which the apostles condemned those Judaizing teachers.

IV. Necessary Things Must be Observed (Verses 28, 29)

Nothing More.—Things necessary to salvation constitute all the burden that Christians need to carry. Even with them only saints will "scarcely"—with difficulty—be saved; "through many tribulations" they must enter the kingdom of God. The law of Moses being a yoke which the Jews were not able to bear (verse 10), it had legally

been annulled by Christ's death. Asking the Gentiles to wear that yoke was absurd. But freeing men of that yoke did not cancel the general responsibility of moral obligations or set aside things right in themselves.

Things Mentioned.—The letter mentions idolatry, blood, things strangled, and fornication. The things here mentioned were not only sinful in nature, but were known to be so before the giving of the Mosaic law. Blood as food, and by implication things strangled, was forbidden in Noah's time. (Gen. 9: 4.) For these reasons the abrogation of the law did not affect the necessity of observing these commands as necessary things. They were natural sins against God or man, and prohibited under all covenants.

V. The Letter Delivered and Read (Verses 30, 31)

Its Good Effect.—Paul and Barnabas, with Judas and Silas, came to Antioch, called the multitude together, and delivered the epistle. When it was read, there was rejoicing for the consolation it brought. It not only stopped the agitation, but removed its cause. The Gentile Christians especially were glad, because it fixed their status in the church and gave them peace of mind. Judas and Silas added their confirmation of the contents of the letter, and gave the brethren much exhortation.

The First New Testament Writing.—This brief letter, though of vital importance to the church, was the first part of the New Testament that was written. Since Paul and Silas on their journey delivered this decree to the churches where they traveled (Acts 16: 4), it is safe to presume that many copies were made. Later, Luke incorporated it in this chapter of Acts, and thus it has been preserved for all future generations.

PRACTICAL THOUGHTS

1. If necessary to contend against teachers in the apostolic day that attempted to fasten parts of the law of Moses on the church, it is still necessary. If necessary to reject a law which was once acceptable to God because abrogated, it is surely necessary to reject those God never did authorize.

2. Matters affecting the salvation of men that were settled by the Holy Spirit through the apostles were settled right and permanently. Refusing to receive them is to reject the Spirit of God. An affront to the Holy Spirit is no small matter.

3. The only satisfactory way for God's will to be permanently before mankind was to have it written. Personal agents were necessary in its production, but not in its perpetuation. Our only source of information about divine things is the written word. It will furnish us unto "every good work."

4. When the Holy Spirit says a thing is necessary, it must be accepted. When a condition is expressed by which we are to receive a blessing, it is unbelief to say we can get the blessing without complying with the condition.

5. To pious and consecrated Christians a knowledge of the truth is always a matter for rejoicing. It is a bad omen when members of the church cease to have a deep interest in the truth.

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 from the establishment of the church till this lesson?
What great things occurred in this period?
How did the Spirit make revelations?
How long after the missionary tour till this lesson?
What may have occurred in this period?
What fact is established by the conversion of Cornelius?
What probably caused the Judaizers to become so aggressive?

I

What Jewish feature was allowed to remain?
How did the Jews think Gentiles might be saved?
How did they probably consider so many Gentile converts?
What effect would accepting their demands have had?
How did they try to enforce their demand?
Why was circumcision appropriate as a national rite?
What bearing does Gal. 5: 2-6 have on the subject?
Why would Paul and Barnabas be more sympathetic with Gentiles?
Why did not the Antioch brethren accept Paul's words as final?

II

What could Paul have consistently said?
Why did he yield to their suggestion to submit it to other apostles?
What bearing does Gal. 2: 2-10 have on the subject?

What did Paul do first on reaching Jerusalem?
What occurred in a general meeting?
What occurred in a final meeting?
What personal messengers went back with Paul and Barnabas?

III

What was the purpose of the public discussion?
Who was the real author of the letter?
What part did the apostles, elders, and church have in it?
Why was the letter addressed to brethren in Antioch, Syria, and Cilicia?
What universal effect does it have?
To what may it apply?
How were the Judaizing teachers affecting the brethren?
Why was the Jerusalem conference no precedent for conferences and synods to make laws now?

IV

How much burden are Christians required to carry?
How must we enter the kingdom of God?
How does Paul describe the Mosaic law?
What necessary things are mentioned?
Why were they necessary?
Why mention things strangled?

V

What effect did the letter have?
Why did it have this effect?
How was this letter preserved?

Practical Thoughts

What lesson for us in Paul's contention against false teachers?
How were things settled by the Holy Spirit?
What is now our only source of divine information?
How can rejecting conditions expressed by the Spirit be described?
What is a bad omen among Christians?

Lesson VII—November 12, 1933

PAUL IN MACEDONIA

Acts 16: 9-15, 25-31.

9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12 And from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days.

13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26 And suddenly there was a great earthquake, so that the foundations of the prisonhouse were shaken: and immediately all the doors were opened; and every one's bands were loosed.

27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30 And brought them out and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

GOLDEN TEXT.—“*And they said, Believe on the Lord Jesus, and thou shalt be saved.*” (Acts 16: 31.)

TIME.—Probably A.D. 50.

PLACES.—Troas and Philippi.

PERSONS.—Paul, Silas, Timothy, Luke, Lydia, and the jailer.

DEVOTIONAL READING.—Matt. 5: 10-16.

DAILY BIBLE READINGS.—

November 6.	M.	Paul Begins His Macedonian Ministry.	(Acts 16: 9-15.)
November 7.	T.	The Philippian Jailer Converted.	(Acts 16: 25-31.)
November 8.	W.	The Macedonians.	(2 Cor. 8: 1-8.)
November 9.	T.	Paul's Prayer for the Philippians.	(Phil. 1: 1-11.)
November 10.	F.	The Philippians' Care for Paul.	(Phil. 4: 10-20.)
November 11.	S.	The Gospel and World Peace.	(Isa. 55: 6-13.)
November 12.	S.	Blessings for the Persecuted.	(Matt. 5: 10-16.)

LESSON OUTLINE.—

Introductory Study.

- I. Paul Called to Preach in Macedonia (Verses 9, 10).
- II. Paul and His Company Reach Philippi (Verses 11-13).
- III. Lydia and Her Household Converted (Verses 14, 15).
- IV. Paul and Silas in Prison (Verses 25-29).
- V. The Jailer's Question Answered (Verses 30, 31).

Practical Thoughts.

INTRODUCTORY STUDY

“*A Sharp Contention.*”—After Judas and Silas, as messengers from the Jerusalem church to the brethren at Antioch, had finished their ministry, they were dismissed to return to the brethren that sent them. Silas, however, as the record discloses, decided to remain. After a period of indefinite length, described as “some days,” Paul suggested to Barnabas that they revisit the churches in the cities along the route of their first tour. Mark wished to take with them John, his nephew, who started with them on the other tour, but turned back at Perga.

Paul objected on the ground that Mark did withdraw from the work. Whether fear of danger or love of ease prompted Mark is not known, but Paul felt that leaving the work sufficient ground for refusing to take him. The record says there was "a sharp contention" between them, and they decided to part from each other in the work. Barnabas took Mark and sailed to Cyprus; Paul, with Silas, went through Syria and Cilicia. It was just a matter of expediency about which they might differ without changing any truth. They both went to the work; and if either displayed any undue sharpness in this matter, it clearly did not last, as Paul's friendly reference to John shows. (2 Tim. 4: 11.) As Barnabas, with Mark, sails, Luke drops the curtain of silence over his future work and turns to follow Him whose labors were more abundant than any other.

A Strong Rebuke.—Probably during this interview between the return from the Jerusalem conference and the second missionary tour was the time Peter visited Antioch and Paul ("resisted him to the face, because he stood condemned.") (Gal. 2: 11-21.) Peter, from his experience at the house of Cornelius, well knew that uncircumcised people should be admitted into the church, and that he should call no man "unclean." That he had been associating with Gentiles is clear from Paul's charge that he withdrew from them when certain came from James—Jews from Jerusalem—because he feared their criticism. Paul's charge of inconsistency was a strong rebuke. This shows that even apostles, though inspired, sometimes let their feelings and human wisdom lead them. When their resulting conduct was such as to damage the church, they had to be corrected.

LESSON NOTES

I. Paul Called to Preach in Macedonia (Verses 9, 10)

The Tour Begun.—Leaving Antioch, Paul and Silas traveled north through Syria, then west into Cilicia, "confirming the churches." The latter was territory in which Paul labored before first coming to Antioch, possibly planting some of the churches they visited. Then they came to Derbe, the farthest point reached in the first missionary tour. Omitting all details so far, Luke brings us to Lystra and introduces Timothy, Paul's son in the gospel (1 Tim. 1: 2), whose labors are closely connected with Paul's from that time on. Realizing Timothy's great worth to the church, Paul desired to have him as companion in the work. Having a Greek father and Jewish mother, it was questionable which nationality he should be classed in; but because of the objection that might be raised by the Jews, Paul recognized his Jewish parentage and had him circumcised. But at Jerusalem, Paul refused to allow the circumcision of Titus, who was a full-blooded Gentile. (Gal. 2: 1-5.) This shows that the Jews should observe circumcision as a national rite, but the Gentiles should not; hence, it cannot be necessary to salvation, else all nations would have to submit to it.

Spirit Directed the Way.—Evidently Paul intended to go into Asia, and probably to Ephesus, its capital, but the Spirit forbade it. They went through Phrygia and Galatia, no details of which are recorded by Luke. Paul, however, mentions his labors among them and indicates that he was forced to remain there through some weakness of the

flesh which the Galatians did not despise. (Gal. 4: 11-16.) He also planned to go into Bithynia, but the Spirit did not permit that. Then they went to Troas. Doubtless even apostles were left to be directed by their own minds as long as they pointed out the right course, but these events show the Spirit intervened to keep the apostles from going to the wrong place or doing the wrong thing. That was all that was needed.

The Vision.—Though a vision at night, it was distinct and its message plainly spoken. A man from Macedonia stood by him beseeching him to come to Macedonia and help them. Knowing the commission under which he labored, he naturally concluded the call meant for him to preach the gospel to the people of Macedonia. This call he promptly answered by entering the new field as indicated in the next section of the lesson.

II. Paul and his Company Reach Philippi (Verses 11-13)

The Journey.—The text says they made a "straight course to Samothrace, and the day following to Neapolis." The course was north-west, and Samothrace was an island midway between Troas and Neapolis, which was the seaport leading to Philippi. The same journey in the opposite direction was made later in five days. (Acts 20: 6.) This indicates that the two-day trip was because favorable winds enabled them to sail in a straight course, driven straight ahead by the winds.

The First City.—Philippi was said to be the "first" city of the district and a Roman colony. Just in what sense it was the chief, or "first," city is not certain. Thessalonica was really the most important city from a commercial standpoint in Macedonia, but Philippi was probably first in being celebrated as the place where Mark Antony gained his great victory over Brutus and Cassius. It was named after Philip II, king of Macedon. Being a Roman colony, it was no doubt the seat of Roman government for that province. Luke says they were "tarrying certain days," an indefinite expression as to length.

"A Place of Prayer."—It was Paul's custom to visit synagogues on the Sabbath day when he entered new cities. It was the most effective way to reach the people with the gospel. There was probably no synagogue in Philippi, as none is mentioned. But they learned that there was a "place of prayer" by the river side; and, knowing that pious Jews would likely be there on the Sabbath, they went out to it to use any opportunity they might have to teach. The occasion furnished the opportunity for conversions the account of which became a part of the divine record. This explains the reason for Paul's judgment as to territory being overruled and the vision-directed entrance into Macedonia. As God knew the heart of Cornelius and sent him word about a preacher, so he providentially directs the way of Paul that he might teach the pious and honest-hearted Lydia. At this point Luke begins to use the pronouns "we" and "us," which indicates that he was with the company, but had recently joined them.

III. Lydia and her Household Converted (Verses 14, 15)

"Heard Us."—Thyatira, a city in Asia Minor some two hundred and fifty miles southeast of Philippi, was noted for its purple-dyeing

business.) This probably explains the reason for Lydia's being in Philippi. But neither her business nor home city is a material matter in this account; the point is, she heard the gospel and obeyed it. That is the vital matter for all of us. David said the opening of God's words gives light and understanding. (Ps. 119: 130.) Paul says faith cometh by hearing the word of Christ. (Rom. 10: 17.) We know that Lydia believed, for she was baptized—a thing she would not have done without believing in Christ.

Heart Opened by the Lord.—That the Lord opened her heart is a plain Scriptural declaration which must not be denied; *how* God opened her heart is not stated. The *how* must be discovered from what facts are stated. No sensible person believes it means the physical heart. The term "heart" must here mean the same as the mind. (See Rom. 7: 25.) To open the heart simply means to enlighten the mind. Since both David and Paul say that comes through hearing God's word, it is fair and logical to say that is the way Lydia's heart was opened. Furthermore, the only logical thing to say is that God did it through Paul's preaching. This conclusion follows for two reasons: First, when an adequate cause is known to be present, it is illogical to ascribe an effect to some cause not known to be present. The gospel has power to open the heart—give the mind enlightenment (Rom. 1: 16)—and Paul was present and taught Lydia. Second, Paul was sent by the Lord for the express purpose of "opening" people's eyes and turning them "from darkness to light." (Acts 26: 16-18.) Since Paul was sent to do that identical work, the Lord would not likely do it some other way when Paul was present. This is, indeed, final that her heart was opened by Paul's preaching. The statement that her heart was opened that she might "give heed unto the things which were spoken by Paul" clearly means that Paul's preaching so enlightened her mind regarding Jesus as the Christ that, believing it to be true, she was ready to obey the commands that Paul gave her.

"Was Baptized."—One of Jesus' commands necessary to salvation is baptism. (Mark 16: 16.) Paul must have told her about it, else she would have known nothing about it. Her obedience is positive proof that Paul did preach it to her. Nothing is said of repentance, though no one doubts her repentance. Her household was also baptized. Nothing is said about who composed that household. Whether her household meant her servants in business or her own family is immaterial. Baptism according to Jesus—and to everybody else, as to that—is preceded by both faith and repentance. (Paul would not have made the mistake of baptizing those not capable of believing; so no infants were baptized, if there were one or more in her household.)

IV. Paul and Silas in Prison (Verses 25-29)

The Occasion.—How much time elapsed between the preaching to Lydia and to the jailer is not known, but long enough for their work to stir up enough opposition to get them in jail. The climax came when Paul cast the spirit of divination out of the unfortunate girl. This led to their being dragged before the magistrates and falsely accused. Through the clamor of the multitude they got them beaten with rods and delivered to the jailer for safe-keeping. It would be hard to conceive of a situation more miserable. Falsely accused with no chance for defense, cruelly beaten with rods, cast into a dungeon

with feet fast in stocks, and criminals for associates! (But the amazing comforts that Christianity gives to the pious and faithful heart enabled them to sing and pray.)

The Earthquake.—Probably by midnight their troubled spirits, in spite of their aching bodies, were lulled into thankfulness for being worthy to “suffer reproach for his name,” and their hearts broke forth into singing praises. In answer to their prayers, God’s vindication came in the form of a mighty earthquake which shook the prison to its foundation and loosed the prisoners’ bonds. The jailer, supposing the prisoners had escaped, was about to kill himself rather than suffer the shame of execution for neglect. When informed by Paul that all were there, he trembled for fear, rushed in, and fell down before Paul and Silas.)

V. The Jailer’s Question Answered (Verses 30, 31)

A Personal Question.—Realizing that he had been saved from suicide, and knowing something of the preaching which put Paul in his charge, he must have concluded the earthquake was proof of divine authority with Paul, and hence his question about his own salvation. When each realizes his own lost condition and his need of God’s forgiveness, then he, like the jailer, will want to know, “What must I do?” Till this point is reached, little else will have much effect.

The Answer.—Bringing Paul and Silas out of the inner prison (verse 24) into his own apartment of the jail, the question was asked and answered. Questions are usually, and should always be, answered in accord with the condition of the questioner, if it pertains to his personal benefit. The jailer asked the question before Paul preached to him, and consequently before he could believe that Jesus was the Christ. Paul told him to believe, and then preached to him so he could. If it be contended that he was saved by faith only because only faith is mentioned in the answer given, then he was saved without repentance, for it is not mentioned in the entire story. But no one believes that repentance was omitted or was not necessary to salvation. Baptism is mentioned in the text, and the jailer is said plainly to have been baptized. Any argument that leaves out baptism as nonessential will leave out repentance; any argument that will include repentance as necessary will include baptism, with this difference in favor of baptism: it is mentioned and repentance is not. Since the New Testament was not written then, the jailer’s only way to learn of baptism was from Paul’s preaching. The word of the Lord was preached on Pentecost also. It there contained repentance and baptism for remission of sins. (Acts 2: 38.) It contained no less at the Philippian jail. Paul, therefore, in preaching the word of the Lord, preached baptism as the Lord commanded it. Paul evidently meant perfect faith when he answered the jailer. Faith is made perfect by obedience. (James 2: 17-24.) The jailer was baptized outside of his house, for after baptism he brought them “up into his house.” (Verse 34.)

PRACTICAL THOUGHTS

1. Whatever direction the Spirit gave Paul he accepted without question. The Spirit now directs us through the apostles’ speaking

as they were moved by him. Those of faith now accept their words without question.

2. Our judgment, however honest we may be, often needs to be overruled by divine wisdom. Cheerfully accepting the correction will make our way much straighter and the destination more certainly reached.

3. A willingness to hear "all things that have been commanded" of the Lord is the best preparation one can make in trying to learn the truth.

4. Unswerving faith will make one true to God and the church regardless of all persecutions that may come. When he fails, something is wrong with his faith.

5. No difference how well one understands how men are saved, it will do him no good till he renders personal obedience.

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 decision was made by Silas?
What caused the contention between Paul and Barnabas?
How was it settled?
Describe the routes taken by both parties.
What was the nature of the question in dispute?
What more do we know about Barnabas?
What important incident probably happened in this interval?
What was the nature of Paul's charge against Peter?
What lesson in the fact that apostles had to be corrected?

I

What territory did Paul and Silas pass through first?
What towns are next mentioned?
Who is introduced into the record here?
What reason for his circumcision?
Where was Paul intending to go?
Why did he not go?
What other instance of like kind?
How did he learn that he should go to Macedonia?

II

Describe the journey.
How long in crossing the sea?
How long at a later period?
How explain the difference?
Describe Philippi.
After whom was it named?
Why go out to the place of prayer instead of a synagogue?
What important event occurred there?
What change in style of writing at this place?

III

Describe Thyatira.
What is the vital part of this story?
What did David and Paul teach on hearing the word?
What is meant by "heart" in this text?
How did God open Lydia's heart?
What two reasons for thinking it was done through Paul?
How did Lydia find out she should be baptized?
What is meant by "her household"?
Why know there were no infants baptized?

IV

What caused this imprisonment?
Describe their treatment.
What enabled them to sing and pray?
How did God vindicate them?
What effect on the jailer?
How was his life saved?

V

What conclusion did he naturally reach?
Where did he bring Paul and Silas?
How should questions be answered?
How does the non-mention of repentance affect the argument?
How show here that baptism is necessary to salvation?
How did the jailer learn he should be baptized?
Where did the baptism occur?

Practical Thoughts

How do those of faith treat the apostles' words?
Why should we accept corrections from God's word?
What is the best preparation to make for learning the truth?
What will make us true to God and the church?
What is necessary besides understanding?

Lesson VIII—November 19, 1933

PAUL IN ATHENS

Acts 17: 22-34.

22 And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are very religious.

23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26 And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;

27 That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28 For in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent:

31 Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.

33 Thus Paul went out from among them.

34 But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

GOLDEN TEXT.—*“For in him we live, and move, and have our being; as certain even of your own poets have said.”* (Acts 17: 28.)

TIME.—About A.D. 51 or 52.

PLACE.—Athens.

PERSONS—Paul and the people of Athens.

DEVOTIONAL READING.—John 1: 1-14.

DAILY BIBLE READING.—

November 13.	M.	Paul in Athens.	(Acts 17: 22-34.)
November 14.	T.	The Invisible God.	(Job 23: 1-10.)
November 15.	W.	God's Greatness.	(Isa. 40: 25-31.)
November 16.	T.	God Pre'minent.	(Jer. 10: 6-11.)
November 17.	F.	Acceptable Worship.	(John 4: 19-26.)
November 18.	S.	Seeking and Finding God.	(Ps. 34: 1-8.)
November 19.	S.	Seeking God Incarnate.	(John 1: 1-14.)

LESSON OUTLINE.—

Introductory Study.

I. Introduction to Discourse on “Unknown God” (Verses 22, 23).

II. God the Creator of the World (Verses 24, 25).

III. Man's Relationship to God Explained (Verses 26-29).

IV. Repentance Required of All (Verses 30, 31).

V. Immediate Effects of the Discourse (Verses 32-34).

Practical Thoughts.

INTRODUCTORY STUDY

Paul and Silas Leave Philippi.—The magistrates, probably influenced by the mob to put them in prison, were ready next morning when quiet returned to dismiss them, hence sent the sergeants to turn them out. This Paul rejected on the ground that they had been beaten publicly and uncondemned, though Roman citizens. As a defense of their innocence, he insisted that the magistrates should themselves send them away if there were no cause for holding them. Learning that they were Roman citizens, the magistrates feared, because they had violated Roman law, and personally urged them to leave. Luke now uses the pronouns "they" and "them," which indicates that he remained at Philippi. Probably Timothy also remained for a time. After giving comfort to the brethren, they departed.

Stay in Thessalonica.—Passing through Amphipolis and Apollonia, they reached Thessalonica, one hundred miles from Philippi in a south-west direction. Leaving Luke and Timothy at Philippi to instruct the young congregation was a wise provision. Finding a synagogue in Thessalonica, Paul went in and reasoned with them three Sabbath days. Some believed and stood with Paul and Silas. The Jews, moved by jealousy, created an uproar, charging the preachers with turning "the world upside down" and "saying there is another king, one Jesus." (Acts 17: 1-9.) While not king in the sense they meant—one on an earthly throne in opposition to Cæsar—yet Paul must have said Jesus was a king, or they would not have thus perverted his meaning. This is direct and positive proof of two things: First, the kingdom was in actual existence at that time, with Jesus reigning; second, it was not an earthly kingdom. These being true, it follows that the idea that the kingdom will not be established till Christ comes again and sits upon a real throne is not true.

LESSON NOTES

I. Introduction to Discourse on "Unknown God" (Verses 22, 23)

Occasion for Sermon.—While waiting for Silas and Timothy, Paul was deeply moved by seeing so many idols. He reasoned in the synagogues and in the market place every day, encountering the Epicurean and Stoic philosophers. The Epicureans taught that seeking pleasure was the way to meet life's difficulties; the Stoics said the correct mode of living was to ignore both sorrows and pleasures. Paul's preaching Jesus and the resurrection caused some to think he was preaching strange gods. Being worshippers of many gods, they were not opposed to his teaching, as they understood it, and they desired to hear a full explanation of the new doctrine.

The Place.—Athens was the real capital of the Grecian empire, built some fifteen hundred years B.C. It was especially noted for human philosophy, eloquence, arts, and idolatry—a place much in contrast with all others visited by the apostles. The term "Areopagus" literally means the "Hill of Mars"; hence, "Mars' Hill," which is the translation in the Common Version. This place is thus described by McGarvey: "The Areopagus was a rocky eminence, ascended by a flight of stone steps cut in the solid rock, on the summit of which were seats in the open air, where the judges, called 'Areopagites,' held court for

the trial of criminals, and of grave religious questions." Perhaps in no other place in the world could Paul have faced the same kind of audience as the one who heard his discourse on the "Unknown God."

"Very Religious."—The translations vary in telling how Paul addressed them. It was a fact that they were "very religious" and "too superstitious," but neither appears to be what Paul said. The word he used means "demon-fearing," and he doubtless meant they were given to the worship of demons. Demons were dead men whom they had created gods. As proof of his assertion, he offered the fact that he observed an altar with the inscription, "To An Unknown God." In the midst of many altars naming gods, this with no name added to the long list, proving they worshiped a multiplicity of gods. Since Paul stated only the facts of which they were really proud, his words were not offensive; in fact, they were complimentary, and a very tactful way to gain an attentive hearing. His proposal to reveal the "Unknown God," which title was a confession of ignorance on their part, was not in any way objectionable. No discourse ever had a more appropriate introduction, or one more likely to hold the hearers' attention.

II. God the Creator of the World (Verses 24, 25)

An Assumption.—Paul assumes the existence of the God he preached by asserting that the God that created the world was Lord—Ruler—of heaven and earth. But they assumed the existence of the "Unknown God" by erecting an altar to him. He began with them on that point. Then they could not deny the existence of the world, and Paul was only offering a solution to the problem they had to face as well as he.

"Temples Made With Hands."—Paul showed the infinite superiority of the God unknown to them over their idol deities by saying the God who created the world does not dwell in temples made with hands. If "Lord of heaven and earth," which must be true if he created the world, he could not be kept within the narrow limits of a temple made by the hands of men. To say the Creator of the world could be shut up in the temples they could build was absurd. Limiting their gods to such abodes was proof they were not of the same nature as the God Paul presented.

Not Served by Men's Hands.—The God unknown to them did not need the service offered by men's hands. His existence did not depend on what they might do for him. They did not have to hang up sacrifices in a material temple for him to feast on, as they supposed necessary for their gods. The evidence of this superiority was seen in the fact that God "giveth to all life, and breath, and all things." He gives existence to his creatures, but is not dependent on what they might give to him. The contrast with idolatry is here decisive.

III. Man's Relationship to God Explained (Verses 26-29)

"Made of One."—Instead of mankind creating gods according to different fancies, God made all the nations through and by means of one man. This perfectly agrees with the Mosaic account of creation as found in Genesis. Our inability to explain the rise of the different nations with their individual peculiarities does not change this basic truth that they all came, in some way, from the first man, Adam.

This text is clear proof that Paul was no evolutionist, but believed in the Bible doctrine that God created man. Those who deny the Mosaic account of the origin of man do not believe the Bible. Paul and Christ both indorsed the Genesis account. If God created one man from whom came all the nations, then all should worship him alone. This proved that the heathen deities of Athens were not real gods. Paul further develops the thought by saying that "in him we live, and move, and have our being"; in fact, to quote a poet, "we are also his offspring." If we are his children, we are in his image. We could not have his image and he be "like unto gold, or silver, or stone, graven by art and devise of man." If our Creator be God, then the images in Athens were not.

IV. Repentance Required of All (Verses 30, 31)

"Times of Ignorance."—That they had built idol temples and worshiped demons when they were ignorant of the true God is evident—a truth they virtually conceded by confessing that one God was unknown to them. They were responsible for this deplorable condition, for they had "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." (Rom. 1: 25.) Paul declares God "overlooked" the times of ignorance. He evidently does not mean that God took no notice of their wickedness and idolatry, or that it made no difference in their case. Such an idea would show God indorsed sin—an utterly intolerable thought. He overlooked their ignorance in the sense he "suffered all the nations to walk in their own ways." (Acts 14: 16.) This is Paul's own explanation as he gave it to the people at Lystra.

"All Everywhere."—The fact that God gave the Gentile nations up "unto a reprobate mind" may be accounted for by the fact that a complete revelation of his purposes had not been given; but since Jesus had revealed "the perfect will of God," all men everywhere were commanded to repent. As God's favors were now extended to both Jew and Gentile, they were both alike responsible to God and both required to repent. This sweeping command not only applies to both classes, but to each responsible individual in each class. Sinners must repent or perish. (Luke 13: 3.)

God's Assurance.—The assurance that God's promises of both blessings and punishment will be fulfilled is guaranteed by the resurrection of Christ. If Christ was raised, God has the power to fulfill his promises. Since God will not lie, he is certain to do what he says. Therefore, all sinners must repent or be lost. No one can honestly believe Jesus was raised from the dead without admitting this truth. At the day appointed in God's own counsel men will be judged righteously by the truth presented through Christ. No man can believe this and not realize he must repent, because God has given ample assurance that he will be rejected at the judgment if he does not.

V. Immediate Effects of the Discourse (Verses 32-34)

Discourse Interrupted.—The mention of the resurrection of the dead brought an interruption that ended the speech abruptly. The cold Epicurean philosophy rejected the existence of man after death, and consequently denied the resurrection. Conceited by their supposed wisdom, they promptly began to mock when Paul asserted the

resurrection. Others with different views were enough interested to desire to hear more, and promised that they would. With such confusion in the audience, Paul knew he could not accomplish anything, and so departed from them.

Some Believed.—We do not know exactly what Paul would have yet said to them, if he had been permitted to finish his discourse in an orderly way; but from his general manner we know he would have made the best of any chance presented to move them to accept Christ as their only hope of salvation. That his teaching was convincing to minds at all willing to hear is seen in the fact that some were made believers. Two of the number—Dionysius and Damaris—are mentioned probably because in some way they were prominent, which shows that the gospel is so powerful that it will reach all classes that give it honest consideration. Dionysius was doubtless one of the court that presided on the Areopagus. The way Luke mentions the results indicates that few were converted. No congregation is mentioned, and the future of the work there, if any were done, Luke passes over and takes us to other fields in which Paul labored. So far as we know, Athens, dominated by human philosophy and heathenism, slept on in her ignorance of the world's Redeemer.

PRACTICAL THOUGHTS

1. Being "very religious," though commendable in itself, is no guarantee of being right. Practically all, if not all, converted by the apostles were devoted to the "Jews' religion" or some form of "vain" religion—heathenism—and were saved by changing to the religion of Christ.

2. No one should allow himself to be deluded by the thought that it is a *condescension* on his part to become a member of the church. The church will continue to exist without him, but he cannot be saved without the church.

3. The existence of man is self-evident. The Bible account of his origin is the best and most sensible solution of the problem. System implies a maker. The world system necessitates a Creator.

4. All appropriate laws require obedience. Native ignorance is unfortunate and uncomplimentary; willful ignorance is inexcusable.

5. The gospel is the power of God to save, but it saves only those who believe and obey it, regardless of their station in life.

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 did Paul insist that the magistrates dismiss them?
Why did the magistrates fear?
What change in the manner of writing, and what indicated?
Describe the journey to Thessalonica.
Describe their work in Thessalonica.
What is proved by Paul's reference to the kingdom?

Describe the work in Berea.
Why did he leave there?

I

Describe Paul's first work in Athens.
What did the Epicureans and Stoics teach?
Describe Athens.
What is the meaning of "Areopagus"?
Describe the place.
What kind of audience greeted Paul there?
Explain the expression "very religious."
Why were his words complimentary?

II

What point did Paul assume?
What did they assume?

What was Paul's argument in the words "temples not made with hands"?
 How does this show God's superiority over their gods?
 What is meant by "not served by men's hands"?

III

What is the point in saying God made man?
 How are we dependent on God?
 Why are images graven by "device of man" absurd?
 What is meant by God's appointing seasons and bounds for nations?
 What was man not able to do by wisdom?
 How did David describe heathen gods?

IV

Why did they build idol temples?
 Why were they responsible for their condition?
 What is meant by the statement that God "overlooked"?

What had God done with the Gentiles?
 Why command all to repent?
 What did Jesus say on repentance?
 What assurance have we of God's promises?

V

What disturbance arose, and why?
 Why did some mock?
 How did the sermon affect others?
 Who is said to believe?
 Why are they mentioned?
 What position did Dionysius hold?
 What is known of future work in Athens?

Practical Thoughts

What is true of the apostolic converts?
 How should all men consider the church?
 Why is the Bible account of creation true?
 What is true of all laws?
 To whom is the gospel God's power to save?

Lesson IX—November 26, 1933

PAUL IN CORINTH

1 Cor. 1: 10-18; 2: 1-5.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.

11 For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you.

12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?

14 I thank God that I baptized none of you, save Crispus and Gaius;

15 Lest any man should say that ye were baptized into my name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

18 For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God.

1 And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God.

2 For I determined not to know anything among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

GOLDEN TEXT.—"For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 2.)

TIME.—Paul went to Corinth probably A.D. 52; First Corinthians was written probably A.D. 57.

PLACES.—Work done in Corinth; letter written in Ephesus.

PERSONS.—Paul, Silas, Timothy, church in Corinth.

DEVOTIONAL READING.—1 Cor. 13.

DAILY BIBLE READINGS.—

November 20.	M.	Paul in Corinth. (Acts 18: 1-11.)
November 21.	T.	Factions in Corinth. (1 Cor. 1: 10-18.)
November 22.	W.	Service in Weakness. (1 Cor. 2: 1-9.)
November 23.	T.	Foundations and Buildings. (1 Cor. 3: 1-9.)
November 24.	F.	Apostolic Liberty. (1 Cor. 9: 16-27.)
November 25.	S.	Unity in Christ. (1 Cor. 12: 12-20.)
November 26.	S.	The Supremacy of Love. (1 Cor. 13: 1-13.)

LESSON OUTLINE.—

Introductory Study.

- I. Paul's Exhortation to Unity (Verses 10, 11).
 - II. Division a Logical Impossibility (Verses 12, 13).
 - III. Paul Sent to Preach the Gospel (Verses 14-18).
 - IV. Paul's Manner of Preaching (1 Cor. 2: 1-5).
- Practical Thoughts.

INTRODUCTORY STUDY

Time in Corinth.—The historical record of Paul's labor in Corinth is given by Luke in Acts 18: 1-17, which is remarkably brief when we remember it lasted eighteen months (Acts 18: 11), and was of so much importance that it justified Paul in writing two letters to the congregation established. Leaving Athens, the literary center of Greece, after laboring with little success, Paul went to Corinth, the most important commercial city of the nation, less than fifty miles west. Evidently he was without means of support, and, being alone, was forced to manual labor to meet daily needs. He formed an acquaintance and friendship with Aquila and his wife, Priscilla. The emperor had driven all Jews out of Rome, and this couple came to Corinth. Being of the same race, and also strangers, and of the same occupation, they were naturally drawn together, though providence may have directed their paths for the mutual benefit of each and the good of the church.

Fellow Laborers.—When Paul went to Athens, Silas and Timothy were left at Berea. On reaching Athens, he sent word to them to come to him with all speed. (Acts 17: 14, 15.) It would seem from Luke's record alone that they did not join him till after he came to Corinth. (Acts 18: 5.) But Paul himself (1 Thess. 3: 1, 2) says he sent Timothy from Athens to Thessalonica to establish and comfort the brethren. This shows Timothy came to Athens and was sent back to Thessalonica. Whether Silas was with him in all these movements is not known, but both came to Paul in Corinth. Being encouraged by their coming and "constrained by the word," he testified to the Jews that Jesus was the Christ. When they blasphemed and resisted the word, he told them they could assume the responsibility for their own condemnation and he would turn to the Gentiles. His work, however, resulted in converting Crispus, the ruler of the synagogue. His enemies—the Jews—brought him before the Roman proconsul, Gallio, who drove his accusers from his judgment seat, being an instance in which Paul received fair treatment from a civil official.

His Letters.—The report Timothy brought from Thessalonica probably caused him to address his first letter to the church there, which was the first New Testament book and written about A.D. 52 or 53.

The second letter to the Thessalonian church was also written before leaving Corinth, probably in A.D. 53. On his third missionary journey, while laboring in Ephesus, he wrote the first letter to the church at Corinth. This was probably in A.D. 57. It is from this letter we have the text for our present lesson.

LESSON NOTES

I. Paul's Exhortation to Unity (Verses 10-12)

Solemn Entreaty.—Hearing that jealousy, strife, and contention existed in the congregation, Paul solemnly entreated them to be "of the same mind" before telling them where he received his information. As some three or four years had intervened since he left them, there had been ample time for such dissensions to arise. The deplorable condition into which the church had fallen is not surprising when we remember that they were limited to personal leaders; that Christianity was a new system to the world; and that the converts had been and were still beset with the natural wickedness that goes with a great city. Corinth was estimated to have some four hundred thousand people then. Paul's earnest appeal shows the case was especially serious.

"Through the Name."—Added to his own apostolic authority, which they were supposed to acknowledge, he entreated "through the name" of Jesus Christ. This expression probably carries the double reference—to Paul's authority to speak as coming from Christ, and their obligation to hear because of the many mercies they had received from Christ. It would be difficult to give stronger or better reasons for heeding his exhortation.

Same Mind and Judgment.—This entreaty should be understood in harmony with the general teaching of the New Testament as well as all Paul says in the passage before us. That such unity should prevail as to render impossible the different parties as then existed in the congregation is clearly evident. No other sensible reason could be offered for Paul's entreaty. That it meant for them to say exactly the same thing about minor details or indifferent matters was unnecessary and not to be expected as long as people retain their personal peculiarities, which, of course, will continue to be the case. Parties resulting from contentions over such matters is the thing most solemnly condemned in this text. The term "divisions"—Greek, "schisms"—refers to something split into parts; hence, the idea of parties. Since Jesus prayed that his disciples should be one (John 17: 20-23), of course he does not want them divided into great parties—denominations—nor small parties—factions in the body.

II. Division a Logical Impossibility (Verses 12-16)

The Case Stated.—Paul explained that his understanding of the situation from the report was that one claimed to be of Paul, another of Apollos, another of Cephas, and another of Christ. It is easy in times of jealousy and strife for groups to line up with some party leader or try to influence some leader to line up with them. If the leader is prominent for any reason, he is supposed to add prestige to their party. There seems plausible reasons for the special way they divided at Corinth. Paul, who made the first converts and estab-

lished the congregation, would be the especial favorite of some. Apollos, noted for his eloquence and ability to handle the Scriptures, was there after Paul left and helped them much. (Acts 18: 24-28; 19: 1.) He had "watered" Paul's planting. (1 Cor. 3: 6.) Some said they stood with him. Probably some Jews from Judea were there, who insisted that Peter—Cephas—was the one to follow. Others, whether with proper motive or not, rejected all the leaders mentioned and said they stood for Christ.

Absurdity Revealed.—Their preposterous notions resulted from the idea that inspired men could and would disagree on vital matters and stoop to head factions for their own personal glory. The absurdity of the situation Paul revealed with cutting power by asking a few self-answering questions. "Is Christ divided?" The church is a body, Christ its head. (Eph. 1: 22, 23.) How could one body (Eph. 4: 4) be governed by one head, divided into four warring parts? The impossibility is apparent in a physical body; how much more so in a spiritual one? Equally absurd is the division of the body, under one head, into warring parts. "Was Paul crucified for you?" Since the church was purchased with blood, was Paul's blood shed for it? Assuredly not. "Were you baptized into the name of Paul?" Obviously they could not be "Paulites" if Paul had not shed his blood for them and they had not been baptized in his name. The same argument would apply to those of Apollos and Cephas. Claiming to be of Paul, Apollos, or Cephas was absurd, because impossible in fact. The same questions, however, show that all could be of Christ—Christians—because in harmony with facts. "Is Christ divided?" The answer is, No. Then his body cannot be. Was Christ crucified for you? Yes. Then we can be saved through his blood. Were you baptized into the name of Christ, or into Christ? Surely. (See Acts 19: 5; Rom. 6: 3.) For exactly the same reason that one could not be a "Paulite" he could not be a "Campbellite." Campbell was not crucified for him, and he was not baptized into the name of Campbell. Such division is sin. (1 Cor. 3: 3.)

III. Paul Sent to Preach the Gospel (Verses 14-18)

Thankfulness Expressed.—Paul not having died for them and they not being baptized into his name, he could not, therefore, be the head of the church and their Savior. He was glad he had himself baptized only a few of them, lest they might think he had baptized in his own name, and for that reason conclude they had some ground for being "Paulites." He did not say he was glad he had baptized none or even a few, but "none of you," save the few mentioned. These he probably baptized before Silas and Timothy came to Corinth; after that they probably did the baptizing for him. He doubtless counted on those he baptized as having too much reason to think he had baptized in his own name, and that they could claim to be of him.

Why Christ Sent Him.—He says: "For Christ sent me not to baptize, but to preach the gospel." His question to show they were not baptized into his name led to this statement. In the light of the context he must have meant that he was sent to preach the gospel rather than to baptize, or that preaching the gospel was his general mission; baptizing was a matter he could do, as occasion required, or could leave to others. According to a Hebrew idiom, comparisons were made by affirming concerning the more important things and deny-

ing concerning the less important. John 6: 27; 12: 44 are examples of such idiom. They explain themselves. In like manner this text may be understood thus: "Christ sent me not *only* to baptize, but *rather* to preach the gospel." This is the view of the passage held by many judicious commentators. It has also been suggested that as the word "sent" involves the idea "made me an apostle," the meaning is: Christ made me an apostle to preach the gospel; any Christian can baptize. Any view taken of the text must harmonize with the fact that no special importance was attached to the matter of Paul's personally baptizing. Paul's words do not say or imply that baptism is not necessary. He preached that we are baptized into Christ. (Rom. 6: 3.) If he had no authority to baptize, which his words mean if taken without limitation, then he sinned, for he expressly says he did baptize some. We are forced, therefore, to accept the explanation offered above.

Foolishness or Power.—The wise and disputer of this world, because of his pride and conceit could not through world wisdom know or understand God; in fact, the preaching of the cross—the necessity of Christ's blood being shed—was considered as foolishness by him. Though claiming to be wise, he perishes, when salvation is at hand, because of his own ignorance. The one who is being saved, or is saved, recognizes it as the power of God, because he takes into account his own weakness and the infinite power of a Creator.

IV. Paul's Manner of Preaching (1 Cor. 2: 1-5)

His Language.—In the preceding text Paul showed that worldly wisdom did not know God and looked upon the word of the cross as foolishness. In this chapter he says he brought them a wisdom which the "princes of this world" could not know, because it was revealed to the apostles by the Spirit. (Verses 6-10.) For that reason he reminded them that he did not use "excellency of speech or wisdom"—that is, he did not resort to the arts, tricks, and devices of orators and philosophers. While educated at the best school, with ability equal to the best of his day, he depended on the power of God's revelation to reach men's hearts. How unfortunate that all preachers do not imitate him in this! The vital importance of his message required the simplest, clearest, and most forceful words. In their use Paul was a master.

Christ Crucified.—In harmony with the profound importance of his work, he "determined not to know anything among you, save Jesus Christ, and him crucified." He did not intend to allow anything to swerve him from the one great object in preaching; worldly honors would not make him forget the honor due his Lord. Preaching Christ crucified does not mean to say nothing else except that he was crucified; that would leave out the resurrection, ascension, heaven, faith, repentance, and love. Preaching Christ crucified means to preach anything and everything that is involved in the salvation Christ offers—yes, it means to preach baptism, which is one of the conditions by which we secure that salvation. (1 Pet. 3: 21.)

PRACTICAL THOUGHTS

1. Denominational divisions came into existence long after the apostolic age; divisions or parties in local congregations began in that age. Both are wrong in principle and contrary to Christ's prayer and the texts of our lesson.

2. The members of the physical body could not fight and destroy each other unless insanity dethrones reason; discordant and warring factions cannot exist in the body of Christ unless the authority of Christ and the Spirit is rejected.

3. Paul was glad that in his rights and privilege he had not done anything that they might have misunderstood to the detriment of the church. This is the noble and Christlike view to take in matters of an indifferent character. Matters of truth and duty must be accepted regardless of any and all opposition.

4. Until yet no improvement has been made over Paul's method of preaching the gospel in words "which the Holy Spirit teacheth." "What is written" is to us the perfect and final test by which the labor of all teachers must be tried.

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

Where is the historical record of Paul's labors in Corinth?
How long was he there?
Describe Corinth.
How was he supported?
What special friendship did he form, and why?
Describe the recent movements of Silas and Timothy.
Describe his preaching after they came.
What noted man did he convert?
What letters did he write in Corinth?
When and where did he write First Corinthians?

I

What appeal did he first make?
How account for the deplorable condition of the congregation?
What is meant by the words "through the name"?
How should this entreaty be understood?
What does the word "schisms" mean?
What Scripture is violated by divisions?
Who was Chloe?

II

How did Paul explain what he had heard?
What reason for some claiming to be of Paul?
Why some for Cephas and some for Apollos?
Why were some for Christ, and did they have the proper motive?
How must they have considered inspired men?

How did Paul show the absurdity of the situation?
What is Paul's argument on baptism?
Would it apply to all others as well as Paul?
What does 1 Cor. 3: 3 prove?

III

Why was Paul glad he had baptized only a few of them?
How did he happen to baptize some?
What meaning must be given to verse 17?
Give other examples of a like expression.
What other view has been suggested?
What bearing does this verse have on baptism for remission?
How know Paul had authority to baptize?
How does the preaching of the cross appear to the worldly wise?
How does it appear to those being saved?

IV

What general truth is expressed in this chapter?
What did Paul mean by not using "excellency of speech"?
Upon what did he depend to reach people?
What did he mean in verse 2?
How much is involved in preaching Christ crucified?
How was apostolic preaching confirmed?
Why was it thus confirmed?

Practical Thoughts

What is true of denominational and congregational divisions?
What happens before church divisions can exist?
How should Christians act in indifferent matters?

Lesson X—December 3, 1933

PAUL IN EPHESUS

Acts 19: 8-20.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.

9 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10 And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 Inasmuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

13 But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, a chief priest, who did this.

15 And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18 Many also of them that had believed came, confessing, and declaring their deeds.

19 And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of the Lord and prevailed.

GOLDEN TEXT.—*"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."* (Matt. 5: 10.)

TIME.—Two years and three months, A.D. 54-57.

PLACE.—Ephesus, in Asia Minor.

PERSONS.—Paul, the seven exorcists, and the people.

DEVOTIONAL READING.—Isa. 40: 18-23.

DAILY BIBLE READINGS.—

November 27.	M.	Paul in Ephesus.	(Acts 19: 8-20.)
November 28.	T.	The Riot at Ephesus.	(Acts 19: 23-29.)
November 29.	W.	The Message to the Ephesians.	(Eph. 1: 1-14.)
November 30.	T.	Spiritual Conflict.	(Eph. 6: 10-20.)
December 1.	F.	Jehovah Our Strength.	(Ps. 27: 1-6.)
December 2.	S.	An Affectionate Parting.	(Acts 20: 28-38.)
December 3.	S.	Jehovah's Greatness.	(Isa. 40: 18-23.)

LESSON OUTLINE.—

Introductory Study.

I. Paul Preaches in the Synagogue (Verse 8).

II. Paul's Teaching in the School of Tyrannus (Verses 9-12).

III. Jewish Exorcists Fail to Cast Out Evil Spirits (Verses 13-17).

IV. General Effects of This Failure (Verses 18-20).

Practical Thoughts.

INTRODUCTORY STUDY

The Departure from Corinth.—Acts 18: 12-18 shows that Paul, in company with Aquila and Priscilla, left Corinth some time after the Jews made their unsuccessful attempt to get him condemned by the proconsul, Gallio. Between this incident and his departure is the probable time of his writing Second Thessalonians. They sailed from Cenchræa, an eastern seaport for Corinth and on the most direct route for Syria. Here Paul shaved his head because he was terminating a vow. We have no means of knowing what the vow was or why he made it, but it must have been some voluntary vow which any one would have the right to make if he desired, and which, according to Jewish custom, was marked by letting the hair grow till the time expired. We know it was not the Nazirite vow of the law, for it had to be terminated at the temple in Jerusalem. (Num. 6: 13-20.)

The Journey.—Sailing east from Cenchræa, they landed in Asia and came to Ephesus. There he left Aquila and Priscilla. According to his custom, he reasoned with the Jews in the synagogue. He must have made a favorable impression, for they asked him to remain longer; but he refused, promising, however, that he would return, if it were God's will. The Common Version has the words: "I must by all means keep this feast that cometh in Jerusalem." They probably do not belong in the text, since the Revised omits them. If Paul used them, he did not mean that he would observe the feast as still binding, but that he wished to be there at the feast for the opportunity it would give him to preach to the Jews that would be assembled there from all over the world. It is not known which feast is meant; it may have been either the Passover or Pentecost. The journey from Ephesus to Jerusalem and return Luke records in three verses. (Acts 18: 22, 23; 19: 1.) He thus briefly passes over much time and a long journey doubtless to get back to the stirring events that transpired during Paul's long stay there.

Preliminary Matters.—As a probable explanation of the first event after his arrival at Ephesus, Luke describes the visit of Apollos to Ephesus. He was an eloquent man and "mighty in the scriptures," but knew only the baptism of John. Probably he had been baptized by John himself when his baptism was in force; but living at Alexandria in Egypt, he may have not been informed about the early work of the church. Aquila and Priscilla took him and privately showed him his error. This is final in proof that John's baptism is not applicable, since Christ commanded baptism in his own name. It is reasonable to conclude that before Apollos learned his mistake he baptized the twelve Paul found when he came. They had been baptized "into John's baptism," and were by Paul "baptized into the name of the Lord Jesus." (Acts 19: 1-7.) Evidently Luke mentioned the error of Apollos to explain the conduct of the twelve.

LESSON NOTES

I. Paul Preaches in the Synagogue (Verse 8)

The Situation.—Ephesus, the chief city of Asia Minor, like other Gentile cities, had many Jewish residents, which, of course, accounts for the fact that Paul soon after arriving entered the synagogue and boldly taught them. Ephesus was also noted for its idolatrous wor-

ship, and had a great temple in honor of the goddess Diana. Verse 19 shows that magical arts were also freely practiced. To this was added the commercial interests that were closely associated with their idolatry, making images either of the temple or Diana and selling them to the deluded worshippers. In the introduction of the gospel in Ephesus, Paul faced Judaism, paganism, and commercialism in their strongest form. As already mentioned, he found twelve disciples, who, though in error in part, were proof that some preparatory work had been done by Apollos, Aquila, and Priscilla before his arrival.

His First Work.—Very naturally, Paul found out about the disciples the first thing. Even though only few, he knew they would be especially helpful in undertaking so important a work. Finding the twelve who had received John's baptism, he showed them how John baptized, and, of course, why it was not valid after the death of Christ. They promptly corrected their mistake by being baptized "into the name of the Lord Jesus." In this Paul followed a wise course. It is always proper for one to correct his mistakes. The sooner it is done, the better for the mistaken one. It was better for the church, for it put them in the right condition to render valuable assistance to Paul in the work. The same course is still wise; settling of internal difficulties removes stumblingblocks from the way of others.

The Time.—That Paul's work in the synagogue must have been reasonably acceptable for a time is evident from the fact that he was allowed to continue three months. At Corinth he converted Crispus, the ruler of the synagogue, and possibly Sosthenes, who might have taken the place of Crispus as ruler, but was himself later convinced. As at other places, opposition finally became so pronounced that Paul felt it necessary to leave the synagogue and find a more satisfactory place for his teaching. During this time his reasoning was about "things concerning the kingdom of God." This accords with what his enemies said he preached in Thessalonica: that Jesus was a king (Acts 17: 7)—another evidence that the kingdom was then in existence.

II. Paul's Teaching in the School of Tyrannus (Verses 9-12)

Who and What.—This record gives all we know of Tyrannus or his school. The nature of the school and why so called cannot be determined, but from the reference here it seems reasonable that it was a private school owned or taught by one of the name "Tyrannus." As Paul at Corinth was kindly received into the home of Titus Justus when opposition forced him to abandon the synagogue, so here it is probable that Tyrannus kindly offered him the use of his school building as a place he might teach the gospel to those desiring to hear it. Though we know nothing else about Tyrannus, the reference Luke makes to him shows he desired to see justice and fair dealing. This arrangement continued two years. This, added to the three months' teaching in the synagogue, made a stay of two years and three months in Ephesus. In his address later to the Ephesian elders he refers to his stay as "three years" (Acts 20: 31), but the Jewish method was to count any part of year used as a year. According to that method, his statement was correct, though the exact time is specified in our present lesson text.

All Asia Heard.—Luke declares that as a result of Paul's labors, all they of Asia, both Jews and Greeks, heard the word of the Lord. This result could have happened in two ways: Paul could have made occasional trips into other places while Ephesus was his headquarters and the school of Tyrannus his place of teaching, or those coming to Ephesus and hearing Paul could, and probably did, influence others to visit the school and hear him. The unfair treatment of the Jews probably made some of the Gentiles more sympathetic with his efforts. In spite of general Jewish opposition some of them heard.

Miracles Performed.—Here again we have another instance of the word being confirmed by "signs following." This is no surprise, as that is just what the Lord told the original apostles would happen. Here, however, we have an additional feature that is remarkable, and partially accounts for the gospel spreading to surrounding places. God wrought special—unusual or extraordinary—miracles by the hands of Paul. Handkerchiefs or aprons carried from Paul to the afflicted caused the disease to be cured and the evil spirits to depart. This is no strain on faith; for if miraculous power is granted, then any method of performing the miracles that the situation suggests will be equally easy to use. It should be noted that a clear distinction is made here between diseases and evil spirits.

III. Jewish Exorcists Fail to Cast Out Evil Spirits (Verses 13-17)

By the Name of Jesus.—Exorcists claimed to have power to cast out evil spirits by the use of some magical formula or scheme. These were said to be "strolling" Jews; they wandered from place to place evidently to make a living by their pretended divine power. They saw that Paul really exercised supernatural power, and that his miracles were genuine. It should have made them confess their own hypocrisy and turn to the Lord, but instead they thought if they would use the same name that Paul used, they might be successful. With success they could turn their pretense into gain. The incident shows that the illegal use of the right name is no better than the wrong name. Doing things in the name means more than just pronouncing the words. Doing things in the name of the State means to do it by the State's authority. Likewise to do things in the name of Christ means to do them by his authority. Many people now are imitators of these seven exorcists in claiming to do things in Christ's name for which he has given no sanction whatever. One may differ from the seven in honestly thinking he has Christ's authority for his acts, but that fact does not make him right if he does not have such authority. Worshiping God by the doctrines and commandments of men is vain worship. (Matt. 15: 9.) Not those who say, "Lord, Lord," will enter the kingdom, but those who do his commandments.

Evil Spirits Were Intelligent.—The passage not only represents the evil spirits as intelligent, but as being able to speak. As the Holy Spirit spoke through the apostles (Acts 2: 4), it is reasonable to think that evil spirits spoke through the ones in whom they dwelt. The text distinguishes them from physical diseases and shows them to be both conscious and intelligent. This evil spirit confessed that he knew both Jesus and Paul, but asked these exorcists who they were. It was another way of saying: You are just pretenders and need not

be given any respect by those who know the truth. This verbal rebuke was backed up by the evil spirit inciting the afflicted man to leap on them. He so overpowered them that they fled away naked and wounded. No doubt they were deeply humiliated as they went away with torn garments and wounded bodies. The contrast between acting by God's authority and pretending to do things in his name was never more strikingly set forth. The word "both" (verse 16) shows that just two were wounded.

It Became Known.—The news regarding important events spreads rapidly in most cases. This incident was soon known to all in Ephesus, both Jews and Greeks. The remarkable, but good, thing was that it caused fear to fall upon all, and the name of Jesus was magnified. Such a signal exposing of pretenders had a salutary effect upon those inclined to see fair play, which naturally benefited the work of Paul. It seems strange that such displays of divine power as were exhibited by Paul should not reach all. With strict sincerity they would.

IV. General Effects of this Failure (Verses 18-20)

Many Believed and Confessed.—One of three results usually follows a decided defeat of error: (1) If those in error are inclined to be stubborn and rebellious, they will probably ignore the defeat and become more hardened in their sins; (2) they may become wholly indifferent to reason and drift with the tide; (3) or they may be convinced and promptly reform and practice the right. The last, of course, is the only commendable thing to do; and to the credit of many, it is said, they believed and confessed. Belief without a suitable confession is worthless, as John 12: 41-43 clearly proves. But a confession without a corresponding change of conduct is also worthless. (Luke 6: 46.) The contrast between the real miracles of Paul and the pretense of the exorcists was so evident that conviction was irresistible with honest consideration. Hence, many believed and declared their deeds to be evil.

Their Reformation.—There were "not a few" that practiced "magical arts" who collected their books and burned them. They were not only convinced that Christianity was a reality and their own practices a fraud, but they wished to end such practice by burning the books that gave the instruction. The destruction of instruction in evil would all but banish the evil. What a blessing to the world if all books containing false and unscriptural teachings could be burned! It would prevent millions from being inoculated with the virus of varied evils. Since this cannot be done, those who know the truth should try to render immune as many as possible by the general distribution of literature that teaches the truth. Paul's truth encountered the magical delusions and saved many. Our only hope now is to get the truth before a sinful world. Would that all who are members of Christ's church would drink deep of Paul's missionary spirit and see the necessity of trying to save some.

Grew and Prevailed.—It is not a matter of wonder that the church grew under such circumstances; it could not well have been otherwise. The fifty thousand pieces of silver that was reckoned as the value of the books burned was supposed to be some seven or eight thousand dollars. This indicated an earnestness and zeal that will win against opposition. The decided victory of truth over error had strong influ-

ence in favor of the church. The word grew in the sense of being received by many.

The Story Concluded.—After an uproar threatening Paul's life he exhorted the brethren and left for Macedonia. Probably the success that attended his work helped to bring on this evil reaction. Almost a year elapsed after the close of his labors in Ephesus till he met their elders at Miletus and delivered that touching address found in Acts 20: 17-38, which concludes the history of his work with the church there.

PRACTICAL THOUGHTS

1. Paul never seemed to forget the Master's instructions not to "cast your pearls before the swine." He used every opportunity possible—entered each open door—but promptly turned to others when eyes were deliberately closed to the truth. He entered synagogues when possible, but left them when useless to stay.

2. Circumstances determine the length of time efforts are valuable. An indefinite stay in one place is appropriate if it results in the truth spreading to the surrounding sections. It is a poor church and poor preacher whose influence does not extend beyond the narrow limits of the home congregation. Read Acts 19: 10 again.

3. Truth always defeats error when given a fair test. Weakly defended or inconsistently lived is a sure way to give error the advantage and hurt the church.

4. A faith and confession that do not result in the individual living in harmony with the truth believed presents an absurdity that is terribly damaging to the church.

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

After what event did Paul leave Corinth?
What occurred between this event and his departure?
Describe the route.
Explain what happened at Cenchrea.
Describe the stop in Ephesus.
What is meant by "keep this feast" as found in the Common Version?
How much space does Luke use to give the journey back to Ephesus?
Why does Luke tell of the work of Apollos in Ephesus?
Explain the incident regarding the twelve disciples Paul found.

I

How long did Paul teach in the synagogue?
What great system of idolatry was in Ephesus?
What other opposition did Paul face?
What preparatory work had been done?
What was Paul's first work?
Why was John's baptism not then valid?

How did they correct their mistake?
What indicates that Paul's first work was reasonably acceptable?
What was Paul's theme?

II

What is known of this man and his school?
What similar experience had Paul had previously?
How long did Paul use his school building?
How explain the "three years" of Acts 20: 31?
How could all Asia have heard Paul's preaching?
What promise of the Savior is here fulfilled?
How are these miracles described?
What distinction is made here?

III

What was meant by "exorcists"?
Why called "strolling" Jews?
How did Paul's miracles affect them?
What is meant by doing things "in Christ's name"?
What effect will honesty have, if we have no authority from Christ?
What is learned here about evil spirits?
What happened to two of the exorcists?
What were the immediate results?

IV

What three results might follow defeat of error?

What happened in this case?

What is taught in John 12: 41-43?

What is taught in Luke 6: 46?

What did many of them do?

What was done by "not a few"?

What was the value of their books?

What general results followed?

When did Paul leave Ephesus?

How long till his meeting their elders at Miletus?

Practical Thoughts

What special instruction did Paul always follow?

How should the length of efforts be determined?

When will truth defeat error?

When do faith and confession present an absurdity?

Lesson XI—December 10, 1933

PAUL IN CESAREA

Acts 24: 10-23.

10 And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence:

11 Seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem:

12 And neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

13 Neither can they prove to thee the things whereof they now accuse me.

14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets:

15 Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16 Herein I also exercise myself to have a conscience void of offence toward God and men always.

17 Now after some years I came to bring alms to my nation, and offerings:

18 Amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia—

19 Who ought to have been here before thee, and to make accusation, if they had aught against me.

20 Or else let these men themselves say what wrong-doing they found when I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.

23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

GOLDEN TEXT.—"*Herein I also exercise myself to have a conscience void of offense toward God and men always.*" (Acts 24: 16.)

TIME.—A.D. 58.

PLACE.—Cesarea.

PERSONS.—Paul, Felix, and the high priest (Ananias), certain Jewish elders, and Tertullus, the orator.

DEVOTIONAL READING.—Ps. 2: 1-8.

DAILY BIBLE READINGS.—

December 4.	M.	Paul Accused.	(Acts 24: 1-9.)
December 5.	T.	Paul's Defense.	(Acts 24: 10-23.)
December 6.	W.	Faith and Prayer in Trouble.	(Ps. 86: 11-17.)
December 7.	T.	Divine Help Assured.	(Mark 13: 9-13.)
December 8.	F.	A Good Conscience.	(1 Pet. 3: 8-17.)
December 9.	S.	The Approval of Conscience.	(1 John 3: 13-24.)
December 10.	S.	The Reign of Christ.	(Ps. 2: 1-8.)

LESSON OUTLINE.—

Introductory Study.

- I. Paul Addresses the Roman Governor (Verse 10).
 - II. Paul Denies the Charges Made by Tertullus (Verses 11-13).
 - III. Paul Defends His Own Teaching (Verses 14-16).
 - IV. A Countercharge of Unfairness (Verses 17-21).
 - V. Felix Defers Rendering a Decision (Verses 22, 23).
- Practical Thoughts.

INTRODUCTORY STUDY

Journey to Jerusalem.—Our last lesson left Paul as he was bidding farewell to the Ephesian elders at Miletus. In his address to them he expressed his apprehension of trouble awaiting him by saying he did not know what would befall him, but the Holy Spirit had testified "that bonds and afflictions abide me." (Acts 20: 22, 23.) The ship on which he sailed was to unlade at Tyre. He found the disciples and remained with them seven days. They had been enabled to learn through the Spirit's revelations about the afflictions that awaited him at Jerusalem, and urged him not to go. (Acts 21: 3, 4.) The seven days were probably necessary in waiting for the ship to unload and reload or for some other ship going to Cesarea. There a certain prophet, named Agabus, declared that the Spirit said the Jews in Jerusalem would bind Paul. His traveling companions joined with the brethren in Cesarea in urging him not to go, but he would not be persuaded. (Acts 21: 7-14.) With a heavy heart, but courage unabated, he entered the city and waited for the fury of his enemies.

His Arrest.—Delivering the contribution which the Gentile churches had raised by his instruction for the poor of Judea (1 Cor. 16: 1, 2; Acts 24: 18), and rehearsing what had been done among the Gentiles, he was informed of the suspicion against him among the Jews in Jerusalem, and advised, as a means of counteracting this suspicion, to take part in sacrifices to terminate a vow four men had. He consented—a thing quite difficult to understand. The easiest way to understand it, and perhaps the true solution, is this: The Spirit revealed each item of truth just as needed, and up to this time nothing had been taught in conflict with the system of sacrifices. That the disciples at that time thought Christians might innocently observe such features of the law is evident from this incident. In no other way can we account for Paul's accepting the suggestion. Later in the Hebrew letter he was directed by the Spirit to fully and definitely show such sacrifices must be abandoned. Doubtless after that he would never again have had part in such procedure. While engaged in this service he was attacked by a mob, dragged into the street, and rescued by the Roman chief captain.

Removal to Cesarea.—The chief captain allowed Paul to address the mob before entering the prison. (Acts 22: 1-21.) In order to find the charges against Paul he brought him before the Sanhedrin and allowed him to make another defense speech. (Acts 23: 1-10.) Exasperated by their failures to get Paul condemned, more than forty bound themselves by an oath to neither eat nor drink till they had killed him. Their plot being discovered, the chief captain hurriedly

sent him the same night to the governor at Cesarea. This he did for Paul's protection till his case could be legally disposed of.

LESSON NOTES

I. Paul Addresses the Roman Government (Verse 10)

The Occasion.—Five days after the chief captain sent Paul to Cesarea the high priest, Ananias, came down from Jerusalem with a noted orator by the name of Tertullus to make formal charges to Governor Felix against Paul. In a complimentary address, as is customary on such occasions, Tertullus thanked Felix for the many favors shown the nation. This praise was, of course, to gain a favorable hearing from Felix; yet what he said was probably about the truth. Notwithstanding the fact that Felix was a bad man morally, he had rendered much valuable service to the nation. Tertullus placed three formal charges against Paul: (1) That, as a pestilent fellow, he had been the instigator in seditions among the Jews everywhere; (2) that he was a ringleader of the sect of the Nazarenes; (3) that he attempted to profane the temple. The first two, if sustained, affected the peace of the state—crimes which the governor could not ignore; the third, if true, gave the unbelieving Jews ample excuse for their opposition—truly a skillful attack.

Paul's Introductory Words.—When the governor beckoned Paul to speak, he began with words equally well chosen, showing that as a speaker he was able to meet any adversary. With a desire to give due credit, Paul said he cheerfully made his defense before one who had been for "many years a judge unto this nation." This was not flattery, but a simple statement of fact that was very complimentary. Such long tenure of office implied both popularity and ability to serve the people well. This also implied Paul's confidence in the fact that Felix would be able to see the falsity of charges that were in fact not true, and that he was perfectly willing to submit his case to one competent to judge according to the law and real evidence.

II. Paul Denies the Charges Made by Tertullus (Verses 11-13)

First Charge Refuted.—The charge that he was a pestilent fellow and a mover of insurrections among the people was based upon the recent disturbance in Jerusalem when the chief captain rescued Paul from those trying to kill him. Paul told the governor that it was only twelve days since he came to Jerusalem, of which fact the governor could easily get the proof. Since he left Jerusalem five days before and had been in prison there one day, there were only six days left of the twelve—too little time to stir up a revolution. The charge, therefore, was unreasonable, and, in the absence of positive proof, could not be accepted as a fact. He further declared they did not find him disputing with any man or stirring up a crowd in the temple, synagogues, or city. One who had done none of these things could not have been guilty of disturbing the people or leading them into insurrection.

Proof Lacking.—A simple denial is sufficient to meet a charge unless it is sustained with some kind of proof. In the absence of proof the denial is all the defense needs to do. It is evident that Tertullus had not presented any proof, or at least only what was clearly insufficient,

for Paul declared they could not prove the charges made. Paul told Festus, the successor of Felix, that if he had done anything worthy of death he refused not to die. (Acts 25: 11.) This means he was willing to fairly meet any evidence against himself and suffer any just punishment. His assertion that they could not prove their charges was evidence that they had not done so. Till that was done, Felix could not in justice condemn him.

III. Paul Defends his Own Teaching (Verses 14-16)

The Law and Prophets.—Paul admitted that after the Way which they called a heresy, or sect, he was serving the God of the fathers. Notwithstanding his difference from his accusers, he had not rejected the God of Israel; he worshiped the same God they did, believing his word just as they professed to do. Their opposition to Christians was not in the fact that they considered them a "sect," for the word did not then necessarily have a bad meaning. Paul in a complimentary way referred to the Pharisees as the "straitest sect of our religion." (Acts 26: 5.) They were the most prominent class of the Jews. The Greek word means a "choice" and refers to those who choose to follow some course different from others; generally applied to those who follow some course different from the ordinary or accepted way. For this reason it naturally is applicable to those holding erroneous positions. Their charge was that Paul was leading those who chose to go contrary to their accepted Jewish customs. This Paul conceded, but contended that in so doing he was worshiping the true God and really doing what the law in the types and the prophets taught would come. Instead of violating the law or prophets, the Way of the gospel was exactly what they taught. The church was not a false sect, as the Jews taught, to be rejected, but a fulfillment of the law and the prophets.

Hope of the Resurrection.—He also asserted that he had a hope of the resurrection of both just and unjust, a thing which his accusers themselves were looking for—not only a firm belief in both law and prophets, rightly understood, but a confident hope that humanity's universal desire of a resurrection would be satisfied. Since he agreed with them in these great divine truths, why should he be charged as the ringleader of a sect with false teaching? The charge that he was a Nazarene—a follower of Jesus of Nazareth—was no proof of his error. As they looked for the Messiah, why say his teaching was false because he claimed Jesus was the one?

His Honesty.—While honesty is not proof of correctness, hypocrisy is intolerable in servants of God. Paul was just as honest in persecuting the church as in preaching the gospel. (Acts 23: 1; 26: 9-11.) He wanted the governor to understand that, as a defender of Christianity, he was presenting what he sincerely believed taught by the law and the prophets—the exact facts that were sustained by the Scriptures believed both by himself and his accusers.

IV. A Countercharge of Unfairness (Verses 17-21)

Not With Tumult.—Paul next informs the governor that, instead of being an enemy of his people, he came to Jerusalem after many years' absence to bring them alms and offerings; that he went into the temple with some of his own nation to terminate their vow and

assisted them in their offerings. Instead, therefore, of trying to "profane the temple" he was actually honoring it in a special service. All this was done quietly, "with no crowd, nor yet tumult." In this circumstance two charges—creating insurrection and profaning the temple—were both shown to be false. They hated Paul bitterly because they considered him an apostate from Judaism. Seeing him in the temple aroused their anger at once. Their charge of profaning the temple was based upon a pure assumption. They had seen him with Trophimus, an Ephesian, in the city and concluded he had brought him into the temple. (Acts 21: 28, 29.) The Jews caused the tumult and tried to convince the governor Paul did it.

Absent Witnesses.—Paul further informed the governor that certain Jews from Asia really stirred up the trouble and were witnesses to what occurred while he was in the temple. He insisted that they should have been present to make accusation, if they had anything against him. Since they were real witnesses, their testimony before the court was necessary. Or, if they could not do that, those present ought to say what wrongdoing the Jewish council found against him the next day after the tumult, except their objection to his preaching the resurrection of the dead. (Acts 23: 6.) As they were looking for the resurrection, they were inconsistent in their objection. His speech bore the marks of evident sincerity and truth, and favorably affected Felix.

V. Felix Defers Rendering a Decision (Verses 22, 23)

"More Exact Knowledge."—Felix deferred a final decision till Lysias, the chief captain, should come down. Tertullus had said (verse 8) that the governor would be able to learn from Lysias regarding the facts in the case. In harmony with the suggestion, the governor told them he would wait to receive the testimony of Lysias. His deferring the case for more evidence is attributed to his "having more exact knowledge concerning the Way." This shows that he agreed with the statement in the letter Lysias sent in which he said: "Whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds." (Acts 23: 29.) The fair way that Paul met their charges may have convinced him that Lysias was probably correct in his opinion of Paul's guilt.

Kindness to Paul.—Strict justice, of course, demanded that Felix release Paul at once; policy suggested the case be continued indefinitely. It seems he hoped by prolonging the disposition of the case he might get money from Paul or his friends as a bribe to pay for his freedom. This explains why he was held two years until Felix was succeeded in office by Festus. Then, to gain favor with the Jews, he left Paul a prisoner to be handled by the new governor. During this two years' imprisonment under Felix was the time he preached to Felix and his wife, Drusilla, on righteousness, self-control, and the judgment to come. Felix, on account of his wickedness, was terrified and promised to call Paul when he had a convenient season. No record that the call was ever made or that Felix ever obeyed the gospel. To the governor's credit, it should be noted, he made Paul's imprisonment as easy as safety would allow. Not the least of his kindnesses was the privilege granted for Paul's friends to minister to him.

PRACTICAL THOUGHTS

1. Jesus said: "Be ye therefore wise as serpents, and harmless as doves." (Matt. 10: 16.) Paul's speeches before his enemies are all striking examples of the practicability of this great teaching. Preaching the truth with no unnecessary offense is evidence of great skill.

2. The absence of proof leaves the claim without value. Gospel defenders should not allow those who oppose the truth to stop with assertions. Like Paul, we should call for the witnesses.

3. No better defense of one's position being correct than to show it is according to "all scripture inspired of God."

4. Paul's defense of his position was made both in words and acts. He showed that his conduct proved that his accusers were making false charges. The "doers of the law shall be justified."

5. The love of money and popular favor closes many eyes to truth and hardens many hearts against justice. Felix has many imitators in tampering with his conscience.

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 our last lesson leave Paul?
What fear did Paul express to them?
What effort did the brethren at Tyre make, and why?
What further proof of afflictions for him?
What suggestion was made by the Jerusalem brethren?
How explain Paul's taking part in Jewish offerings?
What did the chief captain do with Paul?
What caused him to send Paul to Caesarea?

I

Who came to Caesarea to prefer charges against Paul?
What position was held by Felix?
How did Tertullus begin his speech?
What three charges did he make against Paul?
How did Paul begin his speech?
What is implied in being governor so long?

II

How did Paul refute the first charge?
What did Paul say about his conduct in Jerusalem?
What reply by Paul would have been sufficient?
What shows that Tertullus had not presented proof?
What did Paul tell Festus later?

III

What did Paul admit?
How was the word "sect" used at that time?

What does the Greek word mean?
How is it generally applied?
What was the real point in their charge?
What did Paul mean by saying he believed the law and the prophets?
What important doctrine did he say he believed?
Why did Paul say he had a conscience "void of offense"?

IV

Of what did he next inform the governor?
What proof that he did not profane the temple?
How did he say all this was done?
Why did the Jews hate Paul so bitterly?
What false conclusion did they reach?
What did Paul say of certain Jews from Asia?
What did he say they should have done?

V

How did Felix terminate the trial?
What suggestion from Tertullus did Felix act upon?
In what did Felix agree with Lysias?
What did strict justice require in the case?
How long did Felix hold Paul prisoner?
Why keep him so long, if innocent?
Why did he leave him still a prisoner to his successor?
What sermon did Paul preach to Felix and his wife?
What effect did it have?
How did he treat Paul while he was a prisoner?

Practical Thoughts

What teaching of Jesus did Paul observe in his speeches?
What is necessary to make claims valid?
What is the real proof that any preaching is correct?
What two ways may contentions be sustained?
In what way do many imitate Felix?

Lesson XII—December 17, 1933

PAUL IN ROME

Acts 28: 11-22, 30, 31.

11 And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers.

12 And touching at Syracuse, we tarried there three days.

13 And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli;

14 Where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.

15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar: not that I had aught whereof to accuse my nation.

20 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him.

31 Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

GOLDEN TEXT.—*"I press on toward the goal unto the prize of the high calling of God in Christ Jesus."* (Phil. 3: 14.)

TIME.—Two years, A.D. 61-63.

PLACE.—Rome.

PERSONS.—Paul, Luke, the brethren at Rome, and the Jews.

DEVOTIONAL READING.—Ps. 23.

DAILY BIBLE READINGS.—

December 11.	M.	Arriving in Rome.	(Acts 28: 11-22.)
December 12.	T.	Preaching in Rome.	(Acts 28: 23-31.)
December 13.	W.	A Happy Prisoner.	(Phil. 1: 12-21.)
December 14.	T.	Faithfulness Rewarded.	(2 Tim. 2: 1-13.)
December 15.	F.	A Message to the Romans.	(Rom. 1: 1-12.)
December 16.	S.	Love Fulfilling the Law.	(Rom. 13: 8-14.)
December 17.	S.	The Good Shepherd.	(Ps. 23.)

LESSON OUTLINE.—

Introductory Study.

I. Journey to Rome Completed (Verses 11-16).

II. Paul Addresses the Jews in Rome (Verses 17-20).

III. The Jews' Reply to Paul (Verses 21, 22).

IV. Paul's Labors in Rome. (Verses 30, 31).

Practical Thoughts.

INTRODUCTORY STUDY

Last Days in Cesarea.—Soon after succeeding Felix, Festus went to Jerusalem, and the Jews requested him to bring Paul there for trial, though their real purpose was to kill him on the way. Festus refused, and they came to Cesarea to renew their attack on him, probably thinking that a new governor, to gain favor, might grant their request. He was doubtless entirely ignorant of their plot, and, really wishing to gain their favor, asked Paul if he were willing to go to Jerusalem to be judged. Paul, knowing of their plots in the past to kill him, was certain they were planning on the same thing, and to consent was, therefore, out of the question. He even knew that to be set at liberty meant to again encounter a mob. As a Roman citizen, he knew his rights and appealed to Cæsar, which meant he must be sent to Rome for a settlement of his case. This move defeated his enemies, but left him a prisoner. (See Acts 25: 1-12.)

Paul Before Agrippa.—After the appeal to Cæsar, King Agrippa and his sister, Bernice, arrived in Cesarea to salute Festus, the new governor. Festus, knowing little of the Jewish law and customs, was perplexed about what to write the emperor regarding Paul. As Agrippa was of Jewish ancestry and knew much of Jewish customs, Festus decided to get his advice. Accordingly it was arranged for Agrippa to hear Paul. The speech Paul made is recorded in Acts 26: 2-29, and is conceded to be Paul's greatest recorded address and one of the best in all literature. So intense was Paul's earnestness that Festus charged him with being mad; but Agrippa, better acquainted with the matter presented by Paul, was "almost persuaded to be a Christian." As King Agrippa believed the prophets, he did not have any difficulty in understanding that a Messiah was to come. Paul's reasoning that Jesus was the expected one touched his wicked heart. Paul's earnest wish and prayer to God was that Agrippa might be a Christian—everything, in fact, that Paul was except his bonds.

Departure for Rome.—Paul and other prisoners, in charge of a centurion named "Julius," embarked in a ship sailing to Asia. The most of this long, tedious, and dangerous journey is recorded in Acts, chapter 27. After reaching the island of Crete, Paul advised against sailing further, because the season made it hazardous. But the centurion gave heed to the master of the ship, and the journey was continued. The ship was caught in a terrific storm, and for fourteen days drifted in the Adriatic Sea, when neither sun nor stars shone for many days, and all hope that they could be saved was given up. The ship was stranded near the island of Melita, but the two hundred and sixty-six persons on board with much difficulty got ashore.

LESSON NOTES

I. Journey to Rome Completed (Verses 11-15)

Stay in Melita.—After the shipwreck, the whole company remained three months on the island of Melita, a tiny bit of land about nine by seventeen miles, some sixty miles south of Sicilia and four hundred south of Rome. The islanders treated them kindly because of their distress and the unfavorable weather. It was at this time that Paul, in putting wood on a fire, had a viper fasten on his hand, which he shook off in the fire without harm to himself. The natives expected

to see him fall dead, and first considered the viper sent as a punishment for crime. When no harm resulted, they quickly changed to the conclusion he was a god. This circumstance fully confirms the truth of the Lord's words in the promise made to the apostles in giving the commission. (Mark 16: 18.) This led to their favorable consideration and entertainment by Publius, the healing of his father and many others. Thus in the providence of God a shipwreck was turned to the good of many and possibly the salvation of some.

Paul Lands.—Leaving in a ship bearing the name "The Twin Brothers," they touched at Syracuse, capital of Sicily, where they remained three days, probably because of the ship's business. Then they sailed to Rhegium and on to Puteoli, the final port of the ship. From here the remainder of the journey to Rome was made on foot. Paul found the brethren and remained at Puteoli seven days. As their movements no longer depended on the ship's sailing, with none to consult but the centurion, he probably had no difficulty in securing permission for the delay. The centurion would hardly refuse any reasonable request when he remembered how he and others owed their lives to Paul. Doubtless the stay was protracted to include one Lord's day that all might enjoy the Lord's Supper together and receive the encouragement they knew Paul would give them.

Met by Brethren.—The seven days spent in Puteoli was sufficient time for the brethren in Rome to hear he was there and cause some of them to meet him at "the Market of Appius and The Three Taverns." The former place was some forty miles from Rome; the latter, thirty. The statement implies that two companies met him, one at each place. For some years Paul had longed to visit Rome, but going as a prisoner charged with crimes rather than as a Roman citizen free to preach where he chose was humiliating. The respect shown by the brethren in meeting him was so gratifying that "he thanked God, and took courage." When in the hands of a Roman official in Jerusalem, the Lord told him he must also testify in Rome (Acts 23: 11); while tossed by the sea, an angel told him he must stand before Cæsar (Acts 27: 24). That these divine predictions might be fulfilled, the world's most noted preacher of Christ's gospel, a prisoner, enters the imperial city. How different the way from his desires, yet how rich in evidences of God's overruling power!

II. Paul Addresses the Jews in Rome (Verses 17-20)

Sent for Them.—Paul's custom was, on entering new fields of labor, to enter a synagogue, or in some other way present his story first to his own people. For the reason that he was a prisoner under guard he could not enter a synagogue, if there had been one. Fortunately the Roman officer in charge had given orders that he be allowed to abide by himself with a soldier to guard him. From verse 30 we learn that this liberty permitted him to dwell in his own hired house, where he was free to receive all that came to him. Probably these unusual privileges were allowed because of the centurion's report of Paul's great assistance in the dangers of the voyage. But however he received them, he used them without delay, for he called together the chief of the Jews after three days. It was advisable that they first learn the facts in his case. If disposed to receive the truth, they could be more quickly reached, as they were familiar with the law and the prophets.

His Explanation.—His use of the word "brethren" in addressing them shows that in spite of much ill treatment from the Jews he still had a deep and tender feeling for his "kinsmen according to the flesh." (Rom. 9: 3.) As a prisoner awaiting trial, with charges of crime against both Cæsar and God, he wanted his brethren in the flesh to know the charges were not true. He declared that he had done nothing against the people or the customs of the fathers, yet was delivered as a prisoner into the hands of the Romans at Cesarea. The proof of his innocence, he said, was the fact that after examination the Romans desired to release him because no charge against him was sustained. Since the Jews spoke against his release, he had appealed to Cæsar. He assured them that his appeal was not to bring charges against his nation. As the facts indicate, he did it to protect himself from the plots the Jews were laying to kill him. It was to make this explanation that caused him to ask them to have the meeting with him. He was chained to a guard at the time he was speaking to them. To this he referred in his concluding statement that it was "because of the hope of Israel" he was wearing the chain. As they hoped for the resurrection as well as he, this remark should have aroused their sympathy.

III. The Jews' Reply to Paul (Verses 21, 22)

Heard Nothing.—They very frankly and courteously replied by saying they had received no letter concerning him nor had any come from Judea that spoke any harm of him. It is remarkable that the leading Jews in Rome had heard nothing of Paul's conflicts with their brethren in Judea, but it may be accounted for plausibly. With the slow methods of communication in those days, countries so far apart might be a long time learning events affecting one individual mainly. The Jews in Judea who sought Paul's life, but were defeated in all their schemes, probably did not think of his appealing to Rome. If they had wished, after the failures for two years, to warn their brethren in Rome against Paul, their letters probably would not have arrived any ahead of him. At any rate, we must accept their statement as being true to facts. Paul had written a letter to the church in Rome, but the unbelieving Jews would have had no interest in it; besides, it would not have had any bearing on the causes for his appeal. Not hearing anything about his conflicts with the Jews in the home, and left them more inclined to consider Paul's defense of himself.

Desired to Hear.—In responding to Paul's explanation they showed a commendable disposition by expressing a desire to hear what he had to say. This evidently meant they desired to know what he had to say in favor of the position he then occupied, since it brought upon him such hatred from his kindred. Using the word "sect" to represent those with a religious system different from their law, they said it was known to them it was "everywhere spoken against." The general opposition to the church was a matter of common knowledge, the congregation in Rome probably furnishing one of the prominent examples. This, however, was a different matter from a knowledge of Paul's conflicts with the Jews during the previous two years. If they had manifested a fanatical prejudice, it would have been enough to close their ears to know that the church was "everywhere spoken against." Whatever their real feelings were regarding the church

from the information they had, they manifested a fairness well worthy of imitation; they were willing to hear what Paul had to say before they decided against him. Millions of people would soon learn the truth, if they were free enough from prejudice to candidly hear what the apostles had to say about the church Christ established. Without such a candor, false assertions are accepted as truth without investigation, while the words of God's Spirit are rejected as unworthy of consideration. As was usual, in a later meeting when Paul thoroughly presented the kingdom of Christ, some believed and some did not.

IV. Paul's Labors in Rome (Verses 30, 31)

The Time.—Paul's prison labors are said to have continued two whole years. This statement shows the last part of the book of Acts was not written till after that time. That it was written before Paul's trial seems evident, or Luke would have mentioned it. Why Luke did not later add to the history is not known. Being permitted to dwell in his own rented house gave him liberty to preach to all that desired to hear. Probably divine providence so directed events that he might make his prison confinement years of useful service in the kingdom.

Who and What?—The brethren in the church, knowing from his letter to them his greatness as a teacher, would not need to be asked to come to his lodging to receive his teaching. Through their influence doubtless many were induced to hear his explanation regarding the kingdom of Jesus Christ. As he taught the leading Jews first on his arrival in Rome, he doubtless continued to show from the law and the prophets that Jesus is the Christ. This we are told he did with boldness, and no one forbade him. His imprisonment served two important purposes that were favorable to his work—the unusual liberty which permitted him to preach and teach freely all who cared to hear. This an ordinary prisoner could not have done. Being a prisoner, he had the full and complete protection of the Roman officers, and no one could dare interfere. He was safely shielded from any Jewish hatred that may have developed. After all, his Roman imprisonment was a blessing to the church, though a seeming misfortune.

The End.—With the close of Acts our historical lessons on the life of Paul must also close. All else about him must be learned from his own writings. The following are supposed to have been written during this two years in the Roman prison: Ephesians, Colossians, Philemon, and Hebrews. Preaching, teaching, and writing doubtless consumed every moment his strength would allow. It is supposed he was released at his trial, but after a time of unknown length was re-imprisoned, condemned, and executed. During the second imprisonment, with his departure apparently near, he wrote Second Timothy, in which we have his touching farewell words.

PRACTICAL THOUGHTS

1. To them that love God and are called according to his purpose "all things work together for good." Paul's distresses were seasons of sorrow and grief, yet in God's providence were made to accomplish everlasting good for the church.

2. Those conscious of having the truth are willing and anxious for

that truth to be known; they fear no honest and fair investigation. Truth remains truth whether its advocates are in jail or out.

3. Of the many admirable things necessary to make one an acceptable servant of God, none is more important than a desire to hear his word. No finer sentiment has been expressed than Eli's advice to the boy Samuel: "Speak, Jehovah; for thy servant heareth." (1 Sam. 3: 9.)

4. "Be thou faithful unto death" means to serve the Lord in spite of all adverse conditions. Probably in no period of Paul's work was more accomplished than his two years' imprisonment in Rome.

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 request did the Jews make of Festus?
Why?
What reply did he make?
Why did Paul appeal to Caesar?
Why did Festus want Agrippa's advice concerning Paul?
What difference in the effects of Paul's speech on the two?
Why was Agrippa more favorably affected?
Briefly describe the journey to Melita.

I

Describe the island of Melita.
How long did they stay there, and why?
What remarkable incident occurred?
What Scripture did it fulfill?
What other work was done by Paul?
Describe the journey to Puteoli.
How was the remainder of the journey made?
How could Paul get to stay in Puteoli so long?
Where did some brethren from Rome meet Paul?
How did their coming affect him?
What predictions were fulfilled when he entered the city?

II

Why not enter the synagogue as he usually did?
What special privilege was granted to him?
What probably caused this unusual privilege to be allowed?
What is shown by his use of the word "brethren"?

What did he want the Jews to know?
What proof of innocence did he offer?
What did he say regarding his nation?
Why did he say he was wearing the chain?

III

What reply did they make?
How account for their not having heard anything about Paul?
What did the brethren at Rome know about Paul?
What desire did the Jews express?
What did they call the church?
What did they say about it?
What often closes the eyes of people against a position?
How does a lack of candor affect people?

IV

How long was Paul in the Roman prison?
What is here indicated about when Acts was written?
What evidence that it was written before Paul's trial?
What advantages did he have for preaching?
What caused the people to hear him?
In what ways was his imprisonment favorable to his work?
What must close at this place?
Where can we get additional information about Paul?
What letters did he write during his first imprisonment?
When was Second Timothy written?

Practical Thoughts

What statement of Paul was illustrated in his experiences?
What is true of those conscious of having the truth?
What fine sentiment was expressed by Eli?
What is the meaning of the "faithful unto death"?

Lesson XIII—December 24, 1933

A VISION OF WORLD PEACE

Isa. 11: 1-9.

1 And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.

2 And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.

3 And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;

4 But with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den.

9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

GOLDEN TEXT.—*"The earth shall be full of the knowledge of Jehovah, as the waters cover the sea."* (Isa. 11: 9.)

TIME.—About B.C. 750.

PLACE.—Probably spoken in Jerusalem.

PERSONS.—God, Isaiah, Christ, and all people.

DEVOTIONAL READING.—Isa. 2: 1-5.

DAILY BIBLE READINGS.—

December 18.	M.	.....	A Vision of World Peace. (Isa. 11: 1-9.)
December 19.	T.	.....	The Prince of Peace. (Isa. 9: 1-7.)
December 20.	W.	.....	The Covenant of Peace. (Ezek. 34: 25-31.)
December 21.	T.	.....	The Bond of Peace. (Eph. 2: 11-22.)
December 22.	F.	.....	The Blessings of Peace. (Ezek. 36: 22-31.)
December 23.	S.	.....	Peace on Earth. (Luke 2: 8-20.)
December 24.	S.	.....	Universal Peace. (Isa. 2: 1-5.)

LESSON OUTLINE.—

Introductory Study.

- I. The "Prince of Peace" Promised (Verse 1).
 - II. The Messiah's Understanding, Wisdom, and Power (Verses 2, 3).
 - III. The Messiah's Judgments Are Just and Righteous (Verses 4, 5).
 - IV. The Peace of Christ Illustrated (Verses 6-8).
 - V. The Peace of Christ is in His Church (Verse 9).
- Practical Thoughts.

INTRODUCTORY STUDY

The Lesson Text.—Isaiah, from whose prophecies our lesson text is taken, was one of the four major prophets of the Old Testament age.

He prophesied over a long period, beginning about 750 years B.C. At the time he flourished the moral and spiritual state of the Jews had reached a very low level, as his first chapter clearly shows. This gives a reason for his strong rebukes and terrific warnings of calamities, both national and personal, that would fall upon them. He freely intersperses his stinging denunciations of their sins with cheering visions of returning peace and prosperity. To fulfill the promise to Abraham, a remnant had to be preserved, and Isaiah did not fail to keep that promise before his people. His predictions usually had reference to the fortunes and fates of the Jews, though he often turned abruptly from some signal deliverance promised them to the more glorious deliverance to come to the world through Israel's promised Messiah. He does this without giving any statement to that effect. He leaves his readers to see it from the language used.

False Peace.—It is very easy for both individuals and nations to be lulled into a false peace by thinking themselves secure when they are not. This often happened to both Jewish kingdoms and led to the final captivity of both. Jeremiah, with equally strong condemnations for their sins, said that from the least to the greatest, including prophet and priest, they were given to covetousness and dealt falsely. He specifically charged: "They have healed also the hurt of my people slightly, saying, Peace, peace; when there is no peace." (Jer. 6: 13, 14.) It was sad beyond words to express for the prophets and priests—the recognized leaders of the people—to promise peace when their enemies were even at their gates laying siege to their towns and cities. Devastation, famine, death, and bondage were the calamities that fell upon them while drunk with their own delusions. Sad as their fate was, nationally considered, it was as nothing compared with the eternal condemnation of those deluded by their religious leaders who promise peace when God says there is no peace and upon terms which God has not made. Worshipping God contrary to his commands is sinful and vain. (Isa. 1: 12-15; Jer. 6: 19, 20; Matt. 15: 9.)

"Old Paths."—Jeremiah exhorted the Jews to ask for the old paths and walk in them and they would find rest to their souls. (Jer. 6: 16.) Old, well-established ways that are known to lead to the proper destination are safe and best. New ways with destination uncertain are risky at best. To the Jews the old paths meant the laws of God; to us now the old paths mean the commandments of Jesus as the apostles delivered them in the New Testament. Any spiritual peace, except that which comes through obedience to these commandments, is necessarily a false peace—a delusion. Happy is the man wise enough to obey them; the blessings described in Prov. 3: 13-17 will be his.

LESSON NOTES

I. The "Prince of Peace" Promised (Verse 1)

"The Stock of Jesse."—It is evident from the New Testament that when Jesus appeared on earth the Jews were expecting a Messiah to come. With equal assurance they expected him to be a descendant of David, hence of "the stock of Jesse," David's father. This expectation rested upon the promise God made David regarding Solomon and his kingdom. (2 Sam. 7: 12-17.) During the time between their captivity and the coming of Christ, when they had no king on David's throne, they were continually expecting one to arise and redeem Is-

rael, but their idea was a temporal redeemer and the peace they sought was national rather than spiritual; hence their rejection of Jesus when he disappointed their hopes in not becoming a temporal ruler. In our text the prophet by inspiration arose clear above his own understanding (1 Pet. 1: 9-12) and referred to a descendant of David in such majestic language as fits only the world's Savior. So Paul expressly applies this text. (Rom. 15: 12.)

Another Prophecy.—In Isa. 9: 6, 7 in the same lofty strain the prophet refers to the same personage. In order to emphasize the certainty that his prediction was sure of fulfillment he used the prophetic present tense, saying: "For unto us a child *is born*, unto us a son *is given*." Then, returning to the future tense, he tells who he will be and what he will do. He shall be called "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." He was to be upon David's throne to establish it and to uphold it with justice and righteousness forever—his kingdom was not to be turned over to any other. Such glorious things could not be true of any except Jesus, who had all authority in heaven and on earth. When Jesus asked the Pharisees whose son Christ had to be, they promptly replied: "The son of David." (Matt. 22: 42.) Being a descendant of David, Jesus could qualify as the proper one on that requirement.

II. The Messiah's Understanding, Wisdom and Power (Verses 2, 3)

"Spirit of Jehovah."—For the Messiah to be worthy of the title, "Prince of Peace," it was necessary that he be able to give the world a peace better than any to be received from any other source. To do this he had to have more power than any man or all men. Only a divine being who could lay claims to such exalted names as "Mighty God" and "Everlasting Father" could bring the world such a blessing. Regarding this great personage the prophet said: "The Spirit of Jehovah shall rest upon him." Not only will he be the Son of God, and therefore God himself (John 1: 1-3; Col. 1: 13-17), but in perfect harmony and accord with the Father (Luke 2: 40; John 8: 27-29). The peace offered the world through Christ is from God as well, since Jesus did only the things pleasing in the Father's sight. Those who reject the peace offered the world through Christ reject God. There is no middle ground; we must either accept Jesus as the Son of God or God will reject us.

"The Spirit of Wisdom."—As his divine nature was above that purely human, so his wisdom was above all human wisdom combined. Living in the flesh for thirty-three years, he would know exactly what man needed. Knowing "what was in man" (John 2: 25), he needed no one to advise him what kind of peace to provide for man's greatest good. His wisdom and understanding were fully able to meet all requirements. His infinite wisdom gave the very counsel or advice needed by both saints and sinners. Rejecting the terms upon which men are offered salvation is nothing less than rejecting God, who sent Jesus, with the added sin of rejecting the Holy Spirit, who revealed his gospel to us.

Sees the Heart.—Those who depend upon appearances to regulate their conduct make some fearful mistakes. The Messiah, as "Prince of Peace," could not depend on anything so uncertain. In selecting

David, God told Samuel not to look on his countenance or height of stature, saying further: "For Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." (1 Sam. 16: 7.) As divine, the judgments of Jesus would not depend on how things appeared to his natural eyes, but on what he knew was in the heart.

III. The Messiah's Judgments Are Just and Righteous (Verses 4, 5)

No Mistakes.—Men's decisions regarding themselves and others are often incorrect, unfair, and lack much of being equitable. Not so with the "Prince of Peace." Being the very fountain of truth, he could not err in judgment; therefore, all his decisions are right in themselves. Being right, they could not be unjust to any one. Human wisdom with all its faults may not see the justness of all Jesus requires, but that is chargeable to man's own short-sightedness, not to any fault of Christ. Verse 5 shows that righteousness is the girdle with which he defends his work among men. As no other man has been without faults, he alone is worthy to declare the terms to be accepted in giving peace to mankind.

"No Respector of Persons."—The poor, the meek, the lame, the halt, and the blind received the same merciful and tender consideration from the Christ. Rich sinners received the condemnation they deserved. Absolute justice was dispensed with unerring exactness. All based upon the fundamental characteristic of divinity—"no respector of persons." As it was with Jesus when he walked among men in the flesh, so it will be when all men meet him in the judgment, for "he will judge the world with righteousness, and the peoples with his truth." (Ps. 96: 13.) For that reason the prophet said: "He shall smite the earth with the rod of his mouth." This evidently means that his judgment will be according to his truth—the righteous to be approved by it and the wicked condemned according to its teaching. (Rom. 2: 5-11.)

IV. The Peace of Christ Illustrates (Verses 6-8)

Figurative Language.—No book abounds more in figurative language than the Bible; no Bible writer has more beautiful examples than the prophet Isaiah; perhaps there is no example more forceful than the verses used in this section. We should not forget that all figures of speech are comparisons of some kind. The lessons are, therefore, to be obtained by noting the similarity between the illustration and the subject in hand. The illustration is not to be applied literally. Christ is similar to a lamb, but is not a real lamb.

The Language Used.—In foretelling the peace that the Messiah would bring to the world, which all nations with their peculiar differences would be asked to accept, what could more elegantly and fittingly represent it than the picture of animals with warring natures living peaceably at the same place together? The wolf and lamb, leopard, kid, calf, and lion dwelling together in such docile manner that a little child can lead them is contrary to the nature of such animals. Nothing short of a miracle that would change their physical nature would allow this language to be taken literally. There can be no possible excuse for not taking this language as an illustration of the

great peace in Christ's kingdom. What advantage, it may be asked, could accrue from changing the physical nature of mere animals? In the preceding chapter, verses 24-34, is a description of the destruction of the Assyrian leader, Sennacherib, with his army. (2 Kings 19: 35-37.) Verse 34 speaks of cutting down thickets, forests, and the timbers of Lebanon. Might as well make that literal, yet we know that is not its application. Taken as an illustration of the truth stated in verses 1-5, the language here is extremely beautiful and strikingly appropriate.

V. The Peace of Christ is in His Church (Verse 9)

Illustration Applied.—The application of the prophet's illustration lies upon the surface, but he sets the matter at rest by saying: "They shall not hurt nor destroy in all my holy mountain." Isaiah also says (Isa. 2: 2) "that the mountain of Jehovah's house shall be established on the top of the mountain; . . . and all nations shall flow into it." Verse 3 says the law should go forth from Zion and the word of the Lord from Jerusalem. Since the church is called the "house of God" (1 Tim. 3: 15), and the law of God—word of the Lord—began in Jerusalem on Pentecost, this prophecy became applicable at that time. Hence, whatever lesson is intended by the prophet's figurative language, it must apply to the condition of those in the church, and must be applied from the beginning of the church, not to some indefinite future time. God's people under the old law were a warlike nation, defending themselves with the carnal sword. In the kingdom of Christ, under the reign of the "Prince of Peace," the carnal sword must give place to "the sword of the Spirit"—the word of God; hence the prophet's vigorous figurative words (Isa. 2: 4) regarding changing swords and spears into plowshares and pruning hooks. In Christ's kingdom such implements are not needed. This has no reference to all temporal nations ceasing absolutely to engage in carnal warfare, but to the fact that Christ's kingdom is a kingdom of peace. People from all nations, however warlike they may be, will in Christ's kingdom drop their carnal weapons and sit together "in heavenly places in Christ Jesus." This does not mean that every one who enters Christ's kingdom will always do right, and that false religions have not made unholy war. But they did it without Christ's authority. His kingdom is one of peace (Rom. 14: 17), regardless of false religions and unfaithful children.

Another Error.—The prophet said: "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea." This does not mean that every individual would accept the truth and be saved, any more than "all nations" flowing into the "mountain of Jehovah's house" means every individual of all nations would be saved. People from every nation would enter the kingdom; God's truth would be offered to all freely and as universally as the waters flow over the sea's bed, but individually only the obedient will be saved. This truth must not be denied, else the Bible is clearly in conflict with itself.

The Peace of Christ.—Any and all kinds of peace except that in Christ "perish with the using." Christ is "Lord of peace." (2 Thess. 3: 16.) The peace he gives is not like that of the world. (John 14: 27.) Isaiah said the Lord would keep one in perfect peace whose mind was stayed on him. (Isa. 26: 3.)

PRACTICAL THOUGHTS

1. "Glory to God in the highest, and on earth peace among men in whom he is well pleased," one of earth's sweetest songs, was the heavenly host's thanksgiving when it was announced Christ the Lord had been born that day in the city of David—a fulfillment of Isaiah's prediction.

2. No greater desire can be expressed for one than Paul's prayer that the brethren might be "filled with the knowledge of his will in all spiritual wisdom and understanding." (Col. 1: 9.)

3. Whatever complaints we may justly make against the judgments of each other, no one will question the judgment of God at the final day. We need the righteous approval of men; we *must* have the approval of God or be lost.

4. Nothing but obedience to the gospel of Christ can bring the peace the world needs. All other plans for its accomplishment, however alluring they may appear, are a delusion and must ultimately come to naught. They have only human wisdom under them.

5. Paul declares that Christ's peace for all—Jews and Gentiles—came by his abolishing the Jewish law and making of all "one new man"—body, or church—and reconciling all to himself in that body. No other plan for "world peace" is possible.

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 do you know of Isaiah?
What caused him to rebuke so strongly the Israelites?
What important truth did he keep before his readers?
How did Jeremiah describe the moral condition of the Jews?
What is sadder than the fate that befell sinful Israel?
How must worship be rendered?
What exhortation did Jeremiah give?
What blessings did Solomon describe for the obedient?

I

What was the Jewish expectation when Christ came?
Why did they have this expectation?
Why do you think 1 Pet. 1: 9-12 applies here?
What other prophecy did Isaiah make on the same subject?
Why did he say "is born" instead of "will be born"?

II

What was necessary for Jesus to be "Prince of Peace"?
Who only could qualify for such a task?
How is he related to God?
What degree of wisdom was necessary?
What did he know about man?

What difference between the ways God and men judge?
What noted example do we find in the Bible?

III

What difference between the decisions of God and men?
Who alone is worthy to declare the terms of salvation? Why?
How did Jesus treat all classes?
What fundamental trait of divinity is seen here?
Where will Jesus again manifest the same fairness? Give the proof.
What is meant by smite "with the rod of his mouth"?

IV

What kind of language is used here?
Why did the prophet use such language?
How do you apply this language?

V

Where does the prophet say they will not hurt or destroy?
What is meant by "my holy mountain"?
When was this prophecy applicable?
What is meant in Isa. 2: 4?
What does Paul mean in Rom. 14: 17?
What did the prophet mean by the earth being "full" of God's word?
What Bible truth shows this?

Practical Thoughts

Give the announcement of Christ's birth.
What great desire should we all have?
What must we have if saved?
What alone can bring "world peace"?
Where only is this peace to be received?

Lesson XIV—December 31, 1933

THE LIFE OF PAUL

Phil. 3: 1-14.

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe.

2 Beware of the dogs, beware of the evil workers, beware of the concision:

3 For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:

4 Though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee;

6 As touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

7 Howbeit what things were gain to me, these have I counted loss for Christ.

8 Yea verily, and I found all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9 And be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11 If by any means I may attain unto the resurrection from the dead.

12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13 Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before,

14 I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

GOLDEN TEXT.—*"I have fought the good fight, I have finished the course, I have kept the faith."* (2 Tim. 4: 7.)

TIME.—Philippians written A.D. 62.

PLACE.—In the prison at Rome.

PERSON.—Paul.

DEVOTIONAL READING.—Ps. 1.

DAILY BIBLE READINGS.—

December 25.	M.	.....	The Life of Paul. (Phil. 3: 1-14.)
December 26.	T.	.....	Paul's Conversion. (Acts 9: 1-12.)
December 27.	W.	.....	Paul the Missionary. (Acts 13: 1-7.)
December 28.	T.	.....	Preaching in Prison. (Acts 16: 25-31.)
December 29.	F.	.....	Exhortation to Unity. (1 Cor. 1: 10-18.)
December 30.	S.	.....	Praying for Friends. (Eph. 3: 14-21.)
December 31.	S.	.....	Blessings of the Righteous. (Ps. 1: 1-6.)

LESSON OUTLINE.—

Introductory Study.

I. An Exhortation and Warning (Verses 1-3).

II. Paul Rejects Fleshly Glory (Verses 4-6).

III. Paul's Loss and Gain (Verses 7-11).

IV. The Goal Reached and Prize Won Through Perseverance (Verses 12-14).

Practical Thoughts.

INTRODUCTORY STUDY

As a Man.—Three things cover the ground and tell the life story of any and all men: First, the ability and fitness for accomplishing the labors that fall to one's lot; second, the work done during the time that mental and physical strength permit active work; third, the special trusts or responsibilities that may be imposed upon him or that he may voluntarily assume. Some one has well said: "The life of a great man, in a great period of the world's history, is a subject to command the attention of every thoughtful mind." The life of Paul in importance to the world is second only to that of Jesus himself. Of all others Paul heads the list in those characteristics that are necessary to genuine greatness. He was a man of commanding intellect, liberally educated in world affairs as well as Jewish law, and was naturally a great leader of men. This we instinctively feel as we trace the events making up his life story. We always wait with calm assurance that Paul will always do and say just the right thing under all circumstances; he never disappoints us. Only the great have this characteristic.

As a Worker.—Although Paul had some physical affliction that was "a thorn in the flesh" lest he should "be exalted overmuch" (2 Cor. 12: 7), yet his power to labor and endure was truly remarkable. This, like his commanding ability, we note by the prodigious amount of work he accomplished. Much of this doubtless should be attributed to his untiring zeal in using his powers in the wisest and most effective way. In this particular he is probably Christianity's most outstanding example and worthy of universal imitation. His labors, which were more abundant than those of any other Christian, led him to prisons oft, to "stripes above measure," to perils on land and sea, to perils among robbers and among his own countrymen, and to cold and nakedness. To which was added "anxiety for all the churches." (2 Cor. 11: 23-30.)

As an Apostle.—With Paul's life before us, from which we have a knowledge of his great ability and enormous amount of work, we are not surprised that the Lord selected him for the apostleship even from his infancy. (Gal. 1: 15.) When called and commissioned for this work by the Lord personally (Acts 26: 15-20), he promptly followed the Lord's instruction and ever afterwards considered his apostleship as a sacred trust to be administered as directed by God's Spirit. (1 Tim. 1: 11; 1 Cor. 2: 6-10.) As an "earthen vessel" (a man), he held the "treasure" (the divine truth of the gospel), but through his inspiration preserved its sacred purity. His qualifications and labor as an apostle must be kept distinct from his duties as a Christian. As a Christian, he is our greatest example; as an apostle, he is the world's greatest exponent of Christianity, whose teachings have affected the world more than any other.

LESSON NOTES

I. An Exhortation and Warning (Verses 1-3)

Our Lesson Text.—In this quarter we have been following the labors of Paul as they were reported by Luke in the book of Acts. Our present lesson text is from one of Paul's own letters and serves well as a kind of review of his entire life. Philippians was written dur-

ing Paul's two years' imprisonment at Rome, discussed in Lesson XII, and probably in the year 62. In his letters, fourteen in number, we find many incidental references to his life in addition to his exposition of the scheme of salvation. Some of these references are in our present text.

"Rejoice in the Lord."—There is no one who has more genuine reason for rejoicing than a Christian. However serious his disappointments or great his earthly losses, he knows that eternal life will be more than a compensation for all that. A Christian can even rejoice that he is counted worthy to "suffer reproach for the name of Christ." This rejoicing is based upon the realization that he is "in the Lord," entitled to the Lord's blessings and can safely trust his promises. In this exhortation Paul was writing the same thing he had written to others and doubtless the same thing he had told them personally. It was no burden to him to thus repeat common exhortations and warnings. It was safe for them because it would encourage them to persevere in God's service.

Beware of Evil.—In his warning Paul said: "Beware of the dogs." Jesus evidently used the word "dogs" in the same sense when he said: "Give not that which is holy unto the dogs." (Matt. 7: 6.) He probably meant not to waste time on the unholy bigots of the unbelieving Jews. The term was used by both Christ and Paul to indicate that such Jewish sinners were not considered any better by the Lord than the Gentiles were by the Jews—a most cutting remark as the Jew would see it. The apostle extended his warning to all "evil workers," which, at least, would include all false teachers. (2 Cor. 11: 13-15.) In the word "concision"—literally meaning a mutilation—Paul ridicules those Judaizers who were boasting in their fleshly circumcision and trying to harm the church. His advice in principle still holds good; Christians should jealously guard the church against all evil workers. Christians who have evil desires cut off from their hearts, the only circumcision now worth while (Rom. 2: 28, 29), are the true "Israel of God" (Gal. 6: 16; Rom. 9: 6).

II. Paul Rejects Fleshly Glory (Verses 4-6)

Grounds for It.—If glorying in the flesh had been the proper thing, no one had more grounds for it than Paul. As in his speeches, studied in previous lessons, he here recounts the inherent privileges which, as a Jew, he might justly have offered as a reason for confidence in the flesh. In this he was the equal of any and the superior of most. If circumcision had been necessary to acceptance with God, he had it—received at the legal age long before Christianity was established; he was a genuine Israelite, his tribal relationship correctly preserved; a "Hebrew of the Hebrews," both his parents being Jews; he was a member of the Pharisaic party—the "strictest sect" of their religion; in the requirements of the law he was blameless, and his zeal in persecuting the church was unbounded. What more could a Jew ask, if he rested upon his relationship to the family of Abraham?

His Honesty.—It is incredible to think that one with such glorious privileges and inherited rights would give them up without the most convincing reasons for so doing. Men do not relinquish honors already in their possession for the doubtful privilege of gaining others of less value with the prospect of suffering and possible death in their

attainment. Though Paul on proper occasion asserted his sincerity more than once, yet his entire career is ample proof of it without any such assertions. In no characteristic does Paul give us a more important example than his strict honesty. An unreserved willingness to promptly forsake any doctrine or practice, when convinced of its erroneousness, is equaled only by a like willingness to accept any truth just as promptly. Those failing in either particular lack much of the integrity and honesty manifested by Paul.

III. Paul's Loss and Gain (Verses 7-9)

A Necessity.—In a world given largely to barter and exchange the matter of loss and gain becomes a necessary experience. When real values are considered, loss often becomes genuine gain and gain a serious loss. The things that Paul, along with all Jews, counted gain before his conversion to Christ he then gladly gave up as lost because of the better things in their place. The Greek word here translated "loss" is found elsewhere in the New Testament only in Acts 27: 10, 21, where it refers to the things thrown overboard to save the ship and those on board. In like manner Paul's Jewish privileges had to be abandoned—thrown overboard—in order to win Christ. This he gladly did because of the gain received in the change. So with us; we will be infinite gainers if we throw overboard any earthly honors or privileges that may sink the ship—cause our eternal loss. The knowledge of Christ is so great that Paul could count "all things loss" to have it; in fact, all other things in comparison with it are so insignificant that he counted them but as refuse to win Christ.

"Be Found in Him."—To win Christ and be found in him amounts to the same thing; it means to be in him—in his church—to be a Christian. Surely the high honor of being a Christian could not receive stronger indorsement than Paul's words here. To be in Christ was not to have a righteousness of his own, which the law required, but that which is through the gospel of Christ. The law of Moses—in fact, all law—requires perfect obedience to justify (Gal. 3: 12, 13), which no man, because of human weakness, can do. For that reason the only hope of salvation for either Jew or Gentile was in the gospel with grace, mercy, and the blood of Christ. Each one should, like Paul, desire, when the Lord looks upon him, to be found in Christ. No one can be found in Christ unless he comes into him. (2 Cor. 5: 17; Gal. 3: 27.)

Blessings Involved.—Being in Christ carried the assurance of knowing him, probably fully appreciating his life and death, and the satisfaction of grounding his faith and hope on the power of his resurrection. He also desired that by conforming his life and death to the examples of sufferings Jesus gave to make himself worthy to attain the *benefits* of the resurrection of the dead. This must be the meaning, since all will be raised—both just and unjust. (Acts 24: 15.) Jesus spoke of those *worthy* to attain unto the resurrection of the dead (Luke 20: 35); those worthy will be raised to eternal life. That was Paul's desire, the reason for his willingness to be an imitator of his Master.

IV. The Goal Reached and Prize Won through Perseverance (Verses 12-14)

The Goal.—It is universally agreed that the ultimate goal which all desire to reach is heaven—the dwelling place of God. This is true of each, regardless of character, conduct, or conditions. Men never get so wicked but that they would elect to go to heaven instead of hell. No destination is reached without traveling the road that leads to it; no road can be traveled without first entering it. The narrow way leads to life; only the righteous walk in it. Paul fully realized that he was just a traveler on the way, but had not attained the goal or the reward it held as an inducement.

He Pressed On.—Paul here, as in 1 Cor. 9: 24-27, has before his mind as an illustration the Olympic games, in which the runners were not crowned till they completed the race by reaching the goal. He said he had not received the prize because he had not completed the race. The word "perfect" means completed. In worldly games one wins the prize; in the Christian race all *may* win, but any *may* lose. Recognizing this fact, he said; "I *press on*." Like all successful runners in races, he was forgetting the things behind and "stretching forward to the things which are before." Refusing to be attracted by other things, he used every bit of energy possible to gain the prize in waiting for the faithful. Why does the runner in the games use all his power to reach the goal? The answer is: The prize is there which cannot be received any other way. Then the Christian's prize—inheritorship—is reserved in heaven (1 Pet. 1: 4) for those who "hold fast the beginning of their confidence firm unto the end" (Heb. 3: 14). No one without violently distorting Paul's words can reach any other conclusion than that Christians may be finally lost by disobedience. Why stretch one's self—press on—to *lay hold* on that which could not by any chance be lost? Why keep his body under for fear of being a castaway when no such thing was possible? Any theory that reduces Paul's teaching to an absurdity must of necessity be false.

"Toward the Goal."—In the races the runners go along a prescribed course; turning out in either direction would disqualify the runner for receiving the prize. (1 Tim. 2: 5.) So those who do not run "lawfully" in the Christian race cannot be crowned. The race is "toward" the goal; it is "unto"—Greek, "eis"—the goal. The Greek preposition, as well as the plain import of the illustration, indicates purpose—that is, the runner strives to reach the goal "in order to receive" the prize. Nothing but rank prejudice would refuse to admit this. This is another fact which shows our final salvation depends on our persistence in reaching the goal. The prize *may* be lost.

Paul an Example.—Paul's life furnishes a remarkable example of what he taught. No one can follow his wonderful career as a servant of Christ without feeling that Paul never allowed his acts to belie his teachings. Languishing a second time in the Roman prison, in the very shadow of death itself, he triumphantly exclaimed that he had fought the fight, finished the course, and was ready to be offered, for which reason, he assures us, his crown of life was waiting for him. One will be laid up for all who truly love the Lord. A wonderful life! Glorious consummation! As we close this study of the life of the Lord's most eminent disciple, may we all breathe a prayer that, by

faithfulness to God till the end, we may be permitted to sit down with him in the kingdom of God.

PRACTICAL THOUGHTS

For our practical thoughts I turn to the words of Paul himself:

1. "Rejoice in the Lord always: again I say, Rejoice." (Phil. 4: 4.)
2. "For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." (Rom. 8: 13.)
3. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." (Rom. 8: 18.)
4. "Even so run; that ye may attain." "Now they do it to receive a corruptible crown; but we an incorruptible." (1 Cor. 9: 24, 25.)

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 three things tell life stories?
Why is the life of Paul so important?
Briefly describe Paul.
Under what difficulty did Paul labor?
To what may his great amount of work be attributed?
What description does he give of his labors?
When was he selected for an apostle?
When was he called to the work?
How did he consider his apostleship?
What distinction must we make regarding his work?

I

How may we consider this lesson?
When and where was Philippians written?
How many letters did Paul write?
Name them.
Why should a Christian be always able to rejoice?
What is the ground upon which this rejoicing rests?
What is meant by writing "the same things"?
What is meant by the term "dogs"?
What is meant by "evil workers"?
What is the spiritual circumcision?

II

What reasons could Paul have offered for glorying in the flesh?
What is meant by "Hebrew of the Hebrews"?

What proof of his honesty here?
When did Paul assert his honesty?
What did his honesty make him do?

III

What is often true in the matter of loss and gain?
Why did Paul gladly count some things as loss?
What special idea in the word "loss" in the New Testament?
What things must we count "loss"?
What is meant by "be found in him"?
What is required by all law?
Why is man's only hope in the gospel?
What blessings are involved in being in Christ?
What is meant by "attain unto the resurrection"?

IV

What is the Christian's goal?
Why do all men desire to reach it?
How may the Christian's goal be reached?
What illustration does Paul use here?
What did he say about the prize?
What is meant by the word "perfect"?
Why "press on" and "stretch forward"?
Where is the Christian's prize?
How can it be received?
What conclusion must we reach from Paul's words?
How could a runner be disqualified?
Of what is Paul's life an example?
Give his farewell address?

Practical Thoughts

Give the first practical thought.
Give the second.
Give the third.
Give the fourth.