

GOSPEL ADVOCATE SERIES

Annual Lesson Commentary

ON

UNIFORM BIBLE LESSONS

FOR THE

CHURCHES OF CHRIST

1945

This commentary is based on the Uniform Bible Lessons for the churches of Christ, and is the first year of the new series of the seven-year cycle, 1945-1951

TWENTY-FOURTH ANNUAL VOLUME

PRICE

Single copy, postpaid95 cents
Five or more copies to same address, each, net85 cents

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NASHVILLE, TENNESSEE

THE FLESHLY STATE OF CHRIST

EVENTS	DATE	PLACE	THE RECORD			
INFANCY	B.C.		Galilee	17:22-18:45	9:43-50	9:43-50
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THE FLESHLY STATE OF CHRIST — Continued

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Appearance to the Seven	"	Galilee	28:16			
Appearance to the Eleven	"	Bethany		16:19,20	24:53	
The Ascension	"					

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

A

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

Asia (), Acts 19: 26. Continent, also Roman Province.
Athens (city of Athena), Acts 17:21. The capital of Attica, and the chief city of Grecian learning.
Augustus (venerable), Luke 2:1. The first Roman emperor.
Azotus (Ashdod, a stronghold), Acts 8:40. City nearly midway between Gaza and Joppa.

B

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

C

Caesar (Latin name), John 19:12. In the New Testament, always the Roman emperor.
Caiaphas (depression), Matt. 26:3. High priest of the Jews.
Cain (possession), Gen. 4:1. Oldest son of Adam; killed his brother Abel.
Caleb (capable), Num. 13:6. One of the faithful spies.
Cana (place of reeds), John 2:1. Place of Christ's first miracle.
Canaan (low, fiat), Gen. 10:6. Fourth son of Ham; name applied to Palestine.
Candace (name of dynasty). Acts 8:27. Not the name of an individual, but of a dynasty of Ethiopian queens.
Capernaum (village of Nahum), Matt. 4:13. Village located on the western shore of Galilee.
Carpus (wrist). 2 Tim. 4:13. A Christian at Troas.
Cesarea (Kaisareia Caesar), Acts 8:40. City on coast of Palestine.
Cesarea Philippi (from Caesar and Philip), Matt. 16:13. City twenty miles north of the Sea of Galilee.
Chemosh (subduer), Num. 21:29. A god of the Moabites.
Chinnereth (flute, harp), Josh. 19:35. Another name for the Sea of Galilee.

Chorazin, Matt. 11:21. One of the cities in which Jesus did many mighty works.
Christ (anointed), i Tim. 1:2. The same as Messiah.
Chuzas (the seer), Luke 8:3. The house steward of Herod Antipas.
Cilicia (the land of Celiz), Acts 9:30. A province in the southeast of Asia Minor.
Circumcision (cut around), Lev. 12:3. A Jewish custom.
Claudius (lame), Acts 18:2. Fourth Roman emperor; reigned from A.D. 41 to 54.
Cleopas (from Cleopatra), John 19:25. One of the two disciples to whom Jesus talked on the way to Emmaus.
Corban, Matt. 15:5. An offering to God.
Colosse, Col. 1:2. A city of Phrygia in Asia Minor.
Corinth, Acts 18:1-18. City of Greece, about forty miles west of Athens.
Cornelius (of a horn), Acts 10:1. A Roman centurion of the Italian cohorts stationed in Cesarea.
Crescens (growing), 2 Tim. 4:10. An assistant of Paul, said to have been one of the seventy disciples sent out by Christ.
Crispus (curled), Acts 18:8. Ruler of Jewish synagogues at Corinth.
Cummin, Matt. 23:23. Small plant with an aromatic flavor.
Cyprus, Acts 4:36. An island in the Mediterranean Sea, about a hundred and forty miles long and sixty miles wide.
Cyrone, Acts 2:10. The principal city of that part of Northern Africa which was anciently called Cyrenaica.
Cyrus (the son), 2 Chron. 36:22. The founder of the Persian Empire.

D

Damascus, Acts 9:11. One of the most ancient cities in the world, located in Syria.
Daniel (God is my judge), Dan. 1:3. The fourth of "the greater prophets."
Darius (lord), Dan. 6:1. The name of several kings of Media and Persia.
David (well beloved), I Sam. 16:1. Youngest son of Jesse; second king of Israel.
Deborah (a bee), Gen. 35:8; Judges 4:5. Name of Rebekah's nurse; also a prophetess.
Decapolis (ten cities), Matt. 4:25. A district east of the Jordan and south of the Sea of Galilee.
Delilah (languishing), Judges 16:4-18. Delivered Samson to the Philistines.
Demetrius (belonging to Demeter), Acts 19:24. A maker of silver shrines at Ephesus.
Demas (governor of the people), Col. 4:14. Companion of Paul during his first imprisonment at Rome.
Demoniac, Matt. 12:22. One possessing a demon.
Denarius (containing ten), Matt. 18:28. A Roman silver coin, worth about sixteen cents.
Derbe (juniper), Acts 14:20. City not far from Iconium.
Deuteronomy (the giving of the law the second time). Fifth book of the Bible.
Diana (Latin name), Acts 19:24. The Ephesian goddess.
Diotrephes (nourished by Jove), 3 John 9. Nothing known of him.
Dispersion (scattered), James 1:1. Applied to the Jews who lived out of Palestine.
Dorcas (gazelle), Acts 9:36. A disciple raised from the dead by Peter at Joppa.
Doubter. One without faith.

E

Easter (passover), Acts 12:4. Translated "Passover" in the Revised Version.
Ehai (stone), Deut. 11:26-29. Mountain.
Eden (pleasure), Gen. 2:8-14. The first residence of man.
Edom (red), Gen. 32:3. Name given to Esau and his country.
Egypt (land of the Copts), Ex. 1:14. Place where Israel was held in bondage.
Egyptian (native of Egypt), Acts 21:38. An inhabitant of Egypt.
Elder (old man), Gen. 24:2. Name applied to rulers of the city and officers of the church.
Elijah (Jehovah is my God), I Kings 17:1. Prophet in the days of Ahab.
Elisabeth (God is an oath), Luke 1:36. Wife of Zacharias and mother of John the Baptist.
Elisha (God is my salvation), I Kings 19:16. Prophet who succeeded Elijah.
Elymas (a wise man), Acts 13:6. A sorcerer who opposed Paul.
Endor (fountain of Dor), I Sam. 28:7. Home of the witch with whom Saul communed.

Enoch (dedicated), Gen. 4:17. Walked with God and was translated.
 Epaphras (lovely), Col. 1:7. A fellow laborer and prisoner with Paul.
 Ephesus (permission), Acts 19:29. The capital of the Roman province of Asia.
 Ephraim (double fruitfulness), Gen. 41:50. Younger son of Joseph.
 Epicureans (from Epicurus), Acts 17:18. Those who believed in getting the greatest pleasure out of life.
 Erastus (beloved), Acts 19:22. One of Paul's attendants at Ephesus.
 Esau (hairy), Gen. 25:25. Twin brother of Jacob.
 Esther (a star), Esth. 7:3. Jewish wife of King Ahasuerus.
 Etam (lair of wild beasts), Judges 15:8. Place visited by Samson.
 Ethiopia (burnt faces), Acts 8:27. The country south of Egypt.
 Eunuch (bed keeper), Acts 8:34. A man deprived of his virility.
 Euodias (fragrance), Phil. 4: 2. Christian woman at Philippi.
 Euraquilo, Acts 27:14. Compounded from two words meaning east and north.
 Eutyclus (fortunate), Acts 20:9. A youth of Troas who went to sleep and fell out the window. Paul restored him to life.
 Eve (life), Gen. 2:21. Name given to the first woman.
 Exodus (a going out). Name given to the second book of the Bible.
 Exorcist (casting out), Matt. 12:27. One who pretended to cast out evil spirits.
 Ezekiel (God is strong or God doth strengthen), Ezek. 1:3. The third of the major prophets.
 Ezra (help), Neh. 12:1. Wrote the book which bears his name.

F

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

G

Gabbatha (a platform), John 19:13. Place where the judgment seat of Pilate was.
 Gabriel (man of God), Luke 1:19. The angel that appeared to Elisabeth and Mary.
 Gadarenes (Gerasenes), Mark 5:1. Place where Jesus healed two demoniacs.
 Gaius (Latin name), Acts 19:29. A Macedonian who accompanied Paul in his travels.
 Galatia (land of the Gauls), Acts 18:23. The central district of Asia Minor.
 Galilean (an inhabitant of Galilee), Acts 2:7. The people of the northern part of Palestine or province of Galilee.
 Galilee (circuit), Luke 17:11. The northern country of Palestine.
 Gallio (Latin name), Acts 18:12. The Roman proconsul of Achaia when Paul was at Corinth.
 Gamaliel (recompense of God), Acts 5:24. A noted teacher of the law in Jerusalem; Paul's teacher.
 Gaza (the fortified), Acts 8:26. One of the cities of the Philistines.
 Gennesaret (garden of the princes), Matt. 14:34. A name given to the fertile plains on the western shore of the Lake of Galilee.
 Gentile (nation), Acts 11:18. Any one who was not of the Jewish race.
 Gergesenes (See Gadarenes).
 Gethsemane (an oil press), Matt. 26:36. Garden near Jerusalem.
 Gerizim (cutter), Deut. 11:26-29. Mountain in Ephraim.
 Gibeah (a hill), Josh. 15:57. Located in Benjamin.
 Gideon (he that cuts down), Judges 6:34. The fifth recorded judge.
 Gilboa (a bubbling spring), 1 Sam. 28:4. Mountain where Saul was killed.
 Golgotha (skull), Matt. 27:33. The Hebrew name of the spot where Christ was crucified.
 Goliath (an exile), 1 Sam. 17:4. The famous giant whom David killed.
 Gomorrah (submersion), Gen. 14:2-8. The city which was destroyed with fire from heaven.
 Gospel (good message), Rom. 1:16. Good tidings of joy.
 Greece, Greeks, Grecians, Dan. 8:21; Isa. 66:19; Acts 20:2. Names of the country and people who

preceded the Roman Empire.

H

Hadad, Gen. 25:15. An early king of Edom.

Hades (hell), Matt. 16:18. Used in the revised version for "hell."

Hagar (flight), Gen. 16:1. An Egyptian handmaid of Sarah, concubine to Abraham and the mother of Ishmael.

Ham (black), Gen. 14:5. The name of one of the three sons of Noah.

Hannah (grace), 1 Sam. 1:2. One of the wives of Eikanah, and mother of Samuel.

Hazael (whom God sees), 2 Kings 8:7-15. A king of Damascus, anointed by Elisha.

Heber (alliance), Gen. 46:17. Grandson of Asher.

Hebrew (from Eber, beyond, or on the other side), Gen. 14:13. Posterity of Abraham.

Hebron (alliance). Josh. 15:54. City about twenty miles south of Jerusalem.

Hell (Gehenna), Matt. 5:22. Place of torment for the wicked.

Hellenist (Grecian), Acts 6:1. Term applied to Greek-speaking Jews, or Grecian Jews.

Herod (hero like), Luke 3:19. The Herod family were alien by race and Jewish in faith; Roman rulers over Palestine.

Herodians (from Herod), Matt. 22:15. Party among the Jews who were supporters of the Herodian family.

Herodias (from Herod), Matt. 14:8-11. Granddaughter of Herod the Great.

Hezekiah (Jehovah strengtheneth), 2 Kings 18:5. Thirteenth king of Judah and son of Ahaz.

Hierapolis (holy city), Col. 4:13. A city of Phrygia.

Hiram, 2 Sam. 5:11. The king of Tyre, who sent workmen and material to help build the temple.

Hittites (descendants of Heth), Josh. 9:1. One of the Canaanitish tribes.

Hophni, 1 Sam. 2:12. One of the wicked sons of Eli.

Horeb (desert), Ex. 3:1. A mountain: (See Sinai.)

Hosanna (save, pray), Matt. 21:9. The cry of the multitude on Jesus' triumphal entrance into Jerusalem.

Hosea (salvation), 2 Kings 15:30. One of the minor prophets.

Hoshea (salvation), Isa. 7:16. Same as Hosea or Joshua.

Hymeneus (belonging to Hymen, the god of marriage), 1 Tim. 1:20. He denied the true doctrine of the resurrection.

I

Ichabod (inglorious), 1 Sam. 4:21. The son of Phineas and grandson of Eli.

Iconium, Acts 14:1. Paul visited this city with Barnabas on his first missionary tour. Located north of Antioch, in Pisidia.

Illyricum, Rom. 15:9. District lying along the eastern coast of the Adriatic Sea.

Immanuel (God with us), Matt. 1:23. The name applied to Christ.

Inn (lodging place), Luke 2:7. Similar to our rooming houses or hotels.

Isaac (laughter), Gen. 35:27. The son of Sarah by Abraham.

Isaiah (Jehovah is salvation), Isa. 1:1. One of the major prophets of the Old Testament.

Ishmael (may God hear), Gen. 16:15. Son of Abraham by Hagar, the Egyptian handmaid.

Israel (persevere with God, prince of God), Gen. 32:28. Name given to Jacob and the nation which came from the twelve tribes.

Issachar (there is a reward), Gen. 30:18. The ninth son of Jacob; one of the twelve tribes.

Italy, Acts 18:2. A well-known country.

J

Jachin (he doth establish), 1 Kings 7:21. One of the two pillars which was set up in the porch of the temple.

Jacob (supplanter), Gen. 25:26. Son of Isaac and Rebekah, twin brother of Esau.

Jambres, 2 Tim. 3:8. One of the Egyptian magicians who opposed Moses.

James (the Greek form of "Jacob"), Matt. 10:2. Son of Zebedee, brother of John, and one of the twelve apostles.

Jannes, 2 Tim. 3:8. An Egyptian magician who joined Jambres in opposing Moses.

Jason, Acts 17:5. Entertained Paul and Silas; attacked by Jewish mob.

Jebusites (from Jebus), Num. 13:29. One of the Canaanitish tribes in Palestine.

Jehoiada (Jehovah knows), 2 Sam. 8:18. High priest at one time.

Jehoshaphat (Jehovah hath judged), I Kings 15:24. Fourth king of Judah, son of Asa.

Jehovah (I Am, the Eternal Living One), Lev. 24:15. One of the names given to God.

Jehu (Jehovah is he), 2 Kings 9:2. Founder of the fifth dynasty of the kings of Israel.

Jephunneh (it will be prepared), Num. 13:6. Father of Caleb, a good spy.

Jeremiah (whom Jehovah appoints), Jer. 1:1. One of the major prophets.

Jericho (place of fragrance), Josh. 13:16. First city destroyed by Joshua; its walls were thrown by faith.

Jeroboam (whose people are many), 1 Kings 11:28. The first king of the divided kingdom of Israel.

Jerusalem (the city of peace), 2 Chron 25:23. The religious and political capital of the Israelites.

Jesse (wealthy), Ruth 4:18-22. The father of David, and son of Obed, and the son of Boaz, by the Moabitess, Ruth.

Jesus (Jehovah is salvation), Matt. 1:21. One of the names given to Christ, the Messiah.

Jew (a man of Judah), Mark 7:3. A name applied to the members of the kingdom of Judah after the separation of the ten tribes; later applied to all Israelites.

Jeab (Jehovah is father), 2 Sam. 14:1-20. Nephew of David and captain of his hosts.

Job, Job 1:1. Probably one of the patriarchs.

Joel (Jehovah is God), 1 Sam. 8:2. One of the minor prophets.

Johanna (grace or gift of God), Luke 3:27. The name of a woman. John the Baptist (Jehovah's gift), Matt. 3:1. A forerunner of Christ.

John (from Johanan), Luke 1:11. Name given to son of Zaeharias, later called "John the Baptist."

Jonah (dove), 2 Kings 14:25. The fifth of the minor prophets.

Joppa (beauty), Acts 11:5. A town on the southwest coast of Palestine.

Jordan (the descender), Josh. 2:7. The river which bounds the eastern border of Palestine.

Joseph (may he add), Gen. 37:2. The elder of the two sons of Jacob by Rachel.

Joshua (Jehovah is salvation), Ex. 17:9. Moses' minister and successor as leader of the children of Israel.

Jot (the English form of the Greek iota, the smallest letter of the Greek alphabet), Matt. 5:18. It was formed like an English comma (,).

Jubilee (joyful shout), Lev. 25:11. Every fiftieth year was called the year of Jubilee.

Judah (praised). Gen. 37:26. The fourth son of Jacob by Leah.

Judas Iscariot (Judas of Kerioth), John 6:71. The name of the betrayer of Jesus.

Julius (fr. Greek), Acts 27:1. A Roman centurion.

Jupiter (a father that helps), Acts 14:12. The national god of the Hellenic race.

Justus (just), Acts 18:7. A Christian at Corinth with whom Paul lodged.

K

Kadesh, Kadesh-Barnea (holy), Num. 13:3. Place where Mariam died, and the farthest point reached in the wandering in the wilderness.

Kidron, or Kedron (turbid), Luke 22:39. Name of brook or valley, southeast of Jerusalem.

Kish (a bow), 1 Chron. 23:21. The father of Saul

Kohath (assembly), Ex. 6:16. One of the three sons of Levi.

L

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

Laodicea (justice of the people), Col. 4:16. A town in the Roman province of Asia.

Laodieans, 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 (weary), Gen. 29:16. Daughter of Laban, first wife of Jacob.

Lebanon (white), Deut. 1:7. Mountain range north of Palestine.

Lehi (jawbone), Judges 15:9. A place in Judah.

Levi (joined), Gen. 29:34. Name of the third son of Jacob by Leah.

Levite (joined), Luke 10:32. One of the tribe of Levi. Leviticus. Third book of the Bible.
Libertines (from liberty), Acts 6:9. Applied to Jews who had been taken prisoners and then set free.
Lois (agreeable), 2 Tim. 1:5. The grandmother of Timothy.
Lord's Day (first day of the week), Rev. 1:10. Corresponds to our Sunday.
Lot (veil, or covering), Gen. 11:27. The son of Haran and nephew of Abraham.
Lucius, Acts 13:1. One of the teachers of Antioch.
Luke (light-giving), Acts 13:1; Col. 4:14. Traveled with Paul and wrote the book that bears his name.
Lyeaonia (landing of Lyeanon, or wolf land), Acts 14:11. A province in Asia Minor.
Lydia (strife), Acts 16:14. First European convert at Philippi.
Lysias (ft. Greek), Acts 23:26. A Roman officer.
Lystra, Acts 16:1. One of the cities visited by Paul on his first and second missionary tours; home of Timothy.

M

Macedonia (extended land), 2 Cor. 8:1. A province in Europe, north of Greece; Gospel first preached there by Paul.
Magdalene (inhabitant of Magadan), Matt. 27:56. Mary Magdalene, present at crucifixion of Christ.
Magi (wise men), Matt. 2:1-12. Those who visited the babe Jesus.
Malachi (my messenger), Author of the last book of the Old Testament.
Malchus (king, or kingdom), Matt. 26:51. The name of the servant of the high priest whose right ear Peter cut off in the garden of Gethsemane.
Mammon (riches), Matt. 6-24. Word used to personify wealth.
Manaen (comforter), Acts 13:1. Foster brother of Herod and teacher and prophet in church at Antioch.
Manasseh (forgetting), Gen. 4:51. The oldest son of Joseph.
Manna (What is this?), Ex. 16:14-36. Food given the children of Israel in the wilderness.
Manoah (rest), Judges 13:2. Father of Samson.
Mark, Acts 12:12. One of the evangelists and writer of the book that bears his name.
Martha (a lady), Luke 10:38. Sister of Lazarus and Mary.
Mary (a tear). A common name in the New Testament; mother of Jesus.
Matthew (gift of Jehovah), Matt. 10:3. One of the twelve apostles and writer of the first book of the New Testament.
Matthias (gift of God), Acts 1:26. The apostle elected to fill the place of the traitor, Judas.
Melchizedek (king of righteousness), Gen 14:18-20. King and priest of God; type of Christ as priest.
Melita (premeditate), Acts 28:1. An island in the Mediterranean Sea.
Mercury (herald of the gods), Acts 14:12. The god of commerce and bargains.
Meshach (guest of a king), Dan. 1:4. One of Daniel's friends in captivity.
Mesopotamia (between the rivers), Deut. 23:4. Country between the Tigris and Euphrates rivers.
Messiah (anointed), Matt. 20:20. A prophetic name applied to Jesus.
Methuselah (man of the dart), Gen. 5:25. The son of Enoch, and the oldest man recorded among the patriarchs.
Midian (strife), Gen. 25:2. A son of Abraham by Keturah.
Miletus, Acts 20:15. City on the coast, thirty-six miles to the south of Ephesus.
Mint, Luke 11:42. An herb which the Jews used as their tithe.
Mite, Mark 12:41-44. A coin current in Palestine in the time of Jesus, worth about one-fifth of a cent.
Mizpah (a watchtower), Josh. 18:26. A city in Benjamin.
Moab (of his father), Deut. 2:11. Son of Lot by his eldest daughter.
Molech (king), Jer. 49:1. The god of the Ammonites.
Moriah (chosen by Jehovah), Gen. 22:2. The mount where Abraham offered Isaac.
Moses (drawn), Ex. 2:5. The leader of God's people.
Myrrh, Ex. 30:23. One of the ingredients of the oil of holy ointment.
Mysia (land of beech trees), Acts 16:7. Region about the frontier of the provinces of Asia and Bithynia.

N

Naaman (pleasantness), 2 Kings 5:18. Captain of the army of Syria; a leper, cleansed by Elisha.
Nabal (fool), I Sam. 25:3. First husband of Abigail, one of David's wives.
Naomi (my delight), Ruth 1:2. Wife of Elimelech and mother-in-law of Ruth.
Naphtali (wrestling), Gen. 30:8. The fifth son of Jacob; son of Bilhah, one of Rachel's handmaids.
Nathan (a giver), 2 Sam. 7:2. Name of the prophet who rebuked David.
Nathaniel (gift of God), John 1:47. An early disciple of Jesus; some think the same as Bartholomew.
Nazarene (from Nazareth), Matt. 2:23. A name sometimes given to Jesus.
Nazareth (the guarded one), Matt. 2:23. A village in Galilee and home of Jesus.
Nazirite (one separated), Num. 6:1-21. Person who takes a peculiar vow to be set apart from others for the service of God. Sometimes spelled "Nazarite."
Neapolis (new city), Acts 16:11. First place Paul landed in Europe, about twelve miles from Philippi.
Nebo (prophet), Num. 32:3. Mountain on the east side of the Jordan.
Nebuchadnezzar (may Nebo protect the crown), Jer. 46:2-12. The most powerful of the Babylonian kings.
Nehemiah (consolation of the Lord), Ez. 2:2. One of the leaders of the first exposition from Babylon to Jerusalem.
New Testament (new covenant). Name given to the Holy Scriptures after the advent of Christ.
Nieodemus (conqueror of the people), John 3:1. A Pharisee, a ruler of the Jews and teacher of Israel who visited Jesus at night.
Nicolaitans (followers of Nicholas), Rev. 2:6. A sect whose deeds were severely condemned.
Niger (black), Acts 13:1. One of the teachers and prophets in the church at Antioch.
Nile (blue, dark), Gen. 15:8. The principal river of Egypt.
Nimrod (rebellion, or the valiant), Gen. 10:8. A grandson of Ham.
Nineveh (abode of Ninus), Gen 10:11. The capital of the ancient kingdom of Assyria.
Ninevites, Luke 11:30. The inhabitants of Nineveh. to whom Jonah preached
Numbers. The fourth book of the Old Testament.
Nymphas (bridegroom), Col. 4:15. A wealthy Christian in Laodicea.

O

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

P

Padan-aram (tableland of Aram) Gen. 28:2. Name applied to country which bordered on the Euphrates to distinguish it from the mountainous district.
Palestine (land of strangers), Ex. 15:14. One name for the land of Canaan.
Palsy (contracted from paralysis). Matt. 12:10-13. A disease which caused the loss of the power of motion.
Pamphylia (of every tribe), Acts 13:13. One of the provinces on the coast of Asia Minor.
Paphos (boiling or hot), Acts 13:6. City on Island of Cyprus. which Paul and Barnabas visited on first missionary journey.
Parable (placed beside, a comparison), Matt. 24:32. A form of teaching by comparison.
Paradise (orchard of pleasure, pleasure ground), 2 Cor. 12:4. A term applied figuratively to the celestial dwelling of the righteous.
Parthians (from Parthia), Acts 2:9. People who lived in Parthia.
Passover (commemorating the death angel's passing over the houses of Israel in Egypt), Ex. 12:1-51. The first of the three great annual feasts of the Jews, held on the fourteenth day of the first month.
Patmos, Rev. 1:9. Name of an island in the Aegean Sea, twenty miles south of Samos; place where John was banished.
Patriarch (father of a tribe), Acts 7:8. Name given to the head of a family or tribe in Old Testament times.
Paul (small little), Acts 23:6. Name given to the apostle to the Gentiles.

Peninnah (coral, or pearl), I Sam. 1:2. One of Elkanah's wives.

Pentateuch (five). 'Greek name given to the first five books of the Old Testament.

Pentecost (fiftieth), Acts 2:1. Feast which came fifty days after the Passover.

Perga (fr. Greek), Acts 13:13. A city in Pamphylia.

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

Pergamm, Rev. 1:11. Same as Pergamos.

Persia (pure, splendid), Ezek. 38:5. Name given to an ancient empire.

Peter (a rock or stone), John 1:42. Name given to Simon, the brother of Andrew, one of the twelve apostles.

Pharaoh, Ex. 1:8. Common title of the kings of Egypt.

Pharisees, Matt. 15:7. A religious sect among the Jews. They believed in a resurrection of the dead.

Philadelphia (brotherly love), Rev. 3:9. Town on the borders of Lydia and Phrygia.

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

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

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

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

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

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

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

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

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

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

Pontus (the sea), Acts 2:9.

Province of Asia Minor.

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

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

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

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

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

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

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.

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

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

Revelation. Last book of the New Testament.

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

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

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

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

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

S

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

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

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

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

Sadducees (followers of Zadok), Matt. 3:7. Religious sect opposed to the Pharisees.

Salamis (salt), Acts 13:5. City in the eastern part of the Island of Cyprus.

Samaria (watch mountain), 1 Kings 16:23 Name of a city thirty miles north of Jerusalem; also of the country surrounding it.

Samaritan (watch mountain, Samaria), Luke 10:33. An inhabitant of Samaria.

Samson (like the sun), Judges 15:20. One of the strongest men; one of the judges of Israel.

Samuel (asked of God), 1 Sam. 3:1-18. The last judge of Israel.

Sanhedrin (a council chamber), Matt. 26:57. The supreme court of the Jewish nation.

Sapphira (bright color, beautiful), Acts 5:1-11. Wife of Ananias.

Sarah (princess), Gen. 20:12. Wife of Abraham, mother of Isaac.

Sarai (my princess), Gen. 11:29. First name of Sarah.

Sardis (red), Rev. 1:11. A city of Asia Minor, and capital of Lydia.

Satan (adversary), Matt. 16:23. Name applied to the devil.

Saul (desired), 2 Sam. 1:23. Name of the first king of Israel; first name of the apostle Paul.

Sceva (implement), Acts 19:14. A Jew residing at Ephesus when Paul visited that city.

Scribes (to write), 1 Kings 4:3. Those who transcribed the law.

Scythian, Col. 3:11. Name applied to the people who lived north of the Black Sea.

Septuagint (the seventy). The Greek Version of the Old Testament.

Sergius Paulus, Acts 13:7. Name of the proconsul of Cyprus.

Sheba (an oath), 2 Sam. 20:1-22. Name of queen who visited Solomon.

Shechem (back or shoulders), Jno. 4:5. A city of Samaria.

Shem (name), Gen. 5:32. The eldest son of Noah.

Shiloh (place of rest), Judges 21:19. A city of Ephraim.

Shittim (the acacias), Num. 25:1. Name of country opposite Jericho; also species of wood.

Silas (woody), Acts 15:22. Traveling companion of Paul; same as Silvanus.

Siloam (sent), John 9:7. Name of pool in the days of Jesus.

Simeon (heard), Gen. 29:32. Second son of Jacob; common name among the Jews.

Simon (hearing), Luke 4:38. Another name for Peter.

Sinai (thorny), Ex. 19:1. Mountain where the law was given.

Smyrna (myrrh), Rev. 2:8-11. A city of Asia Minor, situated on Aegean Sea, forty miles north of Ephesus.

Sodom (burning), Mark 6:11. Ancient city of Syria, destroyed by fire.

Solomon (peaceful), 2 Sam. 12:24. David's son who succeeded him to the throne.

Sopater (savior of his father), Acts 20:4. One of the companions of Paul.

Stephen (crown), Acts 6:5. Name of one of the seven chosen at Jerusalem; the first Christian martyr.

Susanna (a lily). One of the women who ministered to Jesus.

Sycamore (mulberry), Amos 7:14. A fruit tree in Palestine.

Symeon (Simon), Acts 13:1. A teacher and prophet in the church at Antioch.

Synagogue (congregation), Matt. 13:54. Place where the Jews met for worship.

Syntyche (with fate), Phil. 4:2. Female member of the church at Philippi.

Syria, Judg. 10:6. Name of country.

Syrophenician, Mark 7:26. A mixed race of people.

T

Tabernacle (tent), Ex. 25:9. Constructed by Moses as a place of worship.

Tabitha (gazelle), Matt. 9:25; Mark 5:41. Also called "Dorcas."

Tares (darnel), Matt. 13:25. A weed similar to wheat in its early stages.

Tarsus, Acts 9:11. Chief town of Cilicia, home of Paul.

Taverns, the Three (inn), Acts 28:15. On the Appian road, where Paul lodged for a time.

Temple, 1 Kings 7:15-22. House built by Solomon for worship.
Ten Commandments, Ex. 34:28. The name given to the Decalogue.
Tertullus (fr. Greek), Acts 24:1. A Roman orator.
Tetrarch, Matt. 14:1. Name given to the governor of the fourth part of the country.
Theophilus (friend of God), Luke 1:3; Acts 1:1. Person to whom Luke wrote his Gospel and Acts of Apostles.
Thessalonica, Acts 17:2. Town in Macedonia where Paul established a church; wrote two letters to the church.
Thomas (twin), Matt. 13:55. One of the apostles.
Thyatira, Rev. 2:20. A city on the borders of Mysia.
Tiberias, John 6:1. Another name given to the Sea of Galilee.
Timnah (portion), Judges 14:1. Concubine of Samson.
Timothy (worshiping God), Acts 16:1. Paul's companion. Paul wrote two letters to him.
Titus (honorable). Gal. 2:1. An early Christian to whom Paul wrote one letter.
Transfiguration, Matt. 17:1-13. The event in the earthly life of Christ which marked his glorified state.
Troas, Acts 16:8. A seaport of Asia Minor.
Troyllium, Acts 20:15. A town in Asia Minor.
Trophimus (nutritious), Acts 21:27. Accompanied Paul to Jerusalem.
Tychicus (fateful), Acts 20:4. Companion of Paul on some of his journeys.
Tyrannus (sovereign), Acts 19:9. Paul taught in the school of Tyrannus.
Tyre (a rock), Matt. 15:21. City on the east coast of the Mediterranean.

U

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

V

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

W

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

Y

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

Z

Zaechaeus (pure), Luke 19:5. A tax collector, publican who lived near Jericho.
Zaehariah (remembered by Jehovah), 2 Kings 10:30. Fourteenth king of Israel.
Zacharias (Greek form of "Zachariah"), Luke 1:5. Father of John the Baptist.
Zadok (just), I Chron. 24:3. Name of priest in time of David.
Zebah and Zaimunna (deprived of protection), Judges 8:5-21. Two kings of Midian.
Zebedee (my gift), Matt. 4:21. Father of James and John.
Zebulun (a habitation), Gen. 30:20. The tenth of the sons of Jacob.
Zechariah, Ex. 5:1, 6. The eleventh in order of the twelve minor prophets.
Zenas, Tit. 3:13. A believer who is described as "the lawyer."

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

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

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

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

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

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

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FIRST QUARTER**PREFLESHLY STATE OF CHRIST**

AIM. — The aim of the lessons of this quarter is to gather a comprehensive view of Christ in his preleshly state, and to deepen conviction of the divinity of our Savior.

Lesson 1—January 7, 1945
CHRIST FROM ETERNITY
John 1:1-13

SONG.—"Worthy Art Thou!" No. 28, Christian Hymns.

DEVOTIONAL READING.—Isa. 57:14-18.

GOLDEN TEXT.—"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1.)

Helps for Lesson Study
Daily Bible Readings

January	1.	M	Christ Hath Life (John 5:26-29)
January	2.	T	Christ Knew All Things (John 6:60-65)
January	3.	W	Abraham Saw Christ (John 8:54-59)
January	4.	T	Christ from Heaven (1 Cor. 15:47-49)
January	5.	F	Christ the First and Last (Rev. 1:17-20)
January	6.	S	Christ from the Father (John 16:28-33)
January	7.	S	The World Knew Not Christ (John 17:24-26)

Other Lesson Material

John 3:16-18; Phil. 2:5-11; Col. 1:16, 17; Heb. 1:1-10; Rev. 1:8-16

Historical Background

TIME.—Date of writing somewhere between A.D. 80 and 95.

PLACE.—Place of writing probably Ephesus.

PERSONS.—God, Christ, John, and the world.

PLAN OF THE LESSON

Introduction.

- I. The Beginning (Verses 1, 2).
 - II. Christ the Agent of Creation (Verse 3).
 - III. Christ the Light of the World (Verses 4-10).
 - IV. Purpose of His Work (Verses 11-13).
- Practical Suggestions.

Lesson Text

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made through him; and without him was not anything made that hath been made.
- 4 In him was life; and the life was the light of men.

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

6 There came a man, sent from God, whose name was John.

7 The same came for witness, that he might bear witness of the light, that all might believe through him.

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

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

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

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

12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name:

13 Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

HELPS FOR THE TEACHER

1. Give the class a complete picture of the three states of Christ-his prefleshly state, his fleshly state, and his glorified state.

2. The class should see the scope of the first quarter, its aim, and contents of the lessons; that Christ existed from eternity; that he was "in the beginning," before the heavens and earth were created.

3. The eight periods of time should be emphasized, and it would be well to note what took place in each period of time.

4. That God created all things in the universe through Christ; that Christ was his agent in the creation of all things.

5. That Christ is the light of the world; that all spiritual light pertaining to man's redemption comes through Christ.

6. That the purpose of the work of Christ was planned from eternity, and that eternal life comes through Christ.

INTRODUCTION

This is the first lesson of a new series; the series includes seven years and covers the entire Bible. The present lessons are on the Christ; the first quarter gives us a study of the prefleshly state of Christ; the second and third quarters of this year are on the fleshly state of Christ; the fourth quarter includes lessons of the glorified state of Christ; so we have a full year to study lessons on Christ.

The first lesson takes us back to the eternity in the past; finite minds cannot comprehend or grasp the duration of "eternity." The past, present, and future of events bring them into the small compass of human comprehension, but eternity goes beyond the horizon-of human vision or conception. Christ, like God, inhabits eternity. Many have thought of Christ as coming into existence only at his birth; we are to learn that he existed in all eternity before he was born of Mary. If we can get a conception of his existence before he came in the flesh, we can better understand his divinity. Our faith in him as a divine being is strengthened by a study of his prefleshly state. There is much in the Bible that gives us a clear understanding of his existence before he appeared in the flesh. He was with God from all eternity; he must have been divine to have such an existence and to be a companion with God "in the beginning" before the heavens and the earth were created.

COMMENTS ON THE LESSON

1. The Beginning (Verses 1, 2)

Our lesson text is a part of the "prologue" of the Gospel according to John. John wrote to emphasize the fact that Christ is the Son of

God; in his gospel we have the divinity of Christ blazing forth and shining as the light of the world. This "prologue" sets forth Christ in his eternal relation with God and places him in the forefront in his divinity with the Father. The first words of our lesson text are "in the beginning was the Word." When was this period known as "the beginning"? The first words of the book of Genesis are, "in the beginning God created the heavens and the earth." (Gen. 1:1.) There are eight periods of time mentioned in the first chapter of Genesis. They are as follows: (1) "the beginning"; (2) the first day; (3) the second day; (4) the third day; (5) the fourth day; (6) the fifth day; (7) the sixth day; and (8) the seventh day. The heavens and the earth were created "in the beginning," and the other periods of time called "day" give the progressive organization and development of the material universe. John in his first epistle refers again to this period called "the beginning." (1 John 1:1.) This term, "the beginning," includes all the eternity before the world was created. Christ existed in this eternity. He is here called the "Word." John declares that he was "in the beginning." John alludes to the first Words of Genesis, the primal beginning of things. However, the "Word" was in existence at that time; he was in the beginning of the beginning. The "Word" was—that is, existed then and is put in contrast with "became flesh" as mentioned in verse 14.

"The Word was with God, and the Word was God." This places Christ in eternity with God. Christ is the "Word"—that is the expression of God to us; we are to see God through Christ. We are not to understand that Christ himself began at "the beginning," however far back that may be pushed; he was already in existence when "the beginning" began. The eternity of Christ is here declared. Hence, there is in Christ a divine nature that never began to be because it antedates all beginnings and is eternal. This would make Christ coeternal with God. When we ask what is the relation of the eternal Word to God, we can reply that "the Word was with God." Christ was not identical with God, but was with him as a separate personality. The Godhead, composed of God, Christ, and the Holy Spirit, was from all eternity. This launches us out on the deeps of a great mystery in the beginning of our study, but there is no escaping the mystery. We are faced with the mysterious fact that Christ is from all eternity.

II. Christ the Agent of Creation (Verse 3)

"The heavens and the earth" were created "in the beginning." "All things were made through him; and without him was not anything made that hath been made." This again emphasizes the fact that Christ is from all eternity. He was with God when the heavens and the earth were created; they were created by him. Paul declares by the Holy Spirit, "for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." (Col. 1:16, 17.) Christ is the divine agent through whom God created all things. In Genesis, we find the expression, "and God said," used eight times in describing the creation. "All things" include things spiritual as well as material; this expression includes angels and men as well as the . world. "Without him was not anything made that hath been made:" "Yet

to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." (1 Cor. 8:6.) All of the stars in the heavens, all the planets and satellites that roll in space belong to his handiwork; all that the telescope reveals in the heavens or the microscope reveals of the material creation, these all were made by Christ: All the spirits in the invisible realm were made through him. He was the agent through whom "all things were made."

Since all things were created through Christ, he has a knowledge of them; he knows his own handiwork. He must know everything about that which was created through him. This endows him with all wisdom and knowledge; he knows men because man was created through him. When man was created, "God said, Let us make man in our image, after our likeness." (Gen. 1:26.) Here we have the plural use of the personal pronouns "us" and "our." We are also told that the term "God," as used in Gen. 1:1, is in the plural. Again, God said, "Behold, the man is become as one of us, to know good and evil." (Gen. 3:22.) So we have Christ with God in the creation of the material universe and associated with God in the creation of man.

III. Christ the Light of the World (Verses 4-10)

"In him was life; and the life was the light of men." The creative energy was not mere blind force and power; it was the life and the source of life in all living creatures. The life that was in Christ was imparted to all living creatures. This life was distributed into infinitely varied forms in all living creatures and manifests itself in root and leaf and flower, in claw and tooth and wing, in eye and ear and brain. This life is from the eternal Word, Christ. This life is found in man and expresses itself in many ways. Every human soul draws its life from the life of Christ. All the light of reason and conscience that shines in the world comes from the Sun of righteousness, Christ; every truth comes from his mind, every virtue is a gleam of his glory. "And the light shineth in the darkness; and the darkness apprehended it not." Christ was the wellspring from which every form of life—spiritual, intellectual, moral, physical flows. Life comes first, then light. Light set in motion by life is the source of life. It dispels darkness. The darkness did not receive the light so that the darkness would be removed. The darkness that was in the world did not recognize the eternal light which Christ came to give.

John the Baptist came as the forerunner of the Christ. "There came a man, sent from God, whose name was John." John came "to make ready for the Lord a people prepared for him." (Luke 1:17.) He bore witness that the Christ was the light of the world. John was not the light, although some thought that he was. He was the reflector of the light which was to come through Christ. The divine plan of God for the world and for the redemption of man linked humanity with divinity. We see here the fearful consequences of sin. The Christ was the true light, but the world which was made through him did not recognize him. It seems strange that great light which has been shining from all eternity should be ignored by the creatures of his work. John bore witness to the Christ; his testimony was given him or revealed to him by the Holy Spirit. (John 1:33, 34.) He could show from the scriptures that

Jesus was the Messiah; that he fulfilled the prophecy concerning the Christ. John was faithful to his mission and bore his testimony to the divinity and the eternity of the Christ.

IV. Purpose of His Work (Verses 11-13)

"He came unto his own, and they that were his own received him not." The purpose of Christ in coming to the world was to redeem man from his sins and to save him eternally. Christ "came unto his own." Who were "his own"? Some translate this "he came unto his own things," his own possessions, his inheritance, his peculiar people, the Jews, whom he had created, whom he had chosen from the rest of the world. "His own," his own people did not receive him. Some think that "his own" had reference to all the Jews; others think that "his own" has reference only to the Jews that had been prepared by John the Baptist. It does not matter so much who "his own" were, the fact remains that he was not received. The purpose of his mission was to save the human family from the bondage of sin, but those who needed him most were not willing to receive him. They did not know their own deep degradation in sin and the bondage into which sin had brought them; hence, they did not appreciate a Savior who would save them from their sins. They were like many people today who do not know the sin into which they have fallen, and hence do not appreciate the Savior who can save them from their sins.

However, there were some who did receive him. He made provisions for those who rejected him to reconsider and accept him. His mercy is shown to them in that he is willing to receive them when they turned to him. "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." All who accept him as their Savior and King, he will save and rule over them. "To become the sons of God" or "to become children of God" is a privilege extended unto all. On the divine side God adopts us as his children. (Rom. 8:16, 17.) We become his children by being born into his family. (John 3:3, 5.) On the human side we must believe on the Christ, turn from our sins, and be buried with him in baptism. These are the simple conditions that have been placed before man that he might be saved from his sins. This birth is a spiritual birth; we are "born of water and the Spirit" into the family of God. This spiritual life which we receive comes from God through Christ. "Not of blood" means that this life is not received by natural inheritance from parents or ancestors; family relations do not make us God's children as it did under the law. "Nor of the will of man" means that no man was able to plan so that one could have eternal life. It is beyond the will of man to bestow eternal life. "But of God" means that the life in the spiritual realm that we have comes through the eternal Christ from God.

PRACTICAL SUGGESTIONS

1. There is a wonderful comfort in the fact that our Savior is eternal; if he were not, he could not save us for all eternity.
2. The divine nature of Christ was given him at his birth; he has always existed; no one but an eternal being can have eternal life.
3. God speaks with us and we speak with God through' the divine personality of Christ; upon the divinity of Christ rests the foundation stone of Christianity.

4. The natural kingdom in the universe reveals the wonderful work of God through Christ; the spiritual realm reveals the mighty power of the saving grace through Christ.
5. The greatest sin that can be committed is the final rejection of the Christ; if he were a mere man, it would not be such a sin to reject him.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject for this quarter?
 Give the aim of the study of this quarter.
 Discuss the meaning of the Golden Text.
 Give the historical background of this lesson.
 Discuss the plan of this lesson.

Why should Christ have a knowledge of "all things"?
 Discuss the pronouns used in Genesis.
 How do they show the eternal existence of Christ?

Introduction

How many years are included in this cycle?
 Discuss what will be treated in each quarter of this year.
 Why cannot the past, present, and future tenses be applied to eternity?
 How do we know that Christ had an existence before his birth in the flesh?

Christ the Light of the World

In whom was invested all life?
 What shows that the creative energy was not mere blind force?
 From whom do all living things get their life?
 How is this life the light of the world?
 What does light do for darkness?
 Discuss the mission of John the Baptist?
 How did he bear testimony of the Christ?
 How did he know the Christ?

The Beginning

What is the "prologue" of John?
 Upon what does John place the emphasis of Christ?
 What two books of the Bible begin with the same words?
 Name the eight periods mentioned in Genesis.
 What was created "in the beginning"?
 What is Christ called by John?
 Why?
 How was the word with God?
 How is the eternity of Christ here taught?
 How may we see the divine nature in Christ?

Purpose of His Work

To whom did Christ come?
 What was the purpose of his coming?
 Discuss the meaning of "his own."
 What shows the deep degradation of sin?
 How may people receive Christ today?
 Discuss the spiritual birth.
 Practical Suggestions
 What comfort may we receive from the eternity of Christ?
 What common error have many made with respect to Christ?
 What does the natural world reveal?
 The spiritual world?
 Why is the rejection of Christ the greatest sin?

Christ the Agent of Creation

Through whom were all things created?
 How does this show the eternal existence of Christ?
 Discuss the meaning of "all things."

Lesson II—January 14, 1945

CHRIST A MEMBER OF THE GODHEAD

Gen. 3:22-24; Acts 17:29-31; Col. 2:8, 9

SONG.—"Whom Having Not Seen We Love," No. 186, Christian Hymns.

DEVOTIONAL READING.—2 Cor. 13:11-14.

GOLDEN TEXT.—"For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9.)

Helps for Lesson Study

Daily Bible Readings

January	8.	M	Christ in the Beginning (Gen. 1:1-4)
January	9.	T	Christ Lord of All Things (Matt. 12:3-8)
January	10.	W	Christ Called Lord (Matt. 22:41-45)

January	11.	T	Christ Lord of Dead and Living (Rom. 14:9-12)
January	12.	F	Christ Rules All Things (Mic. 5:2-5)
January	13.	S	Christ the Same Always (Heb. 13:7-10)
January	14.	S	Christ a Member of the Godhead (Col. 2:8-12)

Other Lesson Material

Isa. 9:1-6; Mic. 5:1, 2; Matt. 28:18-20; John 5:23; 16:15; 2 Thess. 2:16

Historical Background

TIME.—Genesis written about 1491 B.C.; Acts about A.D. 63; Colossians about A.D. 63 or 64.
PLACES.—The wilderness and Rome.
PERSONS.—God, Christ, Holy Spirit, Moses, Luke, and Paul.

PLAN OF THE LESSON

- Introduction.
 II. Christ with God in Creation (Verses 22-24).
 II. Who Is the Godhead? (Acts 17:29-31).
 III. Warning Against Vain Deceit (Col. 2:8).
 IV. The Godhead Bodily (Verse 9).
 Practical Suggestions.

Lesson Text

22 And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever
 23 Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.
 24 So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.
 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.
 8 Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world. and not after Christ:
 9 For in him dwelleth all the fulness of the Godhead bodily.

HELPS FOR THE TEACHER

1. Teach the class who compose the Godhead: that man speaks of the Godhead as the Trinity, but that it is better to speak as the Bible speaks on every subject.
2. That Christ was with God "in the beginning" when the heavens and earth were created; that all things were created by him.
3. That there are mysteries connected with the Divine side of everything with which we have to do; that we can understand only what is revealed.
4. That all of the power, wisdom, and goodness of the Godhead was invested in Christ when he came to earth.

5. That God spoke to Christ and the Holy Spirit when he said, "Let us make man in our image."
6. That Christ is coequal with God as a member of the Godhead; the three members are spiritual beings and agree.

INTRODUCTION

The pre-fleshly state of Christ is clouded in mystery. In fact, every state of his existence has its mysterious boundaries; there are mysteries connected with his fleshly state. His miraculous conception, birth, ministry, death, resurrection, and ascension all have a mystery connected with them. There is also the mysterious side connected with his glorified state. Finite minds cannot comprehend infinite acts and wisdom. There must always be the mysterious side to that which man is unable to comprehend. However, there is more revealed about the fleshly state of Christ than about the pre-fleshly state. Unless it is revealed to us in the Bible we cannot know much about the pre-fleshly state of Christ.

We know that Christ existed before the creation of the material universe; that he existed in the ages of eternity with God. There are a few clear scriptures that speak of the Christ in his pre-fleshly state; then there are those references which seem to intimate his existence. Every prophecy and promise of the coming of Christ imply the pre-fleshly state of Christ. His eternal existence implies his pre-fleshly state; his being a member of the Godhead affirms his co-eternal existence with God. The evidences are cumulative as we pass through the Old Testament and come to the dawning of the New Testament light. To those who do not understand, the setting of the sun seems to be a blotting out of the king of day; but to those who understand, the sun is continuing its circuit and is hidden only by the shadow of the earth. In like manner the existence of Christ has an obscure rising, but comes to the full noontide light in his fleshly state.

COMMENTS ON THE LESSON

1. Christ with God in Creation (Verses 22-24)

There are many scriptures which teach us that Christ was with God "in the beginning" when the heavens and the earth were created. All things were created through him. "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." (Col. 1:16, 17.) Again, we have it declared in the New Testament, "To us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." (1 Cor. 8:6.) As we have learned in our last lesson, "all things were made through him; and without him was not anything made that hath been made." (John 1:3.) The language of creation as given in Genesis uses the plural form of the pronoun which includes Christ and the Holy Spirit as well as God. "Let us make man in our image, after our likeness." (Gen. 1:26.) Here the pronouns "us" and "our" include Christ; he is thus associated with God in the creation.

"And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take

also of the tree of life, and eat, and live for ever-therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken." Here again the plural pronoun "us" is used. To whom was God speaking when he used this language? It seems clear that he was taking counsel with the other members of the Godhead. Christ is revealed to us as the maker of the world. Some think that he was "the angel of Jehovah" as used so frequently in the Old Testament; however, there is no clear evidence that "the angel of Jehovah" was Christ, and that it was Christ who spake to Hagar, Abraham, and guided the children of Israel in the wilderness. "Angel" means messenger. It is not clear as to what part Christ had with the dealings of God with man. It is clear that he was the agent of God in creation. The pronoun "us" in our lesson text includes Christ, and shows that he had a part in separating man from the garden of Eden, and placing a condemnation on man.

II. Who Is the Godhead? (Acts 17:29-31)

The "Godhead" is found only twice in the American Standard Version (Acts 17:29; Col. 2:9) and three times in the Authorized Version (Acts 17:29; Rom. 1:20; Col. 2:9). "Godhead" is another form of "Godhood." The "Godhead" is used as a stronger term for "God" when used in the plural as in Gen. 1:1. The fundamental meaning of "Godhead" expresses the state, dignity, power, attributes of Jehovah; as manhood is used to express that which makes a man a man, and childhood that which makes a child a child, so Godhead is that which makes God God. When "Godhead" is applied to a being, we affirm that all that enters into the idea of God belongs to him; in this use of the term, "Godhead" is equivalent to the Latin word "Divinity," as "Deity" is the Greek form. Christ is the revelation to us of God's nature his character, his love, his goodness, his attributes are all to be seen in Christ. When Jesus told his apostles that he would be taken from them, and that he would go back to the Father, "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father." (John 14:8, 9.) Christ while here in the flesh was "the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power." (Heb. 1:3.) Christ was the photograph of God, his image; he revealed the very nature of God.

There are three members of the Godhead-God, Christ, and the Holy Spirit. God is the first member mentioned; he is the Creator, Jehovah, the Almighty, Lord God and Father. He is revealed to us as supreme in wisdom, power, love, mercy, and justice; he is the creator of the universe; he is the great planner and designer of the universe; he is supreme in authority and the sovereign ruler of the universe. In the spiritual realm he is the Father of our spirits. Jesus taught us to say "our Father who art in heaven." Christ is the second member of the Godhead. There are many names and titles given to him in the Bible. He is the only member of the Godhead that has ever been clothed in the flesh. He was born of Mary, of the tribe of Judah; he lived in this body, and in it he died. He became "obedient even unto death, yea, the death of the cross" Before he came to earth he existed "in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself,

taking the form of a servant, being made in the likeness of men." (Phil. 2:6, 7.) The third member of the Godhead is the Holy Spirit. The Godhead is thus composed of three coeternal and coequal persons; they are the same in nature and essence, but they are distinct personalities.

The Godhead is mentioned only two or three times, and its members are mentioned together a few times. The baptism of a believing penitent is done "into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.) Again Paul said, "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me." (Rom. 15:30.) Again, Paul in his salutation to the church at Corinth brings the three members of the Godhead together when he said, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." (2 Cor. 13:14.) These scriptures place Christ as a member of the Godhead and imply his prefleshly state.

III. Warning Against Vain Deceit (Col. 2:8)

There are many warnings found in the New Testament. Among them may be mentioned the warning against "vain deceit." "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Man has been prone to emphasize his own wisdom rather than the teachings of God. Man so often thinks more of his own ideas and thoughts and ways than he thinks of God's thoughts and ways. The prophet Isaiah said; "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:9.) Man is slow to accept this teaching of God. God has often warned man against the sin of rejecting the word of God and placing his own wisdom above that of God. Christians are exhorted to "take heed" and not let anyone deceive them "through his philosophy and vain deceit." It is easy for man to transgress the limitations of God's revealed will and teach his own theories and speculations concerning the prefleshly state of Christ. There have been endless discussions in theology on the relation of Christ to God, on his divine nature, and his authority. The wisdom of the world is after "the tradition of men," and not "after Christ." We should be satisfied with what has been revealed through Christ and not attempt to go beyond that.

IV. The Godhead Bodily (Verse 9)

"For in him dwelleth all the fulness of the Godhead bodily." That is, in Christ "dwelleth," abides in Christ. Paul declares that "all the fulness of the Godhead" dwells in Christ "bodily." The phrase "fulness of the Godhead" expresses emphatically the nature of Christ; this was spoken of him while he was in the flesh, but he lost none of his nature while clothed in the flesh; hence, while he was in the flesh he had the fullness of the Godhead which dwelt in him in his prefleshly state. Everything, without a single exception, which goes to make up the Godhead, the totality of all that enters into the term "Godhead," dwelt in Christ. It dwelt in him "bodily"-that is, after such a fashion as to be manifested in connection with a bodily organism. In Christ we may find the whole plenitude of the Godhead

-all that belongs to God-the Holy Spirit may be found in Christ. This declares his divinity and eternity. We cannot separate the nature, attributes, and essence of God from Christ. He is clothed with all that divinity means, as well as he was clothed with humanity while here in the flesh. Such a conception of Christ exalts him as the Savior of our souls.

Any attempt to rob Christ of the divinity of God is a crime against him. If we can view him as coeternal and coequal with God, then to reject him will be to reject God. This is why he said, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13:20.) He stands or falls with God; his words then are the words of God, as what he did was by the authority of God. We can appreciate our Savior more when we appreciate him as clothed with all divinity. We must believe absolutely in the prefleshly state of Christ, and his relation to God the Father. The Son is distinct from the Father; there are not three Gods, but three members of the Godhead. We must think of the Christ as having in nature and attributes all that belongs to divinity. Eternity belongs to divinity; hence, it belongs to the Christ. Our lesson clearly teaches that Christ is a member of the Godhead.

PRACTICAL SUGGESTIONS

1. The more we exalt Christ as a member of the Godhead the more we exalt our Savior; he is able to save all who come unto him, ..
2. Nature is an interesting and profitable study because it is the work of the Christ; the plan of redemption is no more the work of Christ than is nature.
3. The great sin of the world is the failure to exalt the Christ to his proper place in the thoughts, words, and acts of the children of men; this great sin can be removed only when Christ is accepted upon his own terms.
4. All good things in the world, as well as all truth, comes to us through Christ; we are not only heirs of God, but we are joint heirs with Christ in all that heaven means.
5. That such a being as Christ must die to save us from sin proves the deadly nature and awfulness of sin; the Son of God atoned for the sins of the world.

QUESTIONS AND TOPICS FOR DISCUSSION

Discuss the meaning of the subject of this lesson.

Repeat the Golden Text.

What was learned from the daily Bible readings?

Discuss the historical background of the lesson.

Give the plan of this lesson.

Introduction

Why is there mystery connected with this lesson?

What is a mystery to man?

How can the mystery be cleared?

How do we know that Christ existed before he came to earth?

How does the Bible reveal his prefleshly state?

Christ with God in Creation

Who created all things?

Who was the agent of creation?

Discuss the use of the plural pronoun "us."

To whom was God speaking?

Who do some think that "the angel of Jehovah" was?

What does "angel, mean?

How do we know that Christ was present in the condemnation of man?

Who Is the Godhead?

What does "Godhead" mean?

Discuss "Godhead," "divinity," and "deity."

What did Christ say to Philip?

How was Christ the image of God? .

Who are the members of the Godhead?

Discuss each member of the Godhead.

Give the scriptural references where the three are mentioned together.

Warning Against Vain Deceit

Why has God warned man?
 Why does man think more of his own ideas than God's?
 How much higher are God's thoughts than man's?
 Why is it easy for man to transgress the limitations of God's revealed will?
 With what should we be satisfied?
 The Godhead Bodily
 What dwelt in Christ?
 What shows that Christ had all this fullness before he came in the flesh?

Does God have any attributes or nature that are not found in Christ?
 How do you know?
 What crime do some commit against Christ?
 What helps us to appreciate him more?

Practical Suggestions

What is it to exalt Christ?
 Discuss nature as a profitable study.
 What is the great sin of the world?
 Through whom do all good things come?
 How are we joint heirs with Christ?
 What shows the awfulness of sin?

Lesson III—January 21, 1945

CHRIST IN CREATION
Gen. 1:1-5, 26, 27; Col. 1:14-17

SONG.—"Unsearchable Riches," No. 127, Christian Hymns.

DEVOTIONAL READING.—Psalm 104:30-35.

GOLDEN TEXT.—"For in him were all things created, in the heavens and upon the earth, things visible and things invisible." (Col. 1:16a.)

Helps for Lesson Study
Daily Bible Readings

January	15.	M	All Things Created by Christ (Eph. 3:8-13)
January	16.	T	Christ First Born of All Creation (Col. 1:9-17)
January	17.	W	Christ Laid Foundations of Earth (Heb. 1:8-14)
January	18.	T	Christ the Beginning of Things (Rev. 3:14-18)
January	19.	F	One Christ Over All (1 Cor. 8:1-6)
January	20.	S	All Things Under Christ (Eph. 1:15-22)
January	21.	S	Christ in Creation of Man (Gen. 1:26-31)

Other Lesson Material

John 1:3-10; 3:13-17; 4:30-34; 5:24-30; 6:38-51; 14:10, 11; 17:1-5

Historical Background

TIME.—Genesis was written about 1491 B.C.; Colossians, A.D. 63 or 64.

PLACES.—Genesis was written in the wilderness; Colossians, from Rome.

PERSONS.—God, Christ, Holy Spirit, Moses, and Paul.

PLAN OF THE LESSON

Introduction.

- I. Christ's Part in Creation of Material World (Verses 1-5).
- II. Christ's Part in Creation of Man (Verses 26, 27).
- III. Christ's Part in Creation of Spiritual Realm (Col. 1:14-16).
- IV. Christ Before All Things (Verse 17).

Practical Suggestions.

Lesson Text

- 1 In the beginning God created the heavens and the earth.
 2 And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.
 3 And God said, Let there be light: and there was light.
 4 And God saw the light, that it was good: and God divided the light from the darkness.
 5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.
 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
 27 And God created man in his own image, in the image of God created he him; male and female created he them.
 14 In whom we have our redemption, the forgiveness of our sins:
 15 Who is the image of the invisible God, the firstborn of all creation;
 16 For in him were all things created, in the heavens and upon the earth, things visible and thin invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him;
 17 And he is before all things, and in him all things consist.

HELPS FOR THE TEACHER

1. After studying the lesson, be able to analyze it and separate it into its parts; this requires a view of the whole as related to the parts.
2. The part that Christ had in the creation of the material world should be emphasized; this requires a knowledge of the different realms of the universe.
3. This earth was created for man; the part that Christ had in the creation of man should be emphasized.
4. The spiritual realm should be defined so that the members of the class can see it; the part that Christ had in the creation of the spiritual realm is similar to that which he had in the material realm.
5. This implies that Christ existed before the material and spiritual realms were created.
6. Christ not only helped in the creation of all things, but he helps to sustain them; he thus with God fills the universe.

INTRODUCTION

There is of necessity and purpose some repetition of thought in this series of lessons on the pre-fleshy state of Christ. This repetition is for emphasis and clearness. Students can remember longer those things which have been repeated most often. Teachers should not hesitate to repeat lessons to students.

We know only what has been revealed to us concerning the part that Christ had in the creation of the material and spiritual universes. Some phase of his work is not made clear. The first two chapters of Genesis describe the creation in a general outline; the first chapter does not go into much detail, but the second chapter gives more details. There are no scientific terms; such terms change their meaning, but the description of creation in the Bible is simple enough for us to understand. All the works of God harmonize with the word of God; the Bible is not intended to teach science, and need not be harmonized with science. Science that is true must harmonize with the Bible. There is absolutely no conflict between the Bible and true science. There may be apparent conflicts, but no real conflicts.

Genesis records the self-determined action of the divine will; personality may be seen in the action of this will. We are taught concerning Christ "for of him, and through him, and unto him, are all things." (Rom. 11:3.6.) This teaches us that Christ in his pre-fleshy state had something to do with all creation. "All things" are "of him, and through him, and unto him." All things are from him as their first cause; through his power all things have been brought into existence, and by him all things are sustained or perpetuated. The ultimate end of all created things is to serve the Godhead.

COMMENTS ON THE LESSON

I. Christ's Part in Creation of Material World (Verses 1-5)

It has been stated and repeated that Christ had a part in the creation of the material universe. "In the beginning God created the heavens and the earth." The word "God," as used here, is in the plural; it includes God as creator, Christ as his agent, and the Holy Spirit as the organizer of the chaotic mass which was created "in the beginning." At the very first, when heaven and earth began their existence, at the commencement of all created things Christ was present. "When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7), and before the foundations thereof were fastened, or the cornerstone was laid for the material universe, Christ was there. When the mass of material was formless and lifeless and while darkness "was upon the face of the deep," Christ existed and had a part in bringing into existence the mass out of which the Holy Spirit organized what we know as the material universe. "The face of the deep" means the formless fluid, either gas, liquid, or solid. The Holy Spirit "moved upon the face of the waters," or brooded over it, and organized it into the material forms that we now have.

"And God said, Let there be light: and there was light." We have here the power of God bringing light into existence. This was done through Christ. "In the beginning was the Word, and the Word was with God, and the Word was God." So Christ was present in the beginning. "In him was life; and the life was the light of men." (John 1:1-4.) When God said, "Let there be light," it sprang forth from the Christ, as he is the light of the world. The appearance of the light which originated with Christ is called the first day. "And God saw, the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day." This gives us a brief description of the beginning of the organization of the material universe; all the light in the physical realm as well as in the spiritual realm came from Christ. He is the origin, the source, of all things; they are "of him," "through him," and "unto him." (Rom. 11:36.) The creative action of God is mediated by Christ.

II. Christ's Part in Creation of Man (Verses 26, 27)

The crowning work of the material creation was that of making man. Christ had his part in the making of man. God said, "Let us make man in our image, after our likeness." Here we have the plural pronouns "us" and "our." These include the three members of the Godhead-God the creator, Christ the agent, and the Holy Spirit the organizer. Man was created of the dust of the earth. "And

Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) We see here that man is composed of at least two parts—material and spiritual. The material part of man is the physical body and the spiritual part of man is the soul or spirit. The New Testament recognizes the "outward man," and the "spiritual man," or "inward man." (Rom. 7:22; 2 Cor. 4:16.) The outward man was made from the ground or the material universe, while the inward man was made of the spiritual creation. The body of man will return to dust from whence it came and the spirit will return to God who gave it.

It will be noted that Genesis does not tell how God formed man out of the dust; it simply states a fact. The bodies of men as well as of animals are to this day formed out of the dust as really as was the body of the first man; they consist of the very same elements as the soil which forms the crust of the earth. All that we eat is made of the dust of the earth, and the same elements as the dust, derived from the air. Since our bodies are of the dust they are sustained through food and drink which come from the material world. The second part of man is treated in the next paragraph. The body is not eternal; at death it returns to the dust from whence it came. Man is given "dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Man has been made the lord over the under creation. In this he was like the Godhead. Man was created in the likeness of God. We may not know what "the likeness" of the Godhead may be, as we do not know the "image of God." "And God created man in his own image, in the image of God created he him; male and female created he them." Man was created, like other creatures, that he might perpetuate his race; hence, he was created male and female.

III. Christ's Part in Creation of Spiritual Realm (Col. 1:14-16)

There are definitely and clearly two realms—the material realm and the spiritual realm. All lower creation belongs to the material realm. Man is a link between these two realms; his body belongs to the material realm, but his soul or spirit belongs to the spiritual realm. The material part of man belongs to the material universe, and is subject to all the laws of the natural realm. The spiritual part of man belongs to the spiritual realm and must be subject to the laws of that realm. The soul, spirit of man, is the eternal part of man; it is the immortal part of man; it belongs to the invisible things which are made in Christ.

Christians have been delivered "out of the power of darkness, and translated" into the kingdom of God; it is through Christ that we are redeemed. "In whom we have our redemption, the forgiveness of our sins." Christ "is the image of the invisible God, the firstborn of all creation." God is a Spirit, or a spiritual being. (John 4:24.) Spiritual beings are invisible; Christ in his divinity is in the image of God; he reflects "the invisible God." He is "the firstborn of all creation." That is, he existed before the creation of the material and spiritual realm; he has priority over all created things, as he is called "the firstborn." The first born has pre-eminence over all things, and in his higher nature he is maker and head of all created

beings. He reveals the invisible God in this respect. Christ is called "Immanuel"-that is, "God with us." (Matt. 1:23.) His kingdom is an invisible kingdom; it is a spiritual kingdom. The thought contained in the term "firstborn" not only expresses priority, sovereignty, but also likeness to God.

"For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him." This means that Christ is the creator of the whole universe-both the material and the spiritual. All the laws and purposes which guide the creation and government of the universe reside in Christ; he stands at the head above all created things. God the Father is represented as originating and providing all things; the Christ as creating them; the Spirit as organizing, giving laws, and guiding forward to the accomplishment of the end. "The heavens" as used here seem to refer to the material heavens around the earth. All things that are in the worlds above us were the works of the creative power of Christ. The visible things may have reference to the material things, while the invisible things have reference to the spiritual things. Some think that the "things visible" have reference to that part of the material universe that we can see with the human eye; while the invisible things are those beyond the horizon of human sight. However, this seems to be too limited for the dominion of Christ. Christ is the medium and the instrument of the divine energy; he is the beginning and the end; all things come from and through him and are for him. (Rom. 11:36.)

IV. Christ Before All Things (Verse 17)

"He is before all things, and in him all things consist." Again, we have the declaration that Christ existed before any creation. Christ has an eternal existence; all else belongs to the created things. Christ was before all things-that is, he is the "I Am" of eternal existence, as claimed by himself, when he said to the Jews, "Verily, verily, I say unto you, before Abraham was born, I am." (Jon 8:58.) Christ here declares his pre-fleshly state as well as his eternal existence. "In him all things consist." Not only did he create all things, but all things continue their existence by virtue of his wisdom and power; in him all things hold together. He maintains the universe. In Christ all things stand together as united parts of one whole. As all things sprang into being by the power of Christ, so in him all things find their bond of union and their orderly arrangement into one complete whole. Paul here is refuting false teaching with respect to the relation of Christ to the creation, especially to the angels. It is repeated over and over again that Christ is the agent of all created things; that he was, coeternal and coequal with the Father "in the beginning" when the "heavens and the earth" were created. The Bible gives only meager references to the pre-fleshly state of Christ and his part in the creation; but enough is revealed for us to believe in him as the eternal Word, or expression of God's nature in the creation of all things.

PRACTICAL SUGGESTIONS

1. The creation of the material universe is a revelation of God of the three members of the Godhead; it has all the marks of the wisdom of God.

2. Nature has been called God's elder scriptures; "the heavens declare the glory of God; and the firmament showeth his handiwork."

3. God's works and God's words always agree we understand God's works by his words, and his words by his works.

4. Christ is the source of all light and life; all things originated with God and were brought into existence through Christ.

5. Man was made in the image of God; he has the component parts which link him to the material and the spiritual realms.

6.. The spiritual part of man has the attributes of the nature of God; they may be developed and used to the glory of God.

QUESTIONS AND TOPICS FOR DISCUSSION

Discuss the meaning of the subject.

Repeat the Golden Text.

What was learned from the daily Bible readings?

Give the historical background of this lesson.

Discuss the plan of this lesson.

Introduction

Why is it necessary to repeat some things?

What may we know about Christ's part in the creation?

Discuss the description of the creation as found in Genesis.

Why are not scientific terms used?

What does Genesis reveal?

What shows that Christ had a part in the creation?

Christ's Part in Creation of Material World

When were the heavens and earth created?

Discuss the plurality of the term "God" in Gen. 1:1.

What was the state of the material matter when first created?

Who organized this matter?

Discuss the meaning of "the face of the deep."

Who is the origin of all light?

What constituted the first day?

Christ's Part in Creation of Man

What was the crowning work of creation?

What shows that Christ had a part in this?

Who are the three members of the Godhead?

What are the two parts of man?

Discuss the different names given to each part.

To what must the body return?

Why?

How are our bodies sustained?

What dominion was given to man?

Discuss the likeness of God in man.

Christ's Part in Creation of Spiritual Realm

What are the two realms?

What belongs to the material realm?

What belongs to the spiritual realm?

How is man related to these two realms?

Out of what have Christians been delivered?

Into what have they been translated?

Discuss Christ as the image of God.

How is Christ the first born of all creation?

How is he the creator of all things?

What do some think the "things visible" mean?

Christ Before All Things

How is Christ "before all things"?

What did Christ say about his relation to Abraham?

How do all things "consist" in Christ?

What does Paul seem to refute here?

How is Christ the eternal word?

Practical Suggestions

What may we learn of God in nature?

What has nature been called?

Why?

How are Gods works to be understood?

Who is the source of all light?

Discuss the two parts of man.

How may the spiritual part of man be developed?

Lesson IV—January 28, 1945

CHRIST IN PROMISE

Gen. 3:14, 15; 12:1-3; 26:3, 4; Gal. 3:15, 16

SONG.—"I Know God's Promise Is True," No. 165, Christian Hymns.

DEVOTIONAL READING.—Gen. 27:27-29.

GOLDEN TEXT.—"Now to Abraham were the promises spoken, and to his seed." (Gal. 3:16a.)

**Helps for Lesson Study
Daily Bible Readings**

January	22.	M	Christ's Promise to Eve (Gen. 3:13-15)
January	23.	T	Christ's Promise to Abraham (Gen. 22:15-19)
January	24.	W	Promise Repeated to Isaac (Gen. 26:1-5)
January	25.	T	Promise Made to Jacob (Gen. 27:27-29)
January	26.	F	Promise Made to Judah (Gen. 49:8-10)
January	27.	S	Promise Made to David (2 Sam. 7:12-17)
January	28.	S	Christ's Promise to Mary (Matt. 1:18-24)

Other Lesson Material

Gen. 35:9-15; 49:8-12; 2 Sam. 7:1-17

Historical Background

TIME.—Genesis was written about 1491 B.C.; Galatians, about A.D. 53.

PLACES.—Genesis was written by Moses in the wilderness; Galatians by Paul from Ephesus or Corinth.

PERSONS.—God, Christ, Abraham, Isaac, Moses, and Paul.

PLAN OF THE LESSON

Introduction.

- I. The Promise in the Garden of Eden (Verses 14, 15).
- II. The Promise to Abraham (Gen. 12:1-3).
- III. The Promise Repeated to Isaac (Gen. 26:3, 4).
- IV. The Promise Fulfilled (Gal. 3:15, 16).

Practical Suggestions.

Lesson Text

14 And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.

1 Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3 And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father;

4 And I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed.

15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto.

16 Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

HELPS FOR THE TEACHER

- 1. Make a clear distinction between "promise" and "prophecy"; discuss the certainty of the fulfillment of God's promises.

2. When man sinned, God in love and mercy promised a Savior; this was to be fulfilled in the Christ.

3. Abraham had responded to God's call by faith; he was rewarded by God's promise to him of the Christ.

4. This promise was repeated to Isaac, then to Jacob, then to Judah; hence, the Christ was to come in the flesh through the tribe of Judah.

5: God has never failed to keep his promise with man; man has often failed to keep his promise with God.

6. God has made many promises to man, but the promise of the coming of Christ as man's Savior is the most precious of all of his promises.

INTRODUCTION

We are to make a distinction between "promise" and prophecy." A promise is a declaration which gives an assurance of something to be done, or an agreement; a cause or ground for hope, expectation, or assurance. Prophecy is a declaration of a prophet; it is a record of future events—that is, a record of events which must take place sometime in the future; it is history written before the event occurs.

In the counsel of the Godhead the purpose of God was formed. It may be called the "eternal purpose" of God. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him." (Eph. 3:10-12.) God purposed to redeem man through Christ Jesus. This "eternal purpose" of God first took the form of a promise to man; hence, in the pre-fleshly state of Christ the promise was made that the second member of the Godhead would come to redeem man. This promise was made in the early history of human sin; at first it was like a distant star twinkling in the far distance and almost invisible to human vision. However, in the gradual unfolding of God's purpose this promise became more definite and clearer. Our lesson requires a study of "Christ in promise."

It is interesting to study the promises of the coming of Christ to the world. These promises were made to some of the faithful servants of God in the patriarchal age and then repeated in the Jewish dispensation. There may be an overlapping of the promise of the Christ and the prophecies concerning him. In one sense every promise becomes a pledge and a prophecy just as every prophecy may be claimed as a promise.

COMMENTS ON THE LESSON

1. The Promise in the Garden of Eden (Verses 14, 15)

We do not know how long Adam and Eve remained in the Garden of Eden before they sinned; however, it seems that it had been but a short time from their creation to their fall. In the Garden of Eden we get the first glimpse of the promise of Christ. There were three who were participants in the first human sin as recorded in Genes—is the woman, the serpent, and Adam. The first curse was pronounced upon the serpent. "Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The next curse was placed upon the woman. "I will put enmity between

thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." Furthermore, Jehovah said to the woman, "I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." The last curse was pronounced upon Adam. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:17-19.)

The one bright thing that penetrated through the darkness of that gloomy time was the promise, "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." This has usually been interpreted as the coming of the Christ. It is so regarded by nearly all Bible scholars as an application or promise of the coming of Christ. It is not a very clear promise of his coming, yet in the light of the history that followed, it is interpreted as a beginning of the promise of the coming of Christ. Some claim that "her seed," as used here, is the descendants of the human family; it may include this, but culminates in the Christ. "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5.)

II. The Promise to Abraham (Gen. 12:1-3)

In process of time God called Abraham out of Our of the Chaldees. At that time he made a definite and specific promise unto Abraham. In fact, there were two distinct promises made to Abraham. The first promise was "I will make of thee a great nation." This was fulfilled when the Hebrew race was developed. The second promise was "in thee shall all the families of the earth be blessed." This promise included the Christ. (Rom. 9:3-13.) It was fulfilled when the Christ came. "A covenant confirmed beforehand by God, the law, which came 430 years after, doth not disannul, so as to make the promise of none effect." (Gal. 3:17.) This promise to Abraham that the Christ should come was made 430 years before the law was given. This was the first very clear and distinct promise of the coming of Christ that we have recorded. The promise as made in the Garden of Eden was not so clear and definite. It is the greatest promise to man recorded in the Bible. Paul, in making his defense before Agrippa, said: "And now I stand here to be judged for the hope of the promise made of God unto our fathers; 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!" (Acts 26:6, 7.) Frequently do we have mentioned in the Bible this promise that God made to Abraham concerning the coming of Christ.

God not only made this promise to Abraham that in his seed should all the nations of the earth be blessed, but he made a covenant with Abraham which touched upon the coming of Christ. This marks the beginning of Hebrew history, and incidently gives us an interpre-

tation of a large portion of the Bible. The plans and purposes of God are gradually unfolded to us in the Bible. These two promises that God made to Abraham—the temporal and spiritual—the temporal, to make of his race a great people who should inherit the land of Canaan, and the spiritual, that the Christ should come of his seed and bless all nations, fill a large part of the Bible. Abraham was seventy-five years of age when he was first called; he proceeded by faith to obey the call. In the cluster of blessings mentioned in Gen. 12:1-3 this one stands out as the greatest of all promises to Abraham and to the world. It is a promise of the redemption of the human race through Christ. Although God is going to make of Abraham's seed a great nation, he is promising to bless all other nations through the Christ. This promise to Abraham implies the pre-fleshly state of Christ.

III. The Promise Repeated to Isaac (Gen. 26:3, 4)

God promised to make of Abraham a mighty race of people even before Abraham had any children. It seems that he deferred the fulfillment of giving to Abraham a child until Abraham's faith was tested and developed. At first Abraham thought that his chief servant Eliezer would be the one through whom God would bless him and make the race. Finally, Jehovah told Abraham that it would not be through Eliezer, but through one who should come from his own loins. (Gen. 15:1-4.) Next Abraham and Sarah planned, since Sarah was old and thought to be past the age of childbearing, for Abraham to have a son by Hagar, Sarah's handmaid. Ishmael was then born and for about fifteen years Abraham looked upon Ishmael as the one through whom Jehovah would bless the nations of earth and make a mighty nation. Finally, Jehovah rejected Ishmael and told Abraham that the promise would be fulfilled through a son born of Sarah. In due process of time Isaac was born.

After Isaac had grown to manhood and Abraham had died, "Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father; and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed." Here the promise is repeated to Isaac that "in thy seed shall all the nations of the earth be blessed." This promise was fulfilled in the Christ and his kingdom on earth. God made of Isaac a great race of people. All the promises made to Abraham were fulfilled. Isaac became the father of Esau and Jacob. Jacob became the father of twelve sons; these sons became the heads of the twelve tribes which constituted the Hebrew race. They dwelt in the land of Canaan and thus inherited the land promised to Abraham. Among the sons of Jacob was Judah; he was the fourth son of Jacob. Judah was selected as the tribe through whom the Christ should come. "For when God made promise to Abraham, since he could swear by none greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And thus, having patiently endured, he obtained the promise." (Heb. 6:13-15.) In speaking of the priesthood of Christ the writer of Hebrews said, "For he of whom these things are said belongeth to another tribe, from

which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests." (Heb. 7:13, 14.)

IV. The Promise Fulfilled (Gal. 3:15, 16)

The promise of the coming of Christ to redeem man was made in the Garden of Eden, to Abraham, to Isaac, to Jacob, to Judah, to David, and to Mary. These received the promise and based their hope upon the promise. This promise was expressed in different languages and in different degrees of clearness. As the unfolding plan of God was gradually revealed to 'man, the promise began to take more definite form until the coming of the Messiah had become the hope of Israel and the great expectation of the seed of Abraham. Its fulfillment is to be expected because God had made the promise and had sworn to it by himself. This promise of the coming of Christ was an unconditional promise. Many promises of God are based upon conditions, but this one had not a single condition imposed upon it. The fulfillment of it was deferred until "the fulness of the time" had arrived.

Paul, in writing to the churches in Galatia, says: "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Here we have Paul by inspiration, after Christ had come to earth, suffered and died, and had ascended back to the Father, saying that the promise to Abraham was fulfilled in the Christ. We are thus to accept Christ and his kingdom as being the fulfillment of the promise God made to Abraham. All these promises imply the pre-fleshy state of Christ. Hence, our lesson is an emphasis on the pre-fleshy state of Christ, and a promise of him to come in his fleshly state.

PRACTICAL SUGGESTIONS

1. When God makes a promise, he is able to fulfill his promise; it is sure to be fulfilled according to the will of God.
2. The Old Testament reveals a number of promises that God has made, and all of them have been fulfilled according to the wisdom of God; we may trust him for the fulfillment of the promise of the forgiveness of sins and salvation.
3. God selected Abraham because he was a man of great faith; he entrusted to him the greatest promise ever made to man.
4. This promise was repeated often enough to keep alive the hope of man's redemption; the Messiah was the long-looked-for and expected Savior of the world.
5. God is able to fulfill any promise he makes; he is wise enough to make such promises as are best for the human race.

QUESTIONS AND TOPICS FOR DISCUSSION

Discuss the place of this lesson in the series of this quarter.
Repeat the Golden Text.
What was learned from the daily Bible readings?
Give the historical background.
Discuss the plan of the lesson.

Introduction

What is a promise?
What is a prophecy?
What purpose was formed by the Godhead?
Why is it called an "eternal purpose"?

When was the purpose expressed in a promise?
 Discuss the overlapping of promise and prophecy.

The Promise in the Garden of Eden

How long had man been in the garden before he sinned?

Who were the three involved in the sin?

What curse was put upon the serpent?

Discuss the curse placed upon woman.

What was the curse placed upon man?

What brightened the darkness of this scene?

Give reasons for believing that this was the first promise of Christ.

The Promise to Abraham

Where did Abraham first live?

Why did he come out of Ur?

What was the first promise made to him?

What was the second promise to him?

How long was this promise made before the law was given?

What does Paul say of this promise?

How old was Abraham when he received this promise?

How does this promise imply the prefleshly state of Christ?

The Promise Repeated to Isaac

Why did God defer the fulfillment of the promise to Abraham?

Who did Abraham first think would be his heir?

What was the next step that Abraham and Sarah took?

Why did Abraham want Ishmael to be the heir of the promise?

When was the promise repeated to Isaac?

To whom else was this promise made?

How was it made to Judah?

From which tribe did Christ come?

The Promise Fulfilled

Repeat the series of promises in the Old Testament of Christ.

Upon what was the hope of Israel based?

Why was this promise unconditional?

In whom was the promise fulfilled?

How are we to accept Christ and his kingdom?

How does the fulfillment teach the prefleshly state of Christ?

Practical Suggestions

Why may we trust God for a fulfillment of his promises?

Why may we trust him for the fulfillment of the promise of forgiveness of sin?

Why was Abraham selected?

How did the repetition of the promise keep alive the hope?

How do we know that God will keep all of his promises?

Lesson V—February 4, 1945

CHRIST IN PROPHECY

Isa. 35:4-10; 61:1-7

SONG.—"Praise the King," No. 195, Christian Hymns.

DEVOTIONAL READING.—Luke 24:27-31.

GOLDEN TEXT.— "Behold, I will bring forth my servant the Branch." (Zech. 3:8b.)

Helps for Lesson Study

Daily Bible Readings

January	29. M	Christ the Seed of Abraham (Gal. 3:10-14)
January	30. T	Christ Through Judah (Heb. 7:11-16)
January	31. W	Christ Through David (Isa. 11:1-5)
February	1. T	Reign of Christ Promised (Psalm 2:7-12)
February	2. F	Christ as a Redeemer (Isa. 55:1-5)
February	3. S	Christ to Be a King (Jer. 23:5-8)
February	4. S	Christ to Come in the Flesh (Isa. 7:10-14)

Other Lesson Material

Psalm 2:1-7; 69:1-9; Isa. 7:1-14; 42:1-5; Zech. 9:1-9; Hos. 11:1

Historical Background

TIME.—For Isaiah, probably 760 to 698 B.C.

PLACE.—Probably Jerusalem.

PERSONS.—God, Christ, Holy Spirit, Isaiah, and others.

PLAN OF THE LESSON

Introduction.

- I. Miracles of Christ Foretold (Verses 4-7).
- II. The Way of Holiness Foretold (Verses 8-10).
- III. Preaching Good Tidings Foretold (Isa. 61:1-3).
- IV. Building the Waste Places Foretold (Verses 4-7).
Practical Suggestions.

Lesson Text

4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.

7 And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes.

8 And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein.

9 No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk there:

10 And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

1 The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers.

6 But ye shall be named the priests of Jehovah, men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves.

7 Instead of your shame ye shall have double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them.

HELPS FOR THE TEACHER

1. Make clear who a prophet is; he is God's mouthpiece to the people; God speaks through the prophet to the people.

2. Every phase of Christ and his kingdom has been announced in prophecy; the fulfillment of prophecy may be known when inspiration says that an event is a fulfillment of prophecy.

3. It was foretold by the prophets that the highway of holiness should be announced by the Messiah; Christianity has become that way of holiness.

4. Christ was to be a preacher; he did other things, but his primary mission was to teach God's will to man.

5. Salvation of souls was to come to man through Christ; he is the Savior of man.
6. Man was unable to save himself; he needed a Savior; God taught in prophecy the kind of a Savior that man needed.

INTRODUCTION

In our series of lessons on the pre-fleshly state of Christ we now come to "Christ in Prophecy." There is a distinction to be made in "promise" and "prophecy." "Promise" holds a very important place in Bible teaching; the Bible is full of "precious and exceeding great promises." (2 Pet. 1:4.) The most precious promise made in the Old Testament is that of the promise of Christ as our Savior, "Prophecy" is frequently used and often overlaps "promise." Of course, in this lesson we are interested only in Bible prophecy, and the lesson is treated with reference to Bible prophecy. We are not concerned about the false prophecies or predictions of uninspired men. The word "prophecy" literally means a declaration of a prophet; it means to speak for or before one. A prophet was the mouthpiece of God; he spake for God to the people.

There are certain principles which govern the exegesis of prophecy. The divine plan and purpose in redemption were seen and revealed from the beginning; the fulfillment of predicted language stands as irrefutable evidence of inspiration. (Deut. 18:20-22.) A true and prayerful study of prophecy is productive of faith in the word of God. (Isa. 41:21, 22; John 14:29.) The fulfillment of prophecy cannot be predetermined by theological premise, speculative or "private interpretation." (2 Pet. 1:20.) Those who attempt such are guilty of presuming to know more than God has revealed. A natural reaction from "private interpretation" is the opposite extreme in which predictive revelation is presumed to be intentionally placed beyond the reach of human understanding. The fact that God has seen fit to reveal his will in prophecy assures us of its importance. (Deut. 29:29; Amos 3:7.) The Hebrews used "seer" to convey the same idea that our word "prophet" means. (1 Sam. 9:9, 11, 18, 19.)

COMMENTS ON THE LESSON

1. Miracles of Christ Foretold (Verses 4-7)

There is a long line of prophecies recorded in the Old Testament concerning the Messiah and his kingdom upon the earth which find exact fulfillment in the New Testament records. Peter said of Christ, "But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled." (Acts 3:18.) Again he said, "Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days." (Acts 3:24.) Jesus said, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." (John 5:39.) Again we have the statement made by John, "For the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) Jesus said after his resurrection, "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." (Luke 24:44.) The New Testament contains many expressions that the Christ was fulfilling the prophecies which were made concerning him.

All that we have to do is to go back and study those prophecies in the light of their declared fulfillment in Christ and his kingdom.

Isaiah has been called the Messianic prophet, because he prophesied so much of the Christ and his kingdom. Isaiah said that when the Christ should come "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Frequently we read in the New Testament about the miracles of Jesus. When John was in prison, he sent to Jesus to know whether he was the Christ or whether they should look for another. Jesus answered the messengers and said, "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." (Matt. 11:4, 5.) Here we have a record of Jesus doing all that Isaiah prophesied that he would do. "Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert." It was foretold by the prophets that Christ should do all these things when he came to earth. In prophetic language the Christ should make the glowing sand "become a pool, and the thirsty ground springs of water; in the habitation of jackals, where they lay, shall be grass with reeds and rushes." Not a detail of that which was foretold of the Christ, but that he fulfilled. There are more than thirty-five principal miracles that Jesus did recorded in Matthew, Mark, Luke, and John.

II. The Way of Holiness Foretold (Verses 8-10)

"And a highway shall be there, and a way, and it shall be called The way of holiness." Isaiah, in looking forward to the coming of Christ, predicts that there should be a way of holiness. The Christ when he should come would point out the way of holiness. One of his characteristics was holiness; he taught the way of holiness; he revealed the holiness of God and how men may obtain that holiness. The only way revealed to man for walking in the way of holiness is found in the New Testament. Christ fulfilled all the teachings of the prophets concerning the holiness of God and how man could become holy. Christ said, "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5:48.) Even demons confessed that Christ was "the Holy One of God." (Mark 1:24.) Jesus, in praying to God as recorded in John 17:11, addressed God as "Holy Father." Holiness belongs to God, and Christ revealed that holiness; he had the nature of God and was thus holy. Again he said, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14:6.) He was the righteous and holy way; hence, Isaiah in declaring that there should be "the way of holiness" was declaring the way of Christ.

A further description of that way of holiness and the highway of God was that no unclean thing should walk therein. "They shall not be found there; but the redeemed shall walk there: and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away" All of this was prophesied of the Christ more than seven hundred years before he appeared in the flesh; hence, it was spoken of him as he existed in his pre-fleshly state. He was as holy and as righteous in his pre-fleshly state as he was in his fleshly state. These are some of the

things which the prophets declared concerning Christ. The Holy Spirit guided the prophets in making these statements, and the Holy Spirit knew Christ as a member of the Godhead and knew him in his pre-fleshly state. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1:21.) Again Peter said in impressing the holiness of God and Christ, "Ye shall be holy; for I am holy." (1 Pet. 1:16.)

III. Preaching Good Tidings Foretold (Isa. 61:1-3)

We do not have to guess about this part of our lesson text; we know that it refers to Christ. He quoted a part of it and said, "To-day hath this scripture been fulfilled in your ears." (Luke 4:16-21.) Jesus had gone to Nazareth and on the Sabbath he went into the synagogue and there was delivered unto him the book of Isaiah the prophet; and he found this scripture and read it, and then declared that it was fulfilled in him that day. The prophet thus foretold the preaching of good tidings by Christ. Isaiah prophesied by the Spirit of Jehovah (Isa. 48:16) and foretold of the coming of Christ and what he would do in preaching and teaching. We know that he came and preached good tidings, as we frequently read that "they were astonished at his teaching" and that "never man so spake." We read also that "Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." (Matt. 9:35.)

He was also to "proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah that he may be glorified." "The year of Jehovah's favor" or "the acceptable year of the Lord" (Luke 4:19) was the time when all this would be fulfilled. The deliverer was Christ; he would save men from sin and death. Instead of being bowed down with grief they should be trees of God's planting, strong and upright they would be strong in faith or in the truth, and such as would glorify God. Instead of ashes upon the head for mourning there would be garlands of beauty; they should have the oil of joy instead of "the spirit of heaviness" and mourning.

IV. Building the Waste Places Foretold (Verses 4-7)

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." "They," the people of God, should do all that the prophet here mentioned. God declares that the tabernacle of David, "that is fallen," shall be rebuilt, the breaches thereof closed, and "as in the days of old," that he would bring back from captivity his people and that they should build waste cities. James (Acts 15:16-18) plainly declares that this has been fulfilled in Jesus and his spiritual kingdom. The spiritual restoration, as well as the literal restoration from Babylon, embracing the Gentiles is meant here. This restoration, Peter declares, is going on now, while Jesus occupies David's throne in heaven. (Acts 3:19-21.) Everything that the prophet foretold was done by Christ while he was here

in the flesh, and what was not fulfilled is being fulfilled in his kingdom and by his kingdom today.

"But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves." Under these figures of material prosperity the prophet declares the spiritual blessings. Strangers feeding their flocks, foreigners acting as plowmen and vinedressers are figures which find fulfillment in the service of God's people; all nations have access through faith to the blessings of God. God's people shall be "named the priests of Jehovah," and shall be called "ministers of our God." All these show the honor that should be conferred upon God's people. "Instead of your shame ye shall have double." This is another expression of increased blessings, a double portion. Instead of shame and dishonor, or humility, God's people should rejoice in their portion. They should receive forgiveness of sins and should rejoice in their salvation. This should come to them through the Christ. As Jehovah blessed Israel with material prosperity when they were faithful to him, so he blesses his people spiritually and makes them to prosper when they are faithful to him today. All these prophecies concerning the Christ imply his prefleshy state.

PRACTICAL SUGGESTIONS

1. There are so many Messianic prophecies that they cannot all be treated in one lesson; all of them emphasize the prefleshy state of Christ.
2. There are more predictions concerning the Christ and his kingdom than of any other subject; the character, lineage, nativity, miracles, and teachings of Christ were all predicted by the prophets.
3. His threefold function as a prophet, priest, and king were all foretold; his kingdom was to be a kingdom of peace.
4. The Christ was to be anointed of God and like unto Moses; he was a priest after the order of Melchizidek. (Psalm 110:4.)
5. Christ was to sit upon the throne of David and receive "dominion, and glory, and a kingdom" from God (Dan. 7:13, 14); his work was to begin in Jerusalem and his kingdom was to be a kingdom of righteousness and justice.

QUESTIONS AND TOPICS FOR DISCUSSION

Discuss the subject of this lesson.

Repeat the Golden Text.

What was learned from the daily Bible readings?

Discuss the historical background.

Give the plan of the lesson.

Introduction

Discuss the difference between promise and prophecy.

What is the most precious promise made in the Old Testament?

What is the meaning of the term "prophecy"?

How do we know that the purpose of redemption was revealed from the beginning?

What is the purpose of prophecy?

How may we know when prophecy is fulfilled?

What was the prophet first called?

Miracles of Christ Foretold

What may we say of the Messianic prophecies?

How many of the prophets have spoken of Christ?

How do the prophecies bear witness of Christ?

What is the spirit of prophecy?

How do we know that they have been fulfilled?

What has Isaiah been called?

Why?

What did Isaiah say that Christ would do?

How many miracles have we recorded that Christ did?

The Way of Holiness Foretold

Discuss the "way of holiness."

What was one of the characteristics of Christ?

How did he teach the way of holiness?
 Who should not be found in it?
 How do we know that he was as holy in his
 fleshly state as he was in his prefleshly state?

Preaching Good Tidings Foretold

How do we know that this prophecy belongs to
 Christ?
 What is meant by good tidings?
 How do we know that Christ preached good
 tidings?
 What is meant by "the year of Jehovah's favor"?
 To what does Isaiah liken God's people?
 WM should they have upon their heads?

Building the Waste Places Foretold

What did Isaiah say the Christ would do here?
 How do we know that he fulfilled this?
 Discuss God's people as "priests of Jehovah."
 Who should be included in the kingdom?
 What should they have instead of shame?
 How were the material blessings of Israel typical
 of our spiritual blessings?

Practical Suggestions

What do the Messianic prophecies imply?
 Discuss the number of Messianic prophecies.
 What was the threefold function of Christ?
 How was Christ to be a priest?
 How do we know that Christ is now upon
 David's throne?

Lesson VI—February 11, 1945

ISAIAH'S VISION OF CHRIST
Isa. 53:1-12

SONG.—"Nailed to the Cross," No. 106, Christian Hymns.

DEVOTIONAL READING.—Isa. 11:1-5.

GOLDEN TEXT— "He was despised, and rejected of men; a man of sorrows, and acquainted
 with grief." (Isa. 53:3a.)

Helps for Lesson Study
Daily Bible Readings

February	5.	M	Christ Immanuel (Isa. 7:14-17)
February	6.	T	Christ the Branch (Isa. 11:1-5)
February	7.	W	Righteous Reign of the Branch (Isa. 11:10-16)
February	8.	T	Christ God's Servant (Isa. 42:1-9)
February	9.	F	Christ the Rejected Sufferer (Isa. 53:1-6)
February	10.	S	Spirit of the Lord upon Christ (Isa. 61:1-3)
February	11.	S	Vision of Christ's Kingdom (Isa. 2:1-4)

Other Lesson Material

Gen. 28:1-4; 49:10' Psalm 60:1-7; 78:67, 68; 89:3, 4; 118:22; Dan. 9:26; Zech. 12:10

Historical Background

TIME.—Probably 760 to 698 B.C.

PLACE.—Probably Jerusalem.

PERSONS.—God, Christ, Holy Spirit, and Isaiah..

PLAN OF THE LESSON

Introduction.

I. Isaiah's. Vision of Christ's Rejection (Verses 1-3).

II. His Sufferings Foretold (Verses 4-6).

- III. A Vision of His Resignation (Verses 7-9).
- IV. A Vision of Christ's Reward (Verses 10-12).
Practical Suggestions.

Lesson Text

- 1 Who hath believed our message? and to whom hath the arm of Jehovah been revealed?
 2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.
 3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.
 4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.
 5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.
 6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.
 7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.
 8 By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?
 9 And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.
 10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.
 11 He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities.
 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

HELPS FOR THE TEACHER

1. First, show the position that Isaiah occupied in Bible literature; the time that he lived and the condition of the nation of Israel at that time should be mentioned.
2. "Visions" come in for a discussion; Isaiah's vision of the rejection of Christ must be stressed.
3. Isaiah pictured many phases of the Christ in his fleshly state; his sufferings and death stand out prominently in the prophet's vision.
4. Christ did not attempt to retaliate on his enemies or take vengeance on them; he resigned to their treatment of him without murmur or complaint; Isaiah pictured this in his prophecy.
5. The prophet not only saw the sufferings of the Christ, but he saw the rewards that he would give to those who followed him; he saw the blessings that should attend the faithful and finally an eternal home with God.
6. The vision of the Christ included his kingdom; Isaiah lived in the royal palace of the king at Jerusalem and he saw the Messiah as a king.

INTRODUCTION

Isaiah had a long time in which to prophesy; he began his prophecy under Uzziah, continued through the reign of Jotham, and Ahaz, and continued into the reign of Hezekiah. (Isa. 1:1.) His father was

named Amoz. We know nothing else about the family of Isaiah. Some have thought that he belonged to the royal family, but this is not certain. His prophecy is condensed, figurative, and dramatic in style; we must keep this in mind as we study this lesson. There are 127 quotations from the book of Isaiah in the New Testament; there are eight quotations from chapter 53 found in seven books of the New Testament; five writers of the New Testament give quotations from Isa. 53. This helps us to see that this entire chapter has reference to the Messiah.

This chapter is a suggestive picture of the Christ suffering in his service. The picture may have subordinate fulfillments in the Jewish nation or in its righteous remnant or in the holy prophets, yet its supreme and final fulfillment is in the suffering Savior of man. The Jews understood Isaiah to speak here of the promised Messiah; they universally applied this to a description of the character and mission of the promised Messiah until about A.D. 1150. Since that time the Jews have applied this to different Old Testament characters; some of them say that it is a description of Jeremiah, others of Josiah, and still others of the nation of Israel. However, it is to be understood that the scholars among the Jews applied it to Christ until after they had rejected Christ. No clearer picture of the Christ in the flesh is found in the prophets than the one in our lesson today. It presents different views of different phases of the Christ.

COMMENTS ON THE LESSON

1. Isaiah's Vision of Christ's Rejection (Verses 1-3)

As Isaiah looked through the telescope of prophecy with the lens of inspiration, he saw the Christ in the mesh and rejected by the race that he came to save. "Who hath believed our message? and to whom hath the arm of Jehovah been revealed?" Isaiah seems to put himself in the place of the Christ and speaks for him. It is sad for the Son of God to come to save man and yet be rejected by man. Isaiah had foretold the redemption of the nation by the Savior from God. He saw the messengers go forth to publish peace (Isa. 52:7); he saw afar off many nations coming to the Savior (52:15), but at first and among his own people these messengers were asking, "Who hath believed our message?" The report was the good news of salvation of the coming Christ. "For he grew up before him as a tender plant and as a root out of a dry ground." Why did they reject the Christ? The Savior Christ "grew up"; all the verbs in this chapter down to the tenth verse are in the past tense; hence, the vision is at the time when the Messiah's rejection, suffering, all had been finished. "He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." The Christ came as a babe, helpless and tender he needed the protection of Mary and Joseph. He came from among those of whom he was least expected; there was "no form nor comeliness" in him. When they looked upon him, they could "see him, there is no beauty that we should desire him."

"He was despised, and rejected of men." Christ came to the world in a manner so entirely different from the expectation of the Jews that they would not accept him; they looked for a great and glorious king who would outshine Solomon in worldly glory; they could not think of their king as appearing as a suffering Savior. The promised redemption and a new kingdom was so contrary to their

expectation that they would not accept the Christ as their king. There are reasons which satisfied the Jews for rejecting the Christ; they closed their eyes and stopped their ears and would not receive him. They looked down upon him as "despised, and rejected of men." Instead of appearing in costly robes and worldly splendor the Christ came as a humble servant of God; instead of coming in the pomp and power of worldly rulers, he was "a man of sorrows, and acquainted with grief." Instead of people rushing to him as they should, he was "as one from whom men hide their face"; he was not esteemed. They estimated him as a blasphemer and unworthy to be followed. The cumulation of sorrow was his rejection by those whom he came to save.

II. His Sufferings Foretold (Verses 4-6)

In addition to his being rejected of men, he was forced to suffer the shame and death of the cross. Isaiah foretold not only his mental suffering, but his physical sufferings. It is a sad picture to see the Christ rejected of men, but it is a sadder picture to see him suffering for those who rejected him. Every word of the description which Isaiah gives, every line and color in the portrait which the prophet draws, is saturated with suffering and sacrifice. "Surely he hath borne our griefs, and carried our sorrows." These figures are very impressive in the picture of the suffering Savior. "Borne our griefs," "carried our sorrows," "wounded for our transgressions," "bruised for our iniquities," and the "chastisement of our peace was upon him; and with his stripes we are healed." It takes a large vocabulary to describe the sufferings of our Savior. These words and phrases iterate and reiterate the vicarious sufferings of the Divine Servant of God. He suffered, not for himself, but for others. The mother in her home, the soldier on the battlefield, the workman down in the mine or in the submarine, the physician sacrificing his comfort and ease at the very risk of his life ministering to patients—all these are examples of vicarious service and suffering. None of them, not even all of them, are comparable to the sufferings of our Savior.

"All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." Not only have the Jews gone away from God, but every human being had turned from him; they were like sheep without a shepherd; they were lost and the ravages of wild beasts were destroying them. The picture here is one of helplessness and desolation; such was and is the condition of man; he needs to be sought and saved. Jesus came into the world to seek and to save the lost. "For the Son of man came to seek and to save that which was lost." (Luke 19:10.) God has pleasant pastures and still waters, folds and care, for all his sheep; he will lead everyone there if he will trust and obey him. None of us know enough to choose our own way; "it is not in man that walketh to direct his steps." (Jer. 10:23.) "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14:12.) "The way of a fool is right in his own eyes; but he that is wise hearkeneth unto counsel." (Prov. 12:15.) The sorrows that were due for our iniquity, the punishment that we escape, has fallen on him. There was no forcing of the innocent Christ to bear our sins; he took our place of his own free choice. The life of Christ on earth was one of toil and suffering from be-

ginning to end; he was not spared physical hardships, as he had not where to lay his head, but his chief afflictions and inflictions were mental and spiritual. He came unto his own and his own received him not; they poured contempt upon him and wounded him to the heart with every poison arrow of hate. Finally, they nailed him upon the cross and crushed his life out in its bloody embrace; a great mortal cry escaped from his lips as he exclaimed, "It is finished," and his head fell forward and he was dead.

III. A Vision of His Resignation (Verses 7-9)

"He was oppressed, yet when he was afflicted he opened not his mouth." All his ill-treatment was unjust and oppressive; he accepted it voluntarily for the salvation and redemption of man. "As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." The eunuch was reading this scripture when Philip joined himself to his chariot. (Acts 8:32-34.) The eunuch asked Philip, "Of whom speaketh the prophet this? of himself, or of some other?" Philip began with this scripture and "preached unto him Jesus." Philip was directed by the Holy Spirit; he was guided by the Holy Spirit in speaking. Hence, the Holy Spirit takes this prophecy of Isaiah and applies it to the Christ. The essential truth taught here by the figures of the sheep and lamb is the quiet nonresistance with which Christ submitted to all the indignity put upon him. He had power to save himself from every one of them; he could have prayed the Father and "more than twelve legions of angels" would have stood ready to defend him. (Matt. 26:53.)

"By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?" The prophet seems to feel it hard to reconcile the different portions of his vision; how could the Messiah be cut off and yet continue to be the Savior of men? How he could die and yet have a generation, a posterity, was difficult then to be understood. We understand now that his disciples constitute his posterity. "And they made his grave with the wicked, and with a rich man in his death." He was crucified with two thieves; he was buried in Joseph's new tomb; Joseph was a rich man. (Matt. 27:57.)

IV. A Vision of Christ's Reward (Verses 10-12)

"Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand." It was the Lord's will that he should suffer; the Lord willed that he should become the sin offering for the world. His days, which seem to be brought to an end prematurely, shall be prolonged by a joyful resurrection. (Psalm 21:4.) He ever liveth in heaven, and is with his children to the end of time; the things which pleased God-the salvation of men, their redemption from sin-is that which results from the sacrifice and death of Christ. The prophet sees the reward that comes from God and Christ through the sufferings of the Christ. He now in his reward becomes the victorious servant. "It pleased Jehovah to bruise him" It was not an accident, neither was it blind fate that crucified Christ on the cross, but it was the purpose and wisdom of God that he should so suffer. Christ dropped as a seed into the soil of the world to perish, but

he sprang up in a harvest that soon spread around the world. No one can compare today the results of the death of Christ with any human achievements. Christ is now reigning with a depth and sweep of power that no sword or pen or human wisdom could ever attain; he is crowned Lord of lords and King of kings.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." This reward has been meted out to Christ. "Wherefore also God highly exalted him, and gave unto him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11.) "Because he poured out his soul unto death and was numbered with the transgressors" God has exalted him, and "all authority hath been given unto me in heaven and on earth," said Jesus just before he ascended to the Father. (Matt. 28:18.)

PRACTICAL SUGGESTIONS

1. One scheme of redemption runs through the Bible; the same Savior is taught by prophecy, type, and symbol in the Old Testament.
2. Those not acquainted with Christ do not see the beauty, blessedness, and joy that is in him; we have to know him in order to love and serve him.
3. We hide our faces today from Christ behind the veil of prejudice, pride, and worldliness; he has felt human sorrow and has overcome it for our sake.
4. Christ by his life, sufferings, and death has made atonement for the sins of the world; in the light of this fact we see the greatness of our sins, the dangers of them, and the sacrifice for them.
5. The world often despises, in their feeble beginnings, the best things that come to it; the feebleness of the beginning is no reason for discouragement.

QUESTIONS AND TOPICS FOR DISCUSSION

Discuss the subject of this lesson.
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of this lesson.

Introduction

Who was Isaiah?
How long did he prophesy?
What may be said of his prophecy?
How many times is his prophecy quoted in the New Testament?
How many times do we find that chapter 53 is quoted in the New Testament?
To whom do the Jews apply this chapter?
Why?

Isaiah's Vision of Christ's Rejection

How did Isaiah prophesy?
In whose place does he put himself?
How does Isaiah describe the rejection of Christ?
Why was Christ despised?
Why did they not accept Christ?
His Sufferings Foretold
Why should the Christ have to suffer?

Which was the greater suffering, his mental or physical?
Why?
Give some examples of vicarious sufferings.
Which is the greatest of them all?
Why did man turn away from God?
How did Jesus seek and save?
Discuss the foolishness of man's way.
Why did Christ's own reject him?

A Vision of His Resignation

How was Christ oppressed?
Why did he not resent it?
What was the eunuch reading?
How could Philip preach Jesus from this text?
What is taught by the figures of sheep and lamb?
What is the meaning of "his generation"?
How did he make his grave with the wicked?
How was he buried with the rich?

A Vision of Christ's Reward

Why did God bruise him?
What shows that the death of Christ was not by chance?
How does he now live?

How has God exalted him?
 What rewards does Christ now have?
 How is Christ numbered among the great?
 What authority does he now have?

Discuss the one scheme of redemption.
 Why do not people love Christ more?
 How do we attempt to hide ourselves from him now?
 How may we see the greatness and dangers of our sins?
 Why does the world despise feeble beginnings?

Practical Suggestions

Lesson VII—February 18, 1945

CHRIST IN TYPE

Gen. 1:27; 18:9-15; Ex. 17:1-7; Num. 21:9; John 3:14-16

SONG.—"We Shall See the King," No. 7, Christian Hymns.

DEVOTIONAL READING.—Ex. 29:38-46.

GOLDEN TEXT.—"Your father Abraham rejoiced to see my day; and he saw it, and was glad."
 (John 8:56.)

**Helps for Lesson Study
 Daily Bible Readings**

February	12.	M	Adam a Type of Christ (1 Cor. 15:22, 45-47)
February	13.	T	The Brazen Serpent a Type (Num. 21:4-9)
February	14.	W	Cities of Refuge (Num. 35:1-8)
February	15.	T	The Manna a Type (Ex. 16:31-36)
February	16.	F	The Passover a Type (Ex. 12:21-29)
February	17.	S	The Rock in the Wilderness (Ex. 17:1-7)
February	18.	S	Offering of Isaac a Type (Gen. 22:9-19)

Other Lesson Material

Ex. 16:1-4, 31-36; Num. 11:4-9; 20:2-13; John 6:32-36, 48-51; 1 Cor. 10:1-4

Historical Background

TIME.—Genesis was written probably 1491 B.C.; Exodus, about the same time; Numbers, the same; John, about A.D. 80 or 95.

PLACE.—Wilderness; John was probably at Ephesus when he wrote John.

PERSONS.—God, Christ, Holy Spirit, Moses, children of Israel, and John.

PLAN OF THE LESSON

Introduction.

- I. Adam a Type of Christ (Verse 27).
 - II. Isaac a Type of Christ (Gen. 18:9-15).
 - III. The Smitten Rock a Type (Ex. 17:1-7).
 - IV. The Brazen Serpent a Type (Num. 21:9; John 3:14-16).
- Practical Suggestions.

Lesson Text

27 And God created man in his own image, in the image of God created he him; male and female created he them.

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard in the tent door, which was behind him.

11 Now Abraham and Sarah were old, and well stricken in age; it had ceased to be with Sarah after the manner of women.

12 And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old?

14 Is anything too hard for Jehovah, At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of Jehovah and encamped in Rephidim: and there was no water for the people to drink.

2 Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? wherefore do ye tempt Jehovah?

3 And the people thirsted there for water and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto Jehovah, saying, What shall I do unto this people? they are almost ready to stone me.

5 And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not?

9 And Moses, made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15 That whosoever believeth may in him have eternal life.

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

HELPS FOR THE TEACHER

1. The class should understand what a "type" is; it should also understand the relation between the type and the antitype.

2. There is a relation between prophecy and the fulfillment of prophecy; so there is a like relation between the type and the antitype.

3. There are many types in the Old Testament; these were designed to prefigure something which was to occur in the future.

4. Since Christ is the heart of the Bible we may expect many things to prefigure him in the flesh; we should be careful not to make anything a type that is not clearly taught as such in the Bible.

5. There are many phases to the life of Christ; hence, there can be many different kinds of types of Christ.

6. The smitten rock is a type of one phase of the Christ and the brazen serpent is another; we should see the phases in the antitype that correspond to the types.

INTRODUCTION

We have studied Christ in promise, in prophecy, and now we are to study "Christ in Type." It is necessary to know the meaning of

"type." It is derived from the Greek "tupos," and is used about sixteen times in the New Testament. It is variously translated by the English words: print, figure, pattern, fashion, manner, form, example, and likeness. A person, event, or thing is so fashioned or appointed as to resemble another; the one is made to answer to the other in some essential feature; in some particulars the one matches the other. The two are called "type" and "antitype"; the link which binds them together is the similarity or likeness of the one with the other. A "type is some material thing, an institution, an observance, or a person, having a definite use in the Old Testament economy, but also designed to picture, symbolize, or foreshadow some person or thing in the New Testament."-H. W. Everest.

It is difficult to give a satisfactory classification of types in the Bible, but, broadly speaking, they may be distributed under three heads: (1) Personal types, by which are meant those persons in the Old Testament whose lives and experiences illustrate some principle or truth of redemption. In this class may be mentioned Adam, Isaac, Aaron, Joseph, Jonah, etc. (2) Historical types are those which are included in the great historical events recorded in the Old Testament and which foreshadow something to come; in this class we may mention the deliverance of Israel from Egyptian bondage, the conquest of Canaan, the call of Abraham, and deliverances by the judges, etc. (3) Ritual types, such as the altar, the offerings, the priesthood, the tabernacle and its furniture. These are typical persons, places, times, things, actions in the Old Testament. One may wonder how much of the Old Testament is typical. There are two extremes: the first takes only such persons, things, and events as are so designated in the New Testament. This extreme is expressed as follows: "Just so much of the Old Testament is to be accounted typical as the New Testament affirms to be so, and no more." The other extreme is to attempt to make everything in the Old Testament typical of something found in the New Testament. The truth lies between these extremes; there are types in the Old Testament which may be seen from the New Testament without a specific statement that such are types.

COMMENTS ON THE LESSON

1. Adam a Type of Christ (Verse 27)

"And God created man in his own image, in the image of God created he him; male and female created he them." Adam was the head or the beginning of the human family; in like manner Christ is the spiritual head of God's family in a spiritual sense today. "So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit." (1 Cor. 15:45.) The first Adam was made in the image of God; Christ, the second Adam, was manifested in the image of man. When he took upon himself a body he "emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2:7, 8.) The first Adam, before he could possess a bride, was put to sleep (Gen. 2:21-25), and his side was opened, and from his side was taken a rib from which his bride was formed. Christ, the second Adam, was caused by God to sleep the sleep of death upon the cross, and during that sleep his side was opened and

from the opened side came forth blood and water which was to cleanse his bride, the church. As Adam became the father of all the generations of man, so Christ is the living head of all the regenerated of the human family. The church is to be subject to Christ and in submission to his authority at all times. "But as the church is subject to Christ, so let the wives also be to their husbands in everything." (Eph. 5:24.)

II. Isaac a Type of Christ (Gen. 18:9-15)

There are many persons mentioned in the Old Testament who may be considered as types of Christ. Abel, Seth, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Melchizedek, Joshua, David, Solomon, Hezekiah, Jonah, etc.—all may be considered as types of Christ. In one lesson we cannot study all of these types. The Old Testament is rich in types, and in the unique position which Christ occupies in the Bible he becomes the center of all revelation.

God had called Abraham and had given him the promise that through his seed all nations of the earth should be blessed. We have seen that Christ was a fulfillment of this promise to Abraham. In process of time God gave to Abraham, through Sarah, Isaac. We are to consider Isaac as a type of Christ. Isaac was the promised seed to Abraham as Christ was through the descendants of Abraham. Isaac was the only son (Gen. 22:2) of Abraham's wife Sarah; likewise Christ was the only begotten Son of God. Isaac was sacrificed on the altar (Gen. 22:9-14), and was in the sight of his father for three days as good as dead. "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back." (Heb. 11:17-19.) In like manner Christ sacrificed his life on the cross for the sins of the world; he was buried and rose again the third day. Isaac carried the wood for the altar on which he was to be offered; Christ carried his own cross to the place of his execution.

Abraham did not understand when he offered Isaac what it all meant; he did not know that he was enacting scenes and events which were to be taken as types of Christ. As Abraham drew his knife to take the life of his son, the angel stayed his hand and kept him from literally slaying Isaac. Christ said many centuries later, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." (John 8:56.) Abraham looked down through the centuries from the sacrifice of Isaac on the altar to the coming of Christ. He got a glimpse of what it all meant at that time; in this way his faith was tested and strengthened. All of these types of Christ imply his pre-fleshy state.

III. The Smitten Rock a Type (Ex. 17:1-7)

We have had examples of persons in the Old Testament being types of Christ—Adam and Isaac. We are now to look at a thing which has been made a type of the Christ. Moses had led the children of Israel out of Egypt and across the Red Sea into the wilderness, and they "encamped in Rephidim: and there was no water for the people to drink." The people murmured and "strove with Moses, and said, Give us water that we may drink." Moses reprimanded them and

asked them why they tempted Jehovah. Their murmuring against Moses was a complaint against Jehovah; they asked, "Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Moses took their complaint to Jehovah, and Jehovah told him to select three of the elders of Israel, and take his rod and stand before "the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." Moses did "in the sight of the elders of Israel" just what Jehovah commanded him to do. Moses then named the place "Massah and Meribah" because they tempted Jehovah there. This rock when smitten brought forth abundantly water for the people.

God has designed that this smitten rock should be a type of Christ. As an abundant stream came forth from the rock and the people drank of the water, so Christ becomes the source of living water from which the people of God today may drink. "For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ." (1 Cor. 10:14.) This scripture emphasizes the fact that Christ is the antitype of the rock which was smitten in the wilderness. The children of Israel in their march were protected by Jehovah. He led them in the daytime with a cloud and all the night with a pillar of fire; he clave the rock in the wilderness and gave them drink that they might not perish of thirst.

About forty years after this event, the children of Israel murmured again for water. (Num. 20:2-13.) Moses took the matter to Jehovah as he did the first time, and Jehovah commanded him to take his rod and assemble the congregation with Aaron and "speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink." Moses and Aaron gathered the assembly together; Moses took his rod and disobeyed God by smiting the "rock with his rod twice." "Water came forth abundantly, and the congregation drank, and their cattle." However, Jehovah was displeased with Moses and Aaron and told them that they should not enter the promised land with the people. This rock gave forth water at the command of Jehovah as at the first time.

IV. The Brazen Serpent a Type (Num. 21:9; John 3:14-16)

While the children of Israel were wandering in the wilderness, they spake against Moses and complained against Jehovah. "And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died." (Num. 21:6.) The people made confession of their sins. They said, "We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us." (Verse 7.) Moses prayed for the people and Jehovah said to Moses, "Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived." It seems that God not only planned to heal those who were bitten of the serpent, but that he designed the means which should be used as a type of Christ.

Christ himself, while he was in the flesh, said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." This settles the question and emphasizes that the brazen serpent as it was lifted upon the pole for the bitten Israelites to look upon, so Christ was raised upon the cross that all who look upon him, or look to him, may be saved. There was not one of those bitten by the serpent saved who refused to look upon the brazen serpent; so no one can be saved today without looking to the Christ. The bitten Israelite had to have faith in God before he could be healed by looking at the serpent; so one must have faith in God and in Christ to be healed of sins today. The people repented of their sins; they said, "We have sinned." People today must repent of their sins in order to be saved by looking unto Christ. The Israelite who was bitten had to manifest that faith by obeying Jehovah in looking upon the serpent. Those who would be saved by Christ must obey God's commands today. He commands that they be buried with Christ in baptism. No one was foolish enough to believe that the brazen serpent had power to heal, but that the power was with God; so no one should be so foolish as to think that water can cleanse from sin; it takes the blood of Christ to cleanse from sin, but this is applied only when one obeys Christ in baptism.

PRACTICAL SUGGESTIONS

1. No evil can be made a type of that which is good; all of the things which typify Christ must be good things.
2. A type in one sense is a prophecy; the type calls for an antitype. 3. We should avoid attempting to make everything in the Old Testament a type; we should also avoid going to the other extreme and refusing to accept something as a type when it is clearly seen that it has an antitype in the New Testament.
4. The power of salvation, the power to cleanse, these are both with God; we can be blessed only when we obey him.

QUESTIONS AND TOPICS FOR DISCUSSION

Discuss the meaning of the subject.
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of this lesson.

Introduction

Review the different lessons on the prefleshy state of Christ.
From what does our word "type" come?
How is it translated in the New Testament?
Discuss the meaning of type in the Bible.
Name the three classes of types.
Give examples of each class.
What extremes have been made with respect to types?

Adam a Type of Christ

Who was Adam? How was he created?
How is he a type of Christ?
In whose image was he created?
How did Christ appear in the flesh?

How was Eve created?
How was the church formed?

Isaac a Type of Christ

Name some persons who were types of Christ.
Who was Isaac?
How was he a type of Christ?
How was Isaac sacrificed?
How was Christ sacrificed?
Who bore the wood for the altar?
What did Abraham see at this time?

The Smitten Rock a Type

Where had Moses led Israel at this time?
What did the people do?
What did Jehovah tell Moses to do?
How did the people get their water?
How is this a type of Christ?
Discuss the second event of getting water from the rock.
What was the difference in the events connected with the two rocks?

The Brazen Serpent a Type

What did Jehovah send among the people?
 Why?
 What did the people do?
 What did Jehovah tell Moses to do?
 Who should be healed?
 How do we know that this was a type of Christ?
 How must Christ be lifted up?
 What did the people have to do to be healed?

What do they have to do today to be healed from sin?

Practical Suggestions

Why cannot evil be a type of good?
 How may a type be considered prophecy?
 What two extremes should we avoid?
 In whom is the power to heal and cleanse?
 How may we be blessed by this power?

Lesson VIII—February 25, 1945

CHRIST FORESHADOWED IN THE TABERNACLE

Ex. 25:1-7; Heb. 8:4, 5; 9:1-10

SONG.—"We Know in Part," No. 191, Christian Hymns.

DEVOTIONAL READING.—Heb. 7:11-17.

GOLDEN TEXT.—"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." (Heb. 8:2.)

**Helps for Lesson Study
 Daily Bible Readings**

February	19.	M	The Tabernacle a Type (Ex. 25:1-9)
February	20.	T	High Priest a Type (Ex. 28:1-5)
February	21.	W . . .	Tabernacle a Shadow of Heavenly Things (Heb. 8:1-5)
February	22.	T	Sin Offering a Type (Ex. 29:31-37)
February	23.	F	Peace Offering a Type (Ex. 29:26-28)
February	24.	S	The Scapegoat a Type (Lev. 16:10-20)
February	25.	S	The Burnt Offering a Type (Heb. 10:1-10)

Other Lesson Material

Ex. 27:1-21; 28:1-43; 40:1-38

Historical Background

TIME.—Exodus was written about 1491 B.C.; Hebrews, about A.D. 63.

PLACES.—Wilderness and Rome.

PERSONS.—God, Christ, Holy Spirit, Moses, children of Israel, and writer of Hebrews.

PLAN OF THE LESSON

Introduction.

- I. The Tabernacle (Verses 1-7.)
- II. A Shadow of Heavenly Things (Heb. 8:4, 5).
- III. Furniture of the Tabernacle (Heb. 9:1-5).
- IV. High Priest a Type of Christ (Verses 6-10).

Practical Suggestions.

Lesson Text

1 And Jehovah spake unto Moses, saying,
 2 Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering.

3 And this is the offering which ye shall take of them: gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

5 And rams' skins dyed red, and sealskins, and acacia wood,

6 Oil for the light, spices for the anointing oil, and for the sweet incense,

7 Onyx stones, and stones to be set, for the ephod, and for the breastplate.

4 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law:

5 Who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount.

1 Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world.

2 For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the Holy place.

3 And after the second veil, the tabernacle which is called the Holy of holies;

4 Having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant;

5 And above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.

6 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services;

7 But into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people:

8 The Holy Spirit this signifying that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing;

9 Which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect,

10 Being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

HELPS FOR THE TEACHER

1. Set forth clearly the place of the tabernacle in the history and life of the nation of Israel; it is the center of all political and religious activities.

2. The tabernacle is God's dwelling place with the nation; it prefigured the more permanent place, the temple, and finally the spiritual institution, the church.

3. Moses was warned when he was about to make the tabernacle that he should make it according to the pattern that he had received; to mar the pattern would have spoiled the tabernacle as a type.

4. Connected with the tabernacle were the feasts, sacrifices, and priesthood; all these were important in the worship of the nation.

5. The priesthood, with Aaron as the first high priest, was a type of the priesthood under Christ; the character of the priest was not always holy, yet the high priest was a type of Christ.

6. An understanding of the tabernacle and its worship is essential to understanding much of the New Testament.

INTRODUCTION

We are now to see Christ in the tabernacle and its worship. The Old Testament is rich in types and symbols of Christ, and nothing stands out more prominently in the types than that of the tabernacle. The altar was the first place where Jehovah was worshiped; the altar was much earlier than sacred tents and buildings. Abraham built

an altar near Shechem, under the oak of Moreh (Gen. 12:6, 7), and again he built another altar between Bethel and Ai (Gen. 12:8). He built altars in other places. The first step toward a habitation for the worship of Jehovah then was the altar; the next step was the tabernacle. However, Moses "built an altar under the mount, and twelve pillars, according to the twelve tribes of Israel." (Ex. 24:4.) At this time there was no separate priesthood, and sacrifices were offered by "young men of the children of Israel." (Ex. 24:5.) Even after the sin of the golden calf, Moses pitched "the tent" "without the camp, afar off," and called it "the tent of meeting." (Ex. 33:7ff.) This "tent" was not yet the tabernacle proper, but was used until the tabernacle was constructed.

There is much interest manifested in the tabernacle; we are to see in it a symbol of the temple and the church. It plays a very important part in the life of the nation of Israel. It became the center of worship and helped unify the tribes into one nation. They were all brought to the same place of worship, and all worshiped after the one pattern. It was understood that Jehovah dwelt in the tabernacle, and that they could receive his blessings by coming to the tabernacle. They had much in common; the more the tabernacle was magnified, the more unified became the twelve tribes.

COMMENTS ON THE LESSON

1. The Tabernacle (Verses 1-7)

The children of Israel were brought out of Egypt in the early spring during the latter part of our March or early in April. The first year was spent in preparing the gifts of the people for their use in the tabernacle and in rehearsing the law given upon Mount Sinai. There were spinning and weaving, working upon wood, melting and hammering the silver and gold; all the various workmen were busy carrying out the plans that Moses had received in the mount. And now after six or eight months of preparation, on the first day of the month of the second year, they were ready to erect the tabernacle. Jehovah had said to Moses, "Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering." Moses gave the instruction to the people and offerings were made of "gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, and acacia wood, oil for the light, spices for the anointing oil, and for the sweet incense, onyx stones, and stones to be set, for the ephod, and for the breastplate." Here we have in detail that which was to go into the construction of the tabernacle and its furniture. Jehovah said, "Let them make me a sanctuary, that I may dwell among them." He further warned Moses to make all things according to "the pattern of the tabernacle, and the pattern of all the furniture thereof," as had been shown him in the mountain.

Under the instructions of Moses the tabernacle was built of the freewill offerings of the people. (Ex. 35:4-29; 36:2-7.) The tabernacle was finished and was "reared up" on the first day of the first month of the second year after coming out of Egypt. (Ex. 40:17.) In pitching the tabernacle it was to always face toward the east. (Num. 3:38.) Of the material used, there were 2,756 pounds of silver. (Ex. 38:24, 25.) The tabernacle contained the following pieces of furniture: an altar of burnt offerings (Ex. 31:1-11), a laver

of brass (Ex. 30:17-22), a candlestick of pure gold (Ex. 25:31-40; 37:17-24), a table of showbread (Ex. 25:23-30; 37:10-16), the golden altar (Ex. 30:1-10), the ark of the covenant (Ex. 25:10-22; 1 Kings 8:9; Heb. 9:4).

The tabernacle represents the continuity of God's purpose, the typical and antitypical character of his institutions. There are different names given to the tabernacle; it was called "the house" or "a tent." (Ex. 26:11; Deut. 23:18; Josh. 9:23; Judges 18:31.) It was sometimes called "the tent of meeting." This indicated that Israel gathered about it for worship and social activities. It became the channel of intercourse between God and his people. "It shall be a continual burnt-offering throughout your generation at the door or the tent of meeting before Jehovah, where I will meet with you, to speak there unto thee. And there I will meet with the children of Israel; and the Tent shall be sanctified by my glory." y." (Ex. 29:42, 43.) It seems that God wanted to give the children of Israel some symbol of his presence that would in the future represent the body of Christ. There are seven chapters in the book of Exodus devoted to a detailed account of the tabernacle and its furniture. (Ex. 25 to 27; 30, 31; 35, 40.) There are additional details in Num. 3, 4, and 7. Of the seven chapters of specifications, three are assigned to the tabernacle itself, three to the priests of the tabernacle, and one to the arrangements for having the whole carried into effect in an efficient manner.

II. A Shadow of Heavenly Things (Heb. 8:4, 5)

All that pertains to the tabernacle in the Old Testament is declared to be a shadow of heavenly things. The tabernacle preceded the temple, and the New Testament has much to say about the tabernacle and the temple. The book of Hebrews mentions the tabernacle, but has nothing to say about the temple. In general, the tabernacle is the symbol of God's dwelling with his people. (Ex. 25:8; 1 Kings 8:27.) The idea of God's presence was gradually set forth and finally reached its perfection in the coming of Christ. The writer of the Hebrew letter says, "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount."

We do not wonder that Jehovah warned Moses to make all things "according to the pattern" that was showed him in the mountain. God wanted the tabernacle with its furniture and worship to foreshadow Christ and his church under the new dispensation. If a mistake should have been made by Moses in constructing the tabernacle and its furniture, then the antitype found in Christ and his church would not have fit the type. Moreover, there were things connected with the tabernacle that represented heaven-the most holy place. The court around the tabernacle represented the world, the holy place represented the church. It would have been fatal to the antitype if Moses had not been faithful in following everything that he had seen in the mount.

III. Furniture of the Tabernacle (Heb. 9:1-5)

There were six important pieces of furniture that belonged to the tabernacle-namely, altar of burnt offering, brazen laver, golden

candlesticks, table of showbread, golden altar, and the ark of the covenant. The altar of burnt offering was located in the court at the door of the tent of meeting (Ex. 40:29.) It was ninety inches long, ninety inches wide, and fifty-four inches high. It typified the Christ, slain for the sins of the world. (Matt. 26:28; John 1:29; 1 Cor. 5:7; 1 John 1:9; Rev. 1:5; 5:9, 12, 13.) The laver of brass was placed between the tent of meeting and the altar of burnt offering; it was used to wash in. (Ex. 30:19-21) It was typical of baptism. (John 3:3-5; 1 Cor. 6:11; Eph. 5:26; Tit. 3:5; Heb. 10:22; Rev. 7:14.) The golden candlestick was placed on the south side of the tabernacle in the holy place. (Ex. 40:24.) It was used to burn oil and make a light continually. (Ex. 27:20, 21.) It signified the word of God as the only light to guide us in his church. (Psalm 119:105; John 1:8, 9; Heb. 9:2.) The table of showbread was placed on the northern side of the tabernacle in the holy place. (Ex. 30:22; Heb. 9:2.) It was thirty-six inches long, eighteen inches wide, and twenty-seven inches high. It typified the Lord's Supper. (John 6:22-58; 1 Cor. 10:17; 11:17-34.) The golden altar was placed in the holy place just before the veil. (Ex. 30:6; 40:26, 27.) It was eighteen inches long, eighteen inches wide, and thirty-six inches high. It was used to burn incense on every morning when the high priest trimmed the lamps and each evening. (Ex. 30:7, 8.) It signified prayer. (Rev. 8:3.) The ark of the covenant was placed in the most holy place. (Ex. 25:10-22; 1 Kings 8:9.) It was forty-five inches long, twenty-seven inches wide, and twenty-seven inches high. (Ex. 37:1.) It contained the table of the covenant, Aaron's rod, and the pot of manna. (Ex. 25:16; 1 Kings 8:9; Heb. 9:4.) The tables of the covenant typified the new covenant made by Christ. (2 Cor. 3:7-17; Heb. 8:1-13; 9:15-22; Rev. 11:19.) The most holy place typified heaven itself. (Heb. 9:11-27.)

IV. High Priest a Type of Christ (Verses 6-10)

"Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people." The tabernacle was divided into two divisions—the holy place and the most holy place. The holy place typified the church and the most holy place heaven. Aaron was the first high priest and his sons were the first common priests. The common priests could go into the holy place and minister, but no one but the high priest was permitted to go into the most holy place. The common priests typified God's people today, while the high priest was a type of Christ. Christ is our high priest, and is after the order of Melchizedek. (Gen. 14:17-24; Heb. 5, 7, 8, and 9.) Our knowledge of the genealogy of Melchizedek is limited to Gen. 14:17-24; Psalm 110:4; Heb. 7. The Holy Spirit has seen fit to reveal the office of Melchizedek and conceal his identity. The personnel of his priesthood is like that of Christ. Hence, the priesthood of Christ differs vitally from the priesthood of Aaron. Yet the high priest has been made a type of Christ.

"The Holy Spirit thus signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the

conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation." Here we have it clearly stated that the tabernacle under the old covenant was a figure or type of that which was to come; so long as the tabernacle or temple was in use the antitype had not been given; but when the antitype was given, then there was no further use for the tabernacle and its furniture. The holy place representing the church was of no further use when the church was established. The priesthood under Aaron was no longer in use after the priesthood under Christ was established. The Christ was typified in the tabernacle and its worship as full as we now find Christ in his church.

PRACTICAL SUGGESTIONS

1. The tabernacle focused the attention of the children of Israel on God; it was his dwelling place where they could meet with God.

2. As we study the tabernacle and its worship we see a greater perfection in Christ and his church; we see that God had in purpose the church of our Lord when he ordered the construction of the tabernacle.

3. The essential items of worship in the tabernacle may find their antitypes in the worship in the church today we should see that the antitype is a fulfillment of the picture of the type.

4. The blood of animals sanctified the tabernacle and its worship; the blood of Christ sanctifies the church and its worship.

QUESTIONS AND TOPICS FOR DISCUSSION

Discuss the subject of this lesson.

Repeat the Golden Text.

What was learned from the daily Bible readings?

Give the historical background.

Discuss the plan of the lesson.

Introduction

How are we to look at Christ in his prefleshy state in

this lesson?

What is a very prominent type of Christ and his church?

What was the first place where Jehovah was worshiped?

Where was the next place?

Where is he to be worshiped today?

Why is there much interest manifested in a study of the tabernacle?

Where did Jehovah dwell?

The Tabernacle

How long after Israel came out of Egypt before the tabernacle was erected?

How was the first year spent?

Name the different materials that were used in making the tabernacle.

Why was the tabernacle made?

Where did Moses get the pattern?

How was the tabernacle pitched?

How many pounds of gold and silver were used?

Discuss the names given to the tabernacle.

What did Jehovah promise to do with respect to the tabernacle?

Where does God now dwell?

A Shadow of Heavenly Things

How are we to look at the tabernacle?

What followed the tabernacle?

Where may we see perfection now?

Why did Jehovah warn Moses about making the tabernacle?

Who was the author of the pattern?

What effect would an error in making the tabernacle have had on Christ and his church?

Furniture of the Tabernacle

How many pieces of furniture in the tabernacle?

Describe the brazen altar.

Give its location.

Describe and locate the brazen laver.

Describe and give location of the golden candlesticks.

Describe and give location of the table of showbread.

Describe and locate the golden altar.

Describe and locate the ark of the covenant.

Discuss the antitype of each of these pieces of furniture.

High Priest a Type of Christ

Who was the first high priest?

Whom did he typify?

Who were the common priests?

Whom did they typify?

What is the antitype of the holy place?

What is the antitype of the most holy place?
 Who went into the most holy place?

tabernacle built?
 What shows that the church was not an
 "afterthought"
 with God?

Practical Suggestions

Upon whom did the tabernacle focus attention?
 What did God have in mind when he ordered the

How was the tabernacle sanctified?
 How is the church sanctified?

Lesson IX—March 4, 1945

CHRIST SEEN IN THE SACRIFICES

Ex. 12:1-8; 20:24-26; 1 Cor. 5:7, 8; Heb. 13:10-13

SONG.—"I Gave My Life for Thee," No. 143, Christian Hymns.

DEVOTIONAL READING.—1 John 4:7-14.

GOLDEN TEXT.—"For our passover also hath been sacrificed, even Christ." (1 Cor. 5:7b.)

**Helps for Lesson Study
 Daily Bible Readings**

February	26.	M	Christ Typified by the Sacrifices (Psalm 40:6-10)
February	27.	T	Christ Sacrificed for Sin (Isa. 53:1-8)
February	28.	W	Christ Confirming the Covenant (Dan. 9:24-27)
March	1.	T	The Blood of Christ (Zech. 9:11-17)
March	2.	F	The Priesthood a Type (Psalm 2:1-6)
March	3.	S	The Spiritual Tabernacle (Heb. 13:10-13)
March	4.	S	Christ the Lamb of God (Rev. 13:7-10)

Other Lesson Material

Ex. 19:4-8; 29:38-46; Lev. 4:1-35; 6:24-30; 23:1-37

Historical Background

TIME.—Exodus was written about 1491 B.C.; First Corinthians, about A.D. 57; Hebrews, A.D. 63.

PLACES.—Wilderness, Ephesus, and Rome.

PERSONS.—God, Christ, Holy Spirit, Moses, children of Israel, and Paul.

PLAN OF THE LESSON

Introduction.

II. The Passover (Verses 1-8).

III. One Altar (Ex. 20:24-26).

IV. Christ Our Passover (1 Cor. 5:7, 8).

V. Our Altar (Heb. 13:10-13).

Practical Suggestions.

Lesson Text

1 And Jehovah spake unto Moses and Aaron in the land of Egypt, saying,
 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.
 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household:
 4 And if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every mans eating ye shall make your count for the lamb.

5 Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats:

6. And ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even.

7 And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee.

25 And if thou make me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not uncovered thereon.

7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ:

8: Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

10 We have an altar, whereof they have no right to eat that serve the tabernacle.

11 For the bodies of those beasts whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.

13 Let us therefore go forth unto him without the camp, bearing his reproach.

HELPS FOR THE TEACHER

1. The wisdom of God has seen fit to require of man sacrifices; man cannot always see the use of taking and burning an animal as worship to God; man need not know any more than God has revealed.

2. The blood of the sacrifice represented the life of the animal; life is given up in order to maintain and sustain a higher life.

3. The passover lamb has an important place in the Passover feast; it was a type of Christ; he has become our Passover.

4. God required all who would worship him under the law to come to the one altar; he was present to bless the worshipers.

5. In his wisdom he has given but one church, and requires all to meet him in this church; he was in Christ reconciling the world to him.

6. All the sacrifices that man makes as worship today must be made in the church; God does not bless any sacrifice that does not honor him in the church.

INTRODUCTION

In this lesson we are to see Christ in the sacrifices of the Old Testament; we have an important lesson, and should study it very closely. A "sacrifice" has been defined as "a gift to God." It is a presentation to God of some material object as an act of worship on the part of the one who possessed the offering. Sometimes the possessor of the sacrifice made his own sacrifice as did Abraham, Noah, and others; then the one making the sacrifice did so through another, called the priest. The Hebrew term for "sacrifice" meant "a slaughtered animal"; parts of the animal were distributed in different ways; the blood, the fat, the flesh, all had certain distributions.

The origin of sacrifices seems to have begun early after the first human sin. Some think that the skins wherewith Adam and Eve were clothed were from animals which had been killed in sacrifice. (Gen. 3:21.) We know that Cain and Abel made sacrifices to God. "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh." (Heb. 11:4.) Gen. 4:4 gives an account of the sacrifices that these brothers offered. We learn that Noah made a sacrifice as the first thing that he did when he came out of the ark; he made an offering of all the lean animals. (Gen. 8:20ff.) His sacrifice expressed adoration, recognition of God's power and sovereignty; his gift was well-pleasing to God. Abraham built altars and made sacrifices to God. (Gen. 12:7; 13:4, 18; 15:4.) Isaac seems to have had a permanent altar at Beersheba, and made supplication with sacrifices to God. (Gen. 26:25.) Jacob's first recorded sacrifice was the pouring of the oil upon the stone at Bethel. (Gen. 28:18.) After his covenant with Laban, he offered sacrifices to God. (Gen. 31:54.) Jacob built an altar at Shechem. (Gen. 33:20.) The law of Moses included sacrifices to God. All of these sacrifices, from the first down through the law, were types of Christ.

COMMENTS ON THE LESSON

1. The Passover (Verses 1-8)

Just before the children of Israel left Egypt, the Passover was kept for its first time. There were ten plagues brought upon the Egyptians, and the last was the smiting of the first born. "And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle." (Ex. 12:29.) Jehovah gave instruction to Moses and Moses to the people that they should take "every man a lamb, according to their father's houses, a lamb for a household: and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb."

"Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even." Specific instruction was given to Moses and Moses repeated it to the children of Israel. They were to take the blood of the lamb "and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it." When the death angel smote the first born of the Egyptians, he would pass over the houses of the Israelites where the blood was on the doorposts. This is why the feast is called the "Passover." This was made an annual feast; it was observed on the fourteenth day of the first month of the Jewish year. Following the eating of the passover lamb, and closely connected with it, was a feast of seven days in which only unleavened bread was used. It is known as the feast of "unleavened bread." Since it came immediately after THE Passover, and was so closely connected with the Passover, the names have been used interchangeably. (Levi 23:5.) These two

feasts were kept, the Passover in memory of the saving of the first born of the Israelites, and of the first days of the journey during which the bread of haste was eaten. (Ex. 12:14-20.)

The first Passover included the following provisions: (1) the taking of a lamb or kid without blemish for each household; (2) the killing of the lamb on the fourteenth day of the first month at even; (3) the sprinkling of the blood on doorposts and lintels of the houses in which they ate the lamb; (4) the roasting of the lamb with fire, its head with its legs and inwards; (5) the eating of the unleavened bread and bitter herbs; (6) eating in haste, with loins girded, shoes on the feet, and staff in hand; (7) remaining in the house until the morning; (8) the burning of all that remained; the passover could be eaten only during the night. After the children of Israel got into the wilderness and settled in the land of Canaan, they seemed to have modified some of the requirements that were observed the first night in Egypt in which the passover was eaten. All of this had its antitype in Christ and his church. We lose the meaning of the Passover if we do not see Christ in it.

II. One Altar (Ex. 20:24-26)

The whole system of sacrifices pointed to the Christ. Under the law God gave instructions to Moses to build one altar. He gave him instruction as to how the altar should be made. Upon this one altar the people should "sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee. And if thou make me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it." The first five chapters in the book of Leviticus give a description of the five great offerings included in the law which should be made unto Jehovah. Each one of these offerings typified some phase of the Christ.

The five major offerings were as follows: (1) the burnt offering, (2) the meat (or meal) offering, (3) the peace offering, (4) the sin offering, (5) and the trespass offering. The meat or meal offering was the only one that was without blood; this offering represents Christ in his life and character, not in his death. The other four were blood offerings and give us a fourfold picture of the death of Christ on the cross. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Heb. 9:14.) The burnt offering typified Christ offering himself as a whole burnt offering for the people. The meat or meal offering represented Christ in his perfect life and character. He is the one mediator between God and man. (1 Tim. 2:5.) The peace offering represents Christ as making peace between man and God. "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation." (2 Cor. 5:18.) Again, "Having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." (Col. 1:20.) The sin offering clearly typified the Christ as our sin offering. "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1:29.) "Him who knew no sin be. made to be sin on our behalf." (2 Cor. 5:21.) "Who his own self bare our sins in his body upon the tree, that we, having died

unto sins, might live unto righteousness." (1 Pet. 2:24.) Many other scriptures may be quoted to show that Christ is our sin offering: (See Gal. 1:4; Heb. 9:28; 1 Pet. 3:18; 1 John 4:10.) Christ is also our trespass offering. There is a difference between the sin offering and the trespass offering; in the sin offering we have a sacrifice for the sin, while in the trespass offering we have a sacrifice for the sins that we commit against each other. In the sin offering we have Christ giving himself for us, while in the trespass offering we have Christ making the sacrifice for our forgiveness and cleansing.

III. Christ Our Passover (1 Cor. 5:7, 8)

All the details of the Passover point to the Christ as our Passover. After the law had been fulfilled and Christ had kept the last Passover with his disciples, and after the church had been established, the Holy Spirit through Paul said, "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." This shows that the Passover finds its antitype in the Christ.

The lamb that was slain was called the paschal lamb; it typified the Christ; hence, John the Baptist pointed to Christ and called him "the Lamb of God, that taketh away the sin of the world." Again, John saw the Christ as "the Lamb that hath been slain" from the "foundation of the world." (Rev. 13:8.) Again, he saw in a vision "the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth." (Rev. 5:6.) The blood of the paschal lamb saved the first born of the Israelites in Egypt; the blood of the Lamb of God saves us from our sins. Not a bone of the paschal lamb was to be broken, so not a bone of the Christ was to be broken.

IV. Our Altar (Heb. 13:10-13)

We have seen in former lessons that the altar was an essential part of the worship of Jehovah in ancient times. All the sacrifices were placed upon altars of some kind. The altar and the sacrifice go together; seldom do we find one without the other. Abraham built his altar, as did Isaac and Jacob; other patriarchs sacrificed upon altars. The law of Moses required, in the construction of the tabernacle and temple, one altar for the nation of Israel. All brought their sacrifices to this one altar and through the priest they worshiped Jehovah. The writer of the Hebrew letter says, "We have an altar, whereof they have no right to eat that serve the tabernacle." What is this "altar" that we have?

The word "altar" as used here represents no definite object, but the writer uses it merely for the sake of a figure, so as to give consistency to the figurative expressions which are used here. Some think that it means Christ himself; that he is the altar spoken of here; others have thought that it means the Lord's table; still others think that it refers to the heavenly place on which Christ now offers the virtue of his own blood to the Father for us; some have even made it refer to the cross on which Christ was crucified; and lastly, some have made it signify the divine nature of Christ. Although

we may be in doubt as to the exact meaning of "altar" as used here, we are safe in saying that it has some reference to Christ. "To me it: seems evident that the altar is here used by metonymy for Christ himself, who was sacrificed for us; so that to partake of this altar is simply to partake of the sacrifice of Christ." (Robert Milligan.) Paul said, "Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar?" (1 Cor. 10:18.) He had already said, "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?" (1 Cor. 9:13.) To eat of the altar is therefore to eat of the sacrifices which were offered on the altar; the sacrifice in this case was the sacrifice of Christ; hence, we partake of his blessings as Christians. The altar finds its full antitype in Christ.

PRACTICAL SUGGESTIONS

1. The great feasts under the law brought the children of Israel together for mutual edification and fellowship; the meetings of God's people today have their blessings in cultivating fellowship with each other.
2. All that the feasts and sacrifices meant to the Jews in a temporal way, Christ means more to us in a spiritual way; we may look for the antitype to be richer in spiritual blessings.
3. All the sacrifices made under the law silently pointed to Christ; he becomes to us even more than the different sacrifices did to the Jews.
4. The rich blessings in Christ cannot be estimated with material things; let us eat the feast of the spiritual passover.

QUESTIONS AND TOPICS FOR DISCUSSION

Give the subject of this lesson.
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background of this lesson.
Give the plan of the lesson.

Introduction

What is the meaning of "sacrifice"?
How is God worshiped in sacrifices?
What is the origin of sacrifices?
Discuss the sacrifices of Cain and Abel.
Discuss Noah's sacrifice. Discuss the sacrifice of Abraham; Isaac; Jacob.

The Passover

When was the Passover given? .
Where was the Passover given?
Describe the first Passover.
How long were the Jews to keep the Passover?
Name the eight things included in the first Passover?

One Altar

To whom. did the sacrifices point?
How were they to make the altar?
Name .the five major offerings on the altar.
How did these typify Christ?

How is Christ our sin offering?
How is he our peace offering'?

Christ Our Passover

To whom did the Passover refer?
How is Christ our Passover?
How is the paschal lamb a type of Christ?
Give John's vision of Christ as the Lamb of God.

Our Altar

How was the altar essential to sacrifices?
How many altars under the law?
What is "our altar"?
Give the different views concerning this term "altar."
How do we know that it refers to Christ? .

Practical Suggestions

What blessings came to Israel through the feasts?
Discuss the blessings of God's people assembling today.
What kind of sacrifice is Christ? .
To whom did all the sacrifices point?
Why can we not. measure the value of spiritual blessings?

Lesson X—March 11, 1945**CHRIST IN THE LAW**
Deut. 18:15-19; Acts 3:22-24; Gal. 3:23-29

SONG.—"On the Cross of Calvary," No. 103, Christian Hymns.

DEVOTIONAL READING.—Heb. 10:1-7.

GOLDEN TEXT.—"So that the law is become our tutor to bring us unto Christ, that we might be justified by faith." (Gal. 3:24.)

Helps for Lesson Study
Daily Bible Readings

March	5.	M	Christ Fulfills the Law (Luke 24:44-48)
March	6.	T	The Law Led to Christ (Gal. 3:23-28)
March	7.	W	Christ the End of the Law (Rom. 10:1-7)
March	8.	T	Christ Not to Destroy Law (Matt. 5:17-20)
March	9.	F	Law Nailed to the Cross (Col. 2:8-15)
March	10.	S	Free from the Law (Rom. 8:1-7)
March	11.	S	The Law Changed (Heb. 7:11-16)

Other Lesson Material

Ex. 20:1-21; 2 Kings 22:1-11; 23:1-24, 34; 2 Chron. 34:15-21; 35:1-12

Historical Background

TIME.—Deuteronomy was written about 1451 B.C.; Acts, about A.D. 63; Galatians, probably A.D. 53.

PLACES.—Wilderness, Rome, Ephesus or Corinth.

PERSONS.—God, Christ, Holy Spirit, Moses, Israelites, Luke, and Paul.

PLAN OF THE LESSON

Introduction.

- I. Moses a Type of Christ (Verses 15-19).
 - II. Must Now Hear Christ (Acts 3:22-24).
 - III. The Law to Bring to Christ (Gal. 3:23-27).
 - IV. No Distinction in Christ (Verses 28, 29).
- Practical Suggestions.

Lesson Text

15 Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not.

17 And Jehovah said unto me, They have well said that which they have spoken.

18 I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

22 Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you.

23 And it shall be, that every soul that shall not hearken to that prophet. shall be utterly destroyed from among the people.

24 Yea and all the prophets from Sam'-u-61 and them that followed after, as many as have spoken, they also told of these days.

23 But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.

24 So that the law is become our tutor to bring us unto Christ, that we might be Justified by faith.

25 But now that faith is come, we are no longer under a tutor.

26 For ye are all sons of God, through faith, in Christ Jesus.

X For as many of you as were baptized into Christ did put on Christ.

28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus.

29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

HELPS FOR THE TEACHER

1. Man is not able to govern himself independent of God; hence, God has given man laws by which he should be controlled.

2: These laws express the goodness and wisdom of God; they lead man into a higher realm of life and activities.

3. The law of Moses was the greatest system of laws known to the-world at that time; it pleased God to picture the Christ in the law and to make all things point unto him.

4. Those who violated the law of Moses had to suffer the penalty; the law represented God, and the one who violated it showed disrespect to God.

5. The law of Moses pointed to the Christ; all who were faithful to it could see Christ through the law; it is sad that so many were unfaithful to it.

6. God has never been a respecter of persons; he does respect character; he has given the Christ as the divine pattern for all of us.

INTRODUCTION

"Law," in its broad application, means "custom." God is the rightful lawgiver of man; he created man in his own image; he knows man; and he alone can regulate righteously the conduct of man. "It is not in man that walketh to direct his steps." (Jer. 10:23.) Man is unable to know how to live without the guidance of God, his creator. God has been directing man ever since he created man: he talked to Adam and Eve and instructed them how to live; he spoke to Noah and directed him in building the ark; he called Abraham and taught him how he should conduct himself. He spoke to Isaac and Jacob and instructed them in matters of importance to them. When the children of Israel went into Egypt, it seems that Jehovah did not give them any instruction until he sent Moses to deliver them.

The offering of sacrifices and the use of the altars before the days of Moses show that God gave some laws to man. The use of altars or pillars (Gen. 28:18) is an evidence that God was regulating the conduct of man. The use of tithes (Gen. 12:20; 28:22) and the rite of :circumcision (Gen. 17:10; Ex. 4:25ff.) show that God had something to do with man's conduct. The Hebrew word "torah," for "law," means "to throw," "to point out," as by throwing out the hand, and hence "to direct." However, we are to deal in this lesson with the law of Moses. Law may include testimonies, judgments, statutes, and precepts. (Lev. 18:4; Deut. 4:1, 8; 16:18, 19; 17:9; 24:17; 32:4.) These show that the law includes all that it meant

by the other terms. We are distinctly told that Moses wrote certain laws or collection of laws. (Ex. 17:14; 24:4, 7; Deut. 31:9.) Furthermore, we are told that the law contained in Ex. 20 to 23 was given through Moses. The laws in the Pentateuch are arranged in groups with narratives sometimes intermingled. In Ex. 25 to 31; ,Lev. 1 to 7 and 11 to 15; Num. 1 to 4, we are to see the Christ in the purpose of the law.

COMMENTS ON THE LESSON

1. Moses a Type of Christ (Verses 15-19)

The law of Moses was given to the children of Israel by Moses at Mount Sinai soon after the children of Israel left Egypt. Because of their sins, the children of Israel were caused to wander in the wilderness for nearly forty years; they were kept in the wilderness until the generation which came out of Egypt died. Then they were led by Moses around on the east side of the Jordan to the plains of Moab. Here the law was repeated to the generation that had now grown up, and it is found in Deuteronomy. "Deuteronomy" means the "second law," or "the law the second time." Jehovah said. to Moses and to the children of Israel, "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Here we have Jehovah promising to raise up a prophet from among the children of Israel like Moses or he is here appointing Moses as a type of Christ.

There are many similarities between Moses and Christ; possibly there are more points of likeness between Moses and Christ than between any other type of Christ. Fifty days after the Passover in Egypt, the children of Israel had been led across the Red Sea and down to the foot of Mount Sinai. Here they were to receive the law. "For the law was given through Moses; grace and truth came through Jesus Christ." (John 1:17.) Moses was called up into the mountain to receive the law. It was the purpose of God to make Moses and the law that came through him reveal the Christ which should come in "the fulness of the time." In the Bible God has one purpose, and that is eternal. We should see the purpose of God running through all the events revealed in the Old Testament. Moses received the Ten Commandments, written with the finger of God upon two tables of stone. This is the greatest covenant that God gave to Israel for their national development. This law is placed in typical relationship with the gospel. (2 Cor. 3:12-18; Gal. 4:21-27.) As the law came through Moses, so the gospel came through Christ; what the law was to Israel, so is the gospel to God's people today.

Moses was the lawgiver to Israel; so Christ is the lawgiver under the new covenant; hence, Moses is a type of Christ as a lawgiver. The law of Moses went forth from Sinai, so the law of Christ went forth from Jerusalem. It was fifty days from the eating of the paschal lamb in Egypt until Moses gave the law to Israel. It was just fifty days from the crucifixion of Christ until the Holy Spirit on Pentecost through the apostles introduced the gospel in its fullness to mankind. During the fifty days from the first Passover to the giving of the law Israel was in a transition period; Moses ascended the mountain while the people waited at the base in preparation. to receive the law. So during the fifty days from the crucifixion: of Jesus the little company of disciples was waiting for the.. .power from on high which would guide them into all truth. At Mount

Sinai Israel was first organized into a nation; the law, the priesthood, the tabernacle, and the sacrifices were all given to the nation. In like manner on Pentecost the Holy Spirit came and organized the disciples into the church, and it began to function as the Lord's body. As Moses was a leader of Israel, so Christ is a leader of God's people today. Christ is the head of the church, and is the head of all things to the church. The people had to believe in Moses as a leader; so people must believe in Christ as a leader; the people had to turn from their sins in Egypt and follow Moses; people must turn from their sins today and follow Christ. Again, Israel "were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1-4), so we are baptized into Christ (Rom. 6:3, 4; Gal. 3:26, 27).

II. Must Now Hear Christ (Acts 3:22-24)

Under the old covenant the people of God had to hear Moses; the law was spoken through Moses, and if people refused to obey the law they were cut off from the people of God. However, Moses predicted that God would raise up another prophet, and that the people must hear him. "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you." This "prophet" was Christ; he is the antitype of Moses. Every word that Christ has spoken to us we must hearken unto it. There is a fearful penalty placed upon those who will not hear Christ. On the mount of transfiguration, in the presence of Moses the lawgiver and Elijah the prophet, God said, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:1-5.) Moreover, Moses said, "That every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people." There is no salvation for anyone who will not hear Christ; one must believe in him in order to be saved; one must hear him in order to believe in him. "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10:17.)

"Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days." The long line of prophets from Moses on down to John the Baptist spoke of the Christ. He fulfilled every prediction made by the prophets of himself. Christ himself said, "That all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." (Luke 24:44.) This shows us that the law of Moses had something to say about the Christ; "all things" which were "written in the law of Moses" must be fulfilled in the Christ. This shows that the eternal purpose of God reached further down the stream than Mount Sinai; his purpose ran through his dealings with the nation of Israel on to the coming of Christ.

III. The Law to Bring to Christ (Gal. 3:23-27)

Paul, in discussing the relation of God's people today to one law, and showing them that they were not under the law today, tells the purpose of the law. "But before faith, came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith." Here we see the farreaching purpose of God in giving the law. It was to govern Israel as a nation, but it reached farther than that of merely regulating

the conduct of Israel. The full purpose of the law was to become "a tutor," or teacher, to instruct those who were under the law that the full significance of the law was to bring the people to Christ. They were to see in the law, in its statutes, ordinances, judgments, precepts, and all things the Christ as the prophet and lawgiver who should finally save them.

Under the law there were three great lines that helped to govern the children of Israel. These lines were the prophets who instructed the people, the priests who officiated at the altar, and the kings who exercised authority over the people. These three lines all converged in Christ; he is our Prophet, Priest, and King. In him dwelleth the fullness of the Godhead bodily. All instructions, the complete revelation of God's will, came through him. He is our great High Priest and is our Mediator to God; he is our King and we must be submissive to him. All the functions of the prophets, priests, and kings under the law are summed up in the Christ. This helps us to see that when the law was given there was the type of the Christ.

IV. No Distinction in Christ (Verses 28, 29)

"For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." Man must hear the gospel which came through Christ; man must believe in Christ through the evidence or testimony of the gospel; man must turn away from sin or repent of his sins in order to follow the sinless Son of God; man must be baptized into Christ in order to enjoy the forgiveness of sins. There is no other way to get into Christ, and those who will not hear the gospel have no hope of salvation. The simple plan of salvation is revealed in Christ. In fact, the law and the prophets all pointed to the Christ as the Lamb of God that taketh away the sin of the world. He has come and is now the Savior of men. There is no salvation out of him; no one can be saved who neglects or refuses to accept him. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12.)

"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." All earthly distinctions are done away in Christ. All believing penitents may be baptized into him, and when one enters Christ there is no distinction. The poorest have the same blessings in Christ that the wealthy have; the illiterate enjoys the forgiveness of sins in Christ as much as the literate women have the same blessings in Christ that men have; the colored race has the same blessings as the white race—there is no distinction in Christ Jesus. All need a Savior, as all have sinned and come short of the glory of God, so all are put on the same plane in Christ Jesus. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10:34, 35.)

PRACTICAL SUGGESTIONS

1. The Old; Testament is rich in types; none is fuller than we find in Moses as the type of Christ.
2. Moses may not have seen all the points of likeness between him and his work and that of Christ and his law; it was not Moses' place to see these things, as he was only a servant of God.

3. The law of Moses had many things in it that pointed to the Christ; the law itself, the priesthood, the sacrifices, all pointed to Christ and his church.

4. If the Jews had been faithful to the law of Moses, they would have accepted Christ; the law was full of instructions concerning the Christ.

5. We should rejoice that there is no distinction in Christ; all may enjoy with equal privileges his spiritual blessings.

QUESTIONS AND TOPICS FOR DISCUSSION

Discuss the meaning of the subject.
Repeat the Golden Text.
What was learned from the daily Bible readings?
Give the historical background.
Discuss the plan of the lesson.

What did Moses say God would do?
In what must we hear Christ?
How do we know that the law implied the coming of Christ?

Introduction

What does "law" mean?
Who is the rightful lawgiver of man?
Why?
How did God instruct Adam?
How did he direct Noah?
Give evidence that there was law before Moses' day.
Discuss the Hebrew word "torah" as to its meaning.
How is the law arranged in the Pentateuch?

The Law to Bring to Christ

What was the purpose of the law?
What was the ultimate purpose of it?
How was the law a tutor?
How did it bring to Christ?
Discuss the three great lines that helped to govern Israel.
In whom do they all center?

No Distinction in Christ

How do people enter Christ?
Why is there no other way to enter him?
To whom did the law and the prophets point?
Why can one not be saved out of Christ?
What may all enjoy in Christ?
Why is there no distinction in Christ?
Does this mean that we should lay aside all distinctions?
Give reason for your answer.

Moses a Type of Christ

How was the law given at Mount Sinai?
Why was the law repeated?
What is the meaning of Deuteronomy?
Discuss the similarities between Moses and Christ.
In what way was Moses a type of Christ?
Discuss the fifty days between the Passover and Mount Sinai.
Discuss the similarities during the fifty days from the crucifixion to Pentecost.
How were the people baptized unto Moses?
What was necessary before their baptism?

Practical Suggestions

Discuss Moses as a full type of Christ.
How was Moses related to God?
Mention some things in the law that pointed to Christ.
Why did the Jews not accept the Christ?
Why should we rejoice in Christ?

Must Now Hear Christ

Whom did the people hear under the law?
Whom must they hear now?

Lesson XI—March 18, 1945

NAMES OF CHRIST IN THE PREFLESHLY STATE

Isa. 7:14; 9:6; Mic. 5:2; Zech. 6:12, 13; 9:9

SONG.—"Blessed Be the Name," No. 249, Christian Hymns.

DEVOTIONAL READING.—Psalm 110:1-7.

GOLDEN TEXT.—"And his name shall be called Wonderful; Counsellor, Mighty God; Everlasting Father, Prince of Peace." (Isa. 9; 6.)

Helps for Lesson Study Daily Bible Readings

March	12.	M	Same Names as Given to God (Isa. 9:1-7)
March	13.	T	Christ a Fountain (Zech. 13:1-6)
March	14.	W	Christ the Foundation (Isa. 28:14-18)
March	15.	T	Christ the Holy One (Isa. 41:12-16)
March	16.	F	Christ a King (Zech. 9:5 99)
March	17.	S	Christ the Messenger of God (Mal. 3:1-4)
March	18.	S	Christ the Root of Jesse (Isa. 11:5-10)

Other Lesson Material

Gen. 49:8-10; Job 19:25; Isa. 59:20; 60:16; Jer. 23:6; Dan. 7:13;
9:24-26; Mic. 5:1, 2; Hag. 2:7

Historical Background

TIME.—Isaiah probably written 726 B.C.; Micah, 750 B.C.; Zechariah, about 521 B.C.

PLACES.—Jerusalem and Judea.

PERSONS.—God, Christ, Holy Spirit, Isaiah, Micah, and Zechariah.

PLAN OF THE LESSON

Introduction.

- I. Christ Called Immanuel (Verse 14).
- II. Christ Given a Group of Names (Isa. 9:6).
- III. Christ a Ruler (Mic. 5:2).
- IV. A Kingly Priest (Zech. 6:12, 13).
- V. Christ a King (Zech. 9:9).

Practical Suggestions.

Lesson Text

14 Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

2 But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

12 And speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place: and he shall build the temple of Jehovah;

13 Even he shall build the temple of Jehovah, and he shall bear the glory and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.

HELPS FOR THE TEACHER

1. Each teacher should emphasize that all Old Testament proper names have meanings; much may be learned about the thing or person that bears an Old Testament name.

2. When the prophet named the Christ "Immanuel," he was predicting the Christ in the flesh, as that name means "God with us."
3. Because of the divinity of Christ and his association and relation to God, Christ has been given the names of God; some are pleased to speak of him as "God the Son."
4. His kingly function as a ruler was seen by the prophets; if he were not a king today on his throne, all of the prophets that so pictured him are false.
5. Christ becomes the center of all prophecy, power, and priestly nature; he combines the three great functions of the Jewish kingdom—prophet, priest, and king.
6. Christ has received more names than any other member of the Godhead; all of these names should be studied.

INTRODUCTION

We now come to study the names which were prophesied of Christ in his pre-fleshy state. All of the prophets spoke by inspiration; the Holy Spirit guided them in giving the names that described the Christ. The Holy Spirit, the third member of the Godhead, knew Christ in his pre-fleshy state; hence, the Holy Spirit knew his nature and the names that would be suited to him. There are more names given to Christ in the Bible than to any other character mentioned in the Bible; there are more names given to Christ than to God or the Holy Spirit; in fact, there are more names given to Christ than to both of the other members of the Godhead.

There are three ways by which we may study the character and mission of Christ—by studying what he did, by what he taught, and by the names given to him. We can know the nature and character of Christ by what he did while he was here in the flesh; we can get an interpretation of the law of Moses by the way Christ fulfilled it. We can learn much about Christ by studying his teachings. His teachings always harmonize with his life; hence, he first did and then taught. We can also learn much about Christ by studying the names and titles that are given to him in the Bible: Our present lesson restricts us to just the names that are given to him in prophecy. Many other names are given to him in the New Testament. Every phase of his character, every attribute of his nature, and every function that he did—names may be found in the Bible describing all of these. A name stands for the character; hence; there is much included in the names given to Christ. In fact, all Bible proper names have a significant meaning.

COMMENTS ON THE LESSON

1. Christ Called Immanuel (Verse 14)

Christ appears as the goal of all Old Testament revelation; he is a character to which all developments in revelation pointed. The Old Testament names reveal, much about the Christ and built up the hope of Israel for the coming of a Messianic king, a ruler of the house of David, who should reign in righteousness. He is revealed as a righteous sufferer (Psalm 22), whose sufferings are detailed in Isa. 53. As a Messianic king his spiritual kingdom is implied, as there could be no king without a kingdom, laws, subjects, and territory: The names given to Christ by the prophets helped to prepare the people for his advent in the flesh. The name "Immanuel" means "God with us," which implied that Christ would come in the flesh:

"Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" Some have attempted to make this scripture refer to someone else. The language used here may have a partial application to events at that time, but we know that the prophet had reference to the Christ, as the Holy Spirit in Matt. 1:23 makes it apply to the Christ, We know that it has its final and full meaning when it is applied to the Messiah. This name is frequently applied to Christ by the early Christian writers. The wording is such as to apply more fully to Christ than to the prophet's son. "A virgin" can apply only to Mary as the mother of Jesus. John 1:14 and Rev. 21:3 cannot in a strict sense apply to Isaiah's son, but can apply to the Christ. This prophecy of Isaiah found its full accomplishment when the Christ was born; this name is characteristic of the Christ. God was his Father and Mary was his mother; he was God in the flesh. Christ in the flesh was God in the flesh; the name "Immanuel" is fully descriptive, both of his divine nature and his fleshly nature. Only the Holy Spirit through the prophet could coin a word or name that had such an appropriate application to one who is both divine and living in a fleshly body.

II. Christ Given a Group of Names (Isa. 9:6)

The prophet here gives a group of names and titles to the Christ. There is not found in all the Bible such a group of names as is found here. Isaiah, some seven hundred years before the Christ came in the flesh, foresaw the child who should be called Immanuel, the redeemer of the race, and the Savior of souls. These names describe the way in which the Christ should come, revealing God's will to man and pointing man to the way that leads to heaven. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." The prophet saw in the future concerning the Christ what we see in the past as we look back at his earthly ministry. The prophet saw a child, the Christ child the Savior coming as a child as both God and man, a Divine Redeemer, who touches man on every part of his nature. "The government shall be upon his shoulder." His royal authority, his kingly control of the people of God, the giving of the laws, all these responsibilities should be centered in the Christ. He was responsible to God while in the flesh to submit to man the plan of salvation, to die upon the cross and shed his blood for the remission of sins, to ascend back to God and send the Holy Spirit to vitalize his church, and to guide the apostles in the way of all truth. All these responsibilities rested upon his shoulder; they reveal the wonderful personality that must accomplish all of these things.

"And his name shall be called Wonderful:" We have here a group of five names given to the Christ. He was "wonderful" in every phase of his nature, teaching, and death; he was wonderful in being human and divine at the same time; his coming in the flesh was a wonderful manifestation of love; his deeds were wonderful, miracles, full of marvelous meaning and power; his words were wonderful; his atoning love was wonderful; the kingdom he set up was wonderful; there is nothing so wonderful in the world as his advent. The "seven wonders of the world" are merely trifles when compared to the Christ. "Counsellor" was another name given to him. He

was. to guide himself and others with the wisdom of God; he was the embodiment of the wisdom of God. The entire scheme of redemption-through Christ grows more marvelous as one meditates upon it. He is. our "Counsellor," and never leads astray, but always guides us in the best way to the best ends. No one guided by him ever failed of success. "Mighty God" is a name that belongs to the divinity of Christ. He had all of the power that belonged to God; he had control of all forces for the salvation of man; he had control over the material world as is shown by his miracles, and also authority over the spiritual realm as is seen by his casting out demons. "Everlasting Father" is a name that expresses not only his divine nature, but his loving-kindness and tender mercies and pity for men; all these qualities and attributes as a Father are everlasting. "Prince of Peace" is a term or name that shows that all peace must come through him; he is the Prince of Peace who rules in such a way that peace and prosperity abide in his kingdom. Peace is used here to express all the blessings that come to a kingdom where there is peace from outward enemies, peace between rulers and ruled, peace between the different members of the kingdom; he is the prince over all things which adjust disorders and rebellions. This group of names are significant in that they so fully and richly describe the nature, mission, and attributes of the Christ.

III. Christ a Ruler (Mic. 5:2)

Micah lived about 750 B.C.; he was contemporary with Hosea and Amos during the part of their ministry in Israel and with Isaiah in Judah. He foretold that a ruler should come from Bethlehem. "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel." Hence, Micah predicts that the ruler should come from Bethlehem. This was fulfilled in the Christ. No other character has fulfilled this prediction. Christians acknowledge Christ as a ruler; he said before his ascension, "All authority hath been given unto me in heaven and on earth." (Matt. 28:18.) He claimed to have the authority to rule over God's people; he gave the terms of forgiveness of sins. He was a ruler over the minds, hearts, and lives 'of his disciples while he was here in the flesh, and he now occupies the throne of David in heaven, and through his teachings He is ruler of all humble disciples.

This ruler that should come out of Bethlehem and of the tribe of Judah was to be "from of old, from everlasting." This applies to the Christ. There are many other names in the Old Testament mentioned by the prophets which belong to Christ. He has been called "Shiloh." "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." (Gen. 49:10.) Another prophet has called him "the Redeemer." "But as for me I know that my Redeemer liveth, and at last he will stand up upon the earth." (Job 19:25.) The prophet Isaiah also calls him "Saviour," "Redeemer," and "the Mighty One of Jacob" (Isa. 60:16.) Again, he has been called "David." "But they shall serve Jehovah their God, and David their king, whom I will raise up unto them." (Jer. 30:9.) Jeremiah also called him "Jehovah our righteousness." "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness"

(Jer. 23:6.) The prophet Daniel called him "a son of man." "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him." (Dan. 7:13.) Daniel also called him "the anointed one," or "Messiah." (Dan. 9:26.) . Also Daniel called him "the most holy." (Dan. 9:24.)

IV. A Kingly Priest (Zech. 6:12, 13)

"And speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah." Here we have another name for the Christ; "whose name is the Branch." This "Branch" has reference to Christ, since he is to "build the temple of Jehovah." The church is frequently called "the temple." "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." (1 Cor. 3:16, 17.) Christians are also called the temple. "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" (1 Cor. 6:19.) "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood; to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2:5.)

"Even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; he shall be a priest upon his throne; and the counsel of peace shall be between them both." Christ is to be a priest "upon his throne," and is to be a king offering spiritual sacrifices. The two functions-priest and king are united here in Christ. He did not become a priest until after he was crucified and after he made his ascension. He was not a priest on earth. Likewise he was not a king on earth; he had to be crowned king after his kingdom was established. He became a priest at the time that he was crowned "King of kings and Lord of lords."

V. Christ a King (Zech. 9:9)

Again we have Zechariah prophesying that Christ should be a king.. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass." Isaiah expressed the same thought. (Isa. 62:11.) This refers to Christ as he made his triumphant entry into Jerusalem. (Matt. 21:1-5.) This represents Christ as a king. He was acclaimed as king on that occasion; the people rejoiced; spread their garments before him; they waved their palms and rejoiced saying, "Hosanna to the son of David. Blessed is he that cometh in the name of the Lord; Hosanna in the highest." (Matt. 21:9.)

It was prophesied that the Christ should be begotten by the Holy Spirit (Psalm 2:7), and that he should be the Son of God. The New Testament reveals the claim that he made as the Son of God. (Mark 14:61, 62; John 9:35-37.) We know that he was begotten by the Holy Spirit according to the prophecy of David. (Luke 1:35; John 1:14; Heb. 1:5.) It was also prophesied that he should be sinless (Isa. 53:9), and the New Testament declares that he was "without sin" (John 8:46; Heb. 4:15; 7:26; 1 Pet. 2:22). It was also prophesied that he should be devout (Psalm 69:9); "the scepter

of uprightness" was with him (Luke 2:49; John 2:17; Heb. 1:8, 9). The Spirit of God was to be upon him (Isa. 42:1); Christ said, "The Spirit, of the Lord is upon me, because he anointed me to preach good tidings to the poor" (Luke 4:18). Christ was to be introduced by a harbinger who should go before him. (Isa. 40:3; Mal. 3:1-3; 4:5.) We know that Jesus was introduced by John the Baptist; John went before him and made ready a people prepared for the Lord. (Matt. 3:1-3; Luke 1:17; John 1:29.) His teaching was to be in parables. (Psalm 78:2.) We have a record of the parables that Jesus taught. (Matt. 13:34, 35.) The prophets predicted the kind of office that he would fill and the nature of the kingdom that he should set up. All these names and titles found in the prophecies help us to understand the Christ, his nature, his mission, and his kingdom. All of these names help us to see Christ in his pre-fleshy state.

PRACTICAL SUGGESTIONS

- 1.. There is much in a name; the name describes the character; every proper name found in the Bible has a meaning
- 2.. Christ has many names found in prophecy; each of these names gives some peculiar trait or characteristic of Christ.
3. Many of the names given to Christ describe his office, not only in his fleshly state, but also in his glorified state; the names found in prophecy did not belong to his pre-fleshy state, as prophecy looks to a future time.
- 4: No character has been invested with so much power as the Christ; he is Prophet, Priest, and King.

QUESTIONS AND TOPICS FOR DISCUSSION

Give the subject of this lesson.
Repeat the Golden Text.
What was learned from the daily Bible readings?
Give the historical background.
Discuss the plan of the lesson.

Introduction

How, did the prophets speak?
How, did the Holy Spirit know Christ?
Discuss the number of names given to Christ in prophecy.
What Are the three ways by which we may know and study Christ?
Why is it important to study the names of Christ in prophecy?

Christ Called Immanuel

How does Christ appear in the Old Testament?
How do the names given to Christ reveal his character?
How is he revealed in Psalms?
What does Immanuel mean?
What was the sign to be given?
Where does this prophecy find its final fulfillment?
To whom does "virgin" apply here?
How does "Immanuel" show the double nature of Christ?

Christ Given a Group of Names

How many names, are there in this group?
When did Isaiah prophesy?
What do these names describe?
How was the government upon his shoulders?
Discuss the responsibilities that rested upon Christ.
Discuss the name "Wonderful," "Counsellor."
How does "Mighty God" describe Christ?
How does "Everlasting Father" describe him?
How is he the "Prince of Peace"?
What does peace mean here?

Christ a Ruler

How did Micah see Christ?
Where was he to be born?
What authority did Christ have?
How long should Christ rule?
Give six other names mentioned in prophecy,

A Kingly Priest

What names does Zechariah give to Christ here?
What was the temple that Zechariah saw?
What is the church called?
What are Christians sometimes called?
How is the double function of Christ named?

Christ a King

How was the Christ described in prophecy here?

When was this prophecy fulfilled?
 How is he acclaimed as king?
 How was the Christ begotten?
 How should he have the scepter of uprightness?
 How was he to speak to the people?
 What do these names and titles help us to see?

What is there in a name?
 The fact that Christ has many names means what?
 Give a name that applies to Christ in his pre-fleshly state.
 Give one that applies to his fleshly state.
 Give one that applies to his glorified state.
 What three functions belong to Christ?

Practical Suggestions

Lesson XII—March 25, 1945

**ANNOUNCEMENT OF CHRIST'S FLESHLY STATE
 Mal. 3:1-6; Matt. 1:18-25; Luke 1:26-35**

SONG.—"Song of the Angels," No. 86, Christian Hymns.

DEVOTIONAL READING.—Luke 1:46-56.

GOLDEN TEXT.—"Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel." (Matt. 1:23a.)

**Helps for Lesson Study
 Daily Bible Readings**

March	19.	M	The Genealogy Through David (Matt. 1:1-17)
March	20.	T	Genealogy Back to Adam (Luke 3:23-38)
March	21.	W	His Birth Foretold (Matt. 1:18-25)
March	22.	T	John the Forerunner (Luke 1:57-63)
March	23.	F	Predictions Concerning the Forerunner (Isa. 40:1-5)
March	24.	S	John the Elijah (Mal. 4:4-&)
March	25.	S	Mary Chosen to Be the Mother (Luke 1:26-38)

Other Lesson Material

Isa:7:1-14; 9:1-7; Mic. 5:1; 2; Matt. 1:1-17; Luke 1:1-27

Historical Background

TIME.—Malachi probably written about 430 B.C.; Matthew, probably A.D. 43 or later; Luke, about A.D. 58 to 60.

PLACES.—For Malachi, probably Jerusalem; unknown for Matthew and Luke.

PERSONS.—God, Christ, Holy Spirit, Malachi, Matthew, and Luke.

PLAN OF THE LESSON

Introduction.

- I. God's Renewed Promise (Verses 1-6).
 - II. Announcement to Joseph (Matt. 1:18-25).
 - III. Announcement to Mary (Luke 1:26-30).
 - IV. His Name Shall Be Jesus (Verses 31-35).
- Practical Suggestions.

Lesson Text

1 Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the mes-

senger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts.

2 But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah, of hosts.

6 For I, Jehovah, change not: therefore ye, O sons of Jacob, are not consumed.

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.

19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily.

20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.

22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying.

23 Behold, the virgin shall be with child and shall bring forth a son,

And they shall call his name Immanuel; which is, being interpreted, God with us.

24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife;

25 And knew her not till she had brought forth a son: and he called his name. JESUS.

26 Now, in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee.

29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 And Mary said unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God.

HELPS FOR THE TEACHER

1. It was in the eternal purpose of God for Christ to appear on earth in the flesh; since he was to redeem man he needed to live with man.

2. All of the major points that pertain to his fleshly state were set forth in promise, prophecy, and type; these were repeated over and over.

3. It was, and still is, a mystery as to how divinity could become humanity; we should not stumble here simply because we do not understand it all.

4. Among all the Jewish women of that age God selected Mary to become the mother of the Messiah; she was highly favored of God and became the fleshly channel through which the Christ should appear in the flesh.

5. God created Adam without either human parent, but he sent the Christ through the channel of only one human parent.

6. God not only selected the mother of the Christ, but he gave the name "Jesus," by which he should be called; he did not leave any of this to man, but attended to it himself.

INTRODUCTION

We now come to the last lesson of this series on the prefleshly state of Christ. We have traced from "the beginning" and the first promise made to Eve of "the seed of the woman" through the types and prophecies to the last prophet who announced the coming of Christ. Christ was here when John announced him. We are to understand that Christ is coeternal with God and the Holy Spirit; he is divine in nature and all things were created through him. We should get the impression that Christ has always existed, and should avoid using the term "pre-existent" state of Christ. He had no "pre-existent state," and since all things were created through him, and since he is before all things, it is incorrect to speak of his "pre-existent state."

Malachi is the last of the Old Testament prophets; there are twelve of the minor prophets, and Malachi is placed as the last in the list. There was a silence of about four hundred years from the close of the book of Malachi to the coming of the Christ. For some reason Jehovah left his people through four centuries without any messenger or prophet; he waited until "the fulness of the time" to announce the harbinger of the Christ. This silence was broken first when the angel spake to Zacharias, when he and his wife were well stricken in years, and announced that they should have a son, and that his name should be "John." John was to make ready the people prepared for the Lord; moreover he was to announce or introduce the Christ to the people. He did this after baptizing Jesus; soon after he had baptized Jesus, he said to his disciples, "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1:29) After this lesson, we are prepared to take up the fleshly state of Christ and spend six months, or two quarters, on the study of the Christ during his "fleshly state."

COMMENTS ON THE LESSON

1. God's Renewed Promise (Verses 1-6)

"Malachi" means "my messenger"; some think that the name is an abbreviation of "Malachijah," as Abi is of Abijah. (2 Kings 18:2 and 2 Chron. 29:1.) If this is true, then the meaning would be "the messenger of Jehovah." Some have thought that "Malachi" is a mere title from its use in the prophecy, since "messenger" is used frequently in the book. The simplest and most natural view is to regard Malachi as the name of the prophet who wrote the book. We know nothing of Malachi further than what is found in the book by that name. Malachi was contemporary with Nehemiah, and aided him in his work. After Nehemiah had carried on his reform for twelve years in Jerusalem, he returned to Persia. It seems that Malachi took up the work left by Nehemiah.

"Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts." The "messenger," as used here, who should go before and "prepare the way," has reference to John the Baptist. Christ bore witness to John; this then was a prophecy of John which is given in a fuller form in Mal. 4:5, 6. These are the last verses of the Old Testament; they predict the coming of "the messenger"; the new Testament begins with an announcement that this one should soon be born, and that his name should be called John. "And the Lord, whom ye seek, will suddenly come to his temple" This clearly has reference to the Christ. "Whom ye seek" is equivalent to "whom ye are expecting or looking for." There was a general expectation and desire for the promised Messiah to be the king and deliverer of the Jews; they knew the glorious prophecies of Isaiah (chapter 60) and longed for the prophecies to be fulfilled. "Will suddenly come to his temple" means that like the priest whose duty it was to superintend the temple arrangements, and who might appear at any moment and demand admittance. Christ came suddenly; his actual coming was unexpected to the Jews, and they did not recognize him when he came; he was with them before they knew it; he came "to his temple" because he came to the Jews, as the temple was the central thought and power of the Jewish race. "And the messenger of the covenant" means here the Christ. He was the messenger of the new covenant; he was the messenger who fulfilled the covenant or promise of God to the patriarchs (Gen. 22:15-18; 28:13, 14) and prophets of old (Isa. 52:13-15 and chapters 53, 60, 63). He was "the mediator of a new covenant." (Heb. 9:15.) This new covenant was the "better covenant," established "upon better promises." (Heb. 8:6-13; 10:16.)

"But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." Who shall be able to stand the test when he does come? They did not understand the meaning of what they desired; they did not realize the moral change and spiritual reformation that had to be made before their desires could be realized. Who shall stand? That is, who shall endure the test and who will be found ready to repent and receive the Christ and his kingdom. "He is like a refiner's fire, and fuller's soap." John said of him, "Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." (Matt. 3:12.) In the "refiner's fire" is placed the ore, a mixture of good metal and rock and other material, and when it comes out the pure metal is separated from the dross. The metal is purified by the fire but is not destroyed by it; so Christ will separate those who accept him from those who reject him. The "fullers' soap" is another figure telling that as the soap helps to separate the dust from the cloth or from the hands, so Christ would separate the good and faithful from the wicked. Christ could not make this separation without opposing and punishing the wicked. He must either convert the wicked to his disciples or else they must suffer the consequences of being destroyed. This announcement of the coming of Christ is the fulfillment of God's promises which he had made frequently through the prophets. It is to be noted that the last prophet of Old Testament scripture renewed the promise that God had made down through the generations of men.

II. Announcement to Joseph (Matt. 1:18-25)

Of course the announcement was made to Mary before it was made to Joseph, but the Matthew part of our lesson text comes first; hence, we discuss the announcement to Joseph first. Mary and Joseph had been betrothed for some time; we do not know how long this engagement had been made. Matthew tells us that "before they came together she was found with child of the Holy Spirit." This was a condition which would cause Joseph to break the engagement and prefer charges against Mary that she might be put to death. (Deut. 22:23, 24.) Joseph is spoken of here as "her husband." From the moment of her betrothal a woman was treated as if actually married; the betrothal could be dissolved only by regular divorce; hence, Joseph is spoken of as "her husband." Joseph was a righteous man; he was righteous according to the standard of the law. He was here found in a dilemma. Being a righteous man, he must expose Mary to the punishment according to the law, or he must say nothing about it and take her to be his wife: While Joseph was pondering this matter, "an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit." This settled the matter with Joseph; "the angel of the Lord" is frequently used in the Bible. (See Gen. 16:7, 9; Ex. 32:34; 33:14; Isa. 63:9; Mal. 3:1.) It may have been the angel Gabriel, as this angel delivered the message relating to the birth of Jesus.

Joseph did not hesitate to obey the message of the angel. The angel had said "fear not to take unto thee Mary thy wife." Here Mary is called "his wife," although they had not been married; this is similar to Joseph's being called "her husband." The angel addressed Joseph as "thou son of David"; this would remind Joseph of the promised seed and the expectation of the Messiah to come through the lineage of David; it would also stamp the message on Joseph's mind as the announcement of the coming birth of the Messiah. Since Mary was also of the lineage of David, she could be called a daughter of David. The promise of the Messiah, his mission, his lineage had been revealed many times through the prophets before his appearance on earth. All these prophets spoke by the Holy Spirit; so his conception, his birth, his name, and his work were all equally from the Holy Spirit. We are to understand from the announcement of the angel to Mary, and now from 'the statement of the angel to Joseph, that the human nature of Christ was a real creation in the womb of the virgin by the power of. the Holy Spirit.

The nature of the Christ was revealed to Joseph. "And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us." Here is a promise that he should "save his people from their sins." This is a promise that he should be their Savior. This expresses briefly the mission of the Christ; the great task before him is to "save his people from their sins." He is to save his people from the bondage of sin; he is not to establish an earthly kingdom; not to deliver Israel from

Roman bondage; he is not even to re-establish the old kingdom of Israel; he is to save his people from their sins.

III. Announcement to Mary (Luke 1:26-30)

"Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." Here we learn that John the Baptist was about six months older than Jesus. The angel Gabriel was sent from God to Nazareth; Palestine was divided into three divisions-Judea in the south, Samaria in the center, and Galilee in the north. Zacharias and Elisabeth lived in "the hill country" of Judah, or Judea; hence, Mary left Nazareth and went into the southern division of Palestine to visit Elisabeth. The angel came to Mary and saluted her by saying, "Hail, thou that art highly favored, the Lord is with thee." This greatly troubled or disturbed Mary; she knew not what to make of the salutation of the angel Gabriel. Then the angel said to her, "Fear not, Mary; for thou hast found favor with God." This was enough to assure her that something out of the ordinary was to take place; the very fact that the angel should speak to her should have impressed her with the fact something out of the ordinary was about to occur. Mary was so impressed and wanted to know what it all meant. This was God's way to prepare her for the miraculous conception. She was promised a son by the Holy Spirit. This again impressed Mary; she knew that as yet she had no husband, and then how could she have a son; she had a husband only in prospect, but not in reality. She is to understand that she is to have a son without the help of a husband. God, through the Holy Spirit, was to create in her that which would cause her conception. This he did by the Holy Spirit. So we have the announcement of the Christ who should come in the flesh made to Mary, even before it was announced to Joseph.

IV. His Name Shall Be Jesus (Verses 31-35)

"And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." This was his name in the flesh. We have studied some of the names given to him in prophecy, but this name was not mentioned with the prophets. "Jesus" means "Savior"; this was because he should "save his people from their sins." The angel continued to describe the character of this Son; "he shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." This promise is made definite; he should be universally acknowledged as the "Son of the Most High." This is a special and definite name for the Messiah. "The Son of the Most High" was a Messianic title, like "Son of the Blessed." (Mark 14:61.) The promise was made that he should be given "the throne of his father David." This promise of authority and dominion was made primarily to Solomon (2 Sam. 7:12, 13), who was thus the type of Christ; its higher and spiritual fulfillment was found in Christ who, according to the flesh, was to spring from David. (Rom. 1:3.) The reign of the Christ should be "over the house of Jacob for ever." "The house of Jacob" means the spiritual nation of Israel. There was to be no end to his kingdom, and he should deliver up this

kingdom to God the Father. (1 Cor. 15:28; Heb. 2:8, 9.) So we have the promise of the Father made immediately to Joseph and Mary. The time has arrived when the eternal Christ is to make his appearance in the flesh.

PRACTICAL SUGGESTIONS

1. Some of God's promises are conditional, others unconditional; the promise of the coming of Christ was unconditional.

2. The revelation of the promise of the coming of Christ in the flesh was dim and obscure at first; but in the development and unfolding of God's purpose the promise appears in a more distinct and detailed account.

3. The nearer we approach the "fulness of the time" for the coming of Christ, the more definite and minute the details of its fulfillment are made.

4. The announcement to Mary was the first definite person of an immediate fulfillment of the coming of Christ; the promise was made to Abraham, to David, and others, but Mary is selected as the favored of God.

5. The announcement to Joseph was necessary that he carry out his engagement with Mary, and be a protector for her and the babe; Joseph soon drops out of the picture, but Mary continues to the end.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the meaning of the subject?

Repeat the Golden Text.

What was learned from the daily Bible readings?

Give the historical background.

Discuss the plan of the lesson.

Why is he called "her husband" before they were married?

What could Joseph have done with Mary?

What was Joseph's dilemma?

How was the matter settled for Joseph?

What would Christ do for the people?

Introduction

How has the promise of the coming of Christ been traced?

What are we to understand about Christ?

Why is it wrong to speak of the "preexistent" state of Christ?

Discuss Malachi as a prophet.

How many years of silence was there between the Old and New Testaments?

To whom was this silence first broken?

Announcement to Mary

Who was Mary?

Where did she live?

How much older was John the Baptist than Jesus?

What was the name of the angel that spoke to Mary?

Whom did Mary visit?

Why?

How did the angel salute Mary?

What did the angel say to Mary?

God's Renewed Promise

What does Malachi mean?

What view should we take of Malachi?

With whom was he contemporary?

Who is the "messenger" first mentioned here?

Who is the second "messenger" mentioned here?

How were the Jews seeking for the Christ?

How would Christ come?

How was Christ the messenger of a new covenant?

Discuss the two figures that Malachi uses here.

How would Christ make the separation?

What should we note in Malachi?

Announcement to Joseph

Who was Joseph?

What was his relation to Mary?

His Name Shall Be Jesus

What name should be given to the child?

Why was he called Jesus?

What other name was to be given him?

Upon whose throne should he sit?

How do we know that Jesus is now on David's throne?

How long will Christ reign?

Practical Suggestions

Discuss God's conditional promises.

Discuss his unconditional promises.

How was this promise made at first?

When was it given more in detail?

Discuss the announcement to Mary.

Why was the announcement to Joseph necessary?

MAP LINK

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SECOND QUARTER

**FLESHLY STATE OF CHRIST
(Six Months' Course, First Half)**

AIM.—TO give the student a comprehensive view of the birth and mission of Christ in his fleshly state, and to study some of the teachings of Christ as he revealed the Father's will to man.

Lesson 1—April 1, 1945

THE WORD BECOMES FLESH

John 1:14-18; Rom. 8:3, 4; 2 Cor. 8:8, 9; Gal. 4:4-6

SONG.—"Joy to the World," No. 25, Christian Hymns.

DEVOTIONAL READING.—Isa. 60:1-6.

GOLDEN TEXT.—"For it is evident that our Lord hath sprung out of Judah." (Heb:7:14a.)

Helps for Lesson Study

Daily Bible Readings

March	26.	M	.....	The King Is Born (Matt. 2:1-12)
March	27.	T	.....	Good Tidings (Luke 2:8-15)
March	28.	W	.....	The Meaning of Christ's Coming (1 John 4:9-14)
March	29.	T	.....	The Prophecy by Simeon (Luke 2:25-32)
March	30.	F	.....	How the King Was Received (John 1:1-14)
March	31.	S	.....	Gifts for the King (Matt. 2:7-12)
April:	1.	S	.....	The King of Peace Foretold (Isa. 9:1-7)

Other Lesson Material

Matt. 1:18-25; 2:1-12; Luke 2:1-21; John 1:1-13

Historical Background

TIME.—4 or 3 B.C. for birth of Jesus and A.D. 48 to 90.

PLACES.—Bethlehem, Ephesus, and Corinth.

PERSONS.—God, Christ, Holy Spirit, John, Paul, and others.

PLAN OF THE LESSON

Introduction.

- I. The Witness of John the Baptist (Verses 14-18).
- II. Christ in the Likeness of Sinful Flesh (Rom. 8:3, 4).
- III. Jesus Became Poor (2 Cor. 8:8, 9).
- IV. Born of a Woman (Gal. 4:4-6).

Practical Suggestions.

Lesson Text

14 And the Word became flesh; and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth

15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me;

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

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

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

3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh:

4 That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

4 But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law,

5 That he might redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.

HELPS FOR THE TEACHER

1. The mystery connected with the birth of Christ belongs to God's side of this lesson; the things revealed belong to us.

2. How divinity or a member of the Godhead could become flesh or dwell in the flesh is God's problem; the fact that Christ became flesh is a fact for us to believe.

3. The birth, mission, and witness of John the Baptist were essential to the preparation of the coming of Christ; the people had to be prepared for his coming.

4. There was no difference between the flesh of Christ and the body of any other human being; his divinity did not change the nature of his fleshly body; it was subject to the laws governing the welfare of our bodies.

5. Christ chose to leave his heavenly state and come to earth and dwell in a body like ours; he was not forced, but became a willing and loving sacrifice for the sins of the world.

6. It was the wisdom of God that divinity should contact humanity through a physical body; nothing is impossible with God to perform for the redemption of man.

INTRODUCTION

We have had one full quarter on the pre-fleshly state of Christ; we are now to have two quarters on the fleshly state of Christ. This six months' course is to give the student a comprehensive view of Christ from his birth, through childhood, through his personal ministry, crucifixion, burial, resurrection, and sojourn on earth before his ascension. It has been a matter of long dispute as to the exact date of the birth of Christ. In A.D. 525 Dionysius Exiguus, a monk, published an Easter Cycle on which our long-accepted Bible chronology has been based. He dated the Christian era 754 years from the founding of the city of Rome (abbreviated A. U. C. from the Latin *ab urbe condita*, signifying from the founding of the city of Rome). However, more recent comparison of the evidence clearly indicates that Christ was born four years earlier, or 750 years A. U. C. After the erroneous date was so well fixed by usage, it was practically im-

possible to express the correct date without applying the correction to the calendar already in common use. Hence, we say 4 B.C. Christ was born 1 B.C., but the expression "4 B.C." merely means that he was born four years before the date that we have long regarded as 1 B.C. We need not detail here as to any correction of the calendar. It is not so important to know the exact date when Christ was born as it is to know that he did become flesh and dwelt among men.

COMMENTS ON THE LESSON

I. The Witness of John the Baptist (Verses 14-18)

Malachi, the list of the Old Testament prophets, prophesied of the coming of John the Baptist. (Mal. 4:1-6.) The Old Testament closed with a prophecy of the coming of the harbinger who should make ready a people prepared for the Lord. (Luke 1:17.) The New Testament opens with a fulfillment of this prophecy. Zacharias and his wife Elisabeth were aged; Elisabeth was past the age of childbearing, but the angel of the Lord appeared to Zacharias as he was standing in the holy place in the temple by the side "of the altar of incense," and announced to him that his wife should bear a son and that he should "call his name John." (Luke 1:13.) John was the forerunner of the Christ; he was about six months older than Christ. (Luke 1:26.) Some think that John and Jesus were related.

John was given a double mission; he was to get the people ready for Christ and then he was to introduce him. John filled his mission and preached that the kingdom of heaven is at hand. This meant that the Christ who would establish the kingdom was soon to make his appearance. (Matt. 3:1, 2.) John called upon the people to repent; they were not ready to receive the Christ while in their sins; hence, they must repent and be baptized "unto the remission of sins." (Mark 1:4; Luke 3:3.) When they received John's baptism, it was a pledge that they would keep themselves in readiness for the coming of Christ; many of John's disciples were unfaithful and did not receive Christ when he came. The second phase of the mission of John was to introduce Christ. Among those who came to be baptized of John was Jesus. (Matt. 3:13-17.) It seems that Jesus was baptized near the close of John's ministry. "And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ." (John 1:19, 20.) John further said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." (Isa. 40:3; John 1:23.) John further bore witness that "in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose." (Verses 26, 27.) "On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world? (Verse 29.) Hence, John introduced the Christ to his disciples, and the first disciples of Jesus had been John's disciples.

"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." Here we have the simple declaration that the "Word," which was Christ, "became flesh, and dwelt among us." He took upon himself a body like ours that he might dwell among us. "John beareth witness of him, and crieth, saying, This was he of

whom I said, He that cometh after me is become before me: for he was before me." John recognized the prefleshly state of Christ; he bears witness to the divinity of Christ. By the Holy Spirit John was able to see the divinity of Christ clothed in flesh. He saw this in Christ and bore witness of him. "And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God." (John 1:32-34.) John bore witness, both of the prefleshly and the fleshly state of Christ.

II. Christ in the Likeness of Sinful Flesh (Rom. 8:3, 4)

When Paul wrote to the church at Rome, the early Christians were having their troubles about the law. Many of the congregations that Paul established had Jewish converts in them. In fact, Paul preached the gospel to Jews first. He said, "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.) When Paul went into a city to preach, he sought for a synagogue and preached the gospel to the Jews first, but when the Jews rejected the gospel, he turned to the Gentiles. "Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." (Acts 13:46.) Even the Jews who were converted had trouble in giving up the law. So Paul, in reasoning with them in his letter to the church at Rome, tells them that the law could not save them; that obedience to it could not save them from their sins. There is another law, said Paul to them, and that is "the law of the Spirit of life in Christ Jesus," that this is the law that had made them "free from the law of sin and death." (Rom. 8:2.) Paul then adds, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Hence, Jesus came in the flesh; he took upon himself a body like ours and suffered in it as we suffer; he was tempted as we are tempted. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2:5-8.) Again, the writer of Hebrews said of Christ, "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." (Heb. 4:15.)

Jesus appeared "in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." To "walk after the flesh" is to walk according to the flesh, after the impulse and inclination of the flesh; it also includes to walk after the law. To walk "after the Spirit" is to walk according to the directions of the Spirit. It is to walk in the footsteps of Christ; he gave instructions how man should live; the Holy Spirit came and guided the apostles in preaching all that Jesus had commanded them to preach. The apostles were guided by the Holy Spirit in remem-

bering and teaching what Jesus had taught them. Hence, to follow the teaching of the apostles is to walk after the Spirit. As Christ lived in the flesh we can understand that he knows our weakness and the temptations that we have; he can be in full sympathy with us since he has dwelt in the flesh. It should be noted that he came "in the likeness of sinful flesh"—that is, "in the likeness" of sinful flesh, not that his flesh was sinful.

III. Jesus Became Poor (2 Cor. 8:8, 9)

We should remember that Jesus in his pre-fleshy state was on an equality with God; that he was a member of the Godhead; that all things were created through him. The wealth of earth and heaven was his; all the riches of the spiritual blessings in heaven were enjoyed by the Christ before he came to earth. When Jesus came to earth he "counted not the being on an equality with God a thing to be grasped, but emptied himself" (Phil. 2:6), and did not hold on to the wealth of heaven, "but emptied himself," and took upon himself a body like ours and dwelt among men. He was born as a babe; he was helpless as any human babe. Joseph and Mary were poor people; God had chosen a virgin to become his mother; he had gone, not to the large cities nor among the wealthy of earth, but to Nazareth and there selected one of the poor peasants of that despised town. So Jesus started at the bottom.

He grew up in Nazareth, a town of which it was said, "Can any good thing come out of Nazareth?" (John 1:46.) He lived among the poor. When a scribe said that he would follow Jesus, Jesus said unto him, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." (Matt. 8:20; Luke 9:58.) He had no certain abiding place; he had no place to call his own; he lived with others. So far as earthly possessions were concerned he had but few. When the time came for him to pay the taxes of the Roman government, he had not sufficient money to do so; hence, he sent Peter to get a coin from the mouth of a fish. (Matt. 17:27.) He lived among the poor and obtained his support from the poor; when he died, he was buried in a borrowed tomb. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Jesus became poor in material things that we might become rich in spiritual things.

IV. Born of a Woman (Gal. 4:4,6)

The fleshly state of Christ is emphasized again by the fact that he came into this world as others have come—by virtue of a birth. Some have objected to what is known as "the virgin birth" of Jesus; however, the Son of God must of necessity appear in the flesh in a miraculous way. It is no more difficult to believe that God could create a Christ with one human parent than that he could create an Adam without either human parent. We know that, according to the account given in Genesis, Adam was created as was Eve without any human parents before them; it was a miracle to bring Adam and Eve into existence. So it was a miracle to bring Christ into existence with just one human parent. God had said to Eve in the beginning of sin that "her seed" should bruise the head of the serpent. This is spoken of as "the seed of the woman." We know that Christ was

born of Mary and with only one human parent. Hence, Paul said, "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

PRACTICAL SUGGESTIONS

1. John the Baptist was a faithful witness to the Messiahship; God wants us to be faithful to the Christ.
2. The fact that God sent Christ into the world to die for man shows his wonderful love for man; we should show our appreciation of this love by serving faithfully the Christ.
3. Since Jesus Christ, who brought the gospel, is also the maker of the world, there can be no possible conflict between true science and the gospel; the word and work of Christ must be in harmony with each other.
4. The wonderful love of Christ for man reveals the harmony between God and Christ; God loved the world, and so does Christ.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this quarter?
 Discuss the aim of this quarter.
 Give the subject of the lesson.
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Discuss the historical background.
 Give the plan of the lesson.

Introduction

How many lessons have we had on the prefleshly state of Christ?
 How much study are we to give to the fleshly state?
 When was Christ born?
 Why has there not been a correction of the error?
 How important is it that we know the date of his birth?

The Witness of John the Baptist

How does the Old Testament close?
 How does the New Testament begin?
 How much silence was there between the two Testaments?
 What was the double function of John the Baptist?
 How did he get the people ready for Christ?
 How did he introduce Christ?
 How did John know Christ?
 How did John bear witness of the Christ?
 How did the word become flesh?

Christ in the Likeness of Sinful Flesh

Who wrote the Roman letter?
 To whom did Paul first preach the gospel?
 To whom did he turn when they rejected it?
 Discuss Paul's reasoning on the law.
 How did God send Christ?
 Discuss the meaning of the "likeness of sinful flesh."
 Of what did Christ empty himself?
 What is it to walk after the flesh?
 What is it to walk after the Spirit?

Jesus Became Poor

How was Christ equal with God?
 What was created through Christ?
 Discuss the poverty of Christ.
 Why did he become poor?
 What did Christ say about his earthly possessions?
 Where was he buried?

Born of a Woman

How is the fleshly state of Christ emphasized?
 How was Adam created?
 Discuss Christ being born of one human parent.

Practical Suggestions

Discuss the witness of John the Baptist.
 How was the love of Christ manifested?
 How must science harmonize with the gospel?
 What does the love of Christ reveal to us?

Lesson II—April 8, 1945
BAPTISM OF JESUS
Matt. 3:13-17; Mark 1:9-11; Luke 3:21, 22; John 1:31-34

SONG.—"All to Christ I Owe," No. 188, Christian Hymns.

DEVOTIONAL READING. I John 5:5-9.

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

Helps for Lesson Study
Daily Bible Readings

April	2.	M	God Acknowledges Him as His Son (Matt. 3:13-17)
April	3.	T	..... Jesus Baptized in the Jordan (Mark 1:1-11)
April	4.	W	..... Christ Received Holy Spirit (Luke 3:18-22)
April	5.	T	..... Jesus Baptized by John (John 1:29-34)
April	6.	F	.... The Disciples of Jesus Baptized (John 4:1-4)
April	7.	S	..... Baptism a Burial (Rom. 6:1-5)
April	8.	S	..... Philip Baptized the Eunuch (Acts 8:34-40)

Other Lesson Material
Matt. 3:1-12; Luke 3:7-17; John 1:35-42; 4:1-4; Acts 8:28-40

Historical Background

TIME.—Jesus was baptized probably A.D. 26, corrected time, but A.D. 27 is generally accepted.

PLACE.—River Jordan near Bethabara, called also Bethany.

PERSONS.—God, Jesus, Holy Spirit, and John the Baptist.

PLAN OF THE LESSON

Introduction.

- I. John Baptized Jesus (Verses 13-17).
- II. Jesus Baptized in the Jordan (Mark 1:9-11).
- III. The Voice of God at Jesus' Baptism (Luke 3:21, 22).
- IV. Holy Spirit at His Baptism (John 1:31-34).

Practical Suggestions.

Lesson Text

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15 But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of Cod descending as a dove, and coming upon him;

17 And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

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.

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,

22 And the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water.

32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.

34 And I have seen, and have borne witness that this is the Son of God.

HELPS FOR THE TEACHER

1. The wisdom of God required a plan for the work of John the Baptist and the introduction of the Christ to the world; this plan of God included the baptism of Jesus.

2. We need not attempt to theorize on why Jesus was baptized; neither speculate as to why he should be baptized; it is enough for us to know that Christ was pleasing God when he was baptized.

3. The baptism of Jesus took place in the river Jordan; this has made this river famous but not sacred; the place of one's baptism is not sacred any more than the place of one's birth.

4. John was appointed by God to the work that he did; his work helped to prepare the people for the coming of the Lord.

5. The presence of Christ always means one of two things—a blessing or a condemnation. It depends upon how or what attitude we take toward his presence as to which we will receive.

6. It is significant that the three members of the Godhead were present at the baptism of Jesus; God was there to acknowledge Christ as his Son; the Holy Spirit was there to anoint him with power from on high; Christ was there to render obedience to God.

INTRODUCTION

Jesus was born in Bethlehem of Judea; Joseph and Mary lived in Nazareth of Galilee. In obedience to a Roman edict they were forced to go to Bethlehem to be taxed, and while there Jesus was born. He was presented in the temple according to the law and received the blessings of Simeon. He received the homage and worship of the shepherds and the Wise Men from the east. There was a plot by Herod to put the babe of Bethlehem to death, but Joseph was warned of God to take Mary and Jesus into Egypt for protection. After the death of Herod, Joseph brought Mary and Jesus back and finally settled in Nazareth. Jesus grew up in Nazareth. "And Jesus advanced in wisdom and stature, and in favor with God and men." (Luke 2:52.) At the age of twelve Jesus went with Joseph and Mary to Jerusalem to the feast of the Passover. (Luke 2:41-51.)

We do not have any record of Jesus from the time that he went back from Jerusalem to his coming to John to be baptized. He was about thirty years of age when he was baptized (Luke 3:23) and began to teach publicly. There were eighteen years of silence between his visit to Jerusalem at the age of twelve and when he began his public ministry. We know nothing about what he was doing during this time except that he was called "the carpenter's son" (Matt. 13:55) or as Mark records it, "Is not this the carpenter, the

son of Mary?" (Mark 6:3). From these references we conclude that Joseph was a carpenter by trade and that Jesus assisted him in this trade, or became an independent carpenter. There are many traditions concerning the Christ which are reported to have occurred during these eighteen years of silence. We are not to believe any of the traditions concerning him. God has revealed as much about him in the New Testament as he wants us to know. We should be satisfied with the revelation that we have in the New Testament. He came to earth to be the redeemer of man, and we need only a record of his teaching and life as the Savior of our souls.

COMMENTS ON THE LESSON

I. John Baptized Jesus (Verses 13-17)

We have a record of the baptism of Jesus given by all four of the writers of the gospel. Some give points that others do not mention, but when we put all of the records together, we have just what God wants us to know about his baptism. John was about six months older than Jesus (Luke 1:26), and he began his ministry probably about six months before Jesus came to be baptized. Toward the close of John's ministry Jesus came to be baptized of John; he had lived in Nazareth about twenty-nine years, and when he was about thirty years of age he came to John. "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him." When the time came for Jesus to enter upon his public ministry, and while John was busy fulfilling his ministry, Jesus came "from Galilee to the Jordan" to be baptized. Nazareth was in Galilee; John was baptizing in the Jordan probably at Bethabara (John 1:28); hence, Jesus came a distance of sixty-five to eighty miles. We are not certain as to the place where John baptized Jesus in the Jordan; hence, we do not know the exact distance that Jesus traveled.

When Jesus presented himself for baptism, "John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?" John tried to hinder Jesus, or was in the act of hindering him; the Greek verb here denotes a strenuous opposition; it implies the active, earnest preventing with a gesture, or hand, or voice. John was filled with the Holy Spirit from his mother's womb. (Luke 1:15.) By the aid of the Holy Spirit John recognized something of the divinity of Jesus and he felt that Jesus was a greater person than he and that he needed to be baptized of Jesus. John was not trying to hinder the will of God in the matter, but he merely recognized his inferiority to Jesus. Jesus then stated that in doing this he and John would be fulfilling the righteous will of God. When John saw this, he baptized Jesus. "And Jesus, when he was baptized, went up straightway from the water." John was not willing to leave anything undone that would fulfill the will of God, John's baptism was not "from men," but "from heaven." (Matt. 21:25; John 1:33.) Jesus knew that John's baptism was commanded of God, and he knew that it was right for him to submit to John's baptism. Since Jesus was baptized by John at the command of God, then Jesus was really the active person in the baptism.

II. Jesus Baptized in the Jordan (Mark 1:9-11)

John the Baptist was the forerunner of Christ; he was to make ready a people prepared for the Lord. The baptism of Jesus was one

of the phases of the work that John was to do. Why was Jesus baptized? Matthew says that it was in order "to fulfil all righteousness." It was the will of God that men enter into the preparation that John was making for the coming of Christ. Jesus sets the example for others thus to submit to John's baptism. God had arranged to make known the Christ to John, and he chose to do this while John was faithfully performing his duty. God bore witness to John at the baptism of Jesus that Jesus was the Son of God. We know that it was right for Jesus to be baptized, since we have a record of his submitting to baptism.

All should know something about the river Jordan since Jesus was baptized in the Jordan. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan." The marginal reading here is "baptized into the Jordan." "Jordan" means "the descender." It is the one river about which there is more said in the Bible than any other river. The river began up in the mountains of Lebanon and flowed southward; it rises from several sources and passes through the Lakes of Merom and Galilee, and continues its course south and empties into the Dead Sea. The two principal features in its course are its rapid descent and its winding. From the Sea of Galilee to the Dead Sea is about sixty-five miles, but if all the windings of the river are counted, it reaches a total of two hundred miles. From its fountainheads to the Dead Sea it rushes down one continuous inclined plane, only broken by a series of rapid falls. Between the Sea of Galilee and the Dead Sea there are about twenty-seven rapids apart from whirlpools. The depression of the Sea of Galilee below the sea level of the Mediterranean is 682 feet, and that of the Dead Sea 1,292 feet. The whole descent from its source to the Dead Sea is 2,492 feet. The width of the Jordan and depth vary exceedingly, not only with the portion under consideration where John was baptizing, but also with the season of the year. For this reason we find all varieties of estimates in different authorities; one authority will measure the depth at one season of the year and another at another season of the year. It is strange that not a single city has ever been built on the banks of the Jordan. There were a number of fords in the northern portion, but south of the plain of Esdraelon there are very few fords. There were fords over against Jericho (Josh.2:7; Judges 3:28), and Jacob crossed the Jordan at some ford (Gen. 32:10). There were several well-known fords in its lower portion; it is thought that Jesus was baptized by John at one of the fords opposite Jericho.

III. The Voice of God at Jesus' Baptism (Luke 3:21, 22)

"Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened." Luke records some things that the other writers do not record. He states that "when all the people were baptized" Jesus came and was baptized. Many have interpreted this to mean that Jesus was the last person that John baptized; they reason on it this way: that one purpose of John's baptism was to learn about Jesus and introduce him to the people. John learned at the baptism of Jesus, they say, and hence his mission is now ready to cease. However, this may be a strained interpretation, as it seems that John baptized others after Jesus was baptized, and that Jesus through his disciples continued to baptize people. (John 4:1, 2.) We do

know that John baptized Jesus near the close of his ministry, and that is enough for us to know. Luke records that Jesus was praying at the time of his baptism; none of the others mention the fact that Jesus was "praying" at this time.

"And the Holy Spirit descended in a bodily form, as a dove, upon him." Here we have a record of the presence of the Holy Spirit. At the baptism of Jesus, the three members of the Godhead were present—God speaking from heaven, the Holy Spirit descending upon Christ, and Christ submitting to baptism. We are commanded to be baptized "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19), thus bringing the three members of the Godhead into the scene of our baptism. The Holy Spirit was manifested "in a bodily form, as a dove, upon him." This was the physical manifestation of the presence of the Holy Spirit.

"A voice came out of heaven, Thou art my beloved Son; in thee I am well pleased." Matthew, Mark, and Luke all record the account of this voice from heaven. Mark records it as though the voice was spoken to Jesus, "In thee I am well pleased" (Mark 1:11), thus agreeing with Luke; while Matthew records the voice as saying, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). This was the voice of God; this was the first public recognition that God gave of Jesus. It is important to know that God did not acknowledge Jesus as his Son until he was baptized. God acknowledged Christ as his Son on the mount of transfiguration. (Matt. 17:5.)

IV. Holy Spirit at His Baptism (John 1:31-34)

The Holy Spirit was present at the baptism of Jesus; the physical manifestation of the presence of the Holy Spirit was the form "as a dove." However, John, who baptized Jesus, says, "And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water." Here we have one reason of John's baptism, that Jesus might be manifested to John so that John could bear witness of him to the people. "But that he should be made manifest to Israel," says John, "for this cause came I baptizing in water." This makes it clear that Jesus was to be made known to John at his baptism. "And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him." We know not whether others saw this physical manifestation of the Holy Spirit, but we do know that John saw it. We further know that the Holy Spirit continued with Jesus. "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure." (John 3:34.) Christ had the Spirit without measure, and he is anointed at his baptism with the Holy Spirit.

John further said, "I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God." Here we have John stating that he was informed as to who the Christ was even before Jesus came to be baptized. John had been forewarned and had the information that the Messiah who would come to him to be baptized would be made known by the descent of the Holy Spirit upon him. John saw the Holy Spirit descend upon Jesus, and hence he bore witness that he was the Son of God.

PRACTICAL SUGGESTIONS

1. John the Baptist showed his humility in baptizing Jesus as well as in hesitating and shrinking from it at first; humility and obedience to God go hand in hand.
2. Every Christian should seek to fulfill all righteousness; every defect or weakness in character lessens one's power for good.
3. We should let Christ be our example in baptism; we cannot walk in his footsteps without being baptized.
4. God was pleased with Christ when he was baptized; he is pleased with everyone today who obeys him in baptism.
5. God acknowledged Christ as his Son after he was baptized; he acknowledges us as his children after we are baptized.

QUESTIONS AND TOPICS FOR DISCUSSION

Discuss the meaning of the subject.
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Give the historical background of the lesson.
 Discuss the plan of the lesson.

Why do authorities differ as to the width and depth of the Jordan?

Introduction

Where was Jesus born?
 Who worshiped him as a babe?
 Why was he taken into Egypt?
 How did Jesus grow?
 What do we know about the eighteen years of silence?
 What was his occupation?
 Why did he come to earth?

The Voice of God at Jesus' Baptism

What was Jesus doing while being baptized?
 Who came to John to be baptized?
 Discuss whether John baptized anyone after he baptized Jesus.
 Why did Jesus baptize anyone?
 What voice came from heaven?
 What did the voice say?
 Show that the three members of the Godhead were present at Jesus' baptism.
 How are the three members present at our baptism?

John Baptized Jesus

Who was John the Baptist?
 What writers give an account of the baptism of Jesus?
 Compare the age of John and Jesus.
 Why was Jesus baptized?
 How far did he go to be baptized?
 Why did John hesitate to baptize him?
 Who commanded John to baptize?

Holy Spirit at His Baptism

Why was the Holy Spirit present at the baptism of Jesus?
 Why did John baptize?
 How was John to know Jesus?
 What witness does John bear?
 How did John know Jesus was the Son of God?

Jesus Baptized in the Jordan

What example did Jesus set for us?
 How did John know Jesus?
 Why was it right for Jesus to be baptized?
 Where was he baptized?
 Describe the river Jordan.

Practical Suggestions

How did John show his humility?
 How are humility and obedience joined?
 What should every Christian seek?
 Why can we not follow Christ and neglect being baptized?
 With whom is God pleased today?
 Whom does he recognize as his children today?

Lesson III—April 15, 1945
TEMPTATION OF JESUS
Matt. 4:1-11; Mark 1:12, 13

SONG.—"Yield Not to Temptation," No. 67, Christian Hymns.

DEVOTIONAL READING.—Luke 4:1-13. GOLDEN TEXT.—"But one that hath been in all points tempted like as we are, yet without sin." (Heb. 4:15b.)

Helps for Lesson Study
Daily Bible Readings

April	9.	M	Jesus Led of the Spirit (Matt. 4:1-11)
April	10.	T	Jesus Surrounded with Wild Beasts (Mark 1:12-15)
April	11.	W	Jesus Fasted Forty Days (Luke 4:1-13)
April	12.	T	Jesus Withstood Temptation (Heb. 2:13-18)
April	13.	F	Jesus Tempted in All Points (Heb. 4:14-16)
April	14.	S	Manifold Temptations (James 1:1-4)
April	15.	S	Blessed If Endure Temptation (James 1:12-16)

Other Lesson Material

Gen. 3:1-8; 1 Cor. 10:8-13; Heb. 2:14-18; 4:14-16; James 1:12-18

Historical Background

Time.—Probably A.D. 27.

PLACES.—The wilderness and the temple.

PERSONS.—Jesus, the devil, and angels.

PLAN OF THE LESSON

Introduction.

- I. The First Temptation (Verses 1-4).
 - II. The Second Temptation (Verses 5-7).
 - III. The Third Temptation (Verses 8-11).
 - IV. Angels Ministered to Him (Mark 1:12, 13).
- Practical Suggestions.

Lesson Text

- 1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
- 2 And when he had fasted forty days and forty nights, he afterward hungered.
- 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.
- 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. .
- 5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,
- 6 And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.
- 7 Jesus said unto him, Again it is written, Thou shalt not make trial of, the Lord thy God.
- 8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;
- 9 And he, said unto him, All these things will I give thee, if thou wilt fall down and worship me.
- 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 11 Then the devil leaveth him; and behold, angels came and ministered unto him.
- 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.

HELPS FOR THE TEACHER

1. God tested Abraham and proved his faith in that he demanded him to offer Isaac on the altar; Abraham stood the test.

2. Christ was tempted after his baptism and before he began his public work; he stood the test and proved himself strong enough to resist the devil.

3. The first Adam was subjected to the temptations of the devil; our foreparents yielded to the temptation and sinned; the second Adam was subjected to the same temptations, but did not sin.

4. Christ while in the flesh was subjected to the strong temptations that come to one in the flesh; it has been a mooted question as to whether the divinity of Christ strengthened his humanity to keep him from yielding to the temptation; if his divine nature aided him, how could he be an example to us?

5. The three temptations to which Christ was subjected cover a wide range of human possibilities; they were presented in the most attractive, subtle way that Satan could plan.

6. Angels ministered to Christ after he was subjected to these temptations; there is always a blessing in overcoming temptations.

INTRODUCTION

There is a great contrast between the baptism of Jesus with the Holy Spirit coming upon him and the Father acknowledging him from heaven, and the temptation of Jesus when he is left with the devil. Moses had fasted forty days in the mountain when he came down and broke the tables of stone. (Ex. 24:18; 34:28.) Elijah fasted this same length of time on one occasion. (1 Kings 19:8.) Jesus at this time "fasted forty days and forty nights" and Luke says, "He did eat nothing." (Luke 4:2.) The loyalty of Jesus is to be tested at this time; the loyalty of every soul must be tried at times. When one proves faithful to God, that one is committed with greater trusts.

"Yield not to temptation, for yielding is sin,
Each victory will help you some other to win."

It depends upon how one receives or rejects the temptation as to its results. Jesus was praying, and received strength to overcome the temptation. Moses left the presence of God on Mount Sinai and came down and in a fit of anger threw the two tables of stone and broke them; immediately after the Lord's Supper as Jesus ate it with his disciples, Peter went out and denied his Lord. Jesus was baptized in the Jordan and he "returned from the Jordan" (Luke 4:1), and was driven immediately by the Spirit (Mark 1:12) "into the wilderness to be tempted of the devil," and "was with the wild beasts"

In the Garden of Eden, Eve and Adam were tempted and fell; in the beginning of his great work of reclaiming the earth and redeeming man, Jesus was tempted and gained a triumphant victory. There is a similarity in the temptation of man in the garden and the temptation of Christ; the difference is seen in that man yielded in the garden and Jesus came out victorious. The three temptations presented to Jesus are similar to the temptations presented to Eve.

COMMENTS ON THE LESSON

I. The First Temptation (Verses 1-4)

Jesus immediately passed from the benediction of the Father at his baptismal service into a desperate struggle with the devil. "Then was Jesus led up of the Spirit into the wilderness to be tempted of

the devil." We are not to understand that Jesus was not tempted through his youth and early manhood; these were special temptations. During the thirty years that he spent at Nazareth, he must have suffered many temptations. However, as he now is about to enter upon his public work he is subjected to these temptations. Some have thought that we should consider this event as only one temptation with three phases to it. However, it seems best to consider the events as three temptations rather than a threefold temptation. There was a special purpose in Jesus being led "or driven" into the wilderness to be tempted of the devil. There is nothing wrong in being tempted; the wrong begins only when we begin to yield to it.

The preparation for the first temptation was made by Jesus' fasting "forty days and forty nights." At this moment of weakness the "tempter came and said unto him, If thou art the Son of God, command that these stones become bread." Jesus was hungry; he needed bread or food to sustain him. This first temptation came in the sphere of bodily appetite; the desire for food was innocent and natural, and Jesus had the power to secure instant relief from the pangs of hunger. Jesus answered the tempter, "It is written; Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is a quotation from Deut. 8:3. "Every word" of God means that all of God's will must be done; if it leads through hunger and poverty to the cross and death, God will sustain and bless him in doing his will. The sword of the Spirit, the word of God, is the only weapon that Jesus used with which to defend himself.

It is to be noted that Jesus was "tempted of the devil." To tempt is "to stretch out" or try the strength of one; "tempt" comes from the Latin *tento*, *tempto*, which means to "stretch." Jesus was to be "tempted," enticed by the devil, in order that he might be proved and tested for God's work. The "devil," as used here, comes from the Greek word "diabolos," which means "slanderer, accuser"; the Hebrew word "Satan" is one who opposes, an adversary. The Greek "diabolos," also conveys the additional ideas of deceiving, calumniating, accusing. The term "the devil" is always used in the Bible to signify an evil spirit; it is never used to personify the evil that is in man or in the world. There are two points to note in this first temptation; Jesus is tempted to display his power in turning stones into bread, and to satisfy his hunger. Jesus would not yield to the demand of Satan; he would not do a miracle at the command of the devil; neither would he satisfy his own hunger at the command of the devil. He would have nothing to do with the devil. Jesus fed the multitude, healed the sick, and even raised the dead to help others, but he did not use his miraculous power at the command of the devil, or even to save himself from the cross. He never used his power merely to display to others his divine nature; he used it to prove his claim as the Son of God.

II. The Second Temptation (Verses 5-7)

"Then the devil taketh him into the holy city." After the first temptation Jesus is taken into "the holy city," or Jerusalem, and there he is set "on the pinnacle of the temple." This was some high point of the building which overlooked the deep valley below. While he is up there on the pinnacle the devil said to him, "If thou art the Son of God, cast thyself down." The devil then quoted scripture and

said "For it is written, He shall give his angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone." This is quoted from Psalm 91:11, 12. This temptation comes in the sphere of intellectual curiosity; the devil had failed to make Jesus doubt; he takes him at his word and now tries to drive him to the other extreme of presumptuous trust: He asked Jesus to cast himself down just to see what the experience would be. Jesus did not doubt God's word, or his power to protect him, but he could not satisfy the devil by making the leap at his command or suggestion.

Jesus again replied, "It is written, Thou shalt not make trial of the Lord thy God." This is found in Deut. 6:16. The devil, like some people today, quotes the scriptures in order to carry out his unholy purposes. God's statements do not conflict; his word is always harmonious; he does not tell men what to do, or what not to do; and then send the devil, or even angels, to them to countermand his directions. Jesus relied implicitly upon the word of God as "it is Written." Jesus refused to yield to the temptation to display his power in pomp and earthly glory. Had he leaped from the pinnacle to the ground unhurt, he would have been obeying the devil and receiving the plaudits of men.

III. The Third Temptation (Verses 3-11)

"Again, the devil taketh him unto an exceeding high mountain." We are not told what mountain this was. This is the last temptation at this time, and it is the strongest of the three; it has been called "Satan's masterpiece." In this temptation the devil throws off the mask and acknowledges that he is "the prince of the world." This temptation comes in the sphere of personal ambition. Matthew brings this temptation last, while Luke brings it second. There is nothing to be gained in the order of the arrangement. From a lofty mountain, "an exceeding high mountain," the devil spreads out before Jesus, "in a moment of time" (Luke 4:5), "the kingdoms of the world, and the glory of them." Jesus is permitted to view all the luxury and ease, the pomp and splendor, the bright crowns and dazzling glories, the wealth of the east, the culture and refinement of Greece, the power of Rome "in a moment of time"; he is promised all of these on the condition that he would fall down and worship the devil. If all of these things did not belong to the devil, it would have been no temptation to Jesus. However, Jesus knew that they did belong to the devil and that he controlled them; he knew also that the devil wanted him to worship him and that he was willing to pay this price to get Jesus to worship him instead of God; they belonged to the devil. (Luke 4:6.)

Jesus replied to this temptation again with the scripture; he said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." This is a quotation from Deut. 6:13. God is the creator and ruler of the universe, and to worship and serve him is man's greatest privilege and the greatest honor: Satan had done his best in presenting his temptations. As long as God rules the universe, there can be no lasting good, nothing truly happy— nothing, successful, no kingdom gained, except by making God first and lest in our worship and service. Many have fallen at the temptation of worldly power and glory. When we are tempted

with power, .wealth, worldly pleasure, earthly glory, selfish ambitions, we are being tempted as was Christ.

IV. Angels Minister to Him (Mark 1:12, 13)

"And straightway the Spirit driveth him forth into the wilderness." Mark gives a very brief statement concerning the temptation of Jesus. He gives nothing about the birth and early life of Jesus; he begins with John's baptism and mentions briefly the baptism of Jesus, so he has but little to say about the temptation of Jesus. After Jesus had overcome the tempter, "angels ministered unto him." Satan recognized his defeat and "departed from him for a season." (Luke 4:13.) He had done his best; he had presented all of his temptations, "the lust of the flesh and the lust of the eyes and the vainglory of life." (1 John 2:16.) He had presented these in the most subtle way and enticing manner; Jesus had resisted all of them. This was the time when angels came and ministered unto him. They came after the victory, not to help him fight his battles. All must be tempted. (Matt. 18:7.) Everyone is tempted through his own lusts. (James 1:13-15.) However, none are tempted above their ability to resist. (1 Cor. 10:13.) "Watch and pray, that ye enter not into temptation"; temptations prove all and strengthen those who resist them. (James 1:2-4.)

Some think that the angels gave him spiritual companionship and encouragement in ministering to him. Others think that the "angels" were good people who brought food to him; still others think that he was just ministered to by eating the food that came to him, as in the case of Elijah. (1 Kings 19:5.) Some think that the angels brought the food to him. We need not make any guess or attempt to be wise above that which is written. We do know that he who would not turn stones into bread was not fed; he who would not call upon angels to uphold him, in rash confidence, was not sustained by them; and he who demanded worship for God alone received homage from these servants of God. Jesus has now been tempted with the strongest temptation that Satan could command; he has stood the test and has proved himself to be worthy to begin the great task of redeeming man. These temptations were real; they were not mere visions of a temptation, or imaginary temptations; they were real and had the force, all the force, that Satan could put into them. We rejoice that our Lord was able to resist and overcome.

PRACTICAL SUGGESTIONS

1. In every good work there must be the preparation of trial and temptation and victory; we should not yield to the temptation and hinder the good work.
2. Jesus Christ can help us in our temptations because he has been tempted like as we are; he fought the battle and gained the victory with the weapons which are in the hands of all Christians-"it is written."
3. The most dangerous errors are exaggerated or one-sided views of truth; the safety is in seeing all sides and in knowing the whole truth of God.
4. Satan lies most when he promises most; he has nothing good for God's people, and he is too mean, if he had anything good, to give it to God's people.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Give the historical background.
 Discuss the plan of the lesson.

What scripture did the devil quote?
 Wherein was this a temptation?
 How did Jesus answer it?
 What scripture did he quote?
 How do God's words harmonize?
 What would have been the result had Jesus leaped from the pinnacle?

Introduction

Discuss the contrast between the baptism of Jesus and his being in the hands of the devil.
 Discuss the fasting of Moses. Elijah.
 How was Jesus tested here?
 How does overcoming a temptation help one?
 What was Jesus doing when the tempter came to him?
 What was the temptation to Adam and Eve?

The First Temptation

From where did Jesus go at this time?
 Why was Jesus tempted at this time?
 Were there three temptations, or a threefold temptation?
 How long had Jesus fasted?
 What did the tempter say to him?
 How did Jesus answer him?
 What is the meaning of temptation?
 What is the meaning of "devil"?
 How did Jesus resist this temptation?

The Second Temptation

Where was Jesus next taken?
 What is the meaning of "the holy city"?
 What did Satan ask Jesus to do?

The Third Temptation

Where was Jesus taken in this temptation?
 What has this temptation been called?
 How does Satan throw off his mask here?
 What did he say to Jesus?
 What did he show him?
 Did these belong to Satan? Why?
 How did Jesus reply to this temptation?
 Why should God be worshiped?

Angels Ministered to Him

Where does Mark begin his record?
 How do we know that Satan was defeated?
 Who ministered to Jesus?
 Why must we be tempted?
 How did the angels minister to Jesus?
 Discuss what some think about this.
 How do we know these temptations were real?

Practical Suggestions

What is needed in every good work?
 How can Christ help us in temptation?
 What are the most dangerous errors? Why?
 When does Satan He the most?

**Lesson IV—April 22, 1945
 THE FIRST DISCIPLES OF JESUS
 John 1:35-49**

SONG.—"Follow On," No. 207, Christian Hymns.

DEVOTIONAL READING.—Psalm 8.

GOLDEN TEXT.—"If any man would come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.)

Helps for Lesson Study

Daily Bible Readings

- | | | | |
|-------|-----|-------------|--|
| April | 16. | M | Disciples of Jesus Baptized (John 4:1-8) |
| April | 17. | T | John's Disciples Follow Jesus (John 1:19-28) |
| April | 18. | W | Andrew and John First Disciples (John 1:35-40) |
| April | 19. | T | Peter Becomes His Disciple (John 1:41, 42) |
| April | 20. | F | Philip Follows Jesus (John 1:43-45) |
| April | 21. | S | Nathanael Follows Jesus (John 1:46-51) |
| April | 22. | S | Jesus Calls Four Fishermen (Matt. 4:18-22) |

Other Lesson Material

**Matt. 4:18-22; 9:1-9; Mark 1:14-20; Luke 5:1-28; 24:30-32;
 John 10:1-27; Acts 4:27**

Historical Background

TIME.—Probably A.D. 27.

PLACE.—Probably Bethabara, or Bethany, on the Jordan.

PERSONS.—Jesus, his first disciples, and John the Baptist.

PLAN OF THE LESSON

Introduction.

- I. The Lamb of God (Verses 35, 36).
 - II. Following the Lamb of God (Verses 37-40).
 - III. Andrew Brings Peter to Jesus (Verses 41, 42).
 - IV. Bringing Others to Christ (Verses 43-45).
 - V. Nathanael's Confession (Verses 46-49).
- Practical Suggestions.

Lesson Text

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

36 And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

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

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

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

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

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

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

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

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

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

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

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

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

HELPS FOR THE TEACHER

1. John the Baptist pointed out Jesus as "the Lamb of God, that taketh away the sin of the world"; he is called "the Lamb of God" because he became the sacrifice for the sins of the world.

2. The first disciples of Jesus were among the best of the Jewish race at that time and among the faithful disciples of John the Baptist; they were material prepared for the reception of Christ..

3. Christianity must spread; it can spread by the disciples contacting others and bringing them to Christ; the missionary zeal of the early disciples of Jesus should be an example for his disciples today.

4. It has been said that no one can go to heaven by himself; the life that one lives to take him to heaven will influence others to live the same kind of life.

5. God is pleased with the humble, submissive faith that one has in Christ; nothing can commend one to God more than trusting faith in the Christ.

6. It has been said that if the gospel news was told to three people and these three each repeat it to three others, and each of the others who have heard it repeat it to three others that within a short time every living person will have heard of the Christ.

INTRODUCTION

The divine nature of Jesus has been set forth, and we now turn to his work and mission. John passes over the early life of Jesus and briefly sets forth the ministry of John the Baptist, and then introduces the ministry of Jesus. While Jesus was up in the wilderness being tempted, John the Baptist continued his work down in the valley of the Jordan River. Finally, the Jews, priests, and Levites came to John and asked him, "Who art thou?" They wanted to know who John was; they were serving as a committee from the ecclesiastical authorities in Jerusalem. John answered this committee by saying to them, "I am not the Christ." John knew his mission; he knew that he was not the Christ, and testified to them that he was not the Christ. They then asked him, "What then? Art thou Elijah?" (John 1:19-23.) John answered them that he was not Elijah; they then asked, "Art thou the prophet? And he answered, No." This committee was not satisfied with this answer and asked him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" John answered, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." At this juncture Jesus returned from the wilderness to the Jordan and again came into the presence of John the Baptist.

After baptizing Jesus, the next day John saw him and pointed him out as "the Lamb of God, that taketh away the sin of the world." In our lesson today we are to study the first disciples of Jesus, and continue our study of Jesus through his personal ministry and unto his death upon the cross. It is interesting to note the first disciples, who they were, how they were brought to Jesus, and how the number increased. It had such a feeble beginning that it attracted very little attention; no one was deeply concerned about this great movement which was now beginning.

COMMENTS ON THE LESSON

I. The Lamb of God (Verses 35, 36)

The writer, John, first called Jesus "the Word," and declares his existence "in the beginning." He declares that Jesus is the word of God; and that "all things were made through him"; that "without him was not anything made that hath been made"; that "the Word became flesh, and dwelt among us"; that this was done in the person of Jesus of Nazareth, "the only begotten from the Father." Moreover, he declares that "in him was life," and that he "was the true light, even the light which lighteth every man, coming into the

world." John the Baptist bore witness of Jesus and pointed him, put as "the one" who was to come as "the Lamb of God, that taketh away the sin of the world." John the Baptist told the delegation of priests and Levites who had been sent to him by the Pharisees that he was not Elijah, nor "the prophet."

The next day after Jesus had come to John, after his temptation, John the Baptist was standing with two of his disciples, one of whom was Andrew, and the other we think was John from the modest way that he speaks of himself. John said to these disciples when he looked upon Jesus, "Behold, the Lamb of God!" At this time Jesus had worked no miracle; he had preached no sermon; -He had given no sign that he was the Son of God, the Messiah to come. However, God had given to John the Baptist evidence that he was the Son of God. Jesus at this point did not have a single disciple. He had not spoken anything concerning his mission. It was left to John the Baptist to introduce him. He now does so by calling the attention of Andrew and John that Jesus of Nazareth was "the Lamb of God, that taketh away the sin of the world." In declaring him to be "the Lamb of God" John declared Jesus to be the final fulfillment of the sacrifices under the law of Moses; he declared him to be the final paschal lamb of the Passover; hence, in Jesus is to be found the fulfillment of all the law. "For Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10:4.)

II. Following the Lamb of God (Verses 37-40)

Jesus was mild and innocent like a lamb; "he was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth." (Acts 8:32.) While this is true of Jesus, yet John declares him here to be a sin offering for the world. Every lamb offered as a sacrifice under the law of Moses was a type of Christ; he is spoken of as "a lamb . . . slain." (Rev. 5:6; 13:8,) It is also said "the blood of the Lamb" is the power that gives the victory over the enemies of God's people. (Rev. 12:11.) John had said in his preaching, "He that cometh after me is become before me: for he was before me." (John 1:15.) Jesus was first in importance, and he existed with God as "the Word" and was before John in point of existence.

"And the two disciples heard him speak, and they followed Jesus." We know that one of these two disciples was Andrew. (Verse 40,) From his own modest way of speaking of himself we conclude that the other one was John. These two disciples later became apostles. All of the twelve apostles were present when Jesus was baptized and heard the testimony of John the Baptist concerning him. (Acts 1:22.) It is probable that John the Baptist intended that these two disciples should follow Jesus. These two disciples turned from John, and followed Jesus; they were not so attached to John that they could not yield to the power of a superior one. "The Lamb of God" would be the fulfillment of their highest hopes, and they resolved to become better acquainted with him; hence, as they timidly followed Jesus, he turned around to them and asked, "What seek ye?" This question seemed to disturb them; they did not know that Jesus knew they were following him; hence, this question impressed upon them his superior knowledge of them. In their confusion they said to him, "Rabbi (which is to say, being interpreted, Teacher), where abidest thou?" When Jesus asked, "What seek ye?" he was probing

their hearts; what a man seeks shows what he is. When one seeks Jesus, he reveals an inner impulse after -the highest good. The salvager seeks plunder, the drunkard seeks intoxication, the student seeks truth, and the pure in heart seeks God.

When these two disciples asked Jesus, "Where abidest thou?" he said to them, "Come, and ye shall see." Jesus encouraged their seeking and following him; he encourages all to seek and follow him. He makes no difference between these first two disciples of his and all others. This conversation with these disciples was natural, easy, and courteous; it was such as to encourage and instruct them. There were no pompous formalities to be observed, no secretary between Jesus and these disciples; they had free and easy access into his presence. How different are the great of earth today! A humble person cannot come into the presence of the great of earth today without much "red tape" and stiff formalities being observed; but anyone with a humble and contrite spirit may come to "the Lamb of God," who has been sacrificed for the sins of the world. These two disciples accepted the invitation. "They abode with him that day: it was about the tenth hour." "It was about the tenth hour"; that is, it was about ten o'clock in the morning, according to the Roman reckoning of time, which was in use among the people for whom John was writing; the other writers used the Jewish computation of time from sunup to sunset; and according to this, the tenth hour would be four o'clock in the afternoon. It is generally thought that John was using here the Roman way of counting time.

III. Andrew Brings Peter to Jesus (Verses 41, 42)

Andrew may be considered as the first disciple of our Lord; John may be considered the second disciple. It is an honor to be the first disciple of Jesus; in fact, it is an honor for anyone to be a disciple of Jesus. However, Andrew became a disciple before it was popular to follow Jesus; he became a disciple before he knew so very much about Jesus; he had the evidence of John the Baptist that he was "the Lamb of God, that taketh away the sin of the world." Immediately after Andrew had learned of Jesus, "he findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ)." It is worthy to note that Jesus gained the first two disciples himself, and now these disciples started out to gain others; Andrew found Simon his brother, and brought him to Jesus. If John found his brother James at the same time, the number of disciples doubled the first day. Nothing is said about what John did. Andrew said to Simon, "We have found the Messiah." "We" here includes John. Everyone is under obligation to seek to save his own family; many seem to be more interested in others than they are their immediate relatives.

When Andrew found Simon, "he brought him unto Jesus. Jesus looked upon him and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)." Jesus looked upon Simon with searching insight and then changed his name to "Cephas," or "Peter." "Simon" was the name by which Peter was known; he was the son of John or Jonah. (Matt. 16:17.) John interpreted the meaning of the new name that Jesus gave to Simon. "Peter" is the Greek form; "Cephas" is Aramaic, the modified form of the Hebrew language spoken in Palestine during the personal ministry of Christ. This seems to be a prophecy as to what Simon would

become in strength and character in spite of his impulsive and wavering nature at the beginning of his following Jesus.

IV. Bringing Others to Christ (Verses 43-45)

The next disciple of Jesus was Philip. "On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me." Jesus is ready to leave Judea and go into Galilee; he was not, like John the Baptist, hiding in the wilderness, but he carried on his ministry in the busy towns, villages, and cities of the country. As they went along, they came into the presence of Philip, who may also have been returning from the preaching of John the Baptist and was in the right mood to receive Jesus. We see here the good work that John the Baptist had done in getting the people ready for the reception of Christ. When Jesus said to Philip, "Follow me," Philip joined the little company of disciples, and thus it grew even as it passed along public highways. We now see along the road on the way to Galilee, Jesus, Andrew, John, Peter, and Philip. These first disciples followed Jesus outwardly by living with him under his teaching and influence; they were molded into his likeness and filled with his Spirit and prepared for the great task which they were later to perform. "Follow me" is the invitation that Jesus has given to everyone; it is the duty of all who have found the Christ to bring others to him.

V. Nathanael's Confession (Verses 46-49)

Philip found Nathanael and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph." Nathanael replied at once, "Can any good thing come out of Nazareth?" Nathanael was a Galilean and lived at Cana. (John 21:2.) Many think that Nathanael and Bartholomew are the same person. The evidence for this belief is that John, who mentions Nathanael twice, never mentions Bartholomew at all; Matt. 10:3; Mark 3:18; and Luke 6:14 all speak of Bartholomew, but do not speak of Nathanael. It may be that "Nathanael" was the proper name and "Bartholomew" was the surname of the same disciple. If this be so, Nathanael was an apostle, and John 21:2 favors this conclusion. It was proverbial that nothing good could come out of Nazareth; "that out of Galilee ariseth no prophet." (John 7:52.) Philip replied to Nathanael, "Come and see" It is evidence enough to convince anyone who will investigate the claims of Jesus; he will be convinced as was Nathanael. When Nathanael came, Jesus said, "Behold, an Israelite indeed, in whom is no guile!" Nathanael at once inquired, "Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael answered him, "Rabbi, thou art the Son of God; thou art King of Israel."

PRACTICAL SUGGESTIONS

1. The simple, natural, quiet way in which Jesus gained his first disciples is a lesson for us; we should learn how to bring others to Christ.
2. To follow faithfully the light we have is the sure and only way to more light; we should never hesitate to follow the Christ.
3. Peter was worth to the cause of Christ, so far as the record reveals, ten Andrews; however, Andrew led Peter to the Christ.

4. Some followed Christ for the loaves and fishes; some sought high places in the kingdom; one should examine his motive in following the Christ.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Give the historical background of the lesson.
 Discuss the plan of the lesson.

Introduction

To what do we now turn in our study?
 Where did John begin his record of Jesus?
 Why did the Pharisees send delegates to John the Baptist?
 What questions did they ask John?
 What answers did John give them?
 How did John point out Jesus?

The Lamb of God

What does John first call Jesus?
 What does he declare is in Jesus?
 What did John say in the presence of his disciples?
 How was Jesus the "Lamb of God"?
 To whom did the law point?
 Following the Lamb of God
 How was Jesus like a lamb?
 What had John said of Jesus?
 What did two of John's disciples do?
 How do we know that all of the apostles witnessed Jesus' baptism?
 What did Jesus say to the two disciples that were following him?
 How does one reveal himself by what he seeks?
 What did Jesus answer the two disciples?
 Who were the first disciples of Jesus?
 Discuss the time of day.

Andrew Brings Peter to Jesus

Who may be considered the first disciple? The second?
 Whom did Andrew bring to Jesus?
 What reason do we have for thinking that John brought James to Jesus?
 What did Jesus say to Simon when he looked at him?
 Discuss the names "Cephas" and "Peter."

Bringing Others to Christ

Where did Jesus find Philip?
 What evidence do we have that Philip was a disciple of John the Baptist?
 What did Jesus say to Philip?
 Whom did Philip bring to Jesus?

Nathanael's Confession

What did Philip say to Nathanael?
 What reply did Nathanael make?
 Who was Nathanael?
 What answer did Philip give Nathanael?
 What did Jesus say to Nathanael?
 What was Nathanael's confession?

Practical Suggestions

What should we learn here from Jesus?
 What is the surest way to gain more light?
 How much was Peter worth to the cause of Christ?
 How much was Andrew worth?
 Why did people follow Christ?
 Why do they follow him today?

**Lesson V—April 29, 1945
 THE BEATITUDES OF JESUS
 Matt. 5:1-12**

SONG.—"Purer in Heart, O God," No. 93, Christian Hymns.

DEVOTIONAL READING.—Psalm 15.

GOLDEN TEXT.—"Blessed are they that keep his testimonies, that seek him with the whole heart" (Psalm 119:2.)

**Helps for Lesson Study ,
 Daily Bible Readings**

April	23.	M	.....	Jesus Teaching and Healing (Matt. 4:23-25)
April	24.	T	.....	Christian Duties (Eph. 4:25-32)
April	25.	W	.....	The Law of Love (Matt. 5:38-45)
April	26.	T	.....	Jesus Teaching to Pray (Matt. 6:5-15)

April	27.	F	..... Love Your Enemies (Luke 6:27-38)
April	28.	S	..... God's Kingdom First (Matt. 6:26-34)
April	29.	S	..... The Golden Rule (Matt. 7:7-12)

Other Lesson Material

Matt. 11:1-6; 13:16; Luke 6:12-20; 12:37; 14:13, 14; John 20:29

Historical Background

TIME.—Probably A.D. 28.

PLACE.—Mountain unknown; probably some hill west, of Sea of Galilee.

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

PLAN OF THE LESSON

Introduction.

- I. The Poor in Spirit (Verses 1-3).
 - II. Those That Mourn (Verse 4).
 - III. The Meek (Verse 5).
 - IV. Hungering and Thirsting After Righteousness (Verse 6).
 - V. The Merciful (Verse 7).
 - VI. The Pure in Heart (Verse 8).
 - VII. The Peacemakers (Verse 9).
 - VIII. The Persecuted (Verses 10-12).
- Practical Suggestions.

Lesson Text

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:

2 And he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth..

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

HELPS FOR THE TEACHER

1. A "beatitude" is a "blessing"; hence, the one who possesses these traits of character are blessed abundantly; every disciple should be partaking of the divine nature.

2. The kingdom of heaven, or the church, is composed of citizens or members; these Beatitudes set the high goal toward which each citizen should be attaining.

3. A kingdom with such citizens is required by the King of kings and Lord of lords; no kingdom on earth is comparable to such a kingdom as the church of our Lord.

4. The poor in spirit is a requirement of all who would work faithfully for the Lord; there is no place in the kingdom of God for a proud and haughty spirit.

5. The peacemakers are those who make peace; peacemakers are not conquerors or victors with worldly powers; might and force are not implements to be used in making peace with God or man.
6. All who live for Christ must share in his persecutions; he endured persecution without murmur and complaint; he has set the example for his disciples in this.

INTRODUCTION

It is difficult to determine the exact place and time that the "Sermon on the Mount" was given by Jesus. It seems to have been soon after the selection of the twelve apostles; Jesus had spent the night in prayer (Luke 6:12) before the selection of his apostles, and it is thought that he preached this sermon the day after spending the night in prayer. The time and place is of very little importance to us; the teachings that he gave are the important things. This sermon is probably better known than any other teaching of Jesus; it contains the basic principles of the kingdom of God. This sermon has been called "the constitution" of the kingdom of God. It stands related to Christianity as the "Ten Commandments" do to the law of Moses. The basic principles of Christianity are set forth in this sermon.

In this sermon we find the great chart of life; the Beatitudes describe the characteristics of a citizen in the kingdom. Someone has said that the "Beatitudes and the Sermon on the Mount are the biography of Christ." He wrote every syllable in deeds of mercy and love; he had only to translate his life into language. There must be a reformation so radical that it is called a "new birth" before one can enter the kingdom of heaven. After entering the kingdom one must begin to cultivate all these principles that are announced in the Beatitudes. It will be noted that each beatitude consists of a promise, a condition, and a statement of a specific blessing, growing out of the moral qualities named in the condition. We will study them in this light.

COMMENTS ON THE LESSON

I. The Poor in Spirit (Verses 1-3)

Jesus "went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying." It was customary for the teacher to sit down and teach; Jesus was merely following the custom at this time. His disciples were present, also a multitude of people who were attracted to him by his miracles and wisdom in teaching. He was prepared to preach this sermon after a night in prayer. It is possible that Jesus announced the principles found in this sermon on different occasions. He did not "preach sermons" as we find preachers doing today. He has an audience at this time of his disciples and a mixed multitude of hearers.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." "Beatitude" means a blessing; hence, here is found a cluster of blessings to those who would be his faithful disciples. What is it to be poor in spirit? Luke records this beatitude as "Blessed are ye poor: for yours is the kingdom of God" (Luke 6:20.) Literal poverty is to be destitute of the material things of this life; to be "poor in spirit" is to be destitute of egotism, selfishness, and haughtiness of spirit.

It does not mean poverty of mental faculties or gifts; neither does it mean an abject feeling, nor a cringing before men and apologizing for one's existence. "The poor in spirit" are those who are conscious of sin and a need of a Savior. The promise here is that "theirs is the kingdom of heaven." The condition of this rich promise is that one must be poor in spirit before he can enter and enjoy the kingdom of heaven. The specific blessing comes to the poor in spirit because of the moral condition of life. One must divest oneself of all pride in order to become poor in spirit. This is a trait of character that is basic and fundamental; without this condition of heart and life one cannot have the other blessings connected with the Beatitudes.

II. Those That Mourn (Verse 4)

"Blessed are they that mourn: for they shall be comforted." What kind of mourning is meant here? Not ordinary sorrow, for the loss of friends or possessions; if this were true, then all people would receive this gracious blessing. Christ does not promise here a blessing to the world, it matters not how much the world may be grieved. These blessings of the Beatitudes belong to those who are in the kingdom of God and are "poor in spirit." The promise here is to those who mourn for sin, and the mourning for the sorrow of others; Jesus is interested in his people who are in grief and bowed in heart to his commands. The promise here is that those who are mourning with the poverty of spirit "shall be comforted." The comfort will come because they submit themselves to the authority of Christ by repenting of their sins and confessing them to God and praying for forgiveness. This promise implies the conditions of salvation to God's people or the forgiveness of sins to the erring child of God. Jesus has not promised comfort to all mourners in the world; his promise here is limited to those who are his children. The promise here is to those who mourn over their sin until they repent of it.

III. The Meek (Verse 5)

"Blessed are the meek: for they shall inherit the earth." "Meek" means "self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance." This is meekness toward men. Another definition of meekness is "submission to the divine will; patience and gentleness from moral and religious motives." This is meekness toward God. Meekness implies great faith in God and great self-control; it is not a weak but a heroic quality. Meekness is gentleness, patience, forgiveness, control of temper, submission to wrong, instead of retaliation. "For they shall inherit the earth." They get the most out of all the good things of earth; passion and revenge are unhappy feelings. The meek have a surer title to their earthly possessions; they are less likely to be dispossessed by enemies; they are apt to live longer than the revengeful. The kingdom of heaven, whose members are meek, inherit the best that is in this life and the life to come. The blessing, "they shall inherit the earth," is promised only to the meek that are in the kingdom of heaven or the church. Jesus does not promise the "meek" in the world that they shall "inherit the earth."

IV. Hungering and Thirsting After Righteousness (Verse 6)

"Blessed are they that hunger and thirst after righteousness: for they shall be filled." "Hunger" and "thirst" are the most intense

desires of a human heart; in their presence all other desires and longings are forgotten; Esau, while hungry, sold his birthright to satisfy his appetite. (Gen. 25:27-34.) This beatitude includes those who have this intense desire to be good, to be righteous; everything else, success, riches, pleasure, knowledge, must be as nothing in comparison with righteousness. Without God and his righteousness all worldly things fail to satisfy the soul. The promise is to those who have the strongest desire to please God and live as he directs. "They shall be filled." Those who are hungering and thirsting after righteousness shall be satisfied; the law of life is that the hunger and thirst after lower things of life can never be satisfied, but the hunger and thirst after righteousness shall be fully satisfied. The satisfaction comes through Christ. It is impossible for one to truly hunger and thirst after righteousness and remain in the world; no one can be satisfied with the righteousness of God in the world. This promise and this blessing is made to those who are in the church and are faithful to the Lord. It is sad that all who are in the church are not hungering and thirsting after righteousness.

V. The Merciful (Verse 7)

"Blessed are the merciful: for they shall obtain mercy." The "merciful" are those who are full of mercy. Mercy is close kin to love; it is love to the needy, the troubled, the distressed, the sinful, even those who have wronged us. Mercy relieves spiritual want and darkness as well as temporal things. Mercy is the active side of meekness; the merciful man is merciful in his judgment; he is merciful in his treatment of friends and foes; he is merciful in his criticisms and compliments; the merciful man does not unjustly criticize, neither does he profusely flatter. The promise is that "they shall obtain mercy." The merciful shall obtain mercy from man and from God. It was the mercy of God expressed in the love of God that sent Christ into the world; mercy is the keynote of the life of Christ; he was the mercy of God embodied. Mercy is the central power of human brotherhood. Those who pity, sympathize with, and help to relieve, in the name of Christ, all misery and suffering shall receive the blessings that belong to the merciful. Helping the unfortunate in mercy is the outward expression of the inward qualities of heart and life. This quality or characteristic is an adorning trait to the Christian life. Every child of God should be cultivating this quality of heart and manifest on every occasion the mercy that belongs to a follower of Christ.

VI. The Pure in Heart (Verse 8)

"Blessed are the pure in heart: for they shall see God." "Pure" means sincere, unmixed with evil or imperfect motives, purposes, and love. Some make it synonymous with "simple." "Heart," as used in the Bible, includes the inner life, not merely the feelings. It is doubtful if outward purity is alluded to here; the idea of singleness of heart in the service of God is reflected in the meaning of "pure in heart" "The pure in heart" are those who have had their hearts purified. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) If the source is kept pure, the stream may be pure. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." (1 Pet. 1:22.) Peter said that God "made

no distinction between us and them, cleansing their hearts by faith." (Acts 15:9.) The heart is purified by faith in Christ. The promised blessing in this beatitude is "for they shall see God." The pure in heart only can see a pure God; the pure in heart are the only ones who can enjoy the blessings of God.

VII. The Peacemakers (Verse 9)

"Blessed are the peacemakers: for they shall be called sons of God." Who are the peacemakers? Where are the followers of Christ to make peace? They are to make peace first in their own hearts; to be at peace with oneself is a great enjoyment. Second, they are to make peace with their fellows. So far as it is possible we are to be at peace with all men. "If it be possible, as much as in you lieth, be at peace with all men." (Rom. 12:18.) "So then let us follow after things which make for peace, and things whereby we may edify one another." (Rom. 14:19.) Again, "Follow after peace with all men, and the sanctification without which no man shall see the Lord." (Heb. 12:14.) Third, we must make peace with God. Many who may have a mind that is at peace, and who are at peace with their fellows, are not at peace with God. The important phase of "peacemakers" is to be at peace with God. This peace can be enjoyed only in Christ. "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." (2 Cor. 5:18, 19.) No one can be at peace with God out of Christ.

VIII. The Persecuted (Verses 10-12)

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." This beatitude gives encouragement to all who suffer for the sake of Christ. Blessed are those who are such positive characters that they will not yield to bad influences and persecution from without. This blessing is promised to those who are willing to suffer for the sake of truth, righteousness, and for Christ. Paul said, "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24.) Paul was persecuted and was willing to suffer for the sake of righteousness. It should be noted that there are two conditions: (1) it must be "for righteousness' sake"; (2) it must be falsely. We may suffer for wrongdoing, but to suffer for righteousness is another thing. "For it is better, if the will of God should so will, that ye suffer for well doing than for evil-doing." (1 Pet. 3:17.) We must suffer for Christ and not for our own sins if we expect to receive the blessings of the kingdom of heaven.

PRACTICAL SUGGESTIONS

1. These Beatitudes describe the standard of life and living in the kingdom of heaven; each one is a goal toward which all ought to strive.
2. One who is poor in spirit, mourning over sin, meek in life, hungering and thirsting after righteousness, merciful, pure in heart, a peacemaker, and. suffers persecution for Christ's sake is an heir to all the blessings in the kingdom, of heaven.

- 3. It is difficult to endure persecution meekly and humbly; yet this is what Christ did, and set an example for us.
- 4. God's people would be much happier and the church would be much stronger if all the members were cultivating these characteristics.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?
 Repeat the Golden Text?
 What was learned from the daily Bible readings?
 Discuss the historical background.
 Give the plan of the lesson.

How shall they inherit the earth?

Hungering and Thirsting After Righteousness

What is it to hunger and thirst after anything?
 What does this beatitude include?
 How shall they be filled?
 Why cannot one hunger and thirst after righteousness and remain in the world?

Introduction

Discuss the place and time that Jesus gave the Sermon on the Mount.
 What is the important thing connected with the sermon?
 To what has this sermon been compared?
 Why may the Beatitudes be called "the biography of Christ?"
 Where may these Beatitudes be acquired?

The Merciful

What is the meaning of "mercy"?
 What do the merciful do?
 What shall the merciful receive?
 How will they receive mercy?

The Poor in Spirit

Who are the poor in spirit?
 To whom does this beatitude apply?
 Why is it basal in its nature?
 What blessing accompanies it?

The Pure in Heart

What is the meaning of "pure," as used here?
 What is the meaning of "heart"?
 How is the heart made pure?
 What blessings shall the pure in heart receive?

Those That Mourn

What kind of mourning is mentioned here?
 Where is the comfort that comes to the one that mourns?
 To whom is this beatitude applied?
 Why does God not comfort all mourners?

The Persecuted

Who are the peacemakers?
 Discuss peace in its threefold application.
 Which is the most important phase of this?
 Where may we enjoy peace of God?

The Meek

What does meekness mean?
 Who are the meek?
 What shall they enjoy?

Practical Suggestions

Toward what should all strive?
 Who is an heir of all the blessings of the kingdom?
 What is difficult for us to do?
 What would make people happier?

Lesson VI—May 6, 1945
JESUS CLEANSSES THE TEMPLE
John 2:13-25

SONG.—"It Pays to Serve Jesus," No. 355, Christian Hymns.
 DEVOTIONAL READING.—1 Tim. 3:14-16.
 GOLDEN TEXT.—"We have thought on thy lovingkindness, O God, in the midst of thy temple."
 (Psalm 48:9.)

Helps for Lesson Study
Daily Bible Readings

April	30.	M	The Temple Corrupted (John 2:13-22)
May	1.	T	Jesus Cleanses the Temple (Matt. 21:12-17)
May	2.	W	Jesus Taught in the Temple (Luke 20:1-10)

May	3.	T	.....	Jesus Sat Down and Taught (John 8:1-5)
May	4.	F		People Came to Hear Him in the Temple (Luke 21:34-38)
May	5.	S	.....	Jesus' Attack in the Temple (Matt. 22:23-33)
May	6.	S	.....	The Temple to Be Destroyed (Matt. 24:1-4)

Other Lesson Material

Matt. 21:12-17; Mark 11:15-18; Luke 19:45-48; John 2:1-12

Historical Background

TIME.—A.D. 27.

PLACE.—Jerusalem.

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

PLAN OF THE LESSON

Introduction.

- I. The Passover (Verse 13).
- II. Condition of the Temple (Verses 14-16).
- III. Jesus Answers Objectors (Verses 17-22).
- IV. Jesus Knew All Men (Verses 23-25).

Practical Suggestions.

Lesson Text

13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers money, and overthrew their tables;

16 And to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

17 His disciples remembered that it was written, Zeal for thy house shall eat me up

18 The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did.

24 But Jesus did not trust himself unto them, for that he knew all men,

25 And because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

HELPS FOR THE TEACHER

1. The Jewish feasts had a very important place in the life of the Jewish nation; they furnished an opportunity for social intercourse and for mutual encouragement; the church of our Lord in its public assembly has similar opportunities.

2. The temple was the center of all religious activities; it was patterned after the tabernacle, which was made according to the divine pattern received by Moses; it was made a type of the spiritual temple.

3. Jesus found the temple and its worship polluted; he cleansed it and taught the lesson of purity of worship which could be had only by following the directions given by God.

4. Furthermore, the cleansing of the temple teaches the lesson of cleanliness of the spiritual temple; no one should defile the spiritual temple which is the church.
5. There were objectors to the work that Jesus did in cleansing the temple; objectors, like the poor, are always with us; but the objectors did not prevent Jesus from cleansing the temple.
6. Jesus knew the minds and hearts of people; he needed not that anyone tell him about anyone; even the person in the presence of Jesus did not have to say or do anything in order to reveal his character; Jesus knew it.

INTRODUCTION

These lessons are not arranged in chronological order; it is difficult to arrange the events in the earthly life of Christ in order of their occurrence. There are some events mentioned by one of the writers that are not mentioned by the other writers, and we cannot determine the exact time. This lesson, "Jesus Cleanses the Temple," is recorded only by John. It came near the beginning of the personal ministry of Jesus. Matthew (21:12, 13), Mark (11:15-17), and Luke (19:45, 46) all record another cleansing of the temple near the close of his ministry. This event is a very important one; it showed his authority, and it was never forgotten by the Jews. At every great feast thereafter priests and people alike looked for his presence and wondered what he might do next. John, after recording the first miracle of Jesus (2:1-11), records that Jesus "went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days." (John 2:12.) This verse tells of the visit of Jesus to Capernaum with Mary and "his brethren:" Some think that these were children of Joseph by a former marriage; others think that they were children born to Joseph and Mary after Jesus was born. This visit to Capernaum lasted "not many days."

It seems that they left Capernaum and went up to Jerusalem to keep the Passover. When Jesus was driven from Nazareth, he made Capernaum his home. The names of Jesus' brethren were James, Joses, Judas, and Simon; he had sisters, but the number is not given. (Mark 6:3.) At this time his brothers did not believe in him as the Messiah and Son of God. (John 7:5.) However, later they became his disciples. (Acts 1:13, 14.)

COMMENTS ON THE LESSON

I. The Passover (Verse 13)

The Jewish Passover was instituted to celebrate the passing of the death angel over the children of Israel and saving the first-born male in the house of Israel and smiting the first-born male among the Egyptians. It was kept on the evening before Moses led Israel out of Egypt. It was one of the three annual feasts among the Jews. It was to be kept throughout the generations of Israel. The Passover was not only commemorative, but also typical; the great salvation or deliverance from Egyptian bondage was a type of the great salvation in Christ. The paschal lamb was regarded as a leading feature in the ceremonial feast of the Passover; it typified Christ the "Lamb of God" slain for the sins of the world. It is a type or symbol of God's people today being ready and prepared for the heavenly journey.

The account of the life of Jesus by John is grouped around the

Jewish feasts; "the passover of the Jews" means that it was the feast of the Jews. Some think that since John wrote this many years after Jesus had suffered on the cross it is to be put in contrast with the Passover of Christians. (1 Cor. 5:7.) Jesus went to this Passover from Capernaum. All male citizens above the age of twelve in the kingdom of Israel were to keep this Passover. It was to be observed in the place in which God chose to put his name, which was Jerusalem. (Deut. 12:1-14; 2 Chron. 6:6-11.) This Passover was the first that Jesus attended, and his first visit to the temple after his public ministry began. We have a record of his visit to the temple when he was twelve years of age. (Luke 2:41-51.) This Passover is the second one that we read of Jesus attending. It is presumed that he attended others during the eighteen years of silence in his life. We read of his attending another "feast of the Jews" (John 5:1), which is usually understood to be his second Passover. The third Passover that Jesus kept is recorded in John 6:4, 5. We read of his attending another Passover in John 11:54, 55. We estimate the length of the personal ministry of Jesus by the number of Passovers that he kept after his ministry began.

II. Condition of the Temple (Verses 14-16)

"And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting." We need to get a picture of the custom of the Jews at the Passover feast before we can appreciate the condition that Jesus found when he attended at this time. It should be understood that the temple had its "court of the Gentiles," or yard that surrounded the temple. One has described the condition in very emphatic language. "The outer court, known as the court of the Gentiles, was in part covered with pens for sheep, goats, and cattle. Sellers shouted the merits of their beasts, sheep bleated, and oxen lowed. It was, in fact, the great yearly fair of Jerusalem, and the crowds added to the din and tumult till the services in the neighboring courts were sadly disturbed. The rents of the sheep and cattle pens and the profits on the doves had led the priests to sanction the incongruity of thus turning the temple itself into a noisy market. Potters pressed on the pilgrims their clay dishes and ovens for the passover lamb; hundreds of traders recommended their wares aloud; shops for wine, oil, salt, and all else needed for sacrifices invited customers. On both sides of the east temple gate stalls had for generations been permitted for changing foreign money. The trade gave ready means for fraud, which was only too common. Five per cent exchange was charged, for which the class had everywhere earned so bad a name that, like the publicans, their witness would riot be taken before a court." (Geikie.) All the cattle and merchandise and traffic, together with the crowds and confusion, and the cheating -frauds, were a wicked and intolerable nuisance and desecration in the place of worship. This is the condition which Jesus found on this his first visit to the temple after his public ministry began.

Such traffic in religious affairs was an abomination in the sight of God then and is today. The temple was a type of the church. Through "the deceitfulness of riches" (Matt. 13:22) the spiritual temple of God may be profaned; hearts are hardened "by the deceitfulness of sin." (Heb. 3:12, 13.) It seems that the Jews had grown into this corruption until it seemed right in their sight. There

are many evils practiced today which ought to be corrected. In some places you may see bread advertised for the Lord's Supper or "holy communion." Those who make the bread care but little about the sacredness and solemnity that belongs to the Lord's Supper. It seems that there ought to be some willing hands and consecrated hearts who would prepare the bread for the supper without patronizing those who are making merchandise out of so sacred and solemn things. Preachers sometimes make merchandise of the gospel and turn the godliness into a way of gain; agents and companies sell and distribute Bibles, not because they want to do good and spread the word of God, but as a way of gain. Preachers and others distribute and write literature, not for the good that can be done, but for the money they can get out of it. Sometimes churches have suppers and feasts in order to raise money for some program that they are promoting. All such is a perversion of motives and a degrading of sacred things. If Jesus were here in person, he would cast out many of the things which are now being practiced as he did when he visited the temple at this time.

Jesus made "a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, "Take these things hence; make not my Father's house a house of Merchandise." Jesus did not use this cord on the people; he used the "scourge of cords" to drive out the sheep, goats, and cattle. These animals were being sold there for sacrifices; the money was necessary to purchase these offerings and to pay the temple tax due from every Jew. (Ex. 30:13.1 This temple tax had to be paid in native coin, and foreign money had to be exchanged for it. Doves were sacrifices for the poor (Lev. 12:68; Luke 2:24) and other offerings. While these things were necessary for the worship, it was wrong to bring them in the temple; while it was necessary to change the money into "the temple" coin, it was wrong to be defrauding the people with money sharks and greedy speculations by the traders. The purpose of the temple was to worship Jehovah. Jesus identifies himself with God when he said, "Make not my Father's house a house of merchandise."

III. Jesus Answers Objectors (Verses 17-22)

The cleansing of the temple reminded the disciples of Jesus of a scripture, "Zeal for thy house shall eat me up." This is found in Psalm 69:9, and means that the writer's love for God's house and earnest seeking for its prosperity and honor are so great that they have drawn upon him the fierce persecution of God's enemies. The zeal of Jesus here must have hotly flamed in righteous indignation, and the enemies must have manifested such hatred that his disciples saw that Jesus had incurred enmity of the leaders that would not only render Jesus less popular, but would defeat his establishing his kingdom. The courage and zeal of Jesus here manifested set an example to us today to keep the worship of God pure from the innovations of man. We should never be afraid to speak for the Lord or to do that which we know his will requires. Some are very much lacking in both zeal and courage today; they are afraid to speak and act lest somebody be offended. We should never do anything merely to offend, and should strive to avoid giving any offense, but we should not

be afraid to contend earnestly for the faith and the purity of the worship.

The Jews asked Jesus, "What sign showest thou unto us, seeing that thou doest these things?" Jesus had startled the Jews by his bold act of cleansing the temple. He was not one of the rulers of the Jews, not even a priest, as he was of the tribe of Judah; he was just a young man and a stranger from the despised city of Nazareth. Now they asked for a sign of his authority. So they asked Jesus for a "sign," or miracle which showed that he was from God. The Jews at different times requested a "sign" of Jesus. (Matt. 12:38; 16:1; John 6:30.) Frequently, they questioned the authority of Jesus to teach. They asked, "How knoweth this man letters, having never learned?" They meant here by what authority did he teach. His answer on one occasion was, "My teaching is not mine, but his that sent me." (John 7:15, 16.) When Jesus cleansed the temple the second time and taught the people, the chief priests and elders asked him by what authority he did these things. (Matt. 21:12-17, 23-27.) When they asked for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." Jesus had reference to his body; he meant that if he were crucified, buried, that he would be raised on the third day. (Matt. 12:39, 40.) His resurrection is supreme proof that he is the Son of God; he "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4.) The Jews thought that he had reference to the material temple, but "when therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said."

IV. Jesus Knew All Men (Verses 23-25)

While Jesus was in Jerusalem at the Passover, "many believed on his name, beholding his signs which he did." However, Jesus did not "trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man." He could look and see, and not only know what was in man at the time, but what man would finally become. When Peter was brought to him, he saw what Peter would develop into, and changed his name to suit Peter's future development. When the Jews came to Jesus to ensnare him, he looked into their hearts and saw their evil motives. He did not need that anyone tell him about anyone; he knew what was in man.

PRACTICAL SUGGESTIONS

1. The stately dignity and majestic bearing of Jesus when he walked into the temple must have impressed all with his authority as the Son of God.
2. Jesus fulfilled all that was written of him in the law and the psalms and the prophets; what had been written of him became his program of activities.
3. His zeal for the pure worship of God is an example for us; every worshiper should see that his worship is according to the will of God.
4. The church, the spiritual temple, in many places needs cleansing today; are there preachers, teachers, and others with enough courage to cleanse the spiritual temple?

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Give the historical background.
 Discuss the plan of the lesson.

Describe the confusion at the feast of the Passover.
 How do some corrupt worship today?
 What evil practices may be found in the church today?
 What did Jesus do with the "scourge of cords"?
 What did he do to the table of the money-changers?
 What did he say?

Introduction

Why is it difficult to determine the exact chronology of events?
 At what period in the life of Jesus does this lesson come?
 How many times did Jesus cleanse the temple?
 From where did Jesus go to Jerusalem?
 Where had he made his home after leaving Nazareth?

Jesus Answers Objectors

Of what did this act of Jesus remind the disciples?
 How would his zeal destroy him?
 What question did the Jews ask?
 Give other instances when they asked for a sign.
 What did they ask about the teachings of Jesus?
 What answer did Jesus give at this time?
 What temple did he refer to?
 What temple did they think that he meant?

The Passover

Discuss the Jewish Passover.
 How was it a type of Jesus?
 How does John group the events in the life of Jesus?
 What do some think John is contrasting here?
 How may we determine the length of the earthly ministry of Jesus?

Jesus Knew All Men

How did Jesus know man?
 Give instances of his knowing man.
 How does he know his children today?

Condition of the Temple

Describe the custom of the Jews at the Passover.
 Why were the sheep, oxen, and doves present?
 Who sold these animals? Why?
 Why were money-changers present?

Practical Suggestions

Discuss the attitude of Jesus on this occasion.
 What did Jesus fulfill?
 What example did Jesus set for us?
 What is needed today in the church?

Lesson VII—May 13, 1945
JESUS TEACHES A NEW BIRTH
John 3:1-12

SONG.—"A New Creature," No. 253, Christian Hymns.

DEVOTIONAL READING.—Heb. 8:6-13.

GOLDEN TEXT.—"Wherefore if any man is in Christ, he is a new creature." (2 Cor. 5:17a.)

Helps for Lesson Study

Daily Bible Readings

May	7.	M	Must Be Born Again (John 3:1-10)
May	8.	T	Baptized into Christ (Rom. 6:1-7)
May	9.	W	Begotten of the Word (1 Pet. 1:17-25)
May	10.	T	Brought Forth by Word of Truth (James 1:17-25)
May	11.	F	The Wise Hear and Heed (Matt. 7:24-29)
May	12.	S	Newborn Babies (1 Pet. 2:1-5)
May	13.	S	New Creatures in Christ (2 Cor. 5:16-19)

Other Lesson Material

Isa. 11:1-9; John 7:45-52; 19:38-42; 2 Cor. 5:11-19; James 1:18;
1 Pet. 1:22-25; 1 John 5:18-21

Historical Background

TIME.—A.D. 27.

PLACE.—Jerusalem.

PERSONS.—Jesus and Nicodemus.

PLAN OF THE LESSON

Introduction.

- I. Nicodemus (Verses 1, 2).
- II. Must Be Born Again (Verses 3-7).
- III. The Work of the Holy Spirit (Verses 8-10).
- IV. Spiritual Things (Verses 11, 12).
Practical Suggestions.

Lesson Text

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

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

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

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

5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

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

8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

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

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

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

HELPS FOR THE TEACHER

1. The rulers and leaders of the Jews were supposed to be the teachers; sometimes these were unfaithful teachers; oftentimes they were ignorant of the will of God.

2. It is sad for the people to be at the mercy of unfaithful teachers; in the kingdom of God one must be a new creature; this requires a new and faithful teacher.

3. There must be such a radical change in one that one is made over; one must be converted; one must turn from all sinful ways in order to become a citizen of God's kingdom.

4. The work of the Holy Spirit is important; the Holy Spirit guides one into the kingdom of God; hence, there is no conversion without the work of the Holy Spirit.

5. While the Holy Spirit must have a part in the conversion of everyone, yet the Holy Spirit does not do it all; there are two sides to the new birth—God's side and man's side.

6. Man needs to be concerned more about his side than he does about God's side; God will take care of his side and man must look after the human side.

INTRODUCTION

After Jesus had described the sign which the Jews called for, he then began to teach. Not long after the miracle in Cana of Galilee, which was his first miracle, Jesus left Cana and Nazareth, and made a visit to Capernaum, some twenty miles to the northeast, on the northwest shore of the Sea of Galilee. He did not remain here long, but on the approach of the Passover he and his disciples went up to Jerusalem. He cleansed the temple and by his teaching and miracles a large number believed on him as the Messiah. The greater part of the Gospel according to John consists of eleven priceless discourses of the Savior, of which this lesson is the first. We see Jesus going from Capernaum to Jerusalem to keep the Passover. Following him are Andrew, John, Peter, Philip, Nathanael, and perhaps James. The teachings of Jesus at this time attract a wide interest of attention; among those who are attracted to him is Nicodemus.

Jesus presents here one of the basic principles of his teaching. He had gained five or six disciples and had spent two months in Galilee with them; he had worked miracles which proved his authority and revealed his glory. He now came to Jerusalem to the Passover, at which multitudes assembled for religious meetings; it was an opportune time for him to begin his teachings to the Jews. They would go out from the Passover and would scatter his teaching to all parts of the country. They knew that he had cleansed the temple and this would impress them with his authority to reform the people. He cleansed the temple because it was a work that ought to be done, and the cleansing was a type of his work for the Jewish nation. These things having been done, he awakened an interest in his work and propounded some of the essential and fundamental truths of the kingdom of God. His conversation with Nicodemus furnished the occasion of one of the important teachings of the kingdom.

COMMENTS ON THE LESSON

I. Nicodemus (Verses 1, 2)

"Now there was a man of the Pharisees, named Nicodemus." Nicodemus occupies a very prominent place in the teachings of Jesus; it was to him alone that Jesus spoke with such clearness on the subject of entering the kingdom of God by a new birth. There are two persons in the New Testament to whom Jesus preached with great force and pronounced some of the basic principles of Christianity-Nicodemus and the Samaritan woman. To Nicodemus he expounded the principle of entering or becoming a citizen of the kingdom of God; to the Samaritan woman he discoursed on the worship in the kingdom that it must be "in spirit and truth." Nicodemus was "a Pharisee"; he belonged to the strictest sect of the Jews, holding the most correct opinions (Matt. 23:3), and looking for the Messiah. Many of the Pharisees were hypocritical, mere whited sepulchres, but some of them, like Nicodemus and Saul of Tarsus, were the best and most faithful disciples. "Nicodemus" is a Greek name in common use at that time; all that we know of him is recorded here and in John 7:50 and 19:39. From these references to him we learn that Nicodemus was a member of the Sanhedrin; he pleaded for a fair trial of Jesus by permitting him to be heard. This was not the

trial after Jesus was arrested in Gethsemane. The next instance that Nicodemus is mentioned, and the last, is after Jesus had been crucified. "Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews," asked Pilate for the body of Jesus, and "there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds." In both instances after this one, where Nicodemus is mentioned, he is described as he that "came to him by night."

Nicodemus was a "ruler of the Jews"; that is, he held some chief office, probably a member of the Sanhedrin. He was a Jewish rabbi or teacher. Nicodemus held a high position among the Jews. The Sanhedrin or council was the chief governing body of the Jews; it was composed of the high priest, as president, and seventy other members, or seventy-two others. He "came unto him by night." There has been much speculation as to why he came "by night" to Jesus. Some have thought that he was so busy in the daytime that he worked overtime and came to Jesus at night; others think that he was timid and cautious, and did not want to be seen with Jesus, and sought the cover of night as the time for his conversation. Since the Bible does not tell us why he came "by night," we need not attempt to give a reason. Here we have illustrated the difference between "faith" and "opinion." Faith comes by hearing the word of God; there can be no faith where God has not spoken; we may have an opinion, but not faith. Evidently Nicodemus was convinced that Jesus was "a teacher come from God," since he manifested the power of God in his working miracles. Nicodemus wanted to learn more about the kingdom of God, and he came to the right person to learn.

II. Must Be Born Again (Verses 3-7)

It seems that Jesus did not wait for Nicodemus to express what was on his mind. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God." John the Baptist had preached that "the kingdom of heaven is at hand." (Matt. 3:2.) Jesus began his preaching by saying, "The time is fulfilled, and the kingdom of God is at hand." (Marl 1:15.) Nicodemus was interested in "the kingdom of God," and Jesus told him that he and every other one who entered it must be born anew. There must be experienced such a radical change in those who enter the kingdom that it is termed a new birth. Nicodemus did not understand how one could be born "anew," or be born from above. Jesus then explained that this new birth was not a fleshly birth; that one did not have to enter "a second time into his mother's womb, and be born." Jesus emphatically stated that "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." When Jesus used "verily, verily," he did so for emphasis. He had said that one must be born anew or else he could not "see the kingdom of God," and now he says that if one is not "born of water and the Spirit, he cannot enter into the kingdom of God." To "see the kingdom of God" means to enter it, to appreciate it, and to enjoy it. One must become a new creature to do this.

When Nicodemus took the language of Jesus literally and asked how one could be born again when he is old, Jesus gave the direct answer. One "must be born anew," or "born of water and the Spirit"; these two expressions mean the same thing. "Born of water

and the Spirit" means one birth, it cannot mean two births any more than born anew means two births. This birth concerns the heart, the inner man. Later Jesus in giving the commission spoke in plain language and said, "He that believeth and is baptized shall be saved." (Mark 16:16.) To carry out the figure of a birth, two elements or events are involved—a begetting and a delivery. The word of God or gospel truth is the seed of the kingdom. (Luke 8:11; 1 Cor. 4:15; James 1:18; 1 Pet. 1:23.) One is begotten by the word of God when one believes. (John 1:11, 12; 1 John 5:1.) The Spirit giveth life. (John 6:63, 64; 2 Cor. 3:6.) The deliverance is in baptism; life is not imparted by the deliverance; birth passes from the former state of life into a new and favorable state for growth and development. There are a number of examples given in the New Testament of this "new birth." When people hear the gospel, believe it, repent of their sins, confess faith in Christ, and are baptized into Christ, they are born anew, born of water and the Spirit.

III. The Work of the Holy Spirit (Verses 8-10)

Jesus further said to Nicodemus "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." He then said that Nicodemus should not be astonished about being born anew. We are to understand that there is a fleshly birth when we are born into this world; so there is a spiritual birth when we enter into the kingdom of God, or church. Adam and Eve were created full grown, but every other one has come into this life by a birth. Even Jesus came into a body of flesh by a birth. In like manner those who come into the spiritual kingdom of God or church must come by a spiritual birth. Jesus described this spiritual birth as being "born of water and the Spirit." No one has ever entered the church after the apostles were constituted charter members of it except by this spiritual birth. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Here Jesus, in speaking of the same birth, uses the term "born of the Spirit." Hence, to be "born of water and the Spirit" is the same as to be "born of the Spirit." He is not speaking of two births. It is not a visible, physical birth, but an invisible, spiritual one. As the wind blows and we hear it and know it exists, although we cannot see it or tell whence it comes or whither it goes, so is this birth, or so is everyone that is born of the Spirit. This birth takes place, although not a visible, physical affair, like the natural birth, or birth of the flesh. It is the spirit of man, not the body, not the physical structure, that is changed.

The Greek word "pneuma," here translated "wind," is, in the last part of the verse, translated "Spirit," and also in every other place where it occurs in the New Testament. In this verse the margin translates this word "Spirit." It would then read, "The Spirit breatheth where he will, and thou hearest the voice thereof, but knoweth not whence he cometh, and whither he goeth: so is everyone that is born of the Spirit." The Spirit speaks the word of God; it is the incorruptible seed by which one is "begotten again" (1 Pet. 1:23), by which one is "quickened" (Psalm 119:50), and by which one is "brought . . . forth" (James 1:18). The word of God is the spiritual seed, and by it God begets spiritual children. (1 Cor. 4:15; Phile. 10; James 1:18.) "Whosoever believeth that Jesus is the Christ is begotten of God." (1 John 5:1).

IV. Spiritual Things (Verses 11, 12)

Jesus had told Nicodemus about his spiritual birth; Nicodemus was still confused. Jesus then said, "Art thou the teacher of Israel, and understandest not these things?" He then assured Nicodemus that he spoke that which he knew. He had instructed Nicodemus, and his instruction had confused Nicodemus. Nicodemus thought that the fleshly birth of the seed of Abraham would be entitled to occupy prominent places in the kingdom of God. He, like many others at that time, thought that Jesus spoke of an earthly kingdom. Many today are confused on the subject of being "born of water and the Spirit," or being "born of the Spirit." They have not understood that there is an earthly kingdom composed of earthly things, and a spiritual kingdom with spiritual subjects and spiritual blessings. Jesus was talking about "heavenly things" and not about "earthly things." He rebuked Nicodemus by telling him that if he did not believe earthly things when he told him, "how shall ye believe if I tell you heavenly things?" The "heavenly things," as used here, mean the spiritual things. Nicodemus did not receive this testimony of Jesus. Some think that the "earthly things" of which Jesus spoke included the new birth, because it took place on the earth; and the "heavenly things" include those things which Jesus later taught concerning his own origin, his purpose of coming to earth, and the means by which that purpose was to be accomplished.

PRACTICAL SUGGESTIONS

1. Nicodemus had been awakened and wanted more light; he went to Jesus, the true source of all spiritual light.
2. If Nicodemus, with his high standing and being of the seed of Abraham, had to be born again before entering the kingdom, so must we be born again.
3. The proof that we have been born anew is found in the life that we live; we must bear the fruit of the Spirit.
4. We cannot be saved in sin; we must be saved from sin.

QUESTIONS AND TOPICS FOR DISCUSSION

Give the subject of this lesson.
Repeat the Golden Text.
What was learned from the daily Bible readings?
Give the historical background.
Discuss the plan of the lesson.

Introduction

When did Jesus come to Jerusalem? Why?
What did he do when he came to Jerusalem?
What did he then do?
How did his teachings attract attention?
How many disciples did he have at this time?
Who came to him to learn more about the kingdom?

Nicodemus

Who was Nicodemus? Name two persons to whom Jesus discoursed. What was his subject to the Samaritan woman?
Who were the Pharisees?

What other times do we have Nicodemus mentioned?
What do we learn of Nicodemus from these?
Discuss Nicodemus as a ruler of the Jews.
Discuss the difference between faith and opinion.
Must Be Born Again
What did Jesus answer Nicodemus?
What is it to "see the kingdom of God"?
What did Nicodemus then ask?
What did Jesus answer him?
What is it to be "born of water and the Spirit"?
What two events are necessary in a birth?
What is the seed of the kingdom?
Give some examples of being born of water and the Spirit.
When are people born of water and the Spirit?

The Work of the Holy Spirit

Discuss the spiritual birth.
 How were Adam and Eve created?
 How has everyone else come into this world?
 Who were first put in the church?
 How has everyone else come into the church?
 Discuss the meaning of verse 8.
 What does "pneuma" mean?
 How should it be translated here?
 How are we begotten?
 What is the state of one who believes in Jesus?

Spiritual Things

Why was Nicodemus confused?
 Of what had Jesus told him?
 What is the meaning of "earthly things"?
 What is the meaning of "heavenly things"?
 What other interpretation is given to these terms?

Practical Suggestions

To whom had Nicodemus gone for more light?
 Why must one be born again?
 What is proof that one has been born again?
 From what are we saved?

Lesson VIII—May 20, 1945
JESUS TEACHES TRUE WORSHIP
John 4:13-26

SONG.—"One Blessed Hour with Jesus," No. 65, Christian Hymns.

DEVOTIONAL READING.—Psalm 96:1-9.

GOLDEN TEXT.—"Oh come, let us worship and bow down; let us kneel before Jehovah our Maker." (Psalm 95:6.)

Helps for Lesson Study
Daily Bible Readings

May	14.	M	False Worship Condemned(John 4:17-22)
May	15.	T	True Worship Commended(John 4:23-26)
May	16.	W	Vain Worship(Matt. 15:7-12)
May	17.	T	Worship in Ignorance (Acts 17:16-28)
May	18.	F	Worshiping Men(Rom. 1:24-27)
May	19.	S	Must Worship God (Matt. 4:7-11)
May	20.	S	Kneel Before Jehovah (Psalm 95:1-7)

Other Lesson Material
Psalm 25:1-7; Isa. 41:17-20; 44:3-8; John 4:1-12, 27-38; 7:37-44

Historical Background

TIME.—A.D. 27.

PLACE. Jacob's well, near Sychar.

PERSONS.—Jesus, his disciples, and Samaritan woman.

PLAN OF THE LESSON

Introduction.

- I. Living Water (Verses 13-15).
 - II. The Samaritan Woman (Verses 16-18).
 - III. The Place of Worship (Verses 19-22).
 - IV. Worship "in Spirit and Truth" (Verses 23-26).
- Practical Suggestions.

Lesson Text

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

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

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

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

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

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

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

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

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

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

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24 God is a Spirit: and they that worship him must worship in spirit and truth.

25 The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.

26 Jesus saith unto her, I that speak unto thee am he.

HELPS FOR THE TEACHER

1. Man is a worshipful being-that is, there is something implanted in the nature of man to cause him to want to worship.

2. God is the true object of worship; Jesus taught that man must worship God and him only should man serve; man needs to be taught how to worship.

3. No one knew so well as Christ how to worship God; hence, no one could teach man so well as Christ how to worship God.

4. Man should learn the essential elements of worship and see that these are all used in worshipping God; man should then learn how to use these elements in a way that would be pleasing to God.

5. We should rejoice that we can worship God anywhere; we need not make long pilgrimages to any place in order to worship God; most of his people have convenient places to worship for which they should be thankful.

6. We become like the God that we truly worship; if we have false conceptions of the true God, our worship will be false and our likeness to God will be marred.

INTRODUCTION

Soon after the conversation of Jesus with Nicodemus, Jesus and his disciples left Jerusalem and spent the summer and autumn in the country of Judea at various places. He taught the people and his disciples baptized them. (John 4:1-3.) They left Judea and departed to go into Galilee. "And he must needs pass through Samaria." (Verse 4.) Palestine was divided into three divisions at this time-Judea in the south, Samaria in the middle, and Galilee in the north. Hence, in leaving Judea he would either go through Samaria or detour across the Jordan into Perea. Many of the Jews would not pass through the country of Samaria; they thought that they would be defiled; however, Jesus and his disciples took, the route through Samaria.

Jesus had awakened the jealousy of some of John's disciples, and they reported the fact to John, who then bore his last recorded testimony to Jesus as the Messiah. Perhaps in remaining in Judea friction would have gendered between the disciples of Jesus and those of John. The Pharisees would have been glad to create trouble between the disciples of John and those of Jesus. Jesus decided to leave Judea and spend some time in Galilee, and as Samaria lay between Judea and Galilee, he would go through Samaria. The first day they traveled they reached Jacob's well, near Sychar. Sychar was the ancient Shechem which is famous in the early history of the Hebrews. It is thought to be about forty miles north of Jerusalem and was situated between Mount Gerizim and Mount Ebal, the mounts of blessing and cursing. (Josh. 8:30-35.) Abraham encamped here (Gen. 12:6), and it was at this place that the covenant was renewed after Joshua had conquered Canaan (Josh. 24:1-25). It was on the road from Judea to Galilee. Jacob bought this ground "of Hamor, Shechem's father, for a hundred pieces of money. And he erected there an altar, and called it El-Elohe-Israel." (Gen. 33:19, 20.) He gave this to Joseph (Gen. 48:22), and here the bones of Joseph were buried after the children of Israel had brought them out of Egypt (Josh. 24:32). The well of Jacob was about a mile and a half east of the city. It is about seventy-five feet deep and still contains some water.

COMMENTS ON THE LESSON

1. Living Water (Verses 13-15)

The conversation of Jesus with Nicodemus emphasized the cardinal principle of a changed life in the kingdom of God. Nicodemus was a great and good man. The Samaritan woman was a bad woman, yet she wanted to know more about the place of worship and the promise of the Messiah. Jesus was on his way with his disciples from Jerusalem to Galilee. They came to Jacob's well; this was about twenty miles from the line between Judea and Samaria. It was a full day's journey from Jerusalem on the road to Galilee. The well had been dug by Jacob. It was in the first year of the public life of Jesus. Jesus was weary and thirsty; his humanity hungered, and his divinity was plainly to be seen. In the weakness of the flesh the divinity shines out more brilliantly. He is in the country of the enemies of the Jews, and asking for a favor. His disciples had gone into the city to buy bread. There came out a poor, ignorant, sinful woman. What a contrast! Poverty and sin causes one to realize the need of a Savior. She was a poor, sinful woman, yet she was religious.

This woman, when asked by Jesus for a drink of water, opened the way for Jesus to instruct her. Jesus had said to her that if she had asked him and knew who he was he would have given her "living water." The woman asked him where he would get the living water; the well was deep and he did not have anything with which to draw the water. Jesus replied that "every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him . . . shall become in him a well of water springing up unto eternal life." "Living water" is "springing water" (Gen. 26:19), or "running water" (Lev. 14:5). It was used in contrast with cistern water or standing water. Jesus uses the term figura-

tively. The prophet said, "Therefore with joy shall ye draw water out of the wells of salvation." (Isa. 12:3.) God is the source of this living water. Christ is this "living water," as he is the "bread from heaven," or "the light of the world." Jesus said, "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." (John 7:37-39.) The Samaritan woman, like Nicodemus, took the language of Jesus to be literal, when he meant it to be figurative. "The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw." She still understood Jesus to speak of literal water; however, she is still interested in the gift that Jesus promised her.

II. The Samaritan Woman (Verses 16-18)

No greater contrast was ever brought together than we find here. The all-powerful Savior meets with a degraded sinner; the Great Physician meets with the sin-sick soul; the Good Shepherd meets a straying sheep; what a blessing to the sinner. This woman was a Samaritan. The Samaritans had no dealings with the Jews; they were considered enemies; there was rivalry between the Jews and the Samaritans. The Samaritans often attempted to desecrate the temple at Jerusalem; the Jews retaliated. The Samaritans attempted to kill the Jews while on the way to Jerusalem to the Passover; the Samaritans represented the old antagonism between Ephraim and Judah. The northern kingdom, or kingdom of Israel, was first destroyed. When the king of Assyria had overthrown the kingdom of Israel, the ten tribes, and had carried the Israelites into captivity, he brought men from Babylon, from Cuthah, from Avva, from Hamath, and from Sepharvaim, and settled them in the cities of Samaria. They mixed with the few and poor scattered Israelites that were left; the idolatry of these heathen people was mixed with the worship p_ God, so that they neither served God nor practiced their former idolatrous ordinances. (2 Kings 17:24-41.) The Jews and the Samaritans differed in nationality and religion; they had rival places of worship. The bitterness entertained by the Jews against the Samaritans is seen in the following statement, "Say we not well that thou art a Samaritan, and hast a demon?" (John 8:48.) It would be difficult to find a greater racial, social, and religious prejudice among any two classes of people. This woman was a Samaritan.

No one is too degraded or sinful to be saved; the greater the sinfulness, the greater the need of a Savior. The first step Jesus took to remove her prejudice was to ask a favor of her; he is kind to her, although he must oppose her ideas. The second step that Jesus took was. to create in her a desire to know more about him. She perceived that he was a prophet; hence, she thought that he could help her. Jesus told her to go and call her husband; the woman promptly and honestly answered, "I have no husband." Jesus commended her for this confession and then said, "Thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly." This shows the woman's manner of life and her need for a Savior.

III. The Place of Worship (Verses 19-22)

So soon as the woman learned that Jesus was a prophet she was more deeply interested; she has a problem that she wants Jesus to solve

for her. The Samaritans claimed that the proper place of worship was in Mount Gerizim, a mountain of Samaria. All the Samaritans claimed that the proper place of worship was in their territory near the city of Samaria, while the Jews claimed that Jerusalem was the place of worship. It is said that the Samaritans had a copy of the law of Moses, and that they had an altar and a temple similar to the one at Jerusalem. They mixed their idolatrous worship with the worship of God. The woman acknowledged Jesus as a prophet; he had told her so much about herself that the woman went away into the city and said to her people, "Come, see a man, who told me all things that ever I did: can this be the Christ?" (Verse 29.) With her conviction that Jesus, although a stranger to her, was a Jewish prophet, she is ready to propound an important question to him for his answer. She said, "Our fathers worshipped in this mountain; and ye say; that in Jerusalem is the place where men ought to worship." Jesus very promptly answered the woman; he said, "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews." Jesus told the woman that the Jews were right in contending that Jerusalem was the place that God had designated for worship, but that the time would come, "and now is," when the place of worship should be an important thing; he came to institute a new order of worship, and people could worship him anywhere and everywhere.

IV. Worship "in Spirit and Truth" (Verses 23-26)

Under the law Jerusalem was the proper place of worship, but under Christ people must "worship the Father in spirit and truth." The worshipers of the Father must now worship him according to the teachings of Christ. "God is a Spirit: and they that worship him must worship in spirit and truth." There is now no "sacred place" that is essential to acceptable worship. "Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet, The 'heaven is my throne, and the earth the footstool of my feet: what manner of house will ye build me? saith the Lord: or what is the place of my rest? Did not my hand make all these things?" (Acts 7:48-50.) Anywhere, any time, everywhere, all the time, God may be worshiped under the reign of Christ. God is a spiritual being. When Jesus established his church, he wiped Jerusalem off the map as an exclusive place of worship. No one need think that he is going to return and establish Jerusalem again as the designated place of worship. God has no favorite places which he has designated today for worship.

There are two essential elements in acceptable worship. He must be worshiped "in spirit and truth." What is worship? The word "worship" in some form occurs about 190 times in the Bible. The idea of bowing down, falling down before, is in the word "worship." (1 Sam. 28:20; Num. 22:31.) The idea of falling down to worship is used about 500 times in the Bible. To worship is to humble oneself before the object of worship. (Psalm 95:6; Rev. 22:8, 9.) It means to manifest one's faith. There are two kinds of worship—false or vain worship, and true worship. Vain worship leads to vain religion. (Matt. 15:9; Mark 7:7-9; James 1:26.) All human systems and human objects of worship belong to false worship. The

observance of the divine system with impure hearts, without faith, is false worship. The erroneous observance of divine commands comes in the class of vain religion. When God tells how to do a thing, then its manner is a part of the command. Will-worship, self-devised worship, is condemned. (Col. 2:20-23.)

True worship must be right in principle; practice is what one does-right or wrong; principle is the foundation upon which the practice rests. True worship is divinely prescribed. The two essential elements of true worship are "in spirit" and "truth." God is a Spirit, or God is Spirit; he is the true object of worship. To worship "in truth" is to worship according to the truth; it is to be sincere and pure. We cannot worship God according to scientific, philosophical, or historical truth. We must worship him according to the truth revealed in the Bible.

PRACTICAL SUGGESTIONS

1. Jesus frequently used figurative language; we must learn to recognize his figures of speech and know how to understand them.

2. Christ is the living water; he comes out of the heart of the Infinite, a refreshing stream gushing out of the "Rock of Ages."

3. The teachings of Jesus open a well of living water; everyone should be thirsting for this living water.

4. True worship is the only kind that God honors and blesses; all false worship is condemned.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?

Repeat the Golden Text.

What was learned from the daily Bible readings?

-Give the historical background.

Discuss the plan of the lesson.

Introduction

Where did Jesus go from Jerusalem?

Why should he pass through Samaria?

Name three divisions of Palestine.

Describe the two routes from Jerusalem to Galilee.

Why was it best for Jesus to leave Judaea at this time?

Where was Jacob's well located?

Why was it so named?

Living Water

What principle was taught to Nicodemus?

Describe the difference between Nicodemus and the Samaritan woman.

What was the condition of Jesus at this time?

What had Jesus said to the woman at this point?

Discuss the meaning of "living water."

How did the woman understand Jesus?

The Samaritan Woman

Discuss the contrast between Jesus and this woman.

Who were the Samaritans?

What was the religion of the Samaritans?

What was the relation between the Jews and Samaritans?

Who needs a Savior?

The Place of Worship

What problem did the woman place before Jesus?

What did the Samaritans claim?

Which was right in this controversy? Why?

What did the woman learn about Jesus?

What did Jesus say about the place of worship?

Why is there no sacred place of worship under Christ?

Worship "in Spirit and Truth"

Where was the proper place to worship under the law?

How is God a Spirit?

Where may he be worshiped today?.

What is meant by the term "worship"?

Name two kinds of worship.

Discuss false worship.

Discuss true worship.

Practical Suggestions

What is figurative language?

Why did Jesus use this kind of language?

How is Christ "living water"?

For what should everyone be thirsting?

What kind of worship does God bless?

Lesson IX—May 27, 1945
JESUS AND HIS TWELVE APOSTLES
Mark 3:13-19; Luke 6:12-18

SONG.—"To the Work," No. 88, Christian Hymns.

DEVOTIONAL READING.—Matt. 19:27-30

GOLDEN TEXT.—"Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." (Eph. 2:20.)

Helps for Lesson Study
Daily Bible Readings

May	21.	M	Names of the Apostles (Matt. 10:1-4)
May	22.	T	The Apostles Sent Forth (Mark 3:13-19)
May	23.	W	Selected After a Night of Prayer (Luke 6:12-19)
May	24.	T	The Apostles Waiting for Power (Acts 1:12-14)
May	25.	F	Qualifications of an Apostle (Acts 1:21-26)
May	26.	S	Final Commission to the Apostles (Matt. 28:18-20)
May	27.	S	Apostles Witness for Jesus (Acts 1:6-11)

Other Lesson Material

Isa. 40:1-8; Matt. 4:18-25; 9:9-13; Mark 5:35-43; Luke 5:1-11; John 1:43-51

Historical Background

TIME.—Probably first of A.D. 29.

PLACE.—Probably Galilee.

PERSONS.—Jesus, the twelve, and others.

PLAN OF THE LESSON

Introduction.

- I. The Twelve Appointed (Verses 13, 14).
 - II. The Power Given Them (Verses 15-19).
 - III. Jesus Spends a Night in Prayer (Luke 6:12, 13).
 - IV. The Mission of the Twelve (Verses 14-18).
- Practical Suggestions.

Lesson Text

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 Cananaean,

19 And Judas Iscariot, who also betrayed him. And he cometh into a house.

12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

13 And when it was day, he called his disciples; and he chose from them twelve, whom also he namd apostles:

14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,

15 And Matthew and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot,

16 And Judas the son of James, and Judas Iscariot, who became a traitor;

17 And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases;

18 And they that were troubled with unclean spirits were healed.

HELPS FOR THE TEACHER

1. Whatever Jesus did and taught were the right things for him to do and teach; hence, the selection of twelve apostles was the right thing for Jesus to do.

2. In his plan these apostles were to be with him and receive his teachings so that they could go out and teach others; they needed to know what to teach and how to teach; they learned these things from Jesus.

3. Moreover they needed the Holy Spirit to guide them so that they would not make any mistake; it is human to err, and divine guidance was needed in submitting the teachings of Christ to mankind.

4. We have a transcript of his teachings in the New Testament; it becomes our guide in all work and worship today.

5. Jesus was very careful and prayerful in the selection of the men who were to carry out his plan after he had been crucified; his plan for man's redemption required the shedding of his blood.

6. We should know that the apostles made no mistakes in teaching men how to become Christians, neither did they make any mistakes in teaching how to live the Christian life; so the New Testament is complete in its instruction to the man of God.

INTRODUCTION

The second year of the public ministry of Jesus finds him in Galilee, the northern division of Palestine. Galilee was bounded on the north by the Leontes River and on the south by Samaria; it was bounded on the west by the Mediterranean Sea and on the east by the Sea of Galilee. It was about fifty miles from north to south and about forty miles from east to west. It is said that there were 240 towns and villages in Galilee. Much of the work of Jesus was done in Galilee. Soon after his baptism and temptation he returned to Galilee with the few disciples that he had at that time. At Cana he performed his first miracle, and then made a short visit to Capernaum. (John 2:1-12.) This is a brief summary of his work at that time. In the spring of that year he attended the Passover at Jerusalem, cleansed the temple the first time, had the conversation with Nicodemus, and spent the summer and fall preaching and baptizing in Judea. The first of that winter he returned to Galilee, it seems, until the spring of the following year, when he attended a feast at Jerusalem, which is supposed by many to be the Passover. (John 5:1-47.)

Jesus returned to Galilee and was rejected at Nazareth; he then went to Capernaum and called his disciples to be fishers of men; he worked many miracles and made his first circuit through Galilee. (Matt. 4:12-25; Mark 1:39; Luke 4:4-44.) He spent all that summer at work in Galilee, and in the fall he made another tour through that country. (Luke 8:1-3.) He spent the fall and winter of A.D. 28 and 29 in Galilee, during which time he selected his twelve apostles.

COMMENTS ON THE LESSON**I. The Twelve Appointed (Verses 13, 14)**

The personal ministry of Jesus was now about a year old; he had made some disciples and needed helpers. He selected twelve men from among his disciples; these twelve had also been disciples of John the Baptist. They were to continue with Jesus for further instruction and to help him. This is an important step in the earthly ministry of Jesus; it divides the ministry of Jesus into two nearly equal parts. Circumstances seem to make it necessary that there should be some changes in the methods of Jesus. He had been teaching alone; the entire burden of the work was upon him. He needed a permanent band of helpers to be with him, and to further his work of preaching and healing. These twelve men were to be his constant and close companions at all times and in all places; hence, they must give up their former occupations in order to follow him. The twelve were to be witnesses of the Christ in the world after he had finished his earthly work and ascended back to the Father. It was to be their peculiar duty to give to the world a faithful account of the words and deeds of Jesus, a just and clear image of his character, a true reflection of his spirit. This service could be rendered only by persons who had been eyewitnesses and servants of the Christ. The witness of the apostles, whether oral or written, became the source of the four writers of the gospel.

"And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach." In order that they might do this it was necessary that they receive such training under Jesus as would develop all the latent possibilities of their nature so that they would be qualified to render the best service. From the time of their being chosen, the twelve entered on a regular training for the great office of apostleship. Jesus frequently took them aside and explained to them some of his parables and dark sayings that they might understand so that they could later proclaim the truth with the aid of the Holy Spirit to others. Oftentimes the multitude did not understand; sometimes many would not understand; but the apostles must understand him and become so intimate with him that they could preach with power the gospel of the Christ. Jesus is to prepare the material for the establishment of his church; these apostles are to become the charter members of the church. Jesus selected or appointed the twelve for two reasons: (1) "that they might be with him" and (2) "that he might send them forth to preach." There is no reason given as to why he selected "twelve," but perhaps because "twelve" was the number of tribes in Israel. These apostles must be eyewitnesses of the miracles, life, death, and resurrection of Jesus; they must also perform miracles to prove their divine authority, preach, and teach. (Acts 1:21, 22; 22:16-18; 1 Cor. 15:5-9; Heb. 2:3, 4.)

II. The Power Given Them (Verses 15-19)

These apostles must "have authority to cast out demons." How would the public know whether they preached by the authority of Jesus if they did not have power to work miracles? God has never "called" anyone to do service for him that he did not qualify that one

to do the service. Hence, they must have power to work miracles. The apostles were ordinary men, and did not have the training of a Jewish rabbi; they must have the power to convince the hearer that they were sent of God. Not one of them belonged to the priestly or professional class; none was of noble birth, but all were obscure and "Galileans." At least four of them were fishermen, and some of them were experts in profanity. One of the apostles was a despised tax collector, and one was a zealot, a kind of anarchist of the day. Yet these men so poorly gifted and unlearned and weak in themselves could do mighty things and shape and reshape the world through the power given unto them. "For behold your calling, brethren, that. not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God." (1 Cor. 1:26-29.)

The names of the apostles are given; there are four lists of the names of the apostles. (Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13.) The persons are the same in every list, but some are called by different names. For example, Peter is generally called "Peter" in the New Testament, but he is sometimes called "Symeon" (Acts 13:1; 15:14) and sometimes "Simon Peter" (2 Pet. 1:1). The names are arranged in three groups of four in a group; the members of the groups are the same, but sometimes a different order is observed. The first group includes those best known; the second, the next best; and the third, the least known. Peter stands at the head of all the lists, and Judas Iscariot is put last in each group.

First Group

- Simon Peter The man of rock
- Andrew Peter's brother
- James and John Sons of Zebedee and sons of thunder

Second Group

- Philip The earnest inquirer
- Bartholomew or Nathanael The guileless Israelite
- Thomas The melancholy
- MatthewThe publican (so called only by himself)

Third Group

- James, son of Alphaeus James the Less (?)
- Lebbaeus, Thaddeus, Judas or James The three-named apostle
- SimonThe zealot
- Judas IscariotThe traitor

The twelve men chosen were twelve great types of character; they were sent out two by two. (Mark 6:7.)

III. Jesus Spends a Night in Prayer (Luke 6:12, 13)

Jesus is supposed to be in Galilee at this time. "And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God." The important task of selecting the twelve apostles required a night in prayer. Luke re-

ords other references to Jesus at prayer. (Luke 3:21; 5:16; 9:18;. 11:1.) It seems that Jesus resorted to special prayer before great and,important events. (Mark 6:46; Luke 22:41-44; John 11:41, 42; 17:1.) Jesus prayed at his baptism (Luke 3:21); he prayed when he selected his apostles; he was praying on the mount of transfiguration (Luke 9:28, 29); he prayed in the upper room when the Lord's Supper was instituted (John 17) ; he prayed in the Garden of Gethsemane (Matt. 26:36-44); and he prayed on the cross (Luke 23:34).

If Jesus needed to pray, how much more do we need to pray? Since it was necessary and important for Jesus to pray before taking the important steps of choosing his apostles, how much more is it necessary for us to pray earnestly and solemnly commit our way to God before making important decisions and moves in life? He has set the example of prayer to God; we should follow that example. Moreover he has taught us to pray. He has taught us how to pray, for what to pray, to be submissive in prayer, and take everything to God in prayer. Our lives are enriched through prayer; we live closer to God when we pray earnestly to him.

IV. The Mission of the Twelve (Verses 14-18)

Jesus "came down with him, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed." After appointing the apostles, and promising them power over the evil spirits, he set before them the example of healing diseases and casting out demons. Mark says that "he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, said he, put not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them." (Mark 6:7-13.) This is what we call the "limited commission," in contrast with the universal commission which he gave after his resurrection. Matthew records that "these twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:5-7.) Luke says that Jesus "called the twelve together, and gave them power and authority over all demons, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick." (Luke 9:1, 2.)

PRACTICAL SUGGESTIONS

1. God has honored man by making man a partner with him; man honors himself when he cooperates with God in any work.
2. The twelve apostles received great honor when Jesus selected

them to be with him; with this honor went fearful responsibilities; there can be no honors from God without corresponding responsibilities.

3. God has not called the wise of this world to cooperate with him; he has chosen the humble and contrite souls through whom he may work and bless others.

4. Oftentimes God, in choosing men for great visions and victories, passed by the noble, rich, and learned, and found humble men to do his work.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of the lesson.

Who has God called?
Discuss the names of the apostles.
Give the list of apostles by groups.
Whose name is always put first?
Whose last?

Introduction

Where is Jesus at this time?
Give the boundaries of Galilee.
What were its dimensions?
Where was his first miracle performed?
What work did he do in Judaea the first year?
Why was Jesus rejected at Nazareth?
Where did he then make his home?

Jesus Spends a Night in Prayer

Where did Jesus go for prayer?
How long did he pray?
Name some other special times when Jesus prayed?
Why did Jesus need to pray?
Why should we pray?
How have we been taught to pray?

The Twelve Appointed

At what time did Jesus select the twelve?
What kind of men did he select?
Why was it necessary for him to select these?
What responsibilities were placed upon them?
What training did they need?
What two purposes did he have in mind in selecting them?
Why were just twelve men selected?

The Mission of the Twelve

What work did Jesus have for the apostles?
How did he set the example?
How were the apostles to go?
Why should they take nothing with them?
What should they preach?
What has this commission been, called? Why?
What power did they have?

The Power Given Them

What power was granted to them?
Why did they need this power?
To what class did these men belong?

Practical Suggestions

How has God honored man?
How does man honor himself?
What always goes with honor?
Whom has God usually chosen to serve him?
Why has he passed by the rich and mighty?

Lesson X—June 3, 1945
JESUS' FIRST COMMISSION TO THE TWELVE
Matt. 10:5-15, 40-42

SONG.—"Harvest Time," No. 97, Christian Hymns.

DEVOTIONAL READING.—Luke 9:1-6.

GOLDEN TEXT.—"And they went out, and preached that men should repent." (Mark 6:12.) ,

Helps for Lesson Study
Daily Bible Readings

May 28. M First Commission Limited (Matt. 10:5-15)
May 29. T Restricted on Their Journey (Mark 6:6-13)

May	30.	W	.....	How to Behave Themselves (Luke 9:1-6)
May	31.	T	.....	How They Were to Be Received (Matt. 10:34-42)
June	1.	F	.....	Jealousy of the Apostles (Mark 9:38-50)
June	2.	S	.....	Must Suffer Persecution (Matt. 10:16-23)
June	3.	S	.....	Promise to the Apostles (Matt. 19:27-30)

Other Lesson Material
Matt. 10:1-4, 16-39; Mark 6:1-12; Luke 10:1-20

Historical Background

TIME.—A.D. 29.

PLACE.—Throughout Galilee.

PERSONS. -Jesus, the twelve, and others.

PLAN OF THE LESSON

Introduction.

- I. The Twelve Sent Forth (Verses 5, 6).
 - II. Their Message (Verses 7, 8).
 - III. Their Compensation (Verses 9-15).
 - IV. Receiving Christ (Verses 40-42).
- Practical Suggestions.

Lesson Text

5 These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the, lepers, cast out demons: freely ye received, freely give.

9 Get you no gold, nor silver, nor brass in your purses;

10 No wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.

11 And, into whatsoever city or village ye shall enter, search out who in it is worthy; and these abide till ye go forth.

12 And as ye enter into the house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, as ye go forth of that house or that city, shake off the dust of your feet.

16 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

HELPS FOR THE TEACHER

1. In the wisdom of Christ the apostles needed some experience in teaching before he left them; he sent them out to get the exercise and to help publish to the Jewish people that the Messiah had arrived.

2. The prophets of old had kept alive the hope of the coming of the Messiah; the short time that Christ was to live in the flesh was not

sufficient for everyone in the Jewish race to learn that the Messiah had come; the more time that Jesus would have to proclaim this announcement the quicker his personal work would be done.

3. The apostles were to receive- the hospitality of those who received their message; they gave to their hosts by way of teaching far more than they received in material things.

4. Those who entertain gospel preachers today receive far more than it costs to entertain the preacher; many homes rob themselves of blessings that should come to them by not entertaining men of God.

5. The reward of the apostles was to be measured with spiritual values, not temporal things; the spiritual things of God are far more valuable than temporal things.

6. To receive the teachings of Christ is to receive Christ; to reject his teachings is to reject him; his teachings may be found in the New Testament.

INTRODUCTION

Jesus had selected his twelve apostles from among his disciples; he had been making disciples for about a year. We do not know how many disciples he had at this time. However, he looked over his disciples and selected from among them twelve men. They were not young men, although some of them were younger than others. It is thought that John was the youngest of the twelve and his brother James the oldest. There were at least two sets of brothers in the group-Peter and Andrew, James and John. Thomas, as his name indicates, was a twin. They first went along the seashore of the Sea of Galilee, and then among the hills that rise back from the sea. They went throughout Galilee visiting the villages, towns, and cities. They had a divine commission and power to carry out their mission. It was limited, yet an important commission. The Christ could not do all the work that he wanted done; moreover, he wanted to train these apostles for the work. There is no better training, or way to be trained, than to begin working under the instruction of the Master. "We learn to do by doing."

A view of the apostles will help us to understand them. Peter was impulsive, bold, and fearless. He was committed with the keys of the kingdom of heaven; he was the leader of the group. James was the brother of John, and has sometimes been called "James the great" to distinguish him from another James called "James the less:" - John was the beloved apostle, and wrote five books of the New Testament; according to tradition, he was the only one of the twelve that died a natural death. Andrew was the brother of Peter, and brought his brother to the Christ. Philip was born in Bethsaida; we know very little about him. Bartholomew also bore the name of Nathanael; he was guileless when selected. Matthew is also called Levi; he was the only publican in the group; he calls himself the publican, but other writers do not list him as a publican. Thomas has sometimes been called "the doubting Thomas"; however, this does not properly describe him. James, the son of Alphaeus, is called "James the less" to distinguish him from James the brother of John. We have no record of his work. Thaddaeus is also called Lebbaeus and also Judas or Jude; we know very little of him. Simon the Cananaean, or the zealot, probably belonged to a party of extreme patriots who were hostile against any foreign ruler. The last of the group is Judas Iscariot; he is described as the one who "became a traitor."

COMMENTS ON THE LESSON**I. The Twelve Sent Forth (Verses 5, 6)**

"These twelve Jesus sent forth." One man, though he be the Son of God, could not go into all the places and proclaim his gospel in so short a time as Jesus had to give to the world. Hence, he selected twelve men from among his disciples and sent them forth "two and two." (Mark 6:7.) There were six pairs of the twelve that were sent out; no two pairs went together; they did not follow each other; they covered the territory of Galilee. The Master selected their territory as he selected their message. He said to them, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans." This is why this has been called the "limited commission." This mission of the apostles must not be confused with the great and final commission to go into all the world; this was a preparatory mission. They were to go to "the lost sheep of the house of Israel." Jew and Gentile included the races of man at that time, but the Samaritans were related by race and religion to the Jews; hence, they are forbidden to go to the Gentiles and Samaritans. The Samaritans were a mixed race who sprang from the few poor Jews who remained in the land and mixed with the foreign races that had been brought in when the ten tribes or kingdom of Israel was destroyed. (1 Kings 17:24.) They worshiped in Mount Gerizim. (John 4:20.) The Jews had no dealings with them. (John 4:9.)

The apostles on this limited commission must confine their work to "the lost sheep of the house of Israel." This would permit them to go only into Galilee and Judea. It was wise to send the apostles at this time to the Jews that they might not plead that they rejected him because he sent his disciples to the Gentiles and Samaritans. It was wise to restrict their mission at this time until they could have more training. This was an essential part of the training of the twelve. Under Jesus they thus learned what it was to go forth and preach; before long they were to go out with a grander message and to a far broader ministry. The preparatory work of the kingdom was now in progress; the kingdom was not yet set up; the new institution had not yet been ushered in. The new covenant had not been sealed by the blood of Jesus. (Heb. 8:8-13; 9:15-24.) The law of Moses, the first covenant, was yet in force; Jesus was born under the law (Gal. 5:5) and kept it. The apostles lived under it and were subject to it until "the middle wall of partition" between Jews and Gentiles was taken away. This wall must be broken down and "the law of commandments contained in ordinances" must be abolished by the death of Christ that the Gentiles may be brought nigh by his blood "that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby." (Eph. 2:11-18.) These apostles were not to preach that Jesus is the Christ (Matt. 16:20) until after his resurrection from the dead (Matt. 17:9).

II. Their Message (Verses 7, 8)

"And as ye go, preach, saying, The kingdom of heaven is at hand." "Preach" means to announce or proclaim; there is a difference in preaching and teaching; however, these terms overlap sometimes. Preaching today that does not teach is very poor preaching. They

were to preach "the kingdom of heaven is at hand." It had not as yet come; the king had not ascended his throne; the cross and the grave came between Jesus and his throne. The cross comes before the crown. The gospel in its fullness could not be preached at this time, as Jesus had not been crucified, buried, and raised from the dead. (1 Cor. 16:1-4.) The three fundamental facts of the gospel are the death, burial, and resurrection of the Christ; hence the gospel could not be preached in its fullness until these events had occurred. "The kingdom of heaven is at hand"; this was all that they could proclaim at this time; it was near; it approached; therefore, they must be ready when it does come. There was also a warning in their preaching at this time; they warned the people to be ready for the coming of the kingdom. Their preaching emphasized some of the work of John the Baptist. He preached, "Repent ye; for the kingdom of heaven is at hand." (Matt. 3:2.)

The field that was assigned to the twelve limited them to the "lost sheep of the house of Israel." The twelve were given power to "heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give." It was important that these twelve should not go forth in the name of Christ until they had the power to demonstrate that they could do what the Christ could do. They must have power to work these miracles to show to the people that they had come forth from the Messiah, and that they were proclaiming the near approach of the kingdom by his authority. The Jews were waiting for a kingdom and longing for relief in that kingdom. They did not understand the nature of the kingdom; they thought that his kingdom would be an earthly kingdom. The kingdom was at hand to the Jews; the king had come and was manifesting his royal rule; after his crucifixion and resurrection, the kingdom would come in Pentecostal power. The kingdom has come to us, but it was nigh to the Jews at that time. They emphasized their message with the works of healing all manner of diseases. They healed the sick, cleansed the lepers, raised the dead, and cast out demons; this power emphasized their message. They did not preach a mere theory; they had no interpretation of unfulfilled prophecy to give.

III. Their Compensation (Verses 9-15)

"Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food." What salary were these disciples to receive? Today this is about the first question that preachers would ask. "Freely ye received," said Jesus, "freely give." They should receive no money; they should charge no fee for healing the sick. They were not to make merchandise of the power with which they were endued. They were to go without making any preparation. The "brass" refers strictly to the smallest copper coins that were used for money; they were not to wait to get a supply of money, not even the very least. "Wallet" was a leather bag for carrying food. They should seek nothing to take with them and take nothing that would delay or impede their journey. What Jesus said in substance was, "Go at once, and go as you are, and trouble not yourselves about food or raiment, or any bodily want; trust God for all these things." He was teaching them to go forth, as they would again be called upon to go forth, as God's faithful servants after Jesus left them. "The laborer is worthy of his food"; this implies

that they were to expect proper supply for their wants from those who were blessed by their teaching. They were not to make a bargain and sale of their proper power of working miracles, but they were to expect a support as they preached the gospel.

We learn from this a good lesson. No one should make merchandise of the gospel. Those who preach the gospel are worthy of support. However, no one can be faithful to God and preach for the support. One must preach the gospel with a higher and holier motive than any temporal compensation. The temptation is strong, but the gospel preacher should be strong enough to keep the right motive before him in preaching. They were to enter into the village or city and "search out who in it is worthy; and there abide till ye go forth." They were to salute the house, and if it be worthy, they were to pray God that his peace may come upon it. Anyone who would refuse to receive them, or refuse to hear them, they were to "shake off the dust of your feet," and leave it as a testimony against them. It is true that the gospel itself is free, but the preaching of the gospel entails some expense. Those who receive the benefits of the gospel should help bear the expense of preaching the gospel.

IV. Receiving Christ (Verses 40-42)

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The ones who receive these apostles receive Jesus, and those who receive Jesus receive God. They could receive Jesus by receiving the apostles whom he sent. They could receive the apostles by receiving their message and treating with kindness and consideration the messenger. Jesus continues the thought, and further said, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." Those who do good to others shall receive the reward. Those who support the preaching of the gospel have a share in the rewards of the gospel preacher. The church that supports the preaching of the gospel shares in the blessings of God and in the fruits of the labors of the preacher. There is a chain that Jesus mentions here. To receive the apostles was to receive Jesus, and to receive Jesus was to receive God; so the blessings that the messenger received should be shared with those who supported the messenger. No act in the name of Christ is so small and insignificant but that it receives the blessings of God. Even if one gives a cup of cold water in the name of a disciple of Christ, he shall receive his reward for the same.

PRACTICAL SUGGESTIONS

1. It was a great honor to be called by Jesus and sent forth in his name; these twelve had such honor.
2. The message so often is more important than the messenger; if the message is the truth, the one who receives it will be blessed, although the messenger may be unfaithful.
3. No one can give the true value of gospel truth; it cannot be estimated with material values.
4. The greatest gift that God has given to mankind is Christ; the greatest ingratitude that man can show is to reject that gift.

QUESTIONS AND TOPICS FOR DISCUSSION

Give the subset of the lesson.
 Repeat the Golden Text.
 What was gained from the daily Bible readings?
 Discuss the historical background.
 Give the plan of the lesson.

What power was given to the apostles?
 Why did they need this power?
 How do we know that they did not preach a mere theory?

Introduction

At what time in the ministry of Christ were the apostles selected?
 Who was probably the youngest of them? the oldest?
 Where were they to go?
 Describe each of the apostles briefly.

Their Compensation
 What should the apostles not get?
 What salary were they to receive?
 Why should they not charge for healing the sick?
 Discuss the meaning of wallet.
 What lesson may we learn from this?
 What is a strong temptation to preachers?

The Twelve Sent Forth

Why were the apostles needed?
 How did Jesus send them forth?
 To whom did he send them?
 Why is this called the "limited commission"?
 Who were the Samaritans?
 Who were the lost sheep of the house of Israel?
 How did this help to train the apostles?
 What were they to preach?

Receiving Christ
 How could one receive Christ and him not be present?
 How could one receive God?
 How could they receive the apostles?
 Who shall receive the reward of a righteous man?
 What share does a church have in the work of a gospel preacher?
 What does Christ say about giving a cup of water in the name of a disciple?

Their Message

What is the difference between preaching and teaching?
 Discuss the meaning of "the kingdom of heaven is at hand."
 Why could the gospel not be preached in its fullness at this time?
 Name the three fundamental facts of the gospel.
 Why were the people called upon to repent?

Practical Suggestions
 What honor was conferred upon the apostles?
 Which is more important, the message or the messenger? Why?
 Why cannot the value of truth be estimated?
 What is the greatest gift of God?
 What shows the deepest ingratitude?

**Lesson XI—June 10, 1945
 JESUS TEACHES PRAYER
 Luke 11:1-13**

SONG.—"A Blessing in Prayer," No. 291, Christian Hymns.

DEVOTIONAL READING.—Matt. 6:5-13.

GOLDEN TEXT.—"Pray without ceasing." (1 Thess. 5:17.)

**Helps for Lesson Study
 Daily Bible Readings**

June	4.	M	Disciples Asked to Be Taught (Luke 11:1-4)
June	5.	T	Hypocritical Prayer (Matt. 6:5-8)
June	6.	W	A Model Prayer (Matt. 6:9-15)
June	7.	T	Pray at All Times (Luke 18:1-8)
June	8.	F	Prayer of the Pharisee and Publican (Luke 18:9-14)
June	9.	S	Long Prayers (Mark 12:38-40)
June	10.	S	Believing Prayer (Matt. 21:18-22)

Other Lesson Material

Matt. 6:6-13; 11:25-30; Mark 9:17-29; John 17: .1-26; Acts 9: -10-19

Historical Background

TIME.—A.D. 29.

PLACE.—Somewhere in Perea, the country on the east side of the Jordan.

PERSONS.—Jesus and his disciples.

PLAN OF THE LESSON

Introduction.

- I. Jesus Praying (Verse 1).
 - II. Jesus Teaches Us to Pray (Verses 2-4).
 - III. Perseverance in Prayer (Verses 5-8).
 - IV. Asking, Seeking, and Knocking (Verses 9, 10).
 - V. Giving Good Gifts (Verses. 11-13).
- Practical Suggestions.

Lesson Text

1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

2 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;

6 For a friend of mine is come to me from a journey, and I have nothing to set before him;

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12 Or if he shall ask an egg, will he give him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

HELPS FOR THE TEACHER

1. The essentials of prayer should be stressed; they are praying in the name of Christ, in faith, according to God's will, and in humble obedience to him.

2. Prayer is communication with God; man talks to God in prayer; God talks to man in the New Testament.

3. If the prayer is sincere, man wants God to hear and to do what is requested of him; man should be as anxious to hear and do what God requires of him.

4. Jesus knew the Father; he knew how to talk to the Father; he knew how to teach man about prayer; we do well to study the prayers recorded that Jesus prayed.

5. All need to be taught how to pray; John the Baptist taught his disciples to pray, and these apostles of Jesus were disciples of John; yet they wanted further instruction as to how to pray.

6. It is one thing to pray, and quite another thing to listen to a prayer, or merely repeat a prayer; we are taught to pray in Spirit and truth.

INTRODUCTION

We come now to a very important lesson, "Jesus Teaches Us to Pray." There is much confusion among religious people concerning prayer; there are extremes practiced and fanatics about prayer. Someone has coined the adage, "Prayer changes things." It depends on what kind of prayer it may be whether this statement is true. One may pray in a way that is not acceptable to God; again, a heathen may pray to his god; and again, one may pray without being sincere, without any faith, without its being in harmony with God's will. Such prayers as these do not change anything. There is much hypocrisy practiced in prayer; hypocritical prayers never change anything. No one should be misled by the adage, "Prayer changes things."

Who should pray? There is an extreme position with respect to the answer to this question. One must be on praying terms with God before God hears and answers that one's prayer. An alien sinner need not pray for forgiveness of sins without doing what he is taught to do for forgiveness. One in the church need not pray for forgiveness without repentance. Many people think that they can pray any kind of prayer, and pray any way that their hearts may suggest, and God will answer the prayer. Many hearts are deceived with respect to prayer. This makes a lesson on prayer a very important lesson. If one will not forgive others of their trespasses, neither will God forgive that one's trespasses. It matters not how earnest and sincere one may pray, if he does not pray in the name of Christ, the prayer does not reach God. One must pray in faith, in the name of Christ, according to the will of God, before he may expect an answer to his prayer.

COMMENTS ON THE LESSON

I. Jesus Praying (Verse 1)

"And it came to pass, as he was praying in a certain place." It is well to note that Jesus frequently prayed. Some say that he "had the habit of prayer." We cannot think of Jesus doing anything from mere habit. There are about twenty-one instances on record where Jesus prayed. There are general statements concerning his prayers. "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered." (Heb. 5:7, 8.) This shows the earnestness with which Jesus prayed "in the days of his flesh" when he "offered up prayers and supplications with strong crying and tears," and was "heard for his godly fear." Jesus prayed in secret. (Matt. 14:23; 26:39; Mark 1:35; Luke 5:16; 6:12; 9:18.) We have also examples of Jesus praying in public. (Matt. 11:25; 26:26; Luke 11:1; John 11:41; 17:1.) We have examples also of Jesus praying or giving thanks before eating. (Matt. 14:19; 26:26; Mark 6:41.) There are a few records of long prayers that Jesus prayed. (John 17.) We have prayers also of

Jesus both in public and in private. (Matt. 14:23; Mark 1:35; Luke 5:16; 6:12.) There are a few short, ejaculatory prayers. (Matt. 27:46; John 11:41; 12:27.) We have Jesus praying for friends. (Matt. 19:13; Luke 22:32; John 17.) We have an example of Jesus praying for his enemies. (Luke 23:34.) Then there are prayers that Jesus prayed for himself, but he had others in mind. (Matt. 26:39; 27:46.) So we have numerous examples of Jesus praying; we should follow his example in this as well, follow in everything else.

II. Jesus Teaches Us to Pray (Verses 2-4)

It seems that Jesus was praying, and his disciples came to him and observed him as he was praying. When he ceased or closed his prayer, they made a request of him and said, "Lord, teach us to pray, even as John also taught his disciples." Here we learn that John the Baptist taught his disciples to pray; many of the first disciples of Jesus were disciples of John; hence, they had been taught to pray by John. Now they want Jesus to give them further instruction as to how to pray. They had Jesus as an example, but they desired further instruction. There are public prayers and private prayers, family prayers and social prayers; they needed instruction in all these types of prayers. They came to him in that humble spirit that always brings a blessing. "Lord, teach us to pray" is the request that they made of him. Jesus based all prayer on the Fatherhood of God. Prayer is not an effort to tell God what he knows already nor an attempt to change his wise and loving will; but it is the unburdening of heavy hearts, the expression of a deep yearning of the soul. Jesus gave a model or pattern for his disciples as the answer to their request.

Matthew gives a fuller outline of this model prayer. Matthew said, "After this manner therefore pray ye." (Matt. 6:9.) Jesus first taught them how to address God; they are to say, "Our Father who art in heaven." It is "our," not "my," Father to whom we owe all that we have and are. To make it more definite, we are to pray, "Father Hallowed be thy name." His name is sacred and must be regarded as such in addressing him. His name stands for his character. "Thy kingdom come." The kingdom had not come at that time; hence, they could pray for it to come. Since it has been established, we today do not pray for it to "come," but we pray for it to "spread" until all the denizens of earth may receive its blessings. Matthew adds, "Thy will be done, as in heaven, so on earth." This petition implies that we ourselves desire to do God's will; that we wish God's will to be done in us and for us; this is more than mere submission to God's will. Moreover, it implies that all the world may obey God as perfectly as the angels obey him. What a change such a prayer would make; it would change much of the business world, the daily lives of people, and all political affairs. "Give us day by day our daily bread." This petition acknowledges God as the source of all good things, and therefore we should thank him. We should pray for our "daily bread," and be thankful for it. However, we are also to work according to the laws of nature for the production of these things. "And forgive us our sins; for we ourselves also forgive every one that is indebted to us." We are to comply with the conditions of forgiveness before we pray that we be forgiven. "Sin" has several terms which express its meaning. It may mean "missing -the mark," or "indebtedness," "trespass," "transgression,"

"lawlessness." An unforgiving spirit shows that we are not in a state where forgiveness would be a blessing to us. No unforgiving spirit can have fellowship with a forgiving Father. "And bring us not into temptation." We are to pray that God may guide our lives and lead us away from temptation.

III. Perseverance in Prayer (Verses 5-8)

In his further instruction as to how they should pray, or giving them a quality of prayer for their encouragement, he said, "Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?" The friend, arriving at that late hour, was doubtless suffering from hunger; there were no hotels in the east to which he could go. The host was entirely out of food, but hoped that his friend might have some left over, though usually they prepared bread enough for only a single day. His friend said, "Trouble me not . . . my children are with me in bed"; that is, they were in the same apartment, but not in the same bed; each had his own bed or mattress. It was not uncommon for the entire family to lie on mattresses and sleep in the same room. However, the friend would not rise because of his friendship; but it was less trouble to arise and grant his wishes than it was to endure the importunity. God is not compared to this selfish man; this is not a comparison, but a contrast. The argument of this parable is, if a selfish man can be won by prayer and importunity to give, how much more certainly shall the bountiful Father bestow gifts upon those who pray to him. One should be persevering in prayer. Jesus prayed in the Garden of Gethsemane three times, using the same words each time. This was not vain repetition; it was an earnestness expressed in prayer.

IV. Asking, Seeking, and Knocking (Verses 9, 10)

It is a historical fact which is recorded in Old Testament history that the way to receive anything is to ask for it; it is the natural method, according to God's laws, that the way to receive is to express an earnest desire by asking. "Ask, and it shall be given you." This is the natural way to receive. "Seek, and ye shall find." "Seek" implies the use of means; to seek is to put forth an effort to gain something. One may "ask" without putting forth any extra effort, but to seek one must do something to obtain that which he seeks. "Knock, and it shall be opened unto you." "Knock" implies still greater efforts; we knock at the door of one who has treasures that we may enter and receive. We will continue to knock until the door is opened.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." This shows how willing God is to bestow his blessings. He wants us to ask him for what he has; he wants us to seek for the good things of life, and he wants us to knock that he may open. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.) Here God is represented as knocking, and he stands ready to enter when

we open the door of our hearts; so we are to knock and he will open unto us. Jesus is as ever ready to answer when we knock, or give if we ask as we are to ask, seek, and knock.

V. Giving Good Gifts (Verses 11-13)

As Jesus continued his instructions to his disciples concerning prayer, he said, "And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?" No one who is a father will mock his children by giving those things that are not good for them. The loaves or cakes used at that time are said to resemble a smooth, flat stone. No father would deceive his son when he is hungry by giving him that which resembled a loaf. Some forms of serpents resembled a fish. The substitute here not only deceived, but was poisonous. "Or if he shall ask an egg, will he give him a scorpion?" The white scorpions with the tail folded would resemble an egg. No father would be so cruel as to deceive and poison his children when they asked for food.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" If men who are weak and sinful always strive to do the best for their children and grant their normal requests, how much more may we expect God to give "good things" to them that ask him. The Christ promised to give the "Holy Spirit" to them that asked him. The Holy Spirit would be a good gift, but this promise must be construed in harmony with all that Jesus has taught on this question. The Holy Spirit was given in various miraculous measures in the early days of the church. The word of God is the language of the Holy Spirit; those who are filled with his word may enjoy the blessings of the Holy Spirit.

PRACTICAL SUGGESTIONS

1. We do not instruct God in telling him what we want; in praying for anything we are expressing our own hearts to him.
2. The examples of the prayers of Jesus are all instructive to us; we learn how he talked with the Father, and what was on his mind.
3. Our prayers are often too selfish; we need to be interested in others and pray for them.
4. Christ prayed for himself; he prayed for others; most of his prayers were in behalf of others.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?

Repeat the Golden Text.

What was learned from the daily Bible readings?

Discuss the historical background.

Give the plan of the lesson.

Introduction

Why is prayer an important subject?

What deception may there be in "prayer changes things"?

Discuss the kind of prayer that pleases God.

Who should pray?

How should one pray?

For what should one pray?

Jesus Praying

What was Jesus doing when the disciples found him?

Why should we not think of Jesus doing anything as a "habit"?

How many records do we have of Jesus' praying?

What describes the earnestness of his prayers?

Give an example of Jesus praying in secret.

Give an example of his public prayer.

Give an example of his giving thanks for food.

Give an example of a long prayer.

A short prayer.

Why did he pray for his enemies?

Jesus Teaches Us to Pray

What request did the disciples make of Jesus?
 What had John taught his disciples to do?
 In what spirit did these disciples come to Jesus?
 What is prayer?
 Discuss the model prayer.
 How should we address God?
 In whose name should we pray?
 Why can we not pray for the kingdom to come today?
 What should we be willing to do when we pray?
 How may we ask for our daily bread?
 Discuss the meaning of sin.

What is meant by vain repetition?
 Asking, Seeking, and Knocking
 How may we obtain anything?
 What is the meaning of "asks" here?
 Discuss the meaning of "seeking."
 Discuss "knocking."
 When shall we receive?
 What shows God's willingness to give?
 Giving Good Gifts
 Discuss the illustration used here by Jesus.
 What will an earthly father do?
 What will God do?
 How will God give the Holy Spirit?

Perseverance in Prayer

Give the parable related by Jesus here.
 Why did the friend finally grant the request?
 What is the meaning of this parable?
 Give an example of Jesus praying more than once.

Practical Suggestions

Why do we not instruct God in prayer?
 What may we learn from the prayers of Jesus?
 Discuss the selfishness in our prayers.
 Discuss praying for others.

Lesson XII—June 17, 1945
RISING OPPOSITION TO JESUS
Matt. 12:1-14

SONG.—"What a Friend," No. 43, Christian Hymns.
 DEVOTIONAL READING.—John 5:39-47.
 GOLDEN TEXT.—"They hated me without a cause." (John 15:25b.)

Helps for Lesson Study
Daily Bible Readings

June	11.	M	Unfriendly Community (Matt. 13:54-58)
June	12.	T	An Unfriendly King (Matt. 14:1-4)
June	13.	W	Jesus Answers Unfriendly Critics (Mark 11:27-33)
June	14.	T	His Own Rejected Him (John 1:10-15)
June	15.	F	Chief Cornerstone Rejected (1 Pet. 2:6-8)
June	16.	S	Rejected at Nazareth (Luke 4:22-30)
June	17.	S	Despised and Rejected (Isa. 53:1-12)

Other Lesson Material
Mark 2:23-28; 3:1-6; Luke 6:1-11

Historical Background

TIME.—Probably A.D. 28.
 PLACE.—Probably in Capernaum or vicinity.
 PERSONS.—Jesus, his disciples, afflicted man, and the Pharisees.

PLAN OF THE LESSON

Introduction.
 I. Opposition by the Pharisees (Verses 1, 2). II. Jesus Answers Them (Verses 3-8).

- III. Opposition to His Healing on the Sabbath (Verses 9-13).
- IV. Pharisees Take Counsel Against Jesus (Verse 14).
Practical Suggestions.

Lesson Text

1 At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat.

2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.

3 But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;

4 How he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

5 Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6 But I say unto you, that one greater than the temple is here.

7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is lord of the sabbath.

9 And he departed thence, and went into their synagogue:

10 And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

14 But the Pharisees went out, and took counsel against him, how they might destroy him.

HELPS FOR THE TEACHER

1. There are two great forces in the world—the good and the evil. God, Christ, and the Holy Spirit are the sources of all of the good forces; the devil is the source of all evil forces.

2. These forces, by their very nature, are opposed to each other; God opposes evil as much as evil opposes God.

3. Truth is on the side of God and right; error is on the side of evil; those who teach truth are opposed to those who teach error; those who teach error are opposed to those who teach truth; there can be no compromise between truth and error.

4. Jesus came as the exponent of truth and righteousness; he was vigorous in teaching truth; he excited enmity by opposing the error that Jewish leaders taught.

5. Sometimes we make enemies by our own blunders and errors; Jesus made no enemies that way, as he always did and taught that which was right.

6. It is a condemnation for anyone to be opposed to Christ; the judgment falls heavily upon those who oppose truth; they are opposing God and Christ.

INTRODUCTION

There is some doubt as to the time and place of the events of this lesson; Matthew mentions them in one connection and Mark and Luke mention them in another connection. We are little concerned, however, about the time and place of the lesson; the important things are the events recorded in the lesson.

Jesus began his work in a very quiet way; no one seemed to take notice of his beginning his work. After he had begun and had made a few disciples, still no one gave very much attention to his work, but as his work progressed and his disciples multiplied, more attention was given to him. The leaders among the Jews first ignored him; next they attempted to discourage anyone from following him; they even said that he was insignificant and that he had not sat at the feet of any learned rabbi; hence, he did not know much about what he was talking. However, as his teaching grew more popular and multitudes began to follow him, the Jews began secretly to oppose him. Then they became bold enough to oppose him openly. Our lesson today has to do with the growing opposition of the Jews to Jesus.

It is strange that Jesus should have enemies. He did not do harm to anyone; he went about doing good. (Acts 10:38.) He blessed all who would let him, and taught all who would listen to him. Why should he have enemies? The leaders among the Jews were jealous of him; Jesus was more popular than they. He was so much wiser than they that they became envious of him. He could answer all of their questions and could expose their attempt to ensnare him. He said, "They hated me without a cause." We must understand that evil and error are opposed to good and truth; those who espouse error are naturally opposed to those who teach and emphasize the truth. Those who are evil oppose the good. Jesus often had to expose the error and hypocrisy of the Jews. They did not like this and were ready to oppose him.

COMMENTS ON THE LESSON

I. Opposition by the Pharisees (Verses 1, 2)

"At that season Jesus went on the Sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat." We are not certain as to what season this was; Jesus had left Jerusalem immediately after the Passover, and on the Sabbath after the second day of the feast, or it may be on a Sabbath later. The seventh day of the week was the Jewish Sabbath; it is our Saturday. There was no observance of the first day of the week until after the resurrection of Jesus, and from that on the Sabbath (Saturday) was never observed by the authority of God. The Sabbath and the Lord's day are two distinct days appointed for entirely different purposes, and cannot therefore be substituted the one for the other, in name or in purpose, without violence to Bible truth. There is no such thing in New Testament teaching as "the Christian Sabbath." Well-informed members of the church never speak of the: "Christian Sabbath."

We may be sure that Jesus with his disciples did not violate the law of Moses. He said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5:17, 18.) So Jesus and his disciples did not violate the law when they passed through the grainfields and "began to pluck ears and to eat." It is not said that Jesus was hungry and that he ate on this occasion; but "his disciples were hungry and began. to pluck ears and to eat." We understand here that the "grainfields"

were either barley or wheat, as these grains were common in that country. The law permitted one to walk three-fourths of a mile on the Sabbath; it seems that Jesus and his disciples took a short distance through the grainfield on this occasion. The law as interpreted by the rabbis permitted no eating on the Sabbath except in cases of sickness. In Deut. 23:24, 25 we find that it was lawful for anyone in passing through a cornfield or vineyard to pluck with the hand as much as one desired to eat, but not to carry any away.

"But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the Sabbath." The objection was not that they had stolen the grain, but that they had done labor on the Sabbath. It was narrow in the Jews to find fault with Jesus and his disciples on such a trivial affair; however, they were looking for some occasion to oppose him. It is always easy to criticize when one wants to criticize; it is easy To find fault when one is looking for faults. The conduct of Jesus on the Sabbath is the best commentary on the law governing the Sabbath. "No manner of work shall be done in them, save that which every man must eat, that only may be done by you." (Ex. 12:16.) These Jews had made the law of God of no effect by their traditions. The rabbis had made some foolish laws with respect to the Sabbath; they forbade that anyone should walk upon the grass on the Sabbath, because it would be bruised, which would be a kind of threshing; they would not permit one to catch a flea which would be a kind of hunting, neither would they permit anyone to wear nailed shoes on the Sabbath, which would be a sort of burden; nor would they permit them to feed their chickens any grain on the Sabbath, lest some of the grain should be left and germinate, which they said, would be a kind of sowing. The rabbis had cumbered the people with many silly interpretations and applications of the law.

II. Jesus Answers Them (Verses 3-8)

Jesus was equal to any opposition from any source at any time. When the Pharisees brought objection against his disciples, Jesus said, "Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?" Jesus did not enter into a discussion or wrangle with the Pharisees as to what was lawful and what was not lawful on the Sabbath. He knew that his disciples had not violated the principle that governed conduct on the Sabbath. The account of David's act is found in 1 Sam. 21:1-9. David and his men, in their flight from Saul, had taken the showbread from the tabernacle which had been freshly placed there by the priests. This consisted of twelve loaves put on the table every Sabbath day; it could be eaten only in the sanctuary and by the priests. To get this bread David deceived the priests; Jesus does not commend that act. The only question before him is that which relates to the observance of the Sabbath. It seems that necessity so pressed on David that he did just what the disciples of Jesus did-ate that which did not belong to him on the Sabbath.

"Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?" Here Jesus takes up the priestly office; the priest worked harder on the Sabbath than on any other day. It was his business to do these

things on the Sabbath; he kindled fires for the burnt offerings and killed the animals for the sacrifices. The Pharisees knew this and yet they justified the priests. Jesus then informed them "that one greater than the temple is here," but they did not know him. He then concluded that "the Son of man is lord of the sabbath." The Sabbath was made for man, and not man for the Sabbath. Man's good is the chief end; the Sabbath and other ordinances are the means to this end; the end is always greater than the means.

III. Opposition to His Healing on the Sabbath (Verses 9-13)

The next objection that the Jews bring against Jesus is that of his healing on the Sabbath. Jesus left them at this time and went into their synagogues. "And behold, a man having a withered hand." Some think that this man had been brought there by these Pharisees to see what Jesus would do with him. They reasoned with themselves, if he sees this man with the withered hand but fails to heal him, they can charge that he is unmerciful; that he is partial and heals some but will not heal others. Again, if he does heal the man, they can bring the accusation against him that he is doing that which is unlawful on the Sabbath. Mark says, "they watched him, whether he would heal him on the sabbath day; that they might accuse him." (Mark 3:2.) They were not interested in this unfortunate man being healed; they did not care how much longer he suffered; they were only interested in setting a snare for Jesus that they might catch him.

They asked Jesus, "Is it lawful to heal on the sabbath day? that they might accuse him." Jesus answered them, "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?" Their anxiety to dispose of Jesus was waxing greater every moment. He answered them by asking a question. They must admit that the arm of a man is worth more than the life of a sheep, because it can lift the sheep out of the pit when it would otherwise perish. Jesus knew too that they would lift their sheep out of the pit. He draws his own conclusion and makes his own application. He said to them, "HOW much then is a man of more value than a sheep!" The Jews at Jerusalem and (1 their synagogues had long since lost interest in suffering humanity; they were ready to encourage anything that catered to their prejudices. Jesus would not for a moment cringe before these treacherous leaders; he would do what was right in their synagogues and take the consequences. This cripple man was worth more in God's sight than all the sheep or oxen they could slay at their altars. What nobler deed could Jesus do than to give health and joy to this man with the withered hand? Jesus commanded the man, "Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other." The power to obey went forth with the words of the command; the man had faith in Jesus and obeyed him. As Jesus cured or healed the man by his word, and without an act, the Pharisees had no just grounds for opposition.

IV. Pharisees Take Counsel Against Jesus (Verse 14)

"But the Pharisees went out, and took counsel against him, how they might destroy him." Here they began their wicked plots. An informal consultation was held without assembling the Sanhedrin. The storm of opposition was gathering against Jesus, even in the height

of his popularity. This new teacher disappointed the Jews in their false hope; the Pharisees no longer thought of him as the promised Messiah. They began to think of him and speak of him as a deceiver. Jesus smote their prejudices right and left with his clear words of truth; he trampled on their rules and customs, in which they had smothered their religion; he disregarded the traditions of their fathers and set them aside. He gave the correct interpretation of the law. Jesus was clearing away all their rubbish, which to them was very precious. He touched their conscience with his word of life, and awakened conscience that fails of producing repentance. The Pharisees were watching him closely that they might find some way of stopping his prosperous career. They found every fault possible against him; they searched carefully for some mistake or error of his which would put him under the condemnation of Jewish or Roman law. They sought to put an end to his dangerous teaching. The Herodians had joined in the deliberations on the invitation of the Pharisees. Constant defeat and exposure of their plots made these Jews frenzy with anger. Jesus was winning on the people, and they were scorning and forsaking their rulers. This is the first deliberate planning for Jesus' death. The attempt on his life in Nazareth was only a sudden impulse of a mob.

PRACTICAL SUGGESTIONS

1. Jesus always obeyed God's law of righteousness; he opposed and rebuked the false theories and traditions of men.
2. Jesus felt that the accusation against his disciples was an accusation against him; he defended his disciples as they were in the right.
3. Jesus did not abolish the Sabbath; he fulfilled the law which required the Sabbath and took it out of the way, nailing it to the cross.
4. The object for which any institution was created is greater than the institution which was created to accomplish it.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings? Discuss the historical background.
Give the plan of the lesson.

Why were the Jews permitted to pluck grain on the Sabbath?
Against whom did the Pharisees bring the charges? Why?
Mention some silly traditions of the Jews.

Introduction

Discuss the time and place of these events.
How did Jesus begin his work?
Who gave attention at first?
What was the first attitude of the Jews toward Jesus?
What did they next do?
Finally what opposition was created?
Why should Jesus have enemies?
How is truth opposed to error?

Jesus Answers Them

How did Jesus answer the charges?
Discuss his illustration by using David.
What is the history of David's case?
How did the priests violate the Sabbath according to their traditions?
Why was the Sabbath given?
How is Jesus greater than the temple?

Opposition by the Pharisees

What was the Jewish Sabbath?
Why was there no observance of the first day of the week under the law?
Why is it wrong to speak of "the Christian Sabbath"?
How do we know that Jesus did not violate the law?
What did he say about fulfilling it?

Opposition to His Healing on the Sabbath

Where did Jesus next go?
Who was present on this occasion?
What dilemma did the Jews seem to create?
What question did they ask Jesus?
Why did they ask this question?
How did Jesus answer them?
What application did Jesus make here?

How did he heal the man?
 How do we know that Jesus did not violate the Sabbath law?

Why could they not find some charges against Jesus?
 What was the decision of the Jews?

Pharisees Take Counsel Against Jesus

What did the Pharisees now plan to do?
 What kind of a council was this?
 How did Jesus disappoint the Pharisees?
 How did they think and speak of him?
 Who joined the Pharisees in this?

Practical Suggestions

How did Jesus oppose false theories?
 How was an accusation against the disciples one against Jesus?
 What did Jesus do with the Sabbath?
 What is the purpose of any institution?

**Lesson XIII—June 24, 1945
 JESUS AND THE FATHER
 Matt. 11:25-27; John 16:25-33**

SONG.—"Holy, Holy, Holy," No. 16, Christian Hymns.

DEVOTIONAL READING.—John 7:25-31.

GOLDEN TEXT.—"That ye may know and understand that the Father is in me, and I in the Father." (John 10:38b.)

**Helps for Lesson Study
 Daily Bible Readings**

June	18.	M	.....	Jesus and God One (John 17:17-24)
June	19.	T	.....	Jesus Calls God Father (Matt. 11:25-30)
June	20.	W	.....	Jesus and the Father Work (John 5:14-18)
June	21.	T	.....	The Father and Son Judge (John 5:19-23)
June	22.	F	.....	Jesus Prays to the Father (Luke 23:33-38)
June	23.	S	.....	Jesus Doing the Father's Will (John 4:31-38)
June	24.	S	.....	Jesus the Son of God (Matt. 17:1-5)

**Other Lesson Material
 Isa. 9:1-7; Luke 11:39-54; 19:41-48; John 17:1-26**

Historical Background

TIME.—Probably A.D. 28.
 PLACES.—Galilee and Jerusalem.
 PERSONS.—The Father, the Son, and his disciples.

PLAN OF THE LESSON

- Introduction.
- I. Jesus Prays to the Father (Verses 25, 26).
 - II. The Son Knows the Father (Verse 27).
 - III. The Son Came from the Father (John 16:25-28).
 - IV. The Father Always with the Son (Verses 29-33).
- Practical Suggestions.

Lesson Text

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26 Yea, Father, for so it was well-pleasing in thy sight.

27 All things ave been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

25 These things have I spoken unto you in dark sayings the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father.

26 In that day ye shall ask in my name: and I say not unto you, that I will, pray the Father for you,

27 For the Father himself loveth you, because: ye have loved me, and have believed that I came forth from the Father.

28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

29 His disciples say, Lo, now speakest thou plainly, and speakest no dark saying.

30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is wih me.

33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

HELPS FOR THE TEACHER

1. Again the teacher should remind the students that there are many mysteries in the divine plan of human redemption; there are mysteries connected with the relation of Christ in the flesh and the Father in the Spirit; we can understand all that God wants us to understand.

2. Christ in his prefleshly state inhabited eternity with God; he was not the Son of God the Father in the eternity of his prefleshly state; Father and Son is a relation that exists only in his fleshly state.

3. The Father and Son relationship is emphasized only in human terms so that we may understand; it has not been revealed as to what terms expressed the relationship in the eternity of his prefleshly state, except that he was the "Word."

4. He knew the Father and the Father knew him; he had no worthy companion on earth, hence he sought the companionship, while in the flesh, of the Father by prayer.

5. He came from the Father and returned to him; he made the complete circuit of coming from heaven, dwelling upon earth, and returning to heaven.

6. He had the approval of the Father in all that he did; he came to earth with a program from the Father, and he carried out that program in every detail.

INTRODUCTION

Jesus had sent his apostles out on their limited commission to teach and preach in their cities. John the Baptist had been cast into prison, and he heard of the works that Jesus had done. He sent to him messengers to ask Jesus, "Art thou he that cometh, or look we for another?" Jesus had answered the messengers and had sent them back to John. Jesus then commented on John and his work. He then proclaimed that his kingdom was at hand, and pronounced condemnation for rejecting him. The cities of Galilee most favored with his preaching were Chorazin, Bethsaida, and Capernaum; these cities received the heavier condemnation because they had been favored more by his teaching. These cities were close together. Jesus said of them that it would "be more- tolerable for the land of Sodom in the day of

judgment, than for thee." These cities were worse than Sodom; this city had been destroyed because of its wickedness. (Gen. 19:23-29.)

We cannot describe the relation between Jesus and the Father. In the redemption of man he is called "the Son of God," but as we have learned he is co-eternal with God. It is only in his relation to man that he is called the Son of God, and that God is called our Father. It was through Christ that God was more fully revealed to man; "God was in Christ reconciling the world unto himself." (2 Cor. 5:19.) God was ever with Jesus, both before he came to earth and while he was on earth. We cannot separate the members of the Godhead. "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9.) Hence it is well to study Jesus and the Father.

COMMENTS ON THE LESSON

I. Jesus Prays to the Father (Verses 25, 26)

In prayer we have communion with God. While Jesus was in the flesh, he kept in close contact with God through prayer. We have learned that at times Jesus spent entire nights in prayer to God. He had been with the Father from all eternity, and now while he is in the flesh he continues to be with the Father through prayer. We can learn much from the prayers of Jesus. "At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." Jesus did not say that God denied the means of salvation to any, but that he thanked God because he has revealed to the apostles what he had hidden from the Pharisees; in this way he punishes the pride of the Pharisees and rewards the meekness and humility of the apostles. The Pharisees considered the disciples of Jesus as being unlearned and ignorant: What could have been the hope of man had the Pharisees with their pride and narrowness gotten the management of the gospel in their hands?

"Yea, Father, for so it was well-pleasing in thy sight." Jesus speaks to God and of God as his Father; it was necessary for a member of the Godhead to assume the relationship to the other members as a Son in order to reveal the wonderful love that God had for man in providing the means of salvation. By Jesus taking the form of man he also takes the form of "the Son of God," and God takes the place of Father. Hence, God can express in human terms the love that a father has for a son. God being divine, he is a divine Father; Jesus being divine, he becomes a divine Son. Back "in the beginning" the second member of the Godhead is called the "Word." (John 1:1.) He was not called "the Son of God" before creation; he was not called the "Son of God" until God wanted to reveal his love, nature, wisdom, will, and way to man. So he could best do this by Jesus assuming the relationship of a son and taking upon himself the form of man.

II. The Son Knows the Father (Verse 27)

"All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father." God knew the Son, because he came from God. The Father knew the divine nature of the Son so much better than man knew his human nature. Many did not

see in Jesus any more than his human nature; they thought that he was the son of Joseph and Mary; they thought that he was the son of the carpenter. They knew Joseph and Mary; they knew the other children of Joseph and Mary, and they did not see any more in Jesus than they saw in the others. There were some strange things about him that they did not understand, but they did not know his divine nature. The Father knew the divine nature of the Son, and Jesus revealed to man his divine nature in teaching the wisdom of God, in working wonderful miracles, and living a sinless life. However, many would not believe his teachings as being the wisdom of God; they attributed the power with which he worked miracles to the devil. (Matt. 12:24.) "The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon?" (John 8:48.) This is the low estimate that some who heard his teaching and saw his works put upon him. They saw nothing more in him than perverse humanity.

The Father saw all that was in his humanity and knew all of his divinity. There was not a power, attribute, trait, characteristic, feature, or phase of his divine nature that God did not know. Jesus manifested that which was in God; and God knew his own nature; hence, he knew Christ. Jesus reflected the image of God. "Who being the effulgence of his glory, and the very image of his substance" (Heb. 1:3), "who is the image of God" (2 Cor. 4:4), and "the image of the invisible God" (Col. 1:15), is known of God. No one knows the intricate and infinite nature of Jesus on the divine side except God. Jesus knew this and could truly say "no one knoweth the Son, save the Father." Moreover, he could say "neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." Since Jesus came from the Father and had been with him through all eternity, he knew the Father and knew that he came to reveal the Father to man. If the people did not believe his teaching, if they would not be convinced by his miracles, they could never know the Father. He came to reveal the Father to man; he revealed his wonderful love to man, the Father's way, will, and wisdom. Man could not know God by his own wisdom. "For seeing that in the wisdom of God the world through its wisdom knew not God." (1 Cor. 1:21.) Not only did man not know God by his own wisdom, man could not know God by his wisdom. Hence, Christ must reveal God to man. If man could know God by his own wisdom and power, there would have been no use for the Son to come and reveal the Father.

III. The Son Came from the Father (John 16:25-28)

Jesus had been talking to his disciples and others "in dark sayings." That is, he spoke to them in parables and figures of speech, but now he speaks in the plainest and simplest terms. This was the last night that he spent on earth; it was the night in which he was betrayed, and the night before his crucifixion the next day. He said now I "shall tell you plainly of the Father." He knew the Father, and he knew how to reveal the Father to them. The disciples were now in better condition to appreciate his revelation of the Father than they had been at previous times. They were not yet fully prepared to appreciate the Father as they would later come to ap-

preciate a revelation of him. The apostles, like us, had to grow into deeper appreciation of spiritual things. The babe in Christ does not appreciate fully the love of God for man, neither the wisdom of God as revealed in the New Testament. Even some preachers have not grown into a deep appreciation of the wonderful love that God has for man. "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." (1 Cor. 2:9.)

"In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father." The time would come when his disciples would receive blessings from the Father, even without asking him for the blessings. Jesus had said in teaching on prayer, "For your Father knoweth what things ye have need of, before ye ask him." (Matt. 6:8.) Since God knows what his children need, and since he is a heavenly Father, he gives to us many things for which we do not ask him. If God did not give to us any more than that for which we ask, we would be miserable indeed. Many of the temporal blessings come to us like rain and sunshine, food and raiment, without our asking God for these things. We would sometimes forget to ask him for life, health, and the necessary things of life. God loves his children because they love Christ; he loves them because they believe that he came from God. "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5.) God loves those who believe in Christ as the Son of God. The Father loves those who love the Son; he blesses as a Father those who believe in his Son.

"I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father." Jesus came from the Father as a Son; he lived upon the earth in a body like ours, and was now ready to be crucified in his body, and then return to the Father from whom he came. Jesus lived such a perfect and sinless life that he could return to the Father. He came to this sin-cursed earth and lived a perfect life amidst imperfect environments; he lived a sinless life surrounded by sin; he lived an ideal life in an unideal society. Jesus lived so that he could return to the Father without any taint of sin or any mark of imperfection. Jesus lived here in this world a pure, holy life so that he needed no change or transformation to live in heaven. He lived among men such a life that he lived among angels. He said just before his death, "I leave the world, and go unto the Father."

IV. The Father Always with the Son (Verses 29-33)

His disciples understood his language; they thought that they grasped his full meaning as they said, "Lo, now speakest thou plainly, and speakest no dark saying." They confessed that Jesus knew "all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." Jesus did not need that anyone inform him about anything; he had the knowledge and wisdom of God, and he knew all things. He made the worlds, or they had been made by him, and he knew his work. He had a part in the creation of the material and spiritual realms; he knew

all the details of all the things in the physical, moral, and spiritual realms; hence, the apostles spoke truly when they said that thou "needest not that any man should ask thee."

Jesus replied, "Do ye now believe?" Moreover, he said "Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." God was always with Christ; he and the Father were one. Jesus prayed, "And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." (John 17:22, 23.) "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." We through faith may win the victory over the world as did Jesus. "And this is the victory that hath overcome the world, even our faith." (1 John 5:4.) We cannot think of the Son without thinking of the Father; we cannot think in terms of our redemption of the Father without thinking of the Son. They are inseparable; they are one.

PRACTICAL SUGGESTIONS

1. It is an inspiring thought to think of the Son praying to the Father; he sets us an example of dependence and humility and submission.
2. The greatest wisdom, the purest knowledge, is that which comes from the Father through the Son; how we ought to appreciate the word of God.
3. Christ has revealed the Father unto the children of men; there is no other source that reveals with such clearness the nature, love, and wisdom of God.
4. The Father was always with the Son; he even was with him when he cried out, "My God, my God, why hast thou forsaken me?"

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of the lesson.

To whom did God reveal himself?
Why would it have been fearful for the Pharisees to handle the gospel?
Why did Jesus assume the relationship of the Son of God?
What was he "in the beginning"?

Introduction

Where had Jesus sent his apostles?
What had become of John the Baptist?
What message did he send to Jesus?
Why would certain cities receive heavier condemnation?
In what sense is Jesus the Son of God?
Why can we not separate either member of the Godhead?

The Son Knows the Father

How did the Father know the Son?
Why did others not know the Son?
What did they see in Jesus?
Why could they not see his divine nature?
What did the Father see in him?
How was he the image of God?
Why could man not know God?
How did Jesus reveal God to man?

Jesus Prays to the Father

How did Jesus in the flesh keep close contact with God?
How much time did Jesus spend in prayer?

The Son Came from the Father

At what time did Jesus speak this?
of whom did Jesus speak plainly?

Why can we not appreciate God more?
What does the Father know about us?
What would be our condition if God only gave
us the things for which we asked?
Why does God love his children?
From whom did Christ come?
How did he live here on earth?
To whom did he return?

The Father Always with the Son

How did the disciples now say that Jesus spoke?

Why did Jesus not need that anyone tell him
things?
What did he know about the world?
How had Jesus overcome the world?
How may we overcome the world?

Practical Suggestions

In what does Jesus set us an example?
How may we learn and appreciate God?
How may we know the nature of God?
How was God with Christ?

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THIRD QUARTER
FLESHLY STATE OF CHRIST—(Continued)
(Six Months' Course, Last Half)

AIM.—To continue the study of the fleshly state of Christ as he lived, labored, and loved among men, and suffered, sacrificed, and died for the sins of the world, making it possible for man to be saved.

Lesson I—July 1, 1945
JESUS THE LIGHT OF THE WORLD
John 8:12; 12:30-36, 44-47; 1 John 2:8-11

SONG.—"Heavenly Sunlight," No. 280, Christian Hymns.

DEVOTIONAL READING.—1 John (1:1-4).

GOLDEN TEXT.—"Again therefore Jesus spake unto them, saying, I am the light of the world." (John 8:12a.)

Helps for Lesson Study
Daily Bible Readings

June	25.	M	Light of the Gentiles (Isa. 42:1-7)
June	26.	T	Christians the Light of World (Matt. 5:13-16)
June	27.	W	Jesus the True Light (John 1:4-10)
June	28.	T	God's Word a Light (Psalm 19:1-8)
June	29.	F	Christ the Light of the World (Luke 2:27-32)
June	30.	S	Christians Children of Light (Eph. 5:1-8)
July	1.	S	God Dwells in Light (1 Tim. 6:11-16)

Other Lesson Material
John 1:1-18; 9:1-7; 1 John 1:1-10; Rev. 21:17-27.

Historical Background

TIME.—Probably A.D. 90 to 96.

PLACES.—Probably Ephesus and Jerusalem.

PERSONS.—Jesus, his disciples, John, and others.

PLAN OF THE LESSON

Introduction.

- I. Following the Light (Verse 12) .
 - II. Who Is the Son of Man? (John 12:30-36).
 - III. Rejecting the Light (Verses 44-47).
 - IV. Darkness Passing Away (1 John 2:8-11) .
- Practical Suggestions.

Lesson Text

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the arkness, but shall have the light of life.

30 Jesus answered and said, This voice hath not come for my sake, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto myself.

33 But this he said, signifying by what manner of death he should die.

34 The multitude terefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and. he that walketh in the darkness knoweth not whither he goeth.

36 While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them.

44 And Jesus cried and said, fie that believeth on me, believeth not on me, but on him that sent me.

45 And he that beholdeth me beholdeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness.

47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.

8 Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth.

9 He that saith he is in the light and hateth his brother, , is in the darkness even until now.

10 He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.

11 But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

HELPS FOR THE TEACHER

1. Light is opposed to darkness; this would be a very dreary, gloomy world without light; life could not long exist.

2. So the spiritual realm would be dark and gloomy without Christ; he is the light of the world.

3. People should love the light; they should walk and live in the light; this would be to live and walk in Christ.

4. Christ is the Son of man in the sense that he is the divine Son of God living in the flesh while on earth.

5. It is a sad condition of heart to reject the light; no one can reject the spiritual light without rejecting Christ.

6. We sometimes speak of Africa as the "dark continent"; that continent is dark where the Sun of Righteousness is not shining; that heart and life is dark where Christ does not shine.

INTRODUCTION

This quarter continues studies of the earthly life of Jesus; this will make a six months' study of the fleshly state of Christ. The year's lessons cover the prefleshly state of Christ, his fleshly state, and his glorified state. The entire year is a study of some phase of Christ. Teachers and students ought to be quite familiar with the Christ when the year shall have closed.

Jesus is presented to us under many titles; he has many names. He is called "the way, and the truth, and the life," the bright and morning star, the good shepherd, the Savior of man, the Son of man, the Son of God, and many other names and titles are given to him. Each of these names and titles emphasizes a certain phase, trait, or characteristic of Christ. We may learn much about Christ from the names and titles given to him. He reveals God to man. He is an expression of the love of God to man (Rom. 8:35, 39); he revealed the truth of God to man. (John 14:6.) In the Christ may be seen the righteousness of God; he brought peace to earth and gave gifts unto men.

Our lesson today presents him as the light of the world. Light and darkness are in contrast with each other; the contrast between truth and error, right and wrong, righteousness and sin, Christ and the devil are all expressed by the contrast between light and darkness. Darkness has ever been a synonym of sin, as light is a synonym of God, Christ, the Holy Spirit, and truth.

COMMENTS ON THE LESSON

I. Following the Light (Verse 12)

Jesus was in Jerusalem at this time; he had spent some time in the Mount of Olives, and early the next morning came into the temple and sat down and taught the people. While he was teaching, the scribes and Pharisees brought a woman accused of adultery. They were not so righteous themselves, but they were seeking an occasion to ensnare Jesus. When they brought the woman into the presence of Jesus, they told him that "this woman hath been taken in adultery, in the very act." (John 8:4.) They then said to him that the law of Moses commanded her to be stoned, and asked Jesus what he would command to be done. Jesus stooped down and wrote on the ground, and they continued pressing upon him for an answer. Jesus then said, "He that is without sin among you, let him first cast a stone at her." They did not cast a stone, but began to file out of his presence.

John then records this part of our lesson text. "Again therefore Jesus spake unto them, saying, I am the light of the world." Light dispels darkness; Jesus, as the light of the world, was here dispelling the darkness and gloom of sin. Jesus then added, "He that followeth me shall not walk in the darkness, but shall have the light of life." Since Jesus cast out darkness, to follow him is to walk in the light; to live in him is to live in light. Jesus emphasizes that he came to give light to the world; he gives intellectual and spiritual light on all subjects that he teaches. "In him was life; and the life was the light of men." (John 1:4.) As people understand Christ and follow his teaching, he leads them into the light of gospel truth. Light accompanied the presence of God; Moses saw the burning bush in Horeb; when he came down off of the mountain, his face shined with heavenly light; the pillar of fire that lighted Israel on their journey represented the presence of God. Christ in the presence of man declares himself to be "the light of the world." He was not just the light of the Jews, but a light to all nations who will follow him. Hence, when people follow the teachings of Jesus, they are following the Christ; they are following the light. As the pillar of

fire represented the presence of God and guided the children of Israel from Egyptian darkness into the wilderness, so following Christ leads one out of the darkness of sin into the glorious light of God.

II. Who Is the Son of Man? (John 12:30-36)

Jesus was in Jerusalem at this time and was discoursing to the people who were gathered to keep the feast of the Passover. This was his last public discourse to the people. Jesus had prayed to the Father and had asked him to glorify his name, and "there came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again." (John 12:28.) The multitude that stood by heard something and said "that it had thundered-: others said, An angel hath spoken to him." When they said this, Jesus replied, "This voice hath not come for my sake, but for your sakes." He then added, "Now is the judgment of this world: now shall the prince of this world be cast out." "The prince of this world" was the devil, and he is to be cast out; Jesus had the power thus to cast him out, and he does so. The contest between the Christ and the prince of this world was soon to take place. Jesus was carried down into the grave, but he had power over death and the grave.

The writer of the Hebrew letter said, "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14, 15.) Hence, Jesus overcame the prince of this world and set free those who were in bondage to him. He did this by his death upon the cross. He said, "And I, if I be lifted up from the earth, will draw all men unto myself." He meant by this that by his death upon the cross he would overcome the enemy. That which seemed to be a defeat is turned into a victory; the defeat of the cross was not the defeat of Jesus, but by it he triumphed over the evil one.

"Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth." Jesus was in the shadow of the cross when he said, "Yet a little while is the light among you." He encourages his disciples to walk as he directs so that they will not be surrounded by the darkness that is in the world. Again he said, "While ye have the light, believe on the light, that ye may become sons of light." The Jews who heard Jesus did not understand what he meant by speaking of his death; they said, "We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" Jesus had frequently used this term in reference to himself; he quoted from Dan. 7:13, 14. The Jews understood by the term "lifted up" that he meant death, and they could not harmonize the darkness of death with the light that Jesus claimed to be.

III. Rejecting the Light (Verses 44-47)

The intervening verses from verse 36 to 44 should be read in order to keep the connection. Jesus continued for a time with them and then departed "and hid himself from them." (Verse 36.) However, the miracles which he had performed, although they could not deny

them, yet they would not be convinced by them. Then John quoted from Isaiah, and some of the rulers believed on Jesus, but "because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (Verses 42' 43.) After this Jesus said, "He that believeth on me, believeth not on me, but on him that sent me." That- is, no one could believe in Jesus without believing in God; Jesus revealed God's will to man. Moreover, to believe in Jesus was to believe in God; and to reject Jesus was to reject God. To reject Jesus was to reject the light that he gives man.

"He that beholdeth me beholdeth him that sent me." Later Jesus said to Philip, "He that hath seen me hath seen the Father." (John 14:9.) Jesus revealed the Father, and those who recognized the divinity of Jesus would recognize that he came from God. To reject Jesus was to reject God and the light which Jesus gave to the world. "I am come a' light into the world, that whosoever believeth on me may not abide in the darkness." Anyone who rejected the teachings of Christ rejected the Christ, rejected God, and continued in darkness. To reject the light is to choose to abide in darkness; it is to choose to abide in sin. The one who chooses to abide in darkness will be judged. "And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world." The mission of Jesus to the world was to save it; there is coming a time when he will judge the world. Those who reject the light of Jesus are already in darkness; they are already lost, not that they will be lost, for they are already lost. He will sit upon his throne in the judgment and will condemn all those who are in darkness and have rejected the light.

IV. Darkness Passing Away (1 John 2:8-11)

This part of our lesson text takes us to one of the epistles of John; however, he is still declaring that Jesus is the light of the world. He repeats some things which he had already written and some things which they had heard. He said, "No anew commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard." After declaring that he did not write a new commandment, he then makes the sudden turn and says, "Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth" When John wrote this near the close of the first century, Jesus had already come, lived among men, suffered death on the cross, had been buried in Joseph's tomb, raised on the third day and had ascended back to the Father. He had sent the Holy Spirit on the day of Pentecost; the church had been established and was now probably one-half of a century old. The light of gospel truth had been preached to all nations, and many churches had been established; hence, John could say that "the darkness is passing away, and the true light already shineth." He does not say that all the darkness of sin in the world had been dispelled, but that it "is passing away."

"He that saith he is in the light and hateth his brother, is in the darkness even until now." If one is in the light and walking in the light, he will not hate his brother, but will love him. However, if he does hate his brother, he is not in the light; he "is in the darkness even until now." The one who loves his brother "abideth in the

light, and there is no occasion of stumbling in him." To be in darkness is to be in sin; for one Christian to hate another Christian is to be in darkness. "But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." The one who has malice and hatred in his heart is in darkness; he is groping around in darkness and is about the same as if he were blind. In fact, one who is surrounded with sin and walking in sin is in spiritual darkness as dense as if he were blind.

PRACTICAL SUGGESTIONS

1. The greatest desire of one's soul should be to see Jesus as he reveals God to man; the glorious light of God should shine round about every professed follower of Christ.
2. Prejudice, ignorance, pleasures of sin, all hinder one's walking in the light; all these must be put away before one can appreciate the light that is in Christ.
3. The reward of faithfully following Jesus is twofold: (1) the companionship of Jesus; (2) honor from God.
4. There is no power so attractive as Christ crucified to draw people to God; all should yield to this power and come to the Christ.
5. The saddest condition of life is to reject the light of gospel truth; it condemns one to the darkness of sin here and to eternal darkness hereafter.

QUESTIONS AND TOPICS FOR DISCUSSION

Where are these lessons in the life of Christ?
 What is the aim of this quarter?
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Discuss the historical background of this lesson.
 Give the plan of the lesson.

Introduction

What are the three states of the life of Christ?
 Give some of the names and titles of Christ.
 How does Christ reveal God to man?
 How does this lesson emphasize the divinity of Christ?

Following the Light

Where was Jesus at this time?
 Who was brought to him? Why?
 How did Jesus answer them?
 What did Jesus declare himself to be?
 How is he the light of the world?
 How can we follow the light?
 Discuss the pillar of fire.
 What is it to follow the light of Jesus?
 Who Is the Son of Man?
 From what does this part of our text come?
 What did Jesus pray at this time?
 How was his prayer answered?
 What did the multitude think?
 Who is the prince of this world?
 How did Jesus overcome the evil one?

When did he overcome the evil one?
 How was the light among them?
 Discuss Jesus being "the Son of man."

Rejecting the Light

Why did the miracles of Jesus not convince many?
 Why did some who were convinced not confess him?
 Why did they love the glory of men?
 How may we see God today?
 What is it to reject the teachings of Christ?
 What is it to reject the light?
 Why did Jesus not come to judge the world?
 When will he judge the world?

Darkness Passing Away

How old was the church at this time?
 What was the old commandment?
 What was the new commandment?
 Why had not all the darkness been dispelled?
 Discuss the one who hates his brother?
 In what does he abide?

Practical Suggestions

What should be the greatest desire of one's soul?
 What hinders one's walking in the light?
 Discuss the twofold reward of following Jesus.
 How does Christ attract people to him?
 What is the saddest condition of life?

Lesson II—July 8, 1945
JESUS THE GOOD SHEPHERD
John 10:7-18

SONG.—"Savior, Like a Shepherd Lead Us," No. 66, Christian Hymns.

DEVOTIONAL READING.—Psalm 23.

GOLDEN TEXT.—"I am the good shepherd." (John 10:11a.)

Helps for Lesson Study
Daily Bible Readings

July	2.	M	Parable of the Lost Sheep (Luke 15:1-7)
July	3.	T	The Promised Shepherd (Isa. 40:9-11)
July	4.	W	Parable of the Shepherd (John 10:1-6)
July	5.	T	Jesus the Good Shepherd (John 10:7-18)
July	6.	F	Jesus and His Sheep (John 10:22-30)
July	7.	S	The Heavenly Fold (Rev. 7:9-17)
July	8.	S	The Shepherd's Psalm (Psalm 23)

Other Lesson Material

Psalm 23; Isa. 40:1-11; Ezek. 34:11-23; Zech. 11:14-17; Matt. 18:12, 13; Luke 15:4-7.

Historical Background

TIME.—About A.D. 29.

PLACE.—Jerusalem.

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

PLAN OF THE LESSON

Introduction.

- I. Jesus the Door (Verses 7-9).
 - II. Thieves and Robbers (Verse 10).
 - III. The Good Shepherd (Verses 11-15).
 - IV. Other Sheep (Verses 16-18).
- Practical Suggestions.

Lesson Text

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

8 All that came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

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

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

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

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

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

- 15 Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.
 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one sheperd.
 17 Therefore doth the Father love me, because I lay down my life, that I may take it again.
 18 No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

HELPS FOR THE TEACHER

1. There are different kinds of shepherds; Jesus is the good shepherd; no people ever had such a good shepherd as the Christ.
2. The Jewish race was familiar with the shepherd's life; they were acquainted with the habits of the flock; Jesus talked to them in terms that they understood.
3. The sheepfold was built for the protection of the sheep at night; Christ is the door, and he will protect all who put their trust in him through the darkness of this life.
4. No robber or thief can molest the flock while Jesus is the shepherd; fear not, little folk, for God hath given a good shepherd to you.
5. The "other sheep" should appreciate the opportunity given to come into the fold under the protection of Christ; he will lead them into "green pastures" and pleasant fields.
6. For Christ to be our shepherd, we must be to him as sheep; we must be submissive, humble, and innocent to claim Christ as our shepherd.

INTRODUCTION

Jesus had been in dispute with the Jews; this lesson grew out of a conflict with them. The Jews claimed that they were the favorite people of God, and that the leaders among them were the shepherds of God's people; they had cast a lamb out of the fold, or turned a man out of the synagogue, because he denied that Jesus, who had opened his blind eyes, was a sinner. We are to study Jesus as the good shepherd; he is put in contrast with the hirelings who were looking after their own selfish interests instead of the welfare of the people.

"Shepherd" was a very familiar term with the Jews. Their father Abraham was a shepherd and was rich "in cattle, in silver, and in gold." (Gen. 13:2.) Isaac was a shepherd, as was Jacob and the twelve sons of Jacob. When Joseph brought his brethren down into Egypt and presented some of them to Pharaoh, Pharaoh asked, "What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers." (Gen. 47:3.) Moses was a shepherd, and was keeping his father-in-law's flock when Jehovah appeared to him in the burning bush. (Ex. 3:1-8.) David was a shepherd, and was keeping his father's flock when Samuel went to the house of Jesse to anoint a king to take the place of Saul. (1 Sam. 16:1-23.) David wrote the "Shepherd Psalm," Psalm 23. The prophet Amos was a shepherd, as were many others of the prophets. (Amos 1:1.)

Under the figure of shepherd and sheep, God teaches many very impressive lessons. So shepherd and sheep were very familiar to the Jews. Their sacrifices came from their herds and flocks. Shepherds received the first announcement of the birth of Jesus. God

had so interwoven the terms of "shepherd," "flock," "sheep," "lamb," with the teachings of the prophets that every Jew was familiar with figures of speech involving these terms. John the Baptist had pointed out the Christ by calling him "the Lamb of God, that taketh away the sin of the world." (John 1:29.) Near the close of Revelation we hear the angels singing "the song of Moses the servant of God, and the song of the Lamb." (Rev. 15:3.)

COMMENTS ON THE LESSON

I. Jesus the Door (Verses 7-9)

There has been much dispute and difference among scholars as to whether John 10:1-6 should be called a parable, allegory, or be taken as plain language. It is also a matter of dispute as to the meaning that Jesus had when he spoke this language. It will help us to understand a "sheepfold." We cannot understand Jesus as the door, good shepherd who guides, guards, feeds, and saves people, if we do not understand these ancient customs. A sheepfold was not a covered building like ours, but was just an inclosure surrounded by a wall of loose stones with thorn bushes upon the top to make barriers against the wolves and other animals that would destroy the sheep. The door consisted of a few sticks laid across the entrance; the shepherd and his dog remained at this entrance during the night. The sheep were brought into it in the evening, several flocks being assembled within one sheepfold. The shepherds after committing them to the care of a common keeper, called the porter, left and held the porter responsible for the safekeeping of the flocks during the night. Sheep are innocent, trustful, teachable, defenseless, dependent on human protection. In many respects they serve to illustrate God's people.

The porter opens to the shepherd when his flocks are brought to the sheepfold, and the sheep know their own shepherds; they learn their voice and follow them. It should be remembered that they are trained to follow the shepherd; he does not drive them, but leads them. Frequently shepherds name their sheep as we name our dogs, cows, horses, and other animals; the sheep learns its name and responds when the shepherd calls it. The different flocks of sheep and goats come out of the fold together in a confused group, but when each shepherd takes a different path and calls his sheep by name, his flock follows him; this confused group is soon separated into different flocks with each one following its own master or shepherd.

Jesus says, "I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." It seems that this has a double significance-Jesus is "the good shepherd," as well as "the door." As the shepherd he leads the sheep into the green pastures of truth and beside the still waters of peace. But under another figure he is called the bread of heaven and the water of life. To enter in by Christ is to enter according to his direction. "Go in and go out, and shall find pasture," does not mean going in and going out of the church, but means that liberty or freedom that one has in Christ Jesus. When Jesus says, "I am the door," he means that one cannot

enter except by him. We are baptized into Christ (Gal. 3:26, 27), and by him enter into the fold of God and are saved from past sins.

II. Thieves and Robbers (Verse 10)

"The thief cometh not, but that he may steal, and kill, and destroy." Jesus says that "all that came before me are thieves and robbers." All who came before Christ claiming to be the Messiah were "thieves and robbers"; they deceived the people and robbed them of the blessings of God. All teachers now who would enter some other way than through Christ are thieves and robbers; all who serve in the name of Christ through selfish interests and for the greed of money are mere hirelings, thieves, and robbers; they seek not the flock and its interest, but the fleece and what money they can get out of it. A "thief" is one who takes property by stealth, and is sly and sneaking; a "robber" is a plunderer, a freebooter, or brigand. These sneaking and creeping (2 Tim. 3:6, 7) fellows, or bold plunderers of the church of God, may be seen at work today. Jesus warned against them when he said, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." (Matt. 7:15.)

The purpose of the thief is to "steal, and kill, and destroy." There is nothing good that he does; false teachers seek their own honor or advantage, and are willing to teach error to mislead others, to tempt them to wicked deeds, to deprive them of liberty and happiness, to keep them away from God, if only they themselves may gain some advantage. The leaders among the Jews at the time of Christ while in his fleshly state were not seeking the welfare of the people, but seeking to gain something for themselves. Jesus, in contrast to this, said, "I came that they might have life, and may have it abundantly." Jesus came that we might have spiritual life, and that this may be an abundant life. Some have thought that Jesus means here that he came to give spiritual life on earth and eternal life in heaven. He came to seek and to save the lost, not to destroy them. He was sent to the lost sheep of the house of Israel to save them. (Matt. 15:24.) There cannot be a wider contrast than between "the good shepherd" and the "thieves and robbers." "Therefore, behold I am against the prophets, saith Jehovah, that steal my words every one from his neighbor." (Jer. 23:30.) False teachers keep the word of God from the people, and thus are thieves and robbers.

III. The Good Shepherd (Verses 11-15)

Jesus said, "I am the good shepherd: the good shepherd layeth down his life for the sheep." This is in wide contrast with the thief that comes "but that he may steal, and kill, and destroy." "Good," as used here by Jesus, sums up the chief attributes of perfection. The marks of a good shepherd are that he feeds the sheep, leading them by the still waters and into green pastures; he provides a home for them and defends them from all dangers; he rules over them with justice and kindness; he has a personal love for each one of them, and will lay down his life for them. In Palestine robbers and wolves were liable to destroy the sheep at any time; the shepherd must protect them at the expense of his own life. If the shepherd does not sacrifice himself, the sheep will be sacrificed.

The "hireling, and not a shepherd," sees "the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep." Jehovah is also called a shepherd; false teachers and pretenders are hirelings. (Isa. 40:10, 11; Jer. 23:1-4; 50:6.) Here we have Jesus as the good shepherd; he is called "the great shepherd of the sheep" (Heb. 13:20), and "the chief Shepherd." (1 Pet. 5:4.) He is also called "the Shepherd and Bishop" of our souls. (1 Pet. 2:25.) When Jacob was talking to Laban, he said, "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes." (Gen. 31:40.) David said in defending his flock that he slew a lion and a bear. (1 Sam. 17:34-37.) The hireling is mercenary, seeking his own personal interest, making godliness a way of gain (1 Tim. 6:5), and turning religion into a cloak of covetousness and means of obtaining money. The hireling seeks not the flock, but the fat and fleece; hence, he flees when the wolf comes or when danger approaches. Paul said, "For I seek not yours, but you." (2 Cor. 12:14.) Jesus as the good shepherd knows his sheep and is interested in them; he shields them from danger and feeds them.

IV. Other Sheep (Verses 16-18)

Jesus said, "And other sheep I have, which are not of this fold." While Jesus came to the lost sheep of the house of Israel, he was also interested in lost humanity. The Jews claimed special favors from God; they claimed to be God's people because they were the seed of Abraham. They did not think that anyone could receive the blessings of God without becoming a Jew. Jesus tells them that there are others whom he came to save; that he had other sheep that did not belong to the fold of the Jewish race. He came as a universal Savior, and sent his gospel to be preached "to the whole creation." (Mark 16:15.) "This fold" evidently meant the Jewish race; while "other sheep" included the Gentiles, those of the Gentiles who would hear his voice and would enter through him, "the door," into the same fold with the Jews, which was the church that he would establish. The Gentiles were his sheep prospectively; they had not yet accepted him as their Savior, but he knew that they would do so when they heard the gospel. God said to Paul at Corinth, "For I have much people in this city," in a prospective sense. (Acts 18:10.) All are to be brought into the one fold, which is the church, so that "they shall become one flock, one shepherd."

God has but one people today; there is only one flock and one shepherd. "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12:50.) There is one fold, or one church. (Eph. 2:13-22; 4:3-6.) There is one door into this one fold; there is one shepherd over this one flock. All must enter in through Christ; they must hear his voice, follow him, and receive food from his hand. All who live in disobedience are following false shepherds, hirelings, thieves, and robbers. Division into different sects is sinful; denominationalism is wrong. "My sheep hear my voice, and I know them, and they follow me." What Jesus teaches is recorded in the New Testament; he who does not hear Christ cannot become one of his sheep. Jesus says, "Therefore doth the Father love me, because I lay down my life, that I may take it again" He would be crucified for the sins

of the world, but he would be raised from the dead. He had the power to lay down his life, and he had the power to take it again.

PRACTICAL SUGGESTIONS

1. The teachings of Jesus are simple enough for one to understand him; he came to be the Savior of all men, because all needed a Savior.
2. He can be the good shepherd only to those who become his sheep; one must come into Christ or his church before he can claim Christ as his shepherd. '
3. It is sad today to find so many false teachers who are robbing the people of the truth of God; if the blind lead the blind, both are lost.
4. We rejoice that the gospel is universal; that all may have the blessings of it if they will yield obedience to it.
5. God has one flock in the one church; it is sinful for men to place human religious organizations in the class with the church of our Lord.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Give the historical background.
Discuss the plan of the lesson.

How were the leaders among the Jews at this time thieves?
Why did Jesus come?
Discuss the contrast between Jesus and false teachers.

Introduction

With whom had Jesus been disputing?
What did the Jews claim?
What had they just done?
Why was "shepherd" so familiar to the Jews?
Discuss the patriarchs as shepherds.
Who wrote the "Shepherd Psalm"?
How is Jesus connected with these terms?

The Good Shepherd

What does the good shepherd do for his sheep?
What is included in the word "good"?
Name the marks of a good shepherd.
To what dangers were sheep in Palestine subjected?
What does the hireling do when he sees the wolves coming?
What other terms are applied to Jesus?
What does the hireling seek?

Jesus the Door

What is this part of Jesus' teaching?
How may we best understand it?
Describe a sheepfold.
Of what did the door consist?
Describe the characteristics of a sheep.
Who was the porter?
How was Jesus the door?
How was he represented under other figures?

Other Sheep

What did Jesus say about "other sheep"? In what sense did he have these?
Who were included in "the other sheep"?
What did God say to Paul about Corinth?
How many churches are there by divine authority?
How many flocks?
Where does this flock dwell?
What has Jesus done for his sheep?

Thieves and Robbers

Who is a thief? a robber?
Why were those who claimed to be the Messiah before Jesus thieves?
What does the thief seek to do?
How are false teachers thieves?
What warning did Jesus give concerning false prophets?

Practical Suggestions

How do we know that people can understand Jesus?
To whom is Jesus the good shepherd?
Who are false prophets today?
In what should we rejoice?
Why is it sinful to put the church on the level of denominations?

Lesson III—July 15, 1945
JESUS TEACHES THE TRUE VALUE OF THINGS
Luke 12:22-34

SONG.—"What Shall It Profit?" No. 174, Christian Hymns.

DEVOTIONAL READING.—Matt. 6:25-34.

GOLDEN TEXT.—"For the life is more than the food, and the body than the raiment." (Luke 12:23.)

Helps for Lesson Study
Daily Bible Readings

July	9.	M	The Value of a Soul (Matt. 16:25-28)
July	10.	T	Laying Up Treasures in Heaven (Matt. 6:19-23)
July	11.	W	Be Not Anxious for Your Life (Matt. 6:25-30)
July	12.	T	Kingdom of God First (Matt. 6:31-34)
July	13.	F	The Value of Man (Psalm 8)
July	14.	S	Man More Valuable Than a Sheep (Matt. 12:9-14)
July	15.	S	Obedience to God (Heb. 2:1-4)

Other Lesson Material
Matt. 6:25-34; Luke 11:37-54; 12:1-21, 35-49.

Historical Background

TIME.—About A.D. 29.

PLACE.—Probably Perea, beyond the Jordan.

PERSONS. Jesus, his disciples, and others.

PLAN OF THE LESSON

Introduction.

- I. True Value of Material Things (Verses 22, 23) .
 - II. Christ's Estimate of Man (Verses 24-27).
 - III. God's Care for Us (Verses 28-30).
 - IV. True Value of Spiritual Things (Verses 31-34).
- Practical Suggestions.

Lesson Text

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on.

23 For the life is more than the food, and the body than the raiment.

24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!

25 And which of you by being anxious can add a cubit unto the measure of his life?

26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest?

27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.

28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

31 Yet seek ye his kingdom, and these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.

34 For where your treasure is, there will your heart be also.

HELPS FOR THE TEACHER

1. Everything has a value if it is used in its place; material things have material values; spiritual things have spiritual values.

2. Standards vary with respect to the value of material things; spiritual values remain constant; "no ceiling price" is needed to estimate the eternal verities of God.

3. Only Christ knows the true value of a soul and the price of its redemption; he has placed an estimate upon it, and that estimate is correct.

4. Only Christ can teach the true estimate of man; he knows the value of man, since man was created by him as the agent of creation; even man does not know his spiritual worth.

5. We can appreciate more God's care for us when we know the estimate that he has placed upon us; his wisdom, goodness, and power have been pledged for our protection.

6. There is a wide difference in the value of material things and that of spiritual things; man often places a higher value on material things than on spiritual things; man should let the Christ place the price on all things.

INTRODUCTION

It is difficult to determine the exact part of the life of Jesus to which these teachings of Jesus belong; some place the incident in Galilee, just before the parable of the sower; others say that the events occurred in Perea. Jesus continued his journey through the populous regions of Perea; the time of the feast of dedication was drawing nigh, and the roads were thronged with people going up to Jerusalem. Various incidents, and the accumulating opposition of the Pharisees, called forth the different discourses that we have recorded from Jesus. At one time he dined at the house of a Pharisee (Luke 11:37), and discoursed to the guests on that occasion. When he came out, he found many people who had gathered to hear him. "In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." (Luke 12:1.)

The instruction which we have in this lesson is the natural inference from the discourse and parable on covetousness, which excited the opposition of the Pharisees to a great extent. Jesus teaches strongly against his disciples being covetous and anxious about worldly riches; he warns them by relating the parable of the rich fool. One can be rich toward God, and lay up treasure in heaven, with peaceful confidence. "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven,

where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." (Matt. 6:19-21.)

COMMENTS ON THE LESSON

I. True Value of Material Things (Verses 22, 23)

In these verses and in other places Jesus teaches the true value of material things. He alone knows the value of material things; he made the earth and the fullness of it; he knows every value that ought to be placed upon material things. We do well to learn his estimate of these things and the emphasis that he places upon them. He had just given to the multitude his parable on "the rich man's folly," and now turns to his disciples and gives them the true value of food, raiment, and shelter. "And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on." People today, as it has ever been, put too much emphasis on material things. So many are concerned about "what they shall wear" and "what they shall eat." Jesus knew that we needed raiment and food and shelter, but he knew that there were things in life more important than these material things. He wanted his disciples to learn the true value of them and not be anxious about them. "Be not anxious for your life" means that they should not be so anxious about the things which pertain to this physical life.

The New Testament teaches that we should work and support ourselves and those dependent upon us. "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." (1 Tim. 5:8.) Again we have the instruction, "If any will not work, neither let him eat." (2 Thess. 3:10.) God does not want man to be idle; he wants man to be busy and support himself if he is able. All the food that one eats and the clothing that one wears and the shelter that protects one are earned by someone; someone must pay for these things. It is right for the one who consumes and enjoys these things to work and give value for them. However, it is a very low aim in life for one merely to work for these things. There is a higher motive that one should have in working for these. "For the life is more than the food, and the body than the raiment." There are many who put a higher value on these material things than did Jesus. When one puts the higher in the place of the lower, that one blunders seriously. Food is simply to sustain life; to sustain that which is of greater value than the food; raiment is simply to protect the body that it may be able to fulfill the purposes that God has for it. We should give our attention to that which is of greatest importance; when we do this, we show that we have placed the true value on material things.

II. Christ's Estimate of Man (Verses 24-27)

Jesus calls attention to the lower creation; how its members live and then how God cares for them; and finally says, "Of how much more value are ye than the birds!" Man stands at the apex of created things; he is the highest of the animal creation. God has stamped upon man his image; man is of far greater importance than

the other animals. Jesus said on one occasion, "How much then is a man of more value than a sheep!" (Matt. 12:12.) After declaring that Jehovah had made all things, David then asked, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the birds of the heavens, and the fish of the sea, whatsoever passeth through the paths of the seas. O Jehovah, our Lord, how excellent is thy name in all the earth!" (Psalm 8:49.)

No one can add a cubit unto the measure of his life by being anxious about material things. One shortens one's life when one places the greater emphasis on the material things of this life. We should seek to know the estimate that Christ has put upon man. Man has come to consider life of very little importance; in war thousands and thousands are slain; their lives are sacrificed for the glory, honor, and ambition of worldly rulers. War causes life to be very cheap in the estimation of man. Christ puts the same estimation on the value of life in war as he does in peace. It is sad for man to look upon human souls as being so cheap that they can be sacrificed to gratify selfish ambitions of dictators and rulers. Christ placed a very high estimate upon man when he died upon the cross for the salvation of souls. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16:26.) God has given laws which govern the animal and vegetable kingdoms; this shows his care for these things. Man is unable to adorn himself with greater beauty than the flowers; this is God's care for them. Since man is of so much greater importance, he will thus take greater care of man.

III. God's Care for Us (Verses 28-30)

Since God through his laws takes care of all of his creation, and since man stands at the top of his creation, we may expect God to take care of man. God teaches man how to live; he teaches man how to take care of this physical body. He has provided all temporal and material things for the welfare of our bodies; he will also take care of the spiritual things of man. "If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:31, 32.) The ravens, birds, lilies, all are taken care of through the means that God has provided. "But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith?" The grass and coarse herbage, in the scarcity of other fuel, was cut, and dried in the sun, and used for fuel. How much more will God take care of us who are infinitely better than these material things. It is not possible that God should take better care of birds and flowers than of his children who bear his image. It is implied all through the teachings of Christ that God's children seek first his kingdom. When they do this, they are putting their trust in Jehovah.

God knows what man needs; he knows that man needs food, raiment, and shelter, and he wants man to make provisions for enjoying these things, but he has a higher life for man to live than to live

merely for these things. Jesus knew, as no one else knew, that work was important on the part of man; he also knew that man should expend energy that he might have the necessary things of life. He knew that the provisions that the Father had made through his Son were sufficient for the welfare of man. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psalm 37:25.) God does not merely care for these material things, but takes a personal interest in the welfare of his children; he does not say that we have no earthly need, or that it is a matter of indifference whether our wants are supplied. He means to lift up our souls above an absorbing interest in them to higher and nobler things; he wants us to know that he cares for us by meeting every need that our souls have. He teaches us the true way to obtain the material things, the value of them, and that there are values which we should appreciate in the Father's care for us.

IV. True Value of Spiritual Things (Verses 31-34)

"Yet seek ye his kingdom, and these things shall be added unto you." Matthew records this statement as follows: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) This means that above everything else we are to seek the kingdom of God first, and the righteousness that belong to this kingdom. We are to seek the reign of God in our hearts and lives; we are to seek to be in perfect spiritual sympathy with Christ; we are to seek first the spiritual development, spiritual food, spiritual exercise first, and always. "And these things shall be added unto you" means the things mentioned above as food, raiment, and shelter shall be added unto those who seek first the kingdom of God. The true value of the spiritual things imposes upon us the task of putting God's things first always. No one need to think that he will lose the temporal things because he puts the spiritual things first. If one puts the true value on spiritual things, the material things will be given in addition to the rich spiritual blessings. A little later Jesus said, "There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life." (Luke 18:29, 30.) There is an old adage that illustrates the thought mentioned here: "He who buys goods has paper and twine thrown in." Hence, he who asks great things, little things shall be added; he who asks for spiritual things shall receive material things. This truth is illustrated by God's promise to Solomon (1 Kings 3:11-13), and the promise made as to the prophet of godliness is the same thought. (1 Tim. 4:8.)

God's people are represented as a few lambs among a pack of wolves. It is God's pleasure to give to them the kingdom of God which they faithfully seek first. "Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth." They should take the property that they had already acquired and help others; they were to be more anxious to give and help others than they were to accumulate more property. It does not mean that no one is to keep a house to live in, or capital to do business with, but it does mean that we are to use what we

have for the Lord and to help his cause. "For where your treasure is, there will your heart be also." The human heart little by little appropriates to itself the nature of the treasure to which its whole thought is directed. Whoever constitutes his god of gold, his heart becomes as cold and hard as metal; whoever takes flesh for his aim, or makes it his idol, becomes more and more sensual, and takes on the characteristics of that which he loves; but whoever has treasures in heaven keeps his eye and heart directed there. It is difficult for a rich man to enter into the kingdom of heaven. (Matt. 19:23.)

PRACTICAL SUGGESTIONS

1. Anxieties and distracting care about the things of this world always lead to wretchedness and crime.
2. God wants us to work; the birds must seek food, the lilies must absorb nourishment; so man must be diligent in providing for himself that which he can.
3. Trust in God's care is a great means of overcoming temptation to dishonesty; the distinction between worldly persons and Christians is seen in the things for which they most earnestly seek.
4. The wise man lays up his treasure where it will be safe, and always produce an income of blessings; the treasure is both a test of where the heart is and a means of placing it where it should be.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Give the historical background.
Discuss the plan of the lesson.

Introduction

Why is it not important to know the time and place of
an event?
Why did Jesus dine with the Pharisee?
What called forth the teaching of this lesson?
Where should we lay up treasures? Why?

True Value of Material Things

What is the true value of material things?
Whose estimate of these things should we take?
What are the three essential material things that we
need?
What is more important than the body?
Why should we work?
What should be the motive of gaining material
things?
How may we place the true value on material things?

Christ's Estimate of Man

To what does Jesus call attention here?
Where is man's true position in creation?
What is the image of God?
What question did Jesus ask?
What question did David ask?

How is man in position related to other things?
How may one increase his life?
Discuss some of the evils of carnal war.

God's Care for Us

How does God take care of lower creation?
How does he take care of man?
What has he provided for man?
How do we know that God will take care of man?
Why is it important for man to work?
What did David say about the righteous?
Why do we need material things?
How may we have these?

True Value of Spiritual Things

What should be sought first? Why?
Why are spiritual things more valuable than
material?
What will one who forsakes everything else for
Christ receive?
Discuss an adage that illustrates this.
How are God's people represented here?
How should our property be used?
Where may we find one's heart?

Practical Suggestions

To what does care about earthly things lead?
Why must man work?
What will prevent a temptation to dishonesty?
Where do the wise lay up treasures?

Lesson IV—July 22, 1945
JESUS A UNIVERSAL SAVIOR
Luke 2:25-32; 14:15-24

SONG.—"What a Wonderful Saviour," No. 57, Christian Hymns.

DEVOTIONAL READING.—Jer. 14:7-9.

GOLDEN TEXT.—"For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45.)

Helps for Lesson Study
Daily Bible Readings

July	16.	M	Jesus the Friend of Sinners (Matt. 9:1-8)
July	17.	T	Jesus Calls Matthew (Matt. 9:9-13)
July	18.	W	The Gospel Universal (Mark 16:14-16)
July	19.	T	Disciple All Nations (Matt. 28:18-20)
July	20.	F	Jesus the Friend of the Needy (John 5:1-9)
July	21.	S	Jesus Befriends the Multitude (Matt. 15:32-38)
July	22.	S	All Invited (Matt. 11:25-30)

Other Lesson Material
Matt. 21:33-44; 22:1-14; Luke 14:1-14.

Historical Background

TIME.—A.D. 29.

PLACE.—Perea, beyond the Jordan.

PERSONS.—Jesus, his disciples, Simeon, and others.

PLAN OF THE LESSON

Introduction.

- I. Simeon Foretells a Universal Savior (Verses 25-32).
 - II. A Great Supper (Luke 14:15, 16).
 - III. The First Invitation Sent (Verse 17).
 - IV. The First Invitation Rejected (Verses 18-20).
 - V. The New Invitation (Verses 21-24).
- Practical Suggestions.

Lesson Text

25 And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him.

26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

28 Then he received him into his arms, and blessed God, and said.

29 Now lettest thou thy servant depart, Lord,
According to thy word, in peace;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples;

32 A light for revelation to the Gentiles,
And the glory of thy people Israel.

15 And when one of them that sat at meat with him heard these things he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 But he said unto him, A certain man made a great supper; and he bade many

17 And he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

20 And another said, I have married a wife. and therefore. I cannot come.

21 And the servant came, and told his lord these things. hen the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

22 And the servant said, Lord, what thou didst command is done, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled.

24 For I say unto you, that none of those men that were bidden shall taste of my supper.

HELPS FOR THE TEACHER

1. There are temporal and eternal things, local and universal conditions; there are temporal and universal helps; Christ is a universal Savior.

2. All members of the human race have been created in the image of God; all are made after the one divine pattern; God loves the human race; he loves the world.

3. The mission of Christ is as universal as the love of God; Christ came to earth on a mission of love for man; God could not be God and Christ could not be Christ without giving man a universal Savior.

4. All the truths of God taught by Christ are universal; whosoever will may love the truth and walk in the truth; there is a universal invitation extended to man.

5. Man is broadened in his intellectual powers when he embraces truth; man's spiritual powers are expanded when he embraces a universal Savior.

6. The universal invitation of Christ is a universal offer of God's love and salvation to man; to reject the invitation is to insult God.

INTRODUCTION

In this lesson we are to look at Jesus as a universal Savior. It was prophesied long years before Jesus came that he would be a Savior of all men. Isaiah said, "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." (Isa. 2:2, 3.) The prophet Micah said, "But in . the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of

Jehovah from Jerusalem; and he will judge between many peoples, and will decide concerning strong nations afar off." (Mic. 4:1-3.) These prophecies emphasize that the Savior or Messiah would come and would be a universal Savior.

We rejoice that Jesus is a universal Savior. His earthly ministry was spent among the Jews; the first disciples that he made were from the Jewish race. However, his teachings belong to all races. After his death and resurrection, he gave the world-wide and timelasting commission; this commission was universal. He said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20.) "Go ye into all the world, and preach the gospel to the whole creation." (Mark 16:15.) "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24:46, 47.) It was prophesied that Jesus should be a universal Savior, and the commission that he gave his disciples fulfills the prophecy.

COMMENTS ON THE LESSON

I. Simeon Foretells a Universal Savior (Verses 25-32)

Jesus was born of Mary, and was circumcised on the eighth day, according to the law. Joseph and Mary remained, it seems, in Bethlehem for some time; the next event was the presentation at the temple, when Jesus was forty days old. When he was forty days old, Joseph and Mary went up from Bethlehem to perform two ceremonies required by the Jewish law: the first was that of the purification of Mary, as required in Lev. 12. For this ceremonial purification two offerings were required, a lamb for a burnt offering, and a turtledove or a young pigeon for a sin offering. However, if a person was too poor; that one might substitute another turtledove or young pigeon for the lamb; this Mary did. (Luke 2:24.) The other ceremony was the redemption of the first born, commonly in the case of Jesus called the "presentation in the temple," because in his case the ceremony was performed in the temple, though this was not necessary, but it could be performed by any priest. Every firstborn male child, like the first fruits of the farm, was consecrated to God, belonged to him, because the first born of the children of Israel had been preserved from the destroyer who slew the first born of the Egyptians. (Ex. 13:2ff.)

At the presentation of Jesus "there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him" Simeon was a righteous man; he was devout and was "looking for the consolation of Israel." Moreover, he was filled with the Holy Spirit. The Holy Spirit had revealed to him "that he should not see death, before he had seen the Lord's Christ." He came "in the Spirit into the temple" at the time Joseph and Mary "brought in the child Jesus, that they might do concerning him after the custom of the law." Simeon "received him into his arms, and blessed God." This was a beautiful picture; an old man, filled with the Holy Spirit,

taking the babe of Bethlehem into his arms and turning his face heavenward and thanking God that he had been permitted to live and see "the Lord's anointed." In this picture we see age embracing the divine child.

The aged Simeon, filled with the Holy Spirit and with the Christ child in his arms, prophesied that he would be a universal Savior. He said, "Now lettest thou thy servant depart, Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel." What the Gentiles needed first of all was light, that is, knowledge of God; they were at this time in the darkness of heathenism; they needed the divine light which the Christ would give to them. We should note how much more distinctly the world-wide mission of the Messiah comes out in this prophecy of Simeon than in that of Zacharias. (Luke 1:67-79.) This song of Simeon is called the "Nunc Dimittis," from the first words of the Latin translation. Again the picture here is touched with divine finish: God with his glory expressed, a song on the lips of the aged Simeon, with the Christ child in his arms, and heaven in his eyes, with a universal Savior described.

II. A Great Supper (Luke 14:15, 16)

This parable of Luke is not to be confused with the parable recorded in Matt. 22:1-14. Jesus had gone into "the house of one of the rulers of the Pharisees on a sabbath to eat bread" (Luke 14:1), and healed "a certain man that had the dropsy." He then spake the parable recorded in Luke 14:7-11. Then he gave the parable of "a great supper." The people were familiar with such feasts; they usually had but two regular meals a day—one a hearty breakfast in the morning, and the principal meal at night after they came home as the other meal. The evening meal is the one to which guests were usually invited. So the parable of Jesus conformed to the customs of the Jews. Jesus presents this parable and calls it "a great supper." It is great because of the greatness of him whom it represents, God; it is great again because it emphasizes the universality of the gospel as God's power to save; it is also great because it represents the company that one who accepts it will enjoy. "Blessed is he that, shall eat bread in the kingdom of God." This shows that the parable has its spiritual application. Feasts in the Bible are frequently used as a symbol of what is provided for the soul in the great gift of Christ as a universal Savior.

III. The First Invitation Sent (Verse 17)

"And he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready." It was customary in the east not only to give an invitation beforehand to guests, but to send around servants at the proper time to inform the invited guests that all things were ready. This notification was easy because the guests lived close together in villages, towns, and cities. Furthermore, there were no clocks and watches as we have today, and it was an act of courtesy on the part of the host to notify the invited guests when things were ready. It seems that the servant here was rendering a valuable service. "Come; for all things are now ready" has its significance. Jesus was present and inviting the Jews to

feast with him. He came "in the fulness of the time." There were many lands, but nearly all the world was subject to the one government at Rome, which had built roads and placed soldiers everywhere. The world was at peace, so that the gospel could have free course as preached by the apostles. The Greek language was spoken everywhere with the native languages so that the gospel could be heard and read of all. Moreover, the Jews had been dispersed through all lands, carrying the Old Testament, which bore witness of one God, and contained the prophecies of the Messiah. It was time for the great invitation of God to go out to the people. The parable pictures clearly and accurately the Christ and the feast that he came to prepare.

IV. The First Invitation Rejected (Verses 18-20)

While the invitation presents God's goodness, love, and mercy in inviting the people, the rejection of the invitation shows the perverseness of the people; so we have the goodness and mercy of God pictured, and the perverseness of the people in this parable "And they all with one consent began to make excuse." The literal meaning is "from one," that is, from the same motive; in the same spirit, with the same results, the excuses were made. The excuses differ both in matter and in manner, but all of them spring from the same motive of heart. To "make excuse" simply means "to beg off," or ask to be excused from the feast. "Excuse" and "reason" often differ widely. "The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused." Just as the invitation reached him he was on the point of going out to see his new field and make arrangements to cultivate it. It was customary for the people to live in villages and go out and cultivate their farms. He asked to be excused; if he did not come to the feast, it would be an insult to the host; this was especially true if he did not send an excuse or reason for his declining the invitation. He was very polite about his refusal; he would come at another time, but not now; however, the courtesy of the rejection does not release the one invited; courtesy is good in its place, and should never be neglected; but courtesy cannot be made a substitute for duty neglected.

The second one said, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." This one was as polite and courteous as the first; but his courtesy cannot atone for his refusing to accept the invitation. This was the businessman's excuse. When the servant came and notified him that all things were ready, he had his plans made to try his new oxen in his own work, and let them get accustomed to the new master. He was not willing to change his plans; he was too much interested in his own affairs to accept the invitation. People often get too busy to attend to the church and its worship.

The third said, "I have married a wife, and therefore I cannot come" He did not ask to be excused as the other two had done; he felt that his excuse was valid. He could not, he thought, interrupt his wedding feast, neither could he bring his wife to the feast, as she was not invited. All these excuses were good, considering the business and social affairs. However, they did not satisfy the host, neither did they release the invited.

V. The New Invitation (Verses 21-24)

When the servant reported all these excuses to his lord, "the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and, maimed and blind and lame." The "streets" are the larger streets, which widen into squares; the "lanes" are the cross streets, the byways, hardly wide enough for a man to ride through. The servant did as his lord commanded and then reported that there was still more room. This time the servant was to invite others. The lord said, "Go out into the highways and hedges, and constrain them to come in, that my house may be filled." The highways and hedges were without the city walls and referred to the calling of the Gentiles. The highways are the broad, well-trodden ways of the world; the hedges were the shelter of the unemployed. "For I say unto you, that none of those men that were bidden shall taste of my supper." By making their excuses the Jews, and especially the leaders among them, shut themselves out away from the blessings of Christ. The Gentiles have the invitation to accept him; he is a universal Savior.

PRACTICAL SUGGESTIONS

1. The gospel is like a feast, delightful, joyous, satisfying, and social; Christ sends his invitation by sending the gospel to all.
2. Everything is prepared for the redemption of man; heaven is a prepared place for a prepared people.
3. The excuses that men give for rejecting the gospel invitation are usually not their real reasons; there are no excuses which will stand in the day of judgment.
4. It is the duty of the churches in every community to see that the gospel invitation is extended to all; if it is not accepted, the responsibility falls upon those who reject it.

QUESTIONS AND TOPICS FOR DISCUSSION

Give the subject of the lesson.

Repeat the Golden Text.

What was gained from the daily Bible readings?

Discuss the historical background.

Give the plan of the lesson.

Discuss the similarity between this parable and the one in Matt. 22:1-14.

Discuss the difference between these parables.

When was this "great supper"?

Why may it be called a great supper?

Who is represented in this?

Introduction

How are we now to look at Jesus?

What had Isaiah prophesied?

Discuss the prophecy of Micah.

Discuss the universality of the commission.

How did Jesus fulfill the prophecy?

Simeon Foretells a Universal Savior

When was Jesus circumcised?

When was he presented in the temple?

What two things were essential at the temple?

Who was Simeon?

What did he do to the child?

What was his prophecy?

The First Invitation Sent

Why was the servant sent the second time?

What was his message?

Discuss the conditions for the coming of Christ?

Why was it an opportune time?

The First Invitation Rejected

What does the invitation show?

What does the rejection show?

What motive prompted all of them?

Discuss the difference between excuse and reason.

Give the first excuse.

Discuss the second excuse.

Discuss the third excuse.

A Great Supper

The New Invitation

What was the attitude of the host when he heard the excuses?
 Whom did he then invite?
 Who are represented by these?
 Whom did he next invite?

Who are represented by these?

Practical Suggestions

How is the gospel like a feast?
 For whom is heaven prepared?
 Discuss the excuses people offer today.
 What is the duty of the church?

Lesson V—July 29, 1945**JESUS SPEAKS IN PARABLES**

Matt. 13:10, 11, 31-34, 44-50

SONG.—"I Love Thy Kingdom, Lord," No. 146, Christian Hymns.

DEVOTIONAL READING.—Psalm 119:33-40.

GOLDEN TEXT.—"I will open my mouth in a parable; I will utter dark sayings of old." (Psalm 78:2.)

Helps for Lesson Study
Daily Bible Readings

July	23.	M	Parable of the Kingdom (Matt. 13:31-33, 44-52)
July	24.	T	Reason for Parables (Matt. 13:10-17)
July	25.	W	Seed and the Soil (Matt. 13:1-9)
July	26.	T	The Reward of Wisdom (Prow. 3:13-24)
July	27.	F	Hearing the Word (Neh. 8:1-8)
July	28.	S	Building on the Word (Matt. 7:24-29)
July	29.	S	Cleansing Power of the Word (Psalm 119:9-16)

Other Lesson Material

Matt. 13:1-9, 12-30, 35-43; Mark 4:30-32; Luke 13:18-21

Historical Background

TIME.—Probably A.D. 28.

PLACES.—Probably Capernaum and shore of Sea of Galilee.

PERSONS.—Jesus, his disciples, and others.

PLAN OF THE LESSON

Introduction.

- I. Why Jesus Spoke in Parables (Verses 10, 11).
 - II. Parable of the Mustard Seed (Verses 31, 32).
 - III. Parable of the Leaven (Verses 33, 34).
 - IV. Parable of the Hidden Treasure (Verse 44).
 - V. Parable of the Pearl of Great Price (Verses 45, 46).
 - VI. Parable of the Fish Net (Verses 47-50).
- Practical Suggestions.

Lesson Text

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he hideth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46 And having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind

48 Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50 And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

HELPS FOR THE TEACHER

1. Jesus is the Great Teacher; no man ever spake as did the Christ; neither did any man ever teach as did Christ.

2. He knew thoroughly that which he taught; he knew thoroughly man who needed teaching; he had the wisdom thus to teach man what man needed.

3. Successful teachers today are those who approach nearest to the ideal teacher; we should study his methods of teaching as well as what he taught.

4. The parables of Jesus contain much of the truth that God wants man to know; whatever Christ did and whatever methods he used in teaching were the best for man; hence it was best for man for much of the truth of the gospel to be taught in parables.

5. The parables of Jesus were taken from commonplace and everyday things and affairs of men; the people were familiar with his illustrations and parables; all who had disposition of heart to learn the truth could do so.

6. Many, if not all, phases of the kingdom of God on earth were taught in the parables; if the kingdom has not been established, many of the parables are out of place; there will be no need for these parables when Christ comes again.

INTRODUCTION

Jesus, after teaching in a house, probably in Capernaum, left the city and went to the seashore. (Matt. 12:46-50; 13:1.) The eager multitude who had come in from neighboring towns had now become so large that for the sake of more conveniently teaching them Jesus went to the seashore and entered one of the fishing boats and from that taught the people. This was the beginning of his teaching in parables; it seems that he had taken a new turn in presenting the truth to the people. There are many figures of speech in the Bible, and our Lord freely used many of these figures. The people understood his teaching. He first gave the parable of the sower; later his

disciples asked him to explain this parable; it is one of the few parables that Jesus explained.

It seems that there is a logical order in the relation of this cluster of parables. While some of the relations are very obvious, yet they have been observed by many to gradually unfold the teachings of Jesus concerning the kingdom. They seem to be presented in pairs. The first pair exhibits the relation of the kingdom to the several classes of intelligent creatures with which it comes into contact; the second pair exhibits the progress of the kingdom from small beginnings to a glorious issue; the third pair exhibits the preciousness of the kingdom in comparison with all other objects of desire. The last parable seems to teach that the good and evil which intermingle on earth will be completely and finally separated.

COMMENTS ON THE LESSON

I. Why Jesus Spoke in Parables (Verses 10, 11)

After Jesus had presented the parable of the sower which represents different classes of hearers, his disciples came to him and asked, "Why speakest thou unto them in parables?" They understood that he had changed his method of speaking to the people. Many have attempted to give reasons for his adopting the parabolic style at this time. Some think that he used this style because it was popular in the east, and that the interest awakened in hearers by familiar illustrations could be more easily understood. We must accept the answer that Jesus gave. When they asked him why he taught the people in parables, "he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." The enemies of Jesus were on the alert on his sayings to turn them to his disadvantage. He therefore veiled his meaning in parables, that even when they perceived what was aimed at them, they could not pervert his expressions. He was thronged by crowds of the curious as well as the malicious who sought to gratify their wonder-loving curiosity, but cared nothing for his teaching. Jesus spoke in parables to the multitude, leaving the explanation to be made to those who loved the truth when they came and asked him to explain it.

"Parable" is from the Greek "parabole" and signifies the "placing side by side" things for the purpose of comparison. The parable always teaches by comparing a spiritual truth with some type or symbol in nature or in human experience. The parable differs from a "fable," which teaches only maxims of a prudential morality, and in its teaching violates the truth of nature by representing the brute and inanimate word as reasoning and speaking. The parable differs from an "allegory," which upon its face declares itself to be a symbol of spiritual truth, and conveys the truth in the story. The office of a parable is to veil the truth until it has been admitted into the mind. Judges 9:7-16 is a fable. "I am the vine" is an allegory. (John 15:18.) We have parables in this lesson.

II. Parable of the Mustard Seed (Verses 31, 32)

This parable presents a simple truth that is easily comprehended. The comparison is between the mustard seed and the kingdom of heaven. We are not to take every point or phase of the mustard seed and compare each one to some phase of the kingdom of heaven;

but there is a point or points of resemblance between the mustard seed and the kingdom of heaven. The mustard seed was a very common seed used among the Jews; it was the smallest seed that they used. When planted, it grew into a large plant or bush; from a small beginning it increases to much larger proportions. From such a small seed a great shrub grows and becomes a good illustration of great results from very small and apparent causes. The parable means that, though the kingdom of heavy z may begin with a small group of insignificant men, yet it will grow to enormous proportions. The parable represents the growth of the kingdom from its small beginning on the day of Pentecost to its large borders of the present day. Its growth is not yet attained; it will continue to grow until Christ comes again. It may also grow in the heart and life of an individual, and it may grow and develop in a group of individuals. This is the obvious meaning of the parable. As the mustard seed planted grows from such a small beginning to a large bush where birds may roost, so the kingdom of heaven with its small beginning increases to large proportions.

III. Parable of the Leaven (Verses 33, 34)

In the parable of the mustard seed Jesus represents the kingdom as growing by its inherent vitality, but in the parable of the leaven he represents the kingdom as growing great by a contagious outspread. In the parable of the mustard seed the increase was attained by development from within, but in the parable of the leaven the increase is by additions from without. As soon as the leaven is placed in the pan of flour it goes to work to win over all the surrounding particles; it must assimilate and appropriate other particles. The kingdom of heaven grows great by permeating steadily through the masses, changing them gradually into its own nature and appropriating them to itself. Leaven is an active working principle; it may be an active working principle for good or for evil. The parable simply means that the gospel truth when planted in the heart will leaven the life of the individual, and also will permeate and influence human society. This parable seems to be prophetic and is in fulfillment today; it is the nature of the kingdom of God to influence and bless all that may come within reach of it.

IV. Parable of the Hidden Treasure (Verse 44)

This parable and the next one are very closely allied. They teach the same truth but they teach it with distinct, specific differences. In some particular the kingdom of heaven is like a hidden treasure, "which a man found, and hid" again; then "in his joy he goeth and selleth all that he hath, and buyeth that field." In that country it was very common for men to hide their treasures in the ground, either in the ground floor of a house or in the field. Sometimes the man who had hidden the treasure would die without revealing the place of its concealment. This man found a treasure, but did not take it from the field, but removed it to another spot where he would know its location; he then, knowing the value of it, sold all that he had, and purchased that field. Jesus does not commend the action of the man in taking advantage of the owner of the field! He impresses the man's eagerness to purchase the field. This parable teaches that the kingdom of heaven must be sought and appropriated

by each individual for himself; he must put forth every effort to get the blessings of the kingdom. This parable illustrates the priceless value of the blessings of the kingdom.

V. Parable of the Pearl of Great Price (Verses 45, 46)

The parable of the pearl of great price emphasizes again the eagerness with which the man sought to purchase it. He was willing to sell all other pearls in his possession that he might purchase this one. The parable seems to teach the eagerness and determination with which salvation must be sought. Its center of comparison is found in the merchant selling all that he had and buying the pearl. One must give up all for Christ. The kingdom of God must be sought with earnestness. In this parable the case is not the man who finds the kingdom of God when he is seeking something else, as in the case of the hidden treasure. It represents the one who knows the value of the pearl and is disposing of everything else in order to possess it. This one knows something of the spiritual blessings of the kingdom and is giving up everything else that he might receive those blessings. Everything else is cheap when compared with the value of the spiritual blessings in Christ. One must put this high estimate upon the kingdom of God and its righteousness or else he will never enjoy them; he must forego all else to which he may hold as dear to himself in order to obtain the righteousness of the kingdom of God.

VI. Parable of the Fish Net (Verses 47-50)

This parable teaches a different phase of the kingdom of heaven. The kind of net that is used to catch fish should be understood. The length of the fish net was great, but its depth was comparatively small. The lower edge is kept close to the bottom by weights, and the other side drawn toward the surface by corks and bladders. When it is spread, it stands erect like a wall in the water, enclosing a large space. So soon as it is spread, the fishermen draw it at both ends slowly to land. As the enclosed semicircle gradually diminishes, the enclosed fishes, having still room for motion, move before the advancing prison wall, until they are finally confined within a very narrow space and drawn into shallow water. Then the fishermen begin to separate the good fish from the small and bad ones. Not one good fish is thrown away, and not one bad one has been put into the basket. The purpose of the parable seems to be to teach the separation finally of the good and the bad. The kingdom of God is like this net in that it gathers both good and bad into it, and in that there will be eventually a separation of the two classes. This parable is very much like the parable of the tares. Jesus here says nothing about the destiny of the good, but draws attention to the destiny of the evil. The good and bad seem to dwell together until the end, and then they are separated. The net not only includes bad fishes, but all kinds of unclean sea animals as well; so it is but proper that they be separated.

"So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth." The wicked will be separated and sent to the doom of the damned. Verse 50 is a repetition of verse 42. The destiny of the wicked in this parable is the same as the destiny of the tares or

wicked ones in the parable of the tares. We note the following points with respect to this parable. The net embraces both good and bad; this is true of the church in all ages. In due time there will be a separation; each class will be assigned its proper destiny. The fact that there are bad persons in the church does not show that all church members are bad; neither does the fact that there are good people in the church show that all who are in it are good.

PRACTICAL SUGGESTIONS

1. We should learn not to despise the day of small things; the kingdom of God had, humanly speaking, a very feeble beginning; yet it has outlived all the pretentious kingdoms and empires of that day.

2. The kingdom of God on earth is aggressive, and is meant to grow through the lives of its individual subjects; it will leaven any community that yields to it.

3. The kingdom of heaven has great treasures in the blessings of God; these treasures may be enjoyed only by those who give up all else to receive them.

4. God's gift of a Savior to man is the "pearl of great price"; we should diligently and willingly sacrifice everything for Christ.

5. To seek to understand the scriptures is to be commended; it helps to distinguish the good from the bad in the kingdom.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?

Repeat the Golden Text.

What was gained from the daily Bible readings?

Discuss the historical background.

Give the plan of the lesson.

seed?

Parable of the Hidden Treasure

Relate the points of this parable.

What does this parable teach?

What is a point of dissimilarity?

Introduction

Where was Jesus when he taught these parables?

How are these parables arranged?

Discuss the different pairs of parables here.

What was the first parable that he gave?

Why Jesus Spoke in Parables

How had Jesus spoken before this time?

How did he now speak to the people?

Why did he speak in parables?

What is a parable?

Discuss the difference between a parable and a fable.

What is the difference between a parable and an allegory?

Parable of the Pearl of Great Price

Discuss the points of this parable.

What does the parable teach?

How does it differ from the parable of hidden treasure?

Parable of the Fish Net

Describe a fish net.

How is it used to catch fish?

What was brought to the shore in the net?

Who are represented by the two classes?

How long are they to remain together?

What shall be the destiny of the bad?

What is the application of the parable?

Parable of the Mustard Seed

Relate the points of this parable.

What does this parable teach?

Practical Suggestions

What lesson should we learn from the beginning of the church?

How is the kingdom of God aggressive?

What treasures are in the kingdom of God?

Who is the pearl of great price to us?

What is a mark of distinction between the good and bad?

Parable of the Leaven

Relate the parable of the leaven.

What does this parable teach?

How is it prophetic?

How does it differ from the parable of the mustard

Lesson VI—August 5, 1945**JESUS RESPONDS TO FAITH****Matt. 15:21-28; Luke 7:2-10**

SONG.—"My Faith Looks Up to Thee," No. 60, Christian Hymns.

DEVOTIONAL READING.—Mark 7:24-30.

GOLDEN TEXT.—"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8b.)

**Helps for Lesson Study
Daily Bible Readings**

July	30.	M	.....	Hope for Sinners (Mark 2:13-17)
July	31.	T	.....	Sinful Woman Forgiven (John 8:1-11)
August	1.	W	.....	A Penitent's Prayer (Luke 18:9-14)
August	2.	T	.....	Christ Died for Sinners (Rom. 5:1-8)
August	3.	F	.....	God Forgives the Sinners (Psalm 130:1-8)
August	4.	S	.....	Joy Over the Penitent Sinner (Luke 15:1-10)
August	5.	S	.....	Jesus the Friend of Sinners (Luke 7:36-50)

Other Lesson Material**Matt. 8:5-13; 15:1-20; Mark 7:24:37; 8:1-10****Historical Background**

TIME.—For Matthew, probably A.D. 29; for Luke, probably A.D. 28.

PLACES.—Capernaum, Tyre, and Sidon.

PERSONS.—Jesus, his disciples, Canaanitish woman, centurion and his servant.

PLAN OF THE LESSON

Introduction.

- I. The Canaanitish Woman's Faith (Verses 21-25).
 - II. Jesus' Response to Her Faith (Verses 26-28).
 - III. The Faith of the Centurion (Luke 7:2-8).
 - IV. Jesus Responds to His Faith (Verses 9, 10).
- Practical Suggestions.

Lesson Text

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel.

25 But she came and worshipped him, saying, Lord, help me.

26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs.

27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

2 And a certain centurion's servant, who was dear unto him, was sick and at the point of death

3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.

4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him;

5 For he loveth our nation, and himself built us our synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed.

8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole.

HELPS FOR THE TEACHER

1. God has always required man to put his trust in him; he created man and he knows man; he knows that it is not in man to direct his own steps; hence, he proposes to guide man in the way of life.

2. He cannot guide man if man does not trust him and follow him; faith is putting trust in God; it is believing in God and Christ.

3. Faith is founded upon testimony; God has furnished the facts and the evidence upon which man's faith may be based.

4. Sometimes God tests and develops the faith of man; he did this with the Canaanitish woman; it was for her good and salvation that her faith developed.

5. Sometimes those who are expected to have strong faith do not have it; sometimes where we least expect faith we find a strong faith; sometimes children of Christian parents lack faith.

6. When one believes in the Christ with all of his heart, that one will be led into a fuller knowledge of Christ and into a closer fellowship with him.

INTRODUCTION

Jesus, like John the Baptist, confined his ministry to the Jews. There were a few exceptions with Jesus. He preached to the Samaritans (John 4:1-54) and the Canaanitish woman. He ministered also to a centurion, who was probably a Roman. We have in our lesson today his response to the Canaanitish woman and the centurion. With but few exceptions, his work was among the Jews. They were supposed to be prepared for his ministry. John the Baptist as the forerunner of Christ had preached and baptized among the Jews; the first disciples of Jesus were among the disciples of John. However, Jesus made other disciples and baptized them. (John 4:1-4.) The few instances that Jesus ministered to Gentiles should have prepared the Jews for the universal commission of his gospel.

"Now faith is assurance of things hoped for, a conviction of things not seen." (Heb. 11:1.) Faith is founded upon testimony. "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10:17.) There can be no faith where God has not spoken; that is, there can be no faith in God or Christ. The testimony concerning

the Christ has been given; one may believe or disbelieve that testimony. Jesus claimed to be the promised Messiah; he claimed to be the Son of God and the Savior of man. He gave the evidence that he had come from God and that he had the power to save man. His teachings furnished ample evidence to his claim; people could believe or disbelieve the evidence that he gave. There was enough in the wisdom of his teachings to convince many that he was the Son of God. His miracles showed that God was with him. Nicodemus said, "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." (John 3:2.)

COMMENTS ON THE LESSON

I. The Canaanitish Woman's Faith (Verses 21-25)

"And Jesus went out thence, and withdrew into the parts of Tyre and Sidon." Jesus left Galilee and Capernaum (John 6:59) and went westward to the seacoast, or borders of the district adjoining Galilee. Tyre and Sidon were two flourishing seaports, and capitals of a narrow, level district along the shores of the Mediterranean. Sidon was twenty miles north of Tyre. The journey was not long, as Tyre is only about thirty-five miles, and Sidon fifty-five, from the Sea of Galilee. There was a growing opposition to Jesus, and he left and went into a country that he had not visited hitherto. He had discoursed to the Jews after feeding the multitude of five thousand; he had given some very plain teaching. His disciples even murmured at his "hard saying; who can hear it?" Many of his disciples went back and walked with him no more. There came a delegation from the Pharisees and scribes at Jerusalem (Matt. 15:1) asking questions, which he answered in such a faithful and pointed way as to give great offense to them. (Matt. 15:12.) We learn also from John 7:1 that "the Jews sought to kill him." This led Jesus to avoid an open conflict, for his time had not yet come.

"And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon." Mark says that her child was a "little daughter," and that "the woman was a Greek, a Syrophenician by race." (Mark 7:25, 26.) She belonged to that part of Phoenicia which belonged to Syria. Canaan was an older title of the country. Jesus had gone privately into a house, but he could not be hid. (Mark 7:24), and the woman in her great anxiety for help had found Jesus. It is probable that she had heard of his miracles of healing in Galilee so she sought Jesus on behalf of her daughter. She at once pleaded with him to have mercy on her; she was troubled greatly about her daughter's condition. The daughter was afflicted with a demon. The woman addressed Jesus as "O Lord, thou son of David." This woman had learned from some source that the Messiah who should come was to be of the line of David. She believed that Jesus was the Messiah and therefore the son of David. She wasted no time in presenting her case to him; she was so anxious for his help that she spent no time in preliminaries, but presented her case at once.

Jesus apparently ignored her request, but she continued to urge upon him that he heal her daughter. "And his disciples came and besought him, saying, Send her away; for she, crieth after us." They did not have the patience to bear with her, neither did they have the

sympathy for her that Jesus had. Moreover, they did not understand the delay which Jesus was making to test the faith of the woman. They took his silence to mean that he was indifferent toward her. From what follows it seems that Jesus had left the house with his disciples and that the woman had followed them. Various reasons have been given for this silence on the part of Jesus; it seems that the test was to deepen the faith of the woman. Furthermore, it was a test of his disciples as well as a test of her faith. Some, however, have thought that Jesus was perplexed as to what he ought to do. We cannot accept this, for he knew what he would do. Jesus replied to the situation by saying, "I was not sent but unto the lost sheep of the house of Israel." His present work, and till his death, was to the Jews.

II. Jesus' Response to Her Faith (Verses 26-28)

In her deep anxiety and strong faith in Jesus as the Son of God, the woman "worshipped him, saying, Lord, help me." Jesus tested her further by saying, "It is not meet to take the children's bread and cast it to the dogs." Jesus is not calling this woman a dog; he is not putting her in the class of dogs, but he uses a comparison which is very impressive. The woman herself would agree to his statement. It is not meet to take from hungry children bread and give it to dogs; this woman would not take bread from her afflicted daughter and give it to dogs. Since the mission of Jesus was to the Jews, his power of healing belonged to the Jews, and not to the Gentiles. The time would come when they should have access to the fullness and richness of gospel truth and gospel blessing; but that time had not yet come. The woman replied, "Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table" It was customary to give to the dogs that which was left, and Jesus so states that as does the woman. They both agree on this point. So the woman is not asking in her great anxiety and faith for anything that would deprive the Jews of any blessing; her faith is such as to believe in the bountifulness of the power and blessings of Jesus.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour." Her faith was great in its love, being unselfish and for her daughter; furthermore, her faith was great in its earnestness. It was great in its foundation, the power and love of the Messiah, and his past good deeds to others. Her faith was great in its nature; she had a perfect trust in the goodness and the love and the power and the wisdom of the Savior of men. She went home, believing that her daughter was healed before she saw that what was promised had been done. "Blessed are they that have not seen, and yet have believed." Jesus responded to the faith of the woman and healed her daughter; her faith brought to her the desire of her heart. It was done unto her according to her faith.

III. The Faith of the Centurion (Luke 7:2-8)

This part of our lesson text takes us to the book of Luke; Jesus had been teaching the people and had ended his teachings and "entered into Capernaum." (Verse 1.) It seems he had just preached what we know as the "Sermon on the Mount." Luke's record of this sermon is condensed into thirty verses (Luke 6:20-49);

in Matthew three chapters are given to the sermon. (Chapters 5, 6, 7.) Each record is followed with miracles. "A certain centurion's servant, who was dear unto him, was sick and at the point of death." The centurion was a Roman military officer, having command of a hundred soldiers. This centurion was a Gentile as we gather from Matt. 8:10. He was inclined to religion, for he felt kindly toward the Jewish religion, respecting its worship and feeling an affection for the people who practiced it. He was wealthy and had built a synagogue at his own expense for the Jews. Evidently he had learned something of Jesus as the promised Messiah. He knew something of the power of Jesus to heal. He had become attached to his servant who was "dear unto him." This servant "was sick and at the point of death." Matthew says that he had the "palsy, grievously tormented." (Matt. 8:6.)

The centurion believed that Jesus had the power to heal his servant. "And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant." Probably he thought that Jesus would not come if the elders of the Jews did not persuade him; or he may have thought that the elders of the Jews would have greater influence on Jesus than he, a Gentile, could have. Many wonderful miracles had been performed in Capernaum; these miracles evidently were performed in the presence of the Jews. The centurion had strong faith in the power of Jesus to heal his servant. It should be noted that he sent the "elders of the Jews." but not the elders of the synagogue. Again, he may have thought that Jesus, being a Jewish prophet, would yield more readily to the leaders of his own people than he would to the centurion. "When they came to Jesus," they "besought him earnestly, saying, He is worthy that thou shouldst do this for him." They gave as evidence of the worthiness of the centurion that "he loveth our nation, and himself built us our synagogue." Jesus went with them, saying according to Matthew, "I will come and heal him." As they drew near the house, "the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed." Here we have the centurion giving his reason for sending "the elders of the Jews" to ask Jesus to come. The centurion had power to command the men under him; his military rank gave him this power. He said that he could say to one servant, "Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." The centurion believed that Jesus had the power from God to heal diseases and that he had authority over angels and spirits.

IV. Jesus Responds to His Faith (Verses 9, 10)

When Jesus heard this and saw the faith of the centurion, "he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no not in Israel." Only twice do we read in the gospel that Jesus "marvelled." Once at the unbelief of his fellow citizens at Nazareth (Mark 6:6), and here at the faith of this heathen. His faith was the more wonderful since so much depended upon it. Jesus spoke to the multitude and commended the faith of this centurion; it was a rebuke to the Jews

for their lack of faith. He had a right to expect that the Jews would believe their prophets and the evidence that he gave to the fact that he was the Son of God; but here was a Roman centurion who had stronger faith than did his own people. Matt. 8:11-13 records an earnest warning to the Jews for their unfaithfulness, and commends the faith of this heathen to them. Jesus sent word to the centurion, "Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour." (Matt. 8:13.) "And they that were sent, returning to the house, found the servant whole." He was restored to health; the authoritative word had gone forth, as the centurion had expected.

PRACTICAL SUGGESTIONS

1. Miracles accompanied the presence of the Son of God like the halos the old painters caused to radiate around the pictures of Christ; they confirmed his claim to be the Son of God.

2. The Canaanitish woman, out of the class of the Jews, had faith in Jesus that would put to shame the Jews; oftentimes today the humble and lowly of earth have greater faith than those who hold high positions.

3. Jesus never failed to respond to the faith of those who came to him; the degree of their faith was the measure of the blessings that they received.

4. The centurion did all that he could according to his faith; Jesus did that which his faith demanded.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of the lesson.

Introduction

Among whom did Jesus minister?
To whom was John the Baptist sent?
Name some exceptions to the ministry of Jesus among the Jews.
What is faith?
Discuss the difference between faith and opinion.
What evidence did Jesus give that he was the Son of God?
What did Nicodemus say about him?

The Canaanitish Woman's Faith

Locate Tyre and Sidon.
Where did Jesus go at this time?
How far did he have to travel?
Why was there opposition to Jesus?
What did some of his disciples say about his teaching?
What did the Jews seek to do?
Who was this woman?
Why did she go to Jesus?

Why did Jesus not answer her at first?
What did Jesus say to her?
What was her reply?

Jesus' Response to Her Faith

What adage did Jesus quote to her?
Why should we not think that he called her a dog?
What did Jesus say about the faith of the woman?
When was her daughter healed?
How was her daughter healed?

The Faith of the Centurion

What had Jesus been doing at this time?
Where did he go?
Who came to him? Why?
Describe this centurion.
What was wrong with his servant?
What shows the faith of the centurion?
Whom did he send to Jesus? Why?
How did they commend the centurion?
What showed the centurion's humility?
What showed his faith?

Jesus Responds to His Faith

Why did Jesus marvel?
On what other occasion did he marvel?
How did Jesus commend his faith to the multitude?

How was it a rebuke to them?
 What word did Jesus send to the centurion?
 How was his servant healed?

How would the faith of the Canaanitish woman put
 to shame the Jews?
 What may be a measure of our blessings?
 Discuss the faith of the centurion.

Practical Suggestions

What was the purpose of miracles?

Lesson VII—August 12, 1945

JESUS CONDEMNS FALSE TEACHINGS

Matt. 7:15-23; 16:5-12

SONG.—"To Christ Be True," No. 14, Christian Hymns.

DEVOTIONAL READING.—John 12:44-50.

GOLDEN TEXT.—"Every plant which my heavenly Father planted not, shall be rooted up"
 (Matt. 15:13.)

**Helps for Lesson Study
 Daily Bible Readings**

August	6.	M	..... False Witnesses (Ex. 23:1-9)
August	7.	T	..... False Ways (Psalm 119:121-128)
August	8.	W	..... False Gods (Jer. 18:13-17)
August	9.	T	..... False Christs (Mark 13:14-23)
August	10.	F	..... False Apostles (2 Cor. 11:10-15)
August	11.	S	..... False Brethren (Gal. 2:1-10)
August	12.	S	..... False Teachers (2 Pet. 2:1-12)

Other Lesson Material

Matt. 7:1-14, 24-29; Mark 3:1-12; Luke 6:1-49

Historical Background

TIME.—Probably A.D. 28.

PLACES.—Mount of Beatitudes, Capernaum, and Bethsaida.

PERSONS. Jesus, his disciples, and others.

PLAN OF THE LESSON

Introduction.

- I. False Prophets Condemned (Verses 15, 16).
- II. How to Know False Teachers (Verses 17-20).
- III. False Hopes (Verses 21-23).
- IV. Another Warning (Matt. 16:5-12).
 Practical Suggestions.

Lesson Text

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening
 wolves.

16 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Therefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

5 And the disciples came to the other side and forgot to take bread.

6 And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.

7 And they reasoned among themselves, saying, We took no bread.

8 And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread?

9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.

12 Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

HELPS FOR THE TEACHER

1. We should remember that in the universe nearly everything has its opposites; the evil one is opposed to God, Satan is opposed to Christ, the evil spirit is opposed to the Holy Spirit, the world is opposed to the church, and error is opposed to truth.

2. All false doctrines belong to the side of error; Jesus condemned all error; he could not have been faithful to God and to his love for man without condemning false doctrine.

3. Jesus loves the sinner, but he hates the sin; he loves the truth and hates error; he must condemn error.

4. All of the disciples of Jesus must follow in his steps; they must condemn error and false doctrine; they cannot be loyal to the truth without condemning error.

5. The spirit of compromise with error and false doctrine is the spirit of the devil; those who teach the truth must not compromise with the devil; never fall out with anyone for condemning error.

6. We can learn how to condemn error by learning how Jesus condemned error; he never evaded, equivocated, or compromised with error; let us follow his example.

INTRODUCTION

The first part of the lesson text is taken from the latter part of the Sermon on the Mount, while the second part is taken from other teachings of Jesus. Jesus concluded the Sermon on the Mount with sundry admonitions and much needed warnings; he shows the nature of his kingdom by the very things that he warns men against. Jesus not merely shows the people a beautiful vision of what society ought to be, but he shows them the way to realize that vision. He guards people against the dangers which would prevent their entering the kingdom of God, and guides them in living faithful citizens in his kingdom. There was need of his warning the Jews about being deceived by appearances; there was also a need of warning his disciples against false teachings and false teachers. They needed to know then, as we do now, the difference between the false and the true, evil and good, wrong and right.

Truth is opposed to error; the true doctrine of Jesus is opposed to the false teachings of men. There has never been a truth but that has its opposite, error. The Bible speaks of false gods, false Christs (Mark 13:22), false apostles (2 Cor. 11:13), false prophets (Acts 13:6), false brethren (2 Cor. 11:26), false teachers (2 Pet. 2:1), false witnesses (Matt. 15:19), false reports (Ex. 23:1), false matter (Ex. 23:7), false men (Job 11:11), false men of the scribes (Jer. 8:8), false balance (Prov. 20:23). There are many other things false in this world, and we need to be warned against them. It is sad to be deceived by false teachers who assume the guard of humility, friendship, and good will; they appear as meek and as harmless as sheep, "but inwardly are ravening wolves." They make "a show of wisdom in will-worship, and humility." (Col. 2:23.)

COMMENTS ON THE LESSON

I. False Prophets Condemned (Verses 15, 16)

In the goodness and mercy of God our Lord has warned us against false teachers. "Beware of false prophets." No one can describe false prophets and false teachers better than the word of God has done. "By their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16:18.) They "fashion themselves as ministers of righteousness" and "into apostles of Christ," but are "false apostles" and "deceitful workers." (2 Cor. 11:13-15.) This warning against "false prophets" is most solemn and instructive, because it comes from God; it should be seriously received, because it involves the salvation of souls. There never was a time when God's people needed this warning more than the present day. "False prophets" are not merely false men, but they are false teachers. True prophets are those who speak forth what God would say through them; sometimes the message refers to future events, but more frequently their message is one of instruction and warning. A "false prophet" is not only an erroneous teacher, but a lying teacher; strictly speaking, it is one who pretends to be inspired when he does not possess inspiration. Any teacher who deliberately deceives others is a false teacher and is warned against by our Lord. Any teacher who willfully teaches his own opinions, speculations, or theories is a false teacher, and comes under the condemnation of the Christ. Moreover, the one who is willfully deceived by these false teachers falls under the same condemnation. Jesus said, "Beware of false prophets"; we cannot obey this without giving heed to this warning, and when we ignore it, we are in rebellion against Christ. It is as great a sin to let someone deceive us as it is for us to deceive someone. "Be not deceived." (Gal. 6:7.)

The Holy Spirit warns us against being deceived. "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 10, 11.) The teachings of the New Testament are clear enough to warn us against letting someone deceive us. We have the New Testament and should not let anyone persuade us to go contrary to its teachings. These false teachers attempt to deceive by concealing their true nature. They "come to you in sheep's clothing, but inwardly are ravening wolves." They assume the garb of another; they do not appear in their own garb. We have here the false teacher described as a wolf putting on sheep's

skin. The caution applies directly to such in our time as claim to possess communication with the spirit world, or to be invested with direct and infallible authority to speak for God. It applies to all who put on a semblance of piety for selfish purposes. Its application is not so much to open and avowed teachers of error, men who deny the fundamental principles of the gospel, as to those who pretend to maintain them, but really undermine and destroy them. They are to be known by the fruit that they bear. The question naturally arises as to how we may know them; if a true prophet cannot be known, how can a false prophet be known? Jesus answers this by saying, "By their fruits ye shall know them." In time their real nature will appear in their acts; the wolf in sheep's clothing cannot always act like a sheep. The infallible test of all religious teaching is the New Testament.

II. How to Know False Teachers (Verses 17-20)

"Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit." There are three kinds of works spoken of in the New Testament which may be illustrated by the figure that Jesus uses here. First, "good works," when the tree, being made good, bears fruit of the same character; next, "dead works," such as have a fair outward appearance, but are not the living outgrowth of the renewed man fruit, but attached and fastened on from without; and lastly, "wicked works," when the corrupt tree bears fruit which is plainly of its own kind. A law of nature is that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." If the tree is sound and healthy, it is reasonable to expect good fruit. We must look at the deeds of men in connection with the motive which prompts those deeds. It is very strange that from the same soil, by means of the same sunshine and rain, under the same culture, different fruit will be produced by different trees. So the only way to have good fruit is to have a tree which produces good fruit. Jesus taught that natural life was a type of spiritual life; the only way to have good fruit in our lives is to have good hearts and principles of righteousness. The only way to have a righteous character with all the fruit and blessings of righteousness is to have a holy heart in that person.

"Every tree that bringeth forth not good fruit is hewn down, and cast into the fire." Such is the awful destiny of false teachers and those who are deceived by them. Dead trees are only fit for fuel; useless, noxious trees do not cumber the ground without exhausting some of the strength of the soil; they are removed by the axe and cast into the fire. So the one that ceases or refuses to bear fruit for God and humanity is destroyed; it perishes by its refusal to bear good fruit. Fire is used here as a symbol of destruction. No bad tree should be allowed to take the place of a good tree; hence it is destroyed. No false teacher should be permitted to teach a class or preach to a church. If such is the case, great harm will be the result.

III. False Hopes (Verses 21-23)

When one has been deceived, that one has false hopes; false hopes are based upon false teachings. The Lord here refers to some who are deceived, and hence entertain false hopes. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

but he that doeth the will of my Father who is in heaven." God has revealed his will, and man can and must understand it and do it. Speech is useless, except as it is verified by deeds. It seems that some here are deceived. Those who make only a profession cannot hope to go to heaven; they must do the will of God in order to go to heaven. Many think that they will be saved eternally simply because they belong to the church. It is true they cannot be saved without being a member of the church of our Lord, but one must live a faithful life in the church in order to receive the reward of heaven. All who think that they will be saved simply because they are members of the church are entertaining false hopes. All must do the will of God, not only in becoming a Christian, but also in living the Christian life. One entertains a false hope of being a Christian if that one has not done the will of God in becoming a Christian; furthermore, one entertains a false hope who thinks he can go to heaven merely because he has attached himself to a church. The "will" of God embraces faith in Christ as the Son of God (John 6:29), and also repentance and baptism; one must do these in order to become a Christian. Personal purity of character and a cultivation of the Christian graces are necessary in living the Christian life.

"Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." This seems to be a view of the great day toward which all other days look forward, and into which they merge, the great judgment day. This shows that it is possible for people to live deceived, to die deceived, and meet God in judgment deceived. They lived with a false hope, they died with a false hope, and they meet God in judgment with a false hope. It is sad to think of one's living and dying with false hopes, when one may know what God teaches and may do that. The spirit of this warning is not confined to the false teachers of Christ's day, but reaches far forward and applies to all those, in all ages, who, whether teachers or learners, content themselves with a mere nominal attachment to the Lord. Such people are always loudest in their professions and claims. God will say to them in that day that he did not know them or accept their works.

IV. Another Warning (Matt. 16:5-12)

Here we have another warning that Jesus gives to his disciples. Jesus and his disciples had come to the northern shore of the Sea of Galilee to the town of Bethsaida. It seems that the following conversation took place in the boat as they were sailing along. "And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees." The disciples had taken no bread with them, and there was no opportunity now for them to get any. His disciples did not understand to what he referred when he gave them this warning. They began to reason among themselves and to guess at his meaning. They said that he was rebuking them for taking no bread with them. Jesus knew their reasoning and said, "O ye of little faith, why reason ye among yourselves, because ye have no bread?" The disciples of Jesus were often brought into contact with the influence and conversations of the Pharisees and Sadducees when Jesus was not present. (Matt. 15:12-20.) The disciples were somewhat disturbed because of their oversight in not taking bread with

them. The Pharisees forbade their disciples buying bread of heathens and Samaritans. The disciples of Jesus had not planned to buy bread of the Pharisees and the Sadducees, hence they were confused as to what Jesus meant.

Jesus reminded his disciples that he had fed the multitude at different times with a few loaves and fishes. He had fed five thousand with only five loaves and that much was left over. Again, he had fed a multitude of four thousand with seven loaves; hence, they should not be disturbed over the lack of bread. However, he did not have that in mind. They should have understood him. When he said, "Beware of the leaven of the Pharisees and Sadducees," he had reference to "the teaching of the Pharisees and Sadducees." The evil principles of the Pharisees had changed and corrupted the law of God. The spirit of their teaching is the point which Jesus warns his disciples against. (Luke 12:1.) "Teaching of the Pharisees and Sadducees" means the body of instruction and discipline of these sects. The system of instruction taught by Jesus is called "his doctrine," and that taught by the apostles is called "the apostles' teaching" (Acts 2:42.) "Doctrines" (Matt. 15:9) are the opinions of men taught on special subjects. The system of the Pharisees was corrupt in the mass, like leaven, it puffed up the heart. Jesus warns his disciples against the teachings of the Pharisees and Sadducees.

PRACTICAL SUGGESTIONS

1. False teachers will creep into the church; the elders should be on their guard to see that these are kept out.
2. Time and results will prove every man and every doctrine, whether they are from God or from men.
3. The New Testament is the standard by which all teaching is to be measured; if even there is a doubt about any teaching, it is safe to leave it off.
4. It is terrible to live, die, and meet God in judgment with false hopes; we can know the truth and read our titles clear to mansions in the sky.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Give the historical background.
Discuss the plan of the lesson.

Why should we not be deceived by them?
Why are we responsible if we are deceived?
Which is worse, open false teachers or sly false teachers? Why?

Introduction

Discuss the parts of our lesson text.
What shows the nature of Christ's kingdom?
From what would he guard his disciples?
What opposes truth?
What does all truth have?
Discuss the different false things mentioned in the Bible.

How to Know False Teachers

How do false teachers appear?
How may we know them?
Discuss the three kinds of "works" mentioned in the New Testament.
What may the same soil produce?
Discuss the law of nature here.
What is to become of false teachers?
How is fire used here?

False Prophets Condemned

Give Jesus' description of false prophets.
How do they beguile people?
How do they fashion themselves?
What is "a false prophet"?
Who are false teachers today?

False Hopes

What is a false hope?
How may one live deceived?
How may one die deceived?
How may one meet God in judgment deceived?
How may we know that we are Christians?

How may we know that others are Christians?

How had it affected the law?

Another Warning

Against what did Jesus warn his disciples here?

Why did they not understand him?

What did they think he meant?

What is the meaning of "leaven of the Pharisees"?

Practical Suggestions

How do false teachers get into the church?

Who is responsible for keeping them out?

What will prove every man's work?

What is the standard of teaching?

How may we know that we are right?

Lesson VIII—August 19, 1945

JESUS TRANSFIGURED

Luke 9:28-36

SONG.—"What a Wonderful Saviour," No. 57, Christian Hymns.

DEVOTIONAL READING.—Mark 9:2-8.

GOLDEN TEXT.— "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5b.)

**Helps for Lesson Study
Daily Bible Readings**

August	13.	M	The Transfiguration (Mark 9:2-13)
August	14.	T	Moses Before God (Ex. 34:29-35)
August	15.	W	The Translation of Elijah (2 Kings 2:1-11)
August	16.	T	The Voice from Heaven (2 Pet. 1:16-21)
August	17.	F.	The True Light of Glory (John 1:9-18)
August	18.	S	Glory Through Death (John 12:20-28)
August	19.	S	The Glorified Christ (Rev. 1:10-18)

Other Lesson Material

Ex. 34:29-35; 2 Kings 2:1-11; Psalm 86:1-7; Matt. 17:1-8; Mark 9:1-8; 2 Pet. 1:16-21

Historical Background

TIME. —Probably A.D. 29.

PLACE.—Probably Mount Hermon.

PERSONS.—Jesus, Moses, Elijah, Peter, James, and John.

PLAN OF THE LESSON

Introduction.

- I. The Transfiguration (Verses 28, 29).
 - II. Moses and Elijah with Jesus (Verses 30-33).
 - III. Why the Transfiguration (Verse 34).
 - IV. The Voice from Heaven (Verses 35, 36).
- Practical Suggestions.

Lesson Text

28 And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29 And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

30 And behold, there talked with him two men, who were Moses and Elijah;

31 Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32 Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, 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: not knowing what he said.

34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36 And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

HELPS FOR THE TEACHER

1. "Transfiguration" means "changed in form"; Jesus appeared on the mount in his glorified form; he had been with God from all eternity in his glory; he had come to earth to sojourn for a little while; but he appeared, even while in the flesh, in his heavenly livery or glorified attire.

2. The presence of Moses and Elijah at this time furnished the occasion for an object lesson; God could say in their presence, "This is my beloved Son, in whom I am well pleased; hear ye him."

3. The time has passed when Moses through his law is to be heard; the time is passing now when the prophets are to be the teachers of God's people; the time has arrived when they must hear Christ or perish.

4. Peter, James, and John were richly blessed in being in the presence of these heavenly visitors; they were not to tell the vision until after the resurrection of Christ; there are some truths that we should have a favorable opportunity to teach.

5. As Christ was transfigured, so his disciples are to be transformed day by day into his likeness; we are to become more like Christ as we live the Christian life.

6. They were to hear the heavenly voice of God; we are to hear his voice as he speaks today through his apostles in the New Testament.

INTRODUCTION

For a long time it was thought that the transfiguration took place on Mount Tabor. When the crusaders invaded Palestine in the eleventh century to rescue from the Saracens the country, they gave scriptural names to a great many localities without any authority for so naming them. These names became fixed, and it has been difficult to correct the errors that they made at that time. The names found place in literature and even in some commentaries; this helped to deepen the errors upon the minds of people. However, when a closer study was made of the geography of Palestine in the nineteenth century, many of these errors were corrected. Among the errors was the naming of Mount Tabor as the mount of transfiguration; this has been corrected, and it is generally now thought that Mount Hermon is the place of transfiguration. Mount Hermon is said to be 9,050 feet high. It is covered with snow much of the year and is frequently mentioned in the Bible. (See Deut. 3:8, 9; 4:48; Josh. 11:3, 17; 12:1, 5; 1 Chron. 5:23; Psalm 89:12; 133:3; Song of Solomon 4:8.)

The place of the transfiguration is not so important as the transfiguration itself. Every event revealed to us in the New Testament connected with the earthly ministry of Jesus is an important event. Some of them may have a broader and deeper significance than others. The transfiguration is mentioned by four of the writers of the New Testament—Matthew, Mark, Luke, and Peter. The agreement of the three writers of the gospel and the allusion to it by Peter (2 Pet. 1:16-18), who was an eyewitness, help to impress us with its importance. There is no parallel in the transfiguration of Jesus and that of Moses. (Ex. 34:29, 30.) John does not mention the transfiguration, although he wrote five books of the New Testament, and was also an eyewitness of it. John wrote after the others had written, and the Holy Spirit did not deem it necessary for John to repeat what others had written about it.

COMMENTS ON THE LESSON

I. The Transfiguration (Verses 28, 29)

Luke says, "And it came to pass about eight days after these sayings." There is no discrepancy between what Luke says here and what Matthew (17:1) and Mark (9:2) say. Both of these writers say "after six days," while Luke says after "about eight days." Luke evidently counts the parts of days before and after the entire "six days." "After these sayings" means after the confession made by Peter and the conversation which followed. What Jesus and the apostles did during these six days is not mentioned; very much that Jesus did was not recorded. (John 20:30, 31; 21:25.) Jesus took "with him Peter and John and James, and went up into the mountain to pray." On other occasions Jesus withdrew from the world and his disciples and went up into the mountain "to pray" and to spend the night in prayer. He usually went alone. (Mark 1:35, 36; 6:46; Luke 6:12.) However, on this occasion he took this group of disciples with him. Peter, James, and John constituted the inner circle of the twelve; they were prepared in heart and life to be with him and to appreciate this scene and what it meant.

"And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling." There are numerous examples of Jesus' praying; he realized the need of prayer and felt the infirmities of the flesh. (Heb. 4:15.) At every point in his life much time was spent in prayer; he prayed on the banks of the Jordan when he was baptized; he prayed all night before selecting his apostles; he prayed most of the night just after they sought to make him an earthly king; he prayed on the mount of transfiguration as the approaching cross cast its shadow over him; he prayed at the grave of Lazarus; he prayed in the trouble of his soul at Jerusalem (John 12:27-30); he prayed for his disciples in the night in which he was betrayed; he prayed in the deepest sorrow in Gethsemane; he prayed on the cross for his enemies and murderers. He gave thanks frequently for the loaves and fishes when he fed the multitudes at different times; he gave thanks when he instituted the Lord's Supper. "In the days of his flesh" he "offered up prayers and supplications with strong crying and tears." (Heb. 5:7.) He was praying at the time he was transfigured.

Matthew says that "he was transfigured before them." Luke says, "As he was praying." "Transfigured" means to change the form; it

is the same word in the original from which we get "transformed." (Rom. 12:2; 2 Cor. 3:18.) In these places it means a spiritual change or transformation. Jesus was transfigured in that "the fashion of his countenance was altered" and "his face did shine as the sun, and his garments became white as the light," "and dazzling." Mark says, "Glistening, exceeding white, so as no fuller on earth can whiten them." (Mark 9:3.) Nothing but the purest, whitest, most brilliant, and most glorious objects, such as snow, light, and sun, could describe the glory of the appearance of Jesus at this time. Even his garments became radiant with the glory of his face. His whole person seemed to be steeped in splendor and glory; it seems that his divinity which had been hidden by the veil of his humanity now burst forth and glowed with the glory of heaven. Jesus in his pre-fleshly state was "with God." (John 1:1.) It is declared that Jesus was "the effulgence of his glory, and the very image of his substance." (Heb. 1:3.) This same glory of the presence of the Christ lights up the great city of God on high. "And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb." (Rev. 21:23.)

II. Moses and Elijah with Jesus (Verses 30-33)

Suddenly there appeared in the presence of Jesus while he was transfigured Moses and Elijah. "And behold, there talked with him two men, who were Moses and Elijah." No one could look upon the face of God and live; from the beginning until angelic appearances ceased, God talked to men on earth through angels or messengers. "Angel" means messenger. Moses saw his glory, but not his face; so God sent messengers to talk with him. It is sometimes said that they had seen God because they saw the messengers which he sent, but no mortal eyes could stand the brightness of God's face. (Gen. 16:7-13; 18; 19:1; Judges 6:11-23.) On this occasion Moses and Elijah returned from the spiritland to talk with Jesus. Moses was a prophet and lawgiver to the children of Israel; he was the highest type of Jesus. He was "that prophet" of all prophets that could represent Christ as a prophet and lawgiver. (Deut. 18:15-22; Acts 3:22-26.) The law of Moses went from Sinai; the law of Jesus from Mount Zion; and the word of the Lord from Jerusalem. (Isa. 2:1-5; Mic. 4:1, 2; Heb. 12:18-29.) Elijah (1 Kings 17:1) was called the "Tishbite, who was of the sojourners of Gilead." He has been called "the grandest and most romantic character that Israel ever produced." It was Elijah who prayed, and it did not rain for three years and six months; and then he prayed for rain, and it came. (James 5:17, 18.) He lived about nine hundred years before Christ. He was a fit type of John the Baptist, in whose spirit and power John came. (Mal. 3:1; 4:5, 6; Luke 1:17.) Elijah never died; he "went up by a whirlwind into heaven" in a "chariot of fire" drawn by "horses of fire." (2 Kings 2:11.) Moses died in the land of Moab, and was buried there in a valley, and no man knows of his grave. (Deut. 34:5-7.) It seems, since Michael, the archangel, and the devil contended about his body, that it was withdrawn from the grave by him who had the power of death. (Jude 9.)

Moses was the head of the law, and Elijah was the head and representative of the prophets. The New Testament speaks of "the law and the prophets." (Matt. 5:17; 7:12.) The great lawgiver and the greatest of the old prophets were brought from the state of the

dead to confirm the truth that Jesus is the fulfillment of the law and the prophets. These two visitors from the spiritland came now and talked with Jesus about "his decease which he was about to accomplish at Jerusalem." Immortality is here brought to light; these are travelers returned from the other world, many centuries before the final resurrection. Death does not end all. They were recognized as Moses and Elijah. They talked with Jesus, which showed that they were still interested in the redemption of man. Redemption was the subject of the conversation of the three, though they talked about the death of Jesus on the cross. This death was for the redemption of man. The three apostles, and especially Peter, were awakened from their sleep, and "when they were fully awake, they saw his glory, and the two men that stood with him." And just as they were "parting from him, Peter said unto Jesus, Master, 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: not knowing what he said." Peter would detain them; he was not fully conscious of what he was saying. By "tabernacle" Peter meant booths made of the boughs of trees, as in the feast of tabernacles. He would make one for each and have them remain.

III. Why the Transfiguration (Verse 34)

Jesus made no reply to the proposition that Peter had suggested; however, what followed was really a reply to him. The request that Peter made was not granted, but God gave a better answer to Peter's request. "There came a cloud, and overshadowed them." This cloud was "a bright cloud," and "they entered into" it. This cloud was the representative of God's glory; he was in the cloud, and veiled by it from their sight. It must have been like the pillar of cloud by day and the pillar of fire by night which attended the Israelites on their journey from Egypt to the promised land. Matthew says, "While he was yet speaking, behold, a bright cloud overshadowed them." It seems that the cloud cut short the expression of the wish that Peter had expressed. The question has been raised as to who is included in the pronoun "them" as used here. Some have contended that it included only the disciples, while others claim that it included only Jesus, Moses, and Elijah; still others claim that it included all who were present. It seems from the general expressions that the cloud overshadowed the mountain where they were located and covered the apostles, Jesus, Moses, and Elijah; that all were enveloped in the cloud which shut out the outer world, but shut in the entire group. The cloud of light which formerly filled the sanctuary of the Lord now receives the three as into a tabernacle of glory.

"And they feared as they entered into the cloud." They feared as they entered into this cloud; they seem to have realized that it was the representative of the presence of God. Why was Jesus transfigured at this time? The apostles had just received, before going up into the mountain, the sad information of his death at Jerusalem. Peter had become so indignant at the thought of "the elders and chief priests and scribes" taking and killing him. He was even bold enough "to rebuke him," that is, Jesus, and said, "Be it far from thee, Lord: this shall never be unto thee." Jesus ad rebuked Peter and had said, "Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things

of men." (Matt. 16:21-23.) Now Jesus appears in this glorified state to impress Peter and others that, although he should be put to death, yet he would be raised from the dead as he had said.

IV. The Voice from Heaven (Verses 35, 36)

In addition to the vision and transfiguration, there came a voice "out of the cloud, saying, This is my Son, my chosen: hear ye him." This was a repetition of the testimony which God had borne to Jesus on the banks of the Jordan. Jesus fulfilled the law in a double sense: first, he kept every precept of it in spotless perfection; second, he was the end to which the law led. (Gal. 3:24.) "It was added because of transgressions" until Christ should come. (Gal. 3:19.) In his death on the cross at Jerusalem he took it out of the way. (Eph. 2:14-22; Col. 2:14, 15.) Having arisen from the dead, he established his kingdom, which shall stand forever. Jesus is the prophet and the lawgiver now; he is the one who speaks from heaven and the mediator of the new covenant. (Heb. 12:22-25.) "Hear ye him." The time was when they should hear the law, but this has now been taken away; the time was when they could hear the prophets, but these have been fulfilled. They must now hear Christ. This is the great lesson of the transfiguration.

PRACTICAL SUGGESTIONS

1. Jesus is the full revelation of God; he that hath seen him hath seen the Father.
2. God spake through the law and the prophets to the people; he now speaks to us through Christ.
3. The vision of the earthly glory of Jesus faded away, but his glory in the spiritual realm now shines brighter.
4. The voice of God from heaven settled forever the question as to who Christ is.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Give the historical background.
Discuss the plan of the lesson.

Introduction

What confusion is there about the place of the transfiguration?
How did confusion arise?
What is now thought to be the place of the transfiguration?
Discuss the mention of Mount Hermon in the Bible.
What significance has the transfiguration?

The Transfiguration

Discuss the harmony between Matthew, Mark, and Luke as to the time.
Whom did Jesus take with him into the mountain? Why?

Why did they go up into the mountain?
Discuss other times that Jesus prayed.
Describe the transfiguration.
What was revealed here?

Moses and Elijah with Jesus

Who appeared at this time?
Who was Moses? Elijah?
Describe Moses as a type of Christ.
Describe Elijah as a prophet.
What has Elijah been called?
Describe the death of Moses.
Describe the translation of Elijah.
What was the topic of their conversation with Jesus?
What suggestion did Peter make? Why?

Why the Transfiguration

What came over them?
Discuss the inclusiveness of "them."
How did it affect the three apostles?

Why did Peter need to see this vision?

prophets?

The Voice from Heaven

Who spake from heaven?
 When had he spoken similar words before?
 What additional words were used here?
 Why are we not to hear the law now? The

Practical Suggestions

What is Jesus to us?
 How does God now speak to us?
 Where is Christ now?
 What did the voice of God settle here?

Lesson IX—August 26, 1945
JESUS PROMISES TO BUILD HIS CHURCH
Matt. 16:13-20; Luke 22:24-30

SONG.—"The Church's One Foundation," No. 293, Christian Hymns.

DEVOTIONAL READING.—Eph. 4:1-6.

GOLDEN TEXT.—"And he is the head of the body, the church" (Col. 1:18a.)

Helps for Lesson Study
Daily Bible Readings

August	20.	M	The Kingdom Promised (Dan. 2:36-45)
August	21.	T	Peaceful Nature of the Kingdom (Isa. 2:1-4)
August	22.	W . . .	Christ Promised to Build the Church (Matt. 16:13-20)
August	23.	T	Forgiveness Taught (Matt. 18:15-20)
August	24.	F	When the Church Was Established (Acts 1:1-8)
August	25.	S	The Promise Fulfilled (Acts 2:37-47)
August	26.	S	Must Be Born Again (John 3:1-5)

Other Lesson Material
Isa. 2:2-4; Dan. 2:36-45; Mic. 4:1-5; Matt. 18:15-20; Rom. 16:16

Historical Background

TIME.—For Matthew, A.D. 29; for Luke, A.D. 30.

PLACES.—Caesarea Philippi and Jerusalem.

PERSONS.—Jesus and his disciples.

PLAN OF THE LESSON

Introduction.

- I. Different Estimates of Jesus (Verses 13-16).
 - II. The Church Promised (Verses 17, 18).
 - III. The Keys of the Kingdom (Verses 19, 20).
 - IV. "I Appoint unto You a Kingdom" (Luke 22:24-30).
- Practical Suggestions.

Lesson Text

13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14 And they said, Some say John the Baptist some, Elijah; and others, Jeremiah, or one of the prophets.

15 He saith unto them, But who say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he the disciples that they should tell no man that he was the Christ.

24 And there arose also a contention among them, which of them was accounted to be greatest.

25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

26 But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.

27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

28 But ye are they that have continued with me in my temptations;

29 And I appoint unto you a kingdom, even as my Father appointed unto me,

30 That ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

HELPS FOR THE TEACHER

1. The great plan of God in redeeming the human race included the building of his church; Jesus knew this program of the Father, and he promised to build his church.

2. God has never promised to build any other church except the church of God; all other churches are excluded from his plan and have no right to claim his blessings.

3. The different estimates placed upon Christ then and now are misguided human estimates; there is only one place that Jesus the Christ can occupy, that is the Son of God and the Savior of man.

4. As keys represent the authority, so the apostles were delegated by Christ to submit to man by the Holy Spirit the terms of admittance into the kingdom of God.

5. The kingdom of heaven on earth, or the church, was established for man; it is composed of human beings who are developing into the likeness of Christ.

6. Here Jesus uses "church" and "kingdom" as terms applied to the one and same institution; if the kingdom has not been established, neither has the church been established; but if the church has been established, so also has been the kingdom.

INTRODUCTION

The opposition against Jesus had been slowly rising for some months; the Jewish authorities had been attacking Jesus in every possible way. He now took his disciples from the scenes of contention and controversy; these were gathering like clouds and muttering thunders of an approaching storm. They went across the Jordan to the east side at Bethsaida where it enters the Sea of Galilee. (Mark 8:22-26.) They then went up the eastern side of the Jordan till they came to a place near the base of Mount Lebanon. They came to Caesarea Philippi; this city was situated on the eastern side of the Jordan, and was an important city; it was built on a ledge of limestone rock, and was strongly fortified. It was the northern extremity of Palestine, and was twenty-five or thirty miles northeast of the Sea of Galilee. We have a record of Jesus visiting this northern point only once.

Jesus needed time to give further instruction to his disciples; the cross was drawing near, and they needed to know what would take

place so that they might be prepared for it. Jesus was busy going from place to place in Galilee and leaving behind him a series of works of mercy. It seems that they went to Caesarea Philippi in order that he might have a private interview with them and to make a very momentous announcement to them of his death. He had come to earth to establish his church, or his kingdom, but the cross or his death stood between him and the establishment of his church. The disciples were slow to comprehend the full meaning of his teaching and the plan which the Father had arranged for his Son. God's plans oftentimes disappoint us, but we should not be discouraged, for his ways are the best.

COMMENTS ON THE LESSON

I. Different Estimates of Jesus (Verses 13-16)

The disciples of Jesus had been sent out on their limited commission and were told not to go in the way of the Samaritans or Gentiles, but go rather to the lost sheep of the house of Israel. (Matt. 10:5, 6.) They had finished their tour after traversing the hill country of Judaea and visiting the villages and towns of Galilee. They had mingled with the people and had learned the different estimates that people put upon Jesus. When they were apart, Jesus asked them, "Who do men say that the Son of man is?" This was an important question; it is still throbbing in the heart of people today. This question has come thundering down the ages, and is the mightiest question in the world today. "Who do men" think I am? What men think of Christ determines their attitude toward God, Christ, Holy Spirit, Bible, his church, and also helps to determine one's eternal destiny. Ideas are the product of thinking; ideas rule life, and in the long run rule the world. What men think determines what they do and what they are; the theories that are generally held with reference to industry, wealth, government, art, morals, and religion mold human society into all its forms. The disciples gave the answers that men were giving at that time.

Some said that he was John the Baptist; this meant that he had been raised from the dead. Probably this report was started by Herod. (Matt. 14:1, 2.) This would be a very high estimate of Jesus. Others said that he was Elijah. Elijah was the expected forerunner of the Messiah. (Mal. 4:5; Matt. 11:14.) Still others said that he was Jeremiah, or one of the prophets. This meant that he was one of the Old Testament prophets who had arisen from the dead. All of these estimates classed Jesus among the great and renowned of earth; they all classed him with the prophets, which was a high honor, but not sufficient honor for the Son of God. Jesus had now led his disciples in their thinking to the point to which he had started; he asked, "But who say ye that I am?" Jesus now turned from the general question to the sharp personal inquiry. This was the point at which he was aiming and it was an important question. He was not so much concerned about what others thought of him as he was about what his disciples thought of him. Important as the general question is, far more important to us is the particular and definite question. No man can escape its sharp and personal point; no neutral answer is possible; whatever we do is a decision; and nothing else goes so deep down and so far out into our lives as this question does.

The impulsive Peter was ready to answer. Jesus had addressed the question to the entire group, but Peter answered at once, "Thou art the Christ, the Son of the living God" Peter was not pert, but impulsive, decisive, bold, and courageous; there was no hesitancy or delay on his part. He spoke his sincere and deep conviction; he expressed the conviction of the others. Two propositions concerning Jesus are true and must be believed. They are (1) that he is the Christ, and (2) that he is "the Son of the living God." "Messiah" is the Hebrew word for anointed, while "Christ" is the Greek word. This title shows the work or office of Jesus. Prophets, priests, and kings were anointed. (Lev. 8; 1 Sam. 16:12, 13; 1 Kings 19:15, 16.) Jesus was anointed with the Holy Spirit and power (Acts 10:38), and is prophet, priest, and king.

II. The Church Promised (Verses 17, 18)

After the impulsive Peter pronounced his deep conviction as to who Jesus was, Jesus answered and said to him, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." "Simon Bar-Jonah" means the son of Jonah or John. (John 1:42.) The confession and conviction of this great truth brought Peter, and with him all who believe it, into the rich blessings of God. Jesus owns and confesses those who confess him before God and the angels. (Matt. 10:32, 33; Luke 12:8, 9.) "Flesh and blood hath not revealed it unto thee," because flesh and blood could not make such a revelation. People knew by "flesh and blood" that Jesus was the son of Mary and a descendant of Abraham, as Matthew and Luke give in their genealogy of Jesus. (Matt. 1; Luke 3:23-38.) However, no one could know by "flesh and blood" that he was the Son of God; God must make this revelation to man. Hence, he revealed it to Mary (Luke 1:26-35), to Joseph (Matt. 1:18-21), to John the Baptist, to Peter, and to others when he sent down the Spirit upon Jesus and said, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17; John 1:29-34.) No one could know the divinity of Jesus without its being revealed to them. The miracles that Jesus performed helped to reveal his divine nature. "The world through its wisdom knew not God." (1 Cor. 1:21.)

Jesus further said to Peter, "That thou art Peter, and upon this rock I will build my church." Here is the clear and definite promise that Jesus makes to his disciples. There is no condition expressed, no doubt given, but a positive and determined purpose expressed that he would build his church. There has been much controversy as to what is meant by this declaration of Jesus. Jesus did not promise to build his church on Peter as the Catholics claim. He simply said, "Thou art 'Petros' [a small stone], and upon this 'Petra' [bedrock] I will build my church." Men build houses of stone, but they lay the foundation upon a rock. (Matt. 7:24, 25.) All Christians are "living stones" in this "spiritual house," while Jesus under this figure is the "chief corner stone." (1 Pet. 2:48.) In this language that Jesus used Peter is not the foundation, but the doorkeeper. There is a builder, Jesus; a foundation, a solid rock; "a spiritual house," the church; a doorkeeper, Peter; the gates of the unseen world as a mighty power opposing this work.

What is the foundation of the church? Upon what was it to be built? It is the central truth of the whole Bible, the glorious fact

that Jesus is "the Christ, the Son of the living God." Destroy this truth, and all the prophecies, promises, and purposes of God to redeem the race are absolutely false; this fact is the fulfillment of every promise and prophecy and the consummation of every purpose of God to save men from sin and give them a home in heaven. The apostles and writers of the New Testament never once thought that Jesus meant that he would build his church upon Peter as the foundation. Mark is supposed to have written under the influence of Peter, and Peter wrote two letters, but he never claimed that the church was built upon himself. In his preaching on Pentecost, Peter held up Jesus, the Son of God, "made" "both Lord and Christ," as the one item of faith and as the foundation of the church which Christ built. Paul says, "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11.) The gates of a city represent its power, and "the gates of Hades" represent the power of the grave. Although Jesus would be crucified and buried, yet this would not prevent his building his church.

III. The Keys of the Kingdom (Verses 19, 20)

Jesus further said to Peter, "I will give unto thee the keys of the kingdom of heaven." What were "the keys of the kingdom of heaven"? "The kingdom of heaven" in this verse is used synonymously with "church" in verse 18. Keys are used to open and close doors; all the apostles had the same power of losing and binding. (John 20:19-23.) Jesus meant here to commit to Peter and the rest of the apostles the important work of making known to the world the conditions of pardon or entrance into his kingdom. All who complied with these conditions were forgiven; those who neglected or failed to comply with them were not forgiven. The apostles could not forgive sins in the sense of absolving from sin; neither can any other man. However, Paul says God committed to his apostles, as his ambassadors, the ministry and word of reconciliation. (2 Cor. 5:18-20.) The apostles waited in Jerusalem until the Holy Spirit came before they began to tell the people what to do to be saved. (Luke 24:49; John 14:26; 16:13, 14; Acts 1:8.) In giving to Peter the keys of the kingdom of heaven, Jesus only gave him the privilege of taking the lead in announcing the terms of forgiveness or the terms of admittance into his kingdom. Peter took the lead on the day of Pentecost and at the house of Cornelius. So he took the lead in announcing the terms of admittance into the kingdom of both Jews and Gentiles. Both Jew and Gentile had to comply with the same conditions in order to enter the kingdom.

IV. "I Appoint unto You a Kingdom" (Luke 22:24-30)

This part of our lesson text is taken from the gospel according to Luke, and records an event which took place the last night of the earthly life of Jesus, or the night in which he was betrayed. There had arisen a contention among his disciples as to who should be the greatest in the kingdom. Jesus had given them an illustration of the way that the kings of the Gentiles exercised lordship over the people. He then told them that such should not be the case in his kingdom, but "he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." He then gave another illustration that the master is greater than the servant, or

he that sitteth at meat is greater than the one that serves. "But ye are they that have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." In the kingdom of God greatness is measured by service. Jesus had come to make provisions for the establishment of his kingdom; he was to become the head of this kingdom, and its triumphs are to continue so long as he is head of it. He gained this kingdom by serving, by sacrifice, by giving himself for the good of others. This kingdom is his church. He does not have two institutions on earth now for the salvation of souls. As the Father had appointed or given him a kingdom, so he gives it unto the apostles to further the work that he had begun. In this way they are to "sit on thrones judging the twelve tribes of Israel." We may not know how they are to judge Israel; however, it seems clear that they are to do this through their teaching. They are in the church today through their teachings. "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." (1 Cor. 12:28.) "Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." (Eph. 2:20.)

PRACTICAL SUGGESTIONS

1. Jesus is the Son of God, and no other estimate of him will please God.
2. Jesus promised to build his church; he fulfilled this promise on the day of Pentecost.
3. The keys of the kingdom of heaven were exercised by Peter when the church was established and when the Gentiles were admitted to membership; all who have come into the church have come in the same way.
4. As God appointed Jesus the Christ as the head of the church, he has made Christians members of his body; Christians are citizens in his kingdom.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject?

Repeat the Golden Text.

What was learned from the daily Bible readings?

Discuss the historical background.

Give the plan of the lesson.

Introduction

Why was there opposition against Jesus?

Who led in this opposition against him?

Where did he go?

Why did he go there?

What had he come to earth to do?

Different Estimates of Jesus

Where had Jesus sent his disciples at first?

What did they do when they returned?

What was the first question that Jesus asked them?

How does thinking control action?

Discuss those who thought that Jesus was John the Baptist.

Why did some think he was Elijah?

Why did some think he was Jeremiah?

What question did he ask his disciples next?

Who gave the answer?

What two propositions must one believe to be saved?

How was Jesus anointed?

The Church Promised

What blessing was pronounced upon Peter?

Who had revealed this to Peter?

Upon what did Jesus build his church?

Discuss the use of "petros" and "petra."

Who are living stones in the spiritual house?

What is the central truth of the Bible?
 How do we know that the church was not built upon Peter?

The Keys of the Kingdom

What was promised to Peter?
 How do we know that the kingdom and the church are the same?
 What is meant by the "keys of the kingdom"?
 When did Peter use this authority?
 How do Jews and Gentiles become Christians?

"I Appoint unto You a Kingdom"

When did these events take place?
 What was the controversy between the disciples?
 What had Gad appointed to Jesus?
 How did the apostles continue his work?
 How are the apostles in the church today?

Practical Suggestions

What estimate must all put upon Jesus?
 How do we know that Jesus built his church?
 How are the keys of the kingdom used today?
 Christians are members of what?

Lesson X—September 2, 1945

JESUS TEACHES FORGIVENESS

Matt. 18:21-35

SONG.—"I Am Praying for You," No. 105, Christian Hymns.

DEVOTIONAL READING.—Luke 17:1-4.

GOLDEN TEXT.—"For if ye forgive men their trespasses, your heavenly Father will also forgive you." (Matt. 6:14.)

**Helps for Lesson Study
 Daily Bible Readings**

August	27.	M	A Lesson in Forgiveness (Matt. 18:23-33)
August	28.	T	A Lesson in Greatness (Matt. 20:20-28)
August	29.	W	A Lesson in Reconciliation (Matt. 5:21-26)
August	30.	T	Humility in Prayer (Luke 18:9-14)
August	31.	F	Humility in Service (1 Pet. 5:1-11)
September	1.	S	Humility Illustrated (John 13:1-16)
September	2.	S	"The Mind of Christ" (Phil. 2:1-11)

Other Lesson Material

**Prov. 19:11; 24:17-19; 25:21, 22; Matt. 5:23, 24, 44, 45; 6:14; Mark 11:25;
 Luke 6:27-37; 11:4; 17:3, 4; Rom. 12:14-20; 2 Cor. 2:7**

Historical Background

TIME.—Probably A.D. 29.

PLACE.—Capernaum, near the Sea of Galilee.

PERSONS. Jesus and his disciples.

PLAN OF THE LESSON

Introduction.

- I. How Often Should We Forgive? (Verse 21).
 - II. Jesus' Answer (Verse 22).
 - III. The Unmerciful Servant (Verses 23-33).
 - IV. Forgiveness from the Heart (Verses 34, 35).
- Practical Suggestions.

Lesson Text

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me and I will pay thee all.

27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30 And he would not: but went and cast him into prison, till he should pay that which was due.

31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33 Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

HELPS FOR THE TEACHER

1. "Forgiveness" is needed by man; man needs God's forgiveness, since he sins against God; he also needs man's forgiveness, since he sins against his fellow man.

2. We are erring creatures; we sin in thought, word, and action; we need forgiveness in order that we may be reinstated to favors and blessings.

3. Jesus, the great teacher, knew how to teach forgiveness; he knew how man needed forgiveness; he taught how we may obtain forgiveness.

4. There are some things which precede forgiveness; there are conditions of forgiveness; no one need expect forgiveness until these conditions have been met.

5. One of these conditions is repentance; man must repent of his sins against God before he may hope for forgiveness; God in his goodness helps man to come to a state of penitence that he may forgive him.

6. Man should help those who trespass against him come to a state of repentance; no one should make it more difficult for one to ask for forgiveness.

INTRODUCTION

This is an important lesson. We live in a world of sin, wickedness, and iniquity. We are weak and sinful ourselves. We sin against God, against others, and against ourselves. We need the forgiveness of God; we should know the terms of forgiveness when we sin against God. Moreover, we sin against each other and need to know the terms of forgiveness so that we may comply with them. We cannot

be saved without the forgiveness of God, and we cannot live in happiness with each other without learning to forgive each other. The emphasis of this lesson is placed upon the duty to forgive. We ought to know what it is to forgive and set the example of forgiveness. From the Bible teachings we may learn what it is to forgive and how to forgive each other; we may learn how to obtain the forgiveness of God.

We occupy many relations to our fellows. Sometimes, unfortunately, we have enemies; we ought to know how, when, and where to forgive them. The following scriptures will help us to learn to forgive our enemies: Matt. 5:44, 45; Luke 6:27, 35-37; Rom. 12:14, 17-20. Again, we need instruction as to how to forgive one another. The following scriptures help us on this point: Matt. 5:23, 24; 6:14; 18:15-20; Mark 11:25; Luke 6:37; 11:4; 17:3, 4; 2 Cor. 2:7; Eph. 4:32; Col. 3:13; 1 Pet. 3:9. There are parables which illustrate forgiveness; there are parables which illustrate the forgiveness of God and the forgiveness of man. Matt. 18:12-14 and Luke 15 teach us how God forgives, while the parable of our lesson and Luke 7:41-50 teach forgiveness on our part. Moreover, we have examples of forgiveness: Joseph (Gen. 45:5-11), Moses (Num. 12:1, 13), David (1 Sam. 24:7; 26:9), Christ (Luke 13:34), Stephen (Acts 7:60), and Paul (2 Tim. 4:16).

COMMENTS ON THE LESSON

I. How Often Should We Forgive? (Verse 21)

Jesus had been teaching his disciples and others that we should exercise patience and love for each other; his teachings had gone beyond what the rabbis required. They taught that the offender should go to the man whom he had wronged, confess his faults, and ask for forgiveness. Jesus had commanded that the wronged man should take the initiative in seeking peace and reconciliation. Peter, in his impulsiveness, was astonished that Jesus would go so far and require the wronged man to take the first step. He then asked, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" The impetuous Peter was likely to bring down much criticism on his head, and become involved in many disputes with his brethren; he was hard hit by the command of Jesus to be ready to forgive and seek forgiveness. Peter asked how long he should keep this thing up. He then asked, "Until seven times?" Evidently Peter thought that that many times would be a very liberal offer, since the rabbis required only three times. They had based their ruling upon Job 33:29 and Amos 2:4. Peter may have thought that he should be praised for suggesting "seven times." "Seven" was considered a sacred number, and symbolized perfection. There are several sacred numbers used in the Bible. "Three" is a number which applies to heaven and spiritual things; "four" is the number which applies to the world; "seven" is the number for the ideal of completion, the union of heaven and earth. We see what Peter meant when he asked if he should forgive one "seven times."

There are two or more involved in wrongdoing—the wrongdoer and the one who is wronged. If the wrongdoer does not take the initiative, the one who has been wronged should do so. The offender must repent and make good or restore in his penitence. He should confess his wrongs and ask for forgiveness. Jesus said, "If thy

brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him." (Luke 17:3, 4.) If the offender does not repent, he is still guilty of the sin. If people would follow this teaching, there would be much less disturbance in society today. So often the one who has been offended will not exercise the spirit of forgiveness; sometimes it is as difficult to get the offended to exercise forgiveness as it is to get the offender willing to correct his wrong.

II. Jesus' Answer (Verse 22)

Jesus must have astonished Peter and the other disciples by the answer that he gave. If they were surprised at Peter's setting the number seven, how much more were they astonished at the answer that Jesus gave. He said, "I say not unto thee, Until seven times; but, Until seventy times seven." Some translate this "until seventy times and seven." With this translation it would not mean four hundred ninety times, but seventy-seven. In either case it is a symbolical expression for never-ending forgiveness; love is not to be limited by the multiplication table. Jesus' reply lifted the subject out of the legal sphere, where Peter's suggestion left it, into a higher realm which means times without number. Hence, whether Jesus said four hundred ninety times or seventy-seven times makes no difference, since he plainly meant that one is to forgive an indefinite number of times. Forgiveness is not to be reckoned according to number but by the spirit. Forgiveness is to be extended as often as repentance is exercised. Repentance is to be numbered by the number of times that we sin. Forgiveness is not a matter of arithmetic or bookkeeping, but of repentance and love; love has no limits. Peter and the rest of the apostles must have seen how low his estimate of forgiveness was when compared with that which Jesus taught.

It is often asked, "Can we forgive before one repents?" God does not forgive until one repents, but God does all that he can by his instruction and goodness to get people to repent. If they will not repent, they must perish. (Luke 13:3, 5.) God exercises his goodness to lead people to repentance. "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4.) Again, "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) As God does all that he can by his goodness to bring people to repentance that he may forgive them, so we must do all that we can to bring the offender to repentance so that we may forgive him.

III. The Unmerciful Servant (Verses 23-33)

This parable enforces and illustrates the lesson of forgiveness. "Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants." Jesus has in mind an eastern monarch whose "servants" were his officers, and especially those officers who were in charge of financial matters, such as the collecting of taxes and the paying off the indebtedness of the government. The "reckoning" would be the payment of the taxes collected, less as much as the officer dared to retain for his pay and

his personal profits. It was a method full of opportunities for crooked dealings. The king in this parable stands for God or Christ, who is some day to sit in judgment upon all men, making reckoning of the deeds done in the body. One of his "servants," or officers, owed him "ten thousand talents." A "talent" was not a coin, but a weight of gold or silver; some think that these were talents of silver, and each worth three thousand shekels or twelve thousand denarii. A "denarius" was the day's wages of an ordinary laborer. In our money the sum would be between nineteen and twenty million dollars, a sum impossible to pay. These amounts represent a sum which was impossible for the man to pay.

The servant that owed this sum which was impossible for him to pay, when he was about to be sold with his wife and children, "fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all." It was legal to sell a man and his family for his indebtedness. The Mosaic law authorized the selling of a man into slavery for theft or for debt. (Ex. 22:3; Lev. 25:39, 47.) A man's wife and children were considered his property; hence, they could be sold for his indebtedness. In his terror and anguish the servant was ready with promises that could never be fulfilled, and the king knew they could never be fulfilled. However, the king had mercy on this officer and released him; he canceled the whole matter, making the debt as if it had never been. This shows the great mercy that the king had for his unfortunate servant. This servant was set free from punishment; the debt no longer hung over him; it is implied that he continued in office.

This same servant, or officer, had servants under him. He went out and found "one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest." This fellow servant asked for mercy and promised that he would pay it all. However, the unmerciful servant would not listen to him, "but went and cast him into prison, till he should pay that which was due." A "shilling," or "denarius," was worth about seventeen cents; hence, "a hundred shillings" would be worth about seventeen dollars. This was an insignificant sum compared to the millions that this unmerciful servant had been forgiven. When the other servants heard what this unmerciful servant had done, "they were exceeding sorry, and came and told unto their lord all that was done." They were indignant at the lack of mercy on the part of one who had received so much mercy. When the king heard what this unmerciful servant had done, he called him in and had another reckoning with him. He said, "Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?" It seems that the king was more grieved than angry, though he must have been shocked at such cruel conduct. He had forgiven this officer from the mercy and goodness of his heart and not from the merits of the officer. He had a right to expect this forgiven servant to exercise forgiveness toward others. He was disappointed in this unmerciful servant, and meted out punishment to him as he deserved.

IV. Forgiveness from the Heart (Verses 34, 35)

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due." God's anger is righteous, and

always for the good of man. Our God cannot encourage sin. The punishment meted out to this unmerciful servant was fearful. He was delivered "to the tormentors." The "tormentors" were torturers who sought by barbaric means to force the criminal to give up any secret money that he may have hidden. Unmerciful scourging, dragging by horses, pulling out teeth, the slitting of ears and nose were some of the cruel treatment heaped upon one. It was an impossible task for him to pay what he owed in lifelong imprisonment, but he had sent his fellow servant to prison "till he should pay all that was due."

Jesus draws his own conclusion and makes the application of the lesson of this parable. He said, "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts." There is no true forgiveness except that which is from the heart. When one repents of sin and asks forgiveness, we ought to forgive with cheerfulness. We ought to rejoice that the one has repented so that he may receive forgiveness. We become cruel when we refuse to extend forgiveness to the one who is penitently asking for forgiveness. If we do not forgive others, we need not expect God to forgive us. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15.) No unforgiving heart can have fellowship with a forgiving God.

PRACTICAL SUGGESTIONS

1. Forgiveness is man's greatest need and his highest achievement; man ought to rejoice when he receives forgiveness and should cheerfully extend it.
2. There is an old adage that says: to return evil for good is devilish; to return good for good is human; but to return good for evil is godlike.
3. Forgive and forget; we forget in the sense of not holding it against anyone.
4. When God forgives us he holds us as though we had never sinned against him; so we must also hold those who sin against us.

QUESTIONS AND TOPICS FOR DISCUSSION

Give the subject of the lesson.
Repeat the Golden Text.
What was learned from the daily Bible readings? Discuss the historical background.
Give the plan of the lesson.

Introduction

Discuss the importance of this lesson.
How are we surrounded?
Our sins take what two directions?
Why do we need forgiveness?
What ought we to know about for giving enemies?
What does God teach us about for giving one another?
Give some examples of forgiveness.

How Often Should We Forgive?

What had Jesus been instructing his disciples to do?
What did the rabbis teach with respect to forgiveness?
What did Jesus teach?

What question did Peter ask?
Discuss the meaning of the sacred number "seven"; "three"; "four."
How many may be involved in a sin?
Who should take the first step in reconciliation?
Give reason.
Why will one not exercise forgiveness?

Jesus' Answer

What answer did Jesus give Peter?
Discuss the translation here.
Where does Jesus place this subject?
How often is forgiveness extended?
Can we forgive before one repents?
How does God bring one to repentance?
How should we seek to bring one to repentance?

The Unmerciful Servant

Relate this parable.
What does the parable teach?

How much did the unmerciful servant owe?
 How much was he forgiven?
 How much did his fellow servant owe?
 Why did he not forgive him?
 What did the king then do with the unmerciful servant?

Where must true forgiveness be?
 Why should we rejoice in forgiving others?
 Why is it necessary for us to forgive others?

Forgiveness from the Heart
 Discuss the meaning of "tormentors."
 What application does Jesus make of this parable?

Practical Suggestions
 What is man's greatest need?
 What is his highest achievement?
 Discuss the adage here.
 What does forgetting mean here?
 How should we hold one who is forgiven?

Lesson XI—September 9, 1945

JESUS GIVES THE LORD'S SUPPER
Matt. 26:26-30; 1 Cor. 11:20-29

SONG.—"The Lord's Supper," No. 275, Christian Hymns.

DEVOTIONAL READING.—Mark 14:22-26.

GOLDEN TEXT.—"For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come:' (1 Cor. 11:26.)

Helps for Lesson Study
Daily Bible Readings

September	3.	M	The Lord's Supper (Luke 22:14-23)
September	4.	T	The First Passover (Ex. 12:21-28)
September	5.	W	The True Bread (John 6:30-:5)
September	6.	T	The Bread of Life (John 6:48-58)
September	7.	F	The Lord's Table (1 Cor. 11:23-29)
September	8.	S	The Communion (1 Cor. 13:14-22)
September	9.	S	Marriage Supper of the Lamb (Rev. 19:4-10)

Other Lesson Material
Mark 14:22-25; Luke 22:17-20; John 13:1-12

Historical Background

TIME.—For Matthew, about A.D. 30; for First Corinthians, about A.D. 57.

PLACES. Jerusalem and Corinth.

PERSONS.—Jesus, his apostles, Paul, and the church at Corinth.

PLAN OF THE LESSON

Introduction.

- I. The Bread (Verse 26).
 - II. The "Fruit of the Vine" (Verses 27-30).
 - III. Perverting the Lord's Supper (1 Cor. 11:20-25).
 - IV. The Purpose of the Lord's Supper (Verses 26-29).
- Practical Suggestions.

Lesson Text

26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said. Take, eat; this is my body.

27 An he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

28 For this is my blood of the covenant, which is poured out for many unto remission of sins.

29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Olives.

20 When therefore ye assemble yourselves together, it is not possible to eat the Lords supper:

21 For in your eating each one taketh before other his own supper; and one is hungry, and another is drunken.

22 What, have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you? In this I praise you not.

23 For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;

24 And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

25 In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink te cup, ye proclaim the Lord's death till he come.

27 Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

28 But let a man prove himself, and so let him eat of the bread, and drink of the cup.

29 For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

HELPS FOR THE TEACHER

1. God has given memorials for his people to help them to remember him and his goodness to man; these memorials should be remembered and respected; no one should violate any principle belonging to them.

2. The Lord's Supper is a memorial institution; it calls upon those who have been redeemed to remember two great items-the death of Christ and his coming again.

3. Instruction has been given to help man observe this in that way that will be pleasing to God; we should not ignore the instruction.

4. The time and purpose of the Lord's Supper have been revealed to us; to fail to follow the instructions is to bring condemnation upon ourselves.

5. The first day of the week is the time for eating the Lord's Supper; no one can eat the Lord's Supper at one time to make up for times that have been neglected; each first day of the week carries its own obligations.

6. We commune with the Lord; we may sit in the same room where others are communing with the Lord and worship him in the supper; our own condition of heart will determine whether we are worshipping acceptably to the Lord.

INTRODUCTION

God has given his people monuments by which they may remember him. He knows that man is weak and prone to forget. The altar, feasts, certain days, all were to remind the Jews of God and what he had done for them. Under the Christian dispensation and in the church God has placed the Lord's Supper. It has its place in the worship of the Lord's people today. The Jews had three set feasts (Ex 23:14-17; Deut. 16:16). These set feasts were the Passover, or Unleaven Bread, the feast of First Fruits, or Pentecost, and the feast of Tabernacles, or Ingathering. The Jews were required to

go to Jerusalem three times in the year to these feasts; only the male citizens of the kingdom of Israel were required to go, but others were permitted to go.

The Lord's Supper has a very important place in the worship of the Lord's people today. It calls the disciples of the Lord together around the Lord's table on the first day of the week to remember his death, suffering, shed blood, and second coming. These are important items to be remembered. The Lord's Supper has sometimes been called "an ordinance"; an ordinance is an outward sign of inward spiritual acts and states. It may not be the essential thing, but it may be a needed means and help. The Lord, through the Holy Spirit, has taught how to eat the supper; he has told us what composes the supper and what its purpose is. He has also appointed a day when his disciples should eat the supper.

COMMENTS ON THE LESSON

I. The Bread (Verse 26)

Jesus and his disciples had gone to Jerusalem to keep the feast of the Passover. Preparation had been made for him to eat the passover in an upper room. Two of his disciples had been sent into the city to make the necessary preparation. They had done this, and Jesus with his apostles came together according to the law to eat the passover. The passover consisted of the paschal lamb, bitter herbs, some product of the vine, called the "fruit of the vine," and unleavened bread. All leaven had to be put out of their houses before they began this feast. After eating the passover, the feast of unleavened bread continued for seven days. Sometime during the feast, and probably after Judas had left the company, Jesus instituted what we know as the Lord's Supper. He appointed it as a memorial in his kingdom, or church, which should continue until he came again.

He took the bread, that is, a thin cake of unleavened bread, and "blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body." Paul says, "when he had given thanks," and Mark and Luke both say that he gave "thanks." To "bless" and to give "thanks" for the bread meant the same thing. There is no use in our saying that Jesus blessed the bread, but we cannot bless it, but we can give thanks for it. So "bless" and "thanks" mean the same in this case. The bread "is my body" say Matthew, Mark, Luke, and Paul. It means that the bread when properly eaten becomes the body of Christ to the one who eats it. It is not turned into the flesh of Jesus; his flesh does not exist on earth. He simply means to appoint this bread as the representative, symbol, or token of his body. Jesus took the bread that they had at the passover, which was unleavened bread. We are not to understand that he appointed "unleavened bread" as the only bread that can be used in the Lord's Supper. This supper is a new ordinance; it does not take the place of the passover; we are to find all the rules, regulations, and principles that govern it in the New Testament. And we find nowhere that a specific and definite kind of bread should be used.

II. The "Fruit of the Vine" (Verses 27-30)

"And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it." Mark says that he took the cup and gave to

them, "and they all drank of it." Luke says that "he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves." "A cup," or "the cup," is a figure of speech which we call a "metonymy," and signifies the thing contained. It stands for the "fruit of the vine." We do not know what stage or condition this "fruit of the vine" was in. Some have attempted to impose certain regulations as to the stage of the "fruit of the vine." They tell us that the Greek "oinos," and other Greek words, denote a special kind of wine; hence, they claim that we must use a certain kind in the Lord's Supper. However, neither writer uses any word for "wine"; they use the "fruit of the vine," which means a drinking product of the vine.

Jesus further explained the cup when he said, "This is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Here he appoints the fruit of the vine in the supper as a representative of his blood as he had made the bread a token of his body. The two elements, bread and fruit of the vine, constitute the Lord's Supper. He took two simple elements to constitute the Lord's Supper. These elements may be found anywhere, so that the disciples of the Lord may eat the supper in any clime. His blood sealed the new covenant, and he now appoints that which represents his blood as a part of the Lord's Supper. After he had given them the supper and had talked with them for a long time, "and when they had sung a hymn, they went out into the mount of Olives." Jesus gave the instruction recorded in John, chapters 13, 14, 15, 16, and 17, before they went out into the Mount of Olives. Some have contended that we should sing a song and "be dismissed" immediately after eating the Lord's Supper. This is a mistaken idea of what Jesus did.

III. Perverting the Lord's Supper (1 Cor. 11:20-25)

The church had not been established when Jesus gave the Lord's Supper. He instituted it to be used in his kingdom. Paul gives us instructions after the church was established. He repeats much of what Matthew, Mark, and Luke record and gives some additional instruction about the Lord's Supper. The church at Corinth had corrupted the supper; it had been perverted by them. He said, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper: for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken." The church at Corinth had made a feast of the Lord's Supper, and some of them were eating to gluttony and drinking to drunkenness. This was not the purpose of the Lord's Supper; it was not worship to God; but it was a perversion of the supper.

The names given by the Holy Spirit to the supper are very simple. It is nowhere in the New Testament called "the eucharist," neither is it called "the sacrament," nor "the emblem." It is simply called "the table of the Lord," or "the Lord's table" (1 Cor. 10:21), simply "the supper," "Lord's Supper," and "communion." (1 Cor. 10:16, 17.) Paul had received this instruction from the Lord, and states that the night in which "he was betrayed" he took the bread and gave thanks and broke it and said, "This is my body." "In like manner also the cup, after supper, saying, This cup is the

new covenant in my blood." When the church at Corinth turned the supper into a feast, they lost sight of the sacredness of the worship in eating the supper. They ignored the new covenant which was sealed by the blood of Christ.

IV. The Purpose of the Lord's Supper (Verses 26-29)

With respect to the bread Jesus said, "This is my body, which is for you: this do in remembrance of me." Hence we are to eat the bread "in remembrance" of Christ. When he took the cup he said, "This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me." So Christ is to be remembered in the eating of the bread and in drinking the fruit of the vine. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." There is a looking back to the cross in properly eating the Lord's Supper; there is a looking forward to the coming of the Lord in eating it. Hence, the worshiper takes in the entire sweep from the cross to the coming of Christ. Therefore Christ fills the heart and life of every worshiper who eats the Lord's Supper. "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord." One eats the supper "in an unworthy manner" when one does not keep in mind the Christ in his death and his coming. It is fearful to eat the supper with a frivolous mind or with our attention on something else. Each one must examine himself and eat "of the bread, and drink of the cup." No one can examine the heart of another, but each one can examine his own heart and keep the purpose of the supper clearly in mind. "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." One must discriminate between eating to satisfy hunger and drinking to satisfy his appetite, and eating the bread and drinking the cup to worship God by remembering the death and coming again of our Lord.

We find that the disciples met on the first day of the week to "break bread." (Acts 20:7.) This was the purpose of their assembling. The church at Corinth was accustomed to assembling "upon the first day of the week." Paul said to it, "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16:1, 2.) We learn here that the church at Corinth was accustomed to assembling "upon the first day of the week," and we learn also that Paul had given the same instruction "to the churches of Galatia." So the churches of Galatia were assembling on the first day of the week also. "The first day of the week" is called "the Lord's day." (Rev. 1:10.) We have an example of the early Christians meeting on the first day of the week to eat the Lord's Supper, and we have other instruction as to how the supper should be eaten. There should be no neglecting this important item of worship. (Heb. 10:25.)

PRACTICAL SUGGESTIONS

1. The Lord thought it important to give his disciples the supper; they should appreciate this enough to worship him in eating it.

2. No one should impose any restrictions or laws upon God's people concerning the Lord's Supper; we should be guided by the instruction given in the New Testament.
3. The laws of the passover are not to be imposed upon those who eat the Lord's Supper; this supper does not take the place of the Jewish Passover.
4. We ought to keep in mind the purpose of the Lord's Supper; no one should be guilty of perverting it.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject?
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Discuss the historical background.
 Give the plan of the lesson.

What figure of speech is used here?
 What is meant by the "fruit of the vine"?
 At what stage must the fruit of the vine be?
 How is the fruit of the vine his blood?
 Why do the writers never use the word "wine" here?
 What took place before they left the upper room?

Introduction

Name some monuments that God gave to his people under the law.
 What has he given under the new covenant?
 Name the three set feasts of the Jews.
 At which one was the Lord's Supper given?
 Why is this supper important?
 Why has it been called an ordinance?

Perverting the Lord's Supper

How had the church at Corinth perverted the supper?
 How does Paul rebuke them?
 What simple names are given to the supper?
 How should we speak of it today?

The Bread

Where was the passover eaten?
 What did Jesus do at this Passover?
 What kind of bread was used?
 Why does the New Testament not tell us the kind of bread to use in the Lord's Supper?
 Why have some assumed the authority to say the kind of bread to use?
 What did Jesus say about the bread?
 How was it his body?

The Purpose of the Lord's Supper

What is the purpose of the Lord's Supper?
 Why should Christians assemble on the first day of the week?
 What is it to eat the supper in an unworthy manner?
 What example do we have from the early Christians?

Practical Suggestions

How important is the Lord's Supper?
 What should guide us in eating it?
 In what sense is it a new ordinance?
 How do some eat the supper in an unworthy manner?
 What is the penalty for doing this?

The "Fruit of the Vine"

Lesson XII—September 16, 1945

**JESUS IN GETHSEMANE
 Matt. 26:36-46**

SONG.—" 'Tis Midnight, and on Olive's Brow," No. 139, Christian Hymns.
 DEVOTIONAL READING.—Mark 14:32-42.
 GOLDEN TEXT.—"Nevertheless not my will, butt hive, be done:' (Luke 22:42b.)

**Helps for Lesson Study
 Daily Bible Readings**

September	10.	M	Jesus in Gethsemane (Mark 14:32-42)
September	11.	T	Agonizing Prayer (Luke 22:39-46)
September	12.	W	Thy Will Be Done (Matt. 26:36-46)

September	13.	T	.....	Turning to God in Trouble (Psalm 42:1-5)
September	14.	F.	.....	Sharing His Sufferings (Phil. 3:7-12)
September	15.	S	.....	The Suffering Savior (Psalm 22:1-8)
September	16.	S	.....	Perfect Through Suffering (Heb. 2:5-12)

Other Lesson Material

Mark 14:32-42; Luke 22:36-46; John 18:1, 2

Historical Background

TIME.—Probably A.D. 30.

PLACE.—Garden of Gethsemane, on the lower slope of Mount of Olives, opposite Jerusalem.

PERSONS.—Jesus and eleven of his apostles.

PLAN OF THE LESSON

Introduction

- I. Gethsemane (Verse 36).
 - II. Two Groups of His Apostles (Verses 37, 38).
 - III. The Prayer of Jesus in the Garden (Verses 39-44).
 - IV. The Arrival of His Hour (Verses 45, 46).
- Practical Suggestions.

Lesson Text

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

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

42 Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.

43 And he came again and found them sleeping, for their eyes were heavy.

44 And he left them again, and went away, and prayed a third time, saying again the same words.

45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

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

HELPS FOR THE TEACHER

1. Gethsemane is the battleground where Jesus won the victory over the devil; he struggled in prayer to God for the possibility of escaping death on the cross; there was found no possible way for him to escape its shameful death; he then resigned to the will of God and suffered.

2. From Gethsemane he went forth to face the enemies with humility and courage; he gave himself up; they did not take him.

3. The apostles slept while he prayed; many of his disciples are asleep today while his church suffers.

4. Jesus prayed for himself as well as for others; his prayer was not a selfish prayer; our prayers should not be selfish.

5. His hour finally came; everything occurred as was predicted, and Jesus fulfilled the prophecies concerning his death; he knew that he was fulfilling prophecy; his enemies did not know that they were fulfilling prophecy.

6. The hour will come to all; all should be as ready as was Christ; sorrow will overwhelm us; may we come out resigned to the will of God.

INTRODUCTION

We have thus far in this course studied the "prefleshly state of Christ," or followed him through the Old Testament writings in promise, prophecy, and type. We have studied lessons of his "fleshly state," from his birth through the earthly ministry, and now we approach the end of his earthly career. It has been an important series of lessons, and teachers and students should have a comprehensive view of the Christ up to this time. The unfolding purpose of God took shape in his promise to redeem mankind. In various ways this promise was set forth in types and expressed by a long line of the Old Testament prophets. It is interesting to see the gradual unfolding of God's revelation concerning the Savior of our souls.

In these lessons we have found that the Christ has fulfilled the prophecies concerning him. In one of the lessons we studied Isaiah's vision of the Christ; he saw him as "despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." (Isa. 53:3, 4.) Jesus was persecuted all through his personal ministry. Herod sought him while he was a babe to destroy him; he had to teach contrary to the doctrines of men; hence they became his enemies. We are to see in the remaining lessons of this quarter how he suffered and died. Gethsemane is the beginning of his intense suffering which ended upon the cross, where he became the sin offering for the world.

COMMENTS ON THE LESSON

I. Gethsemane (Verse 36)

"Gethsemane" means "an oil press," and was a small "place" situated across the brook Kidron (John 18:1), probably at the foot of Mount Olivet, east of Jerusalem. (Luke 22:39.) What is meant by the term translated "place" is a piece of ground inclosed by a fence of some sort. Josephus tells us that the suburbs of Jerusalem abounded with many gardens and "paradises." It is thought that Gethsemane belonged to one who respected and loved our Lord, and that he had invited him to make free use of it during his stay in Jerusalem. Some even think that, during the great festival of the passover, that the grounds and gardens were thrown open to all faithful pilgrims who came from a distance. While the name literally means "oil press," yet it has become synonymous with trial, distress, sorrow, and agony. It was not a "garden" in the sense that we use that term today; it was more like an orchard or grove. We are told that the present Gethsemane is about three-fourths of a mile from the wall of Jerusalem, and that it is almost a square, one hundred sixty feet by one hundred fifty feet, and contains eight venerable olive trees.

"Then cometh Jesus with them unto a place called Gethsemane, and said unto his disciples, Sit ye here, while I go yonder and pray." Jesus had just finished the passover feast in the upper room, and had instituted the Lord's Supper, and had conversed with his disciples, and had prayed that memorable prayer recorded in John 17, and then had left the upper room and had gone down into the streets about midnight and came to the garden of Gethsemane. The darkness of midnight and the depth of sorrow seemed to harmonize with each other. It seems that he sought this place with his disciples so that he might be with God in prayer.

II. Two Groups of His Apostles (Verses 37, 38)

When they arrived at the garden and entered therein, he left eight of his apostles near the entrance to serve as an outer guard. He said to them, "Sit ye here, while I go yonder and pray." And then "he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled." Here we have the two groups of his apostles-eight of them near the entrance of the garden, and three of them further in the garden. "And he was parted from them about a stone's cast; and he kneeled down and prayed." (Luke 22:41.) We can see the full picture in our imagination when we think of the time about midnight, in the quietness and stillness of the night, with eight of the apostles in one group, three of them further in and hidden beneath the foliage of the olive trees, and then Jesus "about a stone's cast" further into the depth of the garden. To complete the picture we must see Jesus alone bowed in prayer and the two groups of his apostles sleeping. He had told them to watch lest they should enter into temptation, but they had fallen asleep.

Peter, James, and John were nearer Jesus and further in the garden than the others; they were better prepared in heart and life to be near him and to form the inner circle of his disciples. They had been with him when he raised Jairus' daughter. (Luke 8:51.) Then, again, these three had been with him on the mount of transfiguration and had seen him in his glorified state. (Matt. 17:1.) In this hour Jesus needed human sympathy, even while he tread the "winepress" alone. These three apostles had seen Jesus on the mountaintop steeped in splendor, and they now see him bowed under the burden of bloody sweat and sorrow. By such scenes they were fitted to be eyewitnesses for him and to suffer for him after he ascended to his Father.

III. The Prayer of Jesus in the Garden (Verses 39-44)

There never was a prayer more fervent than this prayer of Jesus. Fathers have prayed earnestly for their children, mothers for children, children for father and mother, husband and wife for each other, friends for each other, and prayers even for enemies; but _ no prayer is comparable to this prayer of our Lord. He had asked his apostles to watch and pray, but he alone in the garden is the central figure, and his prayer the most marvelous of all prayers. Out of this garden has floated one of the most wonderful prayers in the word of God; out of this darkness and agony came strong trust and perfect submission. The first words of this prayer were "My Father"; Mark says, "Abba, Father." (Mark 14:36.) "Father" must ever be

the first word of our prayers; we cannot pray unto an "unknowable power." All things are possible with God, and Jesus so recognizes his power, wisdom, and goodness.

He prayed, "If it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." When he had finished this prayer, he came to the group of three and found them sleeping. In the fullness of his sympathy for them he said to Peter, "What, could ye not watch with me one hour?" He went away from them and prayed the second time, "My Father, if this cannot pass away, except I drink it, thy will be done." Then he came the second time and "found them sleeping, for their eyes were heavy." Luke says, "And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground." (Luke 22:43, 44.) Jesus took the most humble attitude that one can take in prayer. He "fell on his face" and prayed this prayer. Each time that he prayed the same prayer he seems to have become more earnest. After praying this same prayer three times, he came and found his disciples sleeping.

Each time he prayed he said, "Thy will be done." This is the condition upon which he asked this earnest petition; it is the universal condition of all our prayers, either expressed or implied. We must ever say, "Nevertheless not my will, but thine, be done." This was the condition that Jesus made this marvelous prayer to his Father. We are not wise enough at our best moments to know what is best for us and consistent with the omniscient wisdom and purpose of God, we must pray that his will be done. He is wise enough to know what is best for us; he is powerful enough to do what is best; and he is good enough to do that which is best for us. It is right for us to let our hearts speak out their desires, but then we must quickly commit our way unto him and let him decide what he should bring to pass on our behalf.

IV. The Arrival of His Hour (Verses 45, 46)

Jesus frequently referred to "his hour." He said to his mother at Cana, "Mine hour is not yet come" (John 2:4); at one time when they were seeking to take him, "no man laid his hand on him, because his hour was not yet come" (John 7:30); at another time he spoke in the temple and taught amidst his enemies, "and no man took him; because his hour was not yet come" (John 8:20). They could do nothing with him until the time came. He must be a willing sacrifice and give himself to them. "His hour" does not have reference to a period of time, longer or shorter, but to the definite time when he should yield himself into the hands of his enemies. This was the beginning of the tragic end. "The hour is come"; the victory was won; through prayer his will had been brought into absolute harmony with the will of God, the peace of God, and the strength of God.

"Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." Judas had left the company in the upper room, and had gone to the chief priests to await the time when he could betray Jesus into their hands. While Jesus was praying the prayer recorded in John 17, -Judas was bargaining to turn Jesus

into the hands of wicked men that they might crucify him. Truly, his hour had come, and the betrayal was at hand. Even before Jesus had cleared away the bloody sweat from his brow in the garden, Judas came with a company and they arrested him. They seized him and bound him as though he were a dangerous criminal. They had no need to fear; "his hour" had come; and he gave himself into their hands.

PRACTICAL SUGGESTIONS

1. Every life has its Gethsemanes of sorrow, and it may have the victories as well.
2. It is a fact that both the Old and New Testaments give one and the same recipe for a troubled heart, prayer; we should avail ourselves of it.
3. Sorrow needs friends near; yet its greatest burden must be borne alone.
4. There is no sin in shrinking from what is painful, save when the shrinking is so violent that it resists the clear will of God.
5. The essence of faith in God is to say, "Not as I will, but as thou wilt."
6. No one is wise enough to insist on having his own will; God's will is always infinitely better for us than our own will.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?

Repeat the Golden Text.

What was learned from the daily Bible readings?

Discuss the historical background.

Give the plan of the lesson.

Introduction

Give a review of the prefleshy state of Christ. What lessons have we studied on his fleshly state?

How is the unfolding revelation of God seen?

How was Jesus a man of sorrows?

What is Gethsemane the beginning of?

Gethsemane

What does "Gethsemane" mean?

Where was it located?

Who probably owned this garden?

Why did Jesus go to it?

When did he go?

Two Groups of His Apostles

Where did Jesus leave eight of his apostles? Why?

Whom did he take further in with him? Why?

Where did he then go? Why?

Give other occasions when these three disciples were

with him.

The Prayer of Jesus in the Garden

What may we say about this prayer?

What had he asked his disciples to do?

While he was praying, what were they doing?

How did he address God?

What was the prayer that he prayed?

How many times did he pray this prayer? Why?

What was the condition in the prayer?

What condition must always be in our prayers?

The Arrival of His Hour

Discuss the meaning of "his hour."

Give other references to it, and discuss them.

Of what was this the beginning?

What had become of Judas?

What was he doing while Jesus prayed?

Why did they not have to bind Jesus?

Practical Suggestions

What is our Gethsemane?

What is the recipe for a troubled heart?

How can friends help us in time of sorrow?

Why is it not sinful to shrink from pain?

What is the essence of faith?

Why should we rely on God's will?

Lesson XIII—September 23, 1945

**JESUS CRUCIFIED
Luke 23:33-46**

SONG.—"On the Cross of Calvary," No. 103, Christian Hymns.

DEVOTIONAL READING.—Mark 15:33-41.

GOLDEN TEXT.—"But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us:" (Rom. 5:8.)

**Helps for Lesson Study
Daily Bible Readings**

September	17.	M	.....	Jesus on the Cross (Matt. 27:33-44)
September	18.	T	.....	Christ's Death Necessary (Matt. 16:21-28)
September	19.	W	.....	Christ's Death Voluntary (John 10:7-18)
September	20.	T	.....	Christ's Death a Sinless Offering (Heb. 9:11-15)
September	21.	F	.....	Christ's Death Commemorated (1 Cor. 11:23-24)
September	22.	S	.....	The Joy Before Him (Heb. 12:1-6)
September	23.	S	.....	The Cross the Power of God (1 Cor. 1:18-25)

Other Lesson Material

**Psalm 22; Isa. 53; Matt. 27:33-56; Mark 15:22-41; John 19:16-30;
1 Cor. 1:23, 24; Gal. 6:14**

Historical Background

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

PLACE.—Calvary, Golgotha, north of the Damascus gate of Jerusalem.

PERSONS.—Jesus, Simon of Cyrene, faithful women, John, and other acquaintances, the soldiers, and the multitude.

PLAN OF THE LESSON

Introduction.

- I. The Place of Crucifixion (Verse 33).
- II. The Prayer of Forgiveness (Verse 34).
- III. Mocked on the Cross (Verses 35-37).
- IV. The Superscription (Verse 38).
- V. The Two Thieves (Verses 39-43).
- VI. The Time of the Crucifixion (Verses 44-46).

Practical Suggestions.

Lesson Text

33 And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34 And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36 And the soldiers also mocked him, coming to him, offering him vinegar,

37 And saying, If thou art the King of the Jews, save thyself.

38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said, Jesus, remember me when thou comest in thy kingdom.

43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45 The sun's light failing: and the veil of the temple was rent in the midst.

46 And Jesus, crying with aloud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

HELPS FOR THE TEACHER

1. Crucifixion was the most cruel form of execution known to man at that time; possibly man knows no worse form of putting to death today; our Christ suffered this death.

2. He suffered, not for himself, or for anything that he had done, but for the sins of the world; he may have suffered the keen anguish of every sinner that is saved; the sufferings of all were piled upon him; only this cruel death would bring such sufferings to him.

3. It was strange that those for whom he died would mock him as he died for them; it is strange that those for whom he prayed should revile him; the ignorance of man caused him to so treat his Savior.

4. It is also strange that Pilate should write a superscription in the three languages to insult the Jews, and yet it be the truth; he was not only to be their king, but the King of kings and Lord of lords.

5. The thieves that were crucified with Jesus were paying the penalty of their own crime, but Christ was paying the penalty for others; the debt was more than man could pay, only the Son of God could pay it.

6. It is possible for Christ to be crucified today even by his disciples; when his church is persecuted, it is a persecution against Christ; even when one of his disciples is persecuted, it is a persecution of Christ.

INTRODUCTION

We come to the climax in the fleshly state of Christ, his crucifixion. Toward this point for centuries the lines of prophecy and purpose of God converged; from this climax there has flowed blessings that result in the salvation of the souls of men. Jesus had been subjected to two threefold trials, three before the Jews and three before the Romans. When he was arrested in Gethsemane, he was bound and led from the garden back into Jerusalem "to Annas first," before whom he was carried through a preliminary trial. (John 18:12-23.) Next he was sent to Caiaphas (Matt. 26:57), before whom he was examined by a number of the Sanhedrin; this was his second trial before the Jews. Then he was tried before the Sanhedrin proper (Luke 22:66-71), early in the morning (Matt. 27:1; Mark 15:1), but in daylight, because the Jews could not condemn a man to death in the night. The threefold trial before the Romans was, first before Pilate; second, before Herod, to whom Pilate sent Jesus; and, third, back before Pilate. At the conclusion of every

trial of Jesus before Pilate he was formally acquitted, and should have been released according to Roman law. However, Pilate was too weak and cowardly to act according to the evidence in the case and his own conviction.

COMMENTS ON THE LESSON

1. The Place of Crucifixion (Verse 33)

Everything connected with the crucifixion of our Lord is of deep interest to us; hence the place of the crucifixion has been woven in poetry, song, and sermon. Jesus was taken without the city of Jerusalem, "and when they came unto the place which is called The skull, there they crucified him." The name of the place was Golgotha in Hebrew, and Calvary in the Latin language. It was outside the north wall of the city on the Damascus road; the name signifies "The skull." (Matt. 27:33; John 19:17.) We do not know why it was called "The skull," but some have supposed that it was because it was a common place of execution, or a place for throwing bones; others think that it was a knoll resembling a skull; we have no evidence that it was a mount. No one knows today just where it was, but it was near the city (John 19:20), outside the gate, for Jesus suffered "without the gate" (Heb. 13:12, 13), and it contained a garden (John 19:41), and it appears that it was on a public road. (Matt. 27:39; Luke 23:26.)

"There they crucified him, and the malefactors, one on the right hand and the other on the left." The soldiers that led Jesus to the place of crucifixion promptly did their duty. The mode of the death of Jesus had been pictured under a variety of types and figures. The brazen serpent signified that he was to be lifted up; the lamb upon the altar showed that his blood was to be shed; his hands and his feet were to be pierced; he was to be wounded and tormented; his ears were to be filled with revilings; upon his vesture lots were to be cast, and vinegar was to be given him to drink. The Romans had adopted a most cruel manner of execution. The crucifixion had been invented by the cruelty of the human heart; it was the terror of the ancient world; the cross then was the symbol of the greatest torture known to man. The cross was two beams of wood nailed together at right angles, but it was armed with almost supernatural power of inflicting suffering. The victim was first stripped naked and scourged with whips, into which had been woven bits of iron, until his flesh was all lacerated and bleeding; the victim was then placed upon the cross, his arms stretched out upon the crossbeam, and large iron spikes driven through the hands and feet into the solid wood. Hence the victim was left to hang on four great wounds, naked under a blazing sun, torn and bleeding, with wounds inflaming, fiery thirst raging, every nerve quivering with pain; the sufferer endured the mortal agony for one, two, or even three days before death mercifully put an end to the scene. During the time that Jesus was on the cross, soldiers and others mocked and jeered and tormented him; they were not willing to give him a peaceful moment in which to die.

II. The Prayer of Forgiveness (Verse 34)

There are seven statements that Jesus made while on the cross of which we have a record; they are called the "seven words on the

cross." We do not know the chronological order in which these words were spoken. We do know that one of these was a prayer; some think that this prayer was the first of the statements that he made. The moment of crucifixion was a moment of intense agony; it was the moment when a scream or cry of anguish came from the suffering victim; however, a prayer came from Jesus instead of the loud cry of anguish. This prayer was, not for himself, but for others. He said, "Father, forgive them; for they know not what they do." The furious mob raged like an angry sea around the cross; there were Pharisees in their ostentatious piety, Sadducees in their silken robes, Roman soldiers in their scarlet cloaks, coarse people drawn by low curiosity, and the basest dregs from the slums of the city, all these helped to compose the rabble that mocked and jeered at Jesus. In the midst of this Jesus was praying, "Father, forgive them; for they know not what they do." This has been called the sublimest prayer in the Bible and in all the literature of the world.

III. Mocked on the Cross (Verses 35-37)

"And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen." The writers of the gospel have recorded a few of the taunts that the ungodly crowd heaped upon him; it seems that everything that was said in derision against Jesus added unto the honor and glory that belong to him. They admitted "he saved others"; they said this in derision, but it was true. No grander eulogy could be pronounced even upon the Son of God; unconsciously they placed upon his brow his brightest crown. "He saved others" is an admission that he was what he claimed to be; yet they did not mean what they said, although it was the truth. They asked that he now save himself; they taunted him with impotency. Again, their saying was not true in the sense that they meant it; he could have saved his life as far as mere power was concerned; one flash of his omnipotence would have laid his enemy low. It is sad that they were so depraved that they would not give him a peaceful moment in which to die. Even "the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself." The people who stood by and those who "passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." (Mark 15:29, 30.) How ignorant they were! Likewise the chief priests and elders (Matt. 27:41, 42), mocking him among themselves, said: "He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe." (Mark 15:31, 32.)

IV. The Superscription (Verse 38)

It was customary to place at the top of the cross over the head of the victim the crime for which he was crucified. We know not what was placed over the heads of the two malefactors, but we do know that on the top of the cross over the head of Jesus was planed the inscription, "THIS IS THE KING OF THE JEWS." This was written in Hebrew, Greek, and Latin. Sometimes a public crier announced the crime for which the victim must suffer; he would go

before the victim and announce to the people that gathered along the way the crime that he had committed. Then this accusation was placed on a board painted white with black letters. This was placed above the head so that those who passed by might know the reason for the crucifixion. Since it was written in the three languages spoken at that time, all could know the accusation against the victim. Pilate had written the inscription that was placed over the head of Jesus; they objected to the superscription: THIS IS THE KING OF THE JEWS. However, Pilate refused to change the superscription, and the Jews suffered the humility of having their king crucified. Little did Pilate think of the truth that he was expressing when he wrote the superscription. "What I have written I have written," said Pilate to the Jews. The variations of the expression by the different writers of the gospel is accounted for by the fact that one is translated from the Hebrew, another from the Greek, and another from the Latin.

V. The Two Thieves(Verses 39-43)

It had been prophesied that Jesus should be "numbered with the transgressors." Matthew says, "And the robbers also that were crucified with him cast upon him the same reproach." (Matt. 27:44.) Mark says that both of the thieves reproached him. (Mark 15:32.) Either Matthew and Mark put what one said for both, as sometimes what one said was put for a whole company, or one of these thieves, after reviling Jesus, repented and rebuked the other, saying: "Hast thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." This seems to be an honest, sincere speech and a confession of sin; but this robber certainly knew no more about the nature of Christ's kingdom than the apostles, and they did not yet understand it. He said to Jesus, "Remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." The word "paradise" is of Persian origin, and signifies "beautiful land," and is employed to designate the Garden of Eden. It came to be used in Jewish belief, as the name of that portion of Hades, or the abode of the dead, into which the saints were believed to enter to await the final judgment, and consequent admission to their everlasting home. What Jesus said to the thief has nothing to do with our salvation today; the thief lived and died under the law of Moses, and we live and will die under the law of Christ.

VI. The Time of the Crucifixion (Verses 44-46)

Jesus was put on the cross "about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing: and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." The time of the crucifixion has been calculated by many; it is generally supposed that the crucifixion took place Friday, April 7, A.D. 30, from nine o'clock in the morning to three o'clock in the afternoon. There has

been some confusion arising from the fact that each day of the Jewish months began at six o'clock in the evening, while the corresponding dates of our months begin at midnight. Our count of time and their account has confused many. There were supernatural events that took place at the crucifixion. The darkness that came over the earth was not an eclipse of the sun; it was a supernatural event that darkness should hang over the earth while the Son of God was dying. There was a great earthquake, which tore asunder even the tombs hewn in the rocks; the veil of the temple was rent asunder from the top to the bottom; this was at the very hour of evening sacrifice, when the high priest must have been standing at the golden altar.

PRACTICAL SUGGESTIONS

1. The crucifixion of Christ showed the awfulness of sin, the greatness of the danger, the value of salvation, and the wonderful love of God.
2. Those who reject Christ do not realize what they do; they reject the love of God and the blood of Christ.
3. It seems strange that men often scorn their very best friends; the act of crucifixion shows the awful need of man for a Savior.
4. Christ was proclaimed King in different languages; he was to be a universal Savior and his kingdom a universal kingdom.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Give the historical background of the lesson.
Discuss the plan of the lesson.

Introduction

What is the climax of the fleshly state of Christ?
Discuss the three trials before the Jews.
Discuss the three trials before the Romans.
What was Pilate's verdict?

The Place of Crucifixion

Where was Jesus crucified?
Discuss the names of the place.
Describe a crucifixion.
What had the prophets foretold?
Describe the agonies of a crucifixion.

The Prayer of Forgiveness

How many statements are recorded of Jesus while on the cross?
For whom did Jesus pray at this time?
What were others doing?
Discuss the answer to this prayer.

Mocked on the Cross

Who mocked Jesus? Why?
What did the Jews say?
How did the soldiers mock him?

What admission was made by the chief priests and elders?
How had Jesus saved others?

The Superscription

What was the custom at crucifixions?
What superscription was placed over the head of Jesus?
How many languages expressed it? Name them.
What objections did the Jews make to Pilate?

The Two Thieves

Why was Jesus crucified between two malefactors?
What did they both do to Jesus?
What did one of them finally say?
What was Jesus' reply to him?
Why does this not have anything to do with our salvation?

The Time of the Crucifixion

When was Jesus put on the cross?
When did he expire?
Discuss the physical conditions that took place.

Practical Suggestions

What does the crucifixion show?
What do those who reject Jesus really do?
Why was Jesus scorned?
What shows he was to be a universal Savior?

Lesson XIV—September 30, 1945

JESUS BURIED AND RAISED

John 19:38-42; Luke 24:1-7

SONG.—"Low in the Grave He Lay," No. 115, Christian Hymns.

DEVOTIONAL READING.—Mark 16:1-8.

GOLDEN TEXT.—"He is not here; for he is risen, even as he said." (Matt. 28:6.)

**Helps for Lesson Study
Daily Bible Readings**

September	24.	M	The Sepulcher Sealed (Matt. 27:57-66)
September	25.	T	The Resurrection Gospel (1 Cor. 15:1-11)
September	26.	W	Triumph Over Death (Matt. 28:1-10)
September	27.	T	Conquering Through Christ (Rom. 8:31-39)
September	28.	F	Alive Forevermore (John 20:1-10)
September	29.	S	The Message of the Risen Christ (Rev. 1:10-20)
September	30.	S	The Resurrection Foretold (Matt. 12:38-45)

Other Lesson Material

Matt. 27:57-66; 28:1-10; Mark 15:42-47; 16:1-8; Luke 23:50-56; John 20:1-8

Historical Background

TIME.—Friday and first day of the week, A.D. 30.

PLACE.—Joseph's new tomb, near Jerusalem.

PERSONS.—Jesus, Joseph, Nicodemus, angels, and some women.

PLAN OF THE LESSON

Introduction.

- I. The Burial of Jesus (Verses 38-42).
 - II. His Resurrection (Luke 24:1-3).
 - III. The Message of the Angels (Verses 4-7).
- Practical Suggestions.

Lesson Text

38 And after these things Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body.

39 And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds.

40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid.

42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

1 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.

2 and they found the stone rolled away from the tomb.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel:

5 And as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,
 7 Saying that the Son of man must be delivered up into the hands of sinful men, and be crucified,
 and the third day rise again.

HELPS FOR THE TEACHER

1. Many of the Jews thought that when Jesus was crucified that was the end of his life; the Sadducees thought that there would be no resurrection; they did not understand that the greatest victory for Christ was his resurrection from the dead.

2. We know not the mingled sorrow and hope that the disciples entertained; some of them were hopeless through their unbelief in his resurrection.

3. The burial of Jesus was given him by friends who had wealth; he made his grave among the rich, but his death among the thieves; this is a strange set of facts.

4. The whole system of Christianity is based upon the resurrection of Christ; if he were not raised from the dead, there is no power in the gospel to save.

5. The guard of Roman soldiers watched his tomb; angels also watched it; the guards knew not the presence of angels, but the angels knew the presence of the guards.

6. Our resurrection is based upon the power that raised Jesus from the dead; so sure as he was raised from the dead will we have a part in the resurrection.

INTRODUCTION

We have now had six months' lessons from the fleshly state of Christ; the climax of his earthly mission was reached in his crucifixion. However, this was not enough; he must be buried and raised from the dead. He could not be the Savior of man and be in the grave; he must be alive. He was raised from the dead and made a number of appearances to his disciples. These appearances are usually listed as follows: (1) Early Sunday morning, to Mary Magdalene, near the tomb at Jerusalem. (Mark 16:9; John 20:11-18.) (2) Sunday morning, to women returning from the tomb, near Jerusalem. (Matt. 28:9, 10.) (3) Sunday, to Simon Peter alone, near Jerusalem. (Luke 24:34.) (4) Sunday afternoon, to two disciples going to Emmaus, between Jerusalem and Emmaus, and at Emmaus. (Luke 24:13-31.) (5) Sunday evening, to all the apostles except Thomas, in Jerusalem. (John 20:19-25.) (6) Sunday evening of the next week, to all the apostles, Thomas being present, in Jerusalem. (John 20:26-29.) (7) Time unknown, to seven disciples while they were fishing on the Sea of Galilee. (John 21:1-13.) (8) Time unknown, to the eleven disciples on a mountain in Galilee. (Matt. 28:16-20.) (9) Time unknown, to above five hundred brethren at once in Galilee. (1 Cor. 15:6.) (10) Time unknown, to James only, probably in Jerusalem. (1 Cor. 15:7.) (11) Time unknown, to all the apostles at the ascension on Mount of Olives near Bethany. (Luke 24:50, 51; Acts 1:6-12.) These appearances were made during the time between his resurrection and ascension; this was about forty days.

COMMENTS ON THE LESSON

I. The Burial of Jesus (Verses 38-42)

The body of Jesus was taken from the cross by Joseph of Arimathea; he was a rich man, and a disciple of Jesus, "but secretly

for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds." The burial took place a little before sunset on Friday, the day that he was crucified. We know but little about Joseph of Arimathea. Some have thought that he was a member of the Sanhedrin. He is described by Luke as "a good and righteous" man. (Luke 23:50.) Our lesson text tells us that he was a disciple of Jesus, "but secretly for fear of the Jews." We are told that he did not consent to the "counsel and deed" of his colleagues in conspiring to bring about the death of Jesus. It seems that he lacked the courage to protest against their judgment; however, he grew more bold on the very evening of the crucifixion, when the triumph of the chief priests and rulers seemed complete, he "boldly went in unto Pilate, and asked for the body of Jesus." Pilate consented and Joseph and Nicodemus took the body down from the cross and placed it in a tomb hewn out in a rock, in a garden belonging to Joseph, and close to the place of crucifixion. In his burial a prophecy was fulfilled in that he made his grave with the rich. "And they made his grave with the wicked, and with a rich man in his death." (Isa. 53:9.) He was crucified between two thieves and was buried in Joseph's tomb.

Nicodemus assisted Joseph in the burial. There are ten people mentioned in the Bible with the name "Joseph," but there is only one man mentioned by the name of Nicodemus. He is mentioned in the New Testament only by John, and John mentions him three times. (John 3:1, 10; 7:50-52; 19:39.) He came to Jesus by night to learn more about the kingdom that Jesus preached. He finally became a follower of Jesus and defended him in the Sanhedrin of which he was a member. The last mention is when he came and assisted Joseph in taking down the body of Jesus and embalming it for burial. The chief priests and Pharisees came to Pilate and said to him, "Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. Command therefore that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, the guard being with them." (Matt. 27:63-66.) All that could be done to keep the body in the tomb was done. He had expired on the cross; a soldier had pierced his side; Joseph and Nicodemus had kindly placed the body in the tomb; a guard of soldiers was stationed around the tomb to keep anyone from molesting it; the tomb was sealed, which meant death to anyone that would break it. Man had now done all that was possible to be done to keep the body in the grave.

II. His Resurrection (Luke 24:1-3)

It would have been a sad scene if Jesus had not been raised from the dead. Joseph and Nicodemus had placed the body in a new tomb in a garden near Calvary, where he was embalmed in rich spices; this was Friday afternoon, according to the best Biblical scholars that we have. Jesus was buried between four and six o'clock on Friday afternoon, probably April 7, and rose early on

Sunday morning, April 9, so that he was in the tomb part of three days. The writers of the gospel sometimes say that Jesus would rise on "the third day," and sometimes "after three days," Matthew using both terms, showing that the terms are interchangeable. (Matt. 12:40; 16:21.) Each part of a day was reckoned as a day, just as in computing the reigns of the Jewish kings each part of a year is reckoned as a year. Much has been said and written to prove that Jesus was crucified on Thursday, and some have even contended that he was crucified on Wednesday. Nothing is to be gained by arguing these points. The important thing is that he was buried and raised on the first day of the week.

Every possible precaution was made without thought of its importance to Christianity, but by the overruling providence of God, to prevent any mistake or doubt as to the reality of the death of Christ, and of his resurrection, for there could be no real resurrection unless there was real death. One could as easily doubt the death of Christ as to doubt his resurrection, since his death must occur before his resurrection. If he was not raised from the dead, he is still dead, and we have no Savior, no true gospel, no power to save. There must be no question, no doubt, no chance for imagining that Jesus was only in a trance or hypnotic state, from which he might be awakened. There was no opportunity for his disciples to remove his body from the tomb. The soldiers pierced his body with a spear, and blood and water flowed from the wound; this was proof of his death. (John 19:34, 35.) The centurion, who was accustomed to executions, was convinced that he was dead, and so reported to Pilate. The tomb in which he was buried was a new one, in which no one had ever been buried, and so there could be no doubt as to the identity of the body of Christ. His friends believed he was dead, and wrapped him in spices for burial; his enemies were convinced that he was dead. His friends had no expectation of his rising in the way that he did. The story of the guards that the disciples came by night and stole the body away while they slept (Matt. 28:11-14), was a falsehood paid for by the Jewish rulers; it was stupid, contradictory, and absurd; how could the soldiers know that the disciples stole his body out of the tomb if they were asleep? The disciples could not have stolen away the body if they would, with the soldiers placed on watch especially to prevent it; the noise of rolling away the stone would have awakened a sleepy guard. Moreover, the disciples had no motive for stealing the body; it had been placed in the tomb of one of his disciples, and they did not expect a resurrection. The facts are clear and the evidence convincing that he was raised from the dead.

III. The Message of the Angels (Verses 4-7)

"The -women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid" (Luke 23:55); they returned and "prepared spices and ointments" and rested on the Sabbath "according to the commandment," and "came unto the tomb, bringing the spices which they had prepared," and found the stone rolled away from the tomb. They then entered in and found the tomb empty, and while "they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted and bowed down their faces to the earth, they said

unto them, Why seek ye the living among the dead?" These "two men" were angels; they frightened the women and gave to them a message. "Why seek ye the living among the dead?" means that Jesus was alive, that he had been raised from the dead, that he no longer could be numbered with the dead, but must be thought of as among the living. The message further declared, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again." All that he had said to them had now been fulfilled.

PRACTICAL SUGGESTIONS

1. We rejoice that faithful disciples were interested in giving the body of Jesus a burial; this showed the deep interest and love that they had for him.
2. We show our interest and love by meeting and worshiping in his name; we should not neglect to do this.
3. He was raised for our justification; if he had not been raised from the dead, we would have no hope of salvation.
4. Since Christ has been raised, there is a resurrection, and we must all stand before God in judgment.
5. His burial and resurrection, with his death, constitute the three fundamental facts of the gospel; they must be believed by all who are saved.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?

Repeat the Golden Text.

What was learned from the daily Bible readings?

Discuss the historical background.

Give the plan of the lesson.

Introduction

How many lessons have we studied on the fleshly state of Jesus?

Why was it necessary for Christ to die?

Why was it necessary for him to be raised from the dead?

Name and discuss his appearances after his resurrection.

The Burial of Jesus

At what time did Jesus die on the cross?

Who asked for his body? Why?

Discuss Joseph of Arimathea.

What was one weakness in him?

When was he buried?

Discuss Nicodemus.

Discuss the guards placed around the tomb.

Why were they placed there?

His Resurrection

Where was Joseph's tomb?

What did Nicodemus bring?

When was Jesus raised from the dead?

Discuss on "the third day," and "after three days."

What is to be gained by the arguments on this point?

What is the important thing about it?

What must first occur before there could be a resurrection?

What would be the result if Jesus had not been raised?

Who judged him to be dead?

The Message of the Angels

Who first came to the tomb?

How did they find it?

Who spoke to them?

What was the message?

What had Jesus fulfilled?

Practical Suggestions

What showed a deep interest in and love for Jesus?

How may we show our love for him today?

How would we be if Christ was not raised?

What constitutes the fundamental facts of the gospel?

Who must believe these? Why?

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**FOURTH QUARTER
GLORIFIED STATE OF CHRIST**

AIM.—TO complete a full view of the Christ in his relationship to the Godhead and the redemption of man, and to study him in his glorified state as he reigns over his kingdom as "King of kings and Lord of lords," and to wait for "the promise of his coming."

Lesson I—October 7, 1945

**THE ASCENSION OF CHRIST
Mark 16:19, 20; Luke 24:50-53; Acts 1:6-11**

SONG.—"We Saw Thee Not," No. 201, Christian Hymns.

DEVOTIONAL READING.—Psalm 24:7-10.

GOLDEN TEXT.—"This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1:11b.)

**Helps for Lesson Study
Daily Bible Readings**

October	1.	M	The Ascension (Luke 24:49-53)
October	2.	T	The Empty Tomb (Matt. 28:1-10)
October	3.	W	The Apostles Witness the Ascension (Acts 1:6-11)
October	4.	T	Paul's Testimony (Acts 13:29-37)
October	5.	F	The Supreme Victory (1 Cor. 15:50-58)
October	6.	S	Christ at the Right Hand of God (Heb. 1:1-4)
October	7.	S	King of Glory Entering Heaven (Psalm 24:7-10)

Other Lesson Material

Psalm 24:1-10; Mark 16:9-18; Luke 24:44-49; John 21:15-25; Acts 13:28-42

Historical Background

TIME.—The ascension was probably May 18, A.D. 30.

PLACE.—The ascension was from Mount Olivet, near Bethany.

PERSONS.—Jesus, his disciples, and two angels.

PLAN OF THE LESSON

Introduction.

- I. Christ "Received Up into Heaven" (Verses 19, 20).
 - II. Christ Blessed His Apostles (Luke 24:50-53).
 - III. Apostles as His Witnesses (Acts 1:6-8).
 - IV. A Promise to Return (Verses 9-11).
- Practical Suggestions.

Lesson Text

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. A-men.

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

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

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

53 And were continually in the temple, blessing God.

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom of Israel?

7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel;

11 Who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

HELPS FOR THE TEACHER

1. Christ had come from the Father; he sojourned in the flesh for about thirty-three years; then he returned to the Father.

2. There are many mysteries connected with the divine side of the Christ coming in the flesh; there are also mysteries connected with his leaving the flesh and going back to his glorified state; we need to know only what is revealed here.

3. Christ blessed his apostles before he returned to the Father; he came to earth on a mission of salvation; he blessed people while he was here; he left a parting blessing when he returned to the Father.

4. He appointed his apostles as his witnesses; he kept nothing from them that man ought to know; the Holy Spirit guided them in being his witnesses.

5. He promised to return; his church is to fill its mission, and then in God's own time he will return.

6. He must remain in his glorified state until his church shall have filled its mission on earth; he will then fulfill his promise and come to gather his children to himself.

INTRODUCTION

During the first quarter of this year we studied lessons on the prefleshly state of Christ; the second and third quarters were devoted to studies on the fleshly state of Christ; the fourth quarter includes lessons on his glorified state. During the second and third quarters we studied Jesus as a divine healer; he stands forth in his ministry as one who is able to heal all manner of diseases. He did not come into the world as a conqueror to trample it under the tread of an army as many have done. He walked through the world during his fleshly state as through a vast hospital, and his steps were marked with mercy and healing. We also viewed him as a teacher; teaching was another large part of the ministry of

Jesus. He taught man what he needed to know of God, sin, and redemption; he also taught man what he needs to do in order to be pleasing unto God. Moreover, we saw Jesus as the revealed of the Father. The supreme subject of human knowledge is God. Much depends on the kind of God in which we believe the Bible reveals to us, and the God which Christ revealed. Also it was prophesied that Jesus while in the flesh would suffer; we have seen him as the divine sufferer; history records that all great and good souls have experienced more than the average share of human trial, trouble, and suffering. Then last, we looked at Jesus as a dying Savior. Our faith as Christians includes the cross of Christ. We are now to look at Christ in his glorified state.

COMMENTS ON THE LESSON

I. Christ "Received Up into Heaven" (Verses 19, 20)

The Christ came from heaven, took upon himself the form of man, lived, loved, and labored in the flesh, died upon the cruel cross, was buried in Joseph's tomb, raised from the dead, and ascended back to heaven. He made the circuit, left heaven, lived upon earth among men so that he could return to heaven. He had given the commission to his apostles, and had instructed them to remain in Jerusalem until the Holy Spirit should come upon them. He had appeared to them a number of times from the resurrection to his ascension; there were about forty days between his resurrection and his ascension. This time gave the apostles sufficient occasions to see him and talk with him, and to know that he was alive. It also furnished ample time for the risen Christ to complete his instruction to his apostles. After he had given them all that they needed, and "after he had spoken unto them, was received up into heaven, and sat down at the right hand of God." His last appearance to his disciples completed the evidence of his resurrection. Not long after the appearance of Jesus in Galilee, the disciples returned to Jerusalem to their upper room of meeting in the city. Luke gives a summary of the teaching of Christ during the forty days without the details of his various appearances.

When Jesus ascended to the Father, he "sat down at the right hand of God." Some think that David described the entrance of Christ into heaven when he wrote Psalm 24.

"Lift up your heads, O ye gates;
 And be ye lifted up, ye everlasting doors:
 And the King of glory will come in.
 Who is the King of glory?
 Jehovah strong and mighty,
 Jehovah mighty in battle.
 Lift up your heads, O ye gates;
 Yea, lift them up, ye everlasting doors:
 And the King of glory will come in.
 Who is this King of glory?
 Jehovah of hosts,
 He is the King of glory."
 (Psalm 24:7-10.)

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen." This verse indicates the work which the apostles did in laboring under the commission which they had received and which

is given in detail in the book of Acts. The disciples had returned with great joy; the sorrow of the departure swallowed up in the promise of his abiding presence, and the joy increased by working for their Master. The Holy Spirit came upon them at Pentecost and Peter began this work.

II. Christ Blessed His Apostles (Luke 24:50-53)

Luke gives an account of his blessing the apostles before he made his ascension. "And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them." The risen Lord "led" his disciples out until they came to a point on the Mount of Olives which was over against or opposite Bethany. He "led" them by going before them and their following him. He had visited this place often. It was here that he raised Lazarus from the dead. It was here that the prophet of old had seen him coming. (Zech. 14:4.) It seems that Luke takes no account of the forty days through which the risen Lord had met frequently with his disciples. He comes and describes how Christ blessed his disciples just before he made his ascension. The last vision that they got of him is as he left them in the act of blessing them; he came to earth to save man, and he leaves the earth as he blesses his followers.

"And it came to pass, while he blessed them, he parted from them, and was carried up into heaven." While the risen Lord was blessing his little faithful group of disciples, he was separated from them and was carried up into heaven. The simplicity and dignity with which Luke describes this great event are impressive; there is no speculation about how the body of Jesus could go up; he simply says that "he parted from them." "And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God." This is how they spent their time while they were waiting for the Holy Spirit which had been promised to them. Luke, in Acts, tells us that during the time between the ascension and the coming of the Holy Spirit the apostles "with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren." (Acts 1:14.) We learn also that Luke records the selection of Matthias to be an apostle to take the place of Judas Iscariot. (Acts 1:21-26.)

III. Apostles as His Witnesses (Acts 1:6-8)

Another view of the ascension of the Christ is given by Luke in Acts. We have to put all the records together to get a full view of the ascension. The Christ at the close of the forty days (Acts 1:3) met his disciples at Jerusalem for the last time, and after he had given his final commandments he led them out as far as Bethany on the Mount of Olives. He had shown himself alive after his death "by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." (Acts 1:3.) The resurrection of Jesus Christ is the best attested fact in history; this complete proof has been an essential element in the progress of Christianity. The fact that Jesus was alive after his crucifixion was essential to the certainty that Jesus was the promised Messiah, proclaimed in the Old Testament as an everlasting king, Whose reign should never end. All the hope and faith of the apostles

were built upon the fact that Jesus had been raised from the dead. It was impossible to build up a kingdom with a dead king. Behind the apostles must be the living Teacher and Master and King, the one they had known and loved and trusted. In their preaching they must present a living Savior, a present help, one who could be loved and served.

At this last appearance, when they came together, the disciples asked Jesus if he would "at this time restore the kingdom of Israel." It seems that they had not as yet understood the nature of his kingdom; they still thought that he would establish an earthly kingdom. He gave answer to them and told them that as yet "it is not for you to know times or seasons, which the Father hath set within his own authority." He further said, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." The gospel is a system of facts, not theories; the kingdom of the Christ is built upon the facts of the gospel. The apostles were to wait in Jerusalem until the Holy Spirit should come upon them and guide them into all truth and bring to their remembrance all things which the Christ had taught them. They were to begin proclaiming the gospel in Jerusalem, and then "in all Judaea," and next in "Samaria," and finally "unto the uttermost part of the earth." This was the program that Jesus gave his apostles just before he ascended to the Father. This plan of God was the wisest possible; no man can improve upon it. The church which was begun on the first Pentecost after the resurrection of Jesus was to be a missionary church. Churches today, if they follow the example of the early church, must be active in preaching the gospel to the unsaved and edifying its own members.

IV. A Promise to Return (Verses 9-11)

As the Christ was parted from the apostles, "a cloud received him out of their sight." Luke says, "as they were looking," he was received up into heaven; and while he was in the act of blessing them (Luke 24:51), he was taken up so that they would expect no more of his occasional appearances. The intentness of their look is stated in such a way as to denote a fixed, protracted gaze, the longing gaze of the disciples watching their Lord as he was going up to heaven. "A cloud received him out of their sight" like the bright cloud that overshadowed him on the mount of transfiguration. The cloud is here, as elsewhere, the symbol of the divine glory. The psalmist said, "Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind" about Jehovah. (Psalm 104:3.) The Holy Spirit said through Paul to Timothy that the Christ was "manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." (1 Tim. 3:16.) Elijah ascended to heaven in a chariot of fire, and possibly the cloud was there. It was at this time probably that the great change came over his body which is described in 1 Cor. 15:51-54, since "flesh and blood cannot inherit the kingdom of God."

While the apostles were "looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who

was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." These angels were in the form of men. (Matt. 28:2-5; Luke 24:4.) The apostles were looking now in the wrong place for what they wanted and needed; they now needed the eye of faith, not the bodily eye, for their heavenly vision. There was to be something better for them than that which they could now see with their natural eye. We are to look for the appearing of his coming; we must watch for it and trust that he will return as here promised by the angels.

PRACTICAL SUGGESTIONS

1. Joy and fear are often mingled in this life; they were mingled in the last meeting of Christ with his apostles.
2. We have hope in preaching and teaching the gospel; a living and reigning Christ is behind the gospel.
3. Christ came to earth to save men; he left the earth blessing his disciples.
4. The apostles bore witness of Christ by preaching his resurrection; the church must preach the same gospel.
5. We may be as sure that Christ will come the second time as we are that he came the first time.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the scope of the lessons of this quarter?
 What is the aim?
 Discuss the subject of the lesson.
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Give the historical background.
 Discuss the plan of the lesson.

Introduction

What was studied during the first quarter of this year?
 Discuss the scope of the second and third quarters.
 What is the general theme of this quarter?
 How did we view Jesus during his fleshly state?
 How was he a revealer of God?
 How is he the Savior of man?

Christ "Received Up into Heaven"

Describe Christ's coming to earth.
 How did he live upon the earth?
 To whom did he return?
 How long did he remain on earth after his resurrection before he ascended?
 Describe his ascension.

Christ Blessed His Apostles

Where did Christ lead his apostles?
 How did he "lead" them?
 What occurred while he was blessing his disciples? How did they worship him?
 Where did they then go?

What were they doing there?
 How long did they have to wait?

Apostles as His Witnesses

How may we get a full view of the ascension of Christ?
 What commission did Jesus give at this time?
 What shows that Jesus was alive after his crucifixion.
 What is now behind the apostles?
 What question did they ask him now?
 What answer did he give them?
 What was the program for preaching the gospel?
 How is the church a missionary church?

A Promise to Return

How was Christ received out of their sight?
 Who appeared to them at this time?
 What did the angel say to them?
 How did these angels appear?
 Why were the apostles looking in the wrong place?
 For what are we to look?

Practical Suggestions

How are joy and fear mingled?
 Why do we have hope in preaching the gospel?
 Discuss the mission and ascension of Jesus.
 How did the apostles bear witness of Christ?
 What assurance have we that Christ will come again?

Lesson II—October 14, 1945

CHRIST ON HIS THRONE

Isa. 9:6, 7; Matt. 19:28, 29; Heb. 1:1-4; 12:1, 2

SONG.—"Crowned with Honor," No. 367, Christian Hymns.

DEVOTIONAL READING.—Rev. 4:1-6.

GOLDEN TEXT.—"Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne." (Rev. 4:2.)

**Helps for Lesson Study
Daily Bible Readings**

October	8.	M . . . Christ Promised the Throne of David (2 Sam. 7:13-17)
October	9.	T. Christ a Priest upon His Throne (Zech. 6:9-15)
October	10.	W Throne of His Father David (Luke 1:26-38)
October	11.	T A Throne of Justice (Isa. 9:6-8)
October	12.	F Christ Raised to Sit on the Throne (Acts 2:29-36)
October	13.	S At the Right Hand of God (Heb. 12:1-4)
October	14.	S The Throne in Heaven (Rev. 3:14-22)

Other Lesson Material

**Jer. 31:31-34; Joel 2:28-32; Zech. 6:12, 13; Acts 2:14-35; 1 Cor. 15:20-28;
Heb. 9:11-15; 10:12, 13**

Historical Background

TIME.—Christ is now on his throne, and has been since his ascension; Isaiah prophesied probably 808 to 726 B.C.; for Matthew, A.D. 43; for Hebrews, A.D. 63.

PLACES.—Heaven, Jerusalem, and other places.

PERSONS.—Christ, Isaiah, Matthew, and the writer of Hebrews.

PLAN OF THE LESSON

Introduction.

- I. Prophecy of His Throne (Verses 6, 7).
- II. The Throne of His Glory (Matt. 19:28, 29).
- III. On the Right Hand of God (Heb. 1:1-4).
- IV. "The Throne of God" (Heb. 12:1, 2).

Practical Suggestions.

Lesson Text

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,

2 Hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds;

3 Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;

4 Having become by so much better than the angels, as he hath inherited a more excellent name than they.

1 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

HELPS FOR THE TEACHER

1. God is not idle; he never has been idle; Christ is not idle; he is now on his throne at the right hand of God.

2. The prophets had foretold his return to his glorified state; they had foretold that he would occupy his throne in heaven; the throne symbolizes his regal authority.

3. This throne or kingly authority is in heaven, but he exercises that authority in his church; the church is his kingdom; he is the head of the church and the king of his kingdom.

4. He is now "on the right hand of God"; this means that he is exercising that authority which has been given him of the Father; "the right hand" means the chief position of authority.

5. Christ in prophecy had the names given to God; he also has the authority which is usually attributed to God; hence, he is said to be on "the throne of God."

6. Everyone who claims to be his disciple should honor Christ as king now; to fail to do so is to rob him of the glory and power which he now has.

INTRODUCTION

After Christ had finished his work of his "fleshly state," he ascended to the Father. In heaven he occupies a new relationship both to God and man. He was the Son of God while on earth; he was the word, or second member of the Godhead, before he came to earth; but now he has all authority that pertains to the redemption of man and is king over his kingdom which he established. He did not occupy this position until after his death, burial, resurrection, and ascension. He is now "King of kings and Lord of lords." He is reigning over his kingdom in the hearts of all who submit themselves to his authority. "But sanctify in your hearts Christ as Lord." (1 Pet. 3:15.) To "sanctify" means to "set apart for a special purpose"; hence, to "sanctify" Christ as Lord means to set him apart as the ruler of the heart and life. It means to submit to his authority and let him rule the thoughts, words, and deeds of the life.

In his glorified state Christ is still interested in the redemption of man; he has not lost the interest that he had in the salvation of souls when he died upon the cross; his going to heaven or back to the Father did not cause him to lose any interest in man's redemption. His work on earth required that he continue his interest in the salvation of man. In this lesson we are to see him on his throne, and see some of the things which he continues to do. In these lessons we are not concerned about the different theories that have been

promulgated concerning the reigning of Christ, or whether he is on "his throne," "David's throne," or "God's throne." The truth as revealed in the word of God will appear to be clear enough for teacher and students to teach what has been revealed on this subject without any speculation or theories as to whose throne Christ now occupies.

COMMENTS ON THE LESSON

I. Prophecy of His Throne (Verses 6, 7)

Isaiah has been called the "Messianic Prophet" because he uttered so many prophecies concerning the Christ or Messiah. Isaiah lived and prophesied in the kingdom of Judah during the reign of "Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." (Isa. 1:1.) His prophecy was uttered in Jerusalem. He is called the first of the "major prophets." In one of his visions he saw down the stream of time to the coming of the Messiah. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." In his vision he saw the Messiah coming to earth through the channel of birth and living in his fleshly state. The different names that are here given to him show the wonderful nature that he had, his divinity, his wisdom, his power, his salvation of man, and the "Prince of Peace." The responsibility of "the government shall be upon his shoulder." He is thus pictured with authority to rule in his kingdom.

In completing the picture the prophet says, "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." While the responsibilities of "the government shall be upon his shoulder," he will be "upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." Here we have the prophecy that the Messiah should occupy the "throne of David." What was "the throne of David"? It was subordinate to and representative of "the throne of God" in heaven. When the Israelites constituted "a kingdom of priests, and a holy nation," God ruled over them from his throne in heaven. (Ex. 19:3-6.) When God permitted Israel to have an earthly king and a throne, he reserved the prerogative of selecting and commissioning each king as a representative subordinate to "the throne of God" in heaven. (Deut. 17:14-18; 1 Sam. 8:7-22.) He selected Saul as their first king. (1 Sam. 9:15-17; 10:17-24.) Saul proved to be a failure as king, and then Jehovah selected David to be king. (2 Sam. 3:9, 10.) At the death of David he selected Solomon. (1 Kings 1:11-31; 9:1-5.) God pledged the throne to the house of David forever. (2 Sam. 7:13, 16; Psalm 89:3, 4.) David's throne was subordinate to "the throne of God" in heaven, and is called "the throne of Jehovah" (1 Chron. 29:23.) "The throne of God" in heaven was never moved or supplanted by the establishment of "the throne of David" in Jerusalem. While David's throne was occupied, Micaiah, the prophet, said, "I saw Jehovah sitting upon his throne, and all the host of heaven standing on his right hand and on his left" (2 Chron. 18:18.) The prophet Amos predicted the restoration of the throne of David to its original place at "the throne of God" in heaven.

(Amos 9:11, 12; Acts 15:14-18.) This necessitated a representative of "the tabernacle of David" who was eligible to be king in heaven. When the kingdom of Christ was established and Christ assumed the responsibility of the government, he fulfilled all the promises that God had made to David.

II. The Throne of His Glory (Matt. 19:28, 29)

While Christ was here in the flesh, he was teaching his disciples, and Peter asked the question, "We have left all, and followed thee; what then shall we have?" Jesus in answering this question said, "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "Regeneration" is used only one other time in the New Testament. (Tit. 3:5.) It is called "the washing of regeneration," which refers to baptism. It seems that "regeneration," as used here, includes the period of time between Pentecost and the second coming of Christ; it is the time of the church, when the law of the new birth is the law of its increase, when all men shall be in Christ as "new creatures," or a new creation; that is, a "new generation." During this period the Son of man sits on "the throne of his glory" at the right hand of God. The apostles are not promised "thrones of glory," but simply "thrones." The idea seems to be that the apostles are the judges, as during their lives they arranged the laws and practices while they were on earth and now, by their inspired writings, they govern the members of the church.

Christ "was born of the seed of David according to the flesh" (Rom. 1:3), and therefore he was eligible to "the throne of David." "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32, 33.) As a preliminary step in setting up his kingdom, Jesus committed to his chosen apostles the authority that God his Father had given to him. (Matt. 16:16-20; 18:18; John 20:21-23.) Every requirement of the new kingdom was fully met. It was to begin in Jerusalem (Isa. 2:2, 3; Mic. 4:2), and the records show that it began in Jerusalem (Luke 24:45-49; Acts 1:12; 2). It was to be righteous in its character (Isa. 9:7; Psalm 45:6, 7), and the kingdom of Christ fulfills these characteristics (John 5:30; Rev. 19:11). This kingdom was to be universal in scope (Dan. 7:9-14; Psalm 2:6, 7), and this is fulfilled in the church or kingdom (Matt. 28:18, 19; Phil. 2:9-11). This kingdom was to be eternal in duration (Dan. 2:44; 7:13, 14), and it is declared that the kingdom over which Christ reigns in his glory should be eternal in duration (Luke 1:33; Matt. 16:18). Its subjects were to include all nations. (Gen. 12:2, 3; Isa. 62:2; Amos 9:11, 12.) Its subjects were by individual obedience to the gospel to be without national distinction. (Matt. 28:18, 19; Acts 10:34; Rom. 10:12; Eph. 2:11-21; 6:9; 1 Pet. 1:21, 22; Rev. 1:6.) The apostles were to give this teaching that inducted members into the kingdom; no one should enter who refused to obey what Christ commanded through his apostles.

III. On the Right Hand of God (Heb. 1:1-4)

The writer of the Hebrew letter tells us that this throne which Christ now occupies is "on the right hand of the Majesty on high"

Christ is the central theme of the Hebrew letter; his different functions are clearly revealed in this letter. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high." This describes the Christ in his glorified state, while he is reigning over his kingdom. It tells us that Christ is now at the right hand of God. He is not idle, but is ever interested in the affairs of his kingdom and in the work of his disciples. While the enemies were stoning Stephen to death, he prayed for his enemies and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56.) This is the only time that we have Christ described as "standing on the right hand of God"; at all other times he is described in his glorified state as seated "on the right hand of the Majesty on high."

IV. "The Throne of God" (Heb. 12:1, 2)

Here the writer of Hebrews describes Christ as "the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." The word "throne" means authority or power; it is a symbol of authority; hence, it is called the "throne of his glory," because he is now in his glorified state; he is seated "on the right hand of the Majesty on high," because he is at "the right hand of the throne of God." All of the terms used describe Christ as reigning in heaven over his kingdom on earth. When Christ arrived in heaven, he was crowned as "King of kings, and Lord of lords." (1 Tim. 6:14, 15; Rev. 19:16.) Peter affirmed that the promise of David's throne was fulfilled when Christ was crowned as king in heaven. (Acts 2:29-36; 10:36-43.) The coronation of Christ in heaven completes the restoration of David's throne to "the throne of God" in heaven as foretold in Amos 9:11, 12. The plan and purpose of the reign of Christ in heaven were the fulfillment of the promise and prophecy made to David. (Psalm 24:7; 110:1; Acts 2:30-36; Rev. 4:1-11; 5:1-14.)

Christ will continue his reign in heaven until the gospel triumphs over the enemies. (Psalm 110:1; Acts 2:34; Heb. 2:6-18.) He will remain in heaven "until the times of restoration of all things." (Acts 3:21.) He will remain on his throne until the kingdom of earth, or his church, is made acceptable for him to come and receive it and present it to the Father. (Eph. 5:25-27.) His whole plan and purpose on earth are to be accomplished by the word of God through his church, and by the "sword of the Spirit," which is the word of God. The New Testament gives three pictures of the perfected state of righteousness and spirituality. (Eph. 5:22-27; 1 Cor. 15:22-28; Rev. 19:7, 8.) These scriptures present the three views of the perfection of his church upon earth. We are to think now of Christ in his glorified state ruling over the destiny of his people and his kingdom on his throne, which is the throne of God. When he shall deliver the kingdom back to the Father, "the throne of David," "the throne of his glory," and "the throne of God" will all be the one throne and "God will be all and in all."

PRACTICAL SUGGESTIONS

1. Every phase of the mission of Christ to earth is pictured in prophecy; his throne in heaven symbolizes his continued authority.
2. It is called the throne of his glory, because in his glorified state he reigns over his kingdom; this kingdom will have a glorious destiny and shall never end.
3. He is now "on the right hand of God," which means that God is cooperating with him in all that he does.
4. In so far as he is now reigning over the destiny of his kingdom, he is on the throne of God; this throne will be delivered up to God at the consummation of all things.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Discuss the historical background.
 Give the plan of this lesson.

How are the apostles judging today?
 Where was the kingdom to begin?
 Discuss other characteristics of the kingdom.
 Who should be included in this kingdom?
 Who gave the instructions for entrance into it?

Introduction

Name the three states of Christ.
 Which one does he now occupy?
 In what sense is he the Son of God?
 How can we sanctify Christ in our hearts?
 How do we know that he is still interested in man?

On the Right Hand of God

Where was the throne located?
 Who is the central theme of the Hebrew letter?
 What did Stephen see?
 How is Christ described in other places?

Prophecy of His Throne

What is Isaiah called? Why?
 When did Isaiah live?
 What names did he give to Christ?
 What do these names reveal?
 Upon whose throne should Christ- sit?
 Why is it called David's throne?
 Discuss the meaning of David's throne.
 Where is "the throne of God" located?
 How was the "throne of David" related to "the throne of God"?

"The Throne of God"

Who is the author of our faith?
 Where is he now?
 When did he occupy this?
 What is the meaning of "throne"?
 When was Christ crowned king?
 How are the purposes of God fulfilled in Christ?
 How long will he reign?
 Discuss the three views of the perfection of the church.

The Throne of His Glory

What question had Peter asked?
 What answer did Jesus give him?
 Discuss the meaning of "regeneration."
 What time is included in the "regeneration"?

Practical Suggestions

Where may we find the prophecy of Christ on his throne?
 What does his throne symbolize?
 Why is it called the throne of his glory?
 How is God cooperating with him?
 In what sense is he on the throne of God?

Lesson III—October 21, 1945**THE BLOOD OF CHRIST**

Mark 14:24; Acts 20:28; Heb. 9:18-22; 10:28, 29; Rev. 7:14

SONG.—"Nothing but the Blood," No. 282, Christian Hymns.

DEVOTIONAL READING.—Heb. 9:11-15.

GOLDEN TEXT.—"The blood of Jesus his Son cleanest us from all sin." (1 John 1:7b.)

Helps for Lesson Study
Daily Bible Readings

October	15.	M	Through Faith in His Blood (Rom. 3:21-26)
October	16.	T	Communion of His Blood (1 Cor. 10:14-21)
October	17.	W	Blood in the Lord's Supper (1 Cor. 11:26-30)
October	18.	T	Saved Through His Blood (Eph. 1:3-10)
October	19.	F	Blood of the Covenant (Heb. 13:18-21)
October	20.	S	Redeemed by His Blood (1 Pet. 1:17-21)
October	21.	S	The Blood of the Lamb (Rev. 7:13-17)

Other Lesson Material

Matt. 26:26-29; Rom. 3:21-26; 5:9-11; 1 Cor. 11:23-29; 1 John 1:5-10

Historical Background

TIME.—About A.D. 63 and 96.

PLACES.—Lesson text written from different places.

PERSONS.—Christ, Mark, Luke, John, and writer of Hebrews.

PLAN OF THE LESSON

Introduction.

- I. The Blood of the New Covenant (Verse 24).
 - II. Church Purchased with His Blood (Acts 20:28).
 - III. The Covenant Dedicated by Blood (Heb. 9:18-22).
 - IV. Counting the Blood Unholy (Heb. 10:28, 29).
 - V. "White in the Blood of the Lamb" (Rev. 7:14).
- Practical Suggestions.

Lesson Text

24 And he said unto them, This is my blood of the covenant, which is poured out for many.

28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.

18 Wherefore even the first covenant hath not been dedicated without blood.

19 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

20 Saying, This is the blood of the covenant which God commanded to youward.

21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood.

22 And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

28 A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses:

29 Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?

14 And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

HELPS FOR THE TEACHER

1. God has required the shedding of blood under each dispensation; we need not inquire why this is the case; the blood represents the life; hence, he requires the life of each one.
2. The most precious of all lives is the life of Christ; his life was required for the salvation of souls; Christ gave up his life when he shed his blood for the sins of the world.
3. It was customary to seal a covenant with blood; the old covenant was sealed with the blood of animals; the new covenant was sealed with the blood of Christ.
4. Everyone who is added to the church is cleansed of sin by the blood of Christ; hence, in this way the church has been purchased with his blood.
5. To disregard the covenant that has been sealed with the blood of Christ is to disregard the blood of Christ; to count the covenant an unholy thing is to count the blood with which it is sealed unholy.
6. Since we are washed or cleansed by the blood of Christ, we are said to be made white in his blood; white is an emblem of purity.

INTRODUCTION

God has required the shedding of blood for the atonement of sin under every dispensation. When Adam and Eve sinned and were found naked, "Jehovah God made for Adam and for his wife coats of skins, and clothed them." (Gen. 3:21.) It is generally inferred by Bible scholars that the "skins" out of which the clothing was made were taken off of animals whose blood had been poured out as a sin offering to God; we learned that Cain and Abel offered sacrifices to God, and that God had instructed them to offer animal sacrifices. We also read of the sacrifices of animals made by Noah, the first thing that he did after he came out of the ark, "Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar." (Gen. 8:20.) The wanderings of Abraham in the land of Canaan may be traced by the smoke that ascended from the altars that he built. The patriarchal age is marked by the bloody sacrifices that were made by the worshiper of Jehovah.

The law of Moses required sacrifices; the animal had to be slain and its blood sacrificed unto Jehovah. The blood of the paschal lamb was put upon the doors of the children of Israel in Egypt; the angel saw the blood and passed over the Israelites and smote the first born of the Egyptians. Nearly all the sin offerings made under the law contained blood. A crimson stream, like the scarlet thread, has flowed from animals to the altar of Jehovah since man first sinned. Every drop of blood offered from animals typified the blood of Christ which should be shed upon the cross. Truly without the "shedding of blood there is no remission" of sins.

COMMENTS ON THE LESSON

I. The Blood of the New Covenant (Verse 24)

While Jesus was here in the flesh and eating the last passover with his disciples, he gave the Lord's Supper. In giving the supper after blessing, breaking, and eating the bread as his body, "he took

a cup, and when he had given thanks, he gave to them: and they all drank of it." This cup contained "the fruit of the vine." After they

had drunk it, he said to them, "This is my blood of the covenant, which is poured out for many." He may have spoken this at the time that they were drinking it. It represented his blood which was shed for the sins of the human family. The expressions, he "poured out" his blood for us, redeemed us "by his blood," and purchased us "with his blood," are equivalent to "he laid down his life for us." In giving the law Jehovah said, "Only be sure that thou eat not the blood: for the blood is the life; and thou shalt not eat the life with the flesh." (Deut 12:23.) When the blood was shed, the life was given up; hence, Christ shed his blood for us and in doing so he sacrificed his life for us.

The old covenant, or the law of Moses, was dedicated by the blood of animals. After Christ fulfilled the law and took it out of the way, he gave a new covenant. This new covenant was sealed with his blood; hence, his blood is called the "blood of the covenant." "The law of the Spirit of life in Christ" is the same as the new covenant; the terms of forgiveness as expressed in the gospel constitute the new covenant. The will of God to man as expressed through Christ is the new covenant. Christ laid down his life for the sins of the world; he shed his blood for the forgiveness of our sins; he gave "his life a ransom for many." (Matt. 20:28; Mark 10:45.)

II. Church Purchased with His Blood (Acts 20:28)

Indeed, "there is power in the blood." The merits of the shed blood of the Son of God are revealed in his purchasing the church with his blood. Paul had come to Miletus and had sent to Ephesus, "and called to him the elders of the church." (Acts 20:17.) He then made an address to the elders, and among other things said, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." The church is made up of members, and each member is added to the church. When sins are forgiven by the blood of Christ, that one is added to his church. Paul, by the Holy Spirit, wrote to the church at Corinth and said, "Ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6:19, 20.) We were bought with the blood of Christ; we are bought with his blood when we are cleansed by his blood and added to his church. In this way we are purchased with his blood, and the entire church is purchased with his blood.

The Holy Spirit instructs Christians that they have been sanctified and cleansed "by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27.) Christ loved the church and died for it, and we "are members of his body," and constitute his church. Again, "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1:7.) Only those who accept the terms of redemption and comply with them receive the cleansing blood of Christ.

III. The Covenant Dedicated by Blood (Heb. 9:18-22)

As the old covenant was dedicated by the blood of animals, so the new covenant is dedicated by the blood of Christ. (Ex. 24:6-8.) "But Christ having come a high priest of the good things to come,

through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" Christ has become "the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission."

IV. Counting the Blood Unholy (Heb. 10:28, 29)

The blood of Christ which was shed in his death has dedicated every fact, principle, law, and truth that was revealed through Christ. He has dedicated every word by his blood. When we read the New Testament, we are reading the new covenant, which has been dedicated by his blood. This makes it sacred, since it has been sanctified by his blood. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1:7.) To walk in the light is to walk as Jesus directs; his word is the light and we can walk in it by doing what it teaches. When we obey the commands of God, we are respecting the blood of Christ, since it is that which sanctifies his truth. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of bel." (Heb. 12:22-24.)

We can honor the blood by obeying that which has been dedicated by his blood; we can dishonor it by refusing or neglecting to obey the commands which are sanctified by his blood. When we disregard the will of God as expressed through Christ and dedicated by his blood, then we are disregarding the blood of Christ. "A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant where-

with he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" When the sinner refuses or neglects to hear the gospel, believe the gospel and obey the gospel, he is counting the blood of Christ an unholy thing; he is doing "despite unto the Spirit of grace." When any member of the church refuses to do or willfully neglects to do that which the Holy Spirit teaches that Christians should do, they are counting "the blood of the covenant wherewith" they were "sanctified an unholy thing." It was a great crime on the part of those who crucified Jesus; it is a great crime also for anyone today to count "the blood of the covenant wherewith he was sanctified an unholy thing."

V. "White in the Blood of the Lamb" (Rev. 7:14)

The prophet Isaiah had said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18.) David had prayed, "Purify me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." (Psalm 51:7.) Frequently in the Old Testament we have "snow" and "white" used to represent purity and innocence. So John in one of his visions saw a great multitude "which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands." (Rev. 7:9.) This "great multitude" which stood before "the throne and before the Lamb" were robed in "white" and had "palms in their hands." They were pure, innocent, and cleansed; they were victorious in that they had "palms in their hands."

Someone asked, "These that are arrayed in the white robes, who are they, and whence came they?" The Lord then answered, "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb." These were standing in the presence of God, and there are two things expressed here as the reason why they were in God's presence they were faithful in tribulation, and had their robes washed in the blood of Christ. This means that they were found cleansed by the blood of Christ; they had complied with all of the laws which Christ had given, and had obeyed all of the commands and had lived a life consistent with what God requires of his children. They had been "faithful unto death," and had been victorious and were given "the crown of life." (Rev. 2:10.) "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

PRACTICAL SUGGESTIONS

1. The new covenant is important since it has been sealed with the blood of Christ; his blood is sufficient to make it important.
2. We should remember that we have been redeemed by his blood; hence, we are not our own, as we have been bought by his blood.
3. We honor God when we respect the blood of the covenant; we dishonor God when we count the blood of his Son unholy.
4. Those who have been faithful unto death may stand among the blood-washed throng around the throne of God; those in that class need not fear the judgment.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Discuss the historical background?
 Give the plan of the lesson.

How was it dedicated by blood?
 What is the new covenant?
 Who is the mediator of it?
 By what blood is it dedicated?
 Why can there not be forgiveness without the shedding of blood?

Introduction

What has God required under each dispensation?
 Discuss the sin of Adam and Eve.
 What offering did Cain and Abel make?
 Discuss the sacrifice of Abraham.
 Discuss the sin offerings under the law.

The Blood of the New Covenant

When was the Lord's Supper given?
 What did Christ say the bread is?
 What is the fruit of the vine?
 How is it the blood of the covenant?
 What is the life of the animal?
 What did the blood of Christ become to us?

Church Purchased with His Blood

Discuss "there is power in the blood."
 Whom did Paul call to Miletus?
 How was the church purchased with his blood?
 How are we bought with his blood?
 What shows the love of Christ for the church?
 Who may receive the cleansing power of the blood?

The Covenant Dedicated by Blood

What was the old covenant?

Counting the Blood Unholy

What has been sanctified with the blood of Christ?
 What makes the word of God sacred to us today?
 How can we walk in the light?
 What cleanses us from sin?
 What was "the blood of sprinkling"?
 How may we dishonor the blood today?
 Why is it a crime to make the blood unholy?

"White in the Blood of the Lamb"

What did Isaiah say?
 What do "snow" and "white" represent?
 What did John see in his vision?
 What did someone ask?
 What answer was given?
 Describe those who are faithful unto death.

Practical Suggestions

Why is the new covenant important?
 Why are we not our own?
 When do we dishonor the blood of Christ?
 What is the reward of those who are faithful unto death?

Lesson IV—October 28, 1945**THE AUTHORITY OF CHRIST**

Matt. 28:18-20; Acts 3:22, 23; Eph. 1:19-23; Rev. 19:11-16

SONG.—"Blessed Be the Name," No. 249, Christian Hymns.

DEVOTIONAL READING.—Mark 1:21-28.

GOLDEN TEXT.—"All authority hath been given unto me in heaven and on earth" (Matt. 28:18b.)

Helps for Lesson Study**Daily Bible Readings**

October	22.	M	Christ Has All Authority (Matt. 28:18-20)
October	23.	T	Jesus Taught with Authority (Matt. 7:24-29)
October	24.	W	Authority to Forgive Sins (Matt. 9:1-8)
October	25.	T	Authority Over Unclean Spirits (Mark 6:7-13)
October	26.	F	Authority to Execute Judgment (John 5:24-29)
October	27.	S	His Rule Above All Authority (Eph. 1:15-23)
October	28.	S	King of Kings and Lord of Lords (Rev. 19:11-16)

Other Lesson Material

Matt. 8:28-34; Mark 3:7-12; John 4:25, 26; 9:35-37; Luke 5:5-11

Historical Background

TIME.—Writers of the lesson text wrote from A.D. 43 to 96.

PLACES.—The text was written from different places.

PERSONS.—Jesus, Matthew, Luke, Paul, and John.

PLAN OF THE LESSON

Introduction.

- I. Christ with All Authority (Verses 18-20) .
 - II. Must Obey His Authority (Acts 3:22, 23).
 - III. "Head Over All Things to the Church" (Eph. 1:19-23).
 - IV. "King of Kings and Lord of Lords" (Rev. 19:11-16).
- Practical Suggestions.

Lesson Text

18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20 Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

22 Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you.

23 And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people.

19 And what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might

20 Which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places,

21 Far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And he put all things in subjection under his feet, and gave him to be head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war.

12 And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself.

13 And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God.

14 And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure.

15 And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty.

16 And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

HELPS FOR THE TEACHER

1. Some authority must rule every realm, kingdom, or government; Christ has been given all authority over the spiritual realm; this authority was given him of God because he suffered and died for the sins of the world.

2. There is no appeal from the authority of Christ; no one need appeal to God, the Holy Spirit, angels, or men; the authority of Christ is final.

3. His words express his will to man; he has taught man the good and right way; man must follow his instruction; to follow this is to submit to the authority of Christ.

4. His authority will meet us at the judgment; we will be judged by the words that he has spoken; hence, the importance of submitting to the teachings of the New Testament.

5. The highest act of a human soul is to recognize and obey the authority of Christ; no life can be honored greater or lifted higher than to submit to the authority of Christ.

6. In every figure used to represent the church, Christ is the center; he is the head of the church; he is the chief cornerstone of the building; he is the king of the kingdom.

INTRODUCTION

We are to study the lordship of Christ; this is an important lesson. Man is dependent upon Christ for salvation; man is unable to save himself, and the Godhead has appointed the Christ to be the Savior of man. On the mount of transfiguration God acknowledged Christ as his Son in the presence of Moses, the lawgiver, and Elijah, a representative of the prophets. The time was when the law of Moses and the prophets should guide the people, but now the time has arrived when they must hear Christ. "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.) God has spoken to us through Christ. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things,. through whom also he made the world." (Heb. 1:1, 2.)

The Christ came from heaven, lived upon earth in a body like ours, suffered the death of the cross, was buried, and raised on the third day, and has ascended back to the Father. The Father has given unto him a kingdom, and he is to reign absolutely over this kingdom until he shall have conquered all other authorities, and then he is to deliver the kingdom up to God that God may be all and in all. The Christ has all authority pertaining to the redemption of man. He has been honored with a kingdom and sits upon the throne of God at the right hand of God with all regal authority. He has God the Father and the Holy Spirit and angels cooperating with him as he reigns over his kingdom. Man must look to him as his Savior, redeemer, and Lord. The lordship of Christ must be recognized by all who would be saved.

COMMENTS ON THE LESSON

I. Christ with All Authority (Verses 18-20)

After his resurrection, and before his ascension, Christ gave - to his apostles the worldwide and time-lasting commission. He said as a preface to this commission, "All authority hath been given unto me in heaven and on earth." The Christ has power to do all the work of mediation and grace between God and man. While on earth, he was the Son of God in his divine nature, and had from eternity omnipotent power. (John 1:3; Col. 1:16; Heb. 1:8.) "All power," in an absolute sense, cannot be attributed to him in his human nature, for it cannot be possessed and used by any creature.

After his resurrection from the dead, he claimed "all power" in his person as Christ. After his obedience unto death, and his sacrifice on the cross, he became the mediator, the one authorized to stand between God and man. Our Lord has "all authority" now, so that he should be prophet, priest, king, mediator, intercessor, and Savior of his people, and judge over all created things and beings. (John 5:22, 23; 1 Cor. 15:25-27; Eph. 1:20-23; Phil. 2:9-11.) With this authority he said, "As the Father hath sent me, even so send I you." (John 20:21.) The commission that Christ gave his apostles is founded upon his own authority to do the work in its application to men in every age; he made it possible by his death and resurrection for all to be saved.

In this commission the Christ gave the terms upon which he would admit those into his kingdom who should live as citizens of it. He gave to his apostles the authority that "whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.) "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." (John 20:23.) Christ could say this because he had "all authority" "in heaven and on earth" that pertained to the salvation of souls and the redemption of the race. The terms of salvation were specifically stated in the commission. The gospel is the power of God unto salvation. (Rom. 1:16.) It is to be preached to all nations. (Mark 16:15, 16.) The sinner must hear the gospel; he must believe it, which means faith in Christ as the Son of God and the Savior of men; he must repent of his sins, or in godly sorrow turn away from his sins; he must be baptized "into the name - of the Father and of the Son and of the Holy Spirit." Then those who are baptized must be taught "to observe all things whatsoever I commanded you."

II. Must Obey His Authority (Acts 3:22, 23)

Moses was the God-appointed leader of the children of Israel to bring them out of Egyptian bondage and to give to them the law of God from Mount Sinai. He was their leader, their lawgiver, their deliverer. While in the wilderness, and just before his death, he said to the people, "A prophet shall the Lord God raise up unto you from among your brethren, like unto me." (Deut. 18:15.) He further said, "To him shall ye hearken in all things whatsoever he shall speak unto you." It mattered not what had been previously commanded them, or what the prophets had said to them, the time was to come when the people should hear "all things whatsoever he shall speak unto you." So we are not to look to the law of Moses for salvation, or to the psalms as how to worship, or to the prophets for instruction; we must hear Christ and submit to his authority. Neither does it matter what Joe Smith or any other modern prophet or prophetess may proclaim, we are to hear only Christ. This is important, as he has "all authority," and has spoken with the wisdom of heaven and commanded the children of men.

"And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people." Jesus said while he was in the flesh that Moses spoke of him. "For if ye believed Moses, ye would believe me; for he wrote of me" (John 5:46.) The Jews under the law could not obey Moses without obeying Christ, since Moses commanded them to obey the prophet

that God would raise up from among them like unto himself. The one who refused to obey this prophet, the Christ, should "be utterly destroyed from among the people." This means that God himself would visit punishment upon those who refused to accept Christ, or that Christ would destroy those who refused to accept him. The New Testament teaches clearly that those who refuse Christ "shall be cast forth into the outer darkness" (Matt. 8:12); "shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might" (2 Thess. 1:9). This expresses the fearful destiny of those who neglect or refuse to obey Christ.

III. "Head Over All Things to the Church" (Eph. 1:19-23)

In the plan of the Father as executed by the Christ while he was on earth, a church or kingdom was to be established. The prophets had frequently proclaimed such a kingdom. (Isa. 2:2-4; Dan. 2:44; Mic. 4:1-5.) John the Baptist came preaching that this "kingdom of heaven is at hand." (Matt. 3:2.) Jesus "came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." (Mark 1:14, 15.) Later Jesus called this kingdom "my church." (Matt. 16:18.) This kingdom was established according to prophecy, and began functioning on the first Pentecost after the ascension of Christ. It is over this kingdom . that Christ is now reigning; it is over this church that he now presides as head. God has given him a name above every name. "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11.) To "confess that Jesus Christ is Lord" is to acknowledge his authority. Everyone who becomes a Christian so acknowledges Christ "as Lord" or ruler.

The salvation which all enjoy has been "wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places." "The exceeding greatness of his power" has been manifested by making him the king of his kingdom and the head of his church. Christ has been exalted "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be-head over all things to the church, which is his body, the fulness of him that filleth all in all." The power of God and the wisdom of God have been given to Christ; this power gave Christ authority over all things pertaining to his church; he is to rule and govern everything pertaining to his church. The church is his body on earth, and he is its head. The head is the center and source of life for the body; the head governs the body. Jesus stands as the head of his body; hence, it receives instruction and life and vigor from Christ. This relation of the church to Christ, represented by the body to the head, is a spiritual one, and is regulated by the spirit of the head permeating all the members of the body. The church is composed of its members. "But now they are many members, but one body." (1 Cor. 12:20.) "And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body

of Christ, and severally members thereof." (1 Cor. 12:26, 27.) Christ governs the church by controlling the members of it; these members are his disciples, or Christians. All Christians are in his church, members of his body. The Holy Spirit dwells in the body and through the word of Christ governs its members.

IV. "King of Kings and Lord of Lords" (Rev. 19:11-16)

One of the visions that John saw on Patmos was that of the triumphant Christ. In every vision in which Christ was the central figure he is represented as being victorious. Even in his death he triumphed; in every conflict with the enemy he is victorious. Christ knows no defeats. In this part of our lesson text we have a clear picture of the final overthrow of all evil; the vision describes the victorious army of the Christ in its last struggle. This vivid picture of Christ represents him on a "white horse," and called "Faithful and True; and in righteousness he doth judge and make war." The vision further describes him as "his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself." The prophet had declared "righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins." (Isa. 11:5.) "Many diadems" indicate the universal nature of his rule, and the complete victory that he gains over all opponents.

John further describes him as "arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Hence, the position of Christ as king is superior to all other kings; as Lord he is superior to all other lords. Legally and rightly his position and authority make him "head over all things to the church."

PRACTICAL SUGGESTIONS

1. Someone must possess all authority in the kingdom of God on earth; this rightfully belongs to him who has conquered death, hell, and the grave.
2. This authority must be respected; it can be respected only by rendering humble obedience to it.
3. Christ is "head over all things to the church"; no human creed or discipline or confession of faith is to be recognized by the Lord's people.
4. The regal authority of Christ must be obeyed; it is obey or be destroyed-there is no other alternative.
5. It should be a joy to obey such authority; one elevates oneself when he obeys the authority of Christ.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject?
Repeat the Golden Text.
What was learned from the daily Bible readings? Discuss the historical background.
Give the plan of the lesson.

Introduction

What are we to study in this lesson?
How is man dependent upon Christ?
How has God spoken today to us?
What has God given unto Christ?
How must man look upon Christ?

Christ with All Authority

When was Christ committed with all authority?
 Which part of his nature has all authority?
 What does this authority grant to him?
 What is the great commission?
 Give the terms of salvation to the alien?
 Into what must they be baptized?

Must Obey His Authority

Who was Moses?
 Discuss his relation to Israel.
 What did he say about a prophet?
 Who is that prophet?
 To whom must we look now?
 What further did Moses say of Christ?
 How shall they be punished who refuse to obey him?

"Head Over All Things to the Church"

What had been promised Christ?
 What did John preach?
 What did Christ preach? How has God exalted

Christ?

Of what was Christ crowned head?
 What has been given unto Christ?
 How is he the head of the church?
 How does he govern the church?

"King of Kings, and Lord of Lords"

Describe John's vision of the triumphant Christ.
 What names are given to Christ here?
 Describe his authority.
 How is he superior to other kings?
 How is he superior to other lords?

Practical Suggestions

Why does Christ rightfully possess all authority?
 How may we respect this authority?
 Why do human creeds have no value to God's people?
 What two alternates do all have?
 Why should it be a joy to obey Christ?

Lesson V—November 4, 1945

CHRIST A MEDIATOR OF A NEW COVENANT

Gal. 4:21-31; Heb. 12:18-24

SONG.—"What a Friend," No. 43, Christian Hymns.

DEVOTIONAL READING.—1 Tim. 2:1-7.

GOLDEN TEXT.—"For there is one God, one mediator also between God and men, himself man, Christ Jesus." (1 Tim. 2:5.)

**Helps for Lesson Study
 Daily Bible Readings**

October	29.	M	.....	New Covenant (Heb. 8:6-13)
October	30.	T	.....	Mediator Between God and Man (Gal. 3:19-22)
October	31.	W	.....	Christ an Advocate (1 John 2:1-6)
November	1.	T	.....	A Better Covenant (Heb. 9:11-22)
November	2.	F		New Covenant Sealed with Christ's Blood (Heb. 12:18-28)
November	3.	S	.....	Must Pray in His Name (John 14:12-18)
November	4.	S	.....	Must Be Saved Through Him (Acts 4:8-12)

Other Lesson Material

Jer. 31:31-34; Luke 22:20-23; 2 Cor. 3:6-11; Heb. 8:6-13; 9:11-22

Historical Background

TIME.—Galatians written about A.D. 53; Hebrews about A.D. 63.

PLACES.—Galatians written probably from Ephesus; Hebrews, Rome.

PERSONS.—Christ and Paul.

PLAN OF THE LESSON

Introduction.

- I. The Two Sons of Abraham (Verses 21-23).
 - II. The Two Covenants (Verses 24-31).
 - III. Moses, Mediator of the First Covenant (Heb. 12:18-21).
 - IV. Christ, Mediator of the Second Covenant (Verses 22-24).
- Practical Suggestions.

Lesson Text

21 Tell me, ye that desire to be under the law, do ye not hear the law?
 22 For it is written, that Abraham had two sons, one by, the handmaid, and one by the freewoman.
 23 Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise.
 24 Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar.
 25 Now this Hagar. is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children.
 26 But the Jerusalem that is above is free, which is our mother.
 27 For it is written,
 Rejoice, thou barren that bearest not;
 Break forth and cry, thou that travailest not:
 For more are the children of the desolate than of her that hath the husband.
 28 Now we, brethren, as Isaac was, are children of promise.
 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, so also it is now.
 30 Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.
 31 Wherefore, brethren, we are not children of a handmaid, but of the freewoman.
 18 For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest.
 19 And the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them;
 20 For they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned;
 21 And so fearful was the appearance, that Moses said, I exceedingly fear and quake:
 22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels,
 23 To the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
 24 And to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.

HELPS FOR THE TEACHER

1. A "mediator" is one who comes between two parties; God is one party and man is another; Christ comes between them; hence, he is our mediator.
2. No one can come between man and God except those whom we wish to come; there is no pope, priest, preacher, elder who can come between God and man unless man chooses to let them do so.
3. The two sons of Abraham, Ishmael and Isaac, are made to represent two covenants, the old and the new; the history of these two sons of Abraham should be studied in order to understand what they represent.
4. The first covenant was given to man to continue until the Christ came; he took the old covenant out of the way and gave a new covenant; this new covenant must continue in force until he comes again.

5. Moses was the mediator of the old covenant; Christ is the mediator of the new covenant; since the old covenant was given first, Moses has become a type of the Christ.

6. Two parties are necessary in order to make a covenant; each party should respect the agreement or covenant that is made; God has never violated his part of any covenant with man; man has frequently violated his part of the agreement.

INTRODUCTION

There are three dispensations recognized in the Bible-patriarchal, Jewish, and Christian. The patriarchal began with the creation of man and continued to the giving of the law upon Mount Sinai, a period of about twenty-five hundred years. The Jewish dispensation began with the giving of the law through Moses and continued for about fifteen hundred years until Christ took it out of the way, nailing it to the cross. The Christian dispensation began with Pentecost and is in force today, and will continue until Christ comes again. Under the patriarchal dispensation God dealt with people through the head of the family, who was called the patriarch. Under the Jewish dispensation he dealt with a nation, the Hebrew nation, and his law given through Moses is called the first or old covenant. The law of Christ under the Christian dispensation is called the new covenant.

The Old Testament sets forth the old covenant, while the New Testament sets forth the new covenant. No one has a right to question God's authority; neither has anyone the right to ask why he changed his covenant with man. We must rely upon the wisdom of God as to what is best for man; we should know that whatever God has done was best for man. The love of God for man is expressed in whatever God does for man. All that he does is done for the good and salvation of man. This helps us to understand that it was best for man that a new covenant was given, and that the old covenant was taken out of the way. A better covenant was given through Christ for the redemption of the race of man. We are to study Christ as the mediator of the new covenant; his blood sealed and sanctified this covenant.

COMMENTS ON THE LESSON

I. The Two Sons of Abraham (Verses 21-23)

There was a province in Asia Minor called Galatia. It seems that Paul and others had preached the gospel during his second missionary journey in this province and had established churches in it. It seems that he visited it again on his third missionary journey. The people were idolaters (Gal. 4:8) before they were converted to Christianity. Some think that they were converted first to Judaism (Gal. 4:9), and then converted by Paul to Christianity (Gal. 3:1, 2). It seems that many of them turned back to Judaism under the teachers that remained there after Paul's visit. This letter was written by Paul, guided by the Holy Spirit, to prevent their return to Judaism and to restore to Christianity those who had fallen away. This epistle resembles the Roman letter in the contrast presented between the righteousness of the law and justification by faith. In these contrasts Paul shows the superiority of the covenant given by Christ and that given by Moses.

"Tell me, ye that desire to be under the law, do ye. not hear the law?" He had showed them that they were under the law only, till Christ came, who freed them from it. In this allegory he shows' them in what sense they were the sons of Abraham. Sarah was the wife of Abraham; Hagar was the handmaid of Sarah. Abraham had two sons, one by Hagar, named Ishmael; the other one by Sarah, named Isaac. In this allegory Hagar is called the handmaid and Sarah the freewoman. Moreover, "the son by the handmaid is born after the flesh; but the son of the freewoman is born through promise." An account of this is found in Gen. 16:1-16 and Gen. 21:8-20. These two sons are used here by Paul to represent two covenants.

II. The Two Covenants (Verses 24-31)

"Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar." "Allegory" means a description of one thing under the figure of another; in this description the real or intended meaning differs from the obvious meaning of the word. "For these women are two covenants." This means that these women represent two covenants. Hagar represents the old covenant, or the law of Moses, while Sarah represents the new covenant, or he one under Christ. "Mount Sinai" is the mount from which the law of Moses was given to the children of Israel; it was intended to be God's covenant with Israel until another covenant should be given. Hagar represents the old covenant, and her son and his descendants represent those who are born under the law of Moses. Ishmael was born of the impulses of the flesh, while Abraham and Sarah were attempting to help Jehovah keep his promise. Abraham waited impatiently for Jehovah to fulfill his promise and took Hagar and had a son by her, thinking that this son should be his heir and the fulfillment of the promise that God had made to Abraham. Later, God told Abraham that the promised son should be by Sarah. Hence, Isaac is the son "through promise."

"Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother." A contrast is here made between the children of these two mothers, Hagar and Sarah. The descendants of Hagar represent the Jews under the old covenant, or the law of Moses; while the descendants of Isaac represent the children of Abraham by faith, or Christians. We should note the two Israels that are implied here, fleshly Israel and spiritual Israel. Fleshly Israel includes the fleshly descendants of Abraham, while spiritual Israel includes all who become Christians. Fleshly Israel is composed of the Jewish race, while spiritual Israel is found in the church that Christ purchased with his blood.

Paul further reasons from this allegory that we Christians, "as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, so also it is now." As Ishmael persecuted Isaac (Gen. 21:8-21), so the Jews persecuted Christians. "Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman." Hence, the law and those under the law are to be cast out, while those who are the children of God by promise receive the blessings

of the new covenant which was given through Christ. The handmaid must be cast out to give place to the lawful wife; the covenant of Sinai must be done away, taken out of the way, to give place to the covenant made with Abraham and his seed, which the law, given afterward, could not annul, and which had its fulfillment in Christ. This means that the law given upon Sinai, the law of works, the law written on the tables of stone, was taken out of the way so that the law of faith, the law written in the heart, could have its place in the hearts of people.

III. Moses, Mediator of the First Covenant (Heb. 12:18-21)

Moses was chosen of God to deliver Israel from Egyptian bondage; he was to become the leader of Israel, the deliverer, the lawgiver. He did all that he was appointed to do. He frequently came between the people and Jehovah. He interceded for the people. God called him up into the mountain and gave him the law; he went down and gave the law to the people. He ministered to the people for Jehovah. He was their prophet, and stood between them and Jehovah; had it not been for Moses to intercede for the people, God would have destroyed them. The law given through him is called the "law of Moses." (Josh. 8: :31, 32; Ezra 3:2; 7:6; 1 Cor. 9:9.) This shows that Moses was the mediator of this covenant.

The Jews were governed for about fifteen hundred years by this law; they were God's covenanted people. They agreed to abide by the law; Jehovah promised to bless them if they did this. A covenant is an agreement between two parties; it is a contract between the two that each will do what is therein agreed upon. God promised to bless Israel on the condition that Israel obeyed the law; the people agreed to do this; hence, the law was the covenant between them and God. God had made a covenant with Noah and with Abraham; he now made a covenant with Israel. This covenant was to continue until the Christ should come. God never intended that it continue after the seed of Abraham should come in the flesh. It was his plan that this covenant be taken out of the way when the Christ came. Children born to parents under the law became the people of God without ever learning the law. When the old covenant was given to Moses, Mount Sinai was sanctified; a cloud covered it and it burned "with fire," and the darkness enveloped it and great physical manifestations were present. The mountain quaked, trembled so that even Moses said, "I exceedingly fear and quake." The fearfulness was to impress the people with the majesty and power of Jehovah; hence, his law must be obeyed.

IV. Christ, Mediator of the Second Covenant (Verses 22-24)

The old covenant is called the first covenant, and the new covenant is called the second. "In that he saith, A new covenant, he hath made the first old." (Heb. 8:13.) "Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world." (Heb. 9:1.) Again we have the statement, "For if that first covenant had been faultless, then would no place have been sought for a second." (Heb. 8:7.) "He taketh away the first, that he may establish the second." (Heb. 10:9.) So the old covenant is called the "first" and the new covenant is called the "second." As Moses gave the first covenant and became its mediator, so

Christ gave the second and became its mediator. The first had to be removed before the second could be in force. The first one had to be taken out of the way so that the second one could take its place. No longer are God's people to listen to Moses; they are now to hear Christ. This was pointed out on the mount of transfiguration in the presence of Moses and Elijah. God spoke from heaven and said, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.)

Paul said "What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one." (Gal. 3:19, 20.) There is but one mediator between God and man. "For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times." (1 Tim. 2:5, 6.) Christ comes between God and man; there is no way by which we can get to God except through Christ. There is no pope, priest, preacher, or anyone, that can come between a child of God and the Father except the Christ. He has given the new covenant; it has been sealed by his blood. God's people today are under this new covenant. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." In the glorified state of Christ he has become our mediator.

PRACTICAL SUGGESTIONS

1. It is necessary to know the Old Testament in order to understand the New Testament; it has been said that the Old Testament is the New Testament concealed, and that the New Testament is the Old Testament revealed.
2. The first covenant was sanctified by the blood of animals; the second covenant is sanctified by the blood of Christ.
3. As Christ the mediator of the new covenant is superior to Moses the mediator of the old covenant, so is the new covenant superior to the old one.
4. As the blood of Christ is more precious than the blood of animals, so is that which is sanctified by the blood of Christ more precious than that sanctified by the blood of animals.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?

Repeat the Golden Text.

What was learned from the daily Bible readings?

Discuss the historical background.

Give the plan of the lesson.

Upon what must we rely?

How may we understand the acts of God?

In what way is the new covenant better than the old?

The Two Sons of Abraham

Where was Galatia?

To whom did Paul write this letter?

Discuss their inclination to return to Judaism.

Who was Hagar? Ishmael?

Who was Sarah? Isaac?

Introduction

Discuss the three dispensations.

Under which are we now living?

What law governs Christians?

What may be found in the Old Testament?

What does Hagar represent?
 What does Sarah represent?

How long was it in force?
 When was it taken out of the way?
 Describe Mount Sinai at the time the law was given.

The Two Covenants

What is an allegory?
 These two women represent what?
 Where was the law given?
 For whom was it intended?
 Who are the descendants of Ishmael?
 Discuss the difference between fleshly Israel and spiritual Israel.
 Who are now the children of promise?
 Why must the law be done away?
 Describe the law of the new covenant.

Christ, Mediator of the Second Covenant

How may the two covenants be spoken of?
 Why is one called the first?
 The other the second?
 To whom must we listen today?
 Why was the law given?
 Who is the mediator of this new covenant?
 Who only stands between man and God?

Moses, Mediator of the First Covenant

Who selected Moses?
 What was Moses to do?
 What law did he give?
 Why is that law called "the law of Moses"?

Practical Suggestions

Why is it necessary to understand the Old Testament?
 How were the two covenants sanctified?
 How is the superiority of the one showed?
 Which is the better covenant? Why?

Lesson VI—November 11, 1945

**CHRIST OUR HIGH PRIEST
 Heb. 2:17, 18; 4:14-16; 5:1-10**

SONG.—"Nothing Between," No. 220, Christian Hymns.

DEVOTIONAL READING.—Heb. 6:13-20.

GOLDEN TEXT.—"For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens." (Heb. 7:26.)

**Helps for Lesson Study
 Daily Bible Readings**

- | | | | | |
|----------|-----|---|-------|--|
| November | 5. | M | ..... | Jesus Our High Priest (Heb. 3:1-6) |
| November | 6. | T | ..... | Priesthood of Aaron (Ex. 29:29-46) |
| November | 7. | W | | Priesthood of Melchizidek
..... (Gen. 14:18, 19; Psalm 110:4; Heb. 5:1-6) |
| November | 8. | T | ..... | Priesthood Under Christ (Heb. 10:1-15) |
| November | 9. | F | ..... | Christians a Holy Priesthood (1 Pet. 2:1-10) |
| November | 10. | S | ..... | Our Altar (Heb. 13:7-17) |
| November | 11. | S | ..... | Our Sacrifices (Rom. 12:1-8) |

Other Lesson Material

Gen. 14:17-24; Ex. 28:1-15; 29:1-9; Lev. 21:10-24; Heb. 7:1-28; 1 Pet. 2:1-10

Historical Background

TIME.—About A.D. 63.

PLACE.—Hebrews probably written from Rome.

PERSONS.—Christ and the writer of Hebrews.

PLAN OF THE LESSON

Introduction.

- I. "Merciful and Faithful High Priest" (Verses 17, 18).
- II. A High Priest in Heaven (Heb. 4:14-16).

- III. The Priestly Office (Heb. 5:1-6).
- IV. The Order of Melchizidek (Verses 7-10).
Practical Suggestions.

Lesson Text

17 Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.

16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity;

3 And by reason thereof is bound, as for the people, so also for himself, to offer for sins.

4 And no man taketh the honor unto himself, but when he is called of God, even as was Aaron.

5 So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,

This day have I begotten thee:

6 As he saith also in another place,

Thou art a priest for ever

After the order of Melchizidek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear,

8 Though he was a Son, yet learned obedience by the things which he suffered;

9 And having been made perfect, he became unto all them that obey him the author of eternal salvation;

10 Named of God a high priest after the order of Melchizidek.

HELPS FOR THE TEACHER

1. There is a difference between a "mediator" and a "high priest"; the functions may overlap each other in some respects, but there is a distinction to be made in the functions of the two.

2. A priest comes between God and the person who is worshiping under a priesthood; the priest is representing the people to God; he is the people's mouthpiece to God.

3. The priesthood under the law made one of Aaron's descendants as high priest; this high priest was not always faithful and committed sin; Christ is a merciful and faithful high priest.

4. Christ is now in heaven; he is our high priest in heaven; he has honored each of his disciples with the position of a priest; we function as priests under Christ.

5. Our prayers, petitions, and praises all go to God through our high priest; he takes these and presents them to God for us; we must be sincere in whatever we present to God through Christ.

6. Christ is a priest after the order of Melchizidek; there is no limitations to the priesthood of Christ; he functions in his full and free authority as the head of his church.

INTRODUCTION

Remember that we are studying lessons which belong to the glorified state of Christ. Christ is not idle in heaven; he is our Savior who is a present redeemer and mediator between God and man. He is our high priest and is making intercessions for us. We are to study Christ as our high priest, our mediator, and eternal living Savior, representing us before God and God to us, and removing those things which separate the soul from God our heavenly Father. This is an important lesson because we need to know Christ as our high priest; we need to know the priestly functions under the Christian dispensation. How can we live under Christ as the high priest and meet the approval of God without knowing that he is our high priest, that he makes intercessions for us, that his atoning blood cleanses us from sin?

There are four priesthoods mentioned in the Bible: (1) the priesthood of the patriarchs; (2) priesthood of Melchizidek; (3) the Aaronic priesthood; (4) the priesthood under Christ. The priesthoods of the patriarchs and under the law have passed away, as also the priesthood of Melchizidek. The only priesthood left for us is that under Christ. It is important to know the priesthood under the law, since the writer of the Hebrew letter contrasts it with the priesthood under Christ. The tabernacle with its framework, coverings, curtains, and hangings, all help us to understand the priesthood under the law. Whether we consider the priesthood, the priestly robes, the offerings, or anything else pertaining to the priesthood, we find that they typify the person, the work, and the glory of Christ. The purpose of these symbols is to exalt the person of Christ, to set him before us as the Son of God and our great high priest.

COMMENTS ON THE LESSON

I. "Merciful and Faithful High Priest" (Verses 17, 18)

Let us look at the Christ in his glorified state, at the right hand of God, as our great high priest. Christ came to earth, took the form of man, not to live upon the earth, but to die for the sins of the world. He had to live here before he could die here, but his chief purpose in coming to earth was to die. In his glorified state there is yet a fuller revelation of his work than there is of his fleshly state. He appears in the revelation of God in his glorified state as our high priest. We are to see his divine person, the perfect work, and the infinite glory of the Christ as he functions as our great high priest. "Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."

There is a difference between a prophet and a priest; a prophet tells about God to man; he is God's mouthpiece to man. A priest tells about man to God; he represents man to God: the prophet acts for God before men, and the priest acts for men before God. The priest is taken from among men; he is ordained for men in the things of God. He is to offer gifts and sacrifices for men. He must be full of compassion for the ignorant and those who have fallen by the way. Christ came and lived in a body like ours; he knows all of our weaknesses and can be merciful in representing

us to God. He knows the sins that we commit, both the conscious and the unconscious one; he can make the atonement for our sins. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." We should be thankful that we have such "a merciful and faithful high priest in things pertaining to God."

II. A High Priest in Heaven (Heb. 4:14-16)

Christ was not a high priest during his fleshly state. There are those who claim that the baptism of Jesus ordained him to his priestly office; this is not true. He could not be our high priest while in the flesh. Christ was never a priest on earth. "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount." (Heb. 8:4, 5.) Aaron ceased to be a priest when he died; Christ became a priest only after he died. He became a priest by and through the resurrection. "And no man taketh the honor unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, this day have I begotten thee: as he saith also in another place, Thou art a priest for ever after the order of Melchizidek." (Heb. 5:4-6.) We have a complete picture of Christ after he had offered himself as a sacrifice, leaving the place of death, rising from the dead, and entering heaven as a priest in resurrection. Just as Aaron entered the holy place with the blood of bulls and goats, our Christ with his own blood entered heaven. "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption." (Heb. 9:11, 12.)

"Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." This describes our high priest in heaven. He has been tempted "in all points" "like as we are, yet without sin"; hence, he knows how to sympathize with us and to represent us to the Father. Christ is in heaven at the right hand of God; he acts for us in heaven. As Aaron went in to the most holy place with sacrificial blood on behalf of Israel to bear witness that the sacrifice had been made for them, so Christ entered within the veil into heaven itself with his own blood as witness that he had offered himself in death as our sin offering, as our atonement. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21.) The innocent Lamb of God became a sin offering for man. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." We have free access to God through our high priest; we may come boldly to him with our sins, and his blood is sufficient to atone for them. The redemp-

tion of man, according to the plan of God, would not be complete without the functioning of Christ as high priest in his glorified state.

III. The Priestly Office (Heb. 5:1-6)

"For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." As high priest Christ is our advocate in heaven. "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world." (1 John 2:1, 2.) An advocate for us includes the idea of a "prosecutor" against us; Satan is opposed to the people of God, but while Satan may act the part of a prosecutor, the Lord will meet his accusation and fill for us the part of an advocate. Others may profess to be for us, and in the hour of test fail us; he abides for us through evil and through good reports. He is a faithful high priest, and cannot deny himself, nor the office that he has taken upon him. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) Christ as our high priest is also our intercessor. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7:25.)

As our high priest Christ takes our prayers and presents them to the Father, and makes them acceptable before the Father's throne. Hence, as high priest Christ is in heaven as our life. He is the second man; he stands in contrast to the first man. The first man, Adam, has been our death. The Lord, as the second man, is our life; he is the source of moral, spiritual, and eternal life. We live in him; he is our life; as it is written, "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." (Col. 3:4.) Christ is also our forerunner in heaven. "Whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizidek." (Heb. 6:20.)

IV. The Order of Melchizidek (Verses 7-10)

We are not concerned here about the "person" of Melchizidek; we are more concerned about the priestly office of Christ after "the order of Melchizidek." Christ while in the flesh "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered." Melchizidek is first mentioned in Gen. 14:17-24. Here after Abraham had returned from the slaughter of the kings who had captured Lot, "Melchizidek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand." The next reference to Melchizidek is Psalm 110:4. Here we have the statement that, "Jehovah hath sworn, and will not repent: thou art a priest for ever after the order of Melchizidek." The next mention is in the Hebrew letter.

What is "the order of Melchizidek"? Melchizidek was a king upon his throne, as well as a priest; so also is Christ. (Zech. 6:13.) The prophet saw the Christ in his glorified state, and saw him as the

"King of kings, and Lord of lords." He not only saw him reigning over his kingdom, but he also saw him as a high priest. The rank of Melchizidek as priest was superior to that of Aaron. Since Melchizidek was both king and priest, Christ is a priest "after the order of Melchizidek," as he is a priest on his throne. No priest of the Aaronic priesthood was "a priest upon his throne." There was neither beginning of days nor end of time with Melchizidek; he had no predecessors and no successors; this was his order. So with Christ. He has no predecessor as a high priest in heaven and he has no successor. The Greeks and Romans were accustomed to saying that their gods were "without father" and "without mother." In this sense the writer of Hebrews manifestly uses these negative terms that the parentage of Melchizidek is unknown; that so far as the record reveals he was without father and without mother, and furthermore he was without descent or without genealogy. In this way Christ is a priest "for ever after the order of Melchizidek."

PRACTICAL SUGGESTIONS

1. The glorified state of Christ is filled with the high functions that he performs; he is king of his kingdom, head of his church, mediator of the new covenant, and high priest of his people.
2. He is merciful and faithful; he knows how to sympathize with us, and he is faithful in doing so.
3. He was not a high priest on earth, since his church did not begin in its organized form until after he ascended to heaven.
4. His duties as high priest include his offering his blood for the sins of his people; without his blood we would have no permanent atonement.
5. His order of priesthood will not end until he shall have finished his redemption of man; Christians are priests under the great high priest.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of this lesson.

Introduction

To which state of Christ do these lessons belong?
How do we know that Christ is not idle now?
Why is this an important lesson?
Name the four priesthoods of the Bible.
How is the Aaronic priesthood related to the priesthood of Christ?

"Merciful and Faithful High Priest"

What is Christ now besides being a king?
Why did Christ come to earth?
Why did he have to live on earth?
How can he be merciful?
What is the difference between a prophet and a priest?
Discuss the function of each.
For what should we be thankful?

A High Priest in Heaven

Why was Christ not a priest on earth?
Why do some claim that he was a priest?
When did Aaron cease to be a priest?
When did Christ become a priest?
What did Christ offer as his sacrifice?
What did Aaron offer?
How has Christ been tempted?
What was necessary to complete the plan of redemption?

The Priestly Office

From whom were priests under the law taken?
Who selected Christ as a priest?
How is Christ an advocate?
What must we do if we sin?
How does Christ intercede for us?
What does Christ do with our prayers?
Who is the first man? The second?
How is Christ our "forerunner"?

The Order of Melchizidek

What are we concerned about here?
What did Christ do while in the flesh?

Where is Melchizedek first mentioned?
 Where is the next mention of him?
 Where is he last mentioned?
 What is "the order of Melchizedek"
 What two functions does Christ perform?
 Why was there not to be a successor to Christ?

Name, some of the functions belonging to Christ in heaven.
 What does Christ know about us?
 How do we know that Christ was not a priest on earth?
 Discuss his duties as high priest now.
 When will Christ's priesthood end?

Practical Suggestions

Lesson VII—November 18, 1945

CHRIST THE HEAD OF THE CHURCH Eph. 2:19-22; 4:11-16; Col. 1:18-20

SONG.—"The Church's One Foundation," No. 293, Christian Hymns.

DEVOTIONAL READING.—Phil. 1:25-30.

GOLDEN TEXT.—"And gave him to be head over all things to the church." (Eph. 1:22b.)

Helps for Lesson Study Daily Bible Readings

November	12.	M	Christ the Builder of His Church (Matt. 16:13-20)
November	13.	T	Christ the Foundation (1 Cor. 3:10-15)
November	14.	W	Christ the Cornerstone (Eph. 2:13-22)
November	15.	T	Church the Body of Christ (Eph. 1:15-23)
November	16.	F	Christ the Head of the Church (Col. 1:12-20)
November	17.	S	His Body the Church (Col. 1:24-29)
November	18.	S	Church the House of God (1 Tim. 3:14-16)

Other Lesson Material Matt. 16:13-20; 18:21-35; Eph. 1:19-23; 5:22-33

Historical Background

TIME.—A.D. 62 or 63.

PLACE.—Rome.

PERSONS.—Christ, his church, and Paul.

PLAN OF THE LESSON

Introduction.

- I. Christ "the Chief Corner Stone" (Verses 19-22).
 - II. The Fullness of Christ (Eph. 4:11-13).
 - III. Structure of the Church (Verses 14-16).
 - IV. The Head of the Church (Col. 1:18-20).
- Practical Suggestions.

Lesson Text

19 So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God,

20 Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;

21 In whom each several building, fitly framed together, groweth into a holy temple in the Lord;

22 In whom ye also are builded together for a habitation of God in the Spirit.

11 And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:

13 Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ:

14 That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

15 But speaking truth in love, may grow up in all things into him, who is the head, even Christ;

16 From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

19 For it was the good pleasure of the Father that in him should all the fulness dwell;

20 And through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens.

HELPS FOR THE TEACHER

1. When the figure of a body is used to apply to the church, Christ is the head of it; the head is the important part of the body and directs the other parts in their proper functioning; the body would be dead without the head.

2. Christ is not the head of any other body; he does not direct the parts of any other body; they may imitate the functions of the members of the body of Christ, but Christ is not the head of any church except his own.

3. Christ has sufficient power to control and direct the church; he has sufficient wisdom to do this; there is invested in him the fullness of the Godhead.

4. It is important that Christians learn their relationship to Christ and their relationship to each other; no one should hate Christ; neither should any member of his body hate another member of the body; love is the law of life in his body.

5. The head must direct the body or surrender its authority to the members of the body; if the authority of the head is surrendered, there can be no concerted and united efforts of the members; confusion would soon arise in the body.

6. Sufficient instruction has been given in the New Testament for the body; the largest portion of the New Testament books has been directed to the church; every phase of Christian duty may be found in the New Testament.

INTRODUCTION

Our lessons for this quarter belong to the glorified state of Christ. We have had lessons on the ascension of Christ back to the Father, Christ on his throne, the blood of Christ, the authority of Christ, Christ as a mediator of a new covenant, and Christ as our high priest. We now come to study Christ as the head of the church. "Church" is used in the New Testament about 109 times as applied to this institution. Two phases of it are presented in New Testament teaching. One view is the church in a general sense, the universal church over which Christ presides as head; the other is the local

sense or congregation use of the term. The organization of the church in the local sense is simple; it has elders, deacons, and evangelists.

The church in the universal sense has but one officer, Christ the head. Christ never intended that his people should be organized into one large universal church with some human as its head. The Catholic Church with its pope as a representative of Christ ruling all of his people is not in harmony with New Testament teaching. Such ecclesiastical organizations are of human origin and human wisdom. No one should support such, but should condemn it. Christ is not the head of any such ecclesiastical organization. The church in its local sense includes all Christians in that locality; it has its elders and deacons to rule over it according to the instruction given by the head, Christ. The New Testament gives the instruction for all of the teaching, work, worship, and organization that the church in the local sense should have. All should be satisfied with the New Testament and abide by its instruction.

COMMENTS ON THE LESSON

I. Christ "The Chief Corner Stone" (Verses 19-22)

The church at Ephesus was established by Paul during his sojourn of nearly three years in that city; however, the first seeds of the gospel were probably sown there soon after the great Pentecost. The purpose of this letter was to establish those who had left heathenism in the faith of the gospel and to encourage them to live the Christian life. He presents a clear picture of the church in its universal sense in such a way that the church at Ephesus could understand that it was a part of the great institution that Christ had established. These Christians had been brought near to God in Christ. "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." The church was planned by God, and established by Christ. He selected his apostles and trained them to give the training that they received to others. The prophets had foretold of the Christ and his church; then there were prophets who supplemented the work of the apostles; hence, the church was "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone."

The entire superstructure of the church rests upon the Christ as "the chief corner stone." The relation of Christ to his church is taught under different figures. In one figure he is the foundation. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11.) In another figure he is the builder. (Heb. 11:10.) But here Christ is presented as "the chief corner stone." In Christ this building is "fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." The church is thus likened unto "a holy temple in the Lord." Christ fills that temple; he is the Lord and master of the building. The purpose of this temple or building is "for a habitation of God in the Spirit." God dwells in this temple by dwelling in Christ. "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry

of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." (2 Cor. 5:18, 19.)

II. The Fullness of Christ (Eph. 4:11-13)

There are many expressions in the New Testament that speak of "the fulness of Christ." "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9.) All that pertains to man's redemption may be found in Christ; he is full of power, wisdom, goodness, and love; salvation is in him; God is in him; the Holy Spirit is in him. All spiritual blessings are in him. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." (Eph. 1:3.) Christians are exhorted to be faithful to the Lord, since they have all spiritual blessings in him. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." All things that are needed in the church have been provided. Before the New Testament was written, the teaching and preaching of the gospel were done in oral teaching. The church began on Pentecost with the apostles as charter members; they were filled with the Holy Spirit so that they could work miracles and do many mighty works. Others were given spiritual gifts to confirm the word of God that they preached. Since they did not have the New Testament then in written form, a preacher or speaker had to be clothed with some power to convince the people that they were speaking God's word. These were given for the confirmation of the truth. The apostles, prophets, evangelists, pastors, and teachers were placed in the church before the New Testament was written; these had power to convince the people that they were speaking from God. All of these came through Christ. "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal." (1 Cor. 12:4-7.)

Those who were clothed with miraculous power were to continue "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." This tells how long these spiritually gifted persons were to continue in the church. They were to continue until the church has attained "unto the measure of the stature of the fulness of Christ." This means that those who possessed spiritual gifts were to continue until the full and complete knowledge of Christ was given. This was done when the New Testament was written. The purpose of it was that Christians "may be no longer children, tossed to and fro and carried about with every wind of doctrine." The purpose was to exhaust the fullness of Christ in revealing God's will to man and instructing man in all of the ways of righteousness.

III. Structure of the Church (Verses 14-16)

In presenting Christ as the head of the church, Paul gives a view of the organization or structure of the church. The church is to "grow up in all things into him, who is the head, even Christ; from

whom all the body fitly framed and knit together through that which each joint supplieth, according to the working in due measure Of each several part, maketh the increase of the body unto the building up of itself in love." When the church was established, it was the intention of the head for it to grow. This growth was to be done in two ways—from without and from within. The church grows from without by additions, by people obeying the gospel; second, it was to grow from within by its members growing or developing into the likeness of Christ. The church is thus to be edified by the instruction which is to be given it.

All means necessary for the edification of the church and the preaching of the gospel to the world has been given to the church. It is likened to a body; the members of it are members of the body. Christians are thus related to each other as members one of another and members of his body. (1 Cor. 12:12-27.) Christ as the head of the body governs each member through his truth. He thus keeps united his people who are faithful to him; there is no friction in the work and worship. The structure of the church is such that when the members are faithful to him each one functions in that way that brings harmony and success to the body. These members of the body are so closely united and harmonious in their lives that "whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." (1 Cor. 12:26.) This presents the picture of the church in the local sense when each member is in submission to the head, Christ.

IV. The Head of the Church (Col. 1:18-20)

Paul was in prison at Rome when he wrote the Colossian letter. He was guided by the Holy Spirit and expressed the will of God and wisdom of God with respect to Christ and his church. Christ sustains the relation as head of his church. He came to earth, suffered, shed his blood, died, was buried, raised from the dead, and ascended back to the Father. He took his blood before the throne of grace as an atoning sacrifice for the sins of the world. He purchased the church with his blood. (Acts 20:28.) He "loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27.) He said while he was on earth, "Upon this rock I will build my church." (Matt. 16:18.) The church belongs to Christ.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Christ has the "pre-eminence" over all things pertaining to the redemption of man; the Father has given him this place, because he came to earth and died for the salvation of souls. "He humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:8-11.) Every responsible human being must "confess that Jesus Christ is Lord, to the glory of God the Father," either in time or in eternity. To confess Jesus Christ "as Lord" is to acknowledge his authority

as ruler, and to ascribe to him regal power, and to submit to him in loving obedience. "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9, 10.) "For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." Christ is head of the church "upon the earth," and he is head of all "things in the heavens" that pertain to the church. This shows how Christ has been exalted; that he is superior to "all rule, and authority, and power, and dominion." This exaltation of Christ is expressed: He is "King of kings, and Lord of lords."

PRACTICAL SUGGESTIONS

1. Since Christ is the head of the church, all of its worship must be directed by him; it is sinful to change the pattern of divine worship.
2. Christ orders all the work that his church must do; no one has any right to impose anything more or leave anything off of the work authorized by Christ.
3. As the head of the church there is in him and his teachings full instructions as to what each member shall do; each one should find his place and fill it faithfully.
4. As head of the church the organization of it must be respected; no change must be made from the divine pattern.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of the lesson.

Introduction

To what period of the life of Christ does this lesson belong?
What other lessons have we had on this state of Christ?
How is "church" used in the New Testament?
Who is the officer of the church in its universal sense?
Who are the officers of the church in its local sense?
Why is the Catholic Church not a representative of Christ?
Over what is Christ the head?

Christ "the Chief Corner Stone"

Who established the church at Ephesus?
What was the purpose of the letter to the church at Ephesus?
What picture does Paul give of the church?
How are the members of the church related to God?
How is Christ "the chief corner stone"?

Discuss the part the apostles and prophets had in establishing the church.
Discuss the figures of speech which show Christ's relation to the church.
Why is the church called "a holy temple in the Lord"?
How does God dwell in this temple?

The Fullness of Christ

Discuss the meaning of "the fulness of Christ."
What dwells in him?
Where may all spiritual blessings be found?
What has been given to the church?
Discuss the use of spiritual gifts.
How long were these to continue?
Why cannot members of the church exercise these gifts today?
In what has man been instructed?

Structure of the Church

Discuss the organization or structure of the church.
What two ways must it grow?
How does it grow from without?
How does it grow from within?
How are the members related to each other?
How should they sympathize with each other?
How does Christ direct each member?

The Head of the Church

Where was Paul when he wrote the Colossian letter?
 How was he guided in writing it?
 What relation does it teach of Christ to the church?
 What has Christ done for the church?
 To whom does the church belong? Why?
 How has Christ been exalted? Why?
 Why must all confess Christ as Lord?

How is man reconciled to God?
 What shows the superiority of Christ?

Practical Suggestions

Who must direct all worship?
 Who must direct all work of the church?
 What should each member do?
 How can we respect the organization of the church?

Lesson VIII—November 25, 1945**PROMISE OF CHRIST'S SECOND COMING**

1 Thess. 1:9, 10; 2:19, 20; 3:11-13; 4:13-18; 2 Pet. 3:1-4

SONG.—"Standing on the Promises," No. 33, Christian Hymns.

DEVOTIONAL READING.—Heb. 9:23-28.

GOLDEN TEXT.—"Christ also, having been once offered to bear the sins of many, shall appear a second time." (Heb. 9:28a.)

Helps for Lesson Study**Daily Bible Readings**

November	19.	M	Christ Promised to Return (John 14:1-4)
November	20.	T	The Promise by the Angels (Acts 1:6-11)
November	21.	W	Promised to Come with Angels (Matt. 16:25-28)
November	22.	T	Remembering the Promise (2 Pet. 1:1-7)
November	23.	F	Promise Repeated (John 14:18-30)
November	24.	S	Wait Patiently for His Coming (James 5:7-11)
November	25.	S	Love His Appearing (2 Tim. 4:5-8)

Other Lesson Material

**Matt. 24:29-31; 25:31-46; Luke 18:1-8; 19:11-27; John 14:1-6; 21:21-23;
 Acts 1:6-11; Heb. 9:27, 28**

Historical Background

TIME.—For First Thessalonians, about A.D. 52; for Second Peter, about A.D. 65.

PLACES.—Probably Corinth and Babylon.

PERSONS.—Christ, Paul, and Peter.

PLAN OF THE LESSON

Introduction.

- I. Waiting for the Promise (Verses 9, 10).
- II. The Hope of His Coming (1 Thess. 2:19, 20).
- III. Established at His Coming (1 Thess. 3:11-13).
- IV. The Comfort of the Promise (1 Thess. 4:13-18).
- V. Mockers of the Promise (2 Pet. 3:1-4). Practical Suggestions.

Lesson Text

9 For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God,

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.

19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at is coming?

20 For ye are our glory and our joy.

11 Now may our God and Father himself, and our Lord Jesus, direct our way unto you:

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you;

13 To the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

13 But we would not have you ignorant, brethren, concerning them that fall asleep that ye sorrow not, even as the rest, who have no hope.

14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.

16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;

17 Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

1 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance;

2 That ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles:

3 Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts,

4 And saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were Rom. the beginning of the creation.

HELPS FOR THE TEACHER

1. In the plan of God his wisdom thought best to keep before man that Christ would come again; since his second coming is in the future, it takes the nature of a promise; so sure as he came the first time, so sure will he come the second time.

2. There is a phase of character that is exercised and developed by patiently waiting; it is in the plan of the Christian's program to wait and watch for the coming of Christ; no one should ever doubt that he will come again.

3. Not only should Christians be waiting for the coming of Christ, but they should have a hope of his coming; hope is a compound of desire and expectation; hence, the Christian should desire and expect the coming of Christ.

4. If one is living in the hope of the coming of Christ, that one will be established in the faith, and will be living according to the

will of Christ; this gives the hope of his coming a practical meaning. 5. This earth is not the final home of man; God never intended that man always live upon the earth; this earth is filled with disappointments, sorrows, and sufferings; the hope of leaving this sin cursed earth and going to be with God should comfort all in their sufferings.

6. No one should be found among the mockers of the teachings of the New Testament concerning the second coming of Christ; no one can eat the Lord's Supper intelligently without looking forward to his coming.

INTRODUCTION

We come now to the promise of the return of the Christ. We enter here upon a study of lessons that have to do with the second advent of Christ. There has been much theorizing, speculating, and guessing in this field. This has caused much confusion, division, and strife. It is sad to have unlovely quarrels about love, unfair comments on justice, unholy debates about holiness, and bitter discussions about the second coming of Christ. All that we can know about the subject is what has been revealed to us; many do not even understand what has been revealed because of preconceived ideas and bias conceptions of a theory connected with the second coming of Christ. The honest student and teacher ought to free themselves from the teachings of men and study prayerfully what has been revealed in the Bible.

The field of speculation about the second advent is broad and contains many views and theories. Some have taught that death to an individual is the second coming of Christ. This is an error; the death of an individual has nothing to do with the personal return of our Lord. It may be that as death finds one so that one will be when Christ comes, but it is not the second coming of Christ. Others have taught that the descent of the Holy Spirit on Pentecost is the second coming of Christ. Again this is an error; the Holy Spirit is one member of the Godhead and Christ is another member; they are not the same, though they cooperate in the salvation of man. Christ sent the Holy Spirit, but he never taught that the coming of the Holy Spirit was his second return. Still others have taught that the destruction of Jerusalem in the year about A.D. 70 was the second coming of Christ; this also is an error. The events that must take place in connection with his second coming did not occur at the destruction of Jerusalem.

COMMENTS ON THE LESSON

I. Waiting for the Promise (Verses 9, 10)

God has frequently called upon man to wait for him to fulfill his promise. Abraham was tested by the long delay of God to give him a son through whom the Christ should come and bless man. Noah had to wait for the fulfillment of the promise to destroy the wickedness of the earth. Israel in Egypt had to wait until the time that Jehovah should send a deliverer; the Jews had to wait many centuries for the first advent of Christ; in like manner Christians have been called upon to wait for the coming of the Christ. Christians live between the two advents of Christ-his coming and his second coming. Christians are to wait and watch and be ready for his coming.

"For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come." These Christians were converted from heathen-

ism; Paul and his company went to Thessalonica and preached the gospel of Christ to them. They accepted it and "turned unto God from idols." They had to turn from their idols in order "to serve a living and true God." In preaching the gospel of Christ to them Paul preached that Christ had come, that he had been buried after death, and that he was "raised from the dead." It was this Christ who had been dead and who had been raised from the dead who had saved them. They were now "to wait for his Son from heaven." These Christians at Thessalonica are instructed thus to wait for the coming of Christ. The instruction given to them belongs to all Christians; hence, all Christians are asked "to wait for his Son from heaven" to come again.

II. The Hope of His Coming (1 Thess. 2:19, 20)

"For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy." Christ while he was on earth promised to return. On the night in which he was betrayed, he told his disciples of his tragic death. They were bereaved and troubled. To comfort them he said,

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." (John 14:1-3.) Here is a definite promise that Christ made to his disciples, "I come again." His coming again is to be as sure as his first coming was sure. The promises of God never fail, and the Christ has promised to return.

Paul was sure that Christ would return. He was hopeful-that is, full of hope-that those whom he had converted to Christ would remain faithful and would be ready "at his coming." This is why he said, "For what is our hope, or joy, or crown of glorying?" He then answers the question that these Christians "are our glory and our joy." He had preached the gospel to them; they had heard it, believed it, and obeyed it; they were now to remain faithful so that when Christ came these Christians whom he had converted would add joy to his labors. The hope that Paul had was based on the promise that Christ had made that he would return; Paul had preached this promise at Thessalonica; their hope was based upon the same promise. It is the basis of our hope. "Hope" is a compound of "desire" and "expectation." Paul desired the coming of Christ; all faithful Christians desire his coming. Again all faithful Christians expect his return because he has promised to return.

III. Established at His Coming (1 Thess. 3:11-13)

Paul frequently mentions the coming of Christ in his first letter to the church at Thessalonica. Here he prays a short prayer. "Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you." These Christians could establish themselves and be ready for the coming of Christ by increasing their love "one toward another, and toward all men." Christians are taught thus to love one another, and let their love abound; it should increase for each other day by day. There is no room in a heart full of love for God's people and

all the world for any hate. If Christians are hating each other, that is proof positive that their heart is not full of love.

Paul tells these Christians that their love should "increase and abound" one "toward another, and toward all men" even as his love increased and abounded toward them. The goal was "to the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." The coming of Christ is kept before Christians; in this way they are established in the faith, in hope, in love; they are established in the work of the Lord. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (1 Cor. 15:58.) When one so lives as here instructed, that one will be established at the coming of the Lord. For as death finds one, so will the coming of Christ find that one. If one dies established in the righteousness of God, Christ will find that one in that condition "at his coming."

IV. The Comfort of the Promise (1 Thess. 4:13-18)

Some of the Christians at Thessalonica were disturbed about their loved ones who had passed on, or who would pass on before Christ came. They did not understand how the dead in Christ could be benefitted by the coming of Christ. They saw, it seems, how those who were living at the time of his coming would be blessed, but did not know how the dead would be blessed at his coming. So Paul says, "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." So there will be no advantage given to those who are alive at the coming of Christ over those who are "fallen asleep in Jesus." Paul further explains this by saying, "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep." That is, those who are dead will have the same advantage and blessing as those that are alive at his coming.

Paul explains conditions when he says, "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" This shows that there is no advantage given to those who are alive at the coming of the Lord, for those who have died in the Lord shall be raised from the dead before those who are living are taken to meet the Lord. After the dead in Christ are raised, "then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." At the coming of the Lord those of his faithful disciples that have died, and his faithful disciples who are alive, will together meet the Lord in the air, and will "ever be with the Lord." The comfort is in the certainty of the coming of the Lord, and in the certainty of a heavenly home with Christ after death.

V. Mockers of the Promise (2 Pet. 3:1-4)

Man is an impatient creature; God takes his time in fulfilling his promises. Since Christians live between the two advents of Christ, many of them become impatient in waiting for the coming of Christ.

Even some conclude that he will not come at all; others speculate as to how, when, and why he will come. Peter wrote two letters, and he said that he was seeking to "stir up your sincere mind by putting you in remembrance." He calls attention "that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles." He further warns them "that in the last days mockers shall come with mockery, walking after their own lusts." "Mockers" means here those who trifle with the word of God, and play like children with sacred things. They are very close akin to blasphemers; they trifle with the word of God and promises of God as though little attention should be given to them.

In their mocking they say, "Where is the promise of his coming?" This is the only sample of the questions raised by these mockers. Peter had mentioned in this letter "the coming of our Lord Jesus Christ" (2 Pet. 1:16), and now he deals with it as handled by these mockers. He faces the question of these mockers now. He had preached about the second coming. (Acts 3:20f.) Jesus had made the promise (Matt. 24:34), and the angels had repeated the promise at the ascension (Acts 1:11). These mockers said, "From the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." They were ready to say that Christ had promised to return, but he so far has failed to come, and that things and conditions continue as they were from the beginning; that is, there are no signs of his coming; hence, his promises to return have failed. Christians today are warned against such mockery.

PRACTICAL SUGGESTIONS

1. When God makes a promise, man should patiently wait; his promises, if conditional, will be fulfilled when the conditions are met.
2. Everyone who professes to be a Christian should base his hope on the coming of our Lord; if he failed to keep this promise, how would we know that we should trust him in other things?
3. The Christian should live today as though it was the last day that he would live; if death should come, then he would be ready for Christ to come.
4. The comfort that comes to Christians in sorrow and afflictions may encourage us when we believe that Christ will come.
5. We should not be found among the mockers; we should trust God to fulfill every promise that he has made.

QUESTIONS AND TOPICS FOR DISCUSSION

Give the subject of the lesson.
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of the lesson.

Introduction

To what phase of the glorified state of Christ do we now come?
Why has man speculated about this subject?
Why should there not be bitter discussions about this subject?
What may we know about this subject?
Discuss the different theories that men have taught about it.

Waiting for the Promise

What has God called upon man to do?
Give examples of man waiting for God to fulfill his promises.
How do Christians stand related to the two advents?
What were the Christians at Thessalonica encouraged to do?
How does this instruction belong to us?

The Hope of His Coming

What was Paul's hope?
What was the basis of his hope?
What had Jesus promised his disciples?
Discuss the meaning of hope.

Why should Christians expect the return of Christ?

Established at His Coming

What does Paul frequently mention in this letter?
 What does he pray may increase and abound?
 How should our love for one another be?
 When one Christian hates another, what does this show?
 In what should Christians be established?
 What may we know of our work in the Lord?
 How will death find us?

The Comfort of the Promise

What had disturbed some of these Christians?
 What two classes will there be at his coming?
 Discuss how these two will be brought together.
 How does Paul represent death here?
 Describe how the Lord will return.
 What shall be done to those who are asleep at this time?

Where shall both classes meet the Lord?

Mockers of the Promise

Why is man impatient about the promises of God?
 What have some concluded?
 Why did Peter write his two letters?
 What did he call upon them to remember?
 What were mockers saying?
 Who are mockers?
 What had Peter preached?
 What evidence did the mockers give?
 Against what should we be warned?

Practical Suggestions

What should man do when God makes a promise?
 Upon what should we base our hope?
 How should Christians live today?
 How does the second coming of Christ comfort Christians?
 What warning may we find in mockers?

Lesson IX—December 2, 1945

THE TIME OF CHRIST'S COMING

1 Thess. 5:1-3; 2 Thess. 2:1-6; 2 Pet. 3:1-0-13

SONG.—"Forever with the Lord," No. 272, Christian Hymns.

DEVOTIONAL READING—2 Pet. 3:1-7.

GOLDEN TEXT.—"But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." (Mark 13:32.)

Helps for Lesson Study Daily Bible Readings

November	26.	M	Time Not Known (Matt. 24:32-44)
November	27.	T	Come as a Thief at Night (1 Thess. 5:1-6)
November	28.	W	His Coming Delayed (2 Pet. 3:1-7)
November	29.	T	His Coming Sudden (Luke 17:22-31)
November	30.	F	Not Imminent (2 Thess. 2:1-5)
December	1.	S	His Coming Comforting (1 Thess. 4:13-18)
December	2.	S	Lord's Supper Points to His Coming (1 Cor. 11:22-29)

Other Lesson Material

Luke 22:28-30; 1 Cor. 11:17-27; Heb. 10:35-39; Rev. 3:1-6; 16:15, 16

Historical Background

TIME.—For First and Second Thessalonians, A.D. 52 and 53; for Second Peter, about A.D. 65.

PLACES.—Both Thessalonian letters probably written from Corinth, and Second Peter from Babylon.

PERSONS.—Christ, Paul, and Peter.

PLAN OF THE LESSON

Introduction.

- I. Christ's Coming Sudden (Verses 1-3) .
 - II. Events Which Precede His Coming (2 Thess. 2:1-6).
 - III. Time Not Known (2 Pet. 3:10-13).
- Practical Suggestions.

Lesson Text

1 But concerning the times and the seasons, brethren, ye have no need that aught be written unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape.

1 Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him;

2 To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand;

3 Let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition,

4 He that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know that which restraineth, to the end that he may be revealed in his own season.

10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

11 Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness,

12 Looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

HELPS FOR THE TEACHER

1. There are many things that have been revealed about the second coming of Christ; the time of his coming is a profound secret with God; he has his own reasons for not revealing the time to man.

2. Man has been prone to set the time for the second coming of Christ; man has made out his schedule and wants God to send Christ according to that schedule; many speculate as to the time of his coming and signs of his coming.

3. We are taught that Christ will come at an unexpected time; his coming will be sudden; it is frequently stated that he will come "as a thief in the night," when no one is expecting him.

4. Certain events are revealed in the New Testament which must take place before Christ comes; these events precede the coming of Christ; since the New Testament did not teach when written the imminent "coming of Christ," it does not teach the imminent coming now.

5. The New Testament teaches now just what it taught when it was written; the New Testament has taught every generation just what it teaches the present generation; the New Testament will

teach the future generations just what it teaches our generation; hence, the New Testament has never taught the imminent coming of Christ.

6. If the New Testament taught the time when Christ would come, no one would be waiting and watching for his coming; everyone would wait until that time approached before any preparation would be made for his coming; since we do not know when he will come, it behooves everyone to be ready.

INTRODUCTION

This lesson brings us to a consideration of the time of Christ's coming. Our last lesson placed emphasis on the promise of Christ to return, and now we have a lesson on the time of his coming. This lesson comes up for study because there has been so much speculation as to the time of his coming. In every generation since Christ ascended to the Father, someone has been predicting just when he would return. Man has been prone to speculate and theorize when God has not spoken. Many have set days for special worship, such as Children's Day, Mother's Day, Father's Day, Christmas, and Easter, which God has not appointed, but they have neglected the worship on the first day of the week, a day which he has appointed. It seems strange that man would neglect the time that God has appointed for worship and select other dates which he has not appointed. So God has not told us when Christ would return, but man has been setting the date in nearly every generation.

We can only know what is revealed in the New Testament about the time of the second coming of Christ. We should study this and be familiar with what God says on this subject. Man has gone to two extremes with respect to the time of the coming of Christ. Some have ignored the teachings on this subject and assumed an indifferent attitude toward it. Even some have gone to the extreme and said that Christ has already come. The other extreme is that they have arranged a schedule for the time of the coming of Christ; they are "date setters," "schedule arrangers." We should avoid any extreme and be satisfied with just that which has been revealed. Christ will come the second time and he will do the will of God when he does come. It is sinful to be teaching the time of the coming of Christ when God has kept it a secret from man. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deut. 29:29.)

COMMENTS ON THE LESSON

I. Christ's Coming Sudden (Verses 1-3)

The church at Thessalonica was disturbed over the time of the coming of Christ. This church did not doubt or deny the general resurrection of the dead as some did at Corinth (1 Cor. 15:12) ; nor was the church disturbed by such heresy as that of Hymenaeus and Philetus who said "that the resurrection is past already" (2 Tim. 2:17, 18); but there were disciples at Thessalonica who were disturbed about the time of the coming of the Christ. This caused Paul to say, "But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves now per-

fectly that the day of the Lord so cometh as a thief in the night." No one knows when the thief will come; if they knew, they would be ready and watching for him; but since they do not know, he comes at a time when they are not expecting him. This is what Paul says with respect to the coming of Christ. People guard against thieves with bars, doors, and locks, so they are thus ready and protecting their property. This is what Paul says Christians should do; they should be ready when the Christ comes.

He further emphasizes this by saying, "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." The suddenness of the coming of Christ means that he will come at a time when many are not expecting him. Christ is coming. Paul, in the figure of the sudden coming of a thief, follows the teaching of Christ when he expressed that his coming shall take people by surprise. (Matt. 24:43.) The night is the time when thieves come that they may have the advantage of darkness. The thief not only gives no notice of his approach, but takes all precautions to prevent the household from knowing when he will come. So will the Lord come. (Rev. 16:15.) Certain events may precede the coming to confirm the patient hope of the watchful believer, but the coming itself shall be sudden at last. (Matt. 24:32-36; Luke 21:25-32, 35.) Another figure used by Paul is that of "travail upon a woman with child." She knows not the moment when the expected time will arrive.

II. Events Which Precede His Coming (2 Thess. 2:1-6)

It seems that the church at Thessalonica, or at least some of the members, misunderstood Paul's first letter. Hence, he wrote the second letter to correct them of some of the false conclusions that they had drawn. He said, "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him." He states specifically that he is now writing about "the coming of our Lord Jesus Christ, and our gathering together unto him." So we need not misunderstand what he is discussing here. He goes on and says, "To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand." Here Paul is talking about the time of the coming of Christ. "The coming of our Lord Jesus Christ" and "the day of the Lord," as used here, mean the same thing. He does not want them to be disturbed "either by spirit," or "by word," or "by epistle," even if that epistle came by him. These Christians were not troubled about the coming of the Lord; they believed that he would come, and they were hoping in his coming; they were troubled about "the day of the Lord" or the time of his coming. They were not to be troubled about the time of the coming of the Lord as though it was "just at hand." If they were looking for the near advent of the coming of Christ, they were mistaken, as it was not "just at hand," but that certain events must occur before Christ does come.

"Let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition." Here Paul teaches some precursors to the coming of Christ; the Lord's coming was to be preceded by two manifested events. They were not to know by these when the Lord would

return, but they were to know that it was not yet to be until these two things occurred. The first of these events that must take place before Christ comes is "the falling away," or the great apostasy; the second event that must take place before Christ comes is "the man of sin be revealed." We need not speculate as to what these two events mean; we are to learn that the coming of the Lord is not "just at hand," nor will it be until these occur. Paul did not teach the imminent "coming of the Lord" then. The scriptures teach now just what they taught then, and since they did not teach then the imminent coming of the Lord, they do not teach that now.

Paul had taught in his first letter (1 Thess. 5:2) that the coming of the Lord should be as a thief in the night when they were not expecting him; it is now clear that some of the Christians at Thessalonica were teaching that the coming of Christ was "just at hand." Paul now contradicts that, and states here two events that must take place first. He mentioned these two things—the falling away, and the man of sin being revealed. There has been much discussion as to what these two events mean. A widespread apostasy from God on the part of his followers was to arise in the church; many have been falling away in every generation of Christians. There has been much discussion as to what is "the man of sin," "the son of perdition." Many teach that the Roman Catholic Church is the man of sin. There was at work even in Paul's day that inclination to set aside God's order and establish one of its own by man; this leads to ruin and perdition, and may be called "the son of perdition."

If the coming of Christ was not imminent then, it is not now; again, if his coming is imminent, then everything that must occur before Christ comes is more imminent. Many teachings of the New Testament emphasize that certain things must occur before Christ comes again. Peter preached that the heavens must retain Christ until a certain time. (Acts 3:19-21.) Christ gave his commission just before he ascended to the Father, in which he told his disciples to go into all the world and preach the gospel to every creature. (Mark 16:16.) It would take time for this to be done, and hence the coming of Christ would not be until after the commission had been fulfilled. Moreover, a perfection or completion of the revelation of God's will to man must come first (1 Cor. 13:10), and it took some time for this to be done. The church was given a mission, and it would take time for the church to fill its mission; hence, the coming of Christ would be deferred until the God-given mission of the church shall have been fulfilled.

III. Time Not Known (2 Pet. 3:10-13)

The when or time of the coming of Christ is not known. All time-fixing, date-setting, almanac-making, and prophetic schedules for the coming of Christ are unscriptural. They beguile and delude people; hence, they are wicked. Those who emphasize the time of the coming of the Lord run into fanaticism on the subject. The Christ while he was on earth frequently declared that he would come again; he even stated how and why he would come, but the when he would come he did not know. The Holy Spirit also emphasized the how and the why he should come, but stated that the time was not "just at hand." While Christ was in the flesh he stated that no man knew then when he would come again. (Matt. 24:36; Mark 13:32.) Not even an angel knew then when he would come again;

neither did Christ himself know at that time when he would come. The time of his coming was then a profound secret with God. We have no evidence by inspiration that the time of the coming of the Lord has been revealed since to man, angel, or Christ. No man can say when he will or will not come; hence, no one is justified in saying his coming is imminent.

Peter, by the Holy Spirit, said, "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." Here the Holy Spirit again teaches that the time of the coming of Christ is unknown; that he will "come as a thief"—that is, at an unexpected time. The first Christians who thought that Christ would come in their generation were mistaken. Christ told Peter the kind of death that he should die. (John 21:19.) This meant that Christ would not come during the lifetime of Peter; Peter knew that Christ would not come in his day because he believed what his Lord had told him. Moreover, the Holy Spirit guided Paul in saying that he would see Rome before his death. (Acts 23:11.) Hence, Paul believed the Lord and would not, guided by the Holy Spirit, teach that Christ would come before his death. The Holy Spirit did not guide any writer of the New Testament to teach that anyone knew when Christ would come again.

He has promised to return; we believe this promise; we are not taught when he will come; but we have been taught to watch and be ready for his coming. "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

PRACTICAL SUGGESTIONS

1. The time of the coming of Christ is unrevealed; why should any teacher speculate in regard to the time?
2. The certainty of the coming of Christ has been taught; it is the duty of Christians to be ready when he comes.
3. Had Christ set a time when he would come, it would have excluded watchfulness on the part of Christians.
4. As surely as he came the first time he will come again; let all be ready when he does come.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of the lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of the lesson.

Introduction

What are we to study in this lesson?
Why has there been speculations about this?
Why does man set days not appointed by God and

neglect the one he has appointed?
Why should we be familiar with the teachings of the New Testament on this subject?
Discuss the two extremes.
To whom do the secret things belong?
What belongs to us?
Christ's Coming Sudden
Over what was the church at Thessalonica disturbed?
What question had disturbed some at Corinth?
What error had Hymenaeus and Philetus taught?

What did Paul say about the times and seasons?
 What figure does Paul use with respect to the time of his coming?
 What does a thief do?
 What other figure does Paul use?

imminent.
 What are some of the other things that must occur before Christ comes?

Events Which Precede His Coming

How had some misunderstood Paul?
 What conclusion had they drawn?
 How do we know what Paul is writing about here?
 What should they not let disturb them?
 What does he say about the time of the coming of the Lord?
 What two things does he mention must occur before Christ comes?
 Discuss the meaning of "the falling away."
 Discuss the meaning of "the man of sin."
 How do we know that the scriptures teach now what they taught then?
 Why has there been so much discussion about these two events?
 Give reasons why we cannot teach that his coming is

Time Not Known

What are unscriptural things here?
 What do these things do?
 What has the New Testament taught us about the coming of Christ?
 Who did not know when he would come while he was here?
 How do we know that it has not been revealed since then?
 How did Peter know that he would not come during his lifetime? Paul's?
 What is it to watch for his coming?

Practical Suggestions

Why is speculation on this subject sinful?
 How can we be ready for the coming of Christ?
 What would have been the result if God had told us when Christ would come?
 How do we know that Christ will come?

Lesson X—December 9, 1945

PURPOSE OF CHRIST'S COMING

Matt. 24:29-44

SONG.—"Will Jesus Find Us Watching?" No. 21, Christian Hymns.

DEVOTIONAL READING.—1 John 4:1-6.

GOLDEN TEXT.—"For neither doth the Father judge any man, but he hath given all judgment unto the Son." (John 5:22.)

Helps for Lesson Study

Daily Bible Readings

December	3.	M	.....	Will Come in His Glory (Matt. 25:31-46)
December	4.	T	.....	Judged by His Words (John 12:44-50)
December	5.	W	.....	World to Be Judged by Christ (Rom. 2:12-16)
December	6.	T	.....	Judged by the Book of Life (Rev. 20:11-15)
December	7.	F	.....	Vision of the Judgment (Rev. 11:17-19)
December	8.	S	.....	Coming to Judge (Matt. 16:24-28)
December	9.	S	.....	Judge the Living and Dead (2 Tim. 4:1-4)

Other Lesson Material

Mark 13:24-37; Luke 21:25-36; John 5:22-29; 6:39-54

Historical Background

TIME.—Matthew probably written between A.D. 38 and 70.

PLACE.—Jerusalem.

PERSONS.—Christ, his disciples, and Matthew.

PLAN OF THE LESSON

Introduction.

I. Christ Coming to Gather His Elect (Verses 29-31).

II. Lesson of the Fig Tree (Verses 32-36).

- III. Indifference Toward His Coming (Verses 37-41).
- IV. Exhorted to Watchfulness (Verses 42-44).
Practical Suggestions.

Lesson Text

29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

31 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh:

33 Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.

34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

37 And as were the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

39 And they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.

40 Then shall two men be in the field; one is taken, and one is left:

41 Two women shall be grinding at the mill; one is taken, and one is left. 42 Watch therefore: for ye know not on what day your Lord cometh.

43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

HELPS FOR THE TEACHER

1. No one could guess the purpose of Christ's second coming; only Christ could teach us why he would come again; we can know here only what is revealed to us.

2. The great plan of God's redemption for man included the coming of Christ in the flesh, his sojourn in the flesh, his death upon the cross, his burial and resurrection, his ascension back to the Father, his remaining in heaven at the right hand of God until his church shall have filled its mission, and then the second coming of Christ.

3. There will be living on earth some of the disciples of Christ when he comes; many will be sleeping the sleep of the just; the dead shall be raised and the living shall be changed when he comes the second time.

4. All will be gathered unto him when he comes; he will gather his elect from the four corners of the earth, from everywhere, and his presence shall bless them.

5. Christians must be alert and waiting for his coming; as death finds one, so will that one come before God in judgment; if death finds one watching for the coming of Christ, it will be well at the judgment.

6. Christians should encourage each other to be watchful; they cannot be true to the teachings of Christ and fail to exhort each other to be watchful of his coming.

INTRODUCTION

We come to study the purpose of the second coming of Christ. Lessons have emphasized the fact of his coming, the time of his coming, and now the purpose of his coming. We have considered the time, or the when, the how, and now the why of his coming. Much speculation has been made with respect to the why of his coming, but we are interested only in what is revealed concerning this coming. The why may be seen in what he will do when he does come; there are some things revealed as to what he will do when he appears the second time. As he did what he came to do the first time, so he will do what he purposes to do when he comes the second time. It is contrary to the teachings of the New Testament to say that Jesus did not do what he came to do on his first advent. The purposes of God are sure and steadfast; so we may be sure that Christ will accomplish the purpose of God when he comes the second time.

There are some well-taught things or events that will take place at the second coming of Christ. We may be sure that his coming will not be preannounced; he will come suddenly and Without warning; he will come as a thief in the night. When he does come, the trumpet will sound to let all know that he has come. (1 Cor. 15:52.) His coming is likened unto the unexpected flood; Peter says "the day of the Lord will come as a thief." (2 Pet. 3:10.) There will be a general, simultaneous resurrection, "both of the just and unjust" when Christ comes. (John 5:28, 29; Acts 24:15.) All events that precede the second coming of Christ will have taken place before he comes. Not anything will be unfinished at that time.

COMMENTS ON THE LESSON

I. Christ Coming to Gather His Elect (Verses 29-31)

There will be many physical manifestations of divine power and glory when Christ comes; the physical realm will be disturbed from its normal condition and manifestations befitting the majesty of the Son of God will take place. Jesus, while here in the flesh, and just before his crucifixion, described some terrible events which would take place at the destruction of Jerusalem and at his second coming. Many have questioned as to whether our lesson text can be legitimately applied to the second coming of Christ; they make these verses apply to the destruction of Jerusalem. The destruction of Jerusalem is in the past, and we have to inquire whether these catastrophes followed the destruction of Jerusalem or may they be expected to accompany the coming of Christ at the end of the Christian dispensation. To prove the meaning of the text we have to refer to the parallel passages in Mark 13:24-27 and Luke 21:25-27. If Matthew and Mark had recorded only what Luke has, and nothing more, little difficulty would be had in referring the whole passage to the destruction of Jerusalem; however, Luke clearly refers the whole scene to "the Son of man coming in a cloud with power and great glory." (Luke 21:27.) This refers the scene to the final and personal return of Jesus.

Obviously then Jesus describes the visible phenomena of the heaven as visible appearance of Christ at the judgment. There are six particular events mentioned here. They are the visible firma-

mental convulsions, the sign of Christ's coming, the visible judge, the consequent wailing of the tribes of earth, the angels with the trumpet sound, and the gathering of the elect. None of these things took place at the destruction of Jerusalem. Jesus says that "the sun shall be darkened," "the moon shall not give her light," "the stars shall fall from heaven," and "the powers of the heavens shall be shaken." After these catastrophes "the sign of the Son of man in heaven" shall be seen, and then "the tribes of the earth mourn." The angels will appear "with a great sound of a trumpet," and shall call together "his elect from the four winds, from one end of heaven to the other." Here we have the purpose of Christ's coming; he will gather his "elect from the four winds, from one end of heaven to the other." The Old Testament frequently spoke of the sun, moon, and stars being darkened and used them as symbols. (Isa. 13:10; Joel 2:10.) "The sign of the Son of man" is not the sign of something preceding the coming of Christ, but is the appearing of Christ. The summons for the saints to come together will be made "with the voice of the archangel, and with the trump of God." (1 Thess. 4:16.) It was the custom to assemble the children of Israel by the trumpet sound. (Ex. 19:16; Num. 10:10.) "From the four winds" means from every quarter of the globe. (Isa. 43:5, 6; Ezek. 27:9.) This was an ancient mode of describing the entire globe, which was held to consist of four quarters, corresponding to the four points of the compass, from which the four winds were called.

II. Lesson of the Fig Tree (Verses 32-36)

There is an analogy which Jesus teaches from the fig tree. His disciples were to learn from the fig tree that which would help them understand his teaching. The fig tree was common in Palestine; the disciples knew that summer was nigh by the putting forth of the leaves of the fig tree. We say that "robins are the harbingers of spring." "Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors." As the swelling buds and leaves of the fig tree indicate the near approach of summer, so when Jerusalem is destroyed you may know that God's judgment is sure and swift, and will be as certain as the second coming of Christ. Jerusalem would be destroyed during the lifetime of some of those who were present; some of that generation would see the awful destruction pronounced against Jerusalem; this destruction is a type of the destruction of the final incorrigible wicked. Often prophetic language has a double significance, so this language refers to the destruction of Jerusalem as its primary fulfillment, but to the coming of Christ as its final fulfillment.

"But of that day and hour knoweth no one, not even the angels Of heaven, neither the Son, but the Father only." It seems clear that Jesus here speaks of his second coming; of the exact season and year of this, it is not a part of the divine plan that any man should be informed. Certainly as to the date no one should know, since the great lesson drawn from it was "watch and pray." If Jesus had told them that forty years from that time on such a day he would come, they would have been inclined to be indolent and unfaithful and un-watchful. The uncertainty of the time leads us to watch and pray. All schemes which attempt to fix the exact date of the coming of Christ are deceptive and foolish. (2 Thess. 2:2.) Moreover, since the time of his coming is not known, but when he does come, he

will gather his elect together; this warns all of his elect to be watching and be ready for the assembling with the Christ when he does come. He is coming to gather them home; they must be ready when he comes. The words of the Christ will stand; his promise and purpose are true; "heaven and earth shall pass away, hut my words shall not pass away."

III. Indifference Toward His Coming (Verses 37-41)

It seems strange that the Lord's people should be so indifferent toward his coming again to gather all of his elect together and take them with him to glory and heaven. Jesus knew that they would be indifferent, hence he has warned them. "And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man." Jehovah sent Noah, a preacher of righteousness, to warn the people of the impending flood. The people of Noah's day ridiculed the idea of a flood; the people of Jerusalem ridiculed the idea of the destruction of their holy city; in like manner sinful people will be filled with the cares and pleasures of the world at the time that Christ comes again. The archangel's trumpet strangely in the revelry of the bridal feast, the crash and conflict of the battle in war, the hum and whirl of the factory, the confusing noises of the city life, and the ceaseless roar of the restless seas will sound strange to the unbeliever.

"Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left." Companions in the field and in the affairs of life will be separated; the angels that shall gather the redeemed will take one and leave the other. The unexpected and sudden return of the Christ is emphasized here. "Two women shall be grinding at the mill; one is taken, and one is left." The grinding was done then by hand mills, and was usually done by women as they prepared the food or baked the bread. The mills were made of two circular stones which turn on a fixed center; the lower one is stationary, the upper revolves upon it, crushing the grain between the rough surfaces. Two women at one mill are very near to each other, and grasp the handle of the millstone together; the closest ties and occupations of two friends walking together, two of a family preparing the daily meal, shall be broken suddenly and forever. This pictures the sad and final separation that will take place when Jesus comes to "gather together his elect from the four winds, from one end of heaven to the other." This gathering of the Lord's people together precedes their assembling before God at the judgment.

IV. Exhorted to Watchfulness (Verses 42-44)

Since the coming of Christ for his saints is to be sudden, like a thief in the night, it behooves all to be watching for him and to be ready when he comes. The Christ while here in the flesh exhorted his disciples to be watchful. "Watch therefore: for ye know not on what day your Lord cometh." These words are the moral or practical inference of the entire discourse. Christians must not be like the world in the time of the flood, slumbering and revelling; they must watch, for they know not the hour when Christ will

return. Jesus gave the illustration of the master of the house to enforce the importance of watching for his coming. "But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through." The thief comes without warning, in the dead hours of night, silently, fearful, and dangerous; the Christ will come in an instant to wake the soul to the tremendous truths of an eternal world; he will gather his saints for the judgment. What Christ will do when he comes expresses the purpose of his coming. "In what watch" means in what division of the night; the night was divided into four quarters. Sometimes thieves would dig through the walls of the house and carry away their loot. Jesus makes his own application to his disciples.

"Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." The comparison between the coming of Christ and that of the thief is the more impressive from the dissimilarity between the two characters. This figure is used frequently in the New Testament with the coming of Christ. (1 Thess. 5:2; 2 Pet. 3:10; Rev. 3:3; 16:15.) The disciples of the Lord are to be ready. They can only be ready by watching and keeping their conduct in harmony with the will of the Lord. No one can be watchful of the coming of Christ to be gathered with his saints without being in harmony with the will of God. The great and glorious purpose of the coming of Christ is to harvest the fruit of the gospel into the eternal garner.

PRACTICAL SUGGESTIONS

1. The eternal purpose of God includes the second coming of Christ; it takes his second coming to complete human redemption.
2. His first coming and the gospel age may be likened to the sowing of the seed; his second coming, to the gathering of the harvest.
3. The signs of the coming of Christ may be misunderstood; but when Christ comes all shall know his purpose.
4. Indifference toward the coming of Christ is a common sin; this sin, like all others, must be repented of.
5. The exhortation to watchfulness for the coming of Christ is another expression of God's mercy and love for man.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject?

Repeat the Golden Text.

What was learned from the daily

Bible readings?

Discuss the historical background.

Give the plan of the lesson.

Introduction

What are we to study in this lesson?

How may we understand the purpose of the coming of Christ?

How will Christ come again?

What will be sounded?

What figures are used in connection with his coming?

What will have taken place before he comes?

Christ Coming to Gather His Elect

What are some of the physical manifestations of divine power?

To what do some apply this scripture?

Why has God not told us when Christ would come?

Give reasons to show that it refers to his second coming.

Name the six events mentioned here.

What will the angels do?

How will the saints be summoned to assemble?

Discuss the meaning of "the four winds."

Lesson of the Fig Tree

What did Jesus say about the fig tree?

How would they know the approach of summer?

What familiar saying do we have about spring?

Discuss the double significance of prophecy.

What will he do when he does come?
 What may we say about the word of God?

Why should we not be like the world?
 What illustration does Jesus give of the Master?
 What is meant by "watch" here?
 What makes the comparison between Christ and the thief impressive?
 How can God's people be ready to be gathered by the angels?

Indifference Toward His Coming
 Why are people indifferent to his coming?
 How did God warn the people of the coming flood?
 How were they indifferent to his warning?
 Describe man's indifference to the coming of Christ.
 Give the illustration of the two men in the field.
 What does this teach?
 Give the illustration of the two women grinding.
 What does it teach?
 Exhorted to Watchfulness
 What did Christ exhort his disciples to do here?
 What may be the practical inference here?

Practical Suggestions
 What does the purpose of God include?
 To what may the gospel age be likened?
 To what may the coming of Christ be likened?
 How may we be kept from the sin of indifference?
 How may we consider the exhortation to watchfulness?

Lesson XI—December 16, 1945

**CHRIST THE FINAL JUDGE
 Matt. 25:31-46**

SONG.—"There's a Great Day Coming," No. 22, Christian Hymns.

DEVOTIONAL READING.—Rev. 20:11-15.

GOLDEN TEXT.—"And the dead were judged out of the things which were written in the books, according to their works." (Rev. 20:12b.)

**Helps for Lesson Study
 Daily Bible Readings**

December	10.	M	Christ the Final Judge (1 Cor. 15:20-28)
December	11.	T	Judgment After the Resurrection (John 5:24-29)
December	12.	W	Christians Look to His Coming (1 Thess. 2:17-20)
December	13.	T	Our Citizenship (Phil. 3:17-21)
December	14.	F	Admonition to Christians (1 Tim. 6:11-16)
December	15.	S	Reward of the Faithful (1 Pet. 5:1-4)
December	16.	S	Abide in Him (1 John 2:24-29)

**Other Lesson Material
 Matt. 24:1-51; 25:1-30; Mark 13:1-37; Luke 21:1-38**

Historical Background

TIME.—The last week of Christ's earthly life.

PLACE.—Mount of Olives, near Jerusalem.

PERSONS.—Christ and his disciples.

PLAN OF THE LESSON

Introduction.

- I. The Judgment Scene (Verses 31-33).
 - II. The Judgment of the Righteous (Verses 34-40).
 - III. The Judgment of the Wicked (Verses 41-46).
- Practical Suggestions.

Lesson Text

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

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

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

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

35 For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

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

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

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

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

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

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

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

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

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

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

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

HELPS FOR THE TEACHER

1. In the great plan of God for the redemption of man is the judgment; Christ has described some of the things which will take place at the judgment; this is the final judgment of man; his eternal reward and doom will be pronounced.

2. There will be two great classes at the judgment—the righteous and the wicked; the righteous will be given their reward and the wicked will hear the sentence of their doom.

3. When Christ comes the second time, he will gather his elect to himself, and all the dead shall be raised; then shall both classes be brought before God in judgment.

4. God will judge both the righteous and the wicked by Christ; his will becomes the standard of the judgment; two things will be at the judgment, the word of God, and a record of man's life upon the earth.

5. When the doom of the wicked shall have been pronounced, there will be no chance for changing the sentence; there will be no chance of changing the rewards of the righteous; this will be the final judgment.

6. There will be no surprises at the judgment; man may know now how he will be judged; nothing new will be revealed to man; God will not impose upon man any more than that which he has revealed to man.

INTRODUCTION

After having studied the different phases of the glorified state of Christ, we now come to the final judgment. We have in today's lesson a pictorial and dramatic description of the last judgment

before the final and eternal rewards and punishment. Christ gave this description while he was here in the flesh. He teaches clearly the following truths: (1) that there will be a final judgment; (2) that it will come with the final appearing of the Christ at the end of timely things; (3) that it will consist, not of a trial, but as a public announcement of the divine judgment, founded on the trial which life affords; (4) that it will be public before all nations and angels; (5) that it will result in the public separation of all men into two distinct classes, not into a great variety of grades; (6) that this separation will be based, not on human creeds, rituals, ceremonies, or religious professions, but according to the will of God and the deeds done in the body; (7) that the decisions of this judgment will be final, unappealable, and irreversible.

This lesson is not a parable; it is a picture of the final judgment and a prophecy of it. It does not liken the kingdom of God to anything, but describes the literal Son of God, in his person, at his second coming in that language and picture form which cannot but vividly and truly express to us the great reality. We must look upon it as a real scene which will take place and in which every soul will have a part. The announcement of the coming of the Lord will be by "the trumpet" (1 Cor. 15:52); the angels will accompany the coming of the Lord in his great glory and authority. Christ died for the race of man, and God has made him the final judge of the human race. He is justly entitled to this position, since the terms of salvation were given through him and his blood was shed for the sins of the world; hence, by appointment of God, and by all that is right, he is entitled to be the final judge of mankind.

COMMENTS ON THE LESSON

I. The Judgment Scene (Verses 31-33)

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory." Human language is inadequate to describe the coming of the Christ in the cloud with his holy angels and "the throne of his glory." In the final judgment of the world at what is called his second coming, it will not be in a state of humiliation, as a man, poor, unknown, despised, and rejected of men and crucified; but in his own true nature will he come honored and worshiped as the glorious King of kings and Lord of lords. Instead of a few humble followers, he will have a glorious retinue of the most noble and powerful and radiant beings in the universe; these shall be his attendants to execute his will and to be his messengers with the speed of light. John in Rev. 20:11-15 gives a picture of "a great white throne." He says, "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." No one can count the number of "holy angels" who shall accompany him. They are the bright stars that crowd in innumerable constellations every firmament that spans every globe and system throughout immensity.

The Son of man came and was present in the flesh in his humility; this time he comes in his great glory. Christ described his second coming as he sat down there on the brow of Mount Olivet in Matt. 24:30. The coming there and the coming mentioned here are the same, for in each he is said to come in his glory. This is proof that

the second coming that he predicted was not at the destruction of Jerusalem, neither was it a "premillennial" coming a thousand years before the judgment. His final coming is the grand climax of promise, type, and prophecy of the Old Testament, and surely it is the climax of New Testament teaching. This coming is at the end of the gospel age. His coming will be the closing scene of all earthly things. What will take place when he does come? "Before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Here is described what will take place before the throne of the Christ at his second coming. He will come in triumph as king and judge. The throne is the seat and source of sovereign power. "Throne of his glory" is more than a "glorious throne"; it is the throne peculiar to manifesting his glory. We are not told further what and where it will be; the throne will be at once pre-eminently great and perfectly white, or immaculate and pure. (Rev. 20:11.) From this throne will issue the perfection of judgment; this judgment will not only be absolutely authoritative and irreversible, and hence final, but it will also command the admiration of the moral universe at large.

The scene of the judgment is too lofty and grand for human conception; the great God of the universe with all the brilliancy of light and whiteness which dazzles human vision will be there, and all the human race from Adam down to the last inhabitant of earth shall be assembled in an innumerable host for final judgment. There will be but two classes which shall be made by the Christ. These shall be separated; upon earth the two classes mingled; every nation, country, town, and city has had its wicked as well as its righteous; even the church has the faithful and the unfaithful. Now these are to be separated into the two classes—the righteous and the wicked. Nothing is said about any different degrees in either class; the language is positive, clear, and emphatic. The human family is divided into the two classes. This is the scene that will take place at the final judgment. The premillennial theory is that the righteous will be raised when Christ comes, and then when the millennium, or thousand years shall have ended, then the wicked will be raised. This would make two judgments with a thousand years between them. Christ says that they shall all appear before him at this time in judgment. Jesus said, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5:28, 29.) Again, if the righteous and the wicked do not appear at the same time before the great white throne, how can there be a separation of them; they must be together before the judgment seat before they can be separated. There is to be a general, simultaneous resurrection "both of the just and unjust." (Acts 24:15.) Simultaneous with the raising of the dead saints, the living saints "shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:52.) There will then be a simultaneous judgment "both of the just and unjust." (Matt. 16:27; Acts 27:30, 31; 2 Cor. 5:10; Rev. 11:18; 20:11, 12.) "The earth and the works that are therein shall be burned up." (2 Pet. 3:10-13.)

II. The Judgment of the Righteous (Verses 34-40)

After the separation of the righteous and the wicked, the Christ will reward the righteous. He describes just who will be in the class of the righteous. The righteous are blessed already and have been blessed on earth because they have complied with the conditions of blessedness. (Matt. 5:1-10.) However, this is an eternal blessedness; "blessed of my Father" is pronounced upon them. They are now to enter into their inheritance; on earth they were heirs and joint heirs with Christ; heirs because they have been born again and become the children of God and brethren of his Son. (Rom. 8:16, 17.) The reason why those on the right hand are given the kingdom is now shown. The Lord has already ascended and taken his seat on the throne of the kingdom, but his saints shall not sit down with him on his throne, even as he sits on the Father's throne until the judgment day. These had ministered unto Christ by ministering to "even the least of his disciples" or brethren. The duties mentioned here are such as everyone can perform. It should be noted that Christ did not say, "I was sick and ye healed me; or in prison and ye set me free"; but that "ye visited me" and "came unto me."

The reward that those who are on the right hand shall receive is to share with him in his glory. They were heirs of heaven, and now they are to come into possession of their inheritance. Christ emphasizes here that to minister to one of his brethren is to minister to him; that to visit and help one of his brethren is to minister unto him. His disciples had understood that they had often, in his name and from the love of Christ, ministered to his brethren, the poor and suffering saints who bore his name, but they had never understood that their Lord accepted this as a personal service to himself. Christ lives now on the earth in his disciples, reigns over them, and walks through them; hence, he identifies himself with them and makes their joys and sorrows, their wrongs and favors his own. He said to Saul of Tarsus, the persecutor of his disciples, "Why persecutest thou me?" So here he says to those who have ministered unto his disciples, "As ye did it unto one of these my brethren, even these least, ye did it unto me." To these he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

III. The Judgment of the Wicked (Verses 41-46)

At the same time that the righteous are rewarded, sentence is passed upon the wicked. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Hell is "prepared for the devil and his angels"; it was not prepared for man; but if man serves the devil, lives with him and for him, he must share the doom and destiny that is prepared for the devil and his angels. Those who have sought the Lord on earth shall be with him forever. (1 Thess. 4:17.) Those who have turned away from him shall be turned away from him forever; the punishment is everlasting banishment from his presence. (2 Thess. 1:9.) The day of pity, of probation, of opportunity has forever passed; there will be no changes made at the judgment. These who are far from God in character and unlike the Christ are punished by being made to live far from his home, his heaven, his joy, his intimate friendship.

The reasons for this awful fate of the doomed are given by Christ. The judgment of the wicked is pronounced, not for what they have done, but what they have neglected to do. It is not said that they have persecuted, starved, stripped, or imprisoned the brethren of Christ, but they have not fed, visited, clothed, ministered to him. Neglect to be for Christ, to receive him, and to live and act in his name will as certainly destroy as the most open opposition. They did not understand that to neglect a disciple of the Lord was to neglect Christ himself; to fail to visit and minister to one of the least of his disciples is to neglect Christ himself. It should be noted that the answer to the wicked is exactly the same as that given to the righteous except it is introduced with not. "And these shall go away into eternal punishment: but the righteous into eternal life." Moreover, it should be noted that the duration of the punishment of the wicked is the same as that of the righteous; if the state of punishment has an end, so has the life; if the life is endless for the righteous, so is the punishment of the wicked.

PRACTICAL SUGGESTIONS

1. It is appointed unto man once to die and after this the judgment. (Heb. 9:27.)
2. A future judgment is needful in order to establish the justice of God; there are many wrongs that are not righted here on earth.
3. There will be a separation of the righteous and the wicked; each shall go to his eternal destiny.
4. The wicked are condemned not only for the evil they did, but for the good they omitted to do.
5. Our future life is determined by what we do on earth; the final judgment by Christ will end his dealing with man.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of the lesson.

Introduction

What are we to study in this lesson?
Who gave a description of the judgment?
What seven things does Christ teach here?
How do we know that this is not a parable?
How do we know that it relates to the second coming of Christ?
Why is Christ entitled to be the judge?

The Judgment Scene

How will Christ come?
Who will come with him?
When will the final judgment be?
What does John picture in Rev. 20?
How do we know that the two comings in Matt. 24 and 25 are the same?

What proof do we have here that the premillennial theory is not true?

Where shall the nations of earth be gathered?

Who will assemble there?

Why will they assemble there?

How will they be divided?

What proof have we here that the premillennial theory is not true?

How many judgments does Christ speak of here?

How many resurrections does he speak of here?

How do we know that the righteous and wicked will appear at the same time at the judgment?

The Judgment of the Righteous

Who are the righteous?

What figure does Christ use to illustrate the separation?

What are the righteous to inherit?

To whom had these ministered?

How had they ministered unto Christ?

How does Christ identify himself with Christians?

How had Saul persecuted Christ?

What reward will the righteous receive?

The Judgment of the Wicked

When will the wicked be judged?
 Why was hell prepared?
 Why will the wicked be sent there?
 What shows that the wicked will not have another chance?
 What had the wicked failed to do?
 Discuss the fearfulness of the sin of neglect.
 What is the doom of the wicked?

How long will it continue?

Practical Suggestions

What follows death?
 Why is a future judgment needful?
 Why will there be a separation?
 Why are the wicked condemned?
 How is our future life determined?

Lesson XII—December 23, 1945**THE TWO ADVENTS CONTRASTED**

Luke 2:8-18; Matt. 16:27

SONG.—"O come All Ye Faithful," No. 321, Christian Hymns.

DEVOTIONAL READING.—1 Thess. 3:9-13.

GOLDEN TEXT.—"Be patient therefore, brethren, until the coming of the Lord." (James 5:7a.)

Helps for Lesson Study**Daily Bible Readings**

December	17.	M	.....	Born in a Stable (Luke 2:1-7)
December	18.	T	.....	Subject to Earthly Parents (Luke 2:41-52)
December	19.	W	.....	Learned Obedience (Heb. 5:5-10)
December	20.	T	.....	Died upon the Cross (Luke 23:33-49)
December	21.	F	.....	Will Come with Glory (1 Thess. 4:13-18)
December	22.	S	.....	Come with Angels (Matt. 25:31-33)
December	23.	S	.....	Every Tongue Shall Confess Him (Phil. 2:5-11)

Other Lesson Material

Matt. 1:18-25; 3:13-17; Mark 9:2-8; Luke 24:44-53; John 14:1-11; Rev. 22:1-20

Historical Background

TIME.—4 B.C. and A.D. 28.

PLACES.—Bethlehem and Caesarea Philippi.

PERSONS.—Jesus the Christ, Mary, shepherds, and his disciples.

PLAN OF THE LESSON

Introduction.

- I. His First Advent (Verses 8-18).
 1. His Lowly Birth.
 2. His Life of Service.
 3. His Shameful Death.
- II. His Second Advent (Matt. 16:27).
 1. Coming in Great Glory.
 2. Accompanied by Angels.
 3. Coming in Triumph.

Practical Suggestions.

Lesson Text

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11 For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17 And when they saw it, they made known concerning the saying which was spoken to them about this child.

18 And all that heard it wondered at the things which were spoken unto them by the shepherds.

27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.

HELPS FOR THE TEACHER

1. Many lessons are taught in the Bible by contrast; also many lessons are taught by resemblances; the parables teach by likenesses; the two advents of Christ may be contrasted.

2. His first advent has a lowly birth; in the wisdom of God he came and began his earthly life in the humble circumstances of the poor; in his second coming he will be clothed with majesty and glory.

3. In his first advent he served while in the flesh; he was the divine servant; he served God and man; in his second advent he will be served by the redeemed and by angels.

4. In his first advent he had to suffer and die; he was called upon to taste of death for every man; in his second advent he will come as the victor over death, hell, and the grave; he will come in triumph.

5. No two pictures could be presented to us which show a wider contrast than the two advents of Christ; night and day are not as widely contrasted as these two advents; right and wrong, good and evil, have not a wider contrast than these two advents.

6. He was pictured as a man of sorrows and acquainted with grief during his first advent; he will come triumphant and glorious at his second coming; he walked and became hungry, thirsty, and weary while in the flesh; at his second coming he will come riding the clouds of glory with a host of angels attending him.

INTRODUCTION

We have, during this year, studied lessons from the three states of Christ—his prefleshy state, his fleshly state, and his glorified state. These lessons give us a view of him in each state; we ought to have a comprehensive view of him and his nature as a divine being, a human being, and a glorified being. These lessons have given us a range of studies through the Old Testament promises, prophecies, and types; the lessons furthermore have given us a view of the earthly ministry of Jesus from his birth to his crucifixion, burial, and resurrection. The lessons during this quarter have given us a view of the Christ in his glorified state on his throne in heaven, as mediator of a new covenant, the merits of his shed blood, his priestly function, and his second coming.

Such a connected view of the Christ as these lessons have presented helps us to have a complete picture of Christ. This is needed since inspiration has given this wide range of his connection with creation, redemption, and judgment. It is a long line from "the beginning" when the heavens and the earth were created to the stretch of the judgment, and the two final destinies of the human family. Revelation covers the span between the creation of man and the destiny of man. It is well, by way of review, to study a contrast between the two advents. When we place a description of these two advents side by side, each throws light on the other, and by way of contrast a lesson is impressed upon us. No being has ever been upon earth that has experienced the wide contrast that belongs to the Christ in his mission to earth at his two advents.

COMMENTS ON THE LESSON

I. His First Advent (Verses 8-18)

1. His Lowly Birth.—We have here a record of the lowly and humble birth of Jesus. Matt. 1:18-25 gives another record of his birth. Mary and Joseph lived in Nazareth, a despised town of Galilee. They belonged to the poor class of people and lived among the obscure and lowly of earth. Mary was chosen to become the mother of Jesus. The wisdom of God had planned that the Christ should make his first Advent into the world through a lowly birth. They were called to go to Bethlehem in Judea to be enrolled or taxed by the Roman government. "And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." (Luke 2:6, 7.) No one has been born under humbler circumstances than was the Christ. He came to earth and took upon himself the form of man. "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2:6-8.) No one has changed stations with such contrast in them as did the Christ.

2. His Life of Service.—The shepherds who were "keeping watch by night over their flock" were informed by an angel that the Christ had been born "in the city of David," and that he was to be the Savior of the world, "who is Christ the Lord." "Christ" means anointed, and "Lord" means ruler, king. When these shepherds came to Bethlehem, they saw "the babe . . . lying in the manger." This babe grew to manhood in obscurity; he spent the greater portion of his earthly existence in Nazareth, where "he grew up" to manhood. At the proper time he came to John and was baptized of John in the Jordan. After his baptism he was subjected to temptations. He then began his public ministry. He had no followers at his baptism, and not until after his temptation did he have any disciples. Andrew, a quiet and timid man, was among the first two disciples that he made. Soon he had a small group of disciples from among the lowly of earth. His popularity increased. The wonderful works that he did brought him into prominence; multitudes thronged about him for the loaves and fishes, or to be healed of their diseases. His

public career made of him a public servant. "Even as 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.) He taught the great principle that "whosoever would be first among you shall be your servant." When he took upon himself the form of man, he took "the form of a servant," or a bond servant. He lived on the charity of others. He owned no home; he had no place to lay his head. He said to one who said that he would follow him, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." (Luke 9:58.) So he lived in poverty as he served humanity. Isaiah saw him as "despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not." (Isa. 53:3.) This was the life that he lived, and his first popularity soon was changed and he became a man hated and hounded from place to place.

3. His Shameful Death.—While teaching among men, Jesus had to refute error and contradict the traditions of men. He could not be true to himself and the truth without opposing error. When he opposed error and contradicted the traditions of men, he excited the enmity and hatred of men. Man has always loved his own theories and traditions more than he loved the truth of God. Nothing excites enmity quicker than for one to contradict the cherished theories and traditions of another. So Christ had his enemies among men. The leaders of the Jews hated him; they attempted to ensnare him. They contradicted his teachings and accused him of casting out demons by the prince of demons. They attributed his good works to evil powers, and accused him of being a blasphemer. They sought in every way that they could to oppose him and make him unpopular with man. Jesus was charged with being a teacher of a faction; that he flattered the poor and indicted the rich; that he condemned entire cities because they did not receive him. He was further charged with subverting the law of Moses and the institutions of that law and substituting his own teaching in place of the law. Moreover, he was charged with disregarding all distinctions of society and of religion, and commending the idolatrous Samaritan as of greater worth than the holy priest and the pious Levite. He was accused of sitting down and eating with publicans and sinners and breaking the Sabbath. Finally, he was accused of destroying the temple and interfering with the sacred services by driving away the cattle which were brought there for sacrifice. All these charges culminated in his shameful death upon the cross. He was treated as though he were unfit for earth and should be destroyed. Innocent as he was, he was treated as though he were guilty of a long catalog of sins. Man did his worst to him when he was crucified. He was not even given a peaceful moment in which to die, but was left to die the ignominious death on the cross. So he suffered while he lived in the flesh, died, and was buried. He suffered seemingly defeat at his first advent.

II. His Second Advent (Matt. 16:27)

1. Coming in Great Glory.—Every mention of the second coming of Christ is connected with the eternal glory of heaven and God; "but when the Son of man shall come in his glory then shall he sit on the throne of his glory." (Matt. 25:31.) "And then shall they see the Son of man coming in a cloud with power and great glory."

(Luke 21:27.) "Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." (Tit. 2:13.) "Clouds," or a "cloud," are also mentioned in connection with his second coming. "A cloud received him out of their sight" (Acts 1:9); he left earth to return to the Father in a cloud, and he will return in a cloud; this cloud accompanies the glory with which he shall be clothed when he comes again. The pure, innocent, humble Jesus wore the robes of scarlet and purple while he was in the flesh, but his robes of divinity will consist of fadeless glory. From the cross he has gone up to his crown of glory; the head that once was crowned with thorns is now crowned with eternal and supernal glory. The second coming of Christ is described in the New Testament in three senses—with clouds, angels, and great glory. Mortal pen cannot describe the radiant glory with which the Christ will be clothed when in majesty and power he comes the second time.

2. Accompanied by Angels.—Angels ever attended the Christ while in the flesh. An angel first announced to Mary that she would be the mother of the Son of God; an angel announced to the shepherds the birth of Jesus, and an angelic choir sang "Glory to God in the highest, and on earth peace among men in whom he is well pleased." (Luke 2:14.) After his temptation "the angels ministered unto him" (Mark 1:13); "and there appeared unto him an angel from heaven, strengthening him" (Luke 22:43) after he had prayed in the Garden of Gethsemane. Jesus said that he could pray the Father and he would send "more than twelve legions of angels" to his rescue. (Matt. 26:53.) While an angel or angels ministered to him during his first advent, multitudes and hosts of angels shall accompany him on his return. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:30, 31.) "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels." (Luke 9:26.) "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thess. 4:16.) So we read that the announcement of the second coming of the Lord will not only be with a mighty host of angels, but "with the voice of the archangel."

3. Coming in Triumph.—When Christ comes the second time, he will come "with power and great glory." This is in wide contrast with his first advent. He came the first time as a helpless babe; Mary and Joseph had to protect him from Herod by fleeing into Egypt. He was subject to his parents in the flesh. But now he comes with all the majesty of heaven, with all authority in heaven and on earth, as King of kings, and Lord of lords. He is now victorious and comes with the mighty victory that belongs to the majesty of the Son of God. His first advent, seemingly, was a failure; as he was nailed to the cross and mocked and scorned by man, he would be pronounced as a woeful failure. As he stood in meekness and humility before Pilate and was judged of him, he seemed helpless and defeated; as he stood before the Sanhedrin humbly, he seemed to

be helpless. But at his second coming he will appear in triumph. He must come as the judge of the living and the dead. He stood before Pilate, but Pilate must now stand before the Christ; those that mocked him as he was hanging on the cross must now cry for mercy from him; the Sanhedrin before whom he stood must now be judged of this victorious king. What a contrast between the two advents of the Christ! It is as great as the contrast between heaven and earth. The second coming of Christ is marked with divine power, majesty, justice, mercy, and judgment. It will be a glad day for those who have loved his appearing, but it will be an awful day to those who have rejected him.

PRACTICAL SUGGESTIONS

1. The first advent of Christ was important; we could not be saved without his shed blood.
2. He came the first time as a servant of God and man; he comes the second time to take home and reward his faithful ones.
3. The shame of the cross has been sanctified and glorified; it is now worn by millions as a symbol of love.
4. He was a man of sorrows and acquainted with grief as he served in the flesh; he comes the second time as the victorious and triumphant king and judge.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject of this lesson?
Repeat the Golden Text.
What was learned from the daily Bible readings?
Discuss the historical background.
Give the plan of the lesson.

Discuss the charges that they brought against him.
Why did they not let him die in peace?
Describe the death that he died.

Introduction

What have we studied this year?
What views of Christ have we taken?
Why do we need to have such views of Christ?
How long is the span over which these lessons take us?
Discuss the advantage of learning by contrast.

Coming in Great Glory

How is eternal glory connected with Christ?
What does Matthew state about his glory? Luke?
How are clouds connected with his coming?
He went from the cross to where?
Why cannot we describe his glory?

Accompanied by Angels

Who announced to Mary that she should be the mother of Jesus?
Discuss other mentions of the angels while he was in the flesh.
Who will accompany him when he returns?
Discuss "the voice of the archangel."

His Lowly Birth

What two writers give an account of the birth of Jesus?
To what class did Mary and Joseph belong?
Where was Jesus born?
Where was he cradled?
What may we say of his fleshly station?

Coming in Triumph

How did he begin his earthly life?
Describe his helplessness then.
How will he come the second time?
Describe him before Pilate.
Describe Pilate before Christ at this second coming.
Describe further the contrast between the two advents.

His Life of Service

What does "Christ" mean?
Where did Christ grow to manhood?
How did he begin his public ministry?
Who were among his first disciples?
How did he serve man?
What shows his poverty?

Practical Suggestions

Discuss the importance of his first advent.
What importance is attached to his second advent?
Why will he come the second time?
How has the shame of the cross been transformed?
What victory will he have when he comes the second time?

His Shameful Death

Why did Christ have enemies?
Why did he oppose the theories and doctrines of men?
Why did this anger them?

Lesson XIII—December 30, 1945**CHRIST DELIVERS THE KINGDOM TO GOD
I Cor. 15:20-28**

SONG.—"In the Christian's Home in Glory," No. 32, Christian Hymns.

DEVOTIONAL READING.—Rev. 1:12-20.

GOLDEN TEXT.—"Then cometh the end, when he shall deliver up the kingdom to God." (1 Cor. 15:24a.)

**Helps for Lesson Study
Daily Bible Readings**

December	24.	M	.....	Christ Born to Be a King (Matt. 2:1-5)
December	25.	T	.....	Confessed Himself as King (John 18:33-38)
December	26.	W	.....	His Church a Kingdom (Matt. 16:13-20)
December	27.	T	.....	Christians Citizens of His Kingdom (Bey. 1:4-7)
December	23.	F	.....	Translated into His Kingdom (Col. 1:9-17)
December	29.	S	.....	Born Again (John 3:1-8)
December	30.	S	.....	Will Deliver the Kingdom Up (1 Cor. 15:20-28)

**Other Lesson Material
Rev. 20:11-15; 21:1-27; 22:1-20****Historical Background**

TIME.—First Corinthians written about A.D. 57; but the end of time on earth.

PLACES.—Written from Ephesus; in heaven.

PERSONS.—God, Christ, Paul, and all Christians.

PLAN OF THE LESSON

Introduction.

- I. Resurrection of the Dead (Verses 20-22).
 - II. "Then Cometh the End" (Verses 23, 24).
 - III. End of His Reign (Verses 25-27).
 - IV. God All in All (Verse 28).
- Practical Suggestions.

Lesson Text

20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, so also in Christ shall all be made alive.

23 But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.

24 Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.

25 For he must reign, till he hath put all his enemies under his feet.

26 The last enemy that shall be abolished is death.

27 For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him.

28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all

HELPS FOR THE TEACHER

1. All timely things have an end; the day, night, seasons, and earthly scenes will end; the church is given for time; it will end at the end of time.

2. When Christ comes in his glory, he will swear by him that liveth forever that time shall be no more; then he will deliver up his kingdom to God the Father.

3. The end of these earthly things must cease; a new heaven and a new earth will be given; the joy and bliss of the redeemed of earth and the doom of the wicked shall begin; the cycles of a never-ending eternity shall begin to roll.

4. There will be no changes made; changes belong to time; permanency and fixedness belong to eternity; the joy and bliss of the redeemed shall be forever; the doom of the wicked shall never end.

5. All of these thoughts ought to make us faithful to the Lord; his word endures forever, and we must live in time and eternity by his word.

6. The final consummation of all things timely shall have come; eternal things shall begin and continue; we have it in our power now to determine our own destiny.

INTRODUCTION

This lesson brings us to the close of this year, and to the close of all earthly scenes; it also brings us to the close or end of the church. The church was given or established on earth for earthly creatures, but when these shall cease there will be no place for the church. The church is called the kingdom of God on earth. Christ came and preached that the kingdom of heaven is at hand; it had been the purpose of God to establish the church from eternity. "To make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:9-11.) So the church was in "the eternal purpose" of God, and this purpose was revealed "in Christ Jesus our Lord."

This church or kingdom was established on the first Pentecost after the resurrection of the Christ. It was to continue from that time to the second coming of Christ; hence, the church as the body of Christ and the kingdom of God was to continue to the close of timely things. The kingdom of God on earth has its mission between the two comings of Christ. The kingdom of Christ, or the kingdom of heaven on earth, is the church of God. Jesus said, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:18, 19.) Here Jesus speaks of "my church" in one sentence and in the next "the kingdom of heaven." So the same institution is called "church" and "kingdom of heaven." Again, "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1:13.) These Christians at Colosse constituted the church there; they had been "translated"

"into the kingdom of the Son of his love." They were not in two different institutions; they were in one, which is here called by two names. Again, "And he made us to be a kingdom, to be priests unto his God and Father." (Rev. 1:6.)

COMMENTS ON THE LESSON

I. Resurrection of the Dead (Verses 20-22)

Certain false teachers in Corinth had denied the resurrection of the dead (verse 12); we do not know who these teachers were; some think that they were converted Sadducees; others think that they were converted Epicureans. In the fifteenth chapter we have the unanswerable arguments for the resurrection of the dead. This resurrection comes at the second coming of Christ. Paul shows that there is a resurrection of the dead; he also answers the question as to the nature of the bodies that shall be raised up, and what shall become of those who shall be alive at the last day. (Verses 51-54.) After establishing the fact of the resurrection by showing that Christ was raised from the dead, he proceeds to show that all will be raised from the dead, "For as in Adam all die, so also in Christ shall all be made alive." Death came to man through disobedience to God. "For since by man came death, by man came also the resurrection of the dead." Christ was raised from the dead and became "the first-fruits of them that are asleep." "Sleep" is frequently used to represent death. Jesus said of the daughter of Jairus, "She is not dead, but sleepeth." (Luke 8:49-55.) Again, he used the same term with respect to Lazarus, "Our friend Lazarus is fallen asleep." (John 11:11.) Paul wrote, "But we would not have you ignorant, brethren, concerning them that fall asleep." (1 Thess. 4:13.)

"As in Adam all die, so also in Christ shall all be made alive." Death came by Adam, but the resurrection comes by Christ. All who die shall be raised from the dead; what is lost in Adam we gain in Christ. There will be at the coming of Christ a resurrection of all the dead; the countless millions that sleep in the dust of the earth from Adam to the last death that shall be upon earth shall be raised from the dead. Those that are living when Christ comes "shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:52.) Both the wicked and the righteous shall be raised. "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5:28, 29.) When Christ comes timely things shall end, and the resurrection shall be when Christ comes. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thess. 4:16.)

II. "Then Cometh the End" (Verses 23, 24)

Paul further argues the resurrection of the dead shall be "each in his own order; Christ the firstfruits; then they that are Christ's, at his coming." Christ is the "firstfruits" of the resurrection. There had been others who were raised from the dead before Christ came.

(See 2 Kings 4:34.) Then Jesus, while on earth, raised some from the dead. However, all of these died again; so Jesus was the first to be raised from the dead never to die again. When Christ comes and the dead are raised, "then cometh the end, when he shall deliver up the kingdom of God, even the Father." The end of time will be at the second coming of Christ. All who have lived in the church or kingdom of God on earth have been looking to the time when Christ shall come. No one can eat the Lord's Supper intelligently without looking back to his death and looking forward to his second coming. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." (1 Cor. 11:26.)

There is no time between the coming of Christ and the resurrection of the dead or the end for the "theory of the millennium." There are three events noticed in verses 23 and 24—namely, first, the resurrection of Christ; second, the resurrection of his people; and third, the end. Some attempt to bring "the millennium" in before "the end" comes. However, "then" is used to denote a brief or momentary interval. "Then" is translated from the Greek "eita" and may be found only in these scriptures: Mark 4:17, 28; 8:25; Luke 8:12; John 13:5; 19:27; 20:27; 1 Cor. 12:28; 15:5, 7; 1 Tim. 2:13; 3:10; Heb. 12:9; James 1:15. In these scriptures "then" is used to express only a momentary interval; so it is with "then" in this place. Hence, "cometh the end" immediately after the second coming of Christ and the resurrection of the dead. Before that time "all rule and all authority and power" shall have been abolished by Christ. The last enemy shall have been conquered and the final victory will have come.

III. End of His Reign (Verses 25-27)

The kingdom has been established; Christ has been crowned king; he has been reigning over his kingdom since its establishment. His reign will continue "till he hath put all his enemies under his feet." There will not be left a single enemy of the Christ; each and every one of them must be conquered; Christ must reign until he shall have triumphed over all his enemies. "The last enemy that shall be abolished is death." Christ shall reign over his kingdom until death shall be abolished. His reign will continue so long as death is in the had; death will continue to come to Adam's race until Christ comes again; hence, his reign will continue until he comes the second time. No power, authority, or force will ever be able to usurp the authority of Christ; all opposition and rebellion to his authority must be conquered before the Christ shall surrender his authority to God.

"For, he put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him." These words are found in Psalm 8:6, and they relate to man in general at the time of his creation. (Gen. 1:28-30.) However, as the destiny of man thus declared is not realized, because of his fall, in anyone save in Christ Jesus, it is applied here to him as representative of man in his highest state. (Eph. 1:22; Heb. 2:5-9.) Christ was given all authority after his resurrection; all things were placed in subjection to him. There was only one that was not placed under him; that one is God. Christ sent the Holy Spirit to earth, and he was to take of the things of Christ and declare them unto the apostles. (John 15:26; 16:13, 14.) This shows that the Holy Spirit was made subject to Christ.

Everything in the universe except God was put in subjection to Christ. Therefore, Christ shall reign over everything until he comes again.

IV. God All in All (Verse 28)

The Bible teaches that the earth and all that is connected with it shall end. "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3:10.) This world is not our home; transitoriness is stamped on all things human and earthly. "It is not all of life to live here, neither is it all of death to die." The earth itself will end; it is not a stable planet, much less an eternal world. The seeds of decay and dissolution are planted in its very constitution. This earth was doomed for destruction from its beginning. We need not speculate as to how this shall be done. It may be blotted out suddenly by some force or it may be drawn into the sun slowly and finally plunge into its fiery depths. Humanity will end; this world was never intended to be our home. This earth may satisfy the bee, the bird, and the beast, but it was never intended to satisfy the immortal spirits with their ever expanding and infinite capacities and possibilities. Man is smitten with incurable unrest in this world and ever cries out, "O God, thou hast made us for thyself, and we cannot rest until we rest in thee."

All things point to the end of time, and the end is the final coming of the Christ. At his first coming he began the work of redemption of this world, and at his second coming he will complete it. We need not speculate as to how, when, or why he will come; we may be sure that he will come at the right time, in the right way, and will accomplish God's will. This world demands judgment, and it will get it; the saints of God are to receive rewards, and they will receive them. The wicked are to be doomed, and they will be damned. The glory of Christ is to be manifested, and it shall be manifested. The kingdom of God on earth shall be ushered in as the eternal state, and God is to be all in all. The last act in the drama of this world will be staged and its curtain rung down in a grand amphitheater with fitting scenic symbols and splendor. "And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer." (Rev. 10:5, 6.) The sunset of time will have come, and the dawning of eternity shall begin, and the ceaseless cycles of eternity shall roll on forever and ever.

PRACTICAL SUGGESTIONS

1. We need not doubt that the dead shall be raised; the body shall return to dust from whence it came and the spirit unto God who gave it.
2. The second coming of Christ will find one just as death comes; there will be no change or opportunity of change in character after death.
3. Christ is reigning now in the hearts of those who submit to his authority; if he rules the life, the destiny will be eternal joy.
4. God must fill the immensity of the universe; everything that opposes his will will be destroyed.

QUESTIONS AND TOPICS FOR DISCUSSION

What is the subject?
 Repeat the Golden Text.
 What was learned from the daily Bible readings?
 Discuss the historical background.
 Give the plan of the lesson.

Introduction

To what does this lesson bring us?
 Why was the church established?
 When will it cease?
 What is the church called?
 What must be made known through the church?
 What is the mission of the kingdom of God?
 How do we know that the church and kingdom are the same?

Resurrection of the Dead

What had false teachers done at Corinth?
 What is the general theme of 1 Cor. 15?
 Upon what is the resurrection based?
 How did death enter the world?
 When will the resurrection be?
 What do we gain in Christ?
 What will be done to those who are living when Christ comes?
 How do we know that the righteous and wicked will be raised at the same time?

"Then Cometh the End"

Who is the first fruits of the resurrection?
 What became of those who were raised before Christ's resurrection?
 How does the Lord's Supper teach the second coming of Christ?
 When will the end come?

Discuss the meaning of "then cometh the end."
 Why is there no time for "the theory of the millennium"?
 When will death be abolished?

End of His Reign

When was the kingdom established?
 When did Christ begin reigning?
 How long will his reign continue?
 What is the last enemy?
 How will Christ come again?
 What has been put under subjection to him?
 Who was not put under subjection to him?
 In what sense is the Holy Spirit subject to him?
 What will the Holy Spirit do?

God All in All

What will become of this earth?
 What shows that this world is not our home?
 What shows the doom of this earth?
 What may the earth satisfy? Why?
 Whom can it not satisfy? Why?
 What did the first coming of Christ do?
 What will the second coming of Christ do?
 What does this world demand? Why?
 When will the last act in the drama of this world be?
 The end of time is the beginning of what ?

Practical Suggestions

To what shall the body return?
 Where will the spirit go?
 How will the second coming of Christ find us?
 Where is Christ reigning now?
 Why must God fill the universe?