

Carl Martin

Keep this Help near your Bible and Use It every Day

**THE
GENESIS TO REVELATION
BIBLE COURSE**

Twelfth Edition

By WILLIAM M. GROOM, Th.M., D.D.

Author of

Bible Men and Things With Their Gospel Meanings.

Greatest Bible Doctrines Explained.

The Self-Explaining Edition of Revelation.

Gospel Puzzle Sermons.

God's Chosen Nation.

Poems of Life and War. Poems For Our Times.

PRESERVE THIS BIBLE HELP

**IT WILL BE VALUABLE TO YOU AS LONG
AS YOU HAVE A BIBLE**

Chrysostom said: "All our troubles come from this one thing—not knowing the Scriptures!"

You may learn many facts about the Bible, but you will never know the Bible itself, until you begin where God began—at Genesis, master a book at a time and finish where God Finished—at Revelation!

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Lesson Theme

THE BIBLE

II Tim. 3:16, Ps. 119:105, Rev. 22:18-19.

The scriptures are not printed, as one of the purposes of this course is to encourage everybody to bring his own Bible. Students please bring your Bibles each week.

Teachers, encourage the use of the Bible by having the scripture references read in class. Give out the references before you start teaching.

KEY WORD—"SALVATION." KEY VERSE—JOHN 3:16.
KEY PHRASE—"HOW A LOST WORLD MAY HAVE EVERLASTING LIFE."

Read the following passages at home the week preceding the lesson:

Sunday—Scripture was given by God, 2 Tim. 3:10-17.

Monday—Treasuring God's Word. Deut. 11:1-9.

Tuesday—Hiding God's Word, 's. 119: 9-18.

Wednesday—God's Word a Lamp. Ps. 119:105-117.

Thursday—Scriptures as Food. Is. 55: 1-11.

Friday—Scripture will be Fulfilled, Luke 24:36-45.

Saturday—Nothing to be added. Rev. 22:8-21.

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NAME—The word "Bible" from the Greek word "Biblos" means "Book." Christians reverently call it "Holy Bible." Our Lord called it "The Scriptures," Matt. 22: 29. Paul called it the "Holy Scriptures," Rom. 1:2, also "The Word of God," 2 Cor. 4:2.

The word "Testament" means "Covenant," so we have the Old Testament which contains the Covenant and its outworkings, which God gave to Israel, and the New Testament which contains the Covenant of Grace which came through Jesus Christ.

The Old Testament was written mostly in Hebrew, and the New Testament wholly in Greek.

WRITERS—At least 40 (from the time of Moses 1500 B. C. to John the Apostle 97 A. D.) and the authorship is wonderful. It was written by kings and emperors, princes and poets, sages and philosophers, fishermen and statesmen. By men learned in the wisdom of Egypt, educated in the schools of Babylon, trained at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, and in shepherds' tents, amid green pastures and beside still waters. The man who wrote one book had no communication with the men who wrote the other books. How did these men, writing independently, produce such a book. 2 Peter 1:21. Other books get out of date in fifty years. Why does this book live on through

the ages and keep abreast of mightiest thought? Mark 13:31.

PURPOSE OF THE BIBLE: To record the divine religion which God gave to man. Particularly to reveal the sinfulness of man, the holiness and love of God and the supreme revelation of that love in Jesus Christ. Also to reveal the eternal doom that awaits the wicked and the everlasting state of glory that awaits the redeemed.

Great Facts.**I. Books. II. Inspiration. III. Plan.****Great Fact I. The Books of the Bible.**

There are 39 books in the O. T. and 27 in the N. T., 66 in all.

These books are not arranged in chronological order in the Bible, but the very order in which they appear has been divinely overruled.

The O. T. has the following divisions:

1. The Pentateuch, Gen.-Deut., five books.
2. Historical, Joshua to Esther, 12 books.
3. Poetical, Job to Songs of Solomon, 5 books.
4. Major prophets.
5. Minor prophets, Isaiah to Daniel, five books.

The N. T. has the following divisions:

1. Biographical, Matthew to John, 4 books.
2. Historical, Acts, one book.
3. Paul's Epistles, Romans to Philemon, 13 books.
4. General Epistles, Hebrews to Jude, eight books.
5. Prophetical, Revelation, one book.

There are fourteen books, called the Apocrypha, which are sometimes bound in the covers of the Bible. Some of them contain excellent Jewish history, but they have never had a place in the Canon, or inspired and sacred list of the books of the Bible. "The Scriptures have by their own weight crushed all rivals out of existence."

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Great Fact II. The Inspiration of the Bible.

The Bible was not actually written by the hand of God, but Jesus and Paul taught that the scriptures were in the fullest sense

inspired. Matt. 22:29. 2 Tim. 3:16. The spirit of the inspiration breathes in every page, and illuminates every word. "Behind and beneath the Bible, above and beyond the Bible is the God of the Bible."

The Spirit of God so influenced the minds of the writers that they recorded without error a progressive revelation from God to man.

That the Bible is fully inspired, and therefore divine, is seen from the following facts:

1. Hundreds of tablets and ancient records unearthed in Bible lands testify to the accuracy of Bible history.

2. No other sacred writings give such a satisfying scheme of redemption, and such a scientific account of creation. In the words "God hangeth the world upon nothing," Job 26:7, scripture teaches that this earth is a planet, floating in space, whereas in the writings of the Hindus they claim that the earth rests upon the backs of four huge elephants, and they upon the backs of four huge turtles, and they upon the backs of four huge snakes, so it is when either of these shake themselves that we get earthquakes! Many similar illustrations could be given!

3. Scripture is a testimony to itself. Is. 8:20. That the very words of the original Greek or Hebrew were inspired, is asserted again and again. 2 Pet. 1:21. 2 Tim. 3:16. Matt. 5:18. Also there are no less than 333 prophecies in the O. T. concerning the earthly life of Christ. These were written centuries before they were fulfilled. What a ridiculous display of human ignorance they would have revealed if they had not been inspired! As a contrast, take the many predictions as to the end of the age, made in recent years.

4. The testimony of Christ. He spent the whole of his ministry expounding the O. T. scriptures. That He believed them to be inspired and without error is seen from Matt. 5:18, John 10:35. Furthermore, it is generally admitted that no set of men could have written such a wonderful life in the Gospels of an imaginary Christ. He must have lived and been all that the Bible pictures Him to be. But if He did live, then the Bible is true for Christ and the Bible stand or fall together!

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Great Fact III. The Plan all through the Bible.

(Following Collett.)

1. The Bible begins, as we would expect it to, with God, Gen. 1:1, but it ends with man, the last of God's creations. Rev. 22:21. But in the middle verse of the Bible, Ps. 118:8, God and man separated by sin so far apart, are brought together. This indi-

cates that the purpose of the written Word, is the same as that of the Living Word (Christ), to bring God and man together.

2. The Old Testament begins with God, Gen. 1:1. The New Testament begins with Christ, Matt. 1:1.

3. In the Old Testament we have chiefly a revelation of God the Father. In the Gospels, of God the Son; in the Acts, of God the Holy Spirit; and in the Epistles, of the full Trinity, Father, Son and Holy Spirit.

4. The History of the Bible takes us back into what would otherwise be the unknown past. The prophecies take us forward into what would otherwise be the unknown future. The spiritual teaching of the Bible leads us into what would otherwise be an unknown salvation and character.

5. From Adam to Abraham we have the history of the human race, from Abraham to Christ, the history of the chosen race; but from Christ on, we have the history of neither the human race, nor the chosen race, but of the churches of the living God.

6. In Eden we had one law given to man, —but it was broken. At Sinai the whole law was given to man—but was broken. However, the God-man came to earth and perfectly kept the law for man, so that at the judgment it should not be a witness against him.

7. The Old Testament deals chiefly with the law, yet it nevertheless contains much of grace Is. 53. The New Testament deals chiefly with grace, yet it establishes the Law. Rom. 3:31.

8. The law came by Moses, but grace came by Jesus Christ. John 1:17. In keeping with this first miracle of Moses was the turning of the water into blood, a type of death. Ex. 7:19. While the first miracle of Christ was the turning of the water into wine. John 2:1-11, a type of life and strength.

9. There is a distinct plan in the individual books of the Bible, for example: In Genesis we have the sacrifice for the individual—Abel. In Exodus, for the household—the Passover. In Leviticus, for the nation. In John, for the world.

10. There is progress also in the teachings of the gospels, for Matthew closes with the Resurrection, Mark with the Ascension, Luke with the promise of the Spirit, and John speaks of His Second Coming.

11. There is a divine order in the epistles, for James is the epistle of WORKS, Paul's of FAITH, Peter's of HOPE, and John's of LOVE!

12. Comparing the beginning of the Bible with the end, we have:

—In the beginning:—

God created the heavens and the earth.
 End—New heavens and new earth.
 Beginning—Satan enters to deceive.
 End—Satan cast out that he may deceive the nations no more.
 Beginning—Sin, pain, sorrow, death.
 End—no more death, neither sorrow nor crying.
 Beginning—Tree of life, and man driven away from it.
 End—Tree of life, and the leaves of the tree for the healing of the nations.
 Beginning—Woman taken from man's side.
 End—Church taken from Christ's side.
 Beginning—Earth purged by water.
 End—Earth purged by fire.
 Beginning—Paradise lost.
 End—Paradise regained.

LESSON—The wonderful inspiration and plan, running through all the 66 books and 1600 years of the Bible should so impress us with its divine origin, that we should receive it with personal faith, appropriate its messages to ourselves, and put our own names in every promise. Only as we read it, believe it, and practice it, shall we be wise, safe and holy!

Questions on the Lesson.

1. What does the word Bible mean, and what does Christ and Paul call it?
2. What is the meaning of the word Testament, and how many in the Bible?
3. Over what period was it written?
4. How many writers has the Bible?
5. From what walks of life did the writers come?
6. What was the purpose?
7. Give the key word and key verse.
8. Name the Great Facts.
9. Have you read the Home Readings?
10. How many books in each Testament and in both?
11. Name the five divisions of the O. T.
12. Name the five divisions of the N. T.
13. What is the Canon of Scripture?
14. Should the Apocrypha have a place in the Canon?
15. With whom does the Bible begin and end, and who are brought together in the middle verse?
16. What help is the Bible as to the past, to the future, and to our salvation?
17. Name the three histories contained in the Bible.
18. Compare the beginning with the end.
19. If the Bible is divine, how should we receive it?

Lesson No. 2—Take your Bible to Bible class for reading the scripture text.

Lesson Theme

GENESIS

Gen. 1:1-5 and 1:26-31.

KEY WORD—"BEGINNINGS." KEY VERSE—GENESIS 1:1.

KEY PHRASE: MAN IS BORN AGAIN.

Home Readings.

Read the whole book of Genesis this week if possible. Hundreds are reading a book a week, if not, then the following selections:

Sunday—Creation, Gen. 1:1-5 and 1:26-31.
 Monday—Fall, Gen. 3:1-13.
 Tuesday—Covenant, 3:13-24.
 Wednesday—Flood, Gen. 7:7-24.
 Thursday—Beginning of different languages, Gen. 11:19.
 Friday—Abraham chosen, Gen. 12:19.
 Saturday—Covenant confirmed to Jacob, Gen. 28:10-22.

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NAME means BEGINNINGS, because it recounts the beginnings of the world and mankind. We can trace in it the beginnings of everything—except God—who had no beginning.

The book of Genesis has an importance and interest that no other document of antiquity possesses. It embraces the world.

The marvelous structure of the Bible is

built upon this great majestic book of Genesis!

AUTHOR was Moses. Time of writing 1500 B. C. The first five books of the Bible were commenced by Moses when, for 40 days, he was on the heights of Sinai alone with God. There he was instructed and inspired to begin the Bible. There is no record, no reference, and no remains of any inspired writings prior to the days of Moses.

PURPOSE OF THE BOOK—To show how God began to give a Divine Religion to mankind. In doing this it was necessary to describe man's primeval condition, and his fall into sin which rendered salvation necessary.

Great Facts: I. Creation. II. Fall.
 III. Covenant. IV. Flood.
 V. Nations. VI. Patriarchs.

STORY OF THE BOOK—God created the world and man. Man fell into sin, but God made a covenant of salvation with him. In the course of 1600 years wickedness so increased that God sent the judg-

ment of the Flood. The different nations sprang from the three sons of Noah—Shem, Ham and Japheth. At the Tower of Babel God confused the tongues of men as a result of their pride, and because they failed to spread out. Thus we have the origin of nations and languages. God called Abraham to found the Israelitish nation and renews the covenant to his son, Isaac, and his grandson, Jacob. The book ends with God's chosen people down in Egypt, and with the death of Joseph, the great-grandson of Abraham.

Genesis covers the period 4004 B. C. to 1635 B. C. or 2,369 years.

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Great Fact I. Creation. Chs. 1-2.

God created the heavens and the earth, and created man in His own image and likeness. The name of God is mentioned 32 times in 31 verses. The creative act of God is given as the only sufficient cause of creation. Science has no word beyond this. Man is the chief work of creation for which all else is brought into being.

Genesis tells us there is ONLY ONE God, and opposes the doctrine of the many gods of the heathen.

Genesis announces the EXISTENCE of God, and opposes the doctrine of Atheism. There is no definition of created things. Everything in the universe was created by God and is subject to Him.

Genesis declares that God EXISTED BEFORE ALL THINGS and apart from all things, showing that He is independent of matter.

Genesis asserts that MAN WAS CREATED, not evolved, thus accounting for the moral and spiritual nature in man.

LESSON. Just as the world was in a state of chaos before God's creation—so was man's heart and soul in a state of darkness and chaos before the new creation and the new birth.

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Great Fact II. The Fall, Ch. 3.

The author of sin was Satan, acting through a serpent. The nature of sin, was getting man to doubt God's word, His authority and His goodness. When tempted to see if man would freely serve God, he failed in the test and wanted to be as God himself.

The results of the Fall were shame and separation from God. The penalty of sin was sorrow in the heart, and a curse upon the ground and upon nature.

LESSON—Satan is the cause of all evil now. He still influences man to doubt and disobey God. Punishment always has and always will follow sin.

III. The Covenant. 3:15.

Although man fell, a Deliverer is promised, who shall bruise the tempter's head. This was fulfilled in John 3:16.

God also made coats of skins for Adam and Eve, a type of the robe of Christ's righteousness provided for sinners.

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Great Fact IV. The Flood, Chs. 6-9.

Because of man's exceeding wickedness, God sent a Flood that covered all the high hills under the whole Heaven. The waters were on the earth for 375 days. Noah and his wife, and his three sons and their wives and ceremonically unclean animals by twos and clean animals by sevens, by God's direction, entered the Ark and were saved.

LESSON—God always makes an escape from every judgment, if men have faith like Noah, to be saved God's way. There was only ONE Ark, and ONE DOOR to the Ark. There is ONLY ONE SAVIOUR, and ONLY ONE WAY TO SALVATION—Faith in the Lamb of God who taketh away the sins of the world!

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Great Fact V. The Beginning of Nations. Ch. 11.

The new race instead of spreading out as God commanded, built a city and a Tower, at the top of which they placed an idol that they wanted the heavens and earth to worship. In judgment for this God confused their tongues and scattered them abroad.

The race was then divided into nations according to the sons of Noah.

The sons of Japheth, (the White Gentile race) settled Europe.

The sons of Ham, (the Black race) settled Africa.

The sons of Shem (the Israelitish and yellow races) settled China and the East.

LESSON—Whenever man shuts God out, and places himself or anything else on a pedestal, there is confusion. Prophecy tells us that just before the end of the age, anti-Christ will set himself up against God, but he will likewise be overwhelmed with judgment.

* * * *

Great Fact VI. The Patriarchs. Ch. 12-50. Abraham, Isaac, Jacob and Joseph.

Out of the mass of idolators, God selects a man named Abraham, to begin the history of his chosen people Israel. God sets the race, in general, aside for a time, and the blessings He had for it are held over, while He chooses a special people, who are to be a channel of blessing to the race.

First, Abraham was chosen in order that God might have a prepared people to whom to entrust the Scriptures.

Second, in order that God might have a channel through whom the promised Deliverer might come.

Third, in order that his chosen people might be a witness on earth to the other nations.

God made a sevenfold covenant with Abraham that he should be the father of a great nation and a company of nations and be a blessing to all the world. Gen. 12:1-4; 48:19.

By faith Abraham was about to offer up Isaac as sacrifice but God miraculously delivered Issac.

Isaac's son Jacob succeeded his father in the Covenant relationship with God. His name was changed to Israel because of his faith and power in prayer. Thus we get the name by which God's chosen people were called, viz: Israelites.

God permitted Jacob's son Joseph to be sold into Egypt, and Jacob's family to later follow him there in order that when a great famine prevailed, the Israelites might find food, and at the same time, keep themselves as a separate people for God to use later.

LESSON. God is choosing some and setting aside others.

Idolators are put behind God's back but believers are trained in His hand for nobler service.

Questions on the Lesson (Genesis)

1. What does the name Genesis mean?
2. Why was it given this name?
3. Were there any inspired writings prior to Moses?
4. By whom, when, and where was Genesis written?
5. Give the key Word and Key Verse.
6. Name the Great Facts.
7. Tell in your own words the story of the book.
8. How long a period does the book cover?
9. What does creation teach about God and man?
10. Who was the author of sin and what was its nature?
11. What scripture tells us that God sent a Deliverer according to the covenant He made with man?
12. How were Noah and his family saved from the flood?
13. What lesson does the Ark teach?
14. How do you account for the origin of different nations and languages?
15. Give the names of Noah's sons and the races of which they were the ancestors.
16. Who were the four patriarchs?
17. Why did God choose a special people?
18. After whom were the Israelites named?

Lesson No. 3—Make this course your daily Bible guide.

Lesson Theme EXODUS

Exodus 1:7-14.

KEY WORD—"REDEMPTION." KEY VERSE—EXODUS 3: 10.
KEY PHRASE—MAN IS REDEEMED OUT OF THE WORLD."

Home Readings.

Read the whole of Exodus this week. If not then the following selections:

Sunday—Bondage, Ex. 1:7-22.

Monday—Moses Call, 3:1-10.

Tuesday—First Plague, 7:14-25.

Wednesday—Passover, 12:1-14.

Thursday—Ten Commandments, 20:1-17.

Friday—Tabernacle, 25:1-9.

Saturday—High Priest, 28:1-14.

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NAME means DEPARTURE, or going out. The book is given this name because it relates the deliverance of the children of Israel from bondage in Egypt. They had been in Egypt 215 years, and in bondage about 140 years of this time. They entered as a family of 70 people, and left as a nation of two million. Exodus may well be called "Israel's Birthday book!" God calls Israel "My first-born." Ex. 4:22.

AUTHOR—Moses. Place where written, Sinai. Time, about 1490 B. C. Book covers

period 1635-1490 B. C. From death of Joseph to birth of Moses was 63 years, from birth of Moses to Israel's departure from Egypt 81 years, from departure to erection of Tabernacle, one year.

PURPOSE—To give the history of the deliverance from Egyptian bondage, and the establishment of Israel as God's chosen nation, and the nation is set apart to be a kingdom of priests and a holy nation, Ex. 19:6.

The patriarchal Dispensation ends and that of the Law begins.

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Great Facts. I. Bondage. II. Moses.
III. Plagues. IV. Passover. V. Law.
VI. Tabernacle. VII. Priesthood

STORY OF THE BOOK—After the death of Joseph in Egypt, a new king arose who oppressed the Israelites. Under these conditions Moses was born. His parents defied the king's edict that male children should

be destroyed, and they hid Moses three months. After being raised as the son of Pharaoh's daughter, Moses forsook Egypt, went to the Arabian desert as a shepherd, and after 40 years there he was called at the Burning Bush to lead Israel out of Egypt. Because of the obstinacy of Pharaoh, power was given Moses to send 10 plagues on Egypt. The tenth plague was the climax, when the first born of man and beast was destroyed among the Egyptians. The Israelites, to commemorate their merciful deliverance instituted the Passover feast. The Israelites were led through all their difficulties to Sinai, and God provided manna and clothing for His people in the wilderness. At Sinai God gives the Ten Commandments, the Ceremonial Laws and certain civil laws that were to be the basis of their social life. God also instructs them in the building of the Tabernacle, and sets up the Priesthood.

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Great Facts. I. Bondage. Chs. 1 and 2.

The Israelites entered Egypt while their kinsman Joseph, was a ruler there. While he lived they were happy and prosperous, but later, a change of dynasty took place, and the new government viewed their increasing numbers with alarm and jealousy. They were oppressed in every way by hard labor and cruel taskmasters. They were used as slaves to construct great monumental buildings and cities, the ruins of which may be seen today. An attempt was made to destroy all male children of the Israelites. Satan who is a murderer from the beginning showed his cunning and power this way. He desired to destroy the seed of Abraham, so as to make the coming of the Promised One impossible. The murder of Abel was the first attempt. Here is an effort on a larger scale, which was followed by many others.

LESSON—Egypt is a type of the world. Pharaoh is a type of the prince of this world. The bondage of sinners still undelivered is pictured here. God is ever listening for the sighs for deliverance. A hatred of bondage opens the way for redemption by blood and power.

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Great Fact II. The Birth and Call of Moses, Chs. 3 and 4.

Moses was a descendant of Levi, the third son of Jacob. Moses was in danger of death, but his mother prepared an Ark of bulrushes, which reminds us of the salvation provided by Noah's Ark. Thus Moses is saved by faith which depended upon God's Word and God's power. Name Moses means "Saved from water."

The devil is foiled again, for while Satan was using Pharaoh to destroy Israel, God

was using Pharaoh's daughter to raise up a deliverer.

After 40 years in Egypt, Moses became an exile in the desert of Midian, and in the quietness of the desert, and beneath the majesty of the mountains, he was prepared to be a vessel fit for the Master's use. Thus all great men in communion with their Lord, are trained for service.

At Burning Bush near Sinai, God called Moses to be the deliverer of Israel. It was a thorn bush, and thorns being the result of sin it typifies the sinfulness and worthlessness of the people. Fire is a symbol of their suffering and tribulation. All the fires of persecution could not consume Israel. This is true of the Bible, the church and the Christian.

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Great Fact III. The Plagues, Chs. 7-11.

Because of Pharaoh's refusal to let God's people go, and because he hardened his heart, God sent 10 plagues upon him as follows:

1. Water turned into blood. 2. Frogs. 3. Lice. 4. Flies. 5. Murrain. 6. Boils. 7. Hail. 8. Locusts. 9. Darkness for three days. 10. Death of first-born.

The book of Revelation tells us that, after believers have been caught up at Christ's second coming that another state of plagues will come upon the earth—also that the rejectors of Christ, like Pharaoh, will harden their hearts, and thus ripen for the day of wrath.

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Great Fact IV. The Passover, Ch. 12.

In the dreadful night when the angel destroyed the first-born of man and beast among the Egyptians, the blood of a slain lamb on the door-posts of the Israelites was the sign for the death-angel to pass over and spare those homes. In commemoration of this merciful deliverance, Israel ever afterwards celebrated the Passover Feast.

It is the fullest type of Redemption in the Old Testament. It meant: 1. Escape from death. 2. Deliverance from bondage. 3. Entrance into Canaan—symbolizing our salvation, both from the guilt and power of sin, and rest in the fullness, of Christ. It was not character, but the application of the blood, that was required. Titus 3:5.

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Great Fact V. The Law, Ch. 19-24.

Israel, numbering two million souls, now assembles in the wilderness at Sinai to worship Jehovah, and to receive the law.

The Law is divided into three parts: 1. The Moral Law in the Ten Commandments. 2. The Ceremonial Law in the ordinance and priesthood. Together they form one religious system, called the Law.

The Ceremonial Law was a provision of

Grace for the violation of the Moral Law without which the sinner would have met with instant death. In the sacrifice, the sinning Israelites had a cover for his sins until Christ, the great Antitype of all these sacrifices, should appear to put away sin once and for all by the sacrifice of Himself at Calvary, Heb. 9-12. Since Calvary, God's people are not required to keep the ceremonial law.

3. Civil laws were given which were the basis of their social life, and of our modern statutes. These cemented the nation together.

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Great Fact VI. The Tabernacle, Ch 25-27.

Jehovah gave Moses plans for a Tabernacle that was to be the center of Israel's worship for 400 years, until the erection of Solomon's temple. It was 135 feet long by 91 1-2 feet wide, and was made up of the—

1. The Outer Court, which contained the BRAZEN ALTAR for Burnt Offerings, which typifies our Justification, and also the LAVER, where the priests were ceremonially cleansed before entering upon their sacred duties. This typifies our Baptism.

2. The Holy Place, where was the table of shew-bread representing Christ, the Bread of Life, as our spiritual food, the GOLDEN ALTAR of incense, symbolizing Christ's intercession for us, and the SEVEN BRANCHED CANDLESTICK, representing Christ as our Light.

3. Holy of Holies, containing the ARK which was sprinkled with the Blood of Atonement, once a year, thus making the Ark a MERCY-SEAT instead of a Judgment-seat.

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Great Fact VII. The Priesthood.

Aaron was the first High Priest. The priests were to come from the tribe of Levi, and be the descendants from Aaron.

They were attired in holy garments, and consecrated to the service of the Tabernacle. The support of the High Priest was

a tithe paid to him by the Levites from the tithes paid to them by the people. The people gave one-tenth to the Levites, and the Levites gave one-tenth of what they received to Aaron.

Aaron wore upon his heart the names of the twelve tribes engraved upon precious stones. Here we have a blessed type of how Christ carries all His people upon His heart of Love!

With the precious stones, were two called the Urim and Thummim, which names mean Lights and Perfections. When the High Priest wanted to know God's will about a matter, he would put on the Urim and Thummim, go to the Holy Place, and if God was willing to hear him a cloud would hover over the Tabernacle.

The Holy Spirit is the believer's Urim and Thummim, guiding and directing all our steps.

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Questions on Exodus.

1. What does the name Exodus mean?
2. Why was the book given this name?
3. How long was Israel in bondage?
4. By whom, where and when was the book written?
5. Name the Key Word and Key Verse.
6. Name the great facts.
7. Tell in your own words the story of the book.
8. Have you read your Home Readings?
9. What did Satan hope to gain by the destruction of Israel's male children?
10. Of what is Egypt and the deliverance a type?
11. What are the lessons from the Burning Bush?
12. How many plagues and why were they sent?
13. What three things did the Passover mean and what did they typify?
14. Name the three parts of the Law.
15. Name the three parts of the Tabernacle.
16. Who was the first High Priest?
17. What was the Urim and Thummim and what its teachings for us?

Lesson No. 4—Bring your Bible to Bible class for Scripture readings.

Lesson Theme LEVITICUS

Leviticus 1:1-8.

KEY WORD—"HOLINESS" (Mentioned 87 Times). KEY VERSE—19:2.

KEY PHRASE—"MAN'S HOLY WALK WITH GOD."

Home Readings.

Read the whole of Leviticus this week if possible. If not, then the following selections.

Sunday—Burnt Offering, Lev. 1:1-8.

Monday—Consecration, 8:1-12.

Tuesday—Pure Food, 11: 1-8.

Wednesday—Walk of God's People, 19: 1-18.

Thursday—Day of Atonement, 23:26-38.

Friday—Conditions of Blessings, 26: 1-17

Saturday—Things which are the Lord's, 27:26-34.

NAME—The book is called Leviticus because it gives fully the functions of the Levites, who ministered about the Tabernacle.

As soon as the Law, which shuts out man from God was given; provision was made for access to God apart from the Law altogether. In this book the way of access is set before us. Therefore it might also be called "the book of access to God."

AUTHOR—God is the author of this book through Moses. More than any other book in the Bible it consists of the words of God. Fifty-six times in the twenty-seven chapters in the declaration made, "And God spoke to Moses."

Time of writing, about 1490 B. C. Written at Sinai. Covers a period of a month, when Israel was at Sinai.

PURPOSE—To record the laws concerning the sacrifices and ordinances, which were to govern the priests in the service of the Tabernacle. Ceremonies were prescribed that were to teach the guilt of man, and the holiness of God. The food and sanitary regulations were to be distinctive marks of a chosen people. Everything in the book has a spiritual significance. The Epistle to the Hebrews should be read in connection with it, for there we learn that the Law was a shadow of good things to come—the Gospel realities!

STORY OF THE BOOK—Here the Lord gives His people instructions concerning the different sacrifices and offerings. An account is given of the consecration of Aaron and his fellow priests, and how they began their priestly functions. Then comes the judgment upon Nadab and Abihu for presenting strange fire—a sin of presumption. God demands holiness from His redeemed people, so the record is given of the Day of Atonement. Different feasts are divinely appointed, and the Sabbath, Sabbatic Year and the Jubilee Year are instituted.

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Great Facts. I. Sacrifices. II. Consecration. III. Holiness. IV. Feasts. V. Institutions.

Great Fact. I. Sacrifices. Chs. 1-7.

The Burnt Meal, Peace, Sin and Trespass Offerings.

1. The Burnt offering presented the idea of an atonement, and provided the way for reconciliation with God.

2. The Meal offering was a Thanksgiving offering.

3. The Peace offering represented fellowship and communion with God.

4. The Sin offering suggests Christ on the Cross in the sinner's stead.

5. The Trespass offering reminds us that Christ also atoned for the trespasses we commit against others.

All of the offerings of the Old Testament

fall under one of these five heads. The offering of bullock, sheep, goat, turtle dove or pigeon, was determined by the ability of the offerer.

These sacrifices did not in themselves satisfy God. They were object lessons to a people in spiritual youth, and pointed to the person and sacrifice of the Lord Jesus Christ.

LESSON—Because of the holiness of God man in his sin is excluded from His presence and can be accepted only on the ground of the shed blood of the divine sacrifice.

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Great Fact II. The Consecration of the Priests. Chs. 8-10.

No one was permitted to bring his own offering to God, it was necessary for a priest to stand between man and God. Neither could the priest consecrate themselves, it was done by Moses, acting for God. All that the priests could do was to present themselves. So with us, see Romans 12:1.

When the priests presented themselves they were cleansed, clothed, anointed, their hands filled, and food given them, the very experience of the believer.

LESSON—Christ is not only our Savior, but our High Priest. He and He alone, is the only one appointed to stand between the sinner and God. We approach God today, not by means of any priest on earth, but through our great High Priest, even Jesus, who is now at the right hand of the Father.

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Great Fact III. Holiness Demanded. Chs. 11-22.

The word "Holy" occurs 87 times, and has reference to 1. Food, 2. Disease, 3. Personal Habits.

One reason for those laws concerned the health and morals of the people. Only that which was clean in the divine estimate was to be their food. So God prescribes His Word as the most suitable spiritual food for His redeemed people.

Another reason points to the design of God to keep Israel a separate nation. The Holy One demands that His people, whom He has redeemed and made high, must be a holy people.

Chapter 16 is the great Atonement chapter of the Bible. On the Day of Atonement, and only on this day of the year, the High Priest entered the Holy of Holies. He also transferred the sins of the people to the scapegoat, which bore them away into the wilderness—a type of the work of Christ. He not only lays down his life for our sins, but bears them away, so that they can nevermore be found, Isaiah 43:25.

Great Fact IV. The Feasts, Ch. 23. Feasts of Passover, Pentecost, Tabernacles, and Trumpets.

The Passover was held in the spring, and commemorated the saving of the first-born in Egypt. It lasted one day and was immediately followed by the feast of Unleavened Bread (seven days), making together one feast of eight days.

The Passover typifies redemption, and the Unleavened Bread a Holy walk, Gal. 5:7-9.

Pentecost was observed 50 days after the Passover, and was a kind of Harvest Home service. The first-fruits were then laid upon the altar, 25:21. It was 50 days after Christ's resurrection, that the early Christian had the Day of Pentecost, when the Holy Spirit came upon the church.

The Feast of Trumpets was the New Year's day of the civil year, and began about the first of October. This feast is prophetic and points to the future regathering of dispersed Israel.

The Feast of Tabernacles was held in the Fall and lasted 7 days. It commemorated the 40 years spent in the wilderness. It was observed by living outdoors in booths and huts, and by special offerings. The feast looked forward to the Millennium, when Israel will keep the feast with rejoicing, Zechariah 14.

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Great Fact V. The Institutions. Ch. 25.

1. The Sabbath was the seventh day of the week, and was a day of rest and worship, celebrating the finished work of creation. Christians keep the first day of the week, because our Lord rose from the dead on that day, we thus celebrate the finished work of redemption.

2. The Sabbath Year was every seventh

year, which was to be a sabbath of rest for the land, 25:4. It did the land good to lie fallow one year in seven. It reminded Israel of God's ownership and their stewardship. It quickened their trust and thanksgiving. The neglect of this law was one of the causes of captivity.

3. The Jubilee Year was every fiftieth year, 25:10. Individuals who had gotten into bondage were freed and land that had been seized from its rightful owner for debt had to be returned. No syndicate was to own vast tracts of land.

This typifies the final restoration of Israel, their lands, and the restitution of all things at the coming of the Lord, Acts 3:21.

ALL THROUGH THIS WONDERFUL BOOK we see that sacrifice alone is the basis and holiness the garment, necessary for the sinner in his approach to God.

* * * *

Questions on the Book.

1. Why was the book given the name of Leviticus?
2. By whom, when and where written?
3. Name the Key Verse and Key Word.
4. Have you read your Home Readings?
5. Name the Great Facts.
6. Name the five offerings.
7. To whom did the sacrifice point?
8. What lessons do we learn from the sacrifices?
9. Could a man bring his own sacrifice?
11. What does God prescribe as spiritual food?
12. Tell what you know about the Day of Atonement.
13. Name the Institutions.
14. Why do we celebrate the first day of the week?
15. Tell about the Sabbatic year.
16. What is the Jubilee Year, and what does it typify?

Lesson No. 5—God expects you to know your Bible.

Lesson Theme

NUMBERS

Numbers 1:18-20.

KEY WORD—"JOURNEYINGS." **KEY VERSE**—32:2.

KEY PHRASE—"MAN GOES TO SCHOOL TO GOD."

Home Readings.

The whole book of Numbers or:

Sunday—9:15-23. The Guiding Cloud.

Monday—13:26-33. Reports of Spies.

Tuesday—16:1-11 Gainsaying.

Wednesday—20:1-13. Water from Rock.

Thursday—21:1-19. Brazen Serpent.

Friday—22:1-12. Balaam.

Saturday—35:6-15. Cities of Refuge.

NAME—This book is called Numbers because it is an account of the double numbering of the people, first at Sinai, Chap-

ter one, and afterwards at Moab, Chapter 26. It is also the book of the wilderness journeyings of Israel. It is the story from Sinai to the plains of Moab.

AUTHOR—Moses. Time of writing about 1450 B. C. Covers period from 1490 to 1450 B. C. About 40 years.

PURPOSE—To give an account of the providential care of the Almighty over the Israelites during their wanderings in the wilderness and the temptations and murmurings there, by which they provoked and

offended their Heavenly Protector so that at length He swore that they should not enter the Promised Land.

STORY—In this book Moses numbers and marshals the tribes, dedicates the altar and the Levites, gives sundry laws about the Passover. The guiding cloud comes down over the Tabernacle and then begins the journey from Sinai to Moab. At Kadesh Barnea Israel murmured and lost faith in God, bringing upon themselves 38 more years of wandering. Korah, Dathan and Abiram rebelled against Moses and were destroyed by an earthquake. Miriam dies in the desert of Zin. Moses smites the rock instead of speaking to it thus forfeiting his right to enter Canaan. In judgment for bitter murmurings, God sent fiery serpents among the people, the sting of which was healed by looking at the Brazen Serpent. Balaam, false prophet, was the cause of Israel falling into idolatry. A new generation of Israelites was numbered. The law of vows was given. Six cities of refuge were set up for slayers to flee to and find shelter.

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Great Facts. I. Preparation. II. Unbelief. III. Gainsaying. IV. Water. V. Serpent. VI. Balaam. VII. Refuge.

Great Fact I. Preparation. Chs. 1-10.

The covenant has been made, the law given; the Tabernacle set up, the priests consecrated. The nation must now be schooled in the law and be prepared for its great work.

Hence in the beginning of Numbers we have the numbering and arrangement of the Tribes and assignment of special Tabernacle duties to the Levites.

Israel is moving again towards the Promised Land. There is to be hard fighting and every male from 20 years old upward able to bear arms is enrolled in the army and trained for Holy War.

Then every Israelite must know his own tribe and family for the time when the land of Canaan should be divided among the tribes, also that the genealogy of the promised Messiah might be known.

Again an orderly host could march more conveniently and would be better prepared for conflict with enemies.

LESSON—The types of Numbers all bear on Christian walk and service. Genesis is the book of the Creation and Fall. Exodus of Redemption, Leviticus of Worship and Fellowship, and Numbers of that which should follow, Walk and Service.

Christians are walking through the wilderness. In Eph. 4:1-3 we are exhorted to

walk worthy of our calling in all lowliness and meekness with long suffering, thus making known to all around us the excellence of Him who has called us from darkness into His marvelous light.

* * * *

Great Fact II. Unbelief. Chs. 10-12.

Israel was now facing the Land which was only a short distance away. Their history now, however, is marked by murmurings and rebellions, justifying Ps. 95:10. "Forty years long was I grieved with this generation."

There was judgment by lightning (fire of the Lord) because of the people's complaining. Then Israel murmured again because of the monotony of the daily manna, so the Lord sent a flock of quails, flying three feet above the earth, that they might slay them for food. Miriam and Aaron became jealous of Moses, and Miriam was smitten with leprosy for seven days.

Twelve men were sent to spy out the Promised Land, but they, (Caleb and Joshua excepted) brought back such an evil report, that the people, discouraged and faint of heart, lost faith in God and refused to enter Canaan. See Heb. 3:19. This brought about another 38 years of wandering in the wilderness.

LESSON—The people had faith to come out of Egypt (the world) but had not faith to enter their Canaan of rest, yet the wilderness of unbelief is a hard place for Christians to wander in. God opens doors to nations and to individuals. If they fail to discern their opportunity, or take prompt advantage of it, they are either shut out altogether, or enter after long delay and heavy toil. To know when to go forward is no small part of Christian wisdom and virtue.

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Great Fact III. Gainsaying of Korah. Ch. 16.

Korah, Dathan and Abiram then rebuked Moses and Aaron, saying that the children of Israel were kept in spiritual subjection and were denied their rights. Korah was doubtless sincere, but he blasphemously intruded upon the Priest's office. Moses referred the matter to the Lord, and God sent an earthquake so that the earth swallowed up all who rebelled.

LESSON—We must learn the peril of discontent and of unholy ambition. All assaults made upon Christ's salvation and Christ's priestly work must fail. Christ is the only mediator between God and man and if anyone shall set himself up in Christ's place he is a revolting rebel and will be punished.

Great Fact IV. Water from the Rock. Ch. 20.

Israel gets in distress because of the shortage of water and bitterly murmured against Moses and Aaron. God recognized their need and bade Moses to speak to a rock and it should give forth water. Moses, however, stung by the reproaches of the people, and in fit of anger and unbelief, called the people rebels and smote the rock. He therefore was forbidden to enter the land of Canaan and died later on Mt. Nebo..

LESSON—Even saints do not stand every test, the best of men make mistakes, but God is so impartial that even "friends of God" like Moses are punished for their sins. Christ, like the rock, was once smitten for our sin and like this rock needs not be smitten again.

* * * *

Great Fact V. The Brazen Serpent. Ch. 21.

Israel now battles with the Canaanites, and fretful because they have to march around the land of Edom instead of through it, and loathing the manna again they spoke against God and against Moses.

In judgment for this, God sent fiery serpents among them and many people died. When they repented, the Lord caused Moses to make a brass serpent and set it upon a pole and everyone that was bitten, when they looked upon it, lived.

LESSON—The whole human family has felt the serpent's sting which results in death. The sufferers are helpless, no human remedy avails. In man's extremity God sends a savior in the likeness of the sinner, as the brazen serpent was in the likeness of the fiery serpent. Then by simple faith; healing, life, and happiness came to the sinner. See Jno. 3:14 and 15.

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Great Fact VI. Balaam. Ch. 22.

Moab was sore afraid of Israel. So Balaak, its king, plotted to get Israel under a curse. He therefore sought the services of Balaam who was originally a heathen magician who had been deeply impressed by the wonderful deeds of God for Israel. He resolved to serve Jehovah and to perform his own enchantments henceforth in Jehovah's name. Such a combination of heathen magic with the service of Jehovah could not last long.

At first Balaam refused to go the help of the king of Moab. When he did go an angel appeared in the path and stopped the ass upon which Balaam was riding. He got angry and smote the ass, then the Lord opened the mouth of the ass and it rebuked Balaam.

Balaam refused to curse Israel, but according to Numbers 31:16 and Revelation 2:14 he was the cause of Israel falling into fornication and idolatry with the people of Moab.

LESSON—Balaam is a type of men who will sell their Christian influence for social and political prestige.

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Great Fact VII. Cities of Refuge. Ch. 35.

Order having been given, the land of Canaan is divided among the tribes. Six cities are to be set aside as the cities of refuge for any man that killed another unawares. A kinsman would pursue a slayer to the city of refuge, which would shelter him. The death of the High Priest resulted in the liberty for all those who were in these cities and they could return to their possessions. Thus God impressed upon them the sanctity of life.

LESSON—Israel's history can be read in connection with the cities of refuge. They shed innocent blood of Christ and are therefore kept out of their inheritance—the Holy Land. The cities of refuge, like salvation, were of divine origin, were a great necessity to sinful man, were near to every man, and were sufficient shelter. "In Christ there is no condemnation."

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Questions on the Lesson.

1. Why is the book called Numbers?
2. By whom and when written?
3. What the purpose of the book?
4. Give the key word and the key verse.
5. Name the great facts.
6. Have you read your Home Readings?
7. Why were the tribes numbered?
8. If Genesis is the book of creation, what is Numbers?
9. Why did Israel refuse to enter Canaan?
10. Why did Korah rise up against Moses?
11. How did Moses forfeit his right to enter Canaan?
12. Why did the serpents come upon the people?
13. Of whom was the Brazen Serpent a type?
14. What two things did Balaam try to mix?
15. How many cities of refuge and their purpose?
16. In what way were these cities like salvation?

Lesson No. 6—Bring your Bible to Bible class for reading the Scriptures.

Lesson Theme

DEUTERONOMY

Deut. 11:18-28.

KEY WORD—"OBEDIENCE." KEY VERSE—11:26-28.**KEY PHRASE—"BLESSINGS COME THROUGH OBEDIENCE."****Home Readings.**

Whole of Deuteronomy or:

Sunday—Orders to March, Deut. 1:6-13.

Monday—God's Care, Deut. 1:29-40.

Tuesday—Instruction, Deut. 6:6-18.

Wednesday—Separation, 7:1-8.

Thursday—God's Requirements, 10:12-22.

Friday—The Covenant, 30:1-10.

Saturday—Song of Moses, 32:1-10.

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NAME—Means Second Law or second giving of the Law. It is a summary of the whole law and wisdom of Israel, but omitting the things which relate to the priests and Levites, includes only such things as the people generally are required to know. The book might be called the Book of Review. Deuteronomy is noteworthy because it furnished our Lord with the three scriptures with which He defeated Satan in His wilderness temptation. (Matt. 4:4) viz: Deut. 8:3, 6:16, 10:20.

Author—Moses. (The last chapter relating Moses' death is by Joshua.) **Place**: The Plains of Moab. **Date** about 1450 B. C. **Time** covered in the book is about two months, including thirty days of mourning for Moses.

The first five books of the Old Testament are called the Pentateuch, meaning five books. They were all written 1500-1450 B. C. Moses was the writer but not the author. Over five hundred times in the Pentateuch occur such expressions as "The Lord spoke," and "God said," etc. The divine author was the Holy Spirit.

PURPOSE—To review the journeyings of the children of Israel to a new generation of the people, to rehearse the covenant laws and to impress upon the people the blessing of obedience and the curse of disobedience.

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Great Facts. I. Remembrance. II. Teaching. III. Pleading. IV. Covenant. V. Farewell.

Great Fact I. Remembrance, Chs. 1-3.

Israel is still in the wilderness, but the forty years of wanderings are almost ended. In a month they are to cross over the Jordan. Moses realizing that he must soon die, called the people together and gave

them five wonderful addresses to prepare them for possessing the land.

In the first address Moses reviews their wanderings and reminds them of God's faithfulness in that the Lord God has been with them and that they lacked nothing, 2:7.

In tender language he likens God to a Father and a nurse who carried His children as little ones, lest they should be hurt in the wilderness, injured by the heat or lost in the darkness. Thus to them God was a cloud by day and a pillar of fire by night. In spite of their frequent faults and failures, God's constant care embraced every need of their lives for He led, fed, clothed, kept, and brought them to their desired haven.

LESSON—No one can review the history of Israel without being impressed with this thought. How man tries God and how God bears with man.

Precious verses: 1:11; 1:3-31; 2:7; 4:2.

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Great Fact II. Teaching the Law, Ch. 4-26.

In Moses' second address he teaches the Ten Commandments to the new generation and shows that they are the basis of right living (chapters 5 and 6). He then impresses the duty to avoid all idolatry and the need of humbleness before God that they may not fall into the sin of self-righteousness and be destroyed as were their fathers, (chapters 7 to 11). He then reminds the people that there is only one sanctuary and warns them against false prophets. Laws as to clean animals and tithing are given. Feasts of the Passover and the Tabernacles are emphasized, because they speak of the redemption and regathering of God's people.

The priest's due from the people is given, 18:3. Rules as to who should go to war, inquests, divorce, social and domestic relations, and as to crimes against society are all proclaimed.

LESSON—The world could not be run without God and His laws. So long as Israel sought to keep God's law He watched over them for good and prospered them. God's laws are meant to keep us from harming ourselves and hurting others. Obedience to them creates moral and spiritual uprightness and gives peace, hope and power.

Great Fact III. Pleading for Obedience, Chs. 27-28.

In Moses' third address he pleads for obedience because, 1. It will magnify and perpetuate God's law; 2. Enable them to enter into a larger inheritance. Every day they tarried outside the land there were more enemies to overcome and more blessings would be missed; 3. Provide cause for rejoicing. "Thou shalt rejoice before the Lord thy God." Active co-operation with the divine will is necessary to our soul's salvation.

LESSON—God's obedient people have a clear conscience, they know they are pleasing God. They enjoy what they have as the loving gifts of a father's hand. They delight to use what they have for Him. They know that being shaped by His providence they are becoming better, wiser and holier.

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Great Fact IV. The Palestine Covenant, Chs. 29-30.

Moses now reminds the people of the covenant, God gave to Abraham and renewed at Sinai, that they should inherit the land. However, he warns them, and foretells that disobedience would bring dispersions, but if when dispersed among the nations, they should repent, then God would gather them again. The conversion of the Jews and the restoration of their land are both guaranteed in the covenant, and judgment will be meted out to Israel's oppressors and natural prosperity restored to Israel. All of this at our Lord's second coming, Acts 15:16.

LESSON—Let us pray for the restoration of God's people to their land. Watch the movements of God's province and heed the cautions of Rom. 11:12-15. The casting off of Israel has meant the reconciliation of the world, but the Gentiles must exercise humble faith or they too may be cast off.

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Great Fact V. Moses' Farewell and Benediction, Chs. 31-34.

The final words of Moses are full of tenderness and affection. He stood, a hundred

and twenty years old, a witness to the grace of God. His eye was not dim nor had he any marks of feebleness.

Before he goes up on Nebo's quiet mountain to sleep in the Everlasting Arms, he encourages the people to trust in the Lord and assured them of triumph, for "He it is who doth go with thee, He will not leave thee nor forsake thee." Joshua is called and Israel is told that he should bring them into the land. Moses then utters a great song which is full of prophecy. He tells of the future failures of Israel, also of their future glories.

He then pronounces sacred and precious blessings upon the tribes.

Read the golden verses, 31:2, 32:10, 33:3, 33:12, 33:25-27, 34:10.

LESSON—Moses is one of the supremely great men of the world whose life will inspire us to find salvation in the sacrifice God provided, to be Holy as God is Holy, and to let all love issue in obedience.

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Questions on the Lesson.

1. What is the meaning of the name of the book?
2. When did the Lord quote this book?
3. By whom, when and where written?
4. Did you read any of the book last week?
5. Name the key word and key verse.
6. What is the purpose?
7. Name the great facts.
8. Of what did Moses remind the people?
9. What is the basis of right living?
10. For what are God's laws meant?
11. For what three reasons should Israel have been obedient?
12. What are some of the privileges of God's obedient people?
13. What covenant did God make with Abraham?
14. How old was Moses when he died, and where did he fall upon sleep?
15. Read some of the golden verses in the last three chapters
16. What three things should Moses' life inspire us to do?

Lesson No. 7—Be a Bible-studying, Bible-understanding Christian.

Lesson Theme

JOSHUA

Joshua 1:1-9.

KEY WORD—"CONQUEST." KEY VERSE—1:6.

KEY PHRASE—"POSSESS YOUR SPIRITUAL POSSESSIONS."

Home Readings.

The whole of Joshua or:

Sunday—Joshua Commissioned, 1:1-9.

Monday—The Spies, 2:9-18.

Tuesday—Crossing the Jordan, 3:9-17.

Wednesday—Conquering Jericho, 6:1-20.

Thursday—Retreating, 7:1-12.

Friday—Renewing the War, 10:1-14.

Saturday—Joshua's Charge, 24:13-21.

NAME—This book is named for its author, the principal character—Joshua. He was born in Egypt in slavery and came out at the Exodus. All through the journeyings he was the co-laborer of Moses, ever loyal to his leader, and one of his most trusted and valiant captains.

AUTHOR—Joshua. The elders who outlived him wrote the account of his death. Time of writing about 1425 B. C. Events cover period 1450-1425 B. C.—25 years. From the crossing of the Jordan to the death of Joshua and the dividing of the land among the tribes.

PURPOSE—To give an account of the settlement of the children of Israel in Canaan thus proving the faithfulness of God in fulfilling the covenant with Abraham, that his seed should possess the land.

It stands in somewhat the same relation to the Pentateuch as The Acts of the Apostles to the Gospels. While the Pentateuch gives the origin and principles of Judaism and the Gospels those of Christianity, in the books of Joshua and of Acts we see these principles in action.

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Great Facts. I. Spying. II. Crossing. III. Conquering. IV. Retreating. V. Renewing. VI. Dividing.

Great Fact I. Spying the Land.
Chs. 1-2.

After 40 years of wandering in the wilderness because of unbelief, the Israelites came to the east side of the Jordan, and are about to cross over and possess the land. Joshua has succeeded Moses and is a man of great faith, courage and fidelity in the discharge of his leadership.

The Canaanites were the descendants of Canaan, one of the sons of Ham. They occupied Canaan and were utterly wicked and depraved and had fallen into heathenism and vice. God warned them in the destruction of Sodom and Gomorrah but they did not heed. He is now about to destroy them and give their land to Israel. Their destruction was both a punishment to them and a protection to other peoples around them.

Joshua, who had been one of the twelve spies, now sends two spies to view the land and particularly Jericho. Rahab, who had heard of the wonderful miracles wrought for Israel, prayed for mercy for herself and her father's house, hid the spies, helped them over the city walls and placed scarlet rope in her window so that her home might be identified and spared when the city was destroyed.

LESSON—The scarlet line speaks of safety through sacrifice, Hebrew 9:19-22.

Rahab living in a condemned city was not saved by her character but by her faith.

* * * *

Great Fact II. Crossing the Jordan.
Chs. 3-4.

Guided now, not by the pillar of fire, but by the Ark (God's presence remains with them although the sign of it has been withdrawn). Israel prepares to cross the Jordan into the Promised Land. It was a momentous crisis in her history, so God, as at the Red Sea, dams back the water and the people pass over dry shod. As a memorial of this divine favor, Joshua commanded a man of each tribe to take a rock from the bed of the river and set up the stones as a monument of thanksgiving.

LESSON—Gratitude in the Old Testament was testified by outward signs. There was circumcision, Passover, etc.—all memorials of God's love. Memorials stir up questions and prevent past history from sinking into oblivion. Thus our Independence and Thanksgiving days. The Lord's Supper is our spiritual stone of remembrance. It was ordained to refresh our memories of, and warm our cold hearts to, Calvary.

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Great Fact III. Conquering Enemies.
Chs. 5-6.

Before advancing on Jericho, Israel was commanded to renew the covenant of circumcision with Jehovah, and to keep the Passover. How the blessed memories of this feast must have assured them of God's presence and power against their present foes. Jericho is now besieged for seven days. Each day for six days the city was marched around by the fighting men preceded by the Ark carried by the priests.

On the seventh day the city was compassed seven times. The priests blew the trumpets, the people shouted, the walls of the city fell down and all of the inhabitants were destroyed except Rahab and her family. All Israel did was to carry out simply and faithfully the directions of God and they won a complete victory.

LESSON—Spiritual victories are won by ways and means that seem utterly foolish to the wisdom of the world, 1 Cor. 1:17-29. The walls of Jericho like the hindrances in our life are terrifying but they cannot withstand the Lord and His power.

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Great Fact IV. Retreating from Ai.
Chs. 7-8.

Joshua now sends his men against a much smaller and weaker place—Ai, only to retreat in sore confusion. There is a traitor in the camp—Achan who, although forbidden to do so, had taken a goodly

Babylonish garment, 200 shekels of silver and a wedge of gold from the spoils of Jericho, bringing disaster upon himself and others.

LESSON—Unjudged and unforgiven sin in the believer or in the churches causes much weakness and injury. We need to pray, Ps. 139:23-24.

* * * *

Great Fact V. Renewing the War. Chs. 9-12.

The second time in battle, Israel triumphs over Ai, makes a treaty with the Gibeonites who played a trick on them, and routs the allied army of five kings with the help of a great hail storm and miraculously prolonged daylight. When Joshua said the sun stood still it is his way of stating the phenomenon that, in answer to the prayer, God stopped the earth from rotating on its axis for 24 hours. Prof. Totten of Yale has published calculations to show that one day in the earth's history was 48 hours long. Mark 11:23-24.

The name Jerusalem is mentioned for the first time in the Bible. It has since become the most famous place in the world and the Crusaders shed rivers of blood trying to capture it.

The kings of the north formed a second confederacy but in divine might Joshua overcomes them all, and the land rested from war.

LESSON—The destruction of the Canaanites is a foreshadowing of the great destruction that shall surely come upon the wicked.

* * * *

Great Fact VI. Dividing the Land. Chs. 12-24.

Nine and one-half tribes have their portion on the west side of the Jordan, and, two and one-half on the east side. (Reubenites and Gadites and half tribe of Manasseh.)

The Cities of Refuge mentioned in Numbers and Deuteronomy are now set up. "Then the Lord gave them rest and victory." "There failed not ought of any good thing the Lord had spoken." All God's promises will in due time be made good. After eight years rest in the land Joshua, knowing the time of his departure is at hand, calls the people together and exhorts them to be faithful, and warns them of the results of apostasy.

The covenant is again renewed, and Joshua in memorable words calls upon Israel

"To choose you this day whom you will serve."

He stands a noble and sublime figure among them, and gives his testimony "That as for me and my house, we will serve the Lord." At the age of 110 Joshua died. What a tribute to him that it is said "and Israel served the Lord all the days of Joshua."

LESSON—In view of all that God has done for us we ought reverently and heartily to pledge ourselves to serve the Lord. Canaan with all its treasures speak to us of the Christian's present inheritance. Victory must come before enjoyment.

* * * *

Questions on the Lesson.

1. Why was this book named Joshua?
2. Where was he born, and in what capacity did he serve Jesus?
3. Give the purpose of the book.
4. How much of the book did you read last week?
5. Tell the relationship of the book of Joshua to the Pentateuch.
6. Give the key word and key verse.
7. Name the great facts.
8. What two ends were served by the destruction of the Canaanites.
9. What did Rahab do for the two spies?
10. Of what does the scarlet line speak?
11. By what is Israel now guided?
12. What sort of memorial was set up?
13. How was gratitude expressed in the O. T.
14. What is our spiritual stone of remembrance?
15. Tell how Jericho was besieged.
16. How are scriptural victories often won?
17. Who was a traitor at Ai, and what did he do?
18. Could the God who made the sun make it give prolonged light?
19. What city is now mentioned for the first time?
20. How many tribes settled on east, and which on west?
21. What tribute was paid to Joshua?
22. What ought we to pledge ourselves to do?

Lesson No. 8—Bring your Bible to Bible Class for reading the Scriptures.

Lesson Theme

JUDGES

Judges 1:16-23.

KEY WORD—"SERVITUDE." **KEY VERSE**—17:6 (Mentioned five times).**KEY PHRASE**—"ISRAEL'S BACKSLIDING FROM GOD."**Home Readings.**

Whole of Judges or:

Sunday—Incomplete Victory, 1:21-28.

Monday—Institution of Judges, 2:16-23.

Tuesday—Deborah and Barak, 4:4-24.

Wednesday—Gideon's Victory, 7:16-25.

Thursday—Jephthah's Vow, 11:30-40.

Friday—Samson's Work, 15:14-20.

Saturday—Micah's Self-Will, 17:1-6.

* * * *

NAME—The name was given to the 15 judges who ruled Israel from the death of Joshua to Saul the first king of Israel. Two of them, Eli and Samuel, are not mentioned in this book but in First Samuel. Since coming out of Egypt Israel had been under the leadership of two great men—Moses and Joshua. The tribes had common interests and met their common dangers unitedly. After the two great leaders died, the tribes were scattered over the land and faced their problems and foes separately. Then as emergencies arose God would raise up Judges who would rally the people against their enemies. The Judge was a combination of a military leader and religious reformer. Often he led just a few of the tribes, sometimes more than one Judge ruled at the same time. In this book, the tribes rather than the nation are the view.

AUTHOR—Samuel. Time of writing about 1100 B. C. Events cover period 1425-1100 B. C., or 325 yrs.

PURPOSE—To give the history of Israel during the Dark Ages and to prove that the troubles through which the people went were the consequences of their unfaithfulness to the covenant. Judges also sets forth the readiness of God to accept repentance and to grant deliverance.

Two facts stand out—the frequent backslidings of Israel and the constant grace of God.

* * * *

Great Facts. I. Omission. II. Commission. III. Discipline. IV. Deliverance.

Great Fact I. Omission, Chs. 1-3.

Six times it is declared that Israel drove not out the Canaanites. Through a lack of vigorous effort and strict obedience to the command of God they failed to exterminate

these wicked people of the land. They tolerated their corrupt life, habits and religion, although they were out of harmony with God's law. Toleration was followed in a few years by admiration, which was in turn followed by imitation. The Canaanites were a cause of future trouble and a constant temptation to idolatry and immorality. Israel went to the land like a farmer establishing himself on uncleared soil. He clears just enough to support himself at first, leaving the rest as it was. When a tribe was caught off its guard, these natives swept down taking it captive and placing it under bondage.

LESSON—We must not neglect God's will for worldly conveniences. It is dangerous to associate with evil company when we can avoid it. Ps. 1:1. The Canaanites remaining in the land are a type of sins remaining in the heart of the Christian. They lurk in the corners of life. By the Holy Spirit's presence and help let us drive them all out.

* * * *

Great Fact II. Commission of Sin of Idolatry, Chs. 3-16.

The sin of omission is followed by the sin of commission, for the book records seven backslidings, seven servitudes and seven deliverances. Israel intermarried with the heathen, worshipped their idols and practiced their vices. The one land that should have been free from idol groves and heathen altars and corruption was in danger of being engulfed.

The very people who were called out by God to end these abominations were perpetuating them.

LESSON—Social failure is rooted in religious backslidings. Israel's abandonment of God was punished by God's abandonment of Israel. This may seem a small thing at first sight, but we see that within a short time their enemies overran the land and had them completely at their mercy. We do not recognize as we should that we are guided and guarded by Divine goodness hour by hour.

* * * *

Great Fact III. Discipline in Servitude.

God's discipline of Israel was severe. The highways were deserted, lawlessness

abounded, so that men had to find their way by stealth to evade the highway robbers who filled the land. Some took refuge in the caves, some were hunted upon the mountains. Israel had bent its neck to the low religion of the heathen, now it was compelled to bend its neck to the rule of the heathen.

LESSON—God's punishments are always curative, aimed at bringing people back to a consciousness of sin and of God. It is said of the eagle, that when her young ones are full fledged and yet would prefer to linger in downy ease, she breaks up the nest twig by twig, to urge her young to leave the nest and soar high amid the sunshine of heaven. Thy must fly or die. Thus God takes away our comforts when they lead to our spiritual loss.

* * * *

Great Fact IV. Deliverance from Foes.

The Judges were rough and rugged heroes. The seven greater were:

Othniel who delivered the Israelites from the Mesopotamians.

Ehud, who delivered the Israelites from the Moabites.

Shamgar, who delivered the Israelites from the Philistines.

Deborah and Barak, who delivered the Israelites from the Canaanites.

Gideon, who delivered the Israelites from the Midianites.

Jephthah, who delivered the Israelites from the Ammonites.

Samson, who delivered the Israelites from the Philistines.

Gideon was afraid of himself but when assured that God was on his side he then with 300 men, lamps and pitchers and

trumpets, gallantly triumphed over the great army of his enemies.

Samson was the Hebrew Hercules. His birth was announced by an angel. He was a Nazarite who constantly broke his separation vows. He was called of God to judge Israel yet did no abiding work because of his lack of consecration. He was, however, a man of mighty faith in difficult times.

LESSON—Repentance always brings deliverance. Over every dark chasm swings the rope of salvation.

Deliverance is the keynote in the "New Song" of all the blood-bought millions on earth and in heaven.

* * * *

Questions on the Lesson.

1. Why was this name given and how many judges were there?
2. Who were Israel's two great leaders?
3. What was a judge?
4. Who wrote the book and how many years do the events cover?
5. Give the purpose of the book.
6. Give the key word and key verse.
7. How much of the book did you read last week?
8. Name the great facts.
9. What did Israel fail to do?
10. Of what were the Canaanites a cause?
11. Of what were the Canaanites remaining in the land a type?
12. How many backslidings and the results?
13. In what is social failure rooted?
14. What do we often fail to recognize?
15. At what are God's punishments aimed?
16. What always brings deliverance?
17. Why did Samson fail to do any abiding work?

Lesson No. 9—Take your Bible to Bible class for reading the Scriptures.

Lesson Theme

RUTH

Ruth 1:6-18.

KEY WORD—"DECISION." **KEY VERSE**—1:16.

KEY PHRASE—"DECIDING FOR GOD."

Home Readings.

Sunday—Choosing. Ruth, Chapter 1.

Monday—Gleaning, Chapter 2.

Tuesday—Resting, Chapter 3.

Wednesday—Rejoicing, Chapter 4.

Thursday—Birth of Samuel, 1 Samuel 1:20-28.

Friday—Samuel in the Tabernacle, 1 Sam. 3:1-18.

Saturday—Ark taken, 1 Sam. 4:1-11.

NAME—The book is named for its chief character—Ruth, a woman of Moab, who became an ancestress of the Messiah.

AUTHOR—Samuel. Time of writing 1100 B. C. The events probably occurred during the rule of Gideon, 1249 B. C.

This charming story should be connected with the early chapters of Judges as it gives us a picture of life in Israel at that time.

PURPOSE—1. To establish the lineage of David, the ancestor of Christ. 2. The adoption of Ruth into the family of Israel is a prophecy of the adoption of the Gentiles into Christ's family. The Moabite, shut out by law, is admitted by grace.

3. To show that God knows all about our private affairs, and that "the steps of the righteous are ordered of the Lord."

* * * *

Great Facts. I. Choosing. II. Gleaning. III. Resting. IV. Rejoicing.

STORY OF THE BOOK. In the days when the Judges ruled, a severe drought drove Elimelech and Naomi and their two sons from their home in Bethlehem, across the Jordan to the land of Moab. Here their sons married Ruth and Orpah, women of Moab. Elimelech and his sons died, leaving the women to widowhood. In her loneliness, Naomi returned to her native land. Before doing so she bade a tender farewell to her daughters-in-law, and urged them to return to their fathers' homes. Orpah did this, but Ruth, who had become a worshipper of the true God, replied in the matchless words of Ruth. 1:16.

Naomi and Ruth go to live in Bethlehem, and Ruth gleans in the wheat and barley field of Boaz. Later on, Boaz falls in love with Ruth and marries her. To the union was born Obed, the grandfather of David.

* * * *

Great Fact I. Choosing, Ch. 1.

Ruth was born a heathen, but through her husband or Naomi, had learned of the true God. When the cross-roads of decision came into her life, she firmly and speedily decided to forsake her idols, and the corrupt life of the Moabites, and to serve the true and living God. Her choice was affectionate and final. She clung to the Lord as devotedly as she did to Naomi.

LESSON—There comes a time for us all to take the Lord for our God, and His people for our people. It is possible as it was with Orpah, to go a long way towards being a Christian, but to kiss Christ and to leave Him. But we must say, "Farewell, Moab, Welcome Canaan, Farewell World, Welcome Savior." We must be not almost, but altogether decided for Christ. "Without a murmur I dismiss, My former dreams of earthly bliss, My joy, my consolation this, Each hour cling to Thee."—Mrs. Elliot.

A negro in making his confession of Christ, said, "I have got safe past de goback corner. I'm goin' all de journey home, and if you don't see me at the first of them twelve gates up there, just look on the next one, for I'm bound to be dere."

Are you beyond the "go-back corner?"

Great Fact II. Gleaning, Ch. 2.

Ruth was eager to work, so went forth to glean in the grain fields of Boaz, whose name means Redeemer. He, "a mighty man of wealth," is a beautiful type of the Lord Jesus Christ. Ruth had a claim on Boaz through her father-in-law, Elimelech. Our claim upon Christ is through the Holy Spirit. Boaz noticed the new worker, and graciously bade her to stay in his fields, and instructed the young men to let some handfuls of golden grain fall purposely for her. The Redeemer provided for her, an evidence of His love.

LESSON—Where hast thou gleaned to-day? Have we gleaned in His Word, for the handfuls He has purposely dropped for us? What have we gathered from the fields of truth and grace? The world also is a field. Have we gleaned in it the past week for precious sheaves for the heavenly garner?

* * * *

Great Fact III. Resting, Ch. 3.

Naomi thought that Boaz was the nearest kinsman of Ruth, and therefore according to the Mosiac law, was under obligation to marry Ruth. Naomi therefore advised her to remind Boaz of this obligation by resting at his feet.

LESSON—This should encourage us to rest by faith at the feet of Christ, for He is our near kinsman, having taken our flesh upon Himself, and become bone of our bone and flesh of our flesh.

Christ promises rest, and gives rest. As with Mary, it is good for us to be at His feet, yea, it is a blessed truth that rest is found only at the feet of the Redeemer.

* * * *

Great Fact IV. Rejoicing, Ch. 4.

Boaz found that there was a kinsman nearer by blood than he. He therefore called the elders of the city into conference, offered the other kinsman the right to redeem the inheritance and to marry Ruth. He was unable to do this and in token of release, plucked off his shoe and gave it to Boaz. This custom arose from the fact that when anyone took possession of land he did so by treading on the scil, and asserting his right of possession by standing upon it in his shoes. The taking off of the shoe and handing it to another was a token of renouncing one's right in his favor.

Boaz now marries Ruth, past sorrows were blotted out, and her happiness was crowned by the birth of Obed, who was in the Messianic line.

LESSON—The powerless redeemer is a type of the law, which is unable to redeem us from the curse of sin. Ruth's case was hopeless from the point of law. Grace alone

could help, and this grace is blessedly seen in Boaz. Great are the rejoicings of the righteous when they enter into all the privileges of redemption.

* * * *

Questions on the Lesson.

1. After whom was the book named? why?
2. By whom and when was the book written?
3. Give the three purposes of the book?
4. Name the key word and key verse.
5. Give the great facts.
6. Have you read your Home Readings?

7. What was Ruth at first, and whom did she choose to serve?

8. Ought we bid farewell to the world when we welcome the Savior?

9. What did Boaz do to show kindness to Ruth?

10. How can we glean?

11. Where is the only place of rest?

12. Of what was plucking off the shoe a token?

13. Who was born to Ruth and Boaz, and what relation was he to David?

14. Of what was the powerless Redeemer a type?

15. What is a cause of rejoicing?

Lesson No. 10—Everyone should read and study the whole Bible.

Lesson Theme

I SAMUEL

I Samuel 8:7-22.

KEY WORD—"MONARCHY." KEY VERSE—I SAM. 8:5.

KEY PHRASE—"A KINGDOM FOR GOD."

Home Readings.

All of First Samuel or:

Sunday—Ark brought back, 1 Sam. 7:

1-8.

Monday—Saul Anointed, 10:1-7.

Tuesday—Samuel's Stewardship, 12:1-

15.

Wednesday—Saul's self-will, 13:1-10.

Thursday—David's Victory, 17:31-51.

Friday—Jonathan and David, 18:1-14.

Saturday—Jonathan protects David, 20:1-24.

NAME—The two books of Samuel constitute one story and receive their name from Samuel because he is the prominent figure and author of the first few chapters.

AUTHOR—Samuel of the first 24 chapters, and the prophets Nathan and Gad of the remainder. The writing was concluded soon after Solomon's death about 940 B. C. Events cover period from 1100-1017 B. C., or 83 years.

PURPOSE—To give the history of Israel under the last two Judges—Eli and Samuel, and under their first king, Saul, and to show why the government was changed to a monarchy.

* * * *

Great Characters, I. Eli. II. Samuel.

III. Saul. IV. Jonathan. V. David.

Great Men, I. Eli.

The book opens with Eli as both judge and priest, the first time the offices had been combined in the history of Israel. He judged the people for 40 years. His sons Hophni and Phinehas, also priests, acted so outrageously, that they excited the deepest disgust. Eli did not sternly rebuke, but

only gently chided them for their greed and immorality. He was therefore warned of the downfall of his house. During the next invasion of the Philistines, the Israelites were badly defeated, the Ark of God was captured and his sons both killed. When Eli learned this news, the shock killed him and he died at the age of 98. He was a good man and full of humility and gentleness, but weak and too indulgent.

LESSON—Indulgent parents are cruel to themselves and to their children. National life is grounded on the development of the life of the family, therefore parents should exercise due restraint over their children, and children should submit to the restraint of their parents. This will produce industry, virtue, contentment and success, in the individual life and in the nation, Ex. 20:12.

* * * *

Great Men II. Samuel, Chs. 3-16.

Samuel, a descendant of Levi, was born at Ramah in answer to prayer, and was consecrated to God by his mother. He was the last of the judges and first of the prophets. He was upright and fearless in his administration, was founder of the school of the prophets and of the monarchy. He is one of the noblest figures in the Old Testament, whose private and public record was not marred by one unworthy act. Moses under God was founder of the Theocracy. Samuel was the founder of the Monarchy.

God had intended that Israel should become a great nation under His own immediate reign, but Israel wanted to be like the nations around them and have an earthly king. The evil conduct of Samuel's sons, who were deputy judges, encouraged this ambition. Samuel convened the nation at

Mizpeh. The Ark is returned to Israel after 20 years. Saul is proclaimed king, and Samuel gives an account of his administration and charges the people to fear the Lord.

LESSON—Samuel's exalted character was due to his being established in religious principles in early life. He became a model of integrity in office. He never enriched himself nor sought the praise of men.

Let us always choose men for public office who have a like standard of honor and justice.

* * * *

Great Men III. Saul. Chs. 9-31.

It was prophesied in Deut. 17:14-20 that Israel should have a king. God, however, did not intend him to be an autocratic but a theocratic king, acting always under divine guidance. Saul, to Israel, was a man after Israel's own heart, so after Samuel had anointed him privately, he was accepted publicly. He was a tall, brave, modest man and made a splendid start. He soon however, manifested much of self-will, for he intruded on the priest's office and disobediently spared the spoils of the Amalekites, and therefore was rejected of God.

An evil spirit now troubles Saul so that in stubbornness and jealousy he seeks the life of David. In a battle with the Philistines, Saul and his sons were killed. Thus closes under a shadow a life that had a glorious promise.

LESSON—In proportion as a man lives for himself or for God, he becomes weak, sinful and miserable, or strong, holy and happy. Natural qualities must be sanctified for them to be a power for good.

Divine grace when persistently resisted is withdrawn, leaving the soul to be troubled by an evil spirit. When grace is humbly and faithfully received, it is followed by more grace. Think of the end of Saul and be wise! Think of the end of Saul of Tarsus and be happy.

* * * *

Great Men IV. Jonathan. Chs. 14-20.

Jonathan was the eldest son of Saul, and his father's right hand in all his battles.

With only an armor-bearer, Jonathan surprised a Philistine outpost at Gibeah which led to complete victory for Israel. However, he came near being put to death by his father for eating before evening against an edict of the king. Jonathan is best known for his devoted friendship with David, which led him, not only to take David's part against Saul, but also made him willing to surrender his own claim to the throne of Israel. In the battle with the Philistines he fell with his father.

Jonathan was one of the finest spirits who ever lived. So brave and unselfish and such a friend to David, that he is one of the knights of chivalry that we should all imitate. David and Jonathan were one in love of virtue and the fear of God. It is natural for men to set up social ties, but in real friendship there must be a complete union of feeling on all subjects, accompanied by appreciation and affection.

David's life will be considered in the next lesson.

* * * *

Questions on the Lesson.

1. Why did the book receive its name?
2. Who were the authors, when written, how many years covered?
3. What the purpose?
4. Give the key word and key verse.
5. Name the great characters of the book.
6. What was Eli's fault?
7. Tell how indulgent parents are acting unwisely.
8. What does parental restraint produce?
9. How much of the book did you read last week?
10. Did God intend that Israel should have a king?
11. In what way was Samuel a model for public men?
12. Tell what you know about Saul.
13. What lessons do we learn from Saul's life?
14. Tell what you know about Jonathan.
15. What must there be in real friendship?
16. Why should we imitate him?

Lesson No. 11—Take your Bible to class for reading the Scriptures.

Lesson Theme

II SAMUEL

II Samuel 7:4-17.

KEY WORD—"KINGLINESS." **KEY VERSE**—II SAM. 3:18.

KEY PHRASE—"DAVID A TYPE OF THE MESSIAH KING."

Home Readings.

Sunday—David mourns the Death of Saul and Jonathan. 1:17-27.

Monday—King over Judah. 2:1-11.

Tuesday—King over Israel. 5:1-12.

Wednesday—Davidic Covenant. 7:4-17

Thursday—David's Repentance. 12:1-13

Friday—Song of Deliverance. 22:21-36

Saturday—Numbering of the People. 24:1-14.

NAME—Named like First Samuel, after Samuel the last of the Judges and the first of the prophets.

AUTHOR—The prophets, Nathan and Gad. Time of writing 940 B. C. Covers the period from 1017 to 977 B. C. About 40 years.

PURPOSE—To give the history of David, his character, his reign, his failures and achievements, revealing a kingly man.

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Great Facts. I. Shepherd. II. Prince. III. Exile. IV. King.

Great Fact I. David as Shepherd,
I Sam., Chs. 16-17.

David, the son of Jesse and great-grandson of Ruth and Boaz, was born in Bethlehem. He was the youngest of eight sons, brave and devout spirit. When he was 18, Samuel was divinely directed to anoint him king to succeed Saul. In early life he shepherded his father's flocks, skillfully guiding them and bravely defending them from wild beasts.

His fame as a harpist led him to be called to the court of Saul. He next slays Goliath, but having passed from boyhood to manhood since the king saw him he is not recognized.

LESSON—The shepherd life developed fearlessness and faithfulness in David and gave him time for devout meditation. He thus learned of the Good Shepherd who always sought the good of the flock and was ready to lay down his life for the sheep. Out of this experience he wrote the 23rd Psalm. He learned also how to keep his temper, so that when his older brother, Eliab, taunted him he was able to rule his own spirit. Under the same conditions let us remember that the conflict is not with the scorner but with ourselves. In the fight with Goliath he showed wonderful faith, reasoning that the God who had helped him conquer the lion and bear would make him more than conqueror now. When special difficulties come to us let us remember former deliverances and so labor and pray, that labor and prayer will overcome all things.

* * * *

Great Fact II. David a Prince at Court.
I Sam., Chs. 18-20.

David wins the love of Jonathan, Saul's son, and is promoted to a high command in the army, but his success makes Saul jealous so that he makes five attacks upon David's life. 1. He spoke to Jonathan and all his servants that they should kill him. 2. He threw a spear at his head, 19:10. 3. Sent for David to be brought to him on a sick bed, 19:15. 4. Sent messengers to seize him at Ramah, 19:20. 5. Went to Ramah himself after David, 19:23-24. Saul also

flung a spear at Jonathan in his rage at their friendship.

LESSON—David was delivered from all these dangers and wrote the 59th psalm and many others like it testifying that God was his defense and refuge in those days of trouble. When we read these stern Psalms we must remember that danger and treason were all around him so that he was mightily stirred. As the farmer waits for the harvest let us rest in the Lord and wait patiently for Him, for evil-doers shall be cut off. Read Psalm 37, which is the good man's medicine for hard times and hard places and the antidote for impatience.

* * * *

Great Fact III. David, the Exile.
I Sam., Chs. 21-31.

He flew to Nob where he wrongly persuaded the high priest to give him the shewbread. Went westward to Gath where he pretended to be crazy and was driven out by the king. Psalm 34 records this escapade. Returning to the land of Judah he takes refuge in the cave of Adullam and becomes a captain of troops of sympathizers. Psalms 52, 57 and 142 bear this date. At Engedi David finds Saul asleep and instead of killing him only cut off part of his robe. This generous act of mercy touches Saul's heart for a time.

At Carmel, David threatens but afterwards spares the life of greedy Nabal whom he had protected from robbers, but who wouldn't give him food. After this time Samuel dies and Psalm No. 63 is written. David spares Saul's life the second time and goes to live among the Philistines for 16 months. Psalm 56 was written. Saul and his three sons having been killed by the Philistines, David's exile ends.

LESSON—During these bitter experiences David learned his own weakness and gained a spirit of humble prayer and perfect trust. Good men will have their fears at times, but what should that man fear who pleases a God who can crush all his adversaries? A bride received a present of 15,000 dollars and was unhappy, fearing to be robbed before she placed it in the bank. Then she was perfectly at ease in her mind. So let us place our affairs in the hands of the Savior and live a life of constant trust.

* * * *

Great Fact IV. David the King. 2 Sam.

For seven and one-half years David reigns over Judah in the south with Hebron as the capital. When a new dynasty came to the throne it was the custom to put the family of the predecessor to death. David, however, had different religious principles. However, Saul's son, Ishbosheth, would not give up the throne without a struggle, so proclaimed himself king in the north and

for seven and one-half years held the northern tribes against David. At last David captures Jerusalem, makes it the capital and removes the Ark to that place. Now thoroughly established on the throne, David earnestly desires to build a temple for the Ark and for the Lord to dwell in. Because he was a man of war God did not grant this desire, but makes Messianic covenant with David that through Christ he should have an everlasting kingdom. 2 Samuel 7:4-16. David had many foreign wars, committed the sin of adultery and murder, which he deeply repented. Ps. 51 and 32. He had many family troubles which culminated in the rebellion of his son Absalom, which was quelled. His sin in numbering the people and the land was punished with a three-day pestilence. He gathers great stores of material for the building of the temple and directs his son Solomon to build it. David dies at the age of seventy years.

LESSON—David is one of the unique men of the world, ranking with Abraham, Moses and Paul. His religious experiences as told in the Psalms have endeared him to all. In character he was unselfish, in ability a great soldier and ruler, as a sacred poet and hymn writer he is unequalled in all times. He is also a more complete type of Christ than any other for he was shepherd and king, lion and lamb, a man of sorrows, then crowned with glory and honor. Let us, like David, have right conceptions

of the almightiness and righteousness of God, confidence in the mercy of God, and a desire to do the will of God.

Questions on the Lesson.

1. After whom is Second Samuel named?
2. Who wrote the book and how many years does it cover?
3. What the purpose?
4. Name the key word and key verse.
5. Have you read your Home Readings?
6. What did David's shepherd life develop in him?
7. Of what use are former deliverances?
8. How many times did Saul try to kill David and why?
9. What Psalm is good medicine for hard times and hard places?
10. Why was David an exile?
11. What did David learn at this time?
12. How long did David reign in Judah, and in all?
13. What city became the capital of David's kingdom, and what the greatest event of all time that afterwards happened there?
14. What did David desire to build, and who did build it?
15. What covenant did God make with David?
16. In what way was David a type of Christ?
17. What ideas of God, and what desire concerning God's will, did David have?
18. Give your estimate of David's character.

Lesson No. 12—Life's worthiest ambition is to know the Bible.

Lesson Theme

I AND II KINGS

I Kings 8:22-29.

KEY WORD—"TEMPLE." **KEY VERSE**—I KINGS 8:27.
KEY PHRASE—"A GLORY-FILLED HOUSE."

Home Readings.

Read this lesson through and the books of Kings this week or:

Sunday—Building of the Temple. 1 Kings 6:1-14.

Monday—Dedication Prayer. 8:22-53.

Tuesday—Folly of Solomon's Son, 12:1-11.

Wednesday—Elijah. 1 Kings 17:1-16.

Thursday—Translation of Elijah, 2 Kings 2:1-13.

Friday—Israel Carried into Captivity. 2 Kings 17:7-23.

Saturday—Judah Carried into Captivity. 2 Kings 25:1-21.

NAME—First and Second Kings is one story intended to be a continuation of the books of Samuel. They derive their name from the fact that they record the events of the reign of King Solomon and of the kings of Israel and Judah.

AUTHOR—Jeremiah. Time of writing during the Exile 588-538 B. C. History recorded covers about 400 years from 977-577 B. C. (From the accession of Solomon to the Babylonian captivity and the destruction of the temple.)

PURPOSE—To give the history of the glorious kingdom of Solomon, of the divided kingdom and the captivity. The southern kingdom (Judah) had 20 kings in 390 years (977-587), and the northern kingdom (Israel) had 19 kings in 256 years (977-721), which ended in the Assyrian captivity.

Great Facts. I. Solomon. II. Kings.

III. Prophets.

Great Fact I. Solomon's Reign. I Kings, Chs. 1-10.

Solomon was the son of David and received his religious training from prophet

Nathan. He succeeded his father at a favorable time and was approved by God and accepted by the people. His kingdom embraced 60,000 square miles, 10 times more than his father inherited; this shows the achievements of David. Solomon's reign began with a blaze of glory but it ended in a division of the kingdom. His greatest work was the building of the Temple at Mt. Moriah, the eastern hill of Jerusalem. The temple was very magnificent, the materials being of the very best and overlaid with gold, silver and precious stones, so that a moderate estimate of its cost is \$600,000,000.00. It was 90 feet long by 30 feet wide by 45 feet high.

It contained the outer court of the Gentiles, and the inner court of the Jews, the court of the priests where daily sacrifices were offered up, the Holy Place and the Holy of Holies, the walls of which were covered with pure gold. In the Holy of Holies was the Ark with the mercy seat, overshadowed by the Cherubim and the supernatural Shekinah, light, the symbol of the presence of God. None but the High Priest, and he only on the Day of Atonement once a year with the blood of his offering, could enter the Holy of Holies. The temple was dedicated with great pomp and solemnity and Solomon's sermon and prayer were masterpieces.

Solomon maintained a wise and strong administration of home affairs, erected many building and fortifications. Found leisure for writing the Proverbs and Song of Solomon and Ecclesiastes. Formed alliances with foreign nations. Became so famous that the Queen of Sheba visited him and declared upon seeing his glories that the half had not been told her. His decline set in because he married many heathen wives who introduced idolatry. Because of his backsliding God raised up enemies to vex Solomon. Ecclesiastes describes the bitterness of Solomon's heart at this time. Solomon reigned 40 years.

LESSON—We must be wary of success. Not only as to how we get it, but as to how we stand it. To succeed, we must build on a good foundation, must connect with right things and big things, not overlooking small things and then consecrate it all to God's glory.

* * * *

Great Fact II. Kings of the Divided Kingdom.

I Kings, 11 to II Kings 25.

During Solomon's reign the country groaned under an intolerable burden of taxes. Luxury, vice and idolatry broke down integrity, and the religious principles of the people. There had long been jealousy between the northern kingdom (Israel) and the southern kingdom (Judah), so when Solomon's son Rehoboam,

foclishly threatened to impose heavier burdens upon the people, there was instant revolt and Jereboam was made king of the northern kingdom. He made Shechem his capital and set up idolatrous calf worship at Dan and Bethel. Israel had nine dynasties and 19 kings from Jereboam to Hoshea, 977-721 B. C., 256 years. Then the people were carried into captivity by Shalman-esser never to return. He was the king of Assyria with his capital at Ninevah. Many of God's prophets warned Israel of impending captivity if they turned not from idolatry. The names of the prophets are Elijah, Jonah, Amos, Hosea and Micah.

The southern kingdom (Judah) sought to reconquer the northern kingdom but failed, and internal divisions weakened both kingdoms. In Judah there was only one dynasty, and 20 kings, from Rehoboam to Zedekiah, which reigned 390 years from 977-587 B. C. The prophets of Judah who kept alive the religion of Jehovah were Joel, Isaiah, Nathan, Zephaniah, Habbakuk and Jeremiah. Judah fell to Nebuchadnezzar, who had his capital at Babylon, in 587 B. C., about 136 years after the northern kingdom had fallen. Jerusalem was destroyed and the temple was burned. The causes of the captivity are, the people had forsaken God and disregarded His word and ill-treated His prophets. So He permitted the nations to take away their freedom, in order that they might learn in adversity, that which they were too self-willed to learn in the time of privilege.

LESSON—No nation or life can prosper and be happy if it forsakes God and disregards His word. It is not our genius and strength that makes our lives fortunate, but the supporting hand of the Almighty. Great is the gain of godliness. Said a wise Roman, "I would rather have the love of the Emperor, than his gifts." So acceptance with God is the greatest privilege, for in the light of His countenance is life.

* * * *

Great Fact III. Prophets.

The prophets played an important part in the history of these times. For the most part they were flaming evangelists like Billy Sunday, seeking to stir up the consciences of the people, to abolish idolatry, and keep religion pure and undefiled. Also to encourage a spirit of earnest expectation of the coming of the Messiah.

Perhaps the outstanding prophet was Elijah, who ministered in Israel during the reign of Ahab who had married a heathen princess, Jezebel. She did much to spread the worship of Baal. When Jehovah's school of the prophets had been broken up, and heathenism was at its zenith, Elijah suddenly appeared and prophesied a three-year drought. While in retirement he was fed by the ravens. He gave life to a widow's son at Zarephath, challenged Ahab again

at Mt. Carmel, brought rain down from Heaven, trained Elisha as his successor and ascended into heaven in a chariot of fire.

Elijah is the most romantic character of the Bible.

LESSON—In the midst of the Dark Ages the prophets of God have always borne witness to the fact that God lives. When a woman whose husband had died was full of despair and weeping her little girl came up, and looking up into her tear-stained face, said, "Mother, is God dead?" Putting her arms about the child, the woman said, "Darling, you are His messenger to me." "The Lord reigneth." So, when the outlook is dreary, let us say again, "God is not dead; the Lord reigneth."

* * * *

Questions on the Lesson.

1. How do these books get their name?
2. Who was the author? When? How many years covered?
3. What purposes?
4. What is the key word and key verse?
5. Name the great facts.
6. How much of the book did you read last week?

7. How much more territory did Solomon inherit than did David?

8. What was the greatest work of Solomon's life?

9. What the size and cost of the temple?

10. What did the temple contain?

11. Tell of the dedication.

12. What books of the Bible did Solomon write?

13. Why did his decline set in?

14. What must we do to succeed?

15. Why was there a revolt after the death of Solomon?

16. How many kings in Israel and time covered?

17. Who were the prophets of Israel?

18. How many kings in Judah and time covered?

19. Who were the prophets of Judah?

20. Who took Israel captive and where taken?

21. Who took Judah captive and where taken?

22. Who was the outstanding prophet?

23. In dark days what should we remember?

Lesson No. 13—Take your Bible to Bible class for reading the Scriptures.

Lesson Theme

I AND II CHRONICLES

I Chron. 17:1-7.

KEY WORD—"PROVIDENCE." **KEY VERSE**—I CHRON. 29:12.

KEY PHRASE—"HISTORY FROM ADAM TO HEZEKIAH."

Home Readings.

Read this lesson through and the books of Chronicles this week or:

Sunday—Psalm of Thanksgiving, I Chron. 16:7-25.

Monday—Davidic Covenant, I Chron. 17:7-15.

Tuesday—Counsel to Israel, I Chron. 28:1-10.

Wednesday—Solomon established in his Kingdom, II Chron. 1:1-17.

Thursday—Fame of Solomon, II Chron. 9:1-8.

Friday—Division of the kingdom, II Chron. 10:12-19.

Saturday—Reforms under Hezekiah, II Chron. 31:1-12.

NAME—The word "Chronicle" means a record. This book is so named because it is the time of the restoration of Judah from the brief record of events from Adam to the captivity.

The two books of Chronicles are one in the Hebrew Bible. While they largely cover the same grounds as I and II Kings, Chronicles was written especially for the Jews after the return from Babylon and follows the kingdom of Judah from the ecclesiastical viewpoint, and keeps in view the covenant promises.

AUTHOR—Ezra. Time of writing, after the captivity in Babylon, 450-400 B. C.

PURPOSE—1. To show how God preserved the tribe of Judah, and the line of David through which the Messiah was to come. 2. To encourage the Jews to rebuild the temple.

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Great Facts. I. Recognizing. II. Overthrowing. III. Establishing. IV. Rending.

V. Reforming.

Great Fact I.

Man Recognizing God.

Chs. 1-9.

This record of men and their parentage is not a mere stringing together of names, but shows that throughout Israel's history God was ever behind the shadows keeping watch above His own. Ever and anon was selecting one and rejecting another, and the basis of selection was character built on faith and obedience. Disobedience forfeited the rights and privileges of the covenant. Noble birth or high family connections never helped. God always chose men who would carry out His will. Men were either made or ruined in the proportion that they recognized God in all the events of life.

LESSON—There are many factors that lead to the success of one, and the absence of which leads to the failure of another. Among these are purity, honesty, industry, courage, shrewdness and politeness. But success will be short-lived and superficial unless it comes as "the heritage of them that loved the Lord."

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Great Fact II. God Overthrowing Saul.

I Chron., Ch. 10.

Ezra did not give us the history of Saul's reign, but only his overthrow, through which David comes to the throne.

In a battle with the Philistines Saul is fatally defeated, and 10:13 tells us the reason of it was "his transgressions against the Lord."

No man's greatness can exempt him from the judgment of God.

Saul had been a good son, and a brave and modest king in the early part of his reign. However, rebellion against God, stubbornness against God's will, and jealousy of David, wrecked his whole career. He who often conquered the Philistines could not conquer himself.

LESSON—Likelihoods are not certainties. Our careers may have every prospect of being useful and happy. Whether or not the prospect will be realized, depends upon whether we choose our own time and our own way, or whether our wills are mastered by the Master. No man can resist God and prosper. The God-dominated heart and mind, pressing through the openings that God provides, is the only one who is really useful and happy.

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Great Fact III. God Establishing David and Solomon.

I Chron., Ch. 11—II Chron., Ch. 10.

Chronicles here gives us an account of the crowning of David at Hebron by united Israel. Tells us of David's mighty men who were doubtless made great by their leader's greatness. Tells us of the capture of Jerusalem and the bringing of the Ark to that place. It is sometimes called the city of David, because he made it the center of Israel's life and glory.

The account is next given of the making of Solomon king, the preparations of site, materials and labor for the temple, and the organization of the Levites, priests and singers for the service of the temple and kingdom.

Chronicles deals particularly with the glorious periods of the theocracy, depicting its bright scenes and treating as briefly as possible those of the opposite character.

For this reason the book contains more good cheer for the downcast than any

other historical book in the Old Testament.

LESSON—What God did for David and Solomon he will do for every good man. God is ever looking for wholly dedicated men whom He may exalt to places of highest usefulness. Take William Booth, founder of the Salvation Army. The fact that God established and owned the work of his hands was due to the utter abandonment of self and of selfish motives and to his one desire that God should have all that there was of him.

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Great Fact IV. Dividing the Kingdom.

II Chron., Chs. 11-36.

The second division of Chronicles tells us how the ten northern tribes revolted and chose Jeroboam as their king, and how they rejected the worship of Jehovah.

In the south, Judah kept the forms of the true religion, although there was a great lack of warm spiritual worship, and such a disregard of God's law and God's messengers that the people were taken captive to Babylon, and the temple was burned down.

LESSON—A formal religion has no power in the life of a nation. A glorious temple will not take the place of the mighty Spirit of God. What made the Puritans so mighty was not their rules and regulations, but their sublime hold upon God.

* * * *

Great Fact V. Judah Sometimes Reforming.

Under Asa, Jehoshaphat, Joash, Hezekiah, and Josiah, reformations and revivals were attempted. Fasts were proclaimed, idols removed, the law was read and the people were called to prayer.

At one time religious enthusiasm ran so high that they threatened to put to death every person who did not seek the Lord, "and when they sought him with all their hearts, He was found of them"—and gave them rest!

The true path of blessing is found in learning, believing and obeying.

The self-willed man is not happy! When a man proudly says, "I am my own master," the answer is, "Could you have a worse?" Self-will is captivity and ruin, but loving obedience to the will of God with its self-control and self-denial is health and peace. Human goodness and human nobleness consist in self-forgetfulness the disregard of personal indulgence, and of personal advantages. At their best, David and Solomon were great men, and did a great work because they had a great God. Our conception of God controls everything.

Questions on the Lesson.

1. Why is this book so named?
2. How do Chronicles differ from Kings?
3. Who was the author and when written?
4. What was the purpose?
5. Name the great facts.
6. How are men made or ruined?
7. Name some factors in success.
8. Are great men exempt from God's judgments?
9. What wrecked Saul's career?
10. What makes a man useful and happy?
11. With what does Chronicles deal particularly?
12. Show why Chronicles contains good cheer.
13. Will God do for us what He did for David?
14. Will a glorious temple take the place of the Spirit?
15. What happened when the people sought the Lord?
16. In what is the true path of blessing?

Lesson No.14—Make This Course Your Daily Bible Guide.

Lesson Theme

EZRA

Ezra 9:5-9.

KEY WORD—"RESTORATION." KEY THE LAND, THE TEMPLE, AND THE
KEY PHRASE—"THE RESTORATION OF VERSE—3:8, "Set forward the work."
SCRIPTURES."

Home Readings.

Read this lesson and then the whole book of Ezra. Resolve to read the whole Bible through in connection with this Course. The following selections are for the family altar.

Sunday—Decree of Restoration. Ezra 1:1-11.

Monday—Altar Set Up. 3:1-8.

Tuesday—Enemies Seek to Hinder, 4:1-10.

Wednesday—Enemies' Letter to the King, 4:11-24.

Thursday—Prophets Encourage the Work, 5:1-12.

Friday—Temple Finished, 6:15-22.

Saturday—Ezra's Work 8:21-36.

* * * *

NAME—This book was named for its author, Ezra, the priest, teacher and reformer, who was from one of the best Jewish families, and who could trace his line back to Aaron. He was the first of the scribes, who, in our Lord's time, had degenerated so that they were odiously connected with the Pharisees. He was called a scribe because he was a teacher, and copier of the Law of Moses, and because he compiled the list of inspired books of the Old Testament. He also instituted synagogues for the first time for the local worship of the people.

PURPOSE—To give an account of one of the most important events in Jewish history—the return of the people of Judah (the southern kingdom) from the Babylonian captivity. The northern ten tribes who were carried away captive to Assyria never returned. Some of the people doubtless conformed their lives and religion to the standards of the nations around them. A faithful few likely found their way back

to the land of their fathers, but what became of the ten tribes as a whole is a question of tremendous interest. There is a vast deal of evidence that the Anglo-Saxons are the direct descendants of the Ten Tribes, and this author fully discusses this question in his book, "The Chosen Nation."

From this time, owing to the predominance of the tribe of Judah, the people are known as "the Jew."

TIME OF WRITING—About 444 B. C. The first six chapters covers 23 years, and mark the return of 50,000 under Zerubbabel B. C. 536. Between the sixth and seventh chapters there is an interval of 57 years during which the incidents of the book of Esther occur, then Ezra at the head of 6,000 exiles returned, B. C. 458. (The book covers 80 years in all.) Thirteen years later Nehemiah arrived at Jerusalem to build the walls of the city. 445 B. C.

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Great Facts. I. Return. II Rebuilding. III. Ministry. IV. Separation.

Great Fact I. The Return from Babylon, Chs. 1-2.

The Babylonian captivity did not bring the Jews to national repentance, and therefore did not lead to national restoration. The Babylonians had been conquered by the Medes and Persians. When Cyrus, their king, gave permission to the captives to return to Jerusalem and rebuild the temple, only 50,000 availed themselves of the privilege, and they never did regain their political independence, but were subject to Gentile rulers. God stirred up Cyrus to let His people go, and he gave into the hands of Zerubbabel 5,400 vessels of gold and silver which Nebuchadnezzar had taken from the

temple when he captured Jerusalem. Besides this the people took with them a great store of goods. The genealogies had been carefully kept during the captivity. They now set forth on the long journey, which occupied about four months over the 700 miles from Babylon to Jerusalem. From the first deportation of the Jews to the return was exactly 70 years, and there was a reason why it should be just 70. Israel had not kept every seventh year as a Sabbath year of rest for the land. Seventy sabbatic years were desecrated, so it took seventy years of captivity to atone for the sin. Nor was the discipline in vain. The Jews were cured of idolatry; they have never since observed the religion of their heathen neighbors. They showed a new devotion towards the Sanctuary, and learned the value of the scriptures as never before. Thus God overruled the captivity for their good.

LESSON—Trouble will sometimes teach us what nothing else will. Indeed, it is very useful and profitable to the real Christian. Jonah slept while on board the ship, but immediately he was cast into the sea, he repented and prayed. The prodigal had no thought of returning to his father's house until he got into trouble. A slave being given a bitter melon by his master immediately ate all of it. "How was it possible," said the master, "for you to eat so bitter a fruit?" The slave replied, "I have received so many favors from you that it is no wonder that for once I should eat a bitter melon from your hand." The spirit of this answer was so fine that his master immediately gave him his liberty. In such a spirit we should receive all our discipline and trials from the hand of God.

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Great Fact II. Rebuilding of the Temple. Chs. 3-6.

After the return to Jerusalem, the people began by setting up the altar of daily sacrifice. It was wise for them to begin with God. The altar of sacrifice (the burnt offering) was the center of the Jewish religion, just as its antitype, the Cross, is the center of Christianity. Care was taken to build the new altar on the foundations of the old one, doubtless to indicate the fact that the religion they brought back from captivity was the same as that they had taken away with them. The worship as prescribed in Leviticus is re-established, and the foundations of the temple are laid amid tender memories and bright hopes.

The Samaritans, who were the descendants of an Assyrian colony planted in the province of Samaria, asked but were refused permission to join them in this work. When permission was refused they hindered the work by withholding supplies, and by lodging accusations with the king of

Persia, under whom the Jews were subject. Work now had to be suspended for about fifteen years, during which time they had the altar and a tabernacle. The prophets Haggai and Zechariah stimulated the flagging zeal of the builders, and new permission being obtained, the work was resumed, and proceeded so rapidly that in 516 B. C. the temple was completed and dedicated with great joy.

LESSON—Every important work has its hindrances, and no great results has been achieved without overcoming obstacles. Hidden away, however, God usually has a Haggai who will press the reform at all costs. Whenever there is a great task to be accomplished there is always a clamor for delay. God needs men of action who will not stand shivering on the banks thinking of the cold and danger, but men who will jump in and scramble through. Life is too short for so much hesitation and calculation. "Act in the living present, heart within, and God o'er head!"

Once the temple was finished the people began to live a new life. The house of God supplies the spiritual needs of man. The instinct of worship leads men to find peace within the walls of the sanctuary. The preaching of the everlasting gospel meets the human need of salvation. In the sanctuary we dream dreams and see visions of the Land beyond the setting sun. "There Heaven comes down, our waiting souls to bless." Let us set great store upon the place where we meet God.

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Great Fact III. Ezra's Ministry in Jerusalem. Chs. 7-8.

Eighty years have now elapsed since Zerubbabel and his company had returned to the holy city, Ezra with about 6,000 souls now set forth to Jerusalem. He assembled his company at the river Ahava, due east of Damascus, proclaimed a fast there and called on God for protection and blessing. Four months were occupied in crossing the desert. Besides carrying with them a multitude of gold and silver vessels, Ezra and his people had an order from the king authorizing the state treasurer at Jerusalem to pay him what was necessary for his sacred task.

Upon his arrival at Jerusalem he put down idolatry, and arranged, edited and published the Old Testament, a work for which he will always be famous. He then read the scriptures publicly in the presence of the people and set up synagogues at all central places, for the reading of the Law, prayer and exhortation. The synagogue system tended greatly to reduce idolatry and promote devotion to the worship of God.

LESSON—We also may be devout students of God's will as revealed in His Word

"preparing our hearts to seek the law of the Lord to do it." We may open our hearts to receive heavenly influences, and gain by humility and prayer, "the hand of our God upon us for good." We may make known the will of God to others, teaching the truth of Jesus Christ. We may co-operate cheerfully with others, yielding our preferences to their, "being of the same mind in the Lord" with those who are our fellow laborers in Christian work.

Philips Brooks gave as a definition of faith "Forsaking All I Take Him." It will be noticed that the initial letters spell faith. It would be a good thing if, like Ezra, we made as the motto of our lives, "Forsaking All I Take Him!"

* * * *

Great Fact IV. Separation. Chs. 9-10.

Ezra found that the Jews had paid no regard to the law which prohibited their marriage with idolaters, and that the very princes had been foremost in forming these unhallowed alliances. Ezra was deeply mortified and ashamed of this offense, and made confession unto God for the people. With contrite hearts, the people put away their idolatrous wives, purity was again restored and the Law honored.

LESSON—As Christians we are under obligations to renounce the world and all familiar intercourses with those whose character and conduct might prove a snare to beguile us into sin, 2 Cor. 6:14-17. In the very names for believers we find something to suggest separation, "a garden enclosed," Song of Solomon, 4:12; "a lily among thorns," Song of Solomon, 2:2; "a peculiar people," 1 Pet. 2:9. A Christian is represented as a "soldier," 2 Tim. 2:4, who obviously cannot discharge his duty if he makes friends with his Master's enemies. Of course this separation does not mean the cold, haughty distance of the Pharisee. Civility and kindness must not be neglected, but we must keep away

from those who would make us lose our personal piety or who would blunt our consciences.

A converted Chinaman, when in America, was deeply impressed with the little difference he saw between the style of living of many Christians and the men of the world. He said, "When Christians in my country come out from the world, they come clear out."

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Questions on the Lesson.

1. For whom was this book named, and what was he?
2. Who was the first scribe and why so called?
3. Give the time of writing and period covered by this book.
4. Name the key word and key verse.
5. Have you read the book of Ezra?
6. What is the purpose of the book?
7. Why were the Israelites called "Jews"?
8. Name the great facts.
9. How many Jews returned with Zerubbabel?
10. How many with Ezra?
11. How long and why the captivity?
12. Of what were the Jews cured?
13. How should we receive the discipline from the hand of God?
14. Why was the new altar built on the site of the old one?
15. Who were the Samaritans, and what did they do?
16. What did the prophets Haggai and Zechariah do?
17. Of what value is the House of God?
18. What was the period between the two returns?
19. For what is Ezra famous?
20. What would be a good motto for our lives?
21. In what way should Christians renounce the world?

Lesson No. 15—Take your Bible to Bible class for reading the Scriptures.

Lesson Theme

NEHEMIAH

Nehemiah 4:1-6.

KEY WORD—"CITY-BUILDING."

KEY VERSE—6:3.

KEY PHRASE—"THE REBUILDING OF JERUSALEM."

Home Readings.

Read this lesson then the whole book of Nehemiah, or:

Sunday—Nehemiah's Prayer, Ch. 1:5-11.

Monday—Nehemiah Views the Walls, 2:11-20.

Tuesday—Opposition. 4:1-9.

Wednesday—The law read. 8:9-18.

Thursday—Confession of the people. 9:7-15.

Friday—The covenant. 9:32-38.

Saturday—Fidelity encouraged, 13:1-22.

NAME—This book was named for its author, Nehemiah, who held the honorable office of cup-bearer to the king of Persia. He was a worthy member of the old line of Hebrew believers, one whose character was cast in the same mould as that of

Moses, Joshua and David of other days. He was sent to Judah as Persian governor of the province.

TIME OF WRITING—About 431 B. C. Events cover a period of eleven years, 445 B. C. to 434 B. C.

PURPOSE—To describe the rebuilding of the walls of Jerusalem, the renewing of the covenant, and the temple and Sabbath reforms.

Great Facts. I. Rebuilding. II. Renewing. III. Reforming.

Great Fact I. Rebuilding the Walls.

Chs. 1-6.

Thirteen years after Ezra arrived in Jerusalem, Nehemiah paid the city a visit. He viewed the ruined walls of the city and realized that no national life or security would be possible until they were protected from their enemies. With great faith and enterprise he succeeded in getting the Jews to rebuild the walls in the short period of 52 days. The Samaritans did everything in their power to frustrate the plans and work of the people, by ridicule, by craft and by conspiracy but without avail. Under the protection of God they continued the work, and Nehemiah's unselfishness was so great that all the time he acted as governor, he drew no salary from the state. After twelve years he returned to the court of the king of Persia, according to the promise he had previously made.

LESSON—The success achieved in building the wall was due to the fact that the people "had a mind to work, to wait and to pray."

The great tasks of the world are accomplished, not so much through genius as through labor. Many have a mind only to think and dream. In theory they can solve any problem, but more difficulties are removed by working than by thinking. "Labor and prayer overcome all things!" Enthusiastic work is the way that opens the treasures of contentment and advancement, "Know what you can work at and work at it like a Hercules."

The people had also a mind to wait. Just when they desired to build at full speed, they had to divide their forces and give attention to defense. Progress of the best kind is usually slow; we must be satisfied to advance in life as we walk, step by step. To know how to wait is a rare quality, but a most valuable one.

The people also had a mind to pray. Nehemiah said, "I prayed the God of Heaven." Everybody prays when they get into trouble, but if we pray in time we would not get into trouble. Mr. Spurgeon was once asked the question, "How do you pray?" "I go to the Bible and find a promise applicable to my need, then I reverently plead that promise before the Lord, asking

Him to keep it for Jesus' sake; and I believe God will, and He does."

* * * *

Great Fact II. Renewing the Covenant. Chs. 8-11.

While the events of the early chapters of Nehemiah were transpiring, Ezra had probably been recalled to Persia, hence Nehemiah found in Jerusalem, the oppression of the poor by the rich, desecration of the Sabbath, negligence with respect to the tithes and offerings, and many marriages of Jews with Gentiles or heathen women.

As soon as Ezra returned he resumed the work of instructing the people of the Law. This stirred them up to repentance, and the Feast of Tabernacles (commemorating God's goodness to them during the forty years they were in the wilderness in the time of Moses), was solemnly observed. After the feast a great fast was kept, sackcloth was worn, and dust was sprinkled on the head. In the temple court, the vast assembly listened to the words of the Law and confessed their own sins. Then the Levites brought forward a written bond of covenant, pledging them to walk in God's law, and to make lasting provision for the priest and temple service.

LESSON—Revivals of religion have always been associated with a revival of Bible-reading. This is infinitely precious to the devout believer, and infinitely powerful in changing lives.

The covenant with God that the Jews entered into, helped them to keep true to Him. It is a good thing for the individual Christian to make a definite and sacred covenant with the God of his salvation. To vow to forsake all besetting sins, to practice every virtue, and seek to possess every fruit of the Spirit.

Christmas Evans, after being sorely tried, was led to enter afresh into personal covenant with God, and such was the joy which followed, that he said of it "After forming the covenant, I felt great calmness and peace. I had the feeling of a poor man who had just come under the protection of a great king, and obtained a pension for life, the fear of poverty and want left me forever, I felt the safety which the little chicken feels under the wings of the hen." With Levi Persons, let us subscribe our hands to be forever the Lord's, to go anywhere, do anything, to endure any hardship, to live and die for the Lord.

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Great Fact III. Reforming Through Religion. Chs. 12-13.

After the walls of the city had been finished twelve years, a solemn dedication of the same took place. The long interval between is accounted for by the absence

of Nehemiah from Jerusalem. The very act of dedication shows that the people relied not upon mere walls for safety, but upon divine protection.

During Nehemiah's absence, the old evil practices had come in again, such as mixed marriages, trade on the Sabbath, irregularity in paying tithes, and the debasing of the temple. Part of the temple had been used as a dwelling house of a heathen! (By Tobiah, the Ammonite.)

Nehemiah encouraged the Jews to lead a separate life again, the temple was cleansed, the Sabbath made sacred, and purity of worship restored.

LESSON—Nehemiah would make no compromise with foes within the temple, or within the city, or without. He rebuked priests and nobles alike when they violated the teachings of the scriptures. He feared God so much that he feared man so little. He had faith to act with God and for God. He did not simply believe in right principles, and then do nothing for them. So when we believe that men will be forever lost unless saved by having faith in Christ, then we should be willing to put blood and sweat into the business of saving men. Are our lives bravely bearing witness to the truth that there is a hell to shun and a heaven to win? Are we soul-winners, or soul-losers? We need more aroused Nehemiahs. Only so will our homes and cities be changed by redemption grace.

It is said that in a Scotch village on a

stormy night all the peat fires went out, and the next morning, the villages having no matches in those days, had to climb the hills where the fires still burned, and bring back some precious embers of fire. So let us climb the hills of God, and renew the fires of holy enthusiasm.

Questions on the Lesson.

1. What is the key word and key verse?
2. How much have you read in Nehemiah?
3. For whom was this book named and what office did he hold?
4. When was the book written and how many years does it cover?
5. Give the purpose.
6. Name the great facts.
7. Of what help were city walls?
8. Who hindered the building and how?
9. What was the success in building due?
10. How are the great tasks of the world accomplished?
11. How should we pray if we use Spurgeon's method?
12. What covenant did the Jews make?
13. What sort of covenant ought we to make with God?
14. What reforms did Nehemiah encourage?
15. Is compromise right for Christians?
16. How can we back our principles with effort?
17. How can we renew holy enthusiasm?

Lesson No. 16—Consecutive Bible study is one of our best blessings.

Lesson Theme

ESTHER

Esther 9:20-25.

KEY WORD—"PRESERVATION." **KEY VERSE**—4:14 LAST CLAUSE.

KEY PHRASE—"THE FATE OF THE JEWS IN THE HANDS OF A WOMAN."

Home Readings.

Read the whole book of Esther before next Sunday, or:

Sunday—Story of Vashti. 1:1-12.

Monday—Esther made queen. 2:1-11.

Tuesday—Haman's plot. 3:1-15.

Wednesday—Jews fasting. 4:1-14.

Thursday—Courage of Esther. 5:1-14.

Friday—Mordecai exalted. 6:1-14.

Saturday—Haman hanged. 7:1-10.

NAME—This book is named for the Jewish orphan, Esther, who became a Persian queen, and through whose efforts the Jews were preserved from destruction. She was a woman of good judgment, magnificent self-control, and of the noblest self sacrifice, ranking with the great women of the Bible.

AUTHOR—Probably Ezra.

TIME OF WRITING—About 450 B. C.

The events of the book cover 12 years

and took place between the sixth and seventh chapters of Ezra. We should remember in reading Esther that the Jews are in captivity in Persia, carried there by the Babylonians, as reported in II Kings 24-25.

PURPOSE—To relate an event which involved the destruction or the preservation of the Jews, and to explain the origin of the Feast of Purim. The word "Purim" means "lots," because lots were cast to see which month the Jews should be destroyed.

* * * *

Great Facts. I. Refusal. II. Crowning. III. Plotting. IV. Feasting.

Great Fact I. Refusal of Vashti, Ch. I.

King Ahasuerus entertained at a great feast in the royal palace of Shushan all the banquet was on an enormous scale and ex-nobles and princes of his kingdom. This

tended over 180 days. The men were feasted in the palace gardens, while the women were received by Queen Vashti in her private apartments. When much wine had been drunk, the king commanded that Vashti should attend the feast in order to show off her beauty to the semi-drunken revellers. Such a proceeding was a great breach of Persian etiquette, and an outrage upon one whom he, above all men, was bound to protect. Vashti therefore refused to obey. This made the king a laughing stock to all at the court, and on the advice of the princess, Vashti was deposed.

LESSON—If Vashti had been proud of her beauty, and shameless, she would have gladly obeyed, but being womanly and modest, she would not make herself a gazing stock for wine-drinkers.

Vashti may be taken as an example of devotion to just and pure ideals. She was true to her best self, and suffered for the time being, "but to thy own self be true and it follows as the night, the day, thou canst not then be false to any man." Modesty is the crown jewel of womanhood. None ever err from having too much of it, while thousands err from lack of it. Goldsmith said, "Modesty seldom resides in a breast that is not enriched with nobler virtues."

* * * *

Great Fact II. Crowning of Esther, Ch. 2.

Esther is now selected to succeed Vashti. She was a Jewish orphan who had been brought up by her uncle, Mordecai, and was beautiful in face and form. Upon seeing her, Ahasuerus instantly made her his queen, placed the royal crown upon her head, and celebrated the joyful event by a great feast, and a remission of taxes for a certain time. Thus the humble Jewish maiden became the queen of the empire, which comprised more than half of the known world.

LESSON—We read that Esther pleased and obtained the favor of those who could advance her interests, so young people should cultivate qualities and manners that give them favor with men. There is a foolish idea abroad that when one becomes courteous he ceases to be independent. But the scripture urges us "Be courteous," 1 Pet. 3:8, and we read that "the Lord Jesus grew in favor with God and men," Luke 2:52. With one discourteous speech Rehoboam lost the ten tribes of Israel, and could not win them back even with his blood. While Alexander the Great won the hearts of his footmen, by calling them his "fellow" footmen. The best Christian is the Christian who is most humble, and the truest lady or gentleman is that one who is the most courteous.

Those who enjoy promotion should endeavor with watchfulness and prayer to use

it for the good of their fellowmen and glory of God.

* * * *

Great Fact III. Plotting of Haman, Chs. 3-5.

Between chapters two and three there is an interval of some years. Haman has now become the chief minister to the king. In the East the men are so servile that a new favorite of the court receives royal honors. All bowed down before Haman except one man, Mordecai. But he, being a Jew of the tribe of Benjamin, would not concede divine honors to a man! This enraged Haman, and he resolved, that if Mordecai, because he was a Jew, would not bow down to him, then there should be no more Jews—he would have them all put to death. To decide which day his enemies should be destroyed Haman casts lots, and the day that this indicated was the 13th of March, which was ten months distant. To obtain the king's consent to his plot, Haman asserted that they were disloyal subjects. He also offered to pay into the king's treasury a sum of about twelve million dollars. The result of his bribe was that King Ahasuerus signed a royal decree that on the day set, all the Jews within his kingdom, young and old, men and women, should be killed and their property confiscated. The Jews, clothed in sackcloth, fasted and prayed to God. Queen Esther inquired into Mordecai's grief, and he gave her a copy of the decree and added these significant words, "And who knoweth whether thou art come to the kingdom for such a time as this."

Esther venturing before the king, is received with favor and invites the king and Haman to a banquet. That night the king, unable to sleep, had the records brought in and finds that Mordecai, who had once saved the king's life, had not been rewarded. Haman is called in and asked, what shall be done to the man the king delights to honor. Imagining that he himself was the man the king had in mind, he suggested the highest honor he could think of, which was carried out, not for himself, but for Mordecai. The king granted Esther's plea, Haman is hanged on the scaffold he had erected for Mordecai. The Jews were allowed to defend themselves and Mordecai was advanced to the place of honor next to the king.

LESSON—It is astounding that, in order to revenge himself for one man's discourtesy Haman should seek the destruction of a whole race. However, he left out of his calculations the God of this race, and in this respect he resembles many of the persecutors of Christianity. Julian (331-363 A. D.) emperor of Rome, sought to stamp out Christianity and bring back paganism, but at his death he said, "Thou Galilean hast conquered!" We scarcely realize the constant plotting that goes on

against Bible churches and Bible Christians, but Isaiah 54:17 is still true. That religion is no religion that would persecute men's bodies in order to save their souls. A persecutor once said to a Christian woman, "You will soon taste the bitterness of death." But her answer was, "No, I NEVER shall, for death has lost its sting, and the grave gains no victory over those who are in Christ Jesus."

* * * *

Great Fact IV. Feasting, Ch. 9.

After the Jews had triumphed over their enemies, they had a Thanksgiving Day, and the festival became an annual holiday under the name of the Feast of Purim, or Feast of Lots, which falls on the 14th and 15th days of March, the 13th being observed as a fast in commemoration of Esther's fast before going in uninvited to the king. When the feast is celebrated, and the name of Haman is mentioned, shouts fill the synagogue, "May his name perish!" While the memory of Esther and Mordecai is cherished with gratitude and warmth. The Jews remember that, although they were in captivity, they were not forsaken by God, and because He spared them then, He will yet recall them to the Land of Promise.

LESSON—When mercies have been received in common, they should be acknowledged in common. Praise is just and due tribute for all God's blessings; for what else do the best favors of God call for at our hands? Thinkful and thankful are closely allied in their Anglo-Saxon derivations. To be thankful is to be thoughtful or mindful of benefits received. A beautiful tradition says that when God created the world He asked the angels what they thought of the work of His hands. One of

them replied that it was perfect that only one thing was lacking, namely, voices clear, mighty and harmonious ever filling the world day and night with sweet sounds of thanksgiving for the incomparable blessings of their Maker. So our thanksgiving should not be just an annual affair. It should be constant, the voice of love, which is ever living and fresh in our hearts. When David was wearied, in praising God, he called upon the sun, the moon, and the stars, to take up his Creator's praise! Ps. 148.

Questions on the Lesson.

1. For whom was the book named?
2. Who was the author?
3. When the time of writing?
4. How many years do the events cover?
5. Where in the events of Ezra does this book come?
6. What is the purpose of the book?
7. Give the key word and key verse.
8. Name the great facts.
9. How much of Esther have you read?
10. Why was Vashti deposed?
11. Of what was she an example?
12. How did Esther receive her promotion?
13. Give illustration to show that courtesy pays.
14. Why was Haman enraged with Mordecai?
15. Why did Mordecai refuse to bow down to Haman?
16. Tell the story of Haman's plot.
17. Can persecution stamp out Christianity?
18. What is the meaning of the Feast of Purim?
19. How should we acknowledge our mercies?

Lesson No. 17—Use your Bible in class. Get to know it and love it.

Lesson Theme

JOB

Job 23:1-10.

KEY WORD—"SUFFERING." KEY VERSE—5:17.

KEY PHRASE—"TRUSTING GOD IN SPITE OF TRIALS."

Home Readings.

Read this lesson and then the whole of Job. It is full of sublime teaching. For family altar, read:

- Sunday—Job and his accuser. 1:1-12.
 Monday—Job afflicted. 1:13-28.
 Tuesday—Bildad thinks Job a hypocrite. 8:1-22.
 Wednesday—Job answers his friends. 12:1-25.
 Thursday—Lord speaks to Job. 38:1-18.
 Friday—Job's self-judgment. 42:1-9.
 Saturday—Job vindicated and honored. 42:10-17.

NAME—This book is named for the outstanding character of the book, Job, who lived in the land of Uz northeast of Palestine, probably just before the time of Abraham, about 2000 B. C. The book finds its place between the eleventh and twelfth chapters of Genesis, and is doubtless the oldest book of the Bible. Events cover one year of Job's life.

AUTHOR—Probably Moses while in the desert of Midian, about 1520 B. C. It is possible that the teachings of the book were delivered to suffering Israel in Egypt, to comfort them under their burdens, and

to encourage them in the hope, that as with Job, so God would also deliver and enrich them.

PURPOSE—To show the disciplinary nature of suffering, and to inspire patience with the misfortunes of life.

* * * *

Great Facts. I. Afflictions. II. Discussions. III. Addresses. IV. Prosperity.

Great Fact I. Afflictions.

The story opens with Job a prosperous and upright man. Satan's theory was that Job was good just because he was prosperous. God therefore gave Satan permission to afflict Job in order to test his righteousness. Job loses his children and property, for they were swept away in a single day. He next loses his health, for he is smitten with a form of leprosy, which quickly covers the body with boils. He suffers tortures and has little hope of recovery. He next loses his good name, for his best friends think he has committed some sin which has brought upon him his present troubles. Yet, in spite of these great trials, Job did not sin with his lips. He said, "What shall we receive good at the hand of God, and shall we receive evil? The Lord giveth and the Lord has taken away, blessed be the name of the Lord!"

LESSON—We see that Satan is not only a tempter but an accuser of the saints, Rev. 12:10; and that he is permitted a certain power of sifting or testing among believers. However, they are sustained in their trials and kept in the faith by the prayers of Christ. Luke 22:31-32.

We learn, 1. That if Satan can find his way into the very presence of God with his slanders, it is more than likely that he is very busy with his falsehoods in the churches of God on earth. 2. That if so good a man as Job did not escape the accusations of Satan then it will not be surprising if ordinary Christians are accused. 3. If God permitted Job and Peter to be cast into Satan's sieve, then we must expect also to be tested and tried. 4. That if God set a limit to Satan's power, in his dealings with Job, how much more certain it is that he will limit Satan's authority over us, who are less able to stand his attacks. 5. That if God sustained Job when passing through the fiery ordeal and brought him out victor, how much more will He sustain us, and "give us twice as much as we had before?" Job 24:10.

* * * *

Great Fact II. Discussion as to Job's Uprightness. Chs. 4-27.

Job's three friends, Eliphaz, Bildad and Zophar, arrive to comfort him, and there are three cycles of speeches, in which the problems of Job's afflictions, and the re-

lation of evil to the righteousness of God, is thoroughly discussed. Job's "comforters" argued that suffering is the penalty for sin, therefore his troubles were the result and the evidence of an ungodly life. Job, in spite of the reproaches of his friends, asserted his uprightness and urged, that even if the pure eye of God were to try him he would come forth as gold, 23-14. A young man, Elihu dissatisfied with the ideas of the older three, impetuously breaks in upon the discussion. His theory is that God-inflicted sufferings are chastisements that proceed from a loving purpose to purge out faults, to purify and to strengthen; and they should be borne in the right spirit, namely, in faith and humility.

LESSON—1. Without doubt suffering does follow sin, as the cartwheel follows the horse. Man in his honest moments will admit that he brings a good many of life's sufferings upon himself through his own sins. However, this does not explain the cause of all sufferings for thousands of little children who have not sinned, do themselves suffer. There are other causes. 2. Elihu suggests a second cause, God purifying and developing men and women through trials and sorrows so that they become more humble, more unselfish, more noble and useful than they ever were in the days of prosperity. This, however, does not explain all the causes of trial. There are thousands of cases of severe discipline, where it does not seem to be needed, and thousands of people seem to need it who do not get it. 3. Henry Churchill King suggests a third reason for suffering, that without it true virtue would scarcely be possible. That if temporal happiness and temporal reward always followed good living or good deeds, then men would be good simply for what they could get out of it and unselfishness would die out. But because the same thing happens to the righteous as does to the wicked, therefore the righteous love God for what He is, and not for what they get out of Him. 4. A fourth way of looking at sufferings, is to remember that God's ways are higher than our ways, Is. 55:9; that His infinity and majesty are so wonderful, that we may well leave the riddle for Him to explain, "when we shall know, even as we are known," I Cor. 13:12. Coulson suggests that if an ant were to crawl into the brain of a man it could not see things and understand things as man sees them and understands them. Neither can a man, who is nothing but an ant as compared with God, put himself in the place of God and understand divine mysteries. When Payson, in the midst of great suffering, was asked if he saw any reason for the visitation, replied, "No but I am well satisfied as if I saw ten thousand; God's will is the very perfection of all reasons."

Great Fact III. Jehovah's Addresses Chs. 38-41.

In answer to Job's repeated demands that God would appear and solve the riddle of his life, the Lord answers Job out of a whirlwind. He does not refer to Job's individual problem, but in a series of questions asks him, as he thinks himself capable of fathoming all things, to expound the mysteries of the origin and preservation of the world, the wonders of the atmosphere, and the instincts of the animals; and as he thinks that God is not conducting the world right, invites him to seize the reigns of governments himself to clothe himself with divine thunder and quell the rebellious forces of evil in the universe. Job is humbled and abashed, and lays his hand upon his mouth, and repents his hasty words in dust and ashes.

LESSON—It is an amazing act of presumption for a mere creature to find fault with God. The first sign of wisdom in a man is a realization of his own littleness and of God's greatness. Only the mind that planned the world can understand its government, and just as every phase of the material world is stamped with wisdom, so is also the moral and spiritual world. The more we understand of God's ways in redemption and providence, the more we admire them, and worship Him. Most men believe in the existence of God, but most men are seriously ignorant of His character. We should have a profound and an increasing faith in His wisdom and love. He is our divine ally, within us and about us, without Him we are helpless, with Him we are mighty!

Great Fact IV. Job's Restored Prosperity. Ch. 42.

Job's false comforters are censured, are urged to offer sacrifice, and are pardoned on the intercession of Job. He was granted twice his former possessions, though before he was the greatest of all the men on the earth, Job 1:3 and 42:12. The Lord also gave him exactly the same number of chil-

dren he had lost. He lived 140 years after his trial.

LESSON—Although the honor of even a good man may be temporarily overshadowed by misfortune, yet God will cause the night of sorrow to be followed by the morning of joy. He will never forsake those who are faithful to Him. The story of Job also pictures to us that a peaceful old age in the bosom of a Christian family is one of the choicest blessings a saint can enjoy this side of heaven. Thus the beautiful and practical lessons of Job appear like so many flowers in a well-watered garden, proving a blessing to thousands, who have "heard of the patience of Job, and have seen the end of the Lord how that the Lord is full of pity, and merciful."

Questions on the Lesson.

1. After whom was the book named?
2. When did Job live and where?
3. Where in Genesis do you place this book?
4. Give authorship and date.
5. What the purpose?
6. Name the great facts.
7. How much of Job have you read?
8. Tell the story of Job's afflictions.
9. Name some of the lessons we learn from them.
10. What did the friends of Job discuss and what was their theory?
11. What was Elihu's theory?
12. Does suffering follow sin?
13. Are men purified through suffering?
14. Does suffering help us to love God unselfishly?
15. Can we understand divine mysteries?
16. What was the Lord's answer to Job?
17. Ought we find fault with God?
18. Who is the only One who understands the meaning of the events of life?
19. How may we increase our faith in God's wisdom and love?
20. Does God love to prosper His people?
21. How does the story of Job picture old age?
22. Of what was Job an example?

Lesson No. 18—The Psalms have conquered the world!

Lesson Theme

PSALMS

Psalms 95:1-6.

KEY WORD—"WORSHIP." KEY VERSE—95:6.

KEY PHRASE—A BOOK OF HEART-FELT RELIGION.

Home Readings.

The Psalms cover at least seven subjects. Read a Psalm on each subject each day but as many more than one as you can read.
Sunday—Psalms of Law, 1, 11, 19.
Monday—Psalms of Creation, 19, 29, 104
Tuesday—Psalms of Judgment, 10, 14, 28, 35, 52, 53.

Wednesday—Psalms of the Christ, 16, 22, 24, 40, 41.

Thursday—Psalm of Life, 3, 18, 31, 40, 60, 68.

Friday—Psalms of the Heart, 6, 38, 40, 23, 6, 21, 4.

Saturday—Psalms of God, 90, 139, 40, 5, 18, 36, 8.

NAME—The Hebrew title of the book is "Book of Praises," so called because it is a manual for the nurture of the spiritual life in private as well as in public worship. "It is a marvelous record of human hearts pouring themselves out from age to age in communion with God." It has so much of Christ and His gospel as well as of God and His Law that it might well be called a Summary of both Testaments. Bishop Ryle says: "The Book of Psalms is full of Christ—Christ in humiliation, Christ suffering, Christ dying, Christ rising again, Christ coming the second time, Christ reigning over all. Both advents are here—the advent in suffering to bear the cross, the advent in power to wear the crown. Both kingdoms are here—the kingdom of grace, during which the elect are gathered; the kingdom of glory, when every tongue shall confess that Jesus is Lord. Let us always read the Psalms with a peculiar reverence, saying to ourselves, "A greater than David is here."

WRITERS—There are 150 Psalms. Fifty of them are anonymous, 73 were written by David, 122 by Asaph, 10 by the sons of Korah, 2 by Solomon, 1 by Moses, 1 by Ethan and 1 by Heman.

TIME OF WRITING—From the time of Moses, who wrote the 90th Psalm about 1520 B. C., to the time of Malachi, about 420 B. C., covering 1100 years of Israel's history. They were collected and arranged by Ezra. There are about 70 references to the Psalms in the New Testament.

ARRANGEMENT—In the Hebrew text the Psalms are arranged into five distinct books, reminding one that the Pentateuch is divided in like manner, Book I. Psalms 1-41; Book II, 42-72; Book III, 73-89; Book IV, 90-106; Book V, 107-150. Each of the five divisions ends with the same doxology, "Amen, Amen, Halleluah!"

PURPOSE—To provide a book of devotion for the Lord's People.

* * * *

Following Dr. A. T. Pierson we will group the Psalms in seven divisions.

I. Psalms of Law. II. Of Creation. III. Of Judgment. IV of Christ. V. Of Life. VI. Of Heart. VII. Of God.

Great Fact I. Psalms of the Law or of the Scriptures, 1, 11 and 119.

These Psalms extol and praise God's word, which is the great expression of God's mind and will. The excellency of it is sung in a thousand tongues and it is prized "above gold, yea, the finest gold," it is "sweeter than honey and the honeycomb."

LESSON—If the devout Israelites saw such wonders in the Old Testament, what ought we to see who haveth both Old and

New? How we ought to love and treasure the one Divine Book that blesses little children, Matt. 19:14. That makes young men strong, I John 2:14. That makes young women pure and chaste, I Tim. 5:2. That protects the widow, Ex. 22:22-23. That honors the gray hair of the aged, Lev. 19:32. That offers eternal life freely to all who will accept it by faith in the Lord Jesus Christ. 3:36. Let us read every day and memorize much of the "Best Book of All!"

* * * *

Great Fact II. Psalms of Creation.

Chs. 19, 29, 104.

These Psalms are the poets' version of Genesis. To them the whole earth is a Bible, and the voice of nature is the voice of God. The Psalmist gives God the glory for the splendor of the skies, the creation of land and sea, and all that in them is; and the provision He has made for the preservation of all His Creatures.

LESSON—This fair earth is a mighty parable, and full of the Shechinah glory. There is not a leaf, nor flower, nor dew-drop, but he as God's image and reveals His heart. We should develop the faculty of seeing God in all the things of nature. Tennyson charmingly puts it:

"The sun, the moon, the stars, the seas,
the hills and plains
Are not these, O Soul, a vision of Him
who reigns?"

The Psalmist said, "Lord, how manifold are thy works!" He studied them all in a religious spirit. Then let us not ungratefully pass them over without consideration, but beholding the wonders of nature, and realizing their sacredness, let us then with gratitude look up and exclaim, "The Maker of all these wonders is my Friend!"

* * * *

Great Fact III. Psalm of Judgment.

Fifteen Like 35, 69, 109.

* * * *

These Psalms contain prayers for defeat and overthrow of the wicked, and are called "Imprecatory Psalms," or Psalms of Judgment upon enemies.

At first thought the curses pronounced upon the wicked are startling and painful, but we must remember that the enemies cursed, are not personal enemies, but the enemies of God's cause; those who break every moral law and defy God. The Psalmist identifies himself with Jehovah, and prays with His glory in view. Ps. 139, 21, 22.

LESSON—No one should pronounce curses on his personal enemies. Read what our Lord says in Matt. 5:44. When, however, the Lord's honor is at stake and His cause in peril, we are justified in denouncing evil and evil-doers. Like David, we must draw our swords and with burning

zeal fight bootlegging, graft, gambling, Sabbath desecration, and all the vicious evils that are treading under foot our blood-bought religious liberties and our holy faith.

* * * *

Great Fact IV. Psalms of Christ (Sixteen)

Like 2, 16, 22, 24.

They are also called Messianic because they are full of descriptions of the coming Christ or Messiah. They picture Him as coming to suffer as in Ps. 22, and as coming to reign as in Ps. 24. They picture Him as our eternal Priest, 110:4. They picture Him as King fulfilling the Davidic covenant, Ps. 89:3-4.

LESSON—It is very important that we associate the Psalms with Christ. Most of their truths can apply literally only to Him. The scarlet thread of His redeeming work, and the golden thread of His coronation are seen all through these songs of the sweet singers of Israel. "Christ shall reign where'er the sun, doth its successive journey's run, His kingdom stretch from shore to shore, 'til moons shall wax and wane no more." Then let us prepare to sit with Him on His throne, rather than to be His foot stool.

* * * *

Great Fact V. Psalms of Life (Eighteen)

Like 3, 18, 44, 60, 68.

These may be divided into two sections, Psalms of personal life and those affecting national life. In the former we have prayers for deliverance from pressing danger and trouble, interspersed with confidence and faith in God's goodness, and exhortations to the saints of God to be strong and trust in Him. In the national Psalms, God's care of the nation is praised, His favor is sought upon all their affairs, and His help in battles implored.

LESSON—What is God to us; what is Christ to us, personally? Living water will not flow into a vessel turned upside down. The Psalms are full of mercy and truth, hope and comfort, for those who come to them as empty vessels to be filled. "Oh, fill me with thy fullness, Lord, until my very heart o'erflow!"

* * * *

Great Fact VI. Psalms of the Heart (78)

Like 6, 38, 42, 23, 10, 21, 4.

Among these we have Psalms of penitence, sorrow, darkness, faith, prayer, worship and vision.

LESSON—The plans, work and enjoyments of life are too often without God. Many look up and pray only when they are in the school of trouble and have the deepest heart experiences. Mrs. Browning says, "Eyes that the preacher could not

school, by wayside graves are raised. And lips say, 'God be merciful!' that ne'er said 'God be praised!'"

The spirit and habit of prayer will keep us out of trouble, and make our days peaceful and prosperous.

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Great Fact VII. Psalms of God (38).

Like 90, 139, 46, 5, 18, 36, 8.

These Psalms praise the sublime attributes of Almighty God. They speak of His glorious power, of His universal presence in every place at the same time, of the wonderful facts that He knows all things and sees all things. "That He is our shield and Defender, the Ancient of days, pavilion in splendor and girded with praise!"

LESSON—What must be the wisdom of Him from whom all beings derive their wisdom; what must be the goodness of Him from Whom all beings derive their goodness; therefore let us worship God. In youth and in age, in sorrow or in joy, in distress and in prosperity, let us worship God. "Let us worship and bow down, let us kneel before the Lord our Maker, for He is our God and we are the people of His pasture." Ps. 95:6. A woman who had a child who was not normal, said she would be satisfied if he would just recognize her. Are we normal if we fail to recognize our Maker, Redeemer and Friend?

* * * *

Questions on the Lesson.

1. Why is this book called Psalms?
2. Explain how it is full of Christ
3. How many Psalms in all? How many by David?
4. Give time of writing.
5. How are they arranged?
6. What the purpose?
7. How many Psalms did you read last week?
8. Name the great facts.
9. Why should God's word be more precious to us than to the Israelites?
10. Should we develop the faculty of seeing God in nature?
11. Is it right to pronounce curses upon our enemies?
12. Should we denounce evils?
13. Explain how we must refer many of the truths in the Psalms to Christ.
14. Did the Psalmist turn to God for deliverances from troubles?
15. Should we wait until in trouble before praying?
16. How soon in life ought we to begin to worship God?
17. Why should we worship God?
18. Are we normal if we fail to worship Him?
19. Give the key word and key verse.

Lesson No. 19—Take your Bible to Bible Class for reading the Scriptures.

Lesson Theme

PROVERBS

Proverbs 9:1-10.

KEY WORD—"WISDOM." KEY VERSE—9:10.

KEY PHRASE—"HEAVENLY WISDOM FOR THE EARTHLY LIFE."

Home Readings.

Read the whole of Proverbs. Matthew Arnold says it is "a delicious book." For the family altar read:

Sunday—Foundation Maxims, 1:1-19.

Monday—Christian Wisdom described 3:1-24.

Tuesday—Wisdom the best way, 4:1-13.

Wednesday—Against various evils, 6:1-20.

Thursday—Christ is wisdom in this chapter, 8:1-17.

Friday—Warnings and instructions, 28:1-13.

Saturday—A virtuous woman, 31:10-31.

NAME—The name is taken from the opening words. "The proverbs of Solomon, the son of David, king of Israel." A proverb is a short and pithy saying that forcibly expresses some practical truth. God's ways in wisdom are seen in the Book of proverbs.

WRITERS—Solomon, Hezekiah, Agur and Lemuel. Collection was completed under Hezekiah, about 800 B. C.

PURPOSE—To provide a hand-book of wisdom, which would apply to the earthly conditions of the people of God. We have had divine laws, and divine histories, and divine Psalms, now we have divine wisdom. This book contains in small compass a complete body of divine ethics, politics and economics, exposing every vice, recommending every virtue, and suggesting rules to govern self in every relationship of life. Many a young man has laid the foundation of his character upon this book. It is a living book. Its teachings apply to all men and all conditions today.

* * * *

Great Facts. The Duties of Man to—

I. God. II. Ourselves. III. Neighbors.

IV. Parents and Children.

V. Civil Life.

Great Fact I. The Duties of Man to God.

The first of all duties, the foundation of all morality and religion, is the fear of God. 1:7. This must be followed by perfect trust in Him and distrust in self, 3:5. Religious worship and service must not be neglected. "It disgraces a man to deny his promise and after his vow to back out," 20:25 R. V. but God looks chiefly at the heart, 17:3. It is this which makes men acceptable or abominable in His sight, 11:-

20. If we sin we must confess our guilt, 28:13 and meekly submit to His chastisement, 3:11.

LESSON—Summed up, our duties to God are: trust in Him, reverence and service for Him, our hearts right before Him, confession and submission to Him. The fear of the Lord is the beginning of wisdom. There should be, however, not only the selfish fear that He might hurt us, but the fear of love, fearing lest we hurt Him. We shall not begin to be wise until our lives are in right relation with Christ, the Fount of all wisdom.

If we trust Christ wholly, and acknowledge Him constantly, 3:6, we have every assurance that He will guide our feet along the paths of life, lead us into all truth, help our souls up the heights of holiness, and direct our steps into the gates of the Heavenly City.

* * * *

Great Fact II. Duties to Ourselves.

The chief lesson urged is the utter necessity of avoiding fleshly lusts and evil companionship. 1:10. Among deadly sins to be avoided special mention is made of pride, which is hateful to God and is the enemy of wisdom, 16:18. Greed and covetousness lead to fraud and wrong, 28:30. and produce only temporary profit, 14:30. Envy is as rottenness in the bones, 14:30. Luxury and intemperance which are induced by imitating the non-Christian rich, are strongly condemned and shown to insure most fatal results 23:21. Anger leads to folly, causes quarrels and makes a man hateful, 14:17. Idleness ruins equally a man's character and prosperity, 13:4. Much is said about the necessity of guarding the tongue, in the power of which are life and death, 12:22 and 18:21. We should avoid self-praise, 27:2.

LESSON—Our conduct has a good or evil effect upon ourselves, and is exposed to Divine judgment. The author of this book of Wisdom therefore pleads with us to avoid evil companions, pride, greed, envy, intemperance, anger, idleness and sins of the tongue. It is impossible for us to do this, however, except we have Christ the Wisdom of God within us. The old Spartan, who tried to make a corpse stand upright, but found that it would fall, said, "Ah, it needs something inside!" Yes, it needed life! If we have that life, then our souls will be drawn to all that is worth-

iest and noblest. His presence will guard us from evil, enrich us with every true blessing, and gladden us with lasting joy.

* * * *

Great Fact III. Duties to Our Neighbors.

We should sympathize with the afflicted, and try to cheer them, 12:25. Should help the poor in their need, because they are brethren, and children of the same Father, 14:31. A neighbor should be judged honestly and truthfully, 17:15. We should live with him in peace, 3:29; should not slander him, 11:12-13; should encourage sincere friendship, 18:24; should be strictly honest in all transactions with him, 11:1.

LESSON—Kindness is due our neighbors and fellowmen, therefore we should be sympathetic, helpful, peaceable, friendly and honest. Extreme unsociability is a form of sin. Themistocles, when he had a farm for sale, advertised the fact that he had a good neighbor. His point was that good neighbors are worth having. Thomas Pane, the infidel, once observed to a preacher, "What a pity it is that man has not a perfect rule for the government of his life." The preacher replied, "There is such a rule. Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself!" The infidel was put to confusion, realizing that our religion covers all the duties of life. Two neighbors, one a Christian and the other not, who lived on the opposite side of the same street, were dying at the same time. One of them said to the other, "I feel that I am dying, and my neighbor over the way, I hear is dying too. They say he is going to heaven; I know I am going to hell. He must have known that I was perishing, but he never warned me of my danger or told me of the way of salvation. We were together every day, and we talked of the weather and markets and politics and a thousand other things, but he never spoke to me about my soul. His silence I regarded as the sanction of my sin. He may be going to heaven, but he will be followed to heaven with the curses of my lost soul!" To those who need our help, especially spiritual help, God help us to be real neighbors!

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Great Fact IV. Duties of Parents and Children.

Godly parents are a blessing to children, 20:7, and should instruct them in holiness from the earliest years, 4:1. Should train them in the right way, 22:6, and correct them when they do wrong, 13:13. Children on their part, should attend to the instructions of parents, and gladden their hearts by prompt obedience and a vir-

tuous life, 1:8. Let the mother of the family realize her high position, and be the crown of her husband, 12:4; and build up her house, 14:1. If she needs an example let her emulate the virtuous woman, 31:10-31. Be it far from her to imitate the contentious wife, whose peevish ill temper is like the continuous dropping of water through a leaky roof, and renders family life insupportable, 19:13. Servants should be wisely treated in order that they should not presume too much, 29:21.

LESSON—The Bible hallows and sanctifies all the relationships of life and we should read it frequently and thoughtfully if we would measure up to the standards God requires. Parents should remember that what they are, and what they do will determine the character and happiness of their children. A child born in China inherits the sinfulness and ungodliness of Chinese parents. Children brought up among the Arabs, Hottentots or Indians inherit all the failings and vices of their various countries. Ham's children departed from the good ways of Noah, so all Africa became debased. Shem's children were true to the living God, so through them has come all the good things of our religion. What is true as to nations, is true as to families. Parents ought to pray that great grace may be given to them.

Children should always obey their parents (unless contrary to the right), while they are in the home, but honor them forever.

* * * *

Great Fact V. Duties in Civil Life.

It is the duty of men to render obedience to the powers that be; punishment speedily overtakes the rebellious, 16:14. God is the maker of the rich and poor in the land, 22:2, therefore the rich ought to help the poor, 14:21, and not treat them roughly, 18:23. All commercial transactions should be conducted with the strictest honesty, and the withholding of what is due is especially denounced, 11:26. It is a foolish thing to stand security for another's debt; you are sure to smart for it, and then you can blame only yourself, 6:1-2.

LESSON—It is the duty of the Christian to support all legislation against child labor, vice, crime, monopolies and everything that is opposed to a better social order. We are citizens of two worlds, and our aim should not be only to take people to Heaven, but to bring Heaven down to the people. Jesus Christ taught that the only way to solve bad conditions is to put into men good motives; that men are not free to do what they like, but what they ought! That the first stone of the Golden

Age was laid at Calvary. The men of our cities should set up their altars, and their prayers, their votes and their efforts against graft and lax enforcement of law, and so co-operate with God "in making all things new!"

Questions on the Lesson.

1. From where is the name of the book taken?
2. What is a proverb?
3. Who wrote the proverbs?
4. Who collected them and when?
5. What is the purpose of the book?
6. Show that this is a good book for young people.
7. Give the key word and key verse.
8. Name the great facts.

9. What are our other duties to God?
10. Name the things we should avoid.
11. What do we need inside?
12. How should we act toward our neighbors?
13. What rule of life have we?
14. If we are silent do we sanction our neighbor's sin?
15. What should parents do for their children?
16. What is expected of children?
17. Will children be like their parents?
18. What should be the attitude of Christians toward legislation?
19. How may we solve bad conditions?
20. What should citizens set up?
21. What are men free to do?

Lesson No. 20—Read the Scriptures in class out of your own Bible.

Lesson Theme

ECCLESIASTES

KEY WORD—"EMPTINESS." KEY VERSE—1:2.

KEY PHRASE—"LIFE IS A DISAPPOINTMENT APART FROM GOD."

Home Readings.

Read the whole of Ecclesiastes this week, or:

Sunday—Pleasure Ends in Emptiness, 2:1-11.

Monday—A Time for Everything, 3:1-14.

Tuesday—The Worship of God, 5:1-8.

Wednesday—Foolishness of Greed, 6:1-10.

Thursday—Value of a good name, 7:1-10.

Friday—The Value of Wisdom, 9:1-10.

Saturday—Satisfaction Only in God, chapter 12.

NAME—The name Ecclesiastes means preacher, so-called because this book contains the meditations and sermons of the wise man, Solomon; so that another name would be "The Book of the Preacher."

WRITER—Solomon.

TIME OF WRITING—979 B. C.

SPECIAL NOTE—In reading this book do not form spiritual judgments on the isolated verses. Inspiration set down accurately what the preacher said, just the same as the words of Satan are set down, Gen. 3:4; Job 2:4. But just as we recognize that the words of Satan do not express the mind of God, so we should also recognize that the reasonings of a mere natural man, who leaves God out of account, will very often not express the mind of God. Solomon had been holy and happy, but in his old age became backslidden and cynical. In lamenting his own folly and mistakes, he utters many pessimistic sayings that show how he felt about life, but not what God teaches about life. However, he was wise enough to see

the emptiness of pleasure, riches, folly and impiety.

PURPOSE—To show that true happiness apart from God is impossible.

Great Facts. The Emptiness of: I. Pleasure.

II. Riches. III. Folly. IV. Impiety.

Great Fact I. The Emptiness of Pleasure. Chs. 1-3.

The preacher first lays down the proposition that all things are unreal, and the results of human effort are deceitful, and that life is one unending round. As a scholar and thinker he finds no satisfaction, so he turns to mirth and pleasure. He engaged in banqueting and revelry, fleshly indulgence and worldly excitements; but the feverish excitement soon passed away and left him in deeper gloom, so he exclaims in 1:2, "All is vanity."

LESSON—Disappointed men are found, not only on poor farms and in the ranks of the unemployed, but also in the ranks of high society and in the mansions of the fortunate in life. There is the man who is disappointed because he does not get, and there is the man who is disappointed because he DOES get, and the latter is by far worse of the two. The man who is disappointed because he does NOT get may have still the fascination of his hopes before him. But the man who has got what he desires and is then disappointed, has pricked the bubble, and knows the meaning of emptiness and vexation of spirit. The last was the disappointment of Solomon. The selfish man always a disappointed man. This book reveals utter selfishness. It is all I, I, I,—I made, I got, I did, I had, I sought, and that is the end

of it all. There is a great art in choosing beneficial pleasures. No Christian in his best moments would sanction those pleasures that lead to immorality or gambling. On the other hand, after all the questionable things are left out there are so many pure and elevating enjoyments, left, that there is no real self-denial, but rather self-enrichment. Mr. Beecher said, "Upon this broad earth, purified with flowers, scented with odors, brilliant in colors, vocal with echoing and re-echoing melody, I take my stand against all demoralizing pleasure." God made all men to be happy! * * * He has set before us a thousand right and ennobling avenues of enjoyment—let us not sacrifice true and permanent happiness for questionable pleasures

Great Fact II. The Emptiness of Riches. Chs. 4-6.

Solomon has shown the emptiness of pleasure, honor, and power. Many will agree with him on this but at the same time will think that money is the supreme good in life. Solomon combats this error in these chapters, and shows that neither the gathering of great riches, nor in the spending of them, is there real happiness, 5:10. It is true that honest labor leads to prosperity, and this is desirable. More often it is the ungodly who increase in riches through dishonesty, speculation, or oppression. Both their wealth and a furious lust of wealth increase, and when they possess the most they seek for more. Their anxieties increase, they do not get refreshing sleep, they get in love with the world, become proud, are much tempted, they draw their hearts away from God and from duty, and make it very difficult for themselves to enter the kingdom of Heaven, Matt. 19:23.

LESSON—It is lawful to gather wealth, if we can do so without violating the laws of God and man, and if we consecrate it to the service of God and man. Two questions will be asked rich men at the Judgment: How did you make your money, and how did you spend it? If riches increase, set not your heart upon them, Ps. 62:10. On the other hand remember that it is easier to be contented without riches than with them. It is so natural to make gold our god, to trust in it, and to depend upon it for happiness. The Bible depreciates the value of money because the best things, like salvation, blessedness and peace cannot be bought with it. It is not along golden roads that God's children pass to bliss. Therefore, happy are those who have learned to be contented with little, whose wants are few and moderate, who, having the necessities of life, are thankful and

hopeful. "I never complained of my lot," said a Persian poet, "but once—when my feet were sore, and I had no money to buy shoes; but I met a man without a foot, and became contented with my lot when I saw him!"

Great Fact III. The Emptiness of Folly. Chs. 7-11.

The thought of these chapters is "Be not foolish," 7:17. Seek a good name and cherish it above all earthly distinctions, cultivate meekness, be diligent, make the best of the present instead of dreaming about the past, or the future. Serve God with intelligent reason and prudence instead of rushing to extremes in anything. Perish in righteousness, rather than prosper in wickedness. Wisdom is the highest good. "Wisdom giveth life to those who have it!" 7:12.

LESSON—The root of folly is represented as in the heart, Prov. 12:23. There is more folly in the heart of man than in the head. Foolishness stands first in the catalogue of evils, Rom. 3:3. Examples of folly are, the foolish builders, Matt. 7:26; the foolish virgins, Matt. 23-5; the rich fool, Luke 12:16. On the other hand, the wisdom that is from above will preserve the soul's life, by imparting to it the gift of God, which is eternal life, it will preserve the mind's life, by flooding it with truth; it will preserve the body's life by giving it length of days and a glorious resurrection at the last day!

Great Fact IV. The Emptiness of Impiety. Ch. 12.

This chapter is a call to young people to "Remember now thy Creator in the days of thy youth," 12:1. Not to flatter themselves with vain expectations, but to guard against the spiritual disease of youth. Rutherford said, "A young man is often a dressed lodging for the devil to dwell in. Satan has a friend at court in the heart of youth, and their pride, luxury, lust and forgetfulness of God are his hired agents. Therefore, what a sweet couple, what a glorious couple are youth and grace, Christ and a young man!" The period of youth has the responsibility of shaping all one's after life, and if we do not remember our Creator in early days we shall not be able, nor shall we want to do so, in the later days of life. The philosophy of Ecclesiastes is summed up in these words: "Reverence God and keep His commandments for this is the whole duty of man!" 12:13.

LESSON—There are many reasons why we should become devout Christians in early days. 1. In youth the foundations of life are laid. Some workmen in building a tower laid one brick a little out of line

The work went on without it being noticed, but as each course of bricks was kept in line with those already laid—the tower was not put up exactly straight, and the higher they built, the more insecure it became. One day there was a tremendous crash. The building had fallen, burying the men in the ruins. Lives were sacrificed, time lost, materials were wasted, all because one brick was laid wrong at the start. Think of that ruin that comes of one bad habit, or one brick laid wrong, while you are building a character for life and eternity. Keep the foundation straight. 2. Because life is always uncertain, there are graves in the churchyard just your length. God will not spare you on account of your youth, if you die without an interest in Christ.

3. Because if you seek Christ early and find Him, your life will be more eminently useful to God, and more servicable to men. Augustine repented, and so have many others, that they began the Christian life so late, and knew God no sooner.

4. Because your whole life will be happier if the morning of it is dedicated to the Lord. The first fruits sanctify the whole harvest. This will have a sweet influence upon all your days, whatever changes may come. Let every young person say today—

Now that my journey's just begun,
My course so little trod,
I'll stay before I further run,
And give myself to God!

Questions on the Lesson.

1. What does the name of the book mean?
2. Who wrote it and when?
3. Why ought we not to form judgment upon isolated verses?
4. What is the purpose of the book?
5. What the great facts?
6. Name the key word and key verse.
7. Have you read Ecclesiastes?
8. Did Solomon find satisfaction in pleasure?
9. Name the two classes of disappointed men.
10. Who is always a disappointed man?
11. Should Christians, too, sanction questionable pleasures?
12. Are there lots of elevating pleasures? Name some.
13. Is money the supreme good?
14. Name some of the disadvantages of being rich.
15. In what way is it lawful to gather wealth?
16. What things cannot be bought with money?
17. Show that contented people are the happiest.
18. Where is the root of foolishness?
19. Give some examples of folly?
20. What will wisdom do for us?
21. What is the philosophy of Ecclesiastes?
22. Why should we become Christians in early days?

Lesson No. 21—The churches' biggest business is to teach the Bible.

Lesson Theme

SONG OF SOLOMON

Song of Solomon 2:1-4.

KEY WORD—"LOVE." KEY VERSE—2:4.

KEY PHRASE—"GOD'S LOVE FOR ISRAEL AND THE CHURCH."

Home Readings.

Do not fail to read through the whole Bible in connection with this course. This week read the Song of Solomon. The following selections are for the family altar:

Sunday—In joyful Communion, 1:1-7.
Monday—The Rose of Sharon, 2:1-7.
Tuesday—The visit of the beloved, 2:8-17.
Wednesday—The Absence of the Beloved, 3:1-5.
Thursday—The Seeking Bride, 5:6-8.
Friday—The bridegroom praised, 5:10-16.
Saturday—In praise of the bride, 6:4-9.
In the East the physical charms of lovers are described minutely without any thought of vulgarity. In this book, one is on holy ground; pray for spiritual understanding!

Remember that it is made up of conversations between the bridegroom and the bride, and between the bride and her at-

tendants. As you read keep the various speakers distinct in your mind.

* * * *

NAME—This book is called the Song of Solomon because Solomon is the author and hero of it.

TIME OF WRITING—About 1000 B. C.

PURPOSE—To show in the changeless devotion of the bridegroom and the bride, the love of Jehovah for Israel, and of Christ for the church.

* * * *

Great Facts. I. Rapture. II. Festival. III. Separation. IV. Reunion.

Great Fact I. The Bride's Rapture.

Chs. 1-3-5.

The bride is a beautiful Shulamite maiden. So called because she was the descendant of Shulam, who was a son of Dan. Shulamith, the bride, is waiting the

arrival of her lover, and, surrounded by a chorus of ladies, pours out her rapture and longing, which is responded to by her admiring companions, 1:1-8. The royal lover appears, and the rapturous joy of mutual delight is poured out in the banqueting house, 1:9-2:7, closing with a song of serene contentment, addressed by the bride to her companion, 2:7. In the rapture of the new-found love, the bride tells how her loved one wooed her, and how their love was mingled with the loveliness of opening spring and summer. How her heart longed for him until he was found, and when found, she was not willing to let him go, 3:5.

LESSON—The rapture of the bride for the bridegroom reminds us of the loving intercourse between Israel and Jehovah, and between the church and the heavenly Bridegroom. Some of the noblest religious souls have expressed their love in the fervent words of this Song of Songs.

In this parable of love we have a king seeking and wooing a bride in her humble home in the mountains. Thus the King of Kings left his glory-throne to seek and win the church for his bride. He despised not stable nor manger. He has sought the lowliest and neediest, "My friend, my fair one rise up, and come away." His love covers the multitude of our sins. He calls us "fair" and makes us fair. Then comes the rapturous utterance, "My beloved is mine and I am His," 2:16. Christ is ours. 1. Because of the free gift of Himself He loved me and gave Himself for me. 2. He is ours if we believingly take Him to ourselves, for faith has marvelous power. 3. He is ours if we joyfully realize His life to us. Many fail right here. A child will cry even in its mother's arms. But the arms are all the same. It is unspeakably blessed to realize all that Christ is to our souls.

Every Christian is Christ's. 1. By creation. "It is He that hath made us," Ps. 100. 2. By the purchase of His blood. 3. By the conquest of His spirit.

To the believing, Christ-loving soul, He is the "Rose of Sharon, and the Lily of the Valley, the chief among ten thousand." Those who have found Him and know Him with real spiritual knowledge, count other objects of human desire as nothing in comparison with Him! "What things were gain to me," says Paul, "those I counted loss for Christ!"

Then let us again: 1. Make a definite dedication of ourselves to Christ. 2. Be very careful not to offend Him in our conduct. 3. Prove our devotion by obedience to His commands. 4. Defend Him and His cause against all His present-day enemies.

5. Seek to extend His kingdom from shore to shore.

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Great Fact II. The Wedding Festival. Chs. 3:6-5:1.

We have here but a glimpse of the glad festival, but it suggests the whole. Solomon is seen surrounded by his bodyguard advancing towards Jerusalem. The daughters of Jerusalem go forth to meet him. He is crowned with the splendid crown made by his mother for the happy day. Next follows a beautiful song in which the bridegroom addressed the bride. She responds with a song of delight, in which she gives herself entirely to her husband, 4:16. In response to the bride's invitation to enjoy the pleasant fruits of the garden, the bridegroom responds with great satisfaction, 5:1.

LESSON—It was a great thing for the poor bride from Lebanon to be brought into the court of the king whose magnificence filled the Queen of Sheba with wonder and delight. But "eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." I Cor. 2:9. The day is coming when the Lord Jesus will present the church unto Himself, as a glorious bride, holy and without blemish. King Solomon went out of Jerusalem in royal pomp to meet his betrothed. When the marriage of the Lamb is come "The Lord Himself shall come to meet us," (read I Thess. 4:16-17). The heart of man cannot conceive of the bliss of that moment, when the heavenly bridegroom shall bring home the church. His bride. The union of Christ and the church will be perfected forever. We shall enjoy our heritage as heirs of God and joint-heirs of Christ. Eternity will be one blessed honeymoon.

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Great Fact III. Temporary Separation. Chs. 5:2-6:3.

A cloud passes over the sun. The brightness of the bridal bliss is obscured for a while. Under the figure of a dream the bride describes a brief separation of her heart from the bridegroom, her misery, her longing and searching for her beloved, and her appeal to her companions to help her. They draw from her the fullness of her love by asking questions, and ask, "Where is thy beloved gone?"

LESSON—When the sun is eclipsed it does not cease to shine, though its rays may not reach the earth. And when Christ is hidden, He remains Himself "the same yesterday, and today, and forever." However there have been times in the history of churches and of Christians, that resem-

bled the captivity of Israel, when the Lord has seemed far from them, and they have walked in darkness. Sometimes Christ apparently deserts us because of our sins, and as plants kept from light become unhealthy, so souls deprived of light of God's countenance lose their peace and strength. Our daily cares which we loved to cast upon the Lord, are borne upon our own shoulders with anxiety. Love of the world and the love of riches outweigh our love for Christ. We doubt our own conversions, and the realities of the blessed life Prayer affords no refreshment, and the Bible no precious promises. We become fault-finders and blame the minister and the church, when the blame of our discontentment lies only with ourselves. In the book we are studying, how the bride sought the bridegroom, as soon as the separation was felt! So we should ardently desire to be reconciled and to regain the favor we have lost!

* * * *

Great Fact IV. Reunion, 6:4-8:14.

There is soon a reunion between the royal bridegroom and the bride, and she, full of satisfaction in the love of her husband, invites him to return with her to the scene of her maiden life, for there his love would beautify all that was familiar to her. In the thought of such bliss she again charges her companions to witness her happiness, 1:4. Bride and bridegroom are now together in restful joy, exchanging remembrances and confidences, presenting a picture of ideal love.

LESSON—Man was made for companionship with his Savior, and many beautiful expressions are used in scripture to suggest this communion.

We may delight ourselves in the Lord, Ps. 37:4. May dwell in the secret place of the Most High, Ps. 91:1. We may enter into the holiest, Heb. 10:19. We may have the companionship of Christ, 1. In our occupations, whatever lawful ones they may be. 2. In our enjoyments which are all hallowed by His gracious presence. 3. In our sufferings, when we perhaps most need Him, and when His sympathy is especially precious. 4. In our Christian service, for how can we do His work except beneath His smile?

A mother was asked by her child, "Why is it that when you come from your room you always look so happy?" The answer was "Because I have been praying to my

Savior. I ask Him for His grace to make me happy and holy. I ask Him to assist me to keep me from committing any sin against Him, and above all, I ask Him to have mercy on your soul, to save you from the ruin of those who go down to hell." "Oh! is that the secret?" said the child, "Then I will come into the secret place with you!" Let us renew our covenant to daily use the secret place of prayer and Bible-reading.

In the secret of His presence how my soul delights to hide.

Oh, how precious are the lessons that I learn at Jesus' side!

Earthly cares can never vex me, neither trials lay me low,

For when Satan comes to vex me—to the secret place I go!

* * * *

Questions on the Lesson.

1. Of what is this book made up?
2. Do we need spiritual understanding as we read?
3. Why is this book called Song of Solomon?
4. What is the purpose?
5. Give the key word and key verse.
6. Name the great facts.
7. Have you understood the precious verses in your Bible?
8. Why is the bride called the Shulamith?
9. How did the King of Kings seek to win His bride?
10. Show the three ways in which Christ is ours.
11. What four things ought believers to do?
12. What will happen when the marriage of the Lamb is come?
13. Why does Christ apparently desert the believer?
14. What happens when He does?
15. What ought we to do when separated from Christ?
16. Give some of the expressions of communion.
17. Give the four occasions in which we may have Christ's companionship.
18. Why did a certain mother look happy?
19. What covenant ought we to renew?
20. Quote or read the verse of the hymn.

Lesson No. 22—Read the Scriptures in class out of your own Bible.

Lesson Theme

ISAIAH

Isaiah 9:2-7.

KEY WORD—"MESSIAH." KEY VERSE—9:6.

KEY PHRASE—"SALVATION THROUGH JUDGMENTS AND GRACE."

Home Readings.

If possible read the whole of Isaiah. If not then:

Sunday—The case against Judah, 1:1-18

Monday—Isaiah's vision, 6:1-8.

Tuesday—Christ-child is Israel's hope. 9:1-7.

Wednesday—The coming kingdom, 11:1-9

Thursday—Hezekiah's sickness, 38:1-8.

Friday—Christ our sacrifice, 53:1-12.

Saturday—Everlasting salvation, 55:1-13

NOTE ON THE PROPHETS—We now come to the 17 prophecies of the Old Testament. The prophets in their message uttered great truths that applied to their own times, but just as truly to the times of Christ. To the time of His first and of His second coming. The burdens of their messages was, that God would bless His covenant people with both temporal and spiritual blessings if they were true to Him. But if unfaithful then judgment should come upon them until they would repent, when they should be restored to God's favor and to their own land.

NAME—Isaiah means "salvation of Jehovah," which is significant, as he was the great prophet of salvation in the Old Testament. Christ and the apostles quoted him more than any other prophet. Events cover 62 years, 760-698 B. C.

PURPOSE—To prophesy Israel's captivity, repentance and restoration, and the glories of the Messianic age.

THE TIMES OF ISAIAH—Isaiah lived 780 B. C.-690 B. C. in the southern kingdom of Judah at Jerusalem. When he was twelve years of age the Assyrians invaded the land and had to be bought off with a large indemnity. II Kings 15:19. About twenty years later the northern kingdom (Israel) was taken into captivity. This exposed Judah to the same fate, but Judah's king, having declared himself to be the vassal of Assyria, the evil day was put off. When Hezekiah came to the throne of Judah, 727 B. C., he rebelled against the king of Assyria, and was supported by Isaiah, who exhorted his countrymen not to be afraid of the Assyrians, 10:24, but to depend wholly upon Jehovah. Worldly advisers, however, persuaded Hezekiah to make an alliance with Egypt against Assyria, but it was of no avail. Hezekiah was defeated and paid a heavy indemnity out of the Temple treasury. After a brief

interval, Assyria again threatened Israel, but this time acting under the advice of Isaiah, Hezekiah "spread the matter before the Lord," 37:14, and God's decree went forth for the destruction of the Assyrians (701 B. C.) Sennacherib, their king, never recovered from this disaster, and he made no more expeditions against Palestine.

Isaiah lived under the reigns of four kings of Judah—Uzziah, Jotham, Ahaz and Hezekiah. Morally and spiritually, the country was full of corruption, vice and irreligion. The rich lived in oriental luxury, the poor were oppressed. It was against these evils that Isaiah lifted up his voice.

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Great Facts. I. Accusations. II. Nations. III. Hezekiah. IV. Release. V. Messiah. VI. Kingdom.

Great Fact I. Accusations Against Judah and Israel. Chs. 1-12.

In this section Isaiah accuses the nation of ingratitude, folly, and stubborn rebellion, 1:2-9. They have withdrawn themselves from God's favor by their commercial greed, heathen alliances, luxury and idolatry, 2:6-9. The rulers of the people answer the charge by stating that they keep up all the outward ordinances of religion required by the law, therefore are blameless. Isaiah indignantly denounces such hypocrisy, 1:15. Assures them of forgiveness if they repent, 1:18, but if they continue their rebellion then the sword would devour them, 1:20. In chapter 8 there is a prediction of the Assyrian invasion. In chapter 9 the prophet sees that Israel's troubles shall end through the birth of the Christ-child, who shall rule over the full kingdom of David in justice and in righteousness forever.

LESSON—Israel was increased from a family to a nation, divinely raised out of bondage to a commanding position, and given a land flowing with milk and honey. Each step in their progress should have drawn from them their gratitude, love and obedience. Israel, however, acknowledged none of these obligations, but refused to know God or have Him in their thoughts. Multitudes of Christians have followed suit. No wonder Isaiah scathingly denounces such evil doings!

In 1:18 God condescends to reason with us. He offers salvation, not only from punishment, but from sin itself in all its

forms, all its depths, all its degrees! He bids us turn from the empty ceremonies, that Israel was making so much of, to the Fountain filled with blood. He assures us that although we may be dyed scarlet, or double-dyed in crimson with sin, we may be "as white as snow!" No wonder the book of Isaiah is called "The Gospel of the Old Testament!"

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Great Fact II. Prophecies Concerning Foreign Nations. Chs. 12-35.

Assyria, Egypt, Babylon, Damascus and Tyre are mentioned, and judgments upon them definitely prophesied, all of which came to pass. Babylon fell 200 years after this prophecy. This reminds us that other judgments predicted to come upon the whole world will just as surely come to pass. These prophecies have a near and far view. They were literally fulfilled in the destructions of these nations. They will be spiritually fulfilled when judgment comes upon corrupt world-power, and corrupt religion, Rev., Chs. 6-13.

Ch. 14:12-17 refers to Satan. After the prophet denounces the enemies of Israel and he brings his message to a grand climax by outlining the final triumph of God's people.

LESSON—The history of the world is a history of nations whom God has punished for their sins by final destruction. Think of Egypt, Babylon, Carthage, Rome and Greece. The punishment of individuals, too, is final. Korah for gainsaying went quickly into the pit, Num. 16:30. Uzzah died for irreverence, II Sam. 6-7. Ananias fell dead for lying, Acts 5:5. God must punish sin wherever He finds it.

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Great Fact III. History of Hezekiah. Chs. 36-39.

This history is given also in II Kings 18:20, and tells how Sennacherib, king of Assyria, came against Judah. How Hezekiah prayed, and consulted Isaiah, who foretold the disaster that should come upon the Assyrian army. Next we have the sickness of Hezekiah, and how, in answer to prayer, his life was spared for fifteen years. Then we have Hezekiah's folly in showing of his treasures to the ambassador of the king of Babylon, and Isaiah's prophecy that in process of time these same treasures would be carried off to Babylon.

LESSON—Hezekiah was a great king, and that largely because he sought the counsel of Isaiah, and became his disciple. The rich and the great need the wisdom "that cometh down from above." It is true wisdom to take all our affairs to the Lord, to keep no difficulties back, to hide no faults. God will then make good His prom-

ises, help us over all difficulties and abase our enemies. Not always at once but always eventually. Therefore, put your confidence in the Lord God.

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IV. Coming Restoration Prophesied. Chs. 39-48.

This section is sometimes called the "Book of Comfort," because the prophet tells in glowing terms of the restoration of Judah, and the coming of Jehovah's Ideal Servant to be the Messianic King.

LESSON—The word "Comfort" in the Bible means to strengthen. So when God says "Comfort ye, comfort ye my people," He means strengthen them, arouse them, nerve them. So we must dare to do right, dare to be true, dare to be brave! Sorrows may be bitter, evils may be deeply entrenched, but if we faint not, but fight on, tomorrow will come the song!

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Great Fact V. The Messiah Promised. Chs. 49-58.

Dr. J. M. Gray points out how the portrait of the Messiah becomes very clear in Isaiah. In Genesis the seed of the woman became the seed of Abraham, and the line of Judah.

Deuteronomy spoke of Him as a Prophet like unto Moses; Samuel described Him as King sitting on the throne of His father, David; and now Isaiah pictures Him in many ways. He prophesies His virgin birth, 7:14. His divine and human nature, His mission to the Gentiles as well as the Jews. His many names, 9:6. His humiliation as well as His glory, Ch. 53. These things were all written 700 years before they came to pass, and therefore impress us with their divine origin. If all these things were fulfilled in Jesus of Nazareth, and in Him only, then He indeed it is who is the Son of God and God the Son!

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VI. A Glorious Kingdom to be Set Up. Ch. 59-66.

This section tells of Israel's final restoration to their land, of their increased prosperity and of the divine blessing resting on them forever. The Gentiles shall aid them in their return, 49:22. This is being fulfilled at the present moment. The land will be too small for them, 49:18-21. They shall be served by other nations, 60:12. They shall inherit the land forever, 60:21. God will rejoice in their national happiness, 65:19.

These promises have not yet been fulfilled, but will be when Israel is regathered, and Jerusalem is made the center of Christ's glorious kingdom. All the prophets speak of its glory and blessedness. Rev. 20 tells us it will be for 1000 years. Rom. 8:21 says the earth shall then be delivered from physical corruption. The wilderness

shall blossom as the rose, Is. 35:1. The glory of the Lord shall cover the earth as the waters cover the sea. Is. 11:9. The savage nature of beasts will be banished and a little child shall lead them, Is. 11:6. The government shall be on Christ's shoulders and of the increase of righteousness and peace there shall be no end. Is. 9:6. Nations shall beat their swords into plowshares and learn war is no more, Is. 2:4.

LESSON—Those who suffer with Christ shall reign with Him. Those who are faithful to the suffering Messiah, shall be rewarded by the exalted Messiah. In Sparta only those who had won victories were allowed to sit beside the king. Let us look for and hasten the coming of the golden Kingdom-age!

Questions on the Lesson.

1. How many prophecies in the Old Testament?
2. Give the burden of their messages.
3. What the meaning of name?
4. What the purpose?
5. How were the Assyrians finally driven from Israel?
6. Against what evils did Isaiah prophesy?
7. Name the great facts.
8. What the key word and key verse?
9. How much of Isaiah have you read?
10. Of what did the prophet accuse Israel?
11. Show how God is willing to reason with us.
12. What is meant by prophecies having a near and far view?
13. From whence did Satan fall, 14:12?
14. Tell the history of sinful nations.
15. What made Hezekiah a great king?
16. Why is the last part of Isaiah called the book of comfort?
17. What does the word Comfort mean?
18. Trace the teaching about the Messiah from Genesis to Isaiah.
19. What the duration of the kingdom yet to be set up?
20. Will Israel be back in the land?
21. Will universal peace and knowledge cover the earth?
22. How can we hasten the coming of the Lord?

Lesson No. 23—Study the Bible from the first inspired word to the last.

Lesson Theme

JEREMIAH AND LAMENTATIONS

Jeremiah 2:1-9.

KEY WORD—"WARNING." **KEY VERSE**—2:9.

KEY PHRASE—"JUDAH CARRIED OFF TO BABYLON."

Home Readings.

- The whole of Jeremiah or—
 Sunday—Divine goodness to Judah, 2:1-9.
 Monday—Treachery of Judah, 4:12-19.
 Tuesday—Encouragement to repent 7:1-15.
 Wednesday—The Lord is our hope, 17:12-18.
 Thursday—Advice to captives, 29:8-14.
 Friday—Promises of mercy, 30:18-24.
 Saturday—Comfort to the afflicted, Lam. 3:21-41.

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NAME—The book is named for its author, Jeremiah, who was a priest and prophet, and lived in the village of Anathoth, three miles northeast of Jerusalem. He began to prophesy while yet a young man, in the reign of Josiah (628 B. C.). Never did a patriot who loved his country, nor a preacher who loved his God, have more indignities heaped upon him for his faithfulness. From the first appearance of Nebuchadnezzar, king of Babylon, in Palestine (605 B. C.) Jeremiah announced that submission to his rule was the will of Jehovah. For this he was sorely persecuted. After Nebuchadnezzar had taken Jerusalem in 587 B. C., Jeremiah was left in

Palestine with the remnant, but later taken captive to Egypt, where he died. He exercised his prophetic ministry about a century later than Isaiah. Events cover 41 years, 629-588 B. C.

TIMES OF JEREMIAH—For these, read II Kings, Chs. 21-25. While Josiah was king of Judah, the political and religious conditions were outwardly good, but when his older brother, Jehoiakim, and his successors came to the throne, they despised the religion of Jehovah, threw Jeremiah's prophecies into the fire, and idolatry and flagrant sins were openly practiced. Jeremiah did his best to stem the tide of evil with his warnings and entreaties, but in vain. Yet even when the people were doomed to captivity, he uttered some of his most glorious Messianic prophecies, foretelling that after 70 years the captivity would end with their repentance and restoration. We must remember that Babylon has destroyed Assyria's power by this time and is now mistress of the world, and the instrument of God's hand to chastise Judah for its sins.

PURPOSE—To foretell the captivity that should follow Judah's backsliding, and the judgments that should come upon the nations for oppressing Judah.

**Great Facts. I. Captivity. II. Restoration.
III. Indignation. IV. Lamentation.**

Great Fact I. Captivity shall follow Backsliding. Chs. 1-22.

Jeremiah was Jehovah's spokesman in days of darkness and disaster. Two nations were threatening Judah at this time, Babylon on the east and Egypt on the south, and Judah not knowing with which to make an alliance, sought to play them off one against the other. Morally and spiritually, the nation had sunk lower and lower. Their backslidings were driving them to ruin. Different political parties urged their ideas upon the people, but no real reformation ensued. Jeremiah, with faithful prayer and weeping, points out their astonishing unfaithfulness to God, but they turn from him to false prophets. He warns them not to trust the sacrifices of the temple and in ritual to save the land, and tells them that they must get ready for exile. In chapter 17 he says that the observance of the Sabbath would bring blessings, but nothing can put off the captivity.

LESSON—Backsliding was the characteristic vice of the Jewish people throughout the whole course of their history. Their career was one of perpetual sinning and repenting, until their great rejection of Christ, which led to the final falling away. The Jews were a representative people and their history is often a true reflection of individual lives. It is remarkable how many of the saints of the Bible proved weak at their strongest point. Abraham, the man of faith, was noted for his acts of unbelief. Moses, pre-eminent for meekness, was overcome by anger. Job, the example of patience, became impatient. Peter, the boldest in the hour of danger, turned coward. It is a sad sight to see a wrecked ship, or a church building in ruins, but a backslider is a sadder sight still. "Let us watch and pray that we may not enter into temptation."

* * * *

Great Fact II. Repentance and Restoration Foretold. Chs. 24-25.

As clearly as Jeremiah prophesies the captivity, he also foretells a return to Jerusalem of a portion of the people. He has a clear vision of Christ coming to reign in chapter 23. The sign of the figs typifies their return, Ch. 24. The captivity should end in 70 years, Ch. 25. Even the vessels of the Lord's house shall be returned, Ch. 28. Jerusalem shall be rebuilt, Ch. 33. The Rechabites were faithful in not drinking wine, Ch. 35.

LESSON—The language of these prophecies plainly shows that the divine author has in mind not only the return of Judah from Babylon, but also the return of all the twelve tribes from among the Gentile nations where they are today. Every pro-

phesy not yet come to pass will be fulfilled literally at Christ's second coming. Just as God does not restore Israel until they are healed of their unholiness, so healing of the soul comes before the blessings of redemption.

* * * *

Great Fact III. Indignation upon Oppressing Nations. Chs. 45-52.

In this section the prophet predicts the downfall of Egypt, the spoiling of the Philistines, the confounding of Moab and Ammon, the wasting of the secret places of Edom, and the desolating of Damascus, Kedar and Elam. In chapters 50-51 the end of Babylon is seen, and her place is to be taken by spoilers from the north.

LESSON—A country's safeguard is not in commerce, or Tyre would not have fallen. Not in art, or Greece would never have perished. Not in strong political organization, or Rome would have continued. Not in armies, or Germany would now be the victor of the world. Not in religious ceremonies, or Jerusalem or Rome would be the most influential cities today. No! righteousness, and it alone, exalteth a nation, and safeguards its people. When Israel was God-fearing she was mighty. When she fell into the wicked ways of nations around her, she and they were brought low. Further, in Gen. 12:3, God said He would punish those who injured Israel, and this has been fulfilled in the experience of all ancient and modern nations. Witness Russia today. It behooves us as a nation to maintain a just and benevolent attitude towards the Jews.

* * * *

Great Fact IV. The Lamentations of Jeremiah. Lamentations. Chs. 1-5.

This book consists of five Lamentations, or songs of sorrow, over the destruction of Jerusalem, 587 B. C., and over the condition of the captives. It pictures the deepest suffering; but the righteousness of God is confessed and prayer is offered for pardon and acceptance. Resolutions are made to obey the Lord, and all classes are called to join in a national reformation. In chapter 3, there is much comfort in the thought of God's unceasing mercies.

LESSON—In times of distress, Jeremiah found his brightest hope in "the Lord's mercies, which are new every morning!" We may sometimes forget them or abuse them, but they are ever new. Just as God keeps the old world green by renewing it every spring, so, He refreshes His people, by spring times of grace. When clouds come, let us see God's rainbow covenant of mercy through the clouds as Noah did in Genesis 9:13. When we sin let us remember the mercy seat of Ex. 23:17-22, where we may be received back by Jehovah. God's mercies are ever new and everlasting. This does not mean that God is merc-

iful at the expense of His truth, holiness and wisdom. Israel's history proves this. Yet God is the Father of all mercy, and all His children can say with the Psalmist, "Surely goodness and mercy have followed me all the days of my life!"

* * * *

Questions on the Lesson.

1. Who was Jeremiah?
2. What books did he write?
3. Why was he persecuted?
4. Tell how he tried to stem the tide of evil.
5. What the key word and key verse.
6. What the purpose?
7. Name the great facts.
8. How much of Jeremiah have you read?
9. What two nations threatened Judah?
10. Can formal religion save a land?

11. Of whom were the Jews a type in their experiences?

12. Give some Biblical illustrations of backsliding.

13. Were all the prophecies of restoration fulfilled?

14. If not when will they be?

15. What comes before the blessings of redemption?

16. What is a nation's safeguard?

17. What should be our attitude toward the Jews?

18. What do we mean by the word Lamentations?

19. In what should be our brightest hopes?

20. Is God merciful at the expense of justice?

21. In which Psalm do we find the last quotation?

Lesson No. 24—The Church's biggest business is to teach the Bible.

Lesson Theme

EZEKIEL

Ezekiel 3:16-21.

KEY WORD—"VISIONS." **KEY VERSE**—1:3. "The hand of the Lord was upon me."

KEY PHRASE—"VISIONS OF JUDGMENT and OF THE TWO RESTORATIONS."

Mentioned seven times in the book.

Home Readings.

The whole of Ezekiel, or:

Sunday—The Prophet Commissioned, 2:3-10.

Monday—The Prophet a Watchman, 3:10-21.

Tuesday—Israel to be converted, 11:14-21

Wednesday—The Sins of the People, 22:3-31.

Thursday—Tyre a Symbol of Satan, 28:11-19.

Friday—Vision of the Dry Bones, 37:1-14

Saturday—Two Sticks are Israel and Judah, 37:15-24.

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NAME—The book is named after its author, Ezekiel, who was a priest and a major prophet. He was carried captive to Babylon, 597 B. C., about eleven years before the destruction of Jerusalem. He lived at the time of Daniel and Jeremiah, and was a disciple of the latter while in Jerusalem. He received his call at the age of 30, and prophesied for 22 years. He was a man of intense moral earnestness and of deep personal humility, and conspicuous for his fidelity to Jehovah in the trying times of the exile.

TIME OF EZEKIEL—The northern kingdom, Israel, had been in captivity for over 100 years. Nebuchadnezzar had descended upon Jerusalem of the southern kingdom, and carried away 10,000 of its chief citizens, among whom was Ezekiel. This judgment did not sober its idol-mad and vice-intoxicated inhabitants, but only

plunged them deeper into superstition and wickedness. Like their fathers, they were a rebellious nation and a stiff-hearted people, who set up idol-groves upon the high hills, and defiled Jehovah's sanctuary with abomination, 5:11. Far away from his native land, by the rivers of Babylon, Ezekiel preached against the national sins of his people in some remarkable visions, but like Isaiah, he closed his message with a description of the Messiah's glorious reign. Events cover 21 years, 595-574 B. C.

PURPOSE—1. To dispel foolish hopes of a speedy deliverance from the yoke of Babylon. 2. To expose the backslidings of Judah. 3. To call the Jews to individual repentance. 4. To call out a new Israel which could inherit the promises.

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Great Facts. I. Rebukes. II. Enemies. III. Future.

Great Fact I. Rebukes and Prophecies of Judgment. Chs. 1-24.

First we have the call and commission of the prophet in four visions, Chs. 1-3. The prophecy given six years beforehand of the siege and destruction of Jerusalem. Chs. 4-7. The greatness of Judah's iniquity shown in several visions, the results of which they must bear on their own heads, as no help will come from Egypt to save them from captivity, Chs. 8-10. Judah's sins are enumerated, and Jehovah's chastisement of the nation is justified, Chs. 20-24.

God had wonderfully favored his people, Israel. They had been blessed with more illustrious men than other nations, mightier and more wonderful deeds had been done for them than for any other people, a clearer and brighter revelation of God had been given them, a purer and nobler worship had been instituted among them. All these privileges were given that others might be blessed through them. Ps. 67:1-2. But "she quarelled with God's judgment more wickedly than did the heathen nations," and grew daring and defiant in her disobedience. They were therefore punished with famine, pestilence and dispersion.

LESSON—The oft-repeated mistake of Israel was to consider itself a privileged nation, sure of the favor of God in spite of its unfaithfulness. Many Christians flatter themselves with the same delusion. Yet God never spares a sin or a sinner. In the discipline of the Christian life, God is always fighting against sin, and He will not cease until He plucks every viper from our lives, Matt. 3:12. The tears of Gethsemane were not a substitute for the Cross of Calvary. The tears of regret will not wash away God's judgment for sin. "Could my tears forever flow, could my zeal no respite know, all for sin could not atone. Christ must save and Christ alone!"

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Great Fact II. Prophecies Against Judah's Enemies. Chs. 25-32.

In these eight chapters the prophet has no word to speak concerning Judah and Israel, but the divine woe is pronounced against the seven neighboring nations which had shown the most hostility to them: Ammon, Moab, Edom, Philistia, Tyre, Sidon and Egypt. The capture of Tyre and its ruin by Nebuchadnezzar is foretold. Egypt shall be desolate forty years. The prince of Tyre, 28:11-19, is a type of the prince of this world, Satan. His unfallen state is here described, as is his fall in Isaiah 14:12-14. Satan is the inspirer of all pride such as ruined Tyre. God exercises His judgments over the whole earth. Seven nations are here mentioned because seven is the number of completeness. The nations around Israel regarded Jehovah as a tribal god. But Christ announced a judgment of all nations would follow that of Israel, Matt. 25:32. God visits national sin with national judgments. Not only will individuals be judged, but each nation as a whole will have to answer for its national sins, of oppression, Sabbath breaking, drunkenness, graft and corruption.

LESSON—A nation by its collective action possesses national responsibility. If the people sin, the people suffer. Witness Germany and Russia. If a people repent and call upon God, national calamities are averted. National pride should give

away to national goodness, and national power to national kindness. "The righteous Lord loveth righteousness."

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Great Fact III. Future Restorations and Glory of Israel. Chs. 33-48.

These discourses were delivered after the destruction of Jerusalem, in which he pictures the happy return to Israel to their own land, henceforward to dwell in safety, and secure from former calamities. The land shall have renewed beauty and fertility. The nation, although then dry bones, should live again. Ezekiel, like John in the Book of Revelation, had a vision of a glorious temple to be rebuilt. The ever-growing river coming out of the sanctuary, speaks of the increasing prosperity and blessedness that should come to the land. Gog, of the land of Magog, which is likely Russia, heading some northern European powers, will make a great attempt to destroy this new kingdom, but will utterly fail, Chs. 38-39. The temple shall be the center of Israel's life and God will dwell among them, and He will be their God and they shall be His people.

It is evident that the prophet has in view, not only the return after 70 years, but the later gathering of the Jews from among the Gentiles, and their final return for millennial place and glory, when Christ shall sit on the throne of his father David, and rule the earth in righteousness.

The reasons for this interpretation are as follows:

1. In the first restoration only those who were so minded, came back from Babylon, Ezra 7:13., while many remained in Babylon, Egypt, and elsewhere, but in the final restoration not one will be left, 34:11-13 and 39:28-29. 2. In the first restoration only Jews (southern kingdom) returned, but in the final restoration both Judah (two tribes) and Israel (northern ten tribes) will return, 36:10, and Jer. 3:18. 3. At the first restoration they returned to be overthrown and driven out again. But in the final restoration they shall return to remain, and go out no more. They shall be exalted, and dwell safely and the Gentile nations shall flow unto them, 34:28, 46:11-12.

4. In the first restoration, because of their blindness and hard, stony hearts, they rejected and killed Jesus. But in the final restoration they shall repent of all this, and have clean hearts, and accept Christ who shall be their King, 36:24-28, 37:23-27.

5. Nothing has ever yet been built like the temple which Ezekiel describes in chapters 40-48 but in the final restoration the prophecy will be literally fulfilled and each tribe shall be located exactly as stated by the prophet Ezekiel, and the apostle John, Ezek. 48:22-35, Rev. 21:11-13.

LESSON—The final restoration of Israel is one of the triumphant certainties of scripture, and it is closely connected with the Lord's Second Coming, Ps. 102:16.

W. E. B. gives the order of events as follows: 1. Christ sets up His millennial kingdom (we are now in the kingdom of grace), and all that offend are gathered out of the land. 2. He judges first his own people the Jews, as to their fidelity to Him, and then the nations of the earth as to their treatment of His people. 3. The Lord makes a new covenant with His people, Judah and Israel, forgiving their iniquity, but punishing their enemies, including Gog (Russia) and its armies which are overthrown and destroyed. 4. The Jews come into full possession of the full extent of their land according to promises. 5. The temple and city are rebuilt according to the Divine plan, and the Levitical forms of worship are re-established, with some modifications. 6. Nothing shall hurt or destroy in all the holy mountain, and Jerusalem is made a praise, the joy of the whole earth. The earth is full of the glory of the Lord!

The Lord will not restore Israel nor build up Zion until he has caught up true believers, Col. 3:4. Let us therefore not be cold-hearted, world-conforming Christians, but earnest, watchful and true, ever seek-

ing the conversion of souls, that when the king shall come we shall be ready to go out to meet Him! Matt. 25:6.

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Questions on the Lesson.

1. Who was Ezekiel?
2. When was he carried to Babylon?
3. In the time of what other prophet did he live?
4. Tell about the times of Ezekiel.
5. What the purpose of the book?
6. Name the key word and key verse.
7. Give the great facts.
8. How much of Ezekiel have you read?
9. Show how God had favored Israel.
10. What was Israel's mistake?
11. Show that Christians should not imitate Israel.
12. Of whom is the prince of Tyre a type?
13. For what sins will nations be judged?
14. Tell of the Jew's restoration.
15. Give five reasons why we believe these scriptures have not been fulfilled.
17. Give the order of events of the setting up of the Messianic kingdom.
16. With what is Israel's restoration connected?
18. What sort of Christian ought we to be, and what doing?

Lesson No. 25—Get to know and love your Bible.

Lesson Theme

DANIEL

Daniel 2:16-22.

KEY WORD—"EMPIRES." **KEY VERSE**—2:21.

KEY PHRASE—"GOD CONTROLS THE RISE AND FALL OF EMPIRES."

Home Readings.

This book has an important place. Read the whole of Daniel, or:

Sunday—Daniel's steadfastness, 1:1-8.

Monday—Prayer for Wisdom, 2:16-22.

Tuesday—The harmless furnace, 3:19-25

Wednesday—Tree Vision Interpreted, 4:19-27.

Thursday—Found Wanting, 5:22-31.

Friday—The Lion's Den, 6:16-24.

Saturday—Coming of Christ in Glory, 7:9-14.

WRITER—Daniel was one of the royal princes who was carried into captivity by Nebuchadnezzar. He was well-favored in person, and cultured in mind, so that he was given an apartment in the king's palace, and received daily portions of the king's food and wine. He proposed, however, not to defile himself with food that had been offered to idols, and lived instead on a vegetable diet. His first appearance in public was as an interpreter of the image dream of the king. He himself had some wonderful visions. He also was a statesman who held high offices under

three successive kings, Nebuchadnezzar, Belshazzar and Darius. While in the service of Darius he was put in the lion's den for praying to his God. However, the God in whom he trusted closed the mouths of the lions and he came out unharmed, and his accusers, instead, were destroyed by the lions. He lived through the whole 70 years of the captivity and saw the return under King Cyrus as recorded in the book of Ezra.

TIME COVERED—607 to 534 B. C. about 73 years.

PURPOSE—To show that God controls not only the lives of the Hebrew captives, but the mighty empires of the earth.

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Great Facts. I. History. II. Prophecy.

Great Fact I. Historical Section, Chs. 1-6.

Chapter 1 shows us the faithfulness of Daniel and his three companions to their religious convictions, in not eating heathen food. "His loyalty he kept, his faith, his love."—Milton.

In chapter 2, Nebuchadnezzar dreams and forgets his dream. His wise men can-

not help him, and Daniel, to whom God has revealed the dream and the meaning, is called in. The dream of the king was of a great image with head of fine gold, breast and arms of silver, stomach and thigh of brass, legs of iron, and feet part of iron and part of clay. A stone cut out of a mountain without hands smote the image upon its feet and destroyed it.

Daniel's interpretation was that the image represents the greatness and splendor of the Gentile world powers. The head of gold is the BABYLONIAN EMPIRE, 625-536 B. C., and the beginning of the time of the Gentiles. Luke 21:24.

The breast and arms of silver represent the MEDO-PERSIAN EMPIRE, which conquered and succeeded that of Babylon, and stood from 536-330 B. C. Its power began with Cyrus under whom the Jews returned to Jerusalem. Ezra 1:1. The stomach and thighs of brass represent the GREEK EMPIRE, which under Alexander the Great, conquered the entire Persian world, 2:39. This stood from 330-321, and at Alexander's death was divided among his four generals. The legs of iron represent the ROMAN EMPIRE, 2:40, one leg being the eastern and the other the western divisions with capitals at Constantinople and Rome. The ten toes represent the ten future kingdoms to arise from the breaking up of the two divisions of the Roman Empire, which stood from 27 B. C. to 476 A. D. The stone cut out of the mountain without hands represents the coming of Christ in glory in the time of the ten kings, to set up an everlasting kingdom, 2:45.

Chapter 3 tells how Nebuchadnezzar set up a golden idol and required all to fall down and worship it. Daniel's three friends Shadrach, Meshach and Abednego, refused to do so and were cast into the fiery furnace, but were miraculously delivered by their God.

Chapter 4 tells of the king's dream of a great tree which was cut down. This was meant to be a warning to Nebuchadnezzar, but a year later he lost his mind and became a madman, because he set himself up as a rival against Almighty God.

Chapter 5 gives the record of the king's great feast. (Belshazzar had succeeded Nebuchadnezzar) and how he wickedly took the golden vessels from Solomon's temple and used them for drinking wine to the idols. An angry God caused handwriting to appear on the wall, and Daniel explained that the message meant, "Thou art weighed in the balances and found wanting." In that night the king was slain. Ex. 20:3. says "Thou shalt have no other Gods before me!"

LESSON—Daniel stands before us as a magnificent example of moral heroism. Although he held a high position in Babylon, he daily walked with God, and he kept up the practice of David of praying three

times daily. When he was eighty years old, the king's friends through envy thought to depose him, but his faith in God triumphed, and he was delivered. Even his enemies could not question his uprightness, and his noble stand for principle will shine through the ages. "Dare to be a Daniel, dare to stand alone, dare to have a purpose true and dare to make it known!"

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Great Fact II. The Prophetical Section. Chs. 7-12.

In chapter 7 the prophet sees four wild beasts coming up from a stormy sea, a lion, a bear, a leopard and a terrible beast with great iron teeth and ten horns. Among the ten horns there came up another little horn, before which three of the first horns were plucked up by the roots, 7:8. Then a judgment scene is pictured, in which everlasting dominion is seen in the hands of Christ, 7:13-14.

This vision of the four beasts covers the same ground as the great image vision of chapter 2, but in this vision the four empires are represented as fierce beasts, because of their cruelty and oppression.

The little horn coming up among the ten is the anti-Christ yet to come, represented in Rev. 13:10, as the beast coming up out of the sea, 7:15-28. The saints will be oppressed by the anti-Christ until the coming of Christ. This is the period of the Great Tribulation spoken of in Rev., Chs. 5-18—the period between the coming of the Lord for His saints, and His coming with His saints to reign.

In chapter 8, Daniel has a vision of a ram with two horns, which is overcome by a he-goat with one horn, which in turn is overcome by four notable horns, and they in their turn were followed by one which waxed great. The ram represent the Medo-Persian Empire, which was overcome by the Greek Empire. The four notable horns are the four kingdoms into which the Greek Empire was divided. The little horn, fierce and of mighty power, is Antiochus Epiphanes, King of Syria, who invaded Palestine, murdered 40,000 Jews, desecrated the temple, and brought upon them the saddest experiences of their history.

In chapter 9 while Daniel is praying toward the end of the captivity that God would forgive their sins and cause His face to shine upon the sanctuary, the angel, Gabriel, drew near and told him what would take place before the Messiah should come. He told Daniel that seventy seven-year periods would lapse before the national chastisement would be ended, and the nation re-established in everlasting righteousness, verse 24. The first seven of the seven-year periods (49 years) began at the command to build and restore

Jerusalem in the times of Ezra and Nehemiah. The second period of 433 years (62 7-year periods) began at the building of the walls, and continued until Christ was cut off (crucified). The last seven-year period will not begin until after the church-age because these periods deal strictly with Israel and not the church. This last seven-year period will begin with the anti-Christ in power and in covenant with the Jews. In the middle of the seven years, he will break the covenant and cause Time of Trouble of Dan. 12:1, which is the same as the Great Tribulation of Revelation.

Chapter 11 describes the conflicts between the kings of the north (Syria) and the kings of the south (Egypt), ending with a description of Antiochus Epiphanese and the anti-Christ. The former is the little horn of chapter 8, and the latter is the little horn of chapter 7.

Chapter 12:2-3 gives us the two resurrections. The resurrection to everlasting life, which is followed a thousand years after by the resurrection to shame and everlasting contempt. See also Rev. 20:5. In the first verse of this chapter we have the Time of Trouble or Tribulation, that comes between the two resurrections. This will last half the seven-year period, or three and one-half years.

LESSON—Daniel is the great prophet of the future in the Old Testament. More than any other, he had visions of the end of the age. They were given for our prayerful study and should not be neglected as they usually are. Let us have faith in the sure word of Prophecy, remember the Almighty Word-giver behind it, and light up the present with the sunshine of future glory.

So many of the prophecies of this book have been fulfilled, that the Bible must be the Word of God, and if the scripture is the Word of God, then Christianity must be true, and if Christianity is true, then we ought to love its Author, and practice His teachings.

* * * *

Questions on the Lesson.

1. Who was Daniel?
2. Why did he refuse to eat the king's meat?
3. Why was he placed in the lions' den?
4. What the purpose of the book?
5. Name the great facts.
6. Give the key word and key verse.
7. Have you read the book of Daniel?
8. What did the great image represent?
9. What did the arms and breast represent?
10. What did the stomach and thighs represent?
11. What did the legs of iron represent?
12. Why were Daniel's three friends cast into the furnace?
13. Why did Nebuchadnezzar become a madman?
14. Why was Belshazzar slain?
15. Of what was Daniel an example?
16. How often daily did he pray?
17. Why were the four empires represented as beasts?
18. Who does the little horn represent?
19. When did the 49-year period begin?
20. When will the last seven-year period begin?
21. How long between the two resurrections?
22. If these prophecies are true, how should we regard their Author?

Lesson No. 26—Take your Bible to class for reading the Scriptures.

Lesson Theme

HOSEA

Hosea 2:14-20.

KEY WORD—"RETURN." **KEY VERSE**—6:2.

KEY PHRASE—"ISRAEL'S UNFAITHFULNESS TO GOD."

Home Readings.

- Sunday—Promises of mercy, 2:14-20.
 Monday—Undying love of Jehovah, Ch. 3.
 Tuesday—Willful ignorance, 4:6-11.
 Wednesday—Withdrawn face of Jehovah, 5:9-15.
 Thursday—A cake not turned, 7:1-8.
 Friday—Jehovah yearns over his people, 11:1-8.
 Saturday—Entreaty to return, Ch. 14.

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WRITER—Hosea was a prophet of the northern kingdom, Israel, to whom his preaching was directed. His name means

"The Lord is my help." At God's command he married a woman who was an idolator, and to their three children he gave typical names, speaking of the rejection and dispersion of Israel. After a time Hosea's wife, feeling a restraint in the prophet's home, fled from her husband and was unfaithful to him. Hosea, seeking her, found her deserted and despised, sold as a slave. Yet his love was not wearied out. He purchased her freedom, and took her to his house to atone for her sin in repentance. Hosea taught, that just as he had been wounded by the conduct of his unfaithful wife, so God is hurt by the backsliding of Israel.

TIMES OF HOSEA—By reading II Kings, Chs. 15-17, one will understand the condition of Israel at this time. Outwardly the land was enjoying prosperity. Military victories had enlarged the land and caused trade to flourish, and the forms of religion were observed. Yet inwardly the nation was decaying. The people were discontented under the oppression of corrupt rulers. Baal worship with all its wicked ceremonies, was eating out the purity and uprightness of the nation. It was said of all the kings of Israel at this time "that they did evil in the sight of the Lord." Assyria was about to crush Israel. Hosea pleaded with them to return unto God and seek His help. When they refused, God left them to their fate.

TIME OF WRITING—About 725 B. C. Book covers period of 60 years, 785-725 B. C. While Isaiah and Micah were prophesying in Judah, Hosea and Amos prophesying in Israel.

PURPOSE—To show God's yearning love for unfaithful Israel.

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Great Facts. I. Unfaithfulness. II. Decline. III. Hope.

Great Fact I. Israel's Unfaithfulness to God. Chs. 1-3.

The state of the chosen people is symbolized by the prophet taking an evil woman to be his wife. Yet Israel had no more to recommend her to God's love than this woman had when Hosea married her. Just as the wife espoused to a loving husband, enjoys the protection of home and owes all her provision to her husband, so Israel, chosen by Jehovah and brought by Him into a fertile land, has received all she had from Him alone. Under the type of the wife departing from her husband, Israel is seen departing from God. She will receive a full reward for her wickedness, but this shall lead to her repentance and restoration. As Hosea received back his wife through love, so because of divine love, God will receive back His chosen nation.

LESSON—Not only is God the Maker and Redeemer of His spiritual Israel, but He is also the Divine Husband, admitting her into tenderest relationship, and conferring upon her special favors. Therefore she should bind herself "to keep to Him only." He alone is to be worshipped and obeyed. In contrast to this, Israel, like many Christians, went after other lovers, and attached herself to any other worthless lover who wooed her. God cannot view such conduct with indifference. He claims all our love. The least departure from scriptural faith is spiritual unchastity. Let us guard the spiritual honor of ourselves and families as zealously as we do our moral honor.

Great Fact II. The Decline of Israel.

Chs. 4-10.

In this section the prophet strongly reproves Israel for swearing, lying, killing, stealing and idolatry of the worst sort. At times he has the tender compassion of Christ when he wept over Jerusalem. At other times he denounces them for their blindness in not seeing that they must reap a harvest of Judgment. Not only were the people guilty, but the priests were also. They had failed to preach the Law, and had pretended not to see national idolatry, on account of the profit they got from it. The calf-worship and sacrifices brought them many fees, so instead of rebuking it they encouraged it. No wonder the nation went to the bad, for "Like priest, like people."

LESSON—There is a solemn responsibility resting upon the preachers and teachers of a nation. If they are faithful in their duty the standards of God will never be permanently lowered. Too often, however, the moral and spiritual tone of the community reacts upon the religious leaders, instead of their influence reacting upon the community. How can the nation have right ideas of God's spirituality, His holiness and moral demands unless preachers, teachers and parents teach, not only the interesting stories of the Bible, but the requirements of God, as given in all the books of the Bible. Luxury, ambition, greed, self-indulgence and irreverence are as moths eating at the vitals of the nation. Nothing but the whole gospel of God, taught, preached and practiced can uphold the greatness and glory of a nation.

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Great Fact III. The Hope of Israel.

Chs. 11-14.

Wave after wave of threatened wrath had rolled over Israel, but God now offers them grace upon grace. Hosea makes a strong and gracious appeal to Israel to return unto the Lord and be forgiven. He reminds them what Jehovah has been to the Hebrew people. 1. A loving father, 11:1. They bore his name. Enjoyed daily access to Him. Obtained needed protection and provision from Him. He subjected them to suitable training and discipline. He has an eternal inheritance awaiting them. All this is beautifully true of the Christian. 2. Jehovah was a careful nurse, 11:3. He knew His people's needs. Was touched with a feeling of their infirmities. Took upon Himself the entire charge of the nation. Set up the tabernacle for them as a spiritual kindergarten, and patiently healed their backslidings. God is the same careful Nurse to His spiritual children. He bears up the believer and bears with him. He raises him when he falls, heals his bruises and is "a present help in the

time of trouble." The path of duty may lead a believer into slippery places, but "underneath are the everlasting arms." 3. Jehovah was a kind master, 11:4. He did not treat them as slaves but as sons. He drew them "with bands of love, which means that he was tender and persuasive with them. When they served God they were the most prosperous, which showed that "His yoke was easy." In like manner the Lord deals with His redeemed people. "He takes off the yoke of guilt, the yoke of sin, the yoke of the law, the yoke of unrest and the yoke of fear." And "He lays meat unto them"—the hidden manna of His grace, and "the fatness of His house."

LESSON—Just as the church is spoken of as the bride of Christ, Eph. 5:25, because He gave Himself to redeem it, in love is purifying it, and one day will present it to Himself a spotless bride; so in Hosea, Israel is seen to be the wife of Jehovah, now disowned, but one day to be forgiven and restored. This is the hope of Israel. They failed to realize this hope at Christ's first coming. They now direct it to His second coming. Yea, His appearing is also the "blessed hope" of the church.

The supreme lesson of the book is "that the ways of the Lord are right." He knows wherein our true good lies. Taking the way He prescribes, we shall most certainly attain to blessedness!

Questions on the Lesson.

1. Who was Hosea?
2. What does his name mean?
3. What did the name of his children typify?
4. What did the conduct of his wife teach?
5. Tell about the times of Hosea.
6. What prophets lived in Hosea's time?
7. What was the purpose of the book?
8. Name the key word and key verse.
9. Give the great facts.
10. In what respect is God the divine husband?
11. What is departure from scriptural faith?
12. How did the priests fail in their duty?
13. What responsibility rests upon preachers and teachers?
14. How can we get right ideas of God's requirements?
15. What upholds a nation?
16. In what way is God a loving father?
17. In what sense is God a careful nurse?
18. In what way is God a kind master?
19. In what respect is the church the bride of Christ?
20. What is the hope of Israel and of the church?
21. What the supreme message of the book?

Lesson No. 27—Take your Bible to Bible Class for reading the Scriptures.

Lesson Theme

JOEL

Joel 2:28-32.

KEY WORD—"OUTPOURING." **KEY VERSE**—2:28.

KEY PHRASE—"THE TWO OUTPOURINGS OF THE HOLY SPIRIT."

Home Readings.

Let us be encouraged to read a book of the Bible each week in connection with this course. This week read the book of Joel, using the following selections for the family altar:

Sunday—Chastening of Judah by locusts, 1:1-12.

Monday—Call to repentance, 1:13-20.

Tuesday—Warriors, like locusts, will invade land, 2:1-11.

Wednesday—The Lord's pity and favor, 2:18-27.

Thursday—The Holy Spirit poured out, 2:28-32.

Friday—Judgment of nations at Lord's return, 3:1-8.

Saturday—Full Kingdom Blessing, 3:16-21.

WRITER—Joel a prophet of Judah wrote this book. His name means "Jehovah is God." He lived in Jerusalem, and is thought to have been one of the priests of the temple.

TIME—Many scholars claim that Joel is the earliest of the prophetic books, and that he ministered in the reign of Joash, king of Judah, about 860 B. C. While he was prophesying in Judah in the south, Elijah and Elisha were preaching in Israel in the north.

PURPOSE—To show that the locusts swarming into the land were figurative of the nations who should swarm upon Israel, but if the people would repent, then God would deliver them, and pour out His Spirit upon them.

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Great Facts. I. Plague. II. Fast.

III. Blessing.

Great Fact I. Plague of Locusts, Ch. 1.

The occasion of this prophecy was four successive plagues of locusts and a severe drouth which desolated the land. Joel calls upon the people to reflect upon the cause of the calamity and to mourn with true penitence. He urges them that if they

would avoid further troubles that they should fast and make their supplications unto God, that He may bless and not curse their land. Locusts were one of the plagues of Egypt, Ex. 10:14 and 15, and there was nothing like them for multitude and mischief they did. Speaking of a plague of locusts, Thompson says, "The number of them was incredible, the whole face of the country was black with them. On they came like a living deluge. We dug trenches and kindled fires, and beat and burnt to death heaps upon heaps, but the effort was utterly useless. They poured over rocks, walls, ditches and hedges. The roads were covered with them, all marching in regular lines, like armies of soldiers with the leaders in front, 2:5. When they approached our garden all the farm servants were employed to keep them out, but to no avail, and when they had devastated our garden they passed on to another." Proverbs 30:27.

LESSON—1. Those who out do their fathers in sin may justly expect sorer judgments than their fathers ever knew. Sometimes a terrible upheaval is necessary for a nation for without it wrongs will not be righted.

2. If calamities come upon us because of our own faults we should repent and be wiser for the future. If they have befallen us because of the faults of others, we should live them down, for we have nothing with which to reproach ourselves and time will remove the handicap. If we have spiteful enemies, we should so live that their enmity may be disarmed. If we have kind and faithful friends, we should live to bless and protect them. If we hope for eternal happiness, we should prepare to enjoy it.

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Great Fact II. Exhortation to Keep Solomon Fast. Ch. 22.

In this chapter we have a further description of the plague, and the blast of the ram's horn called an assembly for an extraordinary fast. Not a soul was to be absent. It convened old and young men and women, and even bridegroom and bride on their wedding day. The priests dressed not in white robes as usual, but in black sack cloth, would prostrate themselves upon the ground and then turning toward the Invisible Presence within the sanctuary, cry, "Spare the people, O Lord."

In answer to this, the prophet assures the people that God will indeed bestow upon them both temporal mercies, 2:18-27, and spiritual blessings, 2:28-32.

Often in the prophecies some local circumstance is made the occasion of a far-reaching prophecy. Many scholars think that "the day of the Lord," 2:15, refers to events at the end of the age, and Scofield outlines these events as follows:

1. The invasion of Palestine from the north by Gentile world powers under the Anti-Christ and false prophets, 2:1-10.

2. The Lord's army destroys the invaders, 2:11, Rev. 19:11-21.

3. Repentance of Jews restored to their land, 2:12-17.

4. Temporal kingdom blessing upon the land, 2:12-17.

5. The outpouring of the Spirit in the last days, 2:28-29.

6. Return of the Lord in glory and the setting up of the kingdom, 2:30-32.

7. Full and permanent kingdom blessing, 3:1-16.

LESSON—Fasting or the total abstinence from food for a certain length of time was practiced by the Israelites in a devotional spirit. It was engaged in as an evidence of sorrow for sin and associated with confession of sin, through it Divine favor and blessing was sought. The apostles practiced it, II Cor. 6:5, but it does not seem an essential part of the gospel plan. However, self-denial and confession of sin should be constantly practiced, as plain living leads to high thinking.

2. The prophecy of the outpouring of the Spirit had one fulfillment at Pentecost, Acts 2:17-21, but it would not be right to regard that particular occasion as exhausting the fulfillment of the prophecy. Rather Pentecost was the first great example of the universal outpouring of the Spirit that is to take place in the Last Days.

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Great Fact III. Full and Permanent Kingdom Blessing. Ch. 3.

Only by inspiration could Joel, the earliest of the prophets of Judah, have foretold the return from captivity. The language is such, however, that it is evident that the prophet had in his vision not only the return from Babylon, but the last regathering of the Jews from among the Gentiles, and the judgment of the nations after the battle of Armageddon as seen in Matt. 25:32 and Rev. 19:18.

After the restoration of Israel and the judgment of the nation, 3:1-2, comes the setting up of the everlasting and universal kingdom, 3:20. That kingdom will be heaven in origin, principle and authority, Dan. 2:44, and will be set up on the earth, not by persuasion, but by power. It will be a kingdom of righteousness and peace. The meek not the proud, will inherit the earth, the knowledge of the Lord will be universal, and the outbreathing of sin will be visited by instant judgment. With Satan's powers restricted, it is impossible to conceive all the spiritual and temporal blessedness that the race will enjoy.

LESSON—Joel's picture of final deliverance and glory is very much like that of

Zechariah in his prophecy, showing that the hope of final triumph dominated Israel in its dark days. So hope will keep our hearts from breaking under the pressure of evils, and ever hold before us the prospect of greater good. Deep humblings of heart are often the door of hope to joy and victory. In the Psalms of David, written in his deepest trouble from the persecution of Saul and the rebellion of Absalom, we always find some ray of hope. In I Peter, 1:13, Peter says, "Hope to the end," and he is called the apostle of hope because in five chapters he refers ten times to the triumphs of the future.

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Questions on the Lesson.

1. Who was Joel and where did he live?
2. In whose reign did he prophesy and when?
3. What was the purpose of the book?
4. Name the great facts.
5. What is the key word and verse?

6. What the occasion of this prophecy?
7. When was there a previous plague of locusts?
8. Give Thompson's description of the plague.
9. If we outdo our fathers in sin what may be expected?
10. What should we do when calamities come upon us?
11. Describe the solemn fast.
12. To what does "The Day of the Lord" refer?
13. Read the outline of events.
14. Of what value is fasting in religion?
15. When was the Spirit outpoured?
16. When will there be a universal outpouring?
17. Tell about the return from Babylon and final regathering.
18. What sort of kingdom is to be set up?
19. What encouraged Israel in the dark days?
20. Are the Psalms full of hope?
21. What did Peter say about hope?

Lesson No. 28—Use your Bible in class. Get to know and love it.

Lesson Theme

AMOS

Amos 4:6-12.

KEY WORD—"PUNISHMENT." KEY VERSE—4:12.

KEY PHRASE—"THE NATIONS AND ISRAEL CALLED TO ACCOUNT."

Home Readings.

Read this lesson and then the whole book of Amos. It is simple, eloquent sermon. For the family altar read:

Sunday—Can Two Walk Together? Amos, 3:1-7.

Monday—Prepare to Meet God, 4:6-12.

Tuesday—Mourning over Israel, 5:1-8.

Wednesday—Woe to Those at Ease, 6:1-8.

Thursday—The Prophet's Intercession, 7:1-9.

Friday—The Basket of Summer Fruit, 8:1-7.

Saturday—Future Kingdom Blessings, 9:11-15.

WRITER—Amos was a native of Tekoa, a small town about 12 miles south of Jerusalem. Amos was not a prophet nor the son of a prophet, nor did he attend the schools of the prophets. By occupation he was a shepherd and a fruit-grower. As he followed the flock in Judea, God called him to prophesy in the northern kingdom, Israel. In obedience to this call he went to Bethel where the sanctuary was. There he preached with such earnestness and plainness of speech that Amaziah, the leading idolatrous priest, complained to the king and he was expelled from the kingdom. He probably returned to his home at Tekoa, where he wrote this book.

TIME OF WRITING—About 760 B. C.

While Uzziah was king of Judah and Jereboam II was king of Israel. Prosperity had brought great evils to the people. The rich lived in great luxury, and drank and feasted to excess amid delicate perfumes and soft strains of varied music, 6:4-6. But all this was obtained through violence and robbery, 3:10. The poor and needy were sold as slaves, and false weights and measures were used, 2:6. The judges were corrupt, 5:7, and to be upright was to be unpopular and to be hated, 5:10.

PURPOSE—To foretell the punishment that should come upon foreign nations, and to condemn Israel for its idolatry and oppression.

* * * *

Great Facts. I. Nations. II. Israel.

III. Visions.

Great Fact I. Prophecies Against the Nations. Chs. 1-2.

The accusations against the nations were called forth because they had harmed other nations. Damascus standing for Syria heads the list, because her cruelties had been most felt, by Israel. She had been fiercely cruel. The Philistines come next because they had sold Israelites into bitter slavery. The prophet next turns to Tyre, for they had acted as slave agents. Edom comes next because of its hatred

and fighting against Israel. Next comes Ammon for its wicked crimes. Then judgment falls upon Ammon because of their meanness and sacrilege in wrecking their vengeance upon a corpse. Such were the charges that Amos brings against the heathen neighbors of Israel, and the commerce which bound these nations together as the slave-trade in most odious form.

LESSON—The fact that punishment came upon these nations, reminds us: 1. That the mightiest human kingdoms cannot prevent God's judgments from coming upon them. The Canaanites were a great people, yet because of their corruption, God took away their country from them. Pharaoh was the mightiest despot of the old world, yet he and his hosts because of their obstinacy were cast into the Red Sea. Napoleon and the Kaiser thought they were superior to God and acted independent of Him, but they were soon put beneath His feet. God will not be hindered. God's helpers shall be exalted, His hinderers brought low.

2. That God knows all about human sins which fact should make us careful and prayerful to avoid evil and devoutly pursue the good. It should also impress us with the wonderful patience of God. Lam. 3:22. Because of this patience He suspends His anger toward the wicked lest they be instantly destroyed, and instantly forgives and forgets the sins of the righteous if they confess them, I John 1:9.

Said a boy: "Father forgives me when I've done wrong, but I see in his face all the day after, that although he does not frown, yet he remembers what I did in the morning. He does not forget." God forgives and forgets. He makes it up altogether!

* * * *

II. Charges Against Israel. Chs. 3-6.

Amos now addresses both Israel and Judah. They were a chosen nation, therefore they should be punished. They stood more fully in the light and therefore they cast a darker shadow. The prophets tell them first about their civil oppressions. Righteousness seems to have been forgotten. Over their magnificent homes and courts might be written only cruelty and injustice. The women are contemptuously called "Kine of Bashan" because they were wholly absorbed in worldliness and luxury. The prophet tells the people that when they went on their religious pilgrimage to Bethel and Gilgal it was only to add sin to sin, for their worship was mere formal ritual, and half idolatrous. They were reminded that God had sent upon them drouth, plagues and earthquakes, yet they repented not.

LESSON—When God's people do not glorify Him, He glorifies Himself by pun-

ishing them. God never threatens, however, without offering a way of escape, never warns without also pleading with men to repent. Again and again has He stepped from the chariot of His thunder that He might put His arms around some sinner and bid him come home. He has waited for men whom others have forgotten or are ashamed of. The Bible is terrific and awful beyond all other books in denouncing sin, and threatening wrath, yet it is shot through and through with the spirit of pity and mercy and hope, and no one will be finally lost except he push on by the divine arms of compassion.

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Great Fact III. Five Visions. Chs. 7-9.

Amos used these visions for much the same reason that the Master employed parables, to illustrate and enforce the messages. In the first vision the prophet sees green fields, but lo! God formed locusts and they ate the grass. Fearful lest famine should ensue if they devoured the crops of wheat, Amos pleads earnestly for his country and the Lord stays the plague.

In the second vision there was a fire that was so terrible that it devoured not the land only, but also the great deep. Again the prophet pleads and his prayer is heard, the Lord said: "This also shall not be."

In the third vision the Lord is seen with a plumb-line measuring the city for destruction. This time the prophet realizes that judgment is so certain, that he does not have the heart to intercede.

In the fourth vision a basket of summer fruit is seen. This meant that although Israel thought themselves to be sweet and luscious fruit yet in reality they were rotten at heart and would soon be cast aside.

The last vision revealed the Lord standing by the altar, bidding the prophet to smite the doorposts and shatter the fragments upon all their heads. The worshippers were to be scattered until all the sinners died by the sword.

As with the other prophecies this book closes with a bright picture of the future. The whole land should once more be one kingdom under the House of David. The Tabernacle of David now torn down, should be rebuilt and its sway should extend over all nations which are called by the Lord's name. There shall also be a great plenty, so that a happy people shall dwell in a happy land. This has not yet been fulfilled in a literal sense, but will be at the Lord's coming.

LESSON—National prosperity is still awaiting the scattered children of Israel. The land of promise shall again flow with milk and honey. Jerusalem shall again be the capital of a mighty kingdom. The hills of Judah and the plains of Israel shall again be tilled by the children of Jacob. A converted Israel shall yet witness to the

grace of the Messiah, now rejected by them, but then to be served with passionate devotion.

For us now, this picture tells of the spiritual prosperity and gladness that should be appropriated from God's Word. Of peace which is for the heart of man. Of satisfaction for man's deepest wants. Of a sure abiding place for the faithful in the care and love of the Eternal. Of a Kingdom which is righteousness, peace and joy in the Holy Spirit. Of songs of gladness and thanksgiving in which all the redeemed may join.

It is only as we have faith in the literal and spiritual fulfilment of all God's promises that we shall toil on for our own, and for the world's greatest good.

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Questions on the Lesson.

1. Who was Amos and what his occupation?
2. Where did he preach and what the result?
3. In whose reign was the book written?
4. What the conditions of the time?
5. What the purpose of the book?
6. Name the great facts.
7. Give key word and key verse.
8. How much of Amos have you read?
9. Why were the nations accused?
10. What commerce bound them together?
11. Show that kingdoms can not escape judgment.
12. Does God know about human sins?
13. Tell about the patience of God.
14. What could be written over the homes and courts of Israel?
15. What did God send to bring the people to repentance?
16. If men do not glorify God, how does He glorify Himself?
17. Why did Amos use visions?
18. Show how the book closes with a bright picture of the future.
19. What awaits scattered Israel?
20. Tell about spiritual prosperity and gladness.
21. Show that faith in the fulfilment of prophecy helps one.

Lesson No. 29—Use your Bible in class. God wrote it to be studied.

Lesson Theme

OBADIAH

Obadiah 1:1-4.

KEY WORD—"EDOM." KEY VERSE—1:8.

KEY PHRASE—"THE HATEFULNESS OF A COUSIN NATION."

Home Readings.

The events of this prophecy probably happened at the time of the capture of Jerusalem. Read about them as follows:

Sunday—First Deportation of Babylon, II Kings 24:11-16.

Monday—Final Deportation of Jews II Kings 25:1-7.

Tuesday—Jerusalem Destroyed, II Kings 25:8-13.

Wednesday—Edom Shall be Brought Low, Obadiah 1:1-9.

Thursday—Edom's Spiteful Behavior Shall Be Avenged, 1:10-14.

Friday—Guilt of Heathen Nations, 1:15-16.

Saturday—Deliverance from Captivity and Messianic Kingdom, 1:17-21.

WRITER—Nothing is known of the personal history of Obadiah except that he lived in the kingdom of Judah. His name means "Servant of Jehovah." This is the shortest book in the Old Testament.

TIME OF OBADIAH—Most scholars think that Obadiah wrote shortly after the capture of Jerusalem by Nebuchadnezzar, about B. C. 587. The cause of the prophecy was Edom's shameful rejoicing over the capture and ruin of Jerusalem. The Edomites were the descendants of Esau, the brother of Jacob, and were al-

ways unfriendly to God's covenant people, Israel. They refused to allow Israel to pass through their land on the way to Canaan. Saul, David and Solomon found them to be bitter enemies, and kept them under stern measures. They often allied themselves with Israel's foes, and when Nebuchadnezzar besieged Jerusalem, they gladly joined the invaders, helped to plunder the city and cut off stragglers who tried to escape. This hostile attitude towards God's people brought down upon Edom the severe condemnation of the prophet. Obadiah lived at the same time as did Jeremiah.

PURPOSE—To prophesy the downfall of Edom because of her hatefulness and pride, and rise up again of Israel from her captivity.

Great Facts. I. Downfall. II. Cause.

III. Triumph.

Great Fact I. Downfall of Edom, 1:1-9.

Edom thinks herself secure in her mountain strongholds, but though she exalts herself as the eagle, and set her nest among the stars, the Lord will bring her down and make her small among the heathens, Vs. 1-4. Robbers might cease when they had stolen enough, and grape gatherers might leave some gleanings, but not so the avengers of Edom, she shall be

spoiled to the depths of her hidden treasures, Vs 5-6. Her allies shall deceive her, and spread a net that she will not see, and her wisdom and power shall be of no avail, Vs. 7-9.

LESSON—The particular fault with which Edom is charged is pride. "The pride of thine heart hath deceived thee." Edom built among the stars, but God brought her down to the ground.

Nothing so much offends God as pride, haughtiness and presumption, and when men display these, they may expect to be abased to the very dust until they have learned humility under His correcting hand.

There never was an angel who had pride in his heart, but he lost his wings as did Satan and his fallen angels, and there will never be a man full of conceit and self-confidence but the Lord will spoil his glories and trample his vain hopes in the dust. Luther used to say, "Do let God be God." Do not say "I and God," but "God and I." God first and I second. God to lead and I to follow, God to rule and I to obey. Do let God be God!

* * * *

Great Fact II. The Cause of Edom's Downfall. Vs. 10-16.

The overthrow of Edom is due to the violence and cruelty shown to God's people at the time of the capture of Jerusalem. Edom and Israel had descended from brothers. Esau and Jacob, they were therefore cousin nations, yet when foreign invaders were dividing by lot the spoils and captives of Jerusalem, Edom maliciously rejoiced at Israel's misfortune, they actively shared in spoiling Israel, and stood at the crossroads to cut off the escape of the Jews and delivered them up to the Babylonians. The prophet therefore proclaims that in the Day of the Lord, Edom and all the enemies of Israel shall suffer just retribution, meeting with the fact which they had inflicted on others.

LESSON—The story of Edom is a severe rebuke to the unbrotherliness, she was full of malice, hatred and envy, and committed one unbrotherly act after another. Men who are brothers by blood ties, or are Christian brothers through the blood of Jesus Christ, should live as brothers. There is no room in families or in churches for the unsympathetic unloving elder brothers, we ought so to love one another that we do not hate or persecute our brothers, we ought so to love one another as God hath loved us, I John 4:11. There is a debt of mercy, pity, charity, compassion and succor that one man owes another. If we refuse to pay it in time of our abundance, we may justly expect to be denied us in the time of our want.

Frequently at the great Roman games, the emperors, in order to gratify the citi-

zens, caused sweet perfumes to be rained down upon them through the awnings which covered the amphitheatre. The huge vases of perfume did not refresh, delight and gratify the people, until they were unsealed, opened and poured out. So each Christian heart is a potential vase of perfumed, loving kindness. Like our Older Brother Christ we were born to sympathize. Then let us constantly pour forth love's divine perfume, not only upon our brothers in the flesh and brothers in the faith, but upon the poor, the tempted and the sorrowful.

* * * *

Great Fact III. The Triumph of Israel. Vs. 17-21.

Edom was conquered by her enemies in 300 B. C., and has disappeared from history, but for the house of Jacob, there shall be deliverance from captivity. Jerusalem shall be a safe refuge, the borders of her land shall be extended while judgment shall come upon the nations, and the Lord's kingdom shall be set up. The fulfilment of this is yet future. We rejoice in the spiritual kingdom within us, but for the literal and complete fulfilment, we still pray "Thy kingdom come!"

LESSON—There is a significant promise in Vs. 17: "The house of Jacob shall possess their possessions." The perpetual possession of the Holy Land is promised them by all the prophets, and God will make the pledge good. The promise applies to the Christian also. He shall possess his possessions, and the word possessions here is a rare one in the original. A rare word is used to describe rare possessions. The possessions of the people of God are rare and precious. In Cor. 6:10 Paul speaks of the believers "as possessing all things." This reminds us that a man's real wealth is not anything outside, but is in himself. A Christian is the heir of the ages if his mind is enriched with the highest knowledge and purest truth, if his heart is inspired with a goodness that responds to all that is noble and God-like and beats all the sweet, brave impulses of prayer, devotion and love.

A gentleman once took a friend to the top of his mansion to show him the extent of his possessions. Pointing to a great distance on one side, he said: "Do you see that far-extending farm?" "Yes." "Well, that is mine." Pointing to the other side: "Do you see yonder stores and the big bank? Well, they are mine!" Pointing again to another side: "Do you see the village yonder? Well, all that is mine!" Said the friend: "I know a woman in that village who is richer than you." "How can that be?" asked the rich man. Said the friend: "She is far richer than you. She can say 'Christ is mine!' She sings:"

The treasures of earth are not mine,
 I own not its silver nor gold,
 But a treasure far greater is mine,
 I have riches of value untold!
 Far better than gold or wealth untold,
 Are the riches of love in Christ Jesus
 "One's own" what a charm there is in
 the words! How long before everyone of
 us will be able to say, "Christ, salvation,
 peace, the promises, Heaven—are all my
 own!"

* * * *

Questions on the Lesson.

1. Give the key word and key verse.
2. Who wrote the book?
3. What does Obadiah's name mean?
4. Which is the shortest book in the Old Testament?
5. Tell of the times of Obadiah.
6. Who were the Edomites?

7. What other prophet lived at this time?
8. What the purpose of the book?
9. Give the great facts.
10. Have you read Obadiah?
11. Where was Edom located?
12. What her particular fault?
13. What does God do to the proud?
14. Why did Satan and his angels fall?
15. What did Luther say?
16. What the cause of Edom's downfall?
17. To what is the story of Edom a severe rebuke?
18. What debt do we owe one another?
19. Tell about the perfumes at the Roman games.
20. Contrast Edom's end with Israel's promise.
21. What did the prophet promise?
22. How can we be heirs of the ages?
23. Tell of the woman who was rich, indeed, and what she sang.

Lesson No. 30—A Bible Class, an open Bible and a devout spirit.

Lesson Theme

JONAH

Jonah 3:4-10.

KEY WORD—"REPENTANCE." KEY VERSE—3:10.

KEY PHRASE—"A GREAT CITY SAVED WHEN IT REPENTED."

Home Readings.

Read this lesson and then the whole book of Jonah. It is a remarkable and beautiful book. For family altar read:

Sunday—Jonah's Call and Flight from Duty, 1:1-11.

Monday—Swallowed by a Great Fish, 1:12-17.

Tuesday—Jonah's Prayer, 2:1-7.

Wednesday—Delivered and Recommissioned, 2:8-3:3.

Thursday—Nineveh Repents, 3:1-10.

Friday—Jonah's Anger, 4:1-6.

Saturday—Lessons of the Gourd, 4:7-11.

WRITER—Jonah was a native of Gath-hepher, a village about an hour's walk north of Nazareth. Jewish legend said he was the son of the widow of Sarepta, whom Elijah had restored to life. But whether this is true or not, he was probably a disciple of Elisha, and succeeded him as a great preacher of righteousness. He prophesied the victories of Jereboam II, king of Israel, against Syria. The next we hear of him he is called to leave his home and go to Nineveh and cry against it.

TIME OF JONAH—He prophesied about 800 B. C. in the reign of Jereboam II, II Kings 14:25. Nineveh, to which Jonah was commanded to go, was the capital of Assyria, and was a city of great splendor, sixty miles in circumference. The wickedness of the place was in proportion to its greatness. It was another Sodom or Gomorrah. Jonah hated to go to Nineveh be-

cause he knew that if it repented and was spared of God, that it would prevail over Israel. As a matter of fact God did use the Assyrians, whose capital was Nineveh, to chasten Israel by taking it into captivity.

PURPOSE—To show how a city may be saved by the wonderful power of repentance.

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Great Facts. I. Mission. II. Overboard. III. Delivered. IV. Preaching. V. Anger.

Great Fact I. Jonah's Mission, 1:1-11.

God calls Jonah to go 500 miles eastward, over mountains, through trackless forests, and across burning deserts to Nineveh. Hating the idea of being a channel of blessing to the inveterate enemies of Israel, he fled 100 miles westward toward Tarshish on the south coast of Spain, right opposite Gibraltar. Jonah was willing to prophesy to Israel but he at first flatly refused to become a foreign missionary.

God sent a great storm upon the vessel upon which Jonah had taken flight, and the ship is placed in great danger. The sailors try all means to save the ship, and at last cast lots to see who is the cause of the misfortune coming upon them. The lot points to Jonah, and he begs them to cast him into the sea.

LESSON—As God called Jonah, so he is calling men today by a voice so distinct that they cannot misunderstand. Some

people say they would gladly do the will of God, if they could know what it was. This, however, is often insincerity, for John 7:17. says, "If any man is willing to do His will he shall know." When God called Moses He made the call so plain that Moses had no rest until he responded. Samuel's call was repeated over and over again until he realized that it was God's voice and yielded to His claim. God's call to all of us is to repentance, faith and obedience. Dr. W. B. Riley tells how a friend of his in Chicago was deaf in one ear, so that when he laid down to sleep, he shut out all sound by burying the good ear in the pillow, and turning the deaf one up. So too often, we turn a deaf ear towards heaven, and say that God has not called us. God gives us a holy courage that will scorn all ease and petty excuses!

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Great Fact II. Jonah Overboard, 1-12-17.

The crew of the ship made renewed efforts to get to shore, but when this is seen to be impossible, they take Jonah at his word and cast him into the sea, then the storm immediately abates and the ship sailed on with its awe-struck but thankful crew. Jonah is in fearful danger, but God so ordered events that after he had sunk to the bottom a great fish swallowed him up and preserved him alive for three days and nights, until it could cast him out upon the land.

No miracle of scripture has called forth so much unbelief, but in Matt. 12:39 our Lord confirms the truth of this account. "God moves in a mysterious way His wonders to perform." GOD prepared a missionary for Nineveh, HE prepared a storm, when that missionary was disobedient, He prepared a great fish to preserve his life. He prepared a gourd. He appointed a host of caterpillars to strip the gourd. He appointed a scorching, burning wind to beat upon the head of Jonah. The whole account is full of the direct acts of God. Who will say that such acts are impossible to the Almighty Creator, who made heaven and earth and all that in them is?

On the natural history side of the question, the writer has stood up in the skeleton of a whale that was on exhibition. It was 80 feet long and 7 feet high when lying on its side. Frank Bullen tells of whales 70 feet long swimming about with their lower jaws wide open so that a man could easily slip down without the fish hardly knowing it. Trustworthy records say that when a whale is dying it always ejects the contents of its stomach. Masses eight feet by six feet have been vomited up, as has a whole horse, so it is not at all incredible that this should have happened to Jonah. His preservation in the body of the fish was plainly supernatural, as was the pres-

ervation of the Hebrew children in the fiery furnace. In 1753 a man was swallowed by a shark. The captain on deck with a gun shot the fish and caused it to cast out the sailor and he was rescued alive. With God all things are possible. Jonah's supernatural experience not only looked backward to his sin, but forward to Christ's burial and resurrection. Matt. 12:39.

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Great Fact III. Jonah Delivered, Ch. 2

Jonah's deliverance was in answer to prayer. He prayed out of the body of the fish, and when submission took the place of rebellion, the Most High was willing to deliver the captive, to pardon the sinner to employ again the unfaithful runaway.

LESSON—If you cry to God out of the depths, you will cry yourself out of them. A man who was bowed down by his unbelief in prayer was asked the question, "Do you think a loving God has written in His book today, On the 25th of February, 1898, William T.—asked Me for the forgiveness of all his sins for My Dear Son's sake, and I refused him?" "No sir, I cannot believe that." "What then, has he written beside your prayer?" The man thought deeply for a time and then replied, "It is more likely He has written 'Granted' by its side!" From that moment the fetters of his fears were broken and he was set free to trample on his sins and to serve his Savior.

Great Fact IV. Jonah Preaching, Ch. 3.

Jonah being called a second time now goes to Nineveh and proclaims the gospel in the streets of the heathen city. They were startled by the warnings that in forty days their city would be overthrown, and put on sackcloth, sat in ashes repented of their sins and cried mighty unto God for mercy. When God saw that they had turned from their evil ways, He graciously held back the threatened wrath and judgment and Nineveh was spared.

LESSON—1. How good of God to offer a divine commission to deserters. There is no need for any Christian worker to be out of the harness. The word of the Lord comes to you a second time, "Arise and go!" 2. Jonah's message was not a pleasant one, but he was not responsible for it. A preacher or teacher is like the bearer of a telegram he must convey the message, but not change it. God's message, plus Jonah's earnestness produced a miraculous effect. Think of 600,000 on their faces in repentance before God! Surely we ought to pray for such a revival in every city in the land. The God who blessed Jonah's message and saved a great city in forty days is still our God.

Great Fact V. Jonah's Anger, Ch. 4.

Jonah is vexed at the sparing of Nineveh, the expectation of which had led to

his former flight. He therefore makes for himself a booth outside the city walls and yet hopes to see the city punished. God prepared a vine, something like a castor-oil plant, to spring up and shade Jonah from the sun, but He also prepared a worm or host of black caterpillars (for the word could be a collective noun), to destroy the gourd and leave Jonah exposed to the scorching sun. When Jonah grieved bitterly for the loss of the gourd, God asked him why he wanted God to have pity on the gourd, but to have no pity for the great city of Nineveh, in which there were thousands of little children, so young that they knew not their right hand from their left. Thus his anger and selfishness were rebuked.

LESSON—Jonah showed a streak of very ordinary human nature, but although we cannot justify him, we cannot help sympathizing with him. Most people have their weak moments, but should have fewer of them. A bad-tempered person ought to be compelled to give warning to all comers, like the lepers of old. Avoid them. Beware of it ourselves. Cultivate the graciousness and patience that so adorned the life of Christ, that the beauty of the Lord our God was upon Him.

Questions on the Lesson.

1. Give the key word and key verse.

2. Who was Jonah and where did he live?
3. In whose reign did he preach?
4. Tell what you know about Nineveh.
5. What the purpose of the book?
6. Name the great facts.
7. Have you read the book of Jonah?
8. Tell the story of Jonah's mission and flight.
9. In what way does God call men to-day?
10. How was Jonah preserved from drowning?
11. Tell of the direct acts of God.
12. Give the natural history side of the question.
13. Was Jonah the only man ever rescued from a great fish?
14. What did Jonah's experience look backward and forward to?
15. What brought about deliverance?
16. May we expect God to grant our petitions?
17. Tell of Jonah's second chance.
18. May a message-bearer change the message?
19. What was the result of Jonah's preaching?
20. Why was Jonah angry?
21. What did God rebuke?
22. What ought we to cultivate?

Lesson No. 31—Take your Bible to Bible Class for reading the Scriptures.

Lesson Theme

MICAH

Micah 4:1-5.

KEY WORD—"SOCIAL SINS." **KEY VERSE**—2:2.

KEY PHRASE—"GOD REBUKES THE IDLE RICH, THE UNWORTHY RULERS, AND THE FALSE PROPHETS."

Home Readings.

Read a chapter a day in Micah. For the family altar:

Sunday—The Lord Witness Against Israel, 1:1-6.

Monday—Social Sins Condemned, 2:1-5.

Tuesday—Sins of the Rich, 3:1-8.

Wednesday—Future Kingdom of Messiah, 4:1-5.

Thursday—Christ Shall Be Born at Bethlehem, 5:1-4.

Friday—The Lord's Requirements, 6:1-5.

Saturday—God Delighteth in Mercy, 7:15-20.

WRITER—Micah was born at More-sheth, some 25 miles south of Jerusalem. He prophesied in the reign of Hezekiah, Jer. 26:18, and lived at the same time as did Isaiah, about 758-700 B. C. Micah was a representative of the common people, and of the country life of Judea, while Isaiah preached to the city and the court.

"To Micah the villager, the unjust treatment of the helpless poor by men of wealth and power is the sin that cries aloud to heaven. He has little to say about idolatry." He saw and felt keenly the social wrongs of the age.

TIMES OF MICAH—During his lifetime the northern kingdom, Israel, was taken into captivity. Israel would not heed Micah's warning, but Judah did and was saved for the time being. With all the other prophets he taught that national sins would lead to national downfall.

PURPOSE—To show that God's plan to redeem men should not be frustrated, even though he had to punish his chosen people for their sins.

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Great Facts. I. Threat. II. Salvation.

III. Controversy.

Great Fact I. Threat of Judgment, Chs. 1-2.

Micah begins with an account of the coming of the Lord to call Israel to 'ac-

count for its wrongs. Samaria, which was first in wickedness, shall be the first to fall before the avenging enemy. A similar fate shall befall Judah, and its people shall be deported, for among them is oppression, injustice and violence. The false prophets only pander to their evil ways. However, God will not cast them off altogether.

LESSON—Like the Master Himself, Micah had no quarrel with the worthy rich, but he knew the perils of wealth, and he saw that many who were exposed to that peril quickly went wrong. He insisted that too often the worst citizens were not the wretched poor who had everything to drag them down, but the idle rich, who had everything that was supposed to lift them up. Of course there were then, as now, bad men among the poor, but the proportion seems to have been greater among the rich. Here is Micah in the age-long trinity of evil; the idle rich, the unworthy ruler, the false prophet, and the worst of these is the false prophet, for he winked at their vices and justified the wicked with a reward. More and more, men are coming to realize the social value of the gospel. In spite of injustices and wrongs, the teachings and power of Christ are bringing in a better social order. God helps us to be brothers by making us His sons. The gospel is the real hope of the world. Luke 4:18.

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Great Fact II. Salvation in Messianic. Times, Chs. 3-5.

Micah was no mere prophet of judgment and of gloom. His heart was full of hope and his voice full of song. He looked beyond the discipline that would come through failure to the day when royal power shall again be seated in Jerusalem. Christ Himself shall reign there in the midst of universal peace, nations will flock unto it to learn piety and true religion. His kingdom shall extend to the ends of the earth, every man shall sit under his vine and fig tree and none shall make him afraid.

Micah assures us: 1. Of the future establishment of Christ's kingdom with Jerusalem as its capital, 4:1-2. That the future kingdom will be universal, 4:2. 3. That lasting peace shall prevail, 4:3. 4. That peace shall lead to general prosperity, 4:4.

The picture of triumph, righteousness and peace is followed by a distinct promise of restoration from exile, 4:6, although Micah does not disguise the fact that the Babylonian captivity will be a period of anguish. His great prophecy as to where the Christ-child shall be born, 5:2, was accepted as final by the Jews.

LESSON—Micah describes the ideal conditions that will exist in an ideal

world, in the ideal age of Christ's reign. As the center of all peace, freedom and love, he places the religion of the Lord, for "He will teach us His ways and we will walk in His paths," 4:2. Let us look for and hasten the coming of the Lord, and the beginning of His glorious reign on the earth, by praying and working for the salvation of individual souls through the gospel. Just as the enemy wrongly occupied Belgium, but one day was completely expelled, so shall the god of this world be dethroned, and Christ shall be acknowledged by all to be Lord of Lords and King of Kings.

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Great Fact III. God's Controversy with Israel. Chs. 6-7.

In his part God is represented as holding a controversy or law-suit with his people. He recounts how He was good to them and how He kept His covenant with them. The conscious-stricken people have to plead guilty to the charge of continual backsliding, and the prophet identifying himself with the people, repents of the sins which have occasioned the punishment, looks patiently to God, puts his sole trust in Him, and in answer to his prayers is rewarded by the promise of deliverance.

Micah contains many special predictions, which summed up are as follows:

1. The destruction of Samaria, 1:6.
2. The invasion of Judah, 1:9.
3. The overthrow of Jerusalem and the temple, 3:12.
4. The deportation to Babylon, 4:10.
5. The return from exile, the supremacy of Israel, and her peace and happiness under the Messiah, 4:1-8.
6. Christ should be born at Bethlehem, 5:2. This prophecy was so unmistakable that the Wise Men were guided by it.
7. The kingdom that Christ shall set up shall be world-wide, peaceful and prosperous, 4:1-5.

LESSON—While Micah paints a charming picture of future blessings, he also insists that the people must have a change of heart, and as evidence of this change they must "do justly, love mercy, and walk humbly with their God." Micah 6:8 is an especially priceless message, and has been called the greatest verse of the Old Testament. If men would "do justly," they must be conscientious in business, not untrue or unfair in criticism, ever seeking to carry out the Golden Rule.

Mercy and justice, joined together, are the qualities that make men God-like. Mercy is nobility's true badge. It radiates a spirit of sweet kindness about the sinful, the suffering and needy. It makes smooth and glad the path through life.

The third demand is the highest, for it requires us to be real friends of God, to

have close personal fellowship with Him, to walk the fields of truth, climb the heights of the promises, and soar the watchtowers of prophecy with Him. To walk with Him so often that we get to walk like Him. Thrice blessed is the man who has learned to "walk humbly with his God!"

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Questions on the Lesson.

1. Who wrote this book and where was he born?
2. In the time of what king and what prophet did he live?
3. What happened to Israel at this time?
4. What did Micah teach about national sins?
5. Give the key word and key verse.
6. What the purpose of the book?
7. How much of Micah have you read?
8. Name the great facts.
9. Who are the age-long trinity of evil?
10. What is bringing in a better social order?
11. How does God help us to be brothers?
12. Name the four things of which Micah assures us?
13. What is the center of this peace, freedom and love?
14. Give as many as you can of the special predictions of Micah.
15. On what thing did Micah insist?
16. What was to evidence this change?
17. How can man do justly?
18. What are the benefits of man's mercy to man?
19. What does it mean to walk humbly with God?

Lesson No. 32—Read Scriptures in class out of your own Bible.

Lesson Theme

NAHUM

Nahum 1:1-8.

KEY WORD—"NINEVEH." **KEY VERSE—1:3, First Clause.**

KEY PHRASE—"GOD DEALING WITH THE SINS OF NINEVEH."

Home Readings.

Read this lesson and then the whole of Nahum as follows:

Sunday—The Majesty of Jehovah, 1:1-8.

Monday—The Yoke of Nineveh Shall Be Broken, 1:9-15.

Tuesday—Approach of Enemy to Destroy Nineveh, 2:1-10.

Wednesday—The Nation Shall Fall Because God is against it, 2:11-13.

Thursday—Sins of the City Charged to it, 3:1-7.

Friday—Like Judgments Brought Up on Other Places, 3:8-1.

Saturday—Break Down of Things Depended Upon, 3:12-19.

WRITER—The name Nahum means "consolation," and indeed he did console Israel with the promise of their own deliverance and the destruction of their enemies. He was born at Elkosh, a small town in the province of Galilee. He most likely prophesied about 640 B. C., in the reign of Josiah, king of Judah. He saw the Assyrians threatening Judah, but saw also that they would be overcome and destroyed.

PURPOSE—To foretell the destruction of Nineveh, the capital of Assyria. "which held sway for centuries, and has been regarded as the most brutal of the ancient heathen nations."

NOTE ON ASSYRIA—Assyria and Babylon were two great empires that grew up on the banks of the Tigris and Euphrates, northeast of Palestine. Babylon first

became an empire about 2280 B. C., and was by turn strong and weak until about 1100 B. C., when the Assyrian empire arose, overpowering Babylon. The Assyrian empire lasted until 625 B. C., having taken the Ten Tribes captive about one hundred years before it fell. In 625 B. C. Babylon again rose to power, and it was they who took Judah, the southern kingdom, captive about 588 B. C.

The Assyrians boasted of unheard-of savagery. They flayed captive kings alive and dressed columns with their skins; others they walled-up alive. They burnt boys and girls in the fire, put out eyes, cut off hands, feet, noses and ears. All this they professed to do at the commands of their god, Asshur. No wonder Nahum indignantly and gratefully prophesies the end of Nineveh, the capitol of the wicked empire. The city was destroyed nearly a century later, exactly as he predicted. They had thought themselves absolutely safe in their capital with its 1,200 towers, and their wall a hundred feet high and so broad that three chariots could drive on it abreast. But they were swept away, as this book declares they would be, and the nations shouted for joy.

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Great Fact I. The Decree. II. Attack.

III. Cause.

Great Fact I The Decree of Nineveh's Fall, Ch. 1.

The prophet begins by laying down the principle that God, although slow to an-

ger, must avenge all crimes. His power is seen in the storm and the earthquake, 1: 1-6. The principle is next applied to Nineveh. God is a refuge to His faithful one, but He will destroy Nineveh with a sweeping flood. Although its drunken armies get together in close formation as compact as a hedge of thorn, yet this will not save them, Vs. 6-12. Judah is promised deliverance from the yoke of Nineveh, and is pictured as rejoicing at the news of its ruin, and celebrating her feasts in safety, Vs. 12-15. As a matter of fact the immediate fall of Nineveh was caused by a great flood from the River Tigris.

LESSON—Nineveh stands for those nations that turn back from following God. About 150 years before this time, the city had repented under the preaching of Jonah. Now it has turned from the true and living God to serve idols. Those who were converted under Jonah were eternally saved, but a new generation has arisen who "Changed the glory of the incorruptible God into an image made like to corruptible man, and beasts," Rom. 1:23. The chief god of Nineveh was the bull god, with the face of a man, and the wings of a bird. Because of this national falling away from the religion of Jehovah, Nahum does not call them again to repentance, but threatens certain judgment. Antagonism to God can end only in disaster. A dying atheist appeared unhappy and frightened. Another atheist who stood at his bedside said to him, "Don't be afraid, hold on, man; hold on to the last." The dying man replied: "That is what I want to do, but tell me what to hold on to!"

* * * *

Great Fact II. Attack Upon Nineveh. Ch. 2.

This chapter tells us very vividly of the siege and sack of the city. Outside the walls are gathered the Medes; their shields are brightly painted; their robes are of purple. Their terrible spears, and the knives on their chariot wheels glitter in the sunlight. Inside the city all is excitement as the king tries to rally his drunken nobles to its defense, but it is too late. The flood, together with their enemies is upon them. Huzzab, the queen, is taken captive, while her maidens, like a flock of doves moan around her. The Median soldiers cry one to another, "Rob ye silver, rob ye gold, for there is no end of the precious treasures!" So the city is plundered while the knees of the people of the city smite together for fear. Nineveh shall terrify the nations no longer because God is against her.

LESSON—We often wonder why wicked nations are allowed to exist so long. The answer is found in II Pet. 3:9. However, at the right time God will balance all accounts and render justice to all. So thor-

ough was the destruction of Nineveh, that in 401 B. C., when Xenophon and his ten thousand passed over it, they knew not where they were, and when Napoleon encamped near its site he was not aware of it. So will all wicked nations be destroyed.

It is also a remarkable fact that Nineveh was destroyed by a people as wicked as themselves—the Medes and Babylonians. Thus God uses wicked men to punish wicked men, as in the Pit, fiends are the tormentors of fiends. If men will not knowingly further God's holy purposes, then He will lead them to do so unknowingly!

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Great Fact III. The Cause of Nineveh's Fall, Ch. 3.

As Nineveh sowed, so must she reap. She deserved her doom because of her cruelties, immorality, idolatry and greed. So she shall be stripped and scorned, and those who see her shall fly from her, astonished at her desolation, 3:2-7. Why should Nineveh expect a better fate than other nations who were likewise destroyed for their sins? 3:8-11. All its efforts and resources cannot stave off its just punishment, 3:12-19.

LESSON—In Matt. 26:24 and Luke 6: 24-26, Christ utters as great woes upon the nations in general as is here uttered against Nineveh, and the wicked can no more escape them than did this city escape. The resources of civilization are powerless against Heaven's artillery. As we are no better than some who have already fallen, let us keep in holy fear of the judgments of God.

"Will my case be called today?" said an eager client to his lawyer. "Are you sure that nothing is left undone? If judgment is given against me, I am a ruined man." This set the lawyer earnestly thinking. "What if my case were to come on today, before the Eternal Judge, whose sentence there is no reversing! Am I prepared?"

* * * *

Questions on the Lesson.

1. What is the meaning of Nahum's name?
2. Where was he born and when did he die?
3. What the purpose of the book?
4. Give key word and key verse.
5. Have you read the book?
6. Where was Assyria?
7. Tell of its savagery.
8. Tell of Nineveh's fall.
9. What was the immediate cause of its fall?
10. Who had preached in Nineveh and with what results?
11. What had a new generation done?
12. What does Nahum now threaten?
13. Tell of the dying atheist.
14. Tell of the attack upon the city.

15. Why are wicked nations allowed to exist?
 16. Does God use wicked men?
 17. What were the moral causes of Nineveh's fall?
 18. Can the wicked today escape God's judgments?
 19. Tell how the eager client wanted to be ready.

Lesson No. 33—Use your Bible in Class. God wrote it to be studied.

Lesson Theme

HABAKKUK

Hab. 3:1-6.

KEY WORD—"FAITH." KEY VERSE—2:4. Last Clause.

KEY PHRASE—THE JUST SHALL LIVE BY FAITH."

Home Readings.

Read this lesson and then book of Habakkuk as follows:

Sunday—Why does sin go unpunished, 1:1-4.

Tuesday—Are they to continue as evil as ever, 1:12-17.

Wednesday—God will humble the Chaldeans, 2:1-8.

Thursday—Woes to those who do iniquity, 2:9-20.

Friday—A prayer of faith, 3:1-6.

Saturday—Strong confidence in God, 3:16-19.

WRITER—Habakkuk was probably a Levite and connected with the music of the temple. He prophesied in Judah in the reign of Josiah about 608 B. C.

TIMES OF THE PROPHET—The world-empire of Assyria had fallen 607 B. C. as prophesied by Nahum. Egypt and Babylon then fought to see who should be the master of the earth. At the battle of Carchemish, 605 B. C., the Babylonians were conquerors, and under Nebuchadnezzar, Babylon and Chaldees became one kingdom, so that their names became synonymous, and either meant the same kingdom. Habakkuk realized that Judah must fall before the rising Chaldean power but that one evil nation should put down another troubled him. That looked like evil triumphing over evil and no advance in righteousness.

PURPOSE—To discuss the problem of why the wicked prosper, and to vindicate the righteousness of God.

* * * *

Great Facts. I. Problem. II. Answer.
 III. Prayer.

Great Fact I. Problem of Why Is Evil
 Unchecked? Ch. 1.

Earlier prophets had pointed to the crimes and idolatry of God's people as the cause of their catastrophes, but Habakkuk was living after the great reformation days of the good king Josiah, who had destroyed the idols, restored the Passover, and brought Judah back into the covenant relationship with Jehovah. It was therefore a great mystery to the prophet as to why

the chosen people of God, the only nation that did not worship carved images and vain gods, the heirs of divine promise—that they among all the nations should be threatened by calamities. Habakkuk could understand why the Ten Tribes had been carried off, for they had constantly violated God's law, and given themselves over to Baal worship, but Judah had repented of her sins with fasting, weeping and vows of obedience. Yet, the Chaldeans, a wicked heathen nation, were preparing to swoop down upon them with the fierceness of a wild beast, and the prophet could see no prospect of deliverance.

LESSON—The prosperity of the wicked was a great problem to the Jews, who believed so strongly in temporal punishments and rewards. Job, David, Solomon and the prophets often wrestled with the problem. Spiritually-minded Christians realize that often outward prosperity is not real prosperity. That there is a curse wrapped up in the wicked man's mercies, and a blessing concealed in the righteous man's crosses.

It is true that the wicked attain their objects and seem to enjoy their prosperity, but the believer looks forward to the day when everything will be set right, and he never loses faith in the justice of God. We cannot judge a building while the scaffolding is up, neither can we fully measure God's dealings in the days of our limited vision. An insect, slowing crawling up a column of the White House, could as well judge the perfection of its architecture as we the wisdom of God's plan.

Men do not live great and good lives because of their much ease or many pleasures, but because they nobly work, and lift and fight and dare! The heroes, someone has declared, are those who can stand the world as it is! The best men of all times are those who have made the most sacrifice!

Livingston, the great missionary who suffered such terrible hardships in darkest Africa, said: "I do not call my privations 'sacrifices,' for I think the word ought never to be applied to anything we can do for Him who came down from Heaven and died for us."

Great Fact II. Jehovah's Answer, Ch. 2.

The prophet ascends his watchtower to listen to God's answer to the problem. God points out that the Chaldeans are full of pride and that they are living by robbery and wrong. In their injustice lie the germs of their future destruction, although it may be long delayed. On the other hand for the righteous there is preservation from evil; and salvation, provided they based their hopes upon faith.

LESSON—Habakkuk was a prophet of a tried but triumphant faith. He draws for us a contrast between the unjust and the just man. He pictures the unjust Chaldeans as puffed up with pride and full of drunkenness, boasting, ambition and oppression, and rejected of God because not justified. As pride is the cause of much wickedness, so faith is the root of all moral and spiritual excellence in the soul of the just man. As pride leads to disobedience, as in the case of Eve, so faith leads to obedience, as in the case of Abraham.

We must live by faith and not by sight or by sense. These are like two buckets, the lower sense goes, the higher faith goes. Luther says: "If you would believe, you must crucify that question, why?" God would not have us so full of wherefores. If we would live by faith we must be willing to walk in the dark with God, rather than to walk alone in the light.

* * * *

Great Fact III. Habakkuk's Prayer, Ch. 3.

The prophet having heard the answer of Jehovah, and being still in fear, pours out his troubled soul in prayer, Vs. 1-2. The prayer is scarcely uttered before the congregation's hymn of praise rings out. It describes the glorious way in which He put their various enemies aside, and how all nature bowed before His Majesty, Vs. 3-15. The fact that the Chaldean is at hand still fills the prophet with trembling, yet he is blessed with the hope of salvation, and rejoices in the Lord.

LESSON—The prophet's prayer was a model one, for it recounted God's goodness in the past, and sought blessings and mercies for the hour. It was full of adoration, petition, loving appreciation of God's works and joyous trust. Webster regarded 3:17-18 as one of the sublimest passages of inspired literature.

The power of prayer may be increased in our lives if; 1. We ever remember the importance of it, in that God will be inquired of for the blessings He is willing to bestow. If we would receive, the condition is that we ASK. We should do this in secret, family and public prayer. 2. We must put away all doubts as to the reality of divine answers to prayers. 3. We must feel that we cannot get along without God, or we will not pray. Self-sufficiency is atheistic. All true prayer is the cry of conscious weakness, "Save, Lord, or I perish." 4. Holiness is essential to a life of prayer, as is also love. Prayer is the measure of love. He who loves much will pray much. A beggar hates to bother your door often, but a son bounds in with confidence whenever in need. It is only when we forget that we are "sons of God and joint-heirs of Jesus Christ" that we knock feebly at mercy's door!

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Questions on the Lesson.

1. Who was Habakkuk and when did he prophesy?
2. What was the result of the fall of Assyria?
3. What nation succeeded Assyria?
4. What the relation between Babylon and Chaldea?
5. Give the key word and key verse.
6. What was the purpose of the book?
7. Name the great facts.
8. Have you read the book?
9. What was the mystery to the prophet?
10. What did the Jews strongly believe in?
11. What is often wrapped up in a wicked man's mercies?
12. Can we measure fully God's dealings now?
13. Why do men live great and good lives?
14. What did Livingston say?
15. On what basis is there salvation and preservation for the righteous?
16. Contrast pride with faith.
17. Tell what Luther said.
18. Show that Habakkuk's prayer was a model one.
19. Read 3:17-18 and quote Webster.
20. How may the power of prayer be increased in our lives?

Lesson No. 34—Read, study and master the Scriptures in class.

Lesson Theme

ZEPHANIAH

Zeph. 2:1-3.

KEY WORD—"REMNANT." **KEY VERSE**—2:3.

KEY PHRASE—"A REMNANT HID FROM THE WRATH OF GOD."

Home Readings.

Read the lesson and then the book of Zephaniah as follows:

Sunday—A sweeping threat, 1:1-6.

Monday—Judgment upon irreligious and worldly, 1:7-14.

Tuesday—Seek ye the Lord, 2:1-3.

Wednesday—Punishment of various nations, 2:9-15.

Thursday—The moral state of Jerusalem, 3:1-7.

Friday—The Lord will deal with the nations, 3:8-13.

Saturday—Future blessings and honors for Israel, 3:14-20.

WRITER—The prophet was a grandson of King Hezekiah of Judah, and his name means "Hid of the Lord."

TIMES OF THE PROPHET—He prophesied about 630 B. C. in the reign of the young and good King Josiah. Two wicked and idol-worshipping kings had preceded Josiah on the throne, so that the land was full of evil practices. Social injustice and moral corruption were widespread. The rich heaped up fortunes and indulged in luxuries by grinding down the poor. The religious situation also was as bad as it could be. To remedy this, Josiah, when but sixteen years of age, undertook to promote a religious revival, and became one of the best and most-loved kings. Under the counsel and help of the prophet, Josiah took an active part in the great reforms. Taking a hatchet and pick-axe he personally broke down altars and images. How encouraging to the reformers must have been the words of Zephaniah in the key verse.

PURPOSE—1. To show that a faithful remnant (remaining few) should be delivered from captivity. 2. To show that the heathen shall be converted. 3. To show that instead of men having to worship God at Jerusalem, they might do so anywhere, 2:11, which is confirmed in John 4:21.

* * * *

Great Facts. I. Judah. II. Heathen.

III. Remnant.

Great Fact I. Judah Denounced. Ch. 1-2-3.

After a sweeping threat in the first verse, the prophet then denounces three classes of false worshippers of Judah. 1. The black-robed unlawful priests of Baal, together with the unworthy priests of Jehovah, and those who worship the stars from the housetops, Vs. 4-5.

2. Those who so waver that at one time they swear by the Lord, and at other times swear by the god Moloch, Vs. 5.

3. Those who turn backward from outwardly following the Lord, and now despise Him, Vs. 6.

Upon all these shall come a series of punishments "in the Day of the Lord." This phrase is an important one and is often used in prophecy. The word "day" in Scripture is used exactly as we use it today. When we use a numeral in front of the word, and speak of 3 days or 40 days we always mean 3 or 40 literal days of 24 hours each. It is so with Scripture, and for this reason we are confident that

the days of Creation were literal days. On the other hand, both Scripture, and we ourselves, use the word "day" in another sense. We speak of Washington's day or Luther's day, meaning in the time of Washington or of Luther. So when the Scripture speaks of the "Day of the Lord" it means "the time of the Lord's special working." This day of the Lord for the Jews of Zephaniah's time was the Lord's special working in events and punishments of the captivity. The future Day of the Lord is the period of the Great Tribulation and the Millenium, Rev. 6:1-17.

LESSON—We learn that it is not possible to serve two masters, as many of Judah were trying to do at the same time. Christ teaches this in Matt. 6:24. God says "Defraud not, never lie, be honest and just in thy dealings." Satan says, "Cheat your own father if you can gain by it." God says, "Keep holy the Sabbath Day." Satan says, "Make it a day of worldly pleasure." No one has success or joy trying to serve two masters. The secret of happiness is whole-heartedness. Therefore Joshua 24:15.

We learn also the certainty of coming judgment. A king of Hungary had a brother who would never think of this. It was a custom of that country that if an executioner sounded a trumpet before any man's door he was presently led to execution. The king, in the dead hour of the night sent the executioner to sound the trumpet before his brother's door, who, hearing it was greatly alarmed and at once tried to make peace with his brother. "Brother," said the king, "if a summons to judgment from an earthly king causes you so much fear, how much more the trumpet of the last day, therefore 'prepare to meet thy God.'"

* * * *

Great Fact II. Heathen Nations Denounced. Ch. 2:4-15.

Five heathen nations, Philistia, Moab, Ammon, Ethiopia and Assyria, shall be visited with wrath for their scorn and pride towards the Lord's people. Their idols shall be broken up, and the heathen shall worship God, every one in his own country. Instead of all men making pilgrimage to Jerusalem, they may worship God anywhere.

LESSON—The Jews taught that Jerusalem alone was the place of worship and the Samaritans that Gerizim should be the religious center, but the prophet saw that spiritual worship did not depend upon so-called holy places. Since this time scores of places, like Rome and Mecca, have been set aside as holy, and men have superstitiously undergone every hardship in order to worship at these shrines.

The sacredness of worship, however, de-

pende not on the place, but on the divine Presence that comes in response to prayer. Men are to lift holy lands in prayer in every place from the rising to the setting of the sun, Mal. 1-11. If God's people shall meet with humble and devout souls, and under the guidance of the Holy Spirit, then no matter the place, it will be "none other than the House of God and the gate of heaven." Jesus, where'er thy people meet, there they behold thy mercy-seat. Where'er the seek thee thou art found and every spot is hallowed ground!"

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Great Fact III. A Remnant Shall Be Blessed and Honored, Ch. 3.

A faithful few will be delivered, and must wait with patience until the judgment of the wicked nations is overpast. Then the remnant shall call upon Jehovah with pure lips and a pure heart and shall be accepted. Then the prophet speaks in glowing language of the safety and glory of the purged and purified people of Zion.

LESSON—The blessings of the remnant would depend, as with us, upon them being spiritual. 1. They should be humble in spirit. 2. Upright in conduct. 3. Depending upon God. This would result in them being: 1. Cleansed from shame. 2. Delivered from spiritual pride. 3. Redeemed from proud oppressors. 4. Especially protected by God.

Tell the sailor he shall have no more storms at sea. Tell the laboring man he shall have no more financial worries. Tell the farmer he shall have no more bad crops, and he would have some idea of the joy that must have filled the hearts of the

Jews when the prophet predicted that a time was coming when evil should exist no more among them. This prophecy shall yet be blessedly fulfilled in the Kingdom age.

* * * *

Questions on the Lesson.

1. Who was the prophet and what does his name mean?
2. Tell of the religious conditions of the time.
3. Tell of the great work of King Josiah.
4. Give key word and key verse.
5. What the meaning of the word Remnant?
6. Give the three purposes of book.
7. Name the great facts.
8. Name the three classes of false worshippers.
9. What should come upon them?
10. Explain the Day of the Lord.
11. Show if it is not possible to serve two masters.
12. Illustrate the mistake in not being ready for the Judgment?
13. Show that worship does not depend upon holy places.
14. What are the conditions of spiritual worship?
15. Upon what did the results of the remnant depend?
16. What was the result of God's blessings upon them?
17. Illustrate the joys these hopes brought to the Jews.
18. When will these promises be literally fulfilled?
19. Have you read the book of Zephaniah?

Lesson No. 35—Make the Bible itself the object of your study.

Lesson Theme

HAGGAI

Haggai 2:4-9.

KEY WORD—"REBUILD." KEY VERSE—1:8.

KEY PHRASE—THE LORD'S HOUSE COMES BEFORE MEN'S HOUSES."

Home Readings.

Sunday—Arise and build, 1:1-11.

Monday—The prophet urges on the work, Ezra 5:1-6.

Tuesday—The governor and priest obey, Hag. 1:12-15.

Wednesday—The House shall be glorious, 2:1-19.

Thursday—Disobedience caused delay, 2:10-19.

Friday—Kingdoms of this world to be overthrown, 2:20-23.

Saturday—Temple finished and dedicated, Ezra 6:14-18.

WRITER—Haggai was born in Babylon and was the first of the three prophets of the Restoration, the other two being Zechariah and Malachi. He was a prophet of

great faith and was used of God to weaken the consciences and stir up the enthusiasm of the Jews to rebuild the temple. He appeared at a very critical time in the nation's history, and it was through the pressure of his faith and prayers and appeals that the great task was accomplished.

DATES: 536 B. C. Return of exiles under Zerubbabel and Joshua.

535 B. C. Jews attempt to rebuild temple, but are discouraged by opposition.

520 B. C. Haggai and Zechariah urge the people to rebuild.

516 B. C. Temple finished and dedicated.

458 B. C. Ezra returns at head of 6,000 more exiles.

445 B. C. Nehemiah returns as governor of Jerusalem and rebuilds city walls.

TIMES OF THE PROPHET—When the Jews returned to their own land from the 70 years exile in Babylon, they were eager to set up again the public worship of the sanctuary, so at once built the altar of Burnt Offering upon the old site. Plans were also made for the immediate rebuilding of the temple, and the foundation stone was laid. When, however, the jealous, half-caste, semi-pagan Samaritans were refused a part in the work, they induced the king of Persia to stop the work, and for 15 years nothing was done. The Jews then lost heart, and thought only of good houses for themselves until Haggai and Zechariah stirred them up with fiery preaching.

PURPOSE—To show that the building of the Lord's House should come before the building of fine homes by the people.

Great Facts. I. Call. II. Glory. III. Chastening. IV. Victory.

Great Fact I. Call to Rebuild the Temple. Ch. 1.

Haggai's first discourse was delivered on September 1st, 520 B. C. In it he sternly reproaches the people for not rebuilding the temple, and warns them to consider their ways, for the delay is not due to a want of means, 1:4. He assures them that God is withholding crops from them because of their neglect, 1:10. The effect of his appeals was that 24 days later the chiefs and all the people began the good work, 1:14.

LESSONS—Hard times are sometimes of God's sending, and that because of our indifference to our religious duties, and our self-interest. It is true that crop failures and trade depression are due to natural laws, yet the Almighty is behind these laws. Repentance and prayer are the best remedies for hard times.

2. The building and upkeep of Christian sanctuaries is the urgent duty of the Lord's people everywhere. Without them vice and iniquity would abound. Worship would be a lost art. Men would forget not only to love God, but also to love their fellows.

3. It is not commendable when the Lord's people allow their church building to be dilapidated, as to be unworthy of the great head of the church, because of poor location, miserable accommodations or scanty furnishings. It is a noble ambition to make the sanctuary as convenient and as beautiful as possible. II Sam. 7:2.

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Great Fact II. The Glory of the New Temple, Ch. 2:1-8.

This address is one of encouragement to those who felt that the new temple would

be much poorer than the one Solomon built. The prophet on the contrary assures them that the glory of the new House shall be much greater than Solomon's magnificent temple, for it shall not consist of riches and jewels as did the glory of the first house, but rather the presence of Christ, the desire of all nations shall fill this house with glory. This prophecy was fulfilled by the presentation of Jesus in the temple 500 years later, by His teaching therein, by His expulsion of the traders, and by His miracles in its precincts. Whenever He entered the temple it was filled with the glory of the Lord.

LESSON—There is but one thing necessary in order that the sanctuary may be filled with the glory of the Lord, and that is the realized presence of the divine Redeemer. Without His spiritual presence it matters not who occupies the pulpit, nor how exquisite the music. Except He shall meet each waiting soul and bestow His pardon, purity and love, there will be no hallowed worship, and no gate to heaven. The divine presence will enlighten our minds and fire our hearts, move our souls to the very depths, and rouse a great desire for holiness. In glowing fervor may the glory of the Lord ever come upon us.

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Great Fact III. Chastening Because of Neglect. Ch. 2:10-19.

This third address was delivered three months after work on the temple had started. In it the prophet explains why the prayers of the people go unanswered. It is because they have put off so long the completing of the temple, everything they did was spoiled because of this guilt, therefore blasting mildew and hail had made the seasons unfruitful. On the other hand, if they would renew their zeal and press on with the great work, then the Lord will bless them, and the earth shall yield her increase.

LESSON—Providence is God's care exercised everywhere. That He controls the outward successes and failures of men's lives is seen from Ps. 75:7. That He is responsive to our prayers is seen from Matt. 6:33 and Phil. 4:19. At this time the Jews had forgotten that the hand of God was in their affairs. He therefore took away the prosperity of their pocketbooks in order that they might get back prosperity for their souls. A godly man as he was going to take ship for France, broke his leg, and the ship he would have gone on was wrecked in a storm. By breaking a bone his life was saved. So the Lord many times breaks our bones, but it is in order to save our lives and souls forever.

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Great Fact IV. The Final Victory. Ch. 2:20-23.

In this address the prophet tells of the

establishing of Christ as the head of the nation and the representatives of the house of David, when God shall shake or judge the nations, Matt. 25:31-32. The promise contained special blessedness for Zerubbabel, who was the head of the house of David at that time. That he should be a signet meant that he should be most precious in the Lord's sight. No events in Zerubbabel's time satisfied this prediction which awaits fulfillment in the Messianic age.

LESSON—When God destroyed His enemies. He will honor His servants, Rev. 20:6. There is a legend of 40 brave Christians soldiers who were called upon to give up Christ or be exposed on the ice of a lake on an extremely cold winter night. They said, "Let us ask God to send us forty to our reward together." The heroes encouraged one another to play the man until they fell benumbed into their last sleep. One, however, could not endure the suffering and sought relief of the fire. A soldier of the guard was so impressed with the faith of these martyrs that he immediately took the weak one's place, and they received a triumphant entrance into everlasting glory, singing, "Forty wrestlers we have entered the arena, let forty victors receive the prize!" Final victory ever perches upon the banner of faith.

Questions on the Lesson.

1. Give the key word and key verse.

2. Tell what you know about Haggai.
3. Read the dates and events of this period.
4. Tell the times of the prophet.
5. What the purpose of the book?
6. Name the great facts.
7. Have you read the book?
8. For what did Haggai reproach the people?
9. Why did God withhold the crops?
10. What was the result of the prophet's appeal?
11. What are the best remedies for hard times?
12. What is the urgent duty of the Lord's people?
13. Should the homes of the people be better than the House of God?
14. What should the glory of the new temple consist?
15. Tell of Christ's presence in the temple.
16. What is necessary in our church services?
17. Why were the prayers of the people unanswered?

FIFTY-ONE—OMAR

18. Show that God's care is exercised everywhere.
19. Illustrate how God sometimes holds us back in order to save us.
20. Read Rev. 20:6 to show that Christ will honor His servants.
21. Give illustrations to show that final victory perches on the banner of faith.

Lesson No. 36—Read, reread and master this book!

Lesson Theme

ZECHARIAH

Zech. 14:4-9.

KEY WORD—"TEMPLE AND KINGDOM." **KEY VERSE**—14:9.

KEY PHRASE—"ENCOURAGEMENT IN VIEW OF FUTURE GLORY."

Home Readings.

This book, especially as paragraphed in the Scofield Bible, is extremely interesting and helpful. For family altar read:

Sunday—A call to listen to God, 1:1-6.

Monday—The Lord shall yet comfort Zion, 1:7-17.

Tuesday—Jerusalem in the kingdom age, 2:4-13.

Wednesday—The priest cleansed and crowned, 3:1-7.

Thursday—Cure of the thief and liar, 5:1-4.

Friday—Jerusalem yet to be the religious center of the world, 8:20-23.

Saturday—The return of the Lord in glory, 14:4-9.

WRITER—Zechariah, like Haggai, with whom he labored, was born in Babylon, and returned with the captives. He was likely both priest and prophet, and began to preach as a young man. Uninspired records say that he died a martyr.

DATE—520-518 B. C.

PLACE—Jerusalem.

TIMES OF THE PROPHET—The Jews back from exile had given up hope of rebuilding the temple, when under the preaching of Haggai, two months before that of Zechariah, a splendid start was made. It was left for Zechariah to bring the task to completion.

PURPOSE—To assure those who had returned from captivity, that, although the promises that their glory should be restored, had not been fulfilled, yet they would be in the Messianic age.

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Great Facts. I. Visions. II Obedience. III. Messiah.

Great Fact I. Vision Intended to Encourage the People. Chs. 1-6.

After a call to the people to turn from their evil ways and hearken unto the Lord the prophet then tells of eight symbolical

visions which he had, and which were intended to encourage the Jews in rebuilding the temple.

1. The horsemen among the myrtle trees. 1:7-17. This vision reveals Israel in dispersion, Jerusalem under foreign rule, but the nations apparently prosperous and at ease. The Lord points the people to a time when He shall yet comfort Zion.

2. The four horns and four smiths, 1:18-21. A horn is a symbol for a Gentile king so this is a vision of the four world empires: Babylon, Media-Persia, Greece and Rome, as in Dan. 2:37-44. These nations oppressed Israel, but they shall be destroyed.

3. The measuring line, Ch. 2. This teaches that God will repeople, protect and dwell in Jerusalem as soon as the sacred house of worship has been built. The city itself shall expand until it becomes a great metropolis without walls, for the Lord shall be as a wall of fire round about it. The promise will be truly realized in the Kingdom age.

4. Joshua, the High Priest and Satan. Joshua clothed in filthy garments and bearing the sins of both himself and the people, is accused by Satan, as was Job, but he, being a type of Christ, is cleansed, clothed and crowned.

5. The golden candlesticks, Ch. 4. With the candlesticks were seven lamps, and two olive trees were emptying their oil into them. Throughout the scriptures, oil is used to represent the Holy Spirit. The teaching is, that just as the oil "was not supplied by human hands," so it will "not be by might, nor by power, but by my Spirit," that the House shall be built and supplied with spiritual life.

6 and 7. The flying roll and the woman in the ephah, or seven-gallon measure. This teaches that when the temple is rebuilt and God's law is taught, that wickedness in commerce, typified by a woman in a measure, shall be carried back to Babylon, the proper home of all that is wicked.

8. Four war chariots. According to Vs. 5 these are angels who have a mission of judgment. The future fulfilment of this as seen in Rev. 7:1-3 will be in the period of the Great Tribulation.

These eight visions are followed by a symbolic act. Certain exiles had come from Babylon and brought with them gold and silver as gifts to the temple. The prophet is to take this gold and silver to make a crown for the High Priest Joshua, and show that he was a type of Christ who would be the spiritual king of the world and the glory of the temple.

LESSON—Pilate fulfilled the words of 6:13 when he led Christ before the frenzied multitude and cried, "Behold the man." If the Jews had known their Bibles, they would have been struck with the fulfilment of scripture, and would have glad-

ly received and not rejected Christ. Then they pressed a crown of thorns upon His unresisting brow. But when again the cry shall go forth, "Behold the man!" there will be another and more glorious temple in Jerusalem, and the long exiled nation will bring its silver, its gold, and all its glory and lay it at the feet of their King. Let us pray with new meaning "Thy kingdom come!"

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Great Fact II. Obedience Is Better Than Fasting, Chs. 7-8.

In this section we have the prophet's answer to the committee which came from Bethel to ask if the national fasts should be kept. The Jews had been used to fasting on the anniversaries of four great events in their history: 1. Day when siege of Jerusalem had been begun. 2. The day when Jerusalem was captured. 3. The day when the temple was burned. 4. The day when Gedaliah (the good governor of the poor Jews left in the land when the people were taken off to Babylon) was murdered.

Zechariah's answer to the questions was four-fold: 1. Fasting affects only yourselves. God requires obedience, 7:4-7. 2. Learn a lesson from your fathers, they fasted but forsook justice and mercy, and God punished them, 7:8-14. 3. The Lord has returned to Jerusalem, and it shall be a city of truth and holiness. Israel had been a curse among nations, but they shall now be a blessing, 8:1-7. 4. Therefore their fasts shall be changed into cheerful feasts of joy and gladness, and many peoples shall seek the Lord in Jerusalem, 8:18-23. This will be fulfilled in the day of Israel's glory, when the Jews converted and filled with Spirit, will be the means of the conversion of the nations.

LESSON—Fasting is valuable only as an outward sign of repentance and confession of sin. Merely refraining from food will not bring the blessing. Along with it must be a humble and contrite heart. Any observance, however, is good that gives us room to deny ourselves and provides a path to bring us daily nearer God.

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Great Fact III. The Messiah in Rejection But Afterwards in Power, Chs. 9-14.

This section contains promises of a return from exile, a land in which to dwell, victory over hostile world powers, temporal blessings and national strength. In Ch. 11 the prophet as a shepherd seeks to save Israel but is rejected, and sold for the price of a slave, thirty pieces of silver, foreshadowing that Christ should also be rejected and betrayed for such a sum. In the 12th chapter we have a prophecy of the siege of Jerusalem by the anti-Christ and his armies, in the last days. The repentance of the Jews, 12:12, and the foun-

tain opened to them, 13:1. The Lord's return upon Mt. Olive, which shall be cleft asunder by an earthquake, 14:4. The Lord shall be king over all the earth, and all things, and all people shall be holy unto the Lord, 14:9-20.

LESSON—The power of the world has shifted from many things, and will continue to shift until it is in the hands of Christ. The Jew proudly smiled and thought it all resided in the temple. The Greeks pointed to their learning and art and thought it the mightiest force in the world. The Romans said it rested in their splendid laws and armies. But the Jews, the Greeks and the Romans with all their ancient glories have gone down, and the once rejected and crucified Christ will yet reign in everlasting glory and power. A Scottish king said to his soldiers, "When you loose sight of your colors rally to my white plume. You will always find it on the way to victory!" Let us lift up again and again our hearts and hopes to the King of Glory!

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Questions on the Lesson.

1. Tell what you know about Zechariah.
2. Give date and place of his labors.

3. Tell of the times of the prophet.
4. What the purpose of the book?
5. Give key word and key verse.
6. Name the great facts.
7. How much of the book have you read?
8. How many visions of the prophet and what their purpose?
9. What does the first vision reveal?
10. What the second?
11. What the third?
12. What the fourth?
13. What the fifth?
14. What the sixth and seventh?
15. What the eighth?
16. What did the crowning of Joshua represent?
17. Tell of the fulfilment of 6:12.
18. When will the fulfilment be?
19. Tell of the four great Jewish fasts.
20. Give the prophet's four answers to the question.
21. Of what value is fasting?
22. What promises are contained in the last section?
23. How did the prophet foreshadow Christ's rejection?
24. Show how power will continue to shift until it is all in the hands of Christ.

Lesson No. 37—Search the Scriptures.

Lesson Theme

MALACHI

Mal. 3:1-3.

KEY WORD—"FORERUNNER." **KEY VERSE**—3:1, First Clause, and 4:5.
KEY PHRASE—JOHN THE BAPTIST AND ELIJAH WILL BE FORERUNNERS

Home Readings.

- Sunday—Love of God for Israel, 1:1-5.
 2:10-16.
 Monday—Sins of the Priests, 1:5-11.
 Tuesday—Against Idolatry and Divorce,
 2:10-16.
 Wednesday—Mission of John the Baptist,
 3:1-6.
 Thursday—People have robbed God,
 3:7-12.
 Friday—A Message to Doubters, 3:
 13-18.
 Saturday—Elijah Will Come Again, 4:
 1-6.

WRITER—The prophet Malachi. His name means "My Messenger." He was the last of the Old Testament prophets.

TIME—About 430-420 B. C., during the times of Ezra and Nehemiah.

THE STATE OF THE TIMES—Malachi prophesied after the Jews had returned from Babylon, when Judas was a Persian province. As given in the book of Ezra, the temple had been rebuilt and its worship restored. Nehemiah had rebuilt the walls of Jerusalem, as stated in the book of Nehemiah, and had returned to Babylon, according to the promise he had made

the king. During his absence the people grew very discouraged and doubting because the Messiah had not come and set up His reign upon the earth, as foretold by the prophets. The people neglected the worship of the Lord, the priest became lax and degenerate, God's covenant was forgotten, tithes were unpaid, and divorce and other social evils became common.

PURPOSE—1. To condemn the social evils of the day. 2. To show that God is the moral ruler of the world, and that it would pay to serve Him. 3. To foretell the coming of John the Baptist before Christ's first coming, and that of Elijah before Christ's second coming.

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Great Facts. I. Reproof. II. Sins. III. Forerunners. IV. Tithes. V. Elijah.

Great Fact I. Reproof of the Priests,
Chs. I, 2-9.

In a brief introductory message Malachi shows that the Lord's love for Israel was far greater than that of Edom. For Israel was disciplined only for a time, but Edom was forever punished. This is the difference in God's dealings with the righteous and the wicked.

The priests are then reproved because they despised the table of the Lord, offered polluted bread upon His altar, and brought blind, sick and lame victims for sacrifice, which they would not dare to offer to an earthly ruler. Better no worship at all than that they should insult God with their selfishness. At the time that God's name was great among the heathen it was no time for it to be profaned by Jewish priests.

If they did not lay the Lord's reproof to heart, He would send curse upon them. Indeed, they are already vile in the eyes of the people because of their bad influence.

LESSON—The divine reproach is that the priests do not care how lightly and unworthily they lead in the worship of God. Their lack of faith and moral soundness showed also the spirit of their age. It is all too easy for us to follow the evil example of the Jews in bringing blind, lame and sick offerings. We do this when we bring: 1. Cold, formal and half-hearted worship. "Blind is the sacrifice of the soul which is not illuminated by the light of Christ. Lame is his sacrifice of prayer who comes with a double mind to entreat the Lord." There is far too much Christianity without Christ and without heart in it. Some of the worst enemies of the cross of Christ keep all the forms of religion. 2. When we offer to God anything less than our best. David nobly refused to offer unto God that which cost him nothing, II Sam. 24:24. Indeed there is no heart to the religion of the man who is always trying to serve God cheaply. Christianity is not a thing of convenience, but of sacrifice. We should dedicate to God the best of our time, our influence, our talents and our means, and always feel that nothing is good enough or great enough for Him who spared not His own Son, Rom. 8:32.

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Great Fact II. The Sins of the People Rebuked, Ch. 2:10-17.

The prophet first denounces sins against brotherhood. He urges that God is the Father of the Jewish nation, and as the Jews sinned against each other they offended their common Father and broke the family covenant, 2:10. He next tells them that they are guilty of sins against God in family life, for women came weeping and wailing to the altar of Jehovah and covering it with tears because men obtained divorces on the flimsiest grounds and dealt treacherously with the wives of their youth, to marry heathen women. "No one," said the prophets, "who does this has even a remnant of the Spirit."

LESSON—When we are untrue to God we injure our brethren. When we are careless about God's claims, we will hold

lightly His standards of morality. On the other hand God expects us not only to aid a brother in distress, but help him to be a good Christian.

The Africans have a beautiful custom they call the "Brother Rite." One man will open a vein over the heart of another, and rub the blood from it into his own wound; this is to signify that they are halves or part of each other. Henceforth when either is in trouble the other feels "It is myself that is in trouble," and thus does for the other what he would do for himself.

Every Christian, because of his blood fellowship, should think of others as he would they should think of him. Talk of others as he would they should talk of him, and aid others as he himself would be aided.

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III. A Forerunner Shall Come, 3:1-6.

The prophet announces the appearing of a forerunner of Christ, which was fulfilled in John the Baptist. He should go before the Lord in the Spirit and power of Elijah. Is. 40:3, and Matt. 3:3. He should not come unpropheied or unsent, even if to a careless generation he was unexcepted. He should prepare the way of the Lord by taking away their confidence in their relation to Abraham, Matt. 3:9, by calling them to repentance, and by proclaiming that Christ was at hand, Matt. 3:2.

LESSON—God in this way gave the Jews a sign. For thirty-six hundred years He had been telling them that the Messiah should come and here he adds that a little while before Christ should appear a great prophet would arise, and call to the everlasting gates of their hearts to lift up their heads and receive the King. It is one of the marvels of the ages, that after a prophetic silence of 400 years, that when John the Baptist did appear, his witness to Christ was not accepted.

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IV. Tithes Unpaid, Ch. 3:7-18.

Here the prophet tells the people that they have not only run away from the Master, but have runaway with the Master's goods. "Ye are gone away from my ordinances. Return unto me." "Ye have robbed me." They had brought some tithes but like Annanias and Sapphira, they had kept back part of the price. They had robbed Him from Whom all blessings come! Had robbed Him of themselves and their service, of Sabbath-time and the tithes which were for the spread of His religion. God therefore punished them through unseasonable weather or insects that ate up the fruits of the earth, and through short crops and famine. He also earnestly exhorts them to bring all the tithes into the storehouse, which was the temple, and then He would not only

give an abundance of rain, but super-abundance of Heavenly blessings, so that there should not be room enough to receive them.

LESSON—Christians die spiritually and lack God's favor when they covetously withhold from God His dues. A robber cannot be happy! Some of the advantages of tithing are: 1. It is founded on scripture. 2. The tither has the satisfaction of giving systematically. 3. He generally has money on hand for the Lord's work. 4. Appeals for funds never evoke from him the comment, "Too much talk about money in the church." 5. Tithers almost without exception, are joyful Christians, informed on missions and benevolences, and delighting to help every good object. 6. They inherit the great and exceedingly precious promises of God, both temporal and spiritual. Let every Christian earner dedicate one-tenth of his earnings to the Lord!

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V. Return of Elijah. Ch 4.

It is very significant that in the last words of Malachi, and of the Old Testament, the people are called upon to remember the law of Moses, and to treasure the hope of the return of Elijah before the "great and dreadful day of the Lord." That this does not refer to the coming of John the Baptist in the spirit of Elijah as some think, but is seen in the fact that Christ's first coming was not a great and dreadful day, but a day of grace and of salvation. Neither did John the Baptist do the work set forth here of reconciling the hearts of the nation to one another. On the other hand, the second coming of the Lord will indeed be a great and dreadful day of judgment and of wrath, and as seen in Rev. 11:3-7, Elijah will be one of the witnesses who will prepare the way for the Lord's second coming, as John the Baptist did for the first.

LESSON—In a day when men are falsely calling themselves Elijahs, we should remember that when the true Elijah comes, he will be a Jew, and that he will testify for the Lord, not in America or in Europe, as many have sought to do, but in Palestine, and that, after the churches have been caught up to meet their Lord, I. Thess., 4-17. At the Pasover feasts of the Jews, they still set a place for him at the table and leave the door wide open in case he should appear. Let us be such Christians, and live such lives, that if all Christians were like us, the world would be ready and watching for the King!

"Unto you that fear my name shall the sun of righteousness arise with healing in His wings." A man scoffingly asked, "What advantage has a Christian over any one like myself? Does not the sun shine on me as on him, this fine day?" "Yes," replied the devout friend, "but the Christian has two suns shining on him at the same time—one on his body and the other on his soul!"

Malachi is the last prophet of the Old Testament. Four centuries were to elapse before the next prophet, John the Baptist, should speak for God. He startled the world with the thrilling message that the Divine Son of God had become flesh, that we might behold His glory, the glory of the Only Begotten Son sent from the Father!

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Questions on the Lesson.

1. Tell what you know about Malachi.
2. During whose time did he live?
3. Tell of the condition of the times.
4. Give the three purposes of the book.
5. Name the great facts.
6. Give the key word and key verse.
7. What the difference in God's dealings with the righteous and the wicked?
8. Why were the priests reproved?
9. Name two ways in which we bring faulty offerings.
10. Tell of the sins against brotherhood and against family life that are denounced.
11. Give illustration of blood fellowship, tell how it should affect us.
12. How did John the Baptist prepare the way of the Lord?
13. In what way was John the Baptist a sign to the Jews?
14. Show how people not only run away from the Master, but also run away with His goods.
15. How did they lose by not paying their tithes?
16. Name some of the advantages of tithing.
17. In the last words of Malachi, what are the people called upon to remember?
18. Show that the return of Elijah does not refer to the work of John the Baptist.
19. How may we tell the false from the true Elijahs?
20. What advantages has the Christian over the unbeliever?
21. Who the next prophet after Malachi, and what his message?
22. Have you read the book of Malachi?

Lesson No. 38—Heaven and earth will pass away before the O. T. will fail.

Lesson Theme

THE OLD TESTAMENT

II Pet. 1:19-21, Luke 16:16-17.

KEY PHRASE—"PREPARATION FOR CHRIST." KEY VERSE—Gal. 3:24.

Home Readings.

The Old Testament is directly declared to be the Word of God. In it we get no less than 1,904 expressions like "Thus saith the Lord," "God spake," "God said." Read something of each period.

Sunday—Summary of Creation, Gen. 2:1-9.

Monday—Abraham Made Father of Chosen People, Gen 17:1-8.

Tuesday—Conquest of Canaan, Josh. 1:10-18.

Wednesday—United Kingdom Set Up, I Sam. 10:17-26.

Thursday—Beginning of the Divided Kingdom, I Kings 12:16-24.

Friday—Jews Carried Away Into Captivity, II Kings 25:1-11.

Saturday—A Remnant of Jews Return, Ezra 1:1-11.

NAME—The Old Testament is God's record of the creation of man; of His covenant to save him, and of the religious preparations He gave the world for the coming of Christ.

BOOKS—There are 39 books in the Old Testament written by about 30 inspired writers, from the book of Job, probably written by Moses 1520 B. C., to the book Malachi, written about 420 B. C., a period of 1,100 years. The 39 books comprise five of law, Gen. to Deut.; twelve of history, Joshua to Esther; five of poetry, Job to Song of Solomon; seventeen prophecies and sermons on the religious conditions of the times, Isaiah to Malachi.

UNITY OF BOOKS—Dr. G. Campbell Morgan said, "It was out of a deep sense of perplexity that I turned from books about the Bible to the Bible itself. The result was a discovery of unity which to me is the final proof of its divinity. Beginning with the Old Testament and moving systematically forward I saw that each book demanded another, and that when Malachi was reached the whole collection demanded more. In other words, I found that step by step I had proceeded through history and through teaching, all of which pointed to a Coming One. Then turning to the New Testament, I found the answer to all expectations created in reading the Old!"

Great Periods of Old Testament: I. Creation. II. Repeopling. III. Patriarchs. IV. Bondage and Exodus. V. Conquest. VI. United Kingdom. VII. Divided Kingdom. VIII. Captivity. IX. Restoration.

I. Creation to Flood, 4004-2349 B. C.—1,655 Years (Genesis Chs. 1-8).

1. Creation. God created the heavens and earth, and created a man in innocence. He placed him in perfect surroundings, subjected him to a simple test, having, first warned him against disobedience.

2. Fall. Satan, acting through a serpent, caused man to doubt and disobey God. This led to his fall from innocence, and from communion with God, and to his expulsion from Eden.

3. Covenant. God made a covenant with man to provide a Savior from sin, and instituted sacrifices to teach that without the shedding of blood there could be no remission of sin.

4. After 1,655 years, because of man's exceeding wickedness, God sent a flood upon all the earth, and destroyed all men except Noah and his family.

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II. Repeopling the Earth, 2349-1996 B. C. 353 Years (Genesis, Chs. 9-11).

Noah was the head of a new race, which at first failed to spread over the earth. God therefore confused the tongues of the people, and as each tribe spoke only its own language, it gave rise to the beginning of nations. Noah's son Japheth became the father of the Gentile race, Ham of the black, and Shem of the Israelitish and yellow races.

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III. Times of the Patriarchs, 1996-1635 B. C. 361 Years (Genesis, Chs. 12-50).

The race having given itself over to idolatry. God called out Abraham to witness for Him and live a life of faith. By covenant and promise God bound Abraham and his seed to Himself. Abraham's faith is seen, in that he was willing to offer up his only son. Isaac is noted for being willing to fulfil his father's will. Jacob had his name changed to Israel for his faith and power in prayer. Joseph, when down in Egypt, became the savior of all Abraham's children.

**IV. Egyptian Bondage and the Exodus
1635-1490 B. C., 145 Years. Books of
Exodus, Leviticus, Numbers,
Deuteronomy.**

After the death of Joseph in Egypt, a new king arose who oppressed the Israelites. God raised up Moses as a deliverer, and he, after bringing ten plagues upon Pharaoh for not letting Israel go, then set up the Passover feast, led the Israelites through the Red Sea and brought them to Mt. Sinai. Here God gave them the Moral Law in the Ten Commandments, and the Ceremonial Law in the Sacrifices and Feasts, and Civil Laws which were to be the basis of their social life. A tabernacle was set up and became the center of worship for 400 years. A priesthood was established with Aaron as first High Priest. After 40 years of wandering in the wilderness Moses gave a Review of the Law as recorded in Deuteronomy, called Joshua to be his successor, and then fell asleep in the Everlasting Arms.

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**V. Conquest of Canaan and the Judges of
Israel, 1490-1100 B. C., 390 Years. (Books
of Joshua, Judges, and Ruth).**

Joshua led Israel dry-shod through the River Jordan, and after several battles, in divine might, overcame the tribes of the land, and divided it among the twelve tribes of Israel. Upon the death of Joshua, God raised up at different times 15 Judges to be their rulers and military leaders. This period has been called the Dark Ages of Israel because of their misfortunes through backsliding. At this time, Ruth, a woman of Moab, became an ancestress of the Messiah.

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**VI. The United Kingdom, 1100-977 B. C.
123 Years. (Book of I and II Samuel,
I Kings, I and II Chronicles).**

Upon the insistent appeal of the people, Samuel set up a monarchy, and appointed Saul to be king. Saul, David and Solomon were the kings of this period and each reigned about 40 years.

This is the golden age of Israel's history, when the kingdom grew to its largest extent, when commercial relations were established with all parts of the world, when literature, science and art, including music, made a great advance. The schools of the prophets were set up by Samuel, and a glorious temple built by Solomon. The Psalms of David were a great blessing to this age.

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**VII. The Divided Kingdom, 977-587 B. C.,
390 Years. (Books of II Kings and
II Chronicles).**

Rehoboam threatened to make the burdens of the people heavier, so the ten

northern tribes revolted and formed the kingdom of Israel, while the two southern tribes were known as the kingdom of Judah. Israel had 19 kings from Jereboam to Hosea, 977-724 B. C., and then because of their idolatry they were carried into captivity by Shalmaneser, king of Assyria, and never did return. The prophets of Israel were Elijah, Elisha, Jonah, Amos and Hosea.

Judah was more loyal to God, and so kept its national life 136 years longer, yet it too frequently turned away from Jehovah, and it was taken away to Babylon by Nebuchadnezzar, 588 B. C. The prophets of Judah were Isaiah, Jeremiah, Joel, Obediah, Micah, Nahum, Habakkuk, Zechariah.

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**VIII. The Babylon Captivity, 587-536
B. C., 51 Years.**

The seventy years captivity is counted from the time that the king of Babylon first captured Jerusalem, 606 B. C., and some, including Daniel, were carried away. It was 19 years later, however, that Jerusalem was destroyed, and their national life ceased. The temple, which had been their glory, was burned, and the people marched off to serve foreign masters. The prophets of the captivity were Daniel and Ezekiel.

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**IX. The Restoration, 536-391 B. C., 145
Years (Books of Ezra, Nehemiah and
Esther).**

The Jews were in exile and Jerusalem was in ruins, but after the 70 years of discipline were over, God influenced Cyrus, king of Persia, to allow the Jews to return. (The Persians had conquered and possessed Babylon.)

Zerubbabel led 50,000 back and rebuilt the temple. Ezra returned with 6,000, prevailed upon the Jews to put away their idolatrous wives, restored the Law, and edited and published the Old Testament. Thirteen years later when Nehemiah returned he built up the walls of Jerusalem which assured some security for national life again.

The prophets of the period were Haggai, Zechariah and Malachi.

The Bible story and message is like a picture wrought out in mosaics; each great fact has an important place, and we cannot understand the chapters and verses unless we have a general knowledge of the Bible as a whole, therefore read this lesson as often as possible, and keep its nine great divisions clearly in mind.

In the Old Testament God is teaching the people their letters, in the New Testament He is teaching them to put these letters together and arrange them as we will, they spell Christ and nothing but Christ!

Questions on the Lesson.

1. Give the key phrase and key verse.
2. Show that the O. T. is declared to be the Word of God.
3. Of what is the Old Testament a record?
4. How many books and writers of the Old Testament?
5. What do the 39 books comprise?
6. Show how one book demands another
7. Name the nine periods of the Old Testament.
8. Tell of the four events in the Creation period.
9. Tell of the re peopling of the earth.
10. Give the heads of the three races.
11. Name the four patriarchs and tell what you know about each.
12. Tell of the bondage and Exodus.
13. What three laws did God give at Sinai?
14. Tell of the tabernacle and priesthood.
15. Who led the conquest, and who succeeded him?
16. Who were the three kings of the United Kingdom?
17. Tell of Israel's golden age.
18. Why the division, and how were the tribes divided?
19. How many kings in Israel and who the prophets?
20. How much longer did Judah stand and who the prophets?
21. How long the captivity, where, and who the prophets?
22. Who built the temple and who the walls of Jerusalem?
23. Who the prophets of the restoration
24. Why should you keep the nine divisions clearly in mind?
25. What do the letters of both Testaments spell?

Lesson No. 39—Grasp this history in order to understand history of New Testament.

Lesson Theme**HISTORY BETWEEN THE TESTAMENTS**

(Interbiblical Period.)

Dan. 9:15-19.

KEY WORD—"CONFLICT." KEY VERSE—Dan. 9:16, Last Clause.

KEY PHRASE—"A PEOPLE SUFFERING BECAUSE OF BROKEN COVENANTS."

Home Readings.

Daniel forecasts the history of this period. Read as follows:

Sunday—Cruel World-Powers, Dan. 7: 15-22.

Monday—Persia (the ram) and Greece, (rough goat), Shall Wax Strong, 8:1-8.

Tuesday—The vision interpreted, 8: 15-22.

Wednesday—Antiochus Epiphanes, the King of Syria, 8:23-27.

Thursday—Daniel Prays for His People, 9:3-9.

Friday—Four Persian Kings Shall Rise and then Alexander the Great, Dan.11:1-5.

Saturday—Antiochus Epiphanes Turns Against the Jews, 11:21-32.

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Great Periods of History: I. Persian, 200 Years. II. Greek, 10 Years. III. Egyptian, 119 Years. IV. Syrian, 41 Years. V. Jewish, 100 Years. VI. Roman, 133 Years.

Great Period I. Palestine a Persian Province, 536-333 B. C.

The events of the book of Ezra, Nehemiah and Esther occurred in the first 100 years, and Judah remained a Persian province for about 100 years after the close of the Old Testament history. While other Persian provinces were often in rebellion, the Jews kept loyal to the Persian King, and rapidly increased in wealth and number.

An event of great interest was the building of the Samaritan Temple on Mt. Gerizim, and the setting up of rival Jehovah worship. It came about in this way: Manasseh, the brother of the Jewish High Priest married a daughter of Sanballat, the Persian governor of Samaria. This meant that he to give up his priesthood in Judah. He therefore set up in Samaria, but a few miles from Jerusalem, a rival temple, with Jehovah worship, and the Pentateuch as their Bible. This led to a strife between the Jews and the Samaritans, which existed in the time of our Lord, John 4:20.

A second great event was the union of civil and religious powers, which gave the office of High Priest, and that of governor of Judah, to the same man. The office thus became an object of great ambition, and some disgraceful contests for it took place. Joshua, brother of the High Priest, endeavored to secure the honor for himself, but was slain by Jonadab in the temple itself. For this scandalous act the Persians put a tax of 50 shekels or \$33 on every lamb sacrificed in the temple. This was a great burden on the temple worship, and discouraged sacrifices as much as if the state were to put a tax of \$3 on every dollar given to missions.

LESSON—The union church and state is a great evil in any land. Here it led to the state claiming the right to appoint the High Priest, which would be equal to

the governor of our state claiming the right to appoint whom he would as pastors of the churches. The office would become one of barter and sale. It also led to the state taxing the contributions of worship, and to the saturating of religion with politics.

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Great Period II. Palestine Under the Greek Empire, 333-323 B. C.

Alexander the Great in a series of battles conquered the entire Persian empire, and became the master of the world. While besieging Tyre, Alexander sent word to the high priest at Jerusalem demanding that **he should transfer his allegiance to him, and send supplies for his army.** Jaddua, the high priest, declared he must remain faithful to the Persians. Alexander then marched upon Jerusalem to the great alarm of the Jews. Sacrifices were offered prayers made unto God, and divine aid sought to appease the wrath of the invader. The high priest, clad in the full regalia of priestly robes, then formed a procession of the priests and people. He marched at the head of it without a sword or spear, with nothing but the sacred scriptures. When the Greek conqueror saw the venerable form of the high priest, he fell prostrate and adored the Holy Name written in golden letters on his hat. Alexander took the high priest by the hand, entered the city and granted them many religious liberties, including the exemption of tribute every seventh or Sabbath year, when the Jews planted no crops. Dan. 1:6 tells of the transition of empires from the Persian to the Grecian.

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Great Period III. Palestine Under the Kings of Egypt, 323-204 B. C.

On the death of Alexander, in fulfilment of the prophecy of Daniel, 8:21-22, the empire was divided among four of his generals, and to Ptolemy I fell Egypt and Palestine. He treated the Jews with great harshness at first, sending some of them to Egypt. His son, Ptolemy II, is famous for founding the great library at Alexandria, Egypt, which has a magnificent collection of the writings of all nations.

Under his patronage the Hebrew scriptures were translated into Greek and the famous version is called the Septuagint—a word meaning "seventy" because 70 elders were sent from Jerusalem to Alexandria to do the translating. Greek had become the language of the world, and this was fortunate for the Bible writers, and indeed for us, for no other language has ever equalled it in expressing delicate shades of thought. The world now had the holy scripture in a language that almost every nation under the heaven could read. The translation was one of the memorable events of all time.

Ptolemy IV outraged the religious feelings of the Jews by entering the Holy of Holies of the temple. He was seized, however, with a supernatural terror and carried out half dead. In revenge for this he oppressed the Jews in a scandalous manner. When his son came to the throne, he was but a child of five years, so the king of Syria took the opportunity of snatching Palestine away from Egypt.

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Great Period IV. Palestine Under Syria, 204-163 B. C.

Antiochus III of Syria, having been badly defeated by the Romans, resolved to plunder the temple at Jerusalem, to get funds to help him pay the indemnity. His treasurer, however, was struck speechless to the ground, as he was entering the sanctuary, and went back home in dismay.

Antiochus Epiphanes now comes to the throne of Syria. As his name means, he was illustrious, but only for cruelty and wickedness. Read Dan. 8:9-14. He went to war with Egypt and was successful, but the Jews heard he had been killed, at which they showed signs of great joy. Hearing of this he went to Jerusalem to punish them. He captured the sacred city, slew 40,000 Jews and sold a like number as slaves. To show his contempt for the Jewish religion, he sacrificed a hog (very much hated by the Jews as an unclean animal) on the altar of burnt offering, and sprinkled broth made from its flesh all over the building. He later made a frightful massacre until the courts of the temple ran with blood, and also carried away many into slavery. He then made a decree forbidding the Jews to offer up sacrifices up to God, to obey God's laws, or to keep the Sabbath day. A statue of the heathen god Jupiter was erected in the temple, and Jewish sacrifices and public worship of God had to cease for three and one-half years. At length God raised up a deliverer in the noble Maccabee family.

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V. Jewish Independence Under Maccabees, 163-63 B. C.

A priest named Mattathias and his five sons gathered around them a number of faithful men to deliver God's people. The Syrians waged three campaigns against the patriots, but each time were unsuccessful. At length civil war broke out in Syria itself, and peace was concluded with the Jews, with Judas Maccabias as governor of Palestine. The motto of his banner was Ex. 15:11. The Jews then cleansed and rededicated the temple and public services were resumed. Judas being again attacked by the Syrians, applied to the Romans for help, but fell in battle before it came. His brother Jonathan succeeded him but being murdered, was followed by au-

other brother, Simon. With the help of Rome he established the kingdom, and handed down the throne to his son, John Hyracanus. At this time the Pharisees and Sadducees became strongly opposed to each other and caused a good deal of strife. A grandson of John sought to defend Jerusalem against the Romans under Pompey, 63 B. C., but after three months siege, the city was taken, the walls broken down, and a yearly tribute to Rome imposed.

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VI. Palestine Under the Romans, 63 B. C. to 70 A. D.

The Romans were now the masters of Judea. They sent a general named Herod to be king, and to please the Jews he pretended to accept their religion. In reality he was a fierce and wicked man. Seeing that he was still hated, he decided to rebuild the temple at Jerusalem, in hope that this would make the Jews more willing to have him rule over them. The temple, which then stood on Mt. Moriah, was the one built by the Jews after they had returned with Zerubbabel from Babylon. It was nearly 500 years old, and was much broken and decayed. Herod took it down part at a time, and built it up again, with great stones of white marble, covered in places with silver and gold. Ten years were spent and ten thousand men were employed at the task before it was ready to be dedicated. A much longer time was spent in finishing the out-works, justifying the remarks of the Jews in John 2:20. When finished it was a magnificent temple, far superior to what it had ever been. It was destroyed, however, by Titus in 70 A. D., as our Lord prophesied in Matt. 24:1-2.

The same Herod slaughtered the infants at Bethlehem, as told in Matt 2:6-18, in an effort to destroy Jesus, who was born king of the Jews. He died, however, an unhappy death as told in Acts 12:23, while Christ's kingdom has spread "where'er the sun doth its successive journeys run!"

The last 70 years of the Roman period belong to New Testament history and will be considered later.

LESSON—1. The subjection of the Jews is a fulfilment of prophecy. Jerusalem has been under the rule of the Gentiles since 588 B. C., when Nebuchadnezzar first destroyed the city. For over 2,500 years the Jews have been under the sovereignty of the others, but have always been longing for the coming of the Lord in glory when Jerusalem shall again be the glory of the whole earth.

2. The Jews teach us to have unshaken faith and hope in the sure covenants of Jehovah.

3. The subjection and dispersion of the Jews was brought about by their sins and rejection of Christ. They would not have Him for their Savior. The most dangerous and most ungrateful thing is the rejection of Christ. When Ulysses returned with fond expectation to his home in Ithaca, his family did not recognize him. Even the wife of his bosom denied her husband, so changed was he by an absence of twenty years at the wars. Like Christ, he came unto his own, but his own received him not. The Savior comes to us as He came to the Jews. What shall our answer be?

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Questions on the Lesson.

1. Why is this called the interbiblical period?
2. Who forecasts the history of it?
3. Give the key word and key verse.
4. Have you read your home readings?
5. Name the six great periods.
6. Tell about the building of the Samaritan temple.
7. Tell of the union of civil and religious powers.
8. What are some of the evils of union of church and state?
9. How long was Palestine under the Greeks?
10. Tell how Alexander the Great took Jerusalem.
11. How long was Palestine under the kings of Egypt?
12. For what two things was Ptolemy II famous?
13. What is the meaning of the word Septuagint, and what was it?
14. How did Ptolemy IV outrage the feelings of the Jews?
15. How long was Palestine under Syria?
16. Why did the king resolve to plunder the temple?
17. Tell about Antiochus Epiphanes.
18. How long were the Jews under the Maccabees?
19. Tell of the great work of Judas Maccabee.
20. At this period who became strongly opposed to each other?
21. What Roman general conquered Jerusalem and the date?
22. How long was Palestine under the Romans?
23. Whom did Rome send to be king of the Jews?
24. Tell about his rebuilding of the temple.
25. Tell about the slaughter of infants and Herod's death?
26. What three lessons from the history of the Jews?

Lesson No. 40—Study the messages of the books as well as of texts.

Lesson Theme

THE FOUR GOSPELS

Luke 2:41-52.

KEY WORD—"CHRIST." KEY VERSE—John 20:31.

KEY PHRASE—"A FOUR-FOLD PICTURE OF CHRIST."

Home Readings.

As the four gospels give many aspects of Christ, read a different aspect each day.

Sunday—Jesus Christ the Child, Luke 2:41-52.

Monday—Jesus Christ the Master, Matt 4:18-25.

Tuesday—Jesus Christ the King, John 12:12-19.

Wednesday—Jesus Christ the Prophet, Matt. 21:1-11.

Thursday—Jesus Christ the Priest, John 17:7-21.

Friday—Jesus Christ the Sin-bearer, Matt. 27:27-34.

Saturday—Jesus Christ the Lord over death, Mark 16:1-8.

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NAME, NEW TESTAMENT. Means the "New Covenant" of grace which God made with man in Jesus Christ, in contrast with the Old Covenant of law given through Moses.

LOGICAL ORDER IN THE NEW TESTAMENT—1. In the Four Gospels the Divine Christ enters the world, and dies for the world after founding His church.

2. In Acts, Christ is preached in the power of the Holy Spirit, and the doors of the churches are thrown open to all believers.

3. In the Epistles, life in Christ is revealed in all its fullness, and the doctrines, ordinances and practices of the churches are set forth.

4. In Revelation, profound interest is shown by Christ in the spiritual state of the churches, and their glorious future as His bride as foretold.

Each division of the New Testament has also a relation to the experiences of each individual Christian. 1. In the Gospels, Christ comes to the Believer to redeem him. 2. In Acts, Christ fills the Believer with spiritual power for service. 3. In the Epistles, the believer has blessed and exalted communion with Christ. 4. In Revelation the believer comes with the returning Lord, that he may reign with Him, and share His eternal glory.

NAME—GOSPEL. Means God's message of salvation through Jesus Christ, and when we speak of The Gospel according to Matthew we mean Matthew's story of salvation.

WRITERS—The gospels were written by the men whose names they bear, Matthew, Mark, Luke and John.

ORDER OF THE GOSPELS—While some scholars think that Mark's gospel was written first, yet many others agree that they were written in the order that they stand, with Matthew as the Genesis of the New Testament, containing within itself the beginning of all New Testament truths.

SYNOPTIC GOSPELS—The first three are called synoptic gospels, because they give the same general view of the life and teachings of Jesus, in contrast with the fourth gospel which deals especially with the divinity of Christ, and the deep spiritual meaning of gospel facts.

PURPOSE—To give a picture of who Christ was, how He wrought, and what He taught, how He died to save us from our sin, and how He rose again for our justification.

THE WORLD PREPARED FOR CHRISTIANITY—The gospel could never have spread with the speed it did, but for three important world-wide events. 1. The conquest of the world by Alexander the Great, and the spread of the Greek language, which made it possible for the gospel to be preached in a language which was understood in every land. 2. The rise of the Roman Empire, with its good laws, and well-organized government, which offered protection to those preaching the gospel. 3. The scattering abroad of the Christians, through persecution in Palestine, which spread their influence over the known world, and made their meetings rallying places for those who longed for something better than paganism. We thus see how providence prepared the way for grace to triumph.

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Great Facts. Christ as: I. King. II. Servant. III. Man. IV. God.

I. Christ as King of the Jews.

In Matthew. Key Verse 2:2.

The Old Testament assured the Jews again and again that a Messiah should come who would be the King of the Jews. They therefore looked forward with passionate longing and patriotism to the coming of that King in pomp and power. Matthew proves that Christ was truly that King. 1. While Luke traces Christ's descent back to Adam to link Him up with man, Matthew traces it back only to David and Abraham to show His royal descent. 2. Only Matthew records the visit of the Wise Men to the Christ-child, because

these royal visitors with their royal gifts help to prove the royalty of Christ. 3. The Sermon on the Mount is given fully only in Matthew, because it gives the divine constitution for the righteous government of the earth in the kingdom age, when its teachings will be literally carried out. On the other hand, the spiritual application of its teachings is for all ages and all men. 4. A king speaks with authority, therefore, this gospel records how Jesus with kingly authority uttered woes against those who rejected His claim. 23:13-25. 5. The Kingdom of Heaven is a key phrase in Matthew, and occurs 32 times here, and nowhere else in the New Testament. It means the rule of the heavens over the earth, through the presence of the King. 6. Christ was crucified for many reasons. In John the reason given is because He claimed to be the Son of God, in Matthew the reason given is because He claimed to be King of the Jews, 27:37.

LESSON—With fervent loyalty we should yield our hearts, minds and wills to Heaven's glorious King. A young man wore a ring with three words engraved on it that he made the slogan of his life, "Make Jesus King!" What a noble ambition! Be it ours to be true-hearted, whole-hearted, faithful and loyal to the King, and to seek to extend His reign throughout the earth.

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II. Christ as the Servant of Jehovah.

In Mark. Key Verse 10:45.

After Matthew's picture of Christ's kingly majesty, Mark pictures His lowliness, and would have us see His simple garb, worn sandals, and unshorn hair, 10:44. 1. No line of descent is given in Mark as no one wants to know the family tree of a servant, but they do in the case of one claiming to be a king. 2. He is never called Lord in Mark before the resurrection. 3. The four parables of Mark are all parables of service. 4. The word "Straightaway" occurs forty-one times in the book, showing this gospel to be a vivid picture of the earthly acts of Jesus.

LESSON—Christ is our example in humility and service, 10:45. Although He was God in the flesh, He was willing to live in humble circumstances to labor hard and to obey his inferiors. His wonderful life was made up of simple acts of love. We can best show our love of God by serving our fellow men. On the walls of a Sunday school was a picture of an ox standing between an altar and a plough, with the words underneath, "Ready for either!" The ox stood ready to be laid on the altar, or to be yoked to the plough, although the altar meant suffering and the plough meant service. So we should, like the Master, be ready for either. Our lives will be

poor withered things, unless we serve our own generation faithfully for Christ's sake!

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III. Christ as the Son of Man.

In Luke. Key Verse 19:10.

1. In Luke, Christ's line of descent is traced back to Adam, the father of the human race, to connect Him up with the whole race, and not merely with the Jews. 2. While Matthew referred 65 times to the law and the prophets, to show that Christ fulfilled the law, Luke omits all such references, and unfolds a full and free gospel, not for a certain race or class but for all men. Christ is the savior of all mankind. 3. In Luke, Christ's tender human sympathy is seen all through it. He is bone of our bone and flesh of our flesh. He is touched with the feelings of our infirmities. He wept over Jerusalem, healed the wound caused by Peter in the Garden, 22:51, and shows compassion to the thief on the cross, 23:43.

LESSON—Christ has tender sympathy for us in all our experiences, because as Man, He was tried by toil and temptation, hunger and pain, sorrow and death. Sometimes it seems hard to make even your doctor understand what the pain is like. Words do not seem to convey it, and after you have explained the best you can, you still feel that the suffering is not fully understood. But Jesus went through all our feelings, and fears and troubles, therefore He is able to succor all that are tempted, Heb. 22:18.

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IV. Christ as the Son of God.

In John. Key Verse 1:1.

Matthew wrote for Jews, Mark for Romans, Luke for Greeks, but John for all Christians. 1. In this gospel Christ's line of descent is traced to God. He is declared to have been in the beginning with God, and to be God the Son. 2. Over thirty times in John there are statements by Christ in which He claims to be divine, 4:25-26. 3. John taught that Christ was divine, (a) because He was a perfect teacher, (b) He set a perfect example, (c) He was a perfectly sinless man, (d) all prophecies were fulfilled by Him, (e) He wrought the works of God in His miracles, (f) He arose from the dead.

All the gospels give an account of Christ atoning death, resurrection, and of His commission to the churches to evangelize the world.

LESSON—We shall not be saved by obeying the Sermon on the Mount of the King of Jews as set forth in Matthew. Nor by imitating the humility and service of Christ as set forth in Mark, nor by trusting to the sympathy of Christ as set forth in Luke, but we may be saved by believing in Christ the Son of God, as set

forth in John. Only the sacrifice of the divine Lamb can take away the sin of the world. A king made a law, the punishment for breaking which was to be the loss of both eyes. His son, the heir to the throne, was the first to break it. Here was the supreme test. How could the king be just and spare his son? First he bade the officer burn out with the hot iron his own right eye, and then that of his son. So the law was honored and atonement made. Only through God the Son bearing our own sins in His body on the cross, can God's holy law be honored, and the sinner saved.

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Questions on the Lesson.

1. Give the key word and key verse.
2. What the meaning of the name New Testament?
3. Show that there is a logical order in the New Testament.
4. Show that each division of the New Testament is related to the Christian's experience.
5. What is the meaning of the name Gospel?
6. In what order were the gospels written? What is Matthew?
7. Why are the first three called synoptic gospels?
8. What the purpose of the four gospels?
9. What three ways was the world prepared for Christianity?
10. Name the great facts.
11. Give six points showing that Jesus was King of the Jews.
12. How can we make Jesus King?
13. Give four points showing that Mark presents Christ as servant of Jehovah.
14. Give illustration showing that we should be ready for sacrifice or service.
15. Give three points showing that Luke proves Christ to be the Son of Man.
16. Tell of Christ's sympathy for us in all our experiences.
17. Name the people for whom the gospels were written.
18. Show that John wrote to prove that Christ is the Son of God.
19. Of what do all the gospels give account?
20. Show that neither the Sermon on the Mount, nor service, nor sympathy can save.
21. Give illustration showing that the death of Christ alone can save.
22. Have you read the Home Readings?

Lesson No. 41—Take your Bible to Bible Class for reading the Scriptures.

Lesson Theme

MATTHEW

Matt. 2:1-6.

KEY WORD—"FULFILLED. KEY VERSE—2:2.

KEY PHRASE—"CHRIST FULFILLS THE MESSIANIC PROPHECIES.

Home Readings.

Read the whole of Matthew, noting these oft repeated phrases, "That the saying might be fulfilled," "I am not come to destroy, but to fulfil." For family altar read:

Monday—Messiah-king enters upon His work, 4:13-25.

Tuesday—Teaching about the kingdom, 5:1-12.

Wednesday—Divine origin of the church, 16:13-20.

Thursday—Discipline in the church, 18:15-20.

Friday—Multitudes recognize the King, 21:1-11.

Saturday—The King goes away and will return, 25:14-30.

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WRITER—Matthew followed the much despised and hated profession of tax-collector, in Capernaum. When he heard the wonderful words and saw the wonderful works of Christ he rose up and followed Him. To celebrate the beginning of his discipleship he gave a feast to his friends that they, too, might sit at the feet of the Master and learn of Him. Christ changed

his name from Levi, which meant "he who cleaves to the old ways," to Matthew, meaning "the gift of Jehovah." He was one of the twelve apostles, probably devoted his ministry to the Jews in Palestine, and wrote the gospel that bears his name about 60 A. D.

PURPOSE—To show that Jesus of Nazareth was the Messiah promised in the Old Testament, and the King of the Jews.

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Great Facts: I. Proof. II. Entrance. III. Teachings. IV. Suffering. V. Triumph.

I. Proof that Jesus was the Messiah.

Chs. 1-2.

1. The Jews looked for the Messiah to be of the seed of Abraham, and also to be of the royal line of David, therefore Matthew is very particular to bring out these two facts in giving Christ's line of descent, showing that Jesus was the Messiah by His human ancestry, 1:1-17.

2. Matthew next proves Jesus was the Messiah by His divine origin for He was begotten not by a human father but by the Holy Spirit, 1:20.

3. Matthew also proves that Jesus is the Messiah, because His early history fulfills to the letter the things spoken of Him by the prophets. He was born at Bethlehem, of the house of David, came out of Egypt, lived at Nazareth, etc.

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II. Entrance of the Messiah Upon His Work. Chs. 3-4.

While Jesus is still living at Nazareth, John the Baptist, after a solitary life in the desert, suddenly appears to the Jews, and breaks the prophetic silence of 400 years. His startling message bid the people to lay aside indifference, hypocrisy and false doctrines and receive Christ as the Lamb of God who taketh away the sins of the world. Tidings of the revival traveled northward to the province of Galilee, and among the numbers who came to hear the heart-stirring preaching were five young men, who afterward became Christ's disciples, John, Andrew, Simon, Phillip and Nathanael. Before long another made the long journey from Nazareth to Bethany beyond Jordan to be baptized of John. When He offered Himself, John was amazed that the Messiah should seek baptism at his hands, but Jesus said, "It is fitting for us thus to satisfy every claim of religion." (20th Century New Testament translation). Christ was circumcised in order that He might fulfil the Law, and baptized in order to be an example to those under Grace, I Peter 2:21.

Before Christ could enter upon His public ministry, the Holy Spirit led Him into the wilderness for the Temptation experience, which was to strengthen His trust in God, and bring out the principle that He would take orders only and always from God. The first two temptations were a challenge to prove Himself the Son of God. The last was the presumptuous offer of the usurping prince of this world to give to Christ the Kingdoms of this world, if He would fall down and worship Satan. Each test is met with scripture quoted from Deuteronomy, the book of obedience. 8:3, 6:13-14. Satan, who so easily triumphed over Adam, retires from our Lord in utter defeat. If we compare Christ's experience with Eve's temptation in Gen. 3:1-5, we shall see that the same old tempter is ever trying to cast doubt upon God's goodness to men, and seeking to twist scriptures in order to deceive.

Christ now begins His public ministry in the northern province of Galilee, and calls Andrew, Peter, James and John to be His disciples. Those who are called by Christ must separate themselves to Him, learn of Him as Teacher, and follow Him as Master.

III. Teachings and Miracles of the Messiah. Chs. 5-25.

In the parables and sermons of Christ He set forth spiritual truths in an impressive form. The most famous of them all is the Sermon on the Mount delivered during the first year of His public ministry. In it Jesus lays down the principal laws of the kingdom. It begins not with commands but with blessings, and reveals the riches of poverty, the royalty of meekness, and the blessedness that shall come out of sorrow and persecution. He taught that He came not to abolish the Law, but to obey and fulfil it. In memorable words He urged:

1. The character is the secret of happiness. That men of purity, self-control, humility and loyalty shall inherit the earth.

2. That everything we do is judged by whether it is done with right motives.

3. That kindness is binding upon all, even to doing good to our enemies.

4. That because God is our Father we should be free from anxiety, sincere in prayer, charitable to the poor, and ever seeking to be perfect as our Father in Heaven is perfect.

He warned those who heard His sayings and did them not, that they were like a foolish man who built his house upon a foundation of sand, and in the path of storms, bringing upon himself certain destruction.

The miracles of our Lord proved beyond doubt that He had supreme command over nature, for He made the winds and the waves obey Him, multiplied a few loaves and fishes, made incurably sick bodies whole, and even gave life to the dead. His miracles were acts of love and parables of mercy, proving that He was indeed the Savior of the world. He opened blind eyes to show His power over spiritual blindness, He fed hungry bodies to show that He alone can satisfy hungry hearts, He raised the dead to show that He can give spiritual life to those who are dead in trespasses and sins.

The teachings and works of Christ should take hold of our very hearts, for they lead us to do everything that is good with the highest motives, and lead us of our own accord to hate sin.

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IV. Sufferings of the Messiah. Chs. 26-27.

Although Jesus was believed in and followed by a large number of disciples, yet the opposition of the Jews was bitter and they determined to put Him to death. He therefore instituted the Lord's Supper as a memorial ordinance of His death, was betrayed by Judas in the Garden of Gethsemane, and tried before Annas, the ex-

high priest, before Caiaphas, the high priest, before Pilate, the Roman governor of Judea, before Herod, governor of Galilee, and again before Pilate.

On the grounds of blasphemy, and of claiming to be the King of the Jews, thus making Himself the enemy of the Roman empire, Jesus was delivered up by Pilate to be crucified on April 7th in the year 30 A. D.

At 9 a. m. on Calvary's brow, in fulfillment of Psalm 22:18, the soldiers parted His garments among them for His under-cloak they cast lots, and there between two thieves He was nailed upon a cross of wood. At noon a miraculous darkness descended upon the land, followed by a great earthquake that rent the rocks and the mountains, and split in two the veil which separated the Holy of Holies from the Holy Place in the temple. This signified that it was now possible through the shed blood of Christ, for every believer to enter God's presence in prayer. At 3 p. m., after hanging on the cross for six hours, the Savior died, not from physical suffering alone, but of a broken heart, crushed by the sins of the world. When in triumph He cried, "It is finished!" the debt of the world was paid, the types and symbolism of the Old Covenant were all fulfilled, every iota of the law was magnified, so that all who believe in Him shall have everlasting life!

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V. The Resurrection Triumph of the Messiah. Ch. 28.

The body of Jesus was in the tomb part of Friday, all of Saturday, and part of Sunday, but as a part of a day was counted a day by the Jews, Jesus had said, "After three days I will rise again!"

Early Sunday morning the women found the tomb empty except for the angel who announced that Christ had risen from the dead, and we can well imagine the boundless joy of their hearts as they realized that the great stone no longer sealed their Master's doom and their own failure.

There is no fact better proved in history than the resurrection of Christ, for twelve times he appeared to His disciples. Three times we are told that His disciples

touched Him after He rose. Matt. 28:9, Luke 24:39, John 20:27, and twice we are told that He ate with them, Luke 24:42, John 21:12-13.

Among the supreme benefits of Christ's resurrection are the following:

1. It is a proof that Christ actually atoned for our sins. Rom. 1:4.
2. Believers share the resurrection life of Christ. Rom. 6:4.
3. It is the guarantee and pattern of believers' resurrection. As Christ arose and put on a spiritual body so shall we. As the caterpillar is changed into a beautiful butterfly, and the charcoal into a brilliant diamond, so we shall be changed into His glorious image.

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Questions on the Lesson.

1. Name the key word and key verse.
2. Tell what you know about Matthew.
3. When was the book written?
4. What the purpose?
5. Name the great facts.
6. Why did Matthew bring out Christ's line of descent?
7. How did he prove Christ's divine origin?
8. Show that Christ fulfilled the prophecies.
9. Tell of the entrance of the Messiah upon His work.
10. Why was Christ circumcised and baptised?
11. Tell of His temptation and what it teaches.
12. Give the four points concerning it.
13. What do the miracles prove and teach?
14. Give the steps in the sufferings of the Messiah.
15. Tell of the events on the day Christ was crucified.
16. What did Christ mean when He said "It is finished?"
17. Tell of the events on the Resurrection morning.
18. How many times did Christ appear to the disciples?
19. What are some of the supreme benefits of the resurrection?
20. How much of Matthew have you read?

Lesson No. 42—Use your Bible in class. Get to know and love it.

Lesson Theme

MARK

Mark 10:35-45

KEY WORD—STRAITWAY (Occurs 41 Times). **KEY VERSE—10:45.****KEY PHRASE—CHRIST IS OUR EXAMPLE IN SERVICE.****Home Readings.**

Read the whole of Mark this week, noticing that it lays emphasis upon the works rather than the words of Jesus. The Key Word occurs 41 times. For the family altar read:

Sunday—The coming of the Servant, 1:1-11.

Monday—The Testing of the Servants, 1:12-20.

Tuesday—The work of the Servant, 2:1-12.

Wednesday—The Transfiguration of the Servant, 9:1-9.

Thursday—The rejection of the Servant, 15:24-37.

Friday—The sacrifice of the Servant, 16:9-19.

Saturday—The exaltation of the Servant, 6:9-19.

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WRITER—Mark was a man of means, and the cousin of Barnabas. Col. 4:10. He was converted under the preaching of Peter, and went with Barnabas and Paul on their first missionary journey. It is thought that the reason he turned back from the work (Acts 13:13) was because he objected to the offer of salvation to the Gentiles on condition of faith alone. Two years later Barnabas wanted to take Mark on the second missionary journey, but Paul would not hear of it, so Barnabas and Mark together went to Cyprus, Acts 15:39. Eleven years later Paul had forgiven Mark, called him his fellow-worker and said he was a comfort to him. He was one of the faithful few among the Jewish Christians who stood by Paul in Rome at this time. It was here likely that Mark wrote his gospel. Having been much with Peter also, I Pet. 5:13, he wrote his gospel from facts supplied by, and from the viewpoint of Peter. Mark was not an apostle.

DATE—About 65 A. D. Events cover a period of 37 years.

PURPOSE—To present Jesus as the wonder-working Servant of Jehovah, and thus our Example in service.

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Great Facts: I. Coming. II. Work.

III. Rejection. IV. Sacrifice.

V. Exaltation.

I. The Coming of the Servant. Ch. 1:1-13.

Nothing said in Mark of Christ's line

of descent, nor of His miraculous birth, nor of the visit of the Wise Men. He is seen here as the Servant going at once about His serving. The account of the ministry of John the Baptist is the briefest in Mark. John did a great work, and created a great stir, 1:6. Jesus, having served during the silent years at Nazareth, now becomes our example in baptism. He had a vision of the opened heaven and received the approval of the Father, 1:9-11. Immediately after the honor of heavenly recognition, Christ had His faith tried for 40 days in the wilderness by Satan, with the result that He came off more than conqueror, was strengthened spiritually for His work, was made more able to sympathize with the tempted, while Satan was weakened by defeat.

LESSON—We shall ever have temptation, but we may ever have the sympathy and help of Christ, and find as He did that the Scriptures furnish the truth that will defeat the tempter. I Cor. 10:13.

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II. The Work of the Servant, Chs. 1:14 and 10:52.

There is continuous, unbroken service and activity in this gospel. Thirteen out of the sixteen chapters begin with the word "and" AND He did this, AND He did that, He must teach them. Men were hopeless, He must cheer them up with the gospel tidings. Men were sick and suffering, He must relieve and heal them. Men were under the power of Satan, He must set them free. Men were sinful, He must pardon and cleanse them, and give them eternal Life.

LESSON—It is our blessed privilege to follow Christ's example in doing good. He is worth serving, the work is worth doing, and souls are worth saving. When Brutus was visiting a friend he asked him if he was sick. "No, Brutus," he replied, "If thou hast any noble enterprise in hand, I am well." We should have a like answer ready when the Lord bids us do His work. The builder builds for a century, we for eternity. The painter paints for a generation, we forever. The mason cuts out the marble that soon perishes, but we may mold characters in the likeness of Christ that forever will endure! Christ teaches that he who would be the chiefest must serve the most!

III. The Rejection of the Servant. Chs. 11-13.

Christ presented Himself at Jerusalem according to the prophecy of Zech. 9:9, and the people at first welcomed Him in the hope that He would secure them material freedom and glory. When, however, at the cleansing of the temple He proved that His mission was a spiritual one, He was hated by the religious leaders with a Satanic hatred, and as they plotted to put Him to death they fulfilled Is. 53:3.

LESSON—The greatest sin anyone can commit is to reject Christ, and yet everyone to whom the gospel is preached must either commit that sin or accept the Lord as his Savior.

A father who had a prodigal boy, on one special night begged him not to go out to spend the night drinking and gambling. The father urged that the boy's ways had killed the mother and were sending him in sorrow to his grave. As the boy would not yield, the old father laid down at the door and said, "If you are determined to go to ruin, you must go over this old body to-night." The son walked over the form of his father, trampled the love of his father under foot, and went out. This is the way of rejectors of Christ, they trample His blood underfoot, and go down to death.

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IV. Sacrifice of the Servant. Chs. 14-15.

The great message of Isaiah is that the Son of God shall become the Servant of God in order to provide salvation for men. Is. 53 is the golden passion chapter of the Old Testament, in which the world's sin is seen to be laid upon the divine sacrifice. Mark records how the prophecies of Isaiah were fulfilled in the suffering of Gethsemane and Calvary. The key verse shows that Christ came not only to minister, and thus be our example in service, but also to be the world's sacrifice, by giving His life a ransom for many. He was sold for thirty pieces of silver, the price of a slave. He was executed as only slaves were, indeed, He was the slave of mankind!

LESSON—The best sacrifice to a crucified Savior is a broken and contrite heart, a life crucified to the world and the flesh. Let the ambitious lay their pride in the dust. Let the covetous rather lay up for themselves treasures in heaven. Let the Self-indulgent deny themselves. Judson ever strove to subdue all senseward tendencies. He gave all his money into the mission treasury. Nursed the most loathsome diseases. Threw documents in the fire that would have made him famous, and often lived alone to give himself entirely to communion with God. Thus in response

to the divine sacrifice, he became a grateful living sacrifice. Rom 12:1.

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V. The Exaltation of the Servant. Ch. 16.

After the Servant has served and given His life as a ransom, He rises from the dead, gives the Great Commission also recorded in Matt. 28:19-20, and then ascended into heaven to sit at the right hand of God, 16:19. He took upon Himself the form of a servant is now highly exalted Phil. 2:7-9. Seated at the place of honor and power He is constituted Head of the church. He acts as our heavenly representative or advocate. Through his providences He is ever securing our increasing holiness and usefulness here, and our perfect happiness hereafter. His exaltation also explains why He is with us always. He went away in the flesh that He might be ever near in the Spirit. Yea, He is with us all the days!

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Questions on the Lesson.

1. Give the key word and key verse.
2. Tell what you know about Mark.
3. Where and when was the book written? How long a period do the events cover?
4. Give the purpose.
5. Name the great facts.
6. Why is nothing said about Christ's line of descent, etc.?
7. What were the results of Christ's temptation?
8. How may we defeat the tempter?
9. With what word do thirteen chapters begin, and what the lesson?
10. What is a mark of a true servant?
11. Show how Christ set an example of doing good.
12. Compare work done in the world with work done for Christ.
13. Why did the Jews reject Jesus?
14. What is the greatest sin?
15. What do rejectors of Christ do?
16. Which is the great passion chapter of the Old Testament?
17. How were the prophecies of Isaiah fulfilled?
18. Explain in what way Christ was the world's sacrifice.
19. What is the best sacrifice to a crucified Savior?
20. Tell how Judson became a living sacrifice.
21. What three things did Christ do after His death?
22. What does Christ do for us while seated at the right hand of God?
23. How much of Mark have you read?

Lesson No. 43—The Bible was written a book at a time.

Lesson Theme

LUKE

Luke 19:1-10

KEY WORD—COMPASSION.**KEY VERSE—19:10.****KEY PHRASE—CHRIST IS THE UNIVERSAL SAVIOR.****Home Readings.**

To read the New Testament through, read Luke this week, and for the family altar read:

Sunday—Mary's Songs of Praise, Luke 1:46-55.

Monday—Jesus Prays and Teaches Prayer, 11:1-10.

Tuesday—Gospel Sent to the Gentiles, 10:1-12.

Wednesday—Poor Invited to the Supper, 14:16-24.

Thursday—Parable of Good Samaritan, 10:25-37.

Friday—Parable of Prodigal Son, 15:11-22.

Saturday—The Rich Man and Lazarus, 16:19-31.

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WRITER—Luke was a native of Antioch in Syria, and in Col. 4:14 is called the beloved physician. He is the only one of the Bible writers who was a Gentile. As a companion of Paul in his missionary journeys he was with him in his first and second imprisonments in Rome, and remained faithful to him when others forsook the apostle. He was a fellow-laborer of Paul and so had abundant opportunity of learning all about Christ's life and teachings. It was probably at Paul's earnest request that Luke wrote the gospel in 63 A. D. and also the Book of Acts about 64 A. D.

PURPOSE—To show that the infinite love and compassion of Jesus was not for the Jews only, but for all mankind.

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Great Facts Luke Is a Gospel of:**I. Praise. II. Prayer. III. Gentiles****IV. Poor. V. Parables.****I. A Gospel of Praise.**

Among the psalms of praise in Luke is the lofty hymn of Mary rejoicing in the promised Messiah. It is sometimes called the Magnificent, because in the Latin version it begins with the word, 1:46-55. Then the song of Zacharias, in which he praises God for the goodly gift of a child who became John the Baptist, 1:68-69. Then the song of the angels announcing the birth of Christ, and with happy adoration singing "Glory to God in the highest, and on earth peace, good will toward men." 2:8-14. None on earth ever heard the angels sing, except these humble shepherds of Bethlehem, and none will hear

them sing hereafter except they become devout believers like the shepherds. Then Simeon's hymn of thanksgiving, because he had lived to see the coming of the Savior, and thus had the dearest wish of his heart fulfilled, 2:29-33.

LESSON—Christianity has given to the world more poems, hymns, anthems and expressions of triumph and joy than any other influence in men's lives. As the window that lets light into the house does not benefit the light, but the house into which the light shines, so the benefits of praise do not go to God but come back to us to comfort and refresh us.

All God's works praise Him, but man should be the leading singer in the great choir. There is a beautiful legend that explains the origin of song. It says the gods came down to a sacred wood, and there played and sang. All creatures came to listen and learn a fragment of the celestial song. The listening wood learned its rustling, the stream its roar, the wind its echoing, and the birds the prelude of the song. Man only grasped it all, and so his song alone touches the depths of the human heart, and goes upward to God. Because it is true that man's music is the sweetest of all before the throne of God, each of us ought to find a tongue to bless God. We must not leave the choir and the organist to praise God for us, and ourselves stand dumb images in the pews. There's no praise by proxy, He has blessed us therefore we will glorify Him. Gratitude ought to make singers of us all.

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II. A Gospel of Prayer.

Jesus prays at His Baptism, 3-21, and before choosing His twelve disciples, 6:12. Jesus taught His disciples how to pray and urged perseverance in prayer, 11:1-10. He commanded to watch and pray that we might escape the snares that shall come upon the world, 21:36. On the cross He prayed for His enemies, 23:24, and spent His last moments in prayer, 23:46.

LESSON—1. Christ taught the importance of prayer, for the condition of receiving God's blessings is that we ask. We should do this in secret, family and public prayer. 2. We must also feel that we cannot get along without God. All the prayer is the cry of felt weakness as was Peter's cry, "Save Lord, or I perish." 3. We must put away all doubts as to the reality of divine answers to prayer. We must be-

lieve "that God is and that He is the rewarder of them that diligently seek Him." 4. Holiness of life is necessary if we would have answers to our prayers. "If I regard iniquity in my heart, the Lord will not hear me." By example and teaching Christ emphasized prayer more than any other one thing. Let us therefore find success and happiness in constant prayer.

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III. A Gospel for the Gentiles.

Perhaps the hardest lesson that the Jews and early Christians had to learn was that the vast Gentile world might have full and free admission to the kingdom and the churches. Yet here Simeon teaches that salvation is a light to lighten the Gentiles, 2:32. Christ sent the seventy disciples not to the lost sheep of the house of Israel but to "every city and every place," 10:1. Christ's Perea ministry over the eastern side of the Jordan was to the Gentiles, 8:1-9-28.

LESSON—The Jews having received bitter treatment from the Gentiles in Babylon, regarded them with extreme scorn and hatred. They held them to be ceremonially unclean and would have no friendly intercourse with them. Gentiles were thought to be the enemies of God and of His people, to whom the knowledge of God was denied unless they became proselytes, and even then they could not be admitted to full fellowship. Luke, however, pictures Christ as tearing down all local and national barriers, and making repentance and faith the only conditions of admission into the kingdom, 24:47. Then in Acts 10:44 we find the Holy Spirit given to Gentile believers as it was to the Jews at Pentecost. This shows that the religion of Christ is not merely one of the religions of the world, but the great world religion, adapted to all nations and all classes, under the power of which every kindred and every tribe will one day crown Him Lord of all.

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IV. A Gospel for the Poor.

Luke records the parents of Jesus offering a pair of turtle-doves, because they were too poor to present a lamb, 2:24. Christ pronounced a special blessing on the poor comforting them with the thought, that although they must work hard, and fare hard, yet if they follow Him they should have all the privileges and graces of the kingdom hereafter, 6:20. In a parable of the Gospel Feast, Christ turned away from those who were too full of pride, or business, or pleasure, and offered His bounties to the poor and crippled, 14:21.

LESSON—Christ taught that money cannot buy love, contentment, friendship, salvation, or heaven. Indeed, experience has taught that it is much easier to be contented without riches than with them. Dr. Cuyler said the happiest heart he ever

knew was a poor crippled woman. He never saw a frown on her face, and when she came to church it shone like the face of an angel. She lived every day on the sunny side of Providence and fed hungrily on the promises. So near did she live to Jesus that she often caught the music of that "marriage supper" for which she had her wedding garment on. Would that some of the sour-spirited, blue, discouraged Christians could borrow a vial of her sunshine!

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V. A Gospel of Parables.

The one and only teacher of parables in the New Testament is Christ Himself, and Luke has seventeen more of His parables than all the other three gospel writers put together. A parable both reveals and conceals the truth. It revealed the truth to His disciples but concealed it from His enemies. When Jesus saw in the second year of His ministry that the nation still clung to the carnal ideals of what the Messiah would be, and would not accept Him, He then spoke to the multitudes in parables, and by and by when He was alone with the Twelve, He would explain the parables to them.

LESSON—We must take heed how we hear, and then sit at the feet of the Blessed Teacher Himself if we would know all the secrets of divine truth. While most men learned nothing from the lily, the fig tree, the sowing of grain, the bramble and thorn, the mustard seed, the wheat and the tares, Jesus has taken us by the hand and led us into their imperishable lessons as we would lead a child into an enchanted castle. All through the Bible, and not only in the stories themselves, we have lost sheep, and lost coins, unjust stewards, prodigal sons, virgins, talents, good Samaritans and laborers in the vineyard. Happy are we if we turn these parables inside out and find their golden lessons. Happier still if we find all nature and life to be parables full of heavenly lessons.

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Questions on the Lesson.

1. Give the key word and key verse.
2. Tell what you know about the writer.
3. When and where the book written?
4. What the purpose of the book?
5. Name the five great facts.
6. Show that this is a gospel of praise.
7. How does praise benefit man?
8. Give legend of the origin of song and what it teaches.
9. Show that this is a gospel of prayer.
10. What is the condition of receiving God's blessing?
11. Give the four points concerning prayer.
12. What and how did Christ emphasize

more than any other one thing?

13. Show that this is a gospel for the Gentiles.

14. Why were the Jews bitter against the Gentiles?

15. What are the only conditions of admission into the kingdom?

16. Give scripture showing Gentiles received the Holy Spirit.

17. Show that Christianity is adapted to all nations and all classes.

18. Show that this is a gospel for the poor.

19. Show that the best things are not bought with money.

20. How may we live on the sunny side of Providence?

21. Who the only teacher of parables in the New Testament?

22. What the purpose of parables?

23. Show that the Bible and nature and life are full of parables.

24. How much of Luke have you read?

Lesson No. 44—Chapters and verses are man's divisions, read a book.

Lesson Theme

JOHN

John 1:1-10

KEY WORD—BELIEVE.

KEY VERSE—20:31.

KEY PHRASE—CHRIST IS THE DIVINE SON OF GOD.

Home Readings.

Read the gospel of John this week. It has been called "The Crown Jewel of Revelation!" For family altar read:

Sunday—The divine Christ existed in the beginning, 1:1-10.

Monday—The spiritual birth, 3:1-12.

Tuesday—Spiritual worship, 4:19-29.

Wednesday—Jesus gives eternal life, 10:22-30.

Thursday—Jesus and the Father are one, 14:7-15.

Friday—The promise of the Spirit, 14:16-26.

Saturday—The fruitful life, 15:1-14.

WRITER—The Apostle John who wrote five books in all—this gospel, the three epistles and Revelation. His father, Zebedee, a fisherman of Bethsaida, was in good circumstances, and his mother, Salome, was a devout follower of the Lord. John was about 25 years of age when called by Christ early in His ministry, and so devoted was he to the Master that he was called "the beloved disciple," 12:23. With James and Peter he was selected by Christ to witness His transfiguration, and go with Him in the garden of Gethsemane. John was present at the raising of Jarius' daughter, and at the crucifixion, and was the first disciple at the tomb after the news of the resurrection. In His later life he is thought to have been the pastor of the church at Ephesus, and was banished from there to the Isle of Patmos where he wrote the Revelation.

DATE—About 90 A. D. Place—Ephesus.

PURPOSE—"That ye might believe that Jesus is the Christ, the Son of God, and that believing ye might live through His name," John 20:31.

Great Facts. John Is a Gospel of: I. Divinity. II. Eternal Life. III. Spirituality.

IV. Trinity.

THE TIMES OF JOHN—Jerusalem had

been destroyed twenty years previously, and the temple with it, which weakened the religion of the Jews. The gospel had been preached all over the Roman empire and had made a great impression everywhere. All the books of the New Testament except this gospel and Revelation had been written, so that the facts and doctrines of the gospel were getting to be well known. Already, however, false teachers were arising who denied that Jesus Christ was truly the Son of God come in the flesh. John therefore, writes just those scenes, works, and words of Jesus that reveal His divine person and power, grace and glory.

I. The Gospel of Christ's Divinity.

The gospel of John is the most read and the best loved because it treats of the person of Jesus Christ. If John did not know Christ, then no one knew Him, for John had not only the best, but the latest knowledge of Jesus. With John everything in heaven and earth, of time and eternity all centered about Christ. John taught that (1) Christ was God the Son, (2) that He existed back in the beginning with God the Father, (3) that in Him the prophecies of the Old Testament were fulfilled, (4) that He was the perfect teacher; (5) perfectly sinless, (6) the perfect example, (7) that He wrought miracles as none else ever did, (8) that He arose from the dead, (9) that He will return for His servants.

LESSON—Because Christ was divinely sent, divinely announced, and divinely attested. Because He spoke divinely, lived divinely and wrought divinely. Because of His perfect character, perfect teachings, and perfect salvation, we should say with Thomas, "Thou art my Lord and my God!" We should always reverently speak of Him as the Lord Jesus Christ, and take every opportunity of praising that Name that is above every name!

II. The Gospel of Eternal Life.

John teaches that the soul by sin has lost its spiritual life, its first purity, its harmony and happiness arising from peace and friendship with God. The soul left God like a falling star from its central sun, and is truly described as being dead; dead in sin, dead to God, and dead to heaven. In 5:24 we see that Christ came to give us eternal life. Eternal because it is not temporary and fading. Eternal because it is the life of God, which restores His image to the soul. This eternal life comes by believing in Christ. As we believe, the Holy Spirit applies the very life of Christ Himself to our hearts, and a spiritual nature is born in us, 10:10.

LESSON—The "I ams" of Christ are not only beautiful, but full of meaning. "I am the life," means a new nature from Christ. "I am the Way," means progress in Christ. "I am the Vine," means fellowship with Christ. "I am the Good Shepherd," means the watch-care of Christ. "I am the Bread of life," means spiritual food from Christ. "I am the Light of the World," means spiritual instruction from Christ. "I am the Resurrection and the Life," means final triumph in Christ.

A friend who had an orange orchard told Mr. Moody to take some fruit whenever he wanted any. He, therefore, did not go to an orange tree and pray that the oranges would fall into his pocket, but walked up to a tree, reached out his hand and took the oranges. The friend said "Take," and he took. God offers us the gift of eternal life. Romans 6:23. He says, "Take!" Shall we take it?

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III. It Is a Spiritual Gospel.

John's gospel is known as the spiritual gospel because it deals much with the heavenly origin and life of our Lord, and of the spiritual facts of the Christian life. It is the gospel of (1) The spiritual birth. In reply to Nicodemus, 3:3, Jesus taught that all must be born again, which means that every sinner must have the change of heart that is wrought by the Holy Spirit when he repentingly believes in Jesus Christ. Natural birth makes us like our earthly parent, and spiritual birth makes us like our Heavenly Father. If you had an incurable thief in the family, it would help little to give him a change of clothing, or supply him with fine shoes or adorn him with jewelry. No, nothing on the outside would help, it would take a complete change in the man's thoughts, desires and nature. Thus when the Holy Spirit would change a lost wicked man, He begins not with his outward words and acts, but with his heart. He makes him to hate every sin and to love every virtue. A new spiritual nature leads to new spir-

itual conduct. (2) Spiritual worship. While the heathen worshipped the sun, moon, etc., "Greeks their unknown God," and the Samaritans the God of the temple, Jesus taught that true worship did not depend upon so-called holy places, or holy ordinances, or holy ritual, but rather upon the sincere, reverent prayer and praise of each heart, 4:24. Worship is the loving attempt to pay our unpayable debt of love—the expression of devoted hearts. Public worship of God in the presence of His people is a necessity of the Christian's life, but spiritual Christians will always think less of the forms and ceremonies than they will of the power and spirit of worship. (3) Spiritual growth. Christ is ever represented as giving better, larger, more abundant life, 10:10. It is more abundant life than that which was forfeited by sin, more abundant than that which was promised by the law of Moses, ~~yes it is far exceeding abund~~, dant, more than we are able to ask or think. This larger life must have an ever-growing fruitfulness. Jesus had often said to His disciples, "Come unto Me, Follow Me, Learn of Me, Abide in Me," but in the fifteenth chapter He says, "Be increasingly fruitful for Me." He expects us all to be third-degree fruit bearers, not only to bear fruit and more fruit, 15:2, but much fruit, 15:8. This fruit which is ninefold and is specified in Gal. 5:22-23, will prove the reality of our religion, and also glorify the Father.

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IV. The Gospel of the Holy Trinity.

John teaches that there is one only true God, but that in the Godhead there are three eternal distinctions, which are represented to us under the figure of persons and these three the Father, Son and Holy Spirit are equal. Christ declares that He and the Father are one, 10:30. In 14:16, all Three Persons are brought together in one verse. Indeed as we read through this gospel, particularly chapters 15 and 16, we clearly see three manifestations of the one God, God the Father, God the Son, and God the Holy Spirit. A converted Indian gave the following reasons for his belief in the Trinity: "We go down to the river in winter, and we see it covered with snow, dig through the snow, and we come to the ice; we chop through the ice, and we come to the water; snow is water, ice is water, and water is water; therefore, the three are one."

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Questions on the Lesson.

1. Give key word. How many times does it occur?
2. Read key verse.
3. Tell what you know about the Apostle John.
4. Give date and place of writing.

5. Give the purpose.
6. Tell of the Times of John.
7. Name the great facts.
8. Why is John the most read and best loved?
9. Give the nine things taught about Christ.
10. Why should we with Thomas accept Christ as Lord?
11. Why do we need eternal life?
12. In what three senses is the life which Christ gives, eternal?
13. How does this eternal life come?
14. Give the meanings of Christ's "I am."
15. Why is this known as a spiritual gospel?
16. Tell of the spiritual birth, how it comes and what it does?
17. What is spiritual worship?
18. Show that Christ gives abundant life.
19. How can we be third-degree fruit bearers?
20. Give the nine-fold fruit of Gal. 5: 22-23.
21. What does John teach about the Trinity?
22. Give illustration of three in one.
23. How much of John have you read?

Lesson No. 45—God expects you to know your Bible.

Lesson Theme

ACTS

Acts 1:1-8

KEY WORD—WITNESS (Occurs 30 Times).

KEY VERSE—1:18.

KEY PHRASE—THE GOSPEL OF THE HOLY SPIRIT.

Home Readings.

Read the whole of Acts this week. It is one of the most important books in the Bible. For family altar read:

Sunday—Results of Pentecostal sermon, Acts 2:37-47.

Monday—Preaching and Holy Spirit given to Gentiles, 10:34-48.

Tuesday—First missionary journey, 13: 3-13.

Wednesday—Church council at Jerusalem, 15:1-20.

Thursday—Second missionary journey, 18:23-28.

Friday—Third missionary journey, 18: 23-28.

Saturday—Paul's Roman ministry, 28: 16-31.

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NAME—This book is by no means a complete account of all the acts, or doings of all the apostles, but rather of some of the acts of some of the apostles.

WRITER—Luke, who wrote the third gospel. The only Gentile writer of the Bible was chosen to record the giving of the gospel to the Gentiles. He was chosen to collect and carry the gracious offerings of the Gentile Christians to the church at Jerusalem, II. Cor. 8:18. He was the faithful, and often the only companion of Paul in his missionary journeyings and imprisonments. The Christian world owes him a great debt for his two important writings.

DATE—About 64 A. D. Period covered A. D. 32-64, 32 years.

PLACE OF WRITING—Probably Rome.

PURPOSE—To record the doings of the spirit-filled apostles and churches after the Lord Jesus Christ had ascended into heaven.

Great Facts: I. Jerusalem. II. Palestine.

III. First Journey. IV. Council.

V. Second Journey. VI. Third

Journey. VII. Arrest.

I. The Gospel Preached at Jerusalem—
Chs. 1-7.

Our Lord having promised a special impartation of the Holy Spirit to the Apostles, they waited in the upper room at Jerusalem for ten days. In the meantime Matthias was chosen by lot to succeed Judas, 1:26. Fifty days after the crucifixion, at the time of the Jewish feast of harvest or Pentecost, the assembled disciples heard a sound like the rushing of a great wind, and flames of fire in the shape of tongues rested above the head of each disciple. Then they were filled with the Holy Spirit, and thus endowed for special service. This enabled them to preach, not only with divine power, but in the different languages represented that day at Jerusalem, 2-4. The multitude accused the apostles of being drunk, but Peter pointed out that it was only 9 a. m., before which hour no Jew would taste wine. He urged them that this was the coming of the Spirit, prophesied in Joel 2:28, told them they had wickedly put the Son of God to death, and pleaded with them to repent of their sins and be baptized. Great numbers believed, and three thousand persons were baptized, and added to the church that day. After a short period of delightful Christian fellowship this large number of converts went home to tell their countrymen how God had visited His people.

At the beautiful Gate of the Temple, Peter healed an incurable cripple which brought a great crowd of people to Solomon's porch. This gave Peter another

chance to preach that the Christ whom they had crucified was the long-promised Messiah. So powerful was the appeal that the number of converts now reached 5,000. Acts 4:4.

This so stirred up the same Jewish leaders who had crucified Christ that the Apostles were forbidden to preach Jesus, 4:18. The church became so self-denying and enthusiastic that many sold their possessions, and gave the proceeds to the Apostles for distribution according to each man's needs. Ananias and his wife sought to deceive the apostles and God in this matter and were punished with instant death, 5:4. The apostles continued their wonderful work, which again aroused the opposition of the Sanhedrin (or Jewish ecclesiastical court of 70 judges). The Apostles were beaten with rods, and prohibited to preach, but rejoicing they ceased not to teach and preach Jesus Christ, 5:42.

Seven deacons are now chosen to look after the growing business of the church, 6:3. Stephen, the leader among them, a man full of faith and power, becomes the first Christian martyr because of his heart-searching preaching.

LESSONS—1. Note that the first period of Acts is taken up with the work at Jerusalem, with Peter as the leader. 2. Our Lord Himself founded the church, (Matt. 16:18) out of His inner circle of baptized disciples, but the organization within the same came after Pentecost, 2:47. 3. The baptism of the Spirit must not be confused with the filling of the Spirit. Every believer is born of the Spirit, John 3:6, indwelt by the Spirit, I. Cor. 6:19, and should be filled with the Spirit, Eph. 8-12.

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II. The Gospel Preached in Palestine. Chs. 8-12.

The death of Stephen instead of being a calamity was really a great blessing, for it scattered gospel preachers all over Judea and Samaria. In the city of Samaria, there were many conversions and great joy, through the preaching of Philip, 8:8. The Ethiopian Eunuch was converted and baptized, 8:38. The bitter but brilliant Saul was converted, and became Paul the great apostle of the Gentiles, 9:1-30. Peter, who had used the keys of the Kingdom of God at Pentecost, Matt. 16-19, now uses them again in opening the gospel door to Gentiles, Chs. 10-11. Persecution again comes upon the church, with the martyrdom of James, and the arrest of Peter. Peter however, is delivered by an angel, and Herod the persecutor, died a shameful death. Ch. 12.

LESSONS—In this section the center of Christianity is changed from Jerusalem to Antioch, where the disciples were first called Christians. The new church proved

to be a worthy one for it was the first to send out missionaries to the heathen, and first to take up a collection for the mother church at Jerusalem, when it was suffering from famine. 2. 10:44 is one of the pivotal points in scripture, for it marks the Pentecost of the Gentiles. Here is no laying on of apostolic hands, and no delay but the Holy Spirit is immediately given upon simple faith in Christ. This is the normal order for the gospel age.

* * * *

III. Paul's First Missionary Journey. Chs. 13-14.

The church at Antioch in a great sacrificial spirit now sends out the first foreign missionaries. Barnabas and Paul, with John and Mark, (who wrote the 2nd gospel) set out for Asia Minor with the motto, "Christ for all the world, and all the world for Christ!" It is interesting to trace their progress through fourteen cities, with the aid of a map. At Perga, Mark turns back from the work and goes home to the deep regret of the apostles. The reason probably was because he objected to the offer of salvation to the Gentiles, on condition of faith alone. Two years later Paul was unwilling to try Mark a second time, but afterwards forgave him, counted him a fellow-worker, and found him a great comfort, Philemon, 24.

SOME RESULTS—An imposter stricken blind, 13:11. Many Jews believe, but others bitterly oppose, so that the apostles turned to the Gentile, 13:43, 45, 46. An incurable cripple healed and an attempt made to worship the apostles as gods, 14:8-11. Paul afterward stoned and left for dead, 14:19. After full consultation with the brethren, officers were appointed in every church, 14:23.

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IV. The Church Council at Jerusalem. Ch. 15.

After Paul and Barnabas returned to Antioch, certain Jewish Christians urged that the Gentiles could not be saved unless they were circumcised, and kept the law of Moses. The church at Antioch therefore decided to send Paul and Barnabas to Jerusalem to consult with the other apostles and elders about the matter. On their arrival a meeting was called, at which the question was earnestly discussed. Peter urged that they should not put under the Law, those to whom God had given the Spirit, and James, the brother of the Lord, agreed with him. The council therefore decided that Gentile converts need not be circumcised, but should abstain from idolatry, fornication, from blood and from things strangled. This decision reaffirming that men are saved by the grace of the Lord Jesus alone. 15:11 was of far-reaching importance to the early churches.

V. Paul's Second Missionary Journey. 15:36-18:22.

Before starting on the second journey there were two disagreements among the apostles. Paul rebuked Peter for drawing a caste line between Jews and Gentiles in the church. Gal. 2:11-14. And then being unwilling to take Mark on the second journey, he himself with Silas went through Syria and Cilicia, strengthening the churches, and Barnabas and Mark went to the Island of Cyprus. At Lystra Paul finding a young man named Timothy, who was wise in the scriptures, he led him to Christ, and chose him as a companion in order that he also might learn to become a preacher of the blessed gospel, 16:1. At Troas, the Holy Spirit in a vision directed the apostles to take the gospel for the first time to Europe, the starting point being Philippi, in Macedonia. Luke has now joined the missionary party, 16:10. The first convert in Europe was Lydia, a seller of purple-dyed garments. Philippi is famous for Paul's imprisonment, the earthquake, and conversion of the jailer. The church at Thessalonica is founded, 17:4. Also the church at Corinth, where the apostles stay 18 months, 18:8. At the famous city of Athens Paul found an altar to "The Unknown God," and preached a sermon on Mar's Hill. The apostles then return to Antioch by way of Ephesus, after an absence of three or four years.

VI. Paul's Third Missionary Journey.

On the third tour the apostle with Timothy directed his attention chiefly to Ephesus where they stayed for three years, and where multitudes of the Jews and Gentiles of Asia heard the gospel preached. Ephesus was notorious for its luxury, licentiousness, and the worship of the goddess Diana. Enthusiastic converts burned their books of magic, and turned away from their silver idols. The silversmiths therefore stirred up a riot, and the apostles were rescued from danger only by the help of one of the city officials. At Ephesus Paul wrote First Corinthians. I. Cor. 16:8. At Troas Paul preached with great success, and at Philippi wrote Second Corinthians. He now collects money for poor Christians in Judea. Hearing that Judaizing teachers were misleading the church at Galatia, he wrote the epistle to the Galatians to overthrow the errors. Three months are spent at Corinth, and the epistle to the Romans written and sent by Phebe. Paul now makes a last visit to Jerusalem where he was received kindly by the church, and much encouraged them by telling what God was doing among the Gentiles.

VII. Paul's Arrest and Closing Ministry. 21:27-end.

The Jews of Asia now accuse Paul of

slighting the law and of bringing Gentiles into the temple. In the midst of an uproar he is arrested, and makes his defense before the multitude, and before the Roman governor, Felix at Cesarea. After two years' imprisonment because of the wavering policy of Felix, Paul was tried again by the new governor, Festus, but Paul appealed from him to Caesar, the emperor of Rome. After a most exciting voyage, with a shipwreck off the coast of Malta, Paul arrived in Rome and was kept a prisoner for another two years, during which, soldiers and even servants in Nero's palace were converted. In these two years the epistles to the Philemon, Colossians, Ephesians and Philippians were written. Paul is now freed, spends two years in Spain, Rom. 15:28; returns to Ephesus and Crete, and finding false teachers busy, writes First Timothy and Titus. Being again arrested and hurried to Rome, he writes Second Timothy in jail, expecting any hour to be "offered up." He is now condemned and beheaded, and his body buried in the catacombs of Rome in which other noble martyrs often hid in times of fierce persecution.

NOTE—Churches had now sprung up all over the known world. Most of the New Testament had been written. The gospel had outgrown its Jewish clothes and was seen to be the world-gospel. Jerusalem, Antioch and Rome were the early centers of Christianity.

* * * *

Questions on the Lesson.

1. Give the key word and key verse.
2. Who was the writer and what do you know about him?
3. Give the date and place of writing.
4. What the purpose?
5. Name the great facts.
6. Give brief account of Pentecost.
7. Tell of Peter's two sermons and the results.
8. Tell of the deacons, their work and preaching.
9. Who founded the church, and when did it organize within itself?
10. Give the relation of the Spirit to the believer.
11. Tell the conversion of Paul.
12. How did Peter use the keys of the kingdom?
13. What two things did the church at Antioch do?
14. Why is 10:44 pivotal point in scripture?
15. Tell of Paul's first missionary journey.
16. Give an account of the church council.
17. Tell of the finding of Timothy.
18. Where was the gospel first preached in Europe, and who was the first converted?

19. For what is Phillippi famous?
 20. Tell of the work of Ephesus on the third tour.
 21. Why was Paul arrested?
 22. Before whom tried?
 23. Tell of his imprisonment and martyrdom.
 24. Show that the gospel churches had now multiplied.

Lesson No. 46—Study well this masterpiece of the New Testament.

Lesson Theme ROMANS

Romans 5:1-8

KEY WORD—"JUSTIFICATION." KEY VERSE—4:5.

KEY PHRASE—"A GUILTY WORLD NEEDS JUSTIFICATION BEFORE GOD."

Home Readings.

Romans has been called the greatest epistle of the greatest apostle, because it contains the clearest and fullest teachings of Christian truth. Luther urged that it should be memorized. At any rate, let us read all of it often. For the family altar read:

Sunday—The whole world is guilty, 1:14-23.

Monday—Justification is the gospel remedy, 3:21-31.

Tuesday—Some results of justification, 5:1-8.

Wednesday—Deliverance from indwelling sin, 6:1-13.

Thursday—God's purposes through the gospel, 8:28-39.

Friday—Cause of God's rejection of the Jews, 9:30-10:10.

Saturday—Christian consecration and duties, 12:1-8.

* * * *

WRITER—Paul. He was born of pure Jewish descent at Tarsus, the capital of Cilicia, in Asia Minor, 80 miles northwest of Antioch. While Christ was preaching he was receiving his education from Gamaliel, the great teacher of the Pharisees. Like all Jewish boys he learned a trade, that of tent-making. He became a leading persecutor of those whom he believed were following a false messiah, but was miraculously converted while on a heresy-hunting trip to Damascus. After his baptism and commission to preach the gospel, he retired to Arabia for study and meditation for three years. He then evangelized Cilicia for three years, worked one year at Antioch, went forth on his three great missionary journeys, founded many churches, wrote thirteen epistles, and after a life of constant and exalted sacrifices, sealed his testimony with his own life-blood.

THE CHURCH AT ROME—Founded not by Peter, for he confined his ministry to the Jews, Gal. 2:9, but most likely by visitors from Rome who were converted at Pentecost.

OCCASION—1. The Jews and Gentiles were inclined not to recognize one another

as having equal standing in grace. 2. They were inclined to the error that the more they sinned the more grace would abound, 6:1.

PURPOSE—To show that the need of Jew and Gentile alike is justification by faith, and sanctification by the Holy Spirit.

PLACE OF WRITING—Corinth, while on third missionary journey.

DATE—58 A.D.

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Great Facts: I. Guilt. II. Justification
 III. Sanctification. IV. Jews.
 V. Consecration.

Great Fact I. The World's Guilt Before God. Chs. 1-3:20.

After Paul's greeting to the church, and his thanksgiving for their faith, he then glories in the gospel, 1:16, for its power, and for the righteousness it reveals and imparts. In Vs. 19-23 he describes how some of the former worshippers of God, who were the descendants of Noah, drifted into heathenism. In graphic words he tells of the seven downward steps that has landed the millions of the race into heathen darkness. 1. They would not worship or obey God. 2. They attributed to luck and chance things they should have traced to God. 3. Their hearts became perverted and darkened. 4. Relied upon their own wisdom instead of upon that which comes from above. 5. Although cultured in other respects, in religion they became fools, or superstitious. 6. Against the solemn warning in the Ten Commandments they set up idols in the forms of Jupiter, dogs, cats, serpents, etc. With this turning away from the true and living God, the Gentiles went into the blackest night of vice and cruelty, so that virtue and conscience seemed almost extinct. Paul next reminds the Jews that although they possessed scriptures, the covenants and the sabbaths, yet they so dishonored God that His name was blasphemed among the Gentiles because of them, 2:24. The conclusion is given in 3:9-20.

LESSON—History, conscience and the scriptures all bear witness to the fact that

"there is none righteous, no, not one." In thought, word, deed or motive we are all guilty before God. Neither can the outward observances of religion, nor the Law save us. The Law simply gives us a knowledge of sin. The wife of a drunkard once found her husband with torn clothes, matted hair, and bruised face, asleep after a drunken revel. She had a portrait of him taken in all his wretched condition, and placed it beside another which showed him handsome and well dressed as he had been in other days. When he became sober and saw the two pictures he awakened to his true condition and arose to a better life. The picture did not save him, but it showed him his true state. Thus we should be aroused by Paul's wonderful picture of the degradation to which sin leads.

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II. The Gospel Remedy Is Justification by Faith. 3: 21-5:11.

Justification means that God freely gives that righteousness that man can neither merit nor otherwise obtain, and yet without which he must perish. "It is like a house that with open door invites ALL MEN to take shelter from the coming storm of judgment, but for THE BELIEVER it is like a broad and effectual shield that wards off all condemnation." 1. Grace is the SOURCE of justification, 3: 24, because it originated in the mercy and loving kindness of God. God provided it, Christ performed it, and the Holy Spirit applies it. 2. The blood of Jesus Christ is the GROUND of justification, 5:9, because Christ's atonement met every claim of eternal justice, and God can justly accept us when clothed in His righteousness. 3. Faith is the MEANS by which we receive justification, 5:1, for faith lays hold upon God's grace and Christ's sacrifice, and claims them for its personal saving possession. 4. Works are the EVIDENCE of justification. Jas. 2:4, for real vital faith will manifest itself in real vital works, and holy deeds accompany Heavenly hopes. The seven fold results of justification are seen in 5:1-5. 1. Peace with God. 2. Access into grace. 3. Rejoicing in the hope of God's final triumph over all evil. 4. Glory in tribulation. 5. Patience. 6. Deepening religious experience. 7. Love of God shed abroad in our hearts by the Holy Spirit.

Justification therefore takes care of all the sin and guilt upon us, buries all this sin and guilt upon us, buries all this sin and guilt in the grave of Christ, and sits us in Heavenly places together with Him.

* * * *

III. The Sanctification of the Believer. Chs. 5:12-8:39.

As Christ in justification delivers us from the guilt of sin, so the Holy Spirit in sanctification delivers us from the power and

habits of sin. From the first Adam we inherited a sinful nature and physical death. In Christ the believer receives a spiritual nature, eternal life and glory. The signs of sanctification are: (1) Crucifixion of sin, 6:6; (2) the Holy Spirit dwells in us, 8:9; (3) the Spirit leads us into all the privileges of Sonship, 8:14; (4) the Spirit pleads with God for us, 8:26; (5) We are more and more conformed to the image of God's Son, 8:29; (6) Nothing is able to separate us from the love of God in Christ, 8:28-29.

In the seventh chapter is seen the struggle in the soul between the law of God and the law of sin, between grace and corruption, but the blessed eighth chapter where the work of the Spirit is mentioned 19 times, is full of the believer's deliverance, privileges and assurance. In Vs. 28 the believer sits in God's arm-chair, and in Vs. 29 has around him God's golden chain of Foreknowledge, Predestination, Calling, Justification and Glorification.

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IV. God's Dealing With the Jews. Chs. 9-11.

Here the apostle sorrows over the Jews' rejection of Christ, but assures them that the gospel does not set aside the covenants God has made with them. He claims, however, that God had a perfect right to turn to the Gentiles, because the Jews would not seek righteousness by faith, 9:32. In Ch. 10 Paul pleads with the Jews to confess with their mouths the Lord Jesus, and to believe on Him with their hearts. In Ch. 11 we are told that the blindness of Israel is not a perpetual blindness, and that a time is coming when the Jews, as a nation, shall be restored to God's favor, and become a still greater blessing to the Gentiles, Vs. 12-15. In the meantime the Gentiles are not to boast for they could be as easily cast off as were the Jews, Vs. 21.

LESSON—It is as if a king returned from a far country and found his whole kingdom in revolt. He first appeals to that section with which he has the closest and tenderest ties. But his claims are ignored and treated with contempt. Collecting, however, a loyal few he begins to subdue his own provinces. Thus, Jesus, King of the Jews, first came into His own, but when His own received Him not, He, with His apostles, turned unto the Gentiles, and not in vain as the history of the centuries has proved. However, the conversion of the Jews is one of the important events of the future, and will mean the enrichment of the world.

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V. The Christian's Consecration and Duties. Chs. 12-16.

Out of gratitude to God for all His spiritual blessings, we are to yield our bodies as living, willing and daily sacri-

fices unto Him. The old dispensation was one of blood and death. Daily, weekly, monthly and yearly the altars ran with the blood of slain beasts. But the gospel says, "No more!" For there has been offered one sacrifice for sins forever, and what is wanted now is YOUR bodies, not the bodies of beasts and of birds, but YOUR bodies, and LIVING, not dead, 12:1-2. In the spirit of meekness and faithfulness we should use the spiritual gifts God has given us, 12:3-8. What the Christian's attitude should be to those inside the church is given in Vs. 9-16, and to those outside the church in Vs. 17-21. The Christian's attitude as a citizen is given in 13:1-10, and watchfulness for the Lord's return enjoined in Vs. 11-14. The Christian's attitude to those who are weak in the faith is given in Ch. 14, 15:3, and then this great epistle closes with personal matters, greetings and benedictions.

LESSON—Romans makes much of the believer being "In Christ." In Christ for pardon and purity, for rest and resurrection. These words were very familiar and precious to the early Christians. So much so that they inscribed them on the tombs of their departed friends. And mourners wiped away their tears when they saw over their loved ones' graves, "In Christ!"

Questions on the Lesson.

1. Why has Romans been called the greatest epistle?
2. Give key word and key verse.
3. Tell what you know about Paul.
4. Tell about the church of Rome.
5. What the occasion of the book?
6. Give place of writing and facts.
7. Give the seven downward steps to heathenism.
8. Show that the Jews were no better than the Gentiles.
9. Explain how the Law gives us a knowledge of sin.
10. What does justification mean?
11. What the source, ground, means and evidence of same?
12. Give the seven-fold results.
13. What does sanctification do?
14. Give the six signs of same.
15. Contrast seventh and eighth chapters.
16. Why did God turn to the Gentiles?
17. Show that Israel's blindness is not perpetual.
18. Contrast the old dispensation sacrifices with the gospel sacrifice.
19. What should be the Christian's attitude to those inside the church, to those outside and to those weak in the faith?
20. Tell of the blessedness of being in Christ.

Lesson No. 47—Read the Scriptures in class out of your own Bible.

Lesson Theme

I CORINTHIANS

I Cor. 1:10-17.

KEY WORD—"DISORDER." **KEY VERSE**—1:10.

KEY PHRASE—"INSTRUCTIONS, AS TO ORDER, GIFTS, DISCIPLINE & DOCTRINE"

Home Readings.

Read the whole of this book for its practical teachings. For family altar read:

Sunday—Divisions in the church, 1:10-17.

Monday—An unspiritual state prevents growth, 3:1-11.

Tuesday—Fornication rebuked, 5:1-3.

Wednesday—Saints forbidden to go to law, 6:1-8.

Thursday—Disorders at Lord's Supper rebuked, 11:17-34.

Friday—Spiritual gifts should be used in love, Ch. 13.

Saturday—The order of the resurrection, 5:20-25 and 5:1-58.

WRITER—Paul.

TIME AND PLACE OF WRITING—57 A. D. at Ephesus.

THE CITY OF CORINTH—Corinth in Paul's day was the largest and richest city of Greece, with a population of about 400,000. It was a seething mass of Jews, merchants, philosophers and adventurers,

but the Greeks stamped their own character upon the majority of the inhabitants. They became known all over the world for their readiness to quarrel, for their vain fancies in religion, and for their moral sins. Due to the debasing worship of the heathen goddess Aphrodite, there was much dishonesty, drunkenness and immorality, and it was against these sins that the apostle so strongly preached and wrote.

THE CHURCH AT CORINTH—Paul preached at Corinth for eighteen months, at first to the Jews, until their hatred turned Him to Gentiles. In Acts 18, we see that Paul lived with Aquila and Priscilla, and joined them in the trade of tent-making. From the light thrown upon the condition of the church we see that the evil practices of the city soon crept into the church. Christian went to law with Christian before heathen judges, the sacredness of the Lord's Supper was forgotten, the women of the church forgot

the old standards of modesty in the name of Christian liberty, the members were divided on questions of marriage and spiritual gifts. They therefore wrote the apostle asking his advice on these matters, and he replied in two epistles, First and Second Corinthians.

PURPOSE—To correct divisions and disorders in the church and to show that the problems of everyday life should be decided by great Christian principles.

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Great Facts: I. Divisions. II. Disorders. III. Liberty. IV. Supper. V. Gifts. VI. Resurrection.

I. Divisions in the Church. Chs. 1-4.

Paul here earnestly warns the church against the party spirit. The defeating and disputing spirit of Greek party politics had entered into the church, resulting in four separate parties, each striving for the mastery. The Paul, Apollos and Peter parties each adopted the name and views of their favorite preacher and leader, while the Christ party degraded into a party watchword the sacred name of Christ, claiming that they had an exclusive interest in that Name, which, in reality, is the precious possession of every true believer, 1:12-13. In astonished indignation Paul replies, "Can you follow a mere man as though HE had been crucified for you? Has Christ been parcelled into fragments? Is there a Pauline or a Petrine Christ?" "Your party spirit is a sin, and all the worse a sin because it is paraded in the name of the holy zeal!" Such trusting in human wisdom is foolish, and makes the cross of Christ of no effect. Christ alone is the power of God and wisdom of God, 1:24. Gospel truth owes nothing to human wisdom, but God revealed it to men who were prepared by His spirit, Ch. 2. Their divisions had made them weak, fleshy and childish, but Christian service is acceptable only when done in the spirit of Christ and for the glory of Christ, Ch. 3. Paul then declares that the one thing needed is not smartness, nor knowledge, nor success, but faithfulness, 4:2, and he then compares the inflated pride of the church with the humility and patience of the apostles, 4:9-13.

LESSON—The greatest danger to churches arises from within, and is the danger of divisions and factions. If two ships at sea of the same squadron are scattered by storm from each other, how can they help each other, as they were so intended? If again they clash together, how can one endanger the other without hurting itself? An old proverb says if we knock each other we sink together!

II. Moral Disorders in the Church. Chs. 5-6.

Here is a case where a member actually

married his own step-mother, which was socially immoral among the heathen, let alone among Christians. Yet the church was so unspiritual that it was utterly unconcerned about the matter. Paul, however, urges that no evil be tolerated among those who are Christ's. Just as the Jew put away all leaven before eating the Passover, so all corrupt men must be excluded from the Lord's table, for just as leaven spreads all through the dough, so a bad man's spirit is contagious in the church. The church should, therefore, promptly exclude the wrong-doer as evidence that it does not condone the wrong, 5:13. The apostle next urges that it is a shame for Christians to go to law with each other in heathen courts, for in so doing they dishonor God and deny their relationship to Him. The proper way to settle such matters is given in Matt. 18:15-17. The believer should abstain from over-eating and drunkenness and fornication, for the body exists not for excesses, but for the Lord, and it is the temple of the Holy Spirit, 6:13-19.

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III. Liberty in the Church. Chs. 7-11:16.

Here the apostle discusses the relation of the Christian to marriage, and to things offered to idols, and of the Christian woman's head-dress. Some in the church sought to discredit marriage, and would divorce a heathen partner, the apostle, however, because of the evil conditions existing in the city, advised every man to have his own wife, and every woman her husband. He further declares that a believer should not divorce a heathen partner, for the association of that unbeliever with Christ's people will likely lead to his or her salvation, 7:16. II Cor. 6:14, however, forbids mixed marriages. He declared that when a Christian bought meat that had been offered to idols, because he realized that the idol was a mere lifeless, powerless image and not a god, then he was free from sin, but if his action was misunderstood by those who did not have this perfect knowledge, then the strong Christian should not let his liberty be a stumbling block to the weak in the faith, 8:9. Again some of the women of the church were inclined to carry their Christian liberty too far by discarding their veils, which with the Greeks, were signs of womanly modesty. This created a wrong impression among unbelievers, and reacted against the church, so the apostle argued against the practice, 11:5-16.

LESSON—It is remarkable that the scriptures do not lay down petty little rules as to conduct, but allow all the scope of action that a devout heart could wish. However, Christian liberty does not mean the right to do as we like, but rather to do as we ought. Because we are members

one of another, and our example harms or blesses, we should not do a questionable thing because we think it does not harm us. The question is, does it harm younger or weaker Christians? Does it harm the church? Does it hold back the coming of the kingdom in the world?

* * * *

IV. The Lord's Supper in the Church. Ch. 11:17-34.

It was the custom of this church to eat a meal in connection with the Lord's Supper, and this led to excesses and to the unworthy observance of the Supper itself. Paul, therefore, reminds them of the deep spiritual meaning of the hallowed ordinance. 1. It is a remembrance of Christ's dying love. 2. It is a spiritual feasting upon Christ, 10:16. 3. It proclaims to the world, not a new sacrifice, but the ever-new sacrifice of Calvary. 4. It is a pledge of His coming again, 11:26. Therefore, we should not eat or drink in an unworthy manner, and what is very important never eat without self-judgment, spiritual insight, thankful love and holy resolves.

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V. Spiritual Gifts of the Church. Chs. 12-14.

In Paul's time some ignored and sneered at gifts, while others thought them to be everything, especially the showy gifts, like speaking with tongues. The apostle teaches that the possession of a gift makes a believer a doubter to others, and he mentions nine gifts of the Spirit. Gifts like healing, miracles and tongues, we believe were sign gifts (II Cor. 12:12) to prove to the world that Jesus was the true Messiah, and that the apostles were His divinely appointed representatives. These are retired now, for although we hear of some speaking with tongues, the divine accompaniments of the rushing mighty wind, the cloven tongues of fire, and foreigners hearing the gospel preached in their own language, are lacking, and in 14:19 the apostle warn against the over-emphasis of the gift of tongues. Before the New Testament was completed miracles and signs were given to commend the apostles and their preaching. Since then we have had no more miracles, nor prophecies, nor visions, nor coming of angels. Man is to believe, to trust, to walk by faith. We must

covet earnestly the best gifts, the spiritual gifts of wisdom, knowledge and faith, 12:31. Also these gifts must be used in love, Ch. 13

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VI. The Resurrection of the Body. Ch. 15.

Some members of the church doubted the resurrection of the body, but this denial made of no effect the greatest truths of the gospel. It made preaching, faith, and hope all vain. In fact, no resurrection meant no gospel. The apostle, therefore, gives the many proofs of Christ's resurrection, 15:4-9; then the order of events. 1. Christ's resurrection. 2. His second coming Vs. 23. 3. Resurrection of believers. 4. Overthrow of Christ's enemies and His glorious reign, Vs. 24, 25. Also we shall leave behind our material bodies and be given spiritual bodies which are fitted for a spiritual state. These will resemble the old bodies in appearance, but without defects, and with new powers and new glories.

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Questions on the Lesson.

1. Give the key word and key verse.
2. Give author and time and place of writing.
3. Tell about the city of Corinth.
4. Tell about the church at Corinth.
5. Give the purpose.
6. Name the great facts.
7. Tell of the divisions in the church.
8. What is Paul's teachings about a party spirit.
9. What is the greatest danger to churches?
10. Tell of moral disorders.
11. What should the churches do with wrong-doers?
12. What the teaching about marriage, about divorce?
13. How must we watch our Christian liberty?
14. What questions should we ask about questionable things?
15. Give the four spiritual meanings of the Lord's Supper.
16. Distinguish between sign gifts and spiritual gifts.
17. Give proofs of Christ's resurrection in 15:5-8.
18. Give the order of events.
19. Explain the difference between material and spiritual bodies.

Lesson No. 48—Be a Bible-studying, Bible-understanding Christian.

Lesson Theme

II CORINTHIANS

II Cor. 1:1-7.

KEY WORD—"COMFORT." KEY VERSE—1:3-4.

KEY PHRASE—"GOD'S GRACE IS SUFFICIENT."

Home Readings.

Where possible, read the book at home, study it chapter by chapter in prayer meeting, and section by section in the Bible study. For family altar read:

Sunday—An honest ministry, 5:1-7.

Monday—Looking away from trials, 4:1-18.

Tuesday—The motive of Christian service, 5:14-21.

Wednesday—An appeal for liberality, 8:7-15.

Friday—Paul defends his right as an apostle, 11:1-12.

Saturday—Paul qualified by visions, 12:1-8.

WRITER—Paul, DATE 57 A. D. A few months after the first epistle.

PLACE OF WRITING—Probably Philippi.

OCCASION—After Paul had sent the First Epistle condemning the church for its lack of discipline, he was in great anxiety because of the state of the church, and as to how they would receive his recent rebukes. He, therefore, sent Titus to Corinth to find out the effect of his epistle. While Paul was at Philippi on his third missionary journey, Titus brought back the good news that the First Epistle had been received in the right spirit, and the offenders had been promptly dealt with. Paul was so thankful for the encouraging news that he wrote the Second Epistle.

PURPOSE—To express the comfort their repentance had given him. 2. To urge a collection for famine stricken Christians in Palestine. 3. To defend his right as an apostle.

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Great Facts: I. Ministry. II. Collection.

III. Defense.

I. Paul's Faithful Ministry. Chs. 1-7.

In Ch. 1 Paul declares that he has a clear conscience as to his sincerity and faithfulness while laboring among them, and explains that he has sent his first epistle instead of visiting them in order that when he did come he might be able to praise and not to scold them. In Ch. 2 he begs the church to forgive the noted offender who has repented, in order that Satan may take no advantage of the affair. In Ch. 3 he declares that he needs no letters of commendation, for the church at Corinth. In his letter of commendation, a letter written not with ink upon paper, but

with the Spirit upon Christian hearts. In Ch. 4 he declares that his ministry was honest, and the gospel message understandable to those who were spiritually capable of receiving it. He suffered much in his ministry, but was optimistic because afflictions here will increase our glory yonder. In Ch. 5 he finds comfort in the thought that our suffering bodies will soon be exchanged for bodies of painless glory, therefore, whether we live or die we should keep the judgment of reward in view. As Christ's ambassador he besought men to be reconciled to God. In Ch. 6 he appeals to his fellow workers not to receive God's loving kindness in vain, also to open their hearts to him, and to prove their love by separating themselves from unbelievers. In Ch. 7 he tells of his anxiety while waiting for a report from them by Titus. He notes that they were at first grieved by his sharp letter, but afterward followed his counsel and stood firm for the truth. Thus Godly sorrow leads to repentance and brings salvation, which one will never regret he possessed.

LESSONS—1. When in trouble we should find comfort, not in forgetfulness or in dissipation, or in complaining, but in the God of all comfort, for all true comfort comes from Him. Then as with Paul, the comforted shall become comforters. 2. Although Paul had to say severe things to his friends at Corinth, yet he was not blind to their good qualities, but praised them at every opportunity and never disparaged them to outsiders. If we wish friendship to last, and stand the strains to which all human ties are subject, we must never forget this rule: "Praise somewhat!"

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II. The Collection for Famine-Stricken Christians. Chs. 8-9.

In Ch. 8 Paul reminds the brethren at Corinth of the liberality of the Macedonian churches to the Palestine famine fund. Although poor they begged an opportunity to give, and gave beyond their power, because they first gave themselves to the Lord. He therefore urges the Corinthians to excel not only in faith, teaching and earnestness but also in the spiritual gift of giving, following the example of our Lord, 8-9. They were the first to start the offering for their Jewish brothers, now they are asked to complete it that Paul's praise of them to the other churches may be justified. Let each one give, not grudgingly.

ingly, but cheerfully and liberally, and God will enrich with spiritual graces, and material supplies to repay gifts made to Him. These gifts will strengthen the ties of brotherhood between the Jewish and Gentile Christians. Thanks be unto God for His unspeakable gift!

LESSONS—The Macedonian churches were shining examples in the grace of giving, for: 1. They gave out of deep poverty, 8:2. 2. They gave largely, 8:3. 3. They gave spontaneously, of their own accord, without being begged, 8:3. 4. They counted it a privilege to give, and gave with much joy, 8:4. and 2. All this was because they first gave their own selves to the Lord. An earnest Christian says, "Four years ago I was to spend the day in a large city. Before starting I said to my invalid sister now in glory, 'Can I buy anything for you, dear? I do want so much to bring you something from the city.' With a look full of meaning, she said, 'Nothing, dear. Do not bring anything. I only want you. Come home as soon as you can!'" This is what the Saviour desires. He knows that if He gets our love, He gets ourselves and our service. The important problems of tithing and stewardship will be solved when we first give our own selves unto the Lord.

* * * *

III. Paul's Defense of His Apostleship. Chs. 10-14.

A minority of Judaizing Christians in the church accused Paul of being bold toward them in his letters, but cowardly with them in person. They said that he was no apostle because he worked with his own hands to support himself, and did not live on the gospel as did the other apostles. Paul replies that if false teachers boast of their power and authority, even while seeking to put them under the bondage of the Law, he, therefore, will boast somewhat, and show that he is ahead of them all because of his countless sufferings on land and sea. Yea, his very sacrifices and successes prove his apostleship. Besides all this, the Lord had given him marvelous visions and revelations, indeed he was caught up into paradise and heard things that could not be put into speech, 12:4. It was because of these exalted experiences that he had a thorn in the flesh, 12:7. He did not want to boast but to show that he had wrought all the mighty deeds of an apostle, 12:12. He would yet come to them a third time and would not spare those who were impenitent or who opposed the gospel, 13:2.

LESSONS—1. Paul was a highly gifted man but he did not rely upon his personal ability for his apostolic authority. Also he and the other apostles declared again and

again that they did not receive their commissions from man but from the Lord. He convinced his opponents that he was truly an apostle because he had seen Jesus, I Cor. 9-11. Had received a call to the work of an apostle, I Cor. 1:1, and could point to the signs and seals of his apostleship, 12:12. The other apostles perceiving the grace that was given him, recognized Paul as apostle to the Gentiles and gave him the right hand of fellowship, Gal. 2:9.

2. Paul's thorn in the flesh is thought to have been chronic eye trouble that made him look contemptible to others. What it actually was, however, is not stated, in order that the grace sufficient which he received, may avail for all to whom ANY thorn is given.

3. God always hears the prayers of faith, but sometimes answers "No," because He sees we will be better off with the thorn than without it. Who knows the sins and failures we are saved from by a warning thorn? Perhaps no verse in Scripture has brought more strength and comfort than 12:9. The sufficiency of divine grace was the great comfort of Paul in times of weakness, hardship and danger. So with us, for unusual tasks we are given unusual strength, for unusual suffering we are given unusual patience. His grace is always sufficient!

The cross is not greater than His grace,
The cross cannot hide His blessed face!
I am satisfied to know that with Jesus
here below,
I can conquer every foe,
With His grace!

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Questions on the Lesson.

1. Give the key word and key verse.
2. Give author and date.
3. What the occasion of writing?
4. Name the great facts.
5. Why did Paul write instead of visiting the church?
6. Now the offender had repented what was to be done?
7. Why was Paul optimistic about afflictions?
8. How could the church prove their love?
9. Where should we find comfort?
10. How may we retain friendships?
11. Tell of Paul's appeal for a collection.
12. Give the four points in which the Macedonian churches were shining examples.
13. What ought we first to give to the Lord?
14. What two changes were made against Paul's apostleship?
15. Why was Paul ahead of all the apostles?
16. Give the three points that convinced Paul's opponents.

17. Tell about Paul's thorn.
 18. Why do we sometimes have a thorn?
 19. Quote the most comforting verse in the Bible.
 20. Quote verse on the cross and His grace.
 21. How much of the book have you read?

Lesson No. 49—Have an open Bible and an open heart!

Lesson Theme

GALATIANS

Gal. 5:22-26.

KEY WORD—"LIBERTY." KEY VERSE—5:1.

KEY PHRASE—"FREEDOM FROM WORKS AND CEREMONIES."

Home Readings.

Galatians settles forever that man is free from the Law. Read a chapter a day this week, and for family altar read:

Sunday—He who perverts the gospel must expect a curse, 1:1-9.

Monday—Keeping the ceremonial law is unnecessary, 2:11-21.

Tuesday—The law should direct men to Christ, 3:19-29.

Wednesday—Do not go back to a formal religion, 4:1-14.

Thursday—Stand fast in Christian liberty, 5:1-13.

Friday—Works of flesh versus fruits of Spirit, 5:1-13.

Saturday—Be kind and spiritual, 6:1-10.

WRITER—Paul. DATE—Probably 57 A. D. from Corinth.

THE COUNTRY—Galatia was a province of the Roman empire in Asia Minor, and derived its name from the Gaul or Celtic tribes who settled it 279 B. C. The people were impulsive and quick to receive impressions, so that they gave an enthusiastic welcome to Paul on his second missionary journey, and eagerly embraced Christianity, but were soon led away by false teachers.

THE CHURCHES—This letter is addressed to the churches of Derbe, Lystra, Iconium, and Antioch in Pesidia, which were in the province of Galatia. Remember that Antioch in Pesidia was 300 miles northwest of the great missionary church at Antioch.

OCCASION OF THE EPISTLE—Semi-Christian Jewish teachers were claiming that even if Christianity were true, Christians should be circumcised, and do all the works of the Law. The reason Paul did not teach this, these false teachers urged, was because he was not a true apostle and had learned his doctrines from others.

PURPOSE—To trace Paul's gospel back to God Himself. 2. To show that the believer is free from the Law and is saved by faith alone.

Great Facts: I. Teaching. II. Contrasts. III. Freedom.

I. Paul's Teaching Was Authorized by God Himself. Chs. 1-2.

Paul marvels that his recent converts should so quickly give up the gospel of freedom, and take up with a Jewish message that was no gospel at all. If an angel from heaven were to preach any gospel other than that Paul preached he would be accursed. To prove that Paul's apostleship and gospel were of divine origin he urges the following facts: 1. Only God could have changed him from a bitter Pharisee to an humble preacher of the gospel. 2. He did not consult men as to what he should preach, but retired to Arabia for three years and there consulted with God. 3. He was with Peter and James but fifteen days so could not have learned much from them. 4. When he went to the church council at Jerusalem, the apostles added nothing to his message, but gave him the right hand of fellowship into the company of the apostles and approved his message. 5. To show that Peter was not a greater apostle than he, he points out how he had openly rebuked Peter for being two-faced about Jewish customs. This proves he was not dominated by Peter's teaching.

LESSON—1. Just as the Galatians were urged to supplant Paul with Peter, when in reality they both stood for the same Christ and the same gospel, so today unwise voices cry, down with this leader and up with another to the injury of the common cause. If a church or denomination instead of unitedly rallying around Christ breaks up into different parties, then the tempter blights the influence of all the parties concerned. 2. Perverters of religion did not die out with the Galatians. They are a type of those who worship Christ plus somebody else! Who believe the Bible plus the keys or decrees of man! Who are trusting their salvation to faith plus ordinances or masses or penances! The wonder of all wonders is that any man would give up a gospel of freedom and faith for a religion of tyranny and works.

II. Contrasts Between Law and Grace. Chs. 3-4.

Here the apostle reminds them that they received the Spirit not as a result of obedience to Law, but because they heard the gospel with faith. Not the circumcised, but those whose lives are based on faith are the true sons of Abraham. The Law cannot give righteousness, but it does curse all who do not keep everything in it. God's covenant of faith with Abraham was not made of none effect by the Law given 430 years afterward. If the Law cannot give the Spirit, nor righteousness, nor a blessing, nor affect the faith-covenant with Abraham, of what use is it? To show man his guilt, and to direct him to Christ! Hence all distinctions between Jew and Gentile, rich and poor, male and female have vanished, for all are one in union with Christ Jesus. As long as the heir is under age there is no difference between him and a slave for he is subject to the control of guardians. So with us, we are under the trifling, childish teachings of this world, but since Christ came to ransom us, we are no longer slaves, but possess all the privileges of full-grown sons and heirs. Paul reminds them that they welcomed him as if he had been an angel of God, or even the Lord Himself! And how they would have torn out their own eyes and given them to him. Now he wants to be assured that they are as loyal to the gospel of grace as when they first received it! Illustrating again their exalted state as freeman in Christ he reminds them that Abraham had two sons, one Ishmael, the child of Hagar, the slave, and the other Isaac, the child of Sarah, the free woman. Ishmael enjoyed not the blessings of Abraham's house but was cast out, so must it be with those who seek to be saved by keeping the Law. But as Isaac was the child of promise, so ye all who become sons through faith in Christ, are heirs of spiritual promise.

LESSON—Notice the remarkable contrasts. 1. Grace vs. Law. Under Grace God graciously bestows salvation, but the law demands that we should deserve it. 2. Faith vs. works. Through faith we trustingly receive salvation, but works would keep us ever feverishly seeking to earn it. 3. Spirit vs. flesh. Living in the Spirit gives one daily victory over sin, but walking after the flesh makes one ever prone to sin. 4. Cross vs. world. The principles of the Cross are those of love, sacrifice and consecration, but those of the world are force, selfishness and pleasure.

One never saw a woman sewing without a needle. She would make but poor speed if she sewed with only the thread. So when God is dealing with us, he puts in the needle of the Law first, for the fact

is that we sleep so soundly that we need to be awakened by something sharp. But when He has the needle of the Law fairly into our hearts, then He draws a life-long thread of Gospel love and peace and joy!

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III. Freedom From Works and the Flesh. Chs. 5-6.

Paul beseeches the Galatians to hold fast to their gospel liberty, for if they seek to be saved by keeping a part of the Law, that binds them to keep the whole Law. As Christ's freemen they ran such a splendid race, why be hindered? If they are so anxious to keep Law then love one another, for this is the summing up of the whole Law. Not only so but free yourselves from the cravings of your earthly nature, for these result in seventeen evil works, 5:19. Far better it is to yield the nine-fold fruits of the Spirit, 5:11-23. He that soweth to the Spirit will reap spiritual harvest, but he who sows to the lower appetites will reap moral weakness and suffering, 6:7-8. Show a gentle spirit to one caught committing a sin, remembering that you also may be tempted, 6:1. False teachers glory in the number of their converts, but God forbid that I should glory save in the cross of our Lord Jesus Christ! 6:12-14.

LESSON—The commonest fault of Christians is, that when converted, they do not cut loose from old habits, unscriptural beliefs and unscriptural friends. They are like two drunken men who one night went down to where their boat was tied and sought to return home. They got in and began to row, but when morning dawned they saw that they had never loosed the mooring line nor raised the anchor. That is just the way with many who would like to grow in grace. They get into the good boat "Conversion," but they never let the Spirit pull up the flesh anchor, and the world and the devil have pretty strong lines upon them. To consciously realize the abiding presence of the Spirit gives the believer a victorious life, 5:16, creates Christian character, 5:22, inspires prayer, Eph. 6:18, helps our weakness, Rom. 8:26, and makes real the rights, privileges and wealth of sonship, 5:6-7.

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Questions on the Lesson.

1. Give the key word and verse.
2. Name author, date and place of writing.
3. Tell of the country at Galatia.
4. Was the letter to a church or churches?
5. Give the occasion.
6. What the purpose?
7. Name the great facts.
8. Give five points showing that Paul's apostleship and gospel were of God.

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| 9. Show the folly of division about leaders. | what else is one bound to do? |
| 10. How is the gospel perverted today? | 16. How may we free ourselves from earthly cravings? |
| 11. Tell what the Law does not do. | 17. What is a common fault of Christians? |
| 12. Illustrate by Ishmael and Isaac. | 18. Tell what the abiding presence of the Spirit does. |
| 13. Contrast the Spirit and flesh. | |
| 14. Contrast the cross and the world. | |
| 15. If one seeks to keep part of the Law | |

Lesson No. 50—Study this the deepest book of the Bible.

Lesson Theme
EPHESIANS

Eph. 1:1-7.

KEY WORD—"IN CHRIST." KEY VERSE—1:3.

KEY PHRASE—"THE CHURCH IS THE BODY OF CHRIST."

Home Readings.

Read the whole book carefully. For family altar read:

Sunday—The believer's position in Christ, 1:1-14.

Monday—A prayer for knowledge and power, 1:15-23.

Tuesday—Once aliens now fellow citizens, 2:1-13.

Wednesday—Jews and Gentiles are one in Christ, 2:14-22.

Thursday—That the Gentiles should be fellow heirs was formerly a mystery, 3:1-13.

Friday—The walk of God's children, 5:1-17.

Saturday—Warfare of spirit-filled believers, 6:10-18.

WRITER—Paul. DATE and PLACE—62 A. D. during the first imprisonment at Rome. He wrote at the same time Philemon, Colossians and Phillipians. These four are known as the Prison Epistles.

EPHESUS was the capital of the Roman province of Asia and was famous for the beautiful temple of Diana which was one of the seven wonders of the world. Also for the theater which would seat 50,000 and was the largest ever built by the Greeks. To it rushed the mob that had seized Paul, Acts 19:29. The city also possessed a great stadium or circus where men fought with wild beasts, I Cor. 16:32.

THE CHURCH was probably founded by Jews from Pentecost, but Paul visited it twice, and on the second visit preached there for three years. So effective was Paul's work that the Diana idol-makers were afraid they would lose their business. The Apostle John was later a pastor there.

PURPOSE—To give a deeper knowledge of the believer's high calling in Christ Jesus.

Great Facts: I. Position. II. Mystery. III. Godliness. IV. Domestic Life.

V. Warfare.

Great Fact I. The Believer's Position in Christ. Ch. 1-2.

We have here the saint's inheritance in the Land of Promise, or the spiritual blessings with which God has blessed us in heavenly things, (not places) in Christ. There are at least nine blessings unfolded in this section for the believer who is in union with Christ through faith. He is: 1. Chosen in Christ to be holy and blameless, vs. 4. In the remote ages of past eternity God was thinking about us, loving us and planning to bless us. Before Satan ever appeared to spoil the innocence and happiness of earth, God laid plans to make all who should believe in Christ to be holy and blameless. 2. Prepared for adoption to Himself, vs. 5. We become children of God by the new birth, but we enter immediately upon all the privileges of full-grown sons by God's act of adoption. 3. Redeemed from the bondage of sin, vs. 4. By nature man belongs to sin and Satan, death and hell, but Christ with the infinite price of His own blood has released us from these things. 4. Given insight into the will and ways of God, vs. 9. The world knows nothing of God's ways with man in the past or in the future, but God opens up His secret things to the believer. 5. Sealed by the Holy Spirit, vs. 15. God stamps upon man's spirit all the blessed traits of the Holy Spirit, love, joy, peace, etc. 6. Made alive through Christ, 2:5. It takes half a dozen pallbearers to carry a dead man, but alive man can carry himself and somebody else besides. Christ's life throbbing in the heart, makes us alive to enjoy everything from God and to do everything for God. 7. Raised to the realm of heavenly things, 2:6. When we are born again, we share the resurrection privileges of Christ, and as we grow in grace we share the ascension privileges of Christ. We rise above the trials, temptations and

fascinations of the world, and have a joyful experience in heavenly things that this world can never afford. 8. Brought nigh by the blood, vs. 13. We were as prodigals in the far country, away from Christ and the right to heaven. The blood of Christ, however, has brought the believer into the covenant, into precious nearness to Christ, and into eternal nearness hereafter. 9. The believer, whether Jew or Gentile, is made part of the one glorious church, Vs. 21. The church is Christ's body, and all true believers are joint-members of the body, but note carefully that: 1. Christ, and He alone, is the Head of the body. 2. He was also the foundation of it. 3. The church should be a holy and growing thing. 4. When completed it will exhibit the manifold glory of God.

LESSON—We may come to this wonderful epistle as some go shopping. They will go into a store that has a hundred thousand dollars worth of goods, buy a packet of pins and walk out; that is what they went for. Rather let us become the happy possessor of all the blessed spiritual truths in the storehouse of God's grace.

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II. A Mystery of God Revealed. Ch. 3.

Paul here tells how God held back from other generations the secret that the Gentiles should be heirs of and shareholders in the gospel, and have free admission to the church on equal terms with the Jews, whether in heaven or on earth as forming one family and deriving its name from God, 3:15. The petitions of Paul's exalted prayers are four: 1. To be strengthened with might by His Spirit in the inner man. 2. To have Christ dwelling in the heart by faith. 3. With all saints to understand the breadth and length, the depth and the height of the love of Christ. 4. To be filled with all the fullness of God.

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III. Appeals for Godliness. Chs. 4 to 5:20.

Paul here entreats us to walk worthily of our heavenly citizenship, to be humble, gentle and patient, and to keep the seven unities of the Spirit. These are one church, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. Use the spiritual gifts that the ascended Christ bequeathed to the church and thus attain ideal spiritual manhood. Lay aside like an old garment the old life, and put on like a new garment the new life. Let all bitterness, passion, anger, malice and harsh language be banished from among you, and be kind to one another, tender-hearted, ready to forgive one another, just as God for Christ's sake forgave you. Have nothing to do with deeds of darkness for you are children of light and should live in the open. Arise from spiritual death, and Christ shall give you light. Make the most of every opportunity for good. Find

exhilaration not in wine but in the power of the Spirit. Sing and make music in your hearts to the Lord, and always give thanks for everything.

LESSON—Godliness is having the heart and eye turned towards God until we become like God. We should have Godly fear, Godly sincerity and Godly zeal and Godly compassion. Every created thing has its bounds, but Godliness has none. God's wells can never be too full of water. The tree of righteousness cannot bear too many fruits of the Spirit. Godliness with contentment is great gain.

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IV. Domestic Life Should Be Spiritual. 5:21-6:9.

Let wives acknowledge the headship of their husbands, even as the church acknowledges the headship of Christ. Let the husbands serve their wives, and love them as they love themselves, for Christ loved the church and gave Himself for it to purchase, cleanse and make it perfect. Children, obey your parents, as children of the Lord, for this is but right, besides it will mean long life and prosperity. Servants, always obey your earthly masters, not only when their eyes are on you. Give your service heartily and cheerfully as if working for the divine Master, for everyone will be rewarded by this Master for any honest work he has done. Masters, show the right spirit to your servants, and do not threaten them, for both your Master and theirs is in Heaven, and before Him there is no distinction of rank.

LESSON—No man can love his wife too much unless he loves her more than Christ loves the church. No wife can have the home too spiritual for if many a husband is to get to heaven, he must be helped through the gracious life of the wife. The Christian family is the cradle and protection of the Christian faith. Parents, lead your boys and girls to Jesus. Children, obey to succeed.

* * * *

V. The Christian Life Is a Warfare. Ch. 6:10-24.

Find strength in your union with the Lord, and in the power of His might, for life is a campaign against the various powers of evil that hold sway in the darkness around us, against the spirits of wickedness in the air. Therefore, as spiritual soldiers put on the whole armor of God, with your breastplate, and the shoes of Peace. In every battle take up Faith for your shield, for this will protect you from the fiery depths of the Evil one. Let the hope of Complete Sanctification be your helmet, and for a sword use the Word of God.

LESSONS—1. Armor is God's, not ours. 2. We are to put it on. 3. We are to put on the whole of it. 4. The results

of putting it on are security, comfort, victory. 5. No armor is provided for the back, showing that the Christian soldier was not meant to run from his enemies. Fight the good fight with all thy might. Christ is thy strength and Christ thy light; Lay hold on life and it shall be: Thy joy and crown eternally.

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Questions on the Lesson.

1. Give the key word and key verse.
2. Give writer, date and place of writing.
3. Tell about Ephesus.
4. Tell about the church.
5. Give the purpose.
6. Name the great facts.
7. How many blessings for the believer in Christ?
8. How are we chosen in Christ?
9. What the meaning of adoption?
10. From what is man redeemed?

11. Should we know God's secrets?
12. In what sense are we sealed?
13. What the effect of being alive through Christ?
14. What is meant by being in the realm of heavenly things?
15. How have we been brought nigh?
16. Give the four points about the church.
17. What mystery has God revealed?
18. Give Paul's petitions.
19. Name the seven unities of the Spirit.
20. Tell about Godliness.
21. What should wives and husbands do?
22. What should children do?
23. What should servants and masters do?
24. Give the five points about the Christians armor.

Lesson No. 51—We are strong not by owning but by knowing the Bible.

Lesson Theme

PHILIPPIANS

Phil. 4:4-8.

KEY WORD—"REJOICING." KEY VERSE—4:4.

KEY PHRASE—"THE JOY OF CHRISTIAN UNITY SHOULD BE PRESERVED."

Home Readings.

This is Paul's love letter, the most beautiful of them all.

For family altar read:

Sunday—Rejoicing over suffering, 1:8-21.

Monday—Rejoicing in lowly service, 2:1-11.

Tuesday—Rejoicing in Christ's righteousness, 3:1-9.

Thursday—Rejoicing in the hope of the prize, 3:10-14.

Friday—Rejoicing in the hope of His coming, 3:15-21.

Saturday—Rejoicing in His strength, 4:1-13.

WRITER—Paul. **DATE** and **PLACE**—62 A. D., during his first imprisonment at Rome.

PHILLIPI was named after Phillip II, king of Macedonia, and father of Alexander the Great. It is famous in Roman history as the place of the defeat of the republic and the rise of the empire, 42 B. C. A spirit is supposed to have appeared to Brutus, the leader of the republican army, and said to him, "I am thy evil genius, we will meet again at Phillippi!"

It will be always famous also for Paul's imprisonment, the earthquake and the conversion of the Phillippian jailer. It was here that the first church in Europe was set up by Paul in 52 A. D. Acts 16:12-32.

THE CHURCH was founded by Paul on his second missionary journey, and seems

to have been free from Jewish troubles, and the errors in doctrine, that so endangered most of the other churches. Indeed, it was Paul's favorite church, ever showing their loyalty to him and their affection for him by messages of love and mission offerings.

OCCASION—The church had sent Paul a contribution for his support while in prison and unable to provide for himself. The bearer of the gift, Epaphroditus, was taken dangerously sick at Rome, but having recovered and being about to return home, Paul takes the opportunity of writing this letter to the noble church.

PURPOSE—1. To express Paul's Christian love to the church for their devotion to him. 2. To exhort them to press toward the mark of high Christian character, and to sound the depths of real Christian joy.

* * * *

Great Facts: Rejoicing in Christ:

I. Life. II. Example. III. Righteousness. IV. Strength.

I. Rejoicing in Christ's Life. Ch. 1.

Paul first assures the church that every recollection he has of them is a cause of gratitude, and that the good work done in them would go on until it was perfected. He prays that of excellent things they may choose the best, and that they may bear a rich harvest of righteousness. He tells them that although he is in prison and chained to a soldier, yet the people

gather to hear him preach, and even the guards were so interested in the gospel that they spread the message around. This encouraged other Christians to preach the gospel fearlessly. Some, however, with envy in their hearts, preached deceitfully, hoping to add to Paul's sorrows, but he rejoices that Christ is preached, whether by his enemies or by his friends. He is determined to magnify Christ, either with his restored liberty or by his death. To live is to work FOR Christ, to die is to be WITH Christ. He would rather die than live, but he would rather live than die before his work was done.

LESSON—To some, both life and death have seemed like evils, but to the apostle they are both supreme blessings, and he knew not which to choose. In spite of his hardships he was willing still to be a living sacrifice, for the sacrifice of the life is more noble, more heroic, and more divine than the sacrifice of the death. This was the secret of Paul's life, which made him the greatest apostle and missionary of all time. As some men lose themselves in a great ambition or a great art, so he lost himself in Christ. He saw God's purposes as Christ did. He magnified God's grace as Christ did. He had Christ's virtues, Christ's vision, Christ's strength, and Christ's spirit. Oh, that the virtues and spirit of Christ may breathe out from our lives, then we, too, shall be more noble, more heroic, more divine.

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II. Rejoicing in Christ's Example. Ch. 2.

Paul here exhorts the church to make his happiness complete by living together in unity, love, humility and unselfishness, bearing in mind the example of Christ, who although He was equal with the Father, yet emptied Himself of His heavenly glory and in a seven-fold way humbled Himself, 2:5-8. Therefore God highly exalted Him in His resurrection and ascension and appointed that every tongue should confess Him to the glory of the Father. Man must work out his own salvation, for it is absolutely a personal matter, and one cannot repent, believe and love for another. Further, man must seek to enjoy the experience, and yield the fruits of a FULL salvation for God is working in us to that end. Following the example of Christ still, we should not complain or dispute, but rather be blameless and pure in the midst of an evil-disposed world. If the church will make such scriptural progress, then Paul will count it a great joy to have poured out his life-blood for them.

LESSON—If our lives would at all approach the blessed example of Christ we must: 1. Empty ourselves of honors and gains that may be fairly ours. "Our richest gains we must count but loss and pour

contempt on all our pride!" 2. We must imitate Him who, although Lord of all, became the servant to all! 3. We must become obedient even unto death. Christ to be obedient laid aside omnipotence and took upon Himself our human frailties. He exchanged His glory throne for an awful cross, surely "Love so amazing, so divine, demands my life, my soul, my all!" Then, as with Christ, humiliation shall soon be followed by exaltation, if we share His cross we shall also share His throne.

* * *

III. Rejoicing in Christ's Righteousness, Fellowship and Coming. Ch. 3.

Paul here warns the church of the Judaizers who make so much of the circumcision. He affirms that the real circumcision are those who live a spiritual religion and look only to Christ for deliverance from sin. When it comes to boasting of lineage and pedigree, He outranks them all, yet He counts all natural honors and privileges as trash compared with the exceeding value of a personal and saving knowledge of Christ Jesus. He would lose everything to gain Christ, he would turn his back upon the Law and its righteousness, if only he might be clothed in Christ's righteousness. Then indeed he would know Christ fully and the power of His resurrection. Not that he had attained to the resurrection from the dead, neither was he perfect with the perfection of heaven, but he was stretching every power of his soul to reach the goal of spiritual excellence. Let all mature Christians have this spiritual ambition and not follow those who are enemies of the Cross, and live only to satisfy their earthly appetites. For our citizenship is in heaven, therefore we should live as heavenly citizens, ever looking for Christ's coming, when He will change these bodies of humiliation into bodies of glory like unto His own.

LESSON—Just as a sailor will throw his precious cargo overboard in order to save the ship and his life, so must we throw overboard all trust in our own righteousness in order to gain Christ. We may have come of a good family and of a religious stock. May have always attended Sunday school and church, and always had good moral principles. Yet Paul here agrees with Isaiah in declaring that "All our own righteousness is as filthy rags." The supreme thing is to place entire dependence in the righteousness of Christ, and to seek to gain it, not by tears, or work, or gift, but by repentant faith.

* * *

IV. Rejoicing in Christ's Strength. Ch. 4.

Paul prays that the Christian may have joy at all times in union with his Lord, and not to be weakened by worry but to

carry everything to God in prayer. Then the peace of God, surpassing all thought, will stand guard over our hearts and minds. Be careful of your thoughts, wherever you find anything true or honorable, pure or virtuous, then meditate on these things. He rejoiced in their gift to him, not because he was in want, for he had learned the secret of contentment in all circumstances. In all human experiences he could do all things in the strength of Him who makes strong. Their gifts, however, were a fragrant and acceptable sacrifice unto God, and as they had supplied his need God would supply all their needs according to His riches in glory in Christ Jesus.

LESSON—Here is a beautiful picture of the omnipotence of the Christian. In Christ's strength he is: 1. Able to undergo every trial. 2. Brave every suffering. 3. Overcome every temptation. 4. Perform every duty. If therefore strength is available, then there is no excuse for weakness. He who protects the young birds in their warm nests and braces the oak tree to wrestle with the storm, will either hide His own in the cleft or the rock until the storm passes, or give them strength to bravely conquer the storm out in the open. The infant, fostered by his mother, will soon become strong and useful; the saplings, fostered by the gardener, will soon become fruitful. How much more then shall the believer, blessed and strengthened by Christ, abound, be fruitful, and triumph over every obstacle!

Questions on the Lesson.

1. Give the key word and key verse.
2. Give writer, date, and place of writing.
3. Tell what you know about Philippi.
4. Tell what you know about the church.
5. What the occasion of the letter.
6. What the purpose?
7. Name the great facts.
8. Tell about Paul's preaching in the prison.
9. What was both life and death to Paul?
10. Show the meaning and value of being a living sacrifice.
11. Read the seven-fold humbling of Christ, 2:5-8.
12. Give three ways we may follow His example.
13. Why must man work out his own salvation?
14. Tell how Paul turned his back upon all his natural advantages to gain Christ.
15. Explain how we should throw overboard our own righteousness.
16. How may we avoid worry?
17. How may we be careful of our thoughts?
18. What secret had Paul learned?
19. Mention four things we can do in Christ's strength.
20. Is there any excuse for spiritual weakness?
21. How much of the book have you read?

Lesson No. 52—Colossians can be read through in half an hour.

Lesson Theme

COLOSSIANS

Col. 1:15-19.

KEY WORD—"PRE-EMINENCE." **KEY VERSE**—1:18.

KEY PHRASE—"CHRIST IS THE HEAD OF THE CHURCH and OF ALL THINGS."

Home Readings.

Sunday—Greetings and seven-fold prayer, 1:1-14.

Monday—Seven superiorities of Christ, 1:15-23.

Tuesday—Danger of putting shadow for substance, 2:1-8.

Wednesday—In Christ dwells all fullness, 2:9-17.

Thursday—Old nature vs. new man, 3:12-25.

Friday—The graces of the new man, 3:12-25.

Saturday—Pray and redeem the time, 4:1-6.

WRITER—Paul. **DATE** and **PLACE** of writing, 62 A. D., during his first imprisonment at Rome.

COLOSSAE was the third-rate town in

size, situated about 100 miles east of Ephesus in Asia Minor.

THE CHURCH was probably founded by Epaphras, 1:7, although Paul kept in close touch with the people, and was known and loved by the people.

OCCASION—Epaphras went to Rome to advise with Paul concerning the errors that were creeping into the church. The false prophets argued: 1. That God is pure and good, but that matter is evil, therefore the world could not have come from God. This wrong theory of matter prevails in Christian Science today. 2. Therefore, they argued, there must be different degrees of angels, who created us, so we should worship angels. Angel worship is still acknowledged in the Roman catechism. 3. The only way to save our

bodies is to discipline them with penances. This is still practiced by Catholics. 4. They made too much of ceremonies, ordinances and fast days, a serious error of Catholicism. These false teachings placed Christ in the background, and denied His headship, so to combat them, Paul sent this letter back to Epaphras.

PURPOSE—To exalt the person of Christ, and to teach that He is the Creator of the universe and the supreme Head of the church and of all things.

* * *

Great Facts. I. Pre-Eminence. II. False Teaching. III. Graces.

I. The Pre-Eminence of Christ. Ch. 1.

Paul first thanks the Father for their faith in Christ, their love for the saints, and their hope laid up in heaven, Vs. 1-8. He then prays that they may experience a deeper insight into spiritual truth, may live lives worthy of the Master, and be fruitful in every kind of good deed, 9-14. He next glowingly describes Christ's seven superiorities over all other created beings. 1. He is the exact likeness of the unseen God. 2. He existed before all creation. 3. He was the producer of all creation. 4. All things were created by Him. 5. He is the supreme authority over the church in all matters. 6. He is the Bringer-forth of the dead. 7. In Him all the fullness of the divine nature dwells. Not only is He superior in His blessed person, but also in His saving work, for He has made peace through the shedding of His blood offered on the Cross, and by this sacrifice reconciled all believers to God, 20-23. Paul rejoices that he could suffer for Christ, and preach to the Gentiles the truth hidden from former generations, that Christ is in us, the Hope of glory, 24:29.

LESSON—1. If it is Christ's glory to be the exact likeness of God, then it should be our glory to be the exact likeness of Christ in knowledge, 3:10; in holiness and righteousness, Eph. 4:24. We were predestined to be conformed to the image of His Son, Rom. 8:29. 2. If Christ made saints and angels then we should worship Him and not them. 3. The fullness of Christ's wisdom will keep us from error, the fullness of his grace will subdue our sins, the fullness of His mercy will succor us in trouble, the fullness of His joy will delight our souls with fatness, 1:19.

* * *

II. Warning Against False Teachings. Ch. 2.

Paul here longs for the Christians to keep in view the full blessedness of firm conviction and to strive for a perfect knowledge of God's truth, so that no shrewd false teacher should deceive them. The Gnostics, (so called because they claimed to know the doctrines of Christ,

but in reality were mixing Greek philosophy with Christianity) taught that Christ was only one of the mediums of communication between God and man. On the contrary, He is the Head of all spiritual and human beings, the almighty Deliverer from sin's tyranny, and when He died on the cross He put the powers of evil to open contempt, 1:15. The believer should remember that he is emancipated from all ordinances of the Law, and need not keep fast days, for undue self-denial does not curb the lower appetites or passions, 2:1-23. Let none trick you into the worship of angels, but rather be ruled by the Head of the church who will nourish you, so that you may grow with a divine growth, 18-19.

LESSON—Whoever robs Christ of His pre-eminences and glory robs us of our salvation. By so much as His position is lowered and His fullness diminished, by so much is our spiritual life imperiled and impaired. Whatever is taken away from the completeness of His person and the sufficiency of His meditation, is taken away at the same time from our assurance of pardon, from the ground of our faith, from our motive of holiness and from the certainty of our heavenly prize. He does not share with others the blessed work of saving and keeping the believer. Nay, neither angels, nor saints, nor virgins, nor prophets, nor martyrs rank with Him, for He is the very embodiment of the divine fullness. 2. There is nothing religious in punishing the body, or in denying it necessary food, or in arraying it in uncomfortable clothes as the ascetics have done and do now. The sacrifice of God is a broken spirit and not a weakened body; a corrupt heart often dwells in a fasting body. 3. All Jewish feasts and sacred days were connected with the shadowy Law. From the shadow the Christian turns to Christ the substance, and observes and enjoys only the gospel realities.

* * *

III. The Old Nature vs. The Graces of the New Life. Chs. 3-4.

The apostle here pleads that old nature should be destroyed together with all its vices, such as immorality, impurity, passion, greed, malice, slander, and unworthy talk. In their place we should put on as a new garment the graces of the new life such as tenderness of heart, kindness, humility, patience, forgiveness and love. By practicing these things we are living as heavenly citizens in a spiritual realm, rooted indeed in Christ! In the Christian family, wives should submit lovingly to their husbands, and husbands should never be harsh with their wives. Children should obey their parents in everything, for that is pleasing to the Lord. Fathers should never irritate their children lest they become disheartened. Servants should render

all service with honesty of heart, and masters should do what is right and fair by their servants. We should persevere in prayer, praying particularly that God will open a door for the gospel. Be cautious in dealing with un-Christian men. Buy up the time for doing good. Our conversation should always be kindly.

LESSON—1. The destruction of the old nature is a gradual process. There will be remains of the old life, but it should not be in power, but should be crucified daily. 2. Sin does not die out itself, we must kill it with the help of the Spirit. In the past we were delivered from the guilt of sin, in the present we should be delivered from the power of sin, and in the future we shall be delivered from the presence of sin. 3. The graces of the new life include a new nature for we are born from above. Also a new citizenship for we should have heavenly ideals. Also new conduct for we should be emancipated from old failures, and grow out of old faults. Mr. Burbank succeeded in raising out of a wild field daisy a blossom five to seven inches in diameter, and a poppy so increased in size that it measures ten inches across its brilliant bloom. So with our graces, we need corresponding enlargements. Too often, they are starved and meager. Too often the fruits of the Spirit are as small wild fruit as grown in the woods. Man's highest action is to reach up higher. Trees cannot grow up into the sky, but they can grow up towards it. As life is unceasing change, let it be from good to better, and from better to best. The old nature should die, let it die. The graces of the new life should abound more and more unto the perfect

day. Our life-long ambition should be to master every sin and to possess and practice every virtue.

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Questions on the Lesson.

1. Give the key word and key verse.
2. Give the writer, date and place.
3. Tell about the city and church.
4. What were the four errors that were springing up?
5. What the purpose?
6. Name the great facts.
7. Give the seven superiorities of Christ.
8. How may we have the likeness of Christ?
9. Should we worship saints or angels?
10. Tell what Christ's fulness will do for us.
11. Who were the Gnostics and what their teaching?
12. Give the contrary doctrine.
13. In what sense are we emancipated from ordinances?
14. What happens if we rob Christ of His pre-eminence?
15. What are some of the vices of the old nature?
16. What are some of the graces of the new life?
17. What is expected of wives, husbands, children, masters and servants?
18. Explain how we can crucify sin daily.
19. Give past, present and future deliverances.
20. What do the graces include?
21. How may our graces be enlarged?
22. How much of Colossians have you read?

Lesson No. 53—Make this course your daily Bible guide.

Lesson Theme

I AND II THESSALONIANS

KEY WORD—"SECOND COMING." **KEY VERSE**—4:17.

KEY PHRASE—"THE HOPE OF THE SECOND COMING INSPIRES, PURIFIES and COMFORTS."

Home Readings.

Read all of Thessalonians because they are the oldest books of the New Testament, the earliest documents of the Christian religion, and the first written testimony of any Christian after the death of Christ.

For family altar read:

Sunday—A picture of a spiritual church, Ch. 1.

Monday—Paul's example and exhortation, 2:1-12.

Tuesday—Walk to please God, 4:1-2.

Wednesday—Comfort concerning departed loved ones, 4:13-18.

Thursday—Watchfulness for Christ's coming, 5:1-11.

Friday—The man of sin must first come, II Thess. 2:1-12.

Saturday—Consistent Christian conduct, 3:1-13.

WRITER—Paul. **DATE**—About 52 A. D. from Corinth.

THESSALONICA, whose modern name is Salonica, was a commercial center about 100 miles west of Philippi. Paul visited it on his second missionary journey, and finding a synagogue of the Jews there, preached on three successive Sabbaths, when quite a number of Jews, Greek and women of high standing became converts. His success roused the jealousy of the unbelieving Jews, who raised a commotion and caused the apostle to escape by night to Berea.

THE CHURCH AT THESSALONICA was a strong and flourishing one composed

of Gentiles rather than Jews. Paul longed to visit it again soon after his departure, but feared it would involve the converts in danger. He therefore sent Timothy from Athens to strengthen the faith of the Christians amid their hardships and persecutions, and he brought back a favorable report that was a great comfort to Paul.

OCCASION—The church on the whole was in a good state considering the fact that its members had been out of heathenism but a few months. Some, however, were in danger of accepting the heathen standard of morals. Others were so full of religious excitement and emotion that they neglected their daily labors, 4:10-12. While others who had lost friends were mourning lest at the second coming of Christ these who had fallen asleep would not share in the rapture and glory.

PURPOSE—1. To instruct new converts concerning the Christian's duties in this life. 2. To inspire comfort, patience and watchfulness because of the Lord's coming.

* * *

Great Facts: I. Spiritual Church. II. Holiness. III. Coming. IV. Man of Sin.

**I. A Picture of a Spiritual Church.
Ch. I.**

Paul thanks God for this church because of the wonderful growth of their faith and their increasing love for one another. So marked was this that the apostle proudly held them up as an example to all other churches. Indeed, their "work of faith, and labor of love and patience of hope" had made a profound impression all over northern and southern Greece (Macedonia and Achaia.). Everywhere that Paul went it was talk of the Christians, what a wonderful work God had done in Thessalonica.

LESSON—Dr. Scofield points out that when he put verses three and nine together we get the past, present and future tense of the Christian life. In the past the believer's work of faith was to turn to God from idols, John 6:28-29. In the present, the believer's labor of love is to serve the true and living God. In the future, the believer's patience of hope is to wait for His Son from heaven. This three-fold order is seen also in Titus, 2:11-13.

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II. The Apostle's Example of and Exhortation to Holiness. Chs. 2-4:12.

Paul reminds the church that in spite of ill-treatment and great opposition he preached the gospel to them. Not as a flatterer or seeker of wealth, but with the simplicity of a child, and as gentle as a woman fondling her own children, 2:1-7. Ye are the witnesses of how we used to toil with our hands night and day, and to plead with you that you should make your daily lives worthy of God who is calling

you into the glory of His kingdom, 2:8-12. We thank God also that you bravely endured persecutions from your heathen neighbors as did the churches in Judea from the Jews, who killed both the Lord Jesus and the prophets, 2:13-15. How glad we were to hear from Timothy that you stand firm in faith and in love, and that you think kindly of us, and long to see us as we long to see you. May the Lord fill you to overflowing with love for one another, and make your hearts strong and your lives pure beyond reproach, Ch. 3. It is God's purpose that you abstain from all immorality, live quietly, attend to your own business, and work with your own hands, 4:1-12.

LESSON—There are at least three kinds of people: 1. Self-pleasers. 2. Men-pleasers. 3. God-pleasers. The apostle charges us to please God in our religion, our morals, and in our daily work. A great statesman said, "We have lived too long for our fortunes, and our own interests, it is high time we began to live for God." Another said when he was dying, "I count all that part of my life lost which I spent not in communion with God, or in doing good!"

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III. Comfort of and Watchfulness for Christ's Coming, 4:13-5:11.

Those whose loved ones have fallen asleep in death should not give way to hopeless sorrow, for at the Coming of the Lord, it is not the living who shall greet Him first. But when the arch-angel with a loud shout and the trumpet-call of God shall announce the Lord's coming, then the dead in Christ shall first rise to meet Him, and those who remain alive shall then be caught up in the clouds to share with them the rapture and glory, and to be forever with the Lord. Therefore, comfort one another with these truths, 4:13-18. As to the time of the Coming, it will be as unexpected as the coming of a thief, but while others sleep, let us be watchful and self-controlled. We should not live the night lives of sleep and indulgence, but day lives of faith, love and hope, encouraging one another and building up one another's characters, 5:1-11.

LESSON—1. The second coming was one of the great themes of all the apostles, and the bright hope of the early churches. The grandest fact of the past is that Jesus Christ the Lord of Glory was made in the likeness of men and became obedient unto the death of the cross for our salvation. The most important fact of the present is, that this same Lord Jesus is now seated at the right hand of the Father making intercession for us. The greatest prophesied event of the FUTURE is that this same Lord Jesus shall come again, Acts 1:11. All who keep before them this hope will purify themselves, 1 John 3:3, renounce irre-

ligious ways and worldly ambitions, and live Godly in this present world. Titus 2:12.

2. This doctrine should not only supply us with comfort, but inspire us to watchfulness, Matt. 24:42. We should do nothing we should not like Him to find us doing. We should go no where that we would be ashamed for Him to find us. If we are always ready, then we are bound to be ready when the blessed hour shall come.

* * * *

IV. The Man of Sin Must First Come.

II Thess. 2.

As to the coming of the Lord Jesus Christ, Paul begs them not to let their minds be disturbed by any letter which is supposed to have come from him to the effect that the Day of the Lord is come. That Day will not come until after the Great Apostasy, and the appearing of the Anti-Christ, that Incarnation of Wickedness, who will set himself in the temple and display himself as God. Wickedness is already at work in secret, but the Holy Spirit at present restrains it somewhat, but when He is removed out of the way, then Wickedness Incarnate will appear, only to be destroyed by the Lord Jesus with the breath of His lips, and annihilated by the glory of His coming. For at the Coming of the Lord there will be great activity on the part of Satan in the form of deceptive miracles, signs and wonders, as well as a wicked attempt to delude those who never received and loved the Truth to their own Salvation. Sentence will be passed on them because they refused to believe the Truth and delighted in wickedness, 2:1-12.

LESSON—The man of sin is identical with the Anti-Christ referred to by Daniel in 11:31, and by our Lord in Matt. 24:15, and by John in Rev. 13:1. 1. He will set himself up in Jerusalem, Matt. 24:15. 2. Will utter blasphemous things against the Most High, and deny the Father and the Son, Dan. 11:36. 3. Will appropriate divine honors, and establish idolatry, II Thess. 2:4. 4. Will take away the restored sacrifice of the Jews, Dan. 19:19. 5. His

wicked activities will continue only three and a half years, Rev. 13:5. 6. He will be cast into the Lake of Fire at Christ's coming, Rev. 19:20. We see then just as Christ's first coming occasioned an unusual outburst of demon activity, so Christ's second coming will be resisted by a final desperate effort of Satan, who, imitating Christ, will incarnate himself in human form, and will be called the Anti-Christ, because he will be a counterfeit Christ.

It is important that we should understand the many scriptures on this subject, and be able to read the signs of the times. For instance, the Jews are now about to restore the ancient sacrifice at Jerusalem, that the Anti-Christ will prohibit.

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Questions on the Lesson.

1. Give the key word and key verse.
2. Which are the earliest books of the New Testament?
3. Give writer and date.
4. Tell about the city of Thessalonica.
5. Tell about the church at Thessalonica.
6. What the purpose?
7. Tell of the spiritual state of the church.
8. Explain the three tenses of the Christian life.
9. What is God's purpose as to morals working, etc.?
10. Name the three kinds of pleasers and which we should imitate.
11. Why should we be comforted concerning the departed?
12. What does it mean to live a day life?
13. Name the grandest facts of past, present and future.
14. How may we watch for His Coming?
15. Tell about the man of sin.
16. Give the seven points concerning the Anti-Christ.
17. Why will he be called the Anti-Christ?
18. Name one of the signs of the times.
19. How much of the two books have you read?

Lesson No. 54—Take your Bible to Bible Class for reading the Scriptures.

Lesson Theme

I TIMOTHY

I Tim. 3:14-16.

KEY WORD—"BEHAVIOR." KEY VERSE—3:14-15.

KEY PHRASE—"SOUND DOCTRINES AND CHRISTIAN BEHAVIOR."

Home Readings.

This is the first of the three pastoral epistles or letters to pastors instead of to churches. Read all of it this week and for family altar read:

Sunday—We should war a good warfare, 1:8-18.

Monday—Prayer for all men, 2:1-10.
Tuesday—Qualifications of church officers, 3:1-13.
Wednesday—Godliness is profitable, 4:1-8.
Thursday—The care of widows, 5:1-8.
Friday—The care of ministers, 5:17-25.

Saturday—Things to follow after, 6:1-12.

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WRITER—Paul. DATE—About 65 A. D. probably from Phillippi.

TO WHOM WRITTEN—TIMOTHY, was one of Paul's own converts, and was called by him "his beloved and faithful son in the Lord," I Cor. 4:17. He was born at Lystra in Asia Minor, was converted there during Paul's first missionary journey, and although he knew all about Paul's persecutions and afflictions, was willing to cast in his lot with him. His father was a heathen Greek, but his mother, Eunice, and his grandmother, Lois, were Jewesses. He was not circumcised as an infant, probably because his father objected. When, however, he became the co-worker of Paul in order to conciliate the Jewish Christians, who would have weakened Timothy's position as a gospel preacher, Paul took Timothy and circumcised him. But Paul refused to have Titus circumcised, because he, unlike Timothy, was a Gentile by birth. Timothy was ordained as an evangelist, and did much valuable service for Paul and was greatly loved by him. His name is mentioned with Paul's first imprisonment at Rome for two years, he was the apostle's faithful helper, and later, when Paul's life was about to be offered up, he affectionately urged Timothy to come to him. It was while Timothy was pastor at Ephesus that he received the two letters known as I and II Timothy.

OCCASION—The apostle had hoped to go to Ephesus to counteract false teachings, and instruct the church in sound doctrines and church government. Being unable to make the journey, and realizing that the apostolic period was nearing its end, he, therefore, set down in writing for the guidance of all churches, some clear revelations.

PURPOSE—1. To encourage Timothy to war a good warfare. 2. To instruct the churches in sound doctrines and church government. 3. To inspire Christian behavior in the house of God.

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Great Facts: I. Doctrines. II. Worship.
III. Church Officers. IV. Conduct
V. Classes.

I. Unsound Doctrines Rebuked. Ch. 1.

Paul here charges those who teach new and strange doctrines, not to mix fables and legends with the gospel. The Law is excellent in that it proves to men that they cannot be righteous of themselves, and therefore directs them to Christ, 1:4-8. Paul is grateful that the Lord in His loving kindness has appointed him to be a minister, although once he blasphemed, persecuted and insulted, 1:13. The exhaustless patience of Christ was shown to-

wards him that he might be an example to all who afterwards believe of how Christ can save and use a great sinner, 1:12-15. He urges Timothy to wage a noble war, with faith and a clear conscience, for some having thrust aside have wrecked their lives, 1:18-20.

LESSON—When men come to die, the religion they have thought out and invented for themselves will yield them no comfort, but will be like the religion of a certain sculptor. On his death-bed a priest pointing to a beautiful cross the sculptor had made, said, "Behold your God, who died for you." "Alas!" said the sculptor, "I made it." There was no comfort for him in the work of his own hands. In religion, that which is created in one's own brain will yield no comfort to one's own heart. The most important question of all is, "What does God say?"

* * * *

II. Public Worship. Ch. 2.

Paul first exhorts the members of the church to pray regularly for those in authority over them and for all men, that Christians may be able to lead quiet, profitable and religious lives. This is acceptable in the sight of Christ our Saviour who is the one mediator between God and men, and who gave Himself as the ransom price for all, 2:1-6.

The apostle desired that the men should lead the prayers and that they should not pray angrily against their fellow-Christians, 2:8. Women should dress quietly and modestly and not with jewelry and costly clothing, and the apostle would not consent to a woman teaching men in public, for Adam was made before Eve, and women find the place of highest well-being in family life, 2:9-15.

LESSON—When a heathen woman who offered herself for baptism was asked if she would give up her ornaments for Christ, it was an unexpected blow, but after looking at her necklace again and again, she said, "I love Christ more than this." Can we say this about unworthy pleasures and unscriptural beliefs?

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III. The Qualifications of Church Officers. Ch. 3.

A pastor should be a man of blameless character, having only one living wife, not quarrelsome, nor greedy for money, but a skillful teacher, and one who makes his own children behave well. Not a new convert lest he be intoxicated with pride, and above all he should have a good reputation among the people outside the church, 3:1-7. Deacons and deaconesses must have the same moral qualifications, be tested first and only appointed to their office if no objection is raised against them. They too, must rule their households well, and

they who serve nobly gain an honorable position and much freedom of speech in the faith, 3:8-13.

LESSON—Paul is here emphasizing the need for Christian behavior. Some people think that behavior is not a very important thing, and yet behavior reveals character. It is not "do-havior" but "be-havior." What we DO may be accidental, what we ARE is everything. It is an every-hour sermon. The victory of the early church was won by its behavior. "See how these Christians love one another," it was said. "How unblameably we behave ourselves," said Paul to the Thessalonians. "I will behave myself wisely in a perfect way," said the psalmist.

* * *

IV. Conduct of Good Servants of Christ Jesus. Ch. 4.

Warn the brethren that in later times some will turn away from the faith, giving themselves up to spiritualism, and making use of the hypocracies of lying teachers. These teach that holiness is obtained through abstinence from marriage and from certain kinds of food. It is not, however, for man to place restrictions upon what God has given with liberal hand for our use. Only receive it gratefully as God's gift, 4:1-5.

Lead a Godly life, for while bodily exercise is profitable for some things, yet Godliness is profitable for both this life and the life to come. Let your conversation and conduct, your love, faith and purity be an example to those who hold the faith. Apply yourself to reading, preaching and teaching and do not neglect the divine gift that many at your ordination prophesied was in you. By doing these things he would save himself from the dominion of sin and unto more blessed likeness to Christ, and save his hearers from the guilt and penalty of sin, 4:6-16.

LESSON—A man had a camel that was wasting away. "See," cried he to a simple son of the desert, "I have tried cordials and elixir, balsams and lotions, yet all in vain." The son of the desert looked at the hollow sides and staring bones and said, "Your camel needeth but one thing, food, good food and plenty of it." "Dear me," said the traveler, "I never thought of that." So when we are in low spirits there is our cure. We don't need pity, we don't deserve it. We must give our starved souls more prayer, more meditation on the Word and more communion with God. This is a sure cure for all our spiritual ills.

* * *

V. The Right Attitude Towards Various Classes. Chs. 5-6.

Deal wisely and fairly with the different classes in the church. Only those widows sixty years old should be placed on the pension. Young widows should marry, be

loyal wives and rear Christian children. Officers of the church should be honored and supported. Be slow in receiving accusations, but rebuke offenders publicly so that others may take warning. Ch. 5. Christian servants should not think any less of their masters because they are their fellow-Christian, but should rather serve them better, 6:12. Beware of discussions and wranglings with those who do it for gain, for it is Godliness with contentment that gives great gain, 6:5-6. Urge upon rich Christians that the love of money leads to all kinds of evils. They should rather be rich in good deeds, open-handed and generous, storing up for themselves a good foundation in the future life. Paul charges us before the life-giving God, and Jesus Christ who, before Pilate, (John 18:37) made the great profession of faith, to keep ourselves pure and unblameable until the appearing of our Lord Jesus Christ, Vs. 7:21.

LESSON—When the gladiator would enter the Coliseum at Rome, he would look up to the 87,000 people who were assembled to see if he acquitted himself well, and then his eye would rest upon the emperor and his court. The thought of the watching eyes, of the applause he might win, and of the reward of victory all nerved him to do his best. So, Oh Christian, one infinitely greater than Caesar, is looking down upon your arena. He it is who now commands thee, "Take the cross and win the crown!" He it is who charges thee, "Fight the good fight of faith, lay hold of eternal life."

* * *

Questions on the Lesson.

1. Give key word and key verse.
2. Name writer, date and place.
3. Where, under whom and when was Timothy converted?
4. Tell of his circumcision.
5. Tell of Timothy's service with Paul.
6. What the occasion of this letter?
7. What the three-fold purpose?
8. Name the great facts.
9. Show that man-made doctrines will not stand.
10. Why should we pray for all rulers and all men?
11. Illustrate that we should love Christ more than our treasures.
12. Name the qualifications for church officers.
13. Show the need for Christian behavior.
14. In what things should we be examples?
15. What is a cure for spiritual ills?
16. What is said about old widows?
17. What is said about young widows?
18. What about the support of church officers?
19. What is the duty of rich Christians?
20. Why should we fight the good fight?

Lesson No. 55—Be a Bible-studying, Bible-understanding Christian!

Lesson Theme

II TIMOTHY

II Tim. 2:1-7.

KEY WORD—"ENDURE." KEY VERSE—2:3.

KEY PHRASE—"BE A WORKMAN THAT NEEDETH NOT TO BE ASHAMED."

Home Readings.

In this book we have the last known words of the Apostle Paul, and his last instructions to his favorite disciple and through him to the churches. His course is almost run. He has fought a good fight. Before he shall end his wonderful life in noble martyrdom, he writes this letter. It is worthy, therefore, of prayerful reading. For family altar read:

Sunday—Stir up thy gift, 1:1-9.

Monday—Hold fast to sound teaching. 1:10-18.

Tuesday—Endure hardness as a good soldier, 2:1-15.

Wednesday—Pursue righteousness, 2:16-26.

Thursday—Perilous times will come, 3:1-8.

Friday—All scripture is profitable, 3:9-17.

Saturday—Last charge of the apostle, 4:1-8.

WRITER—Paul. DATE—68 A. D. PLACE—During his last imprisonment at Rome.

OCCASION—Paul was now a prisoner in Rome for the second time, awaiting a hearing before the emperor. He was not being treated with the consideration shown him before, and because of the danger and shame, all his friends but Luke had deserted him. Knowing the wicked emperor, Nero, Paul felt sure his own death would not be long delayed, and longing for the presence of his beloved son in the faith. Timothy, he sends this letter, bidding him come with all speed to Rome. Then fearing that Timothy might arrive too late to receive his last instructions face to face, the condemned apostle pours forth his soul with all the earnestness of a dying man.

PURPOSE—1. To inspire Timothy to Christian heroism. 2. To instruct him in his pastoral duties. 3. To charge him to combat false teachings.

* * *

Great Facts: I. Boldness. II. Endurance.

III. Resource. IV. Last Charge.

I. A Call to Boldness. Ch. 1.

Paul thanks God without ceasing for Timothy's sincere faith, and for his religious training received at the hands of his grandmother, Lois, and his mother, Eunice. He begs him to keep in active exercise the spiritual gifts received at his ordination, for the Spirit which God gave was not a

spirit of cowardice, but a spirit of power, love and self-control. Therefore, Timothy should not be ashamed of his Lord, nor of Paul the Lord's prisoner, but should rather join him in suffering for the gospel's sake. God's purposes and grace were made known to us by the appearing of our Saviour, who has put an end to death, and brought life and immortality from darkness into light by the gospel. "I have perfect assurance that Christ will keep me until the Day of His Coming. Hold fast to the sound teaching that you have heard from me."

LESSONS—1. Timothy had gifts and graces imparted to him through ordination at Paul's hands. None, however, but the apostles had the power of imparting these gifts. Our gifts come in regeneration and sanctification and should be stirred up by reading, meditation and prayer. 2. Cowardice is unworthy in us, who have received as a sacred trust the gospel truth to spread everywhere. The fear of man is very common, but those who fear God ought to know no other fear. Prov. 14:26.

* * *

II. A Call to Endurance. Ch. 2.

The truths you have learned from me entrust to reliable men, who in their turn will be able to teach others. Endure hardships as a brave soldier of Christ, not entangling yourself in ordinary affairs, but seeking to please your superior officer. No athlete wins the wreath of victory unless he does this. As the farmer is the first to partake of the fruits of his labor so shall it be with you. Keep in mind that Christ is risen from the dead, as told in the gospel entrusted to me, in the service of which I am suffering hardships even to being put in fetters as a criminal. But I gladly submit to anything, just so the gospel is not fettered! Urge the people to shun foolish and ignorant discussions, for they only breed quarrels, and a servant of the Lord should never quarrel, Vs. 24. As one of God's workmen, do your utmost to win God's approval, by handling aright the word of truth, Vs. 15. Banish all evil desires, but rather follow after righteousness, faith, love and peace, in company with those who out of pure heart call on the Lord, Vs. 22.

LESSONS—1. We must watch lest the comforts and innocent enjoyments of life make us to love ease too well, and make us less sturdy and brave than a good sol-

dier ought to be. Endurance is not merely bearing difficulties and disappointments, but bearing them manfully and with the spirit of a hero. Samuel Rutherford, when in prison for the gospel's sake, used to date his letters from "Christ's Palace," and when Madame Guyon was shut up in a castle, she said, "Now the Lord has allowed me to be placed in a cage; I have nothing to do but sing." 2. If we would be God's workmen who win His approval, we must, like the apostle, "Be always abounding in the work of the Lord." Only so can Christians definitely accomplish something worthy, have a good conscience, and live under God's smile. Faithful service is the highway to the hills of happiness, and the world needs as never before bouyant, radiant workers. Shall we not then "give every flying minute something to keep in store."

* * * *

III. The Resource of the Believer in Perilous Times. Ch. 3.

Be sure of this that in the last days perilous times will come when men will be laden with sins, and while they retain the outward form of religion, they will not allow it to influence them. Turn your back upon such men as these, for their minds are corrupted, and as regards the Faith they are utterly worthless, Vs. 8. All who seek to live a religious life in union with Christ Jesus must suffer persecution, but wicked people and imposters will go from bad to worse deceiving others as they themselves have been deceived, Vs. 12-13. Have unshaken faith in the Holy Scriptures, for they lead unto salvation, and being inspired by God are profitable for teaching, for refuting error, for giving guidance, and for training others in righteousness, so that the man of God might be noble and equipped for every work, Vs. 14-17.

LESSONS—1. As people progress in error there will be widespread moral decay. Wickedness will make the times perilous. It will be a time of danger to the faith of God's people, and a time of peril to their lives. 2. The believer's resource, however, is to be found in the Holy Scriptures. In the bright light of its truth, errors and heresies will be exposed, the deluded shall be set straight, the waverers established, the weak strengthened, and the believer shall find ever-new supplies of comfort and hope, and gain new insight into the depths of revelation. Let us then delight ourselves in the triumphant certainties of Scripture, for happy is that man who knows the ways of God.

* * * *

IV. The Last Charge of the Great Apostle. Ch. 4.

I solemnly charge you before God and

Jesus Christ, who will judge you and who will soon appear, spread the gospel everywhere whether it is convenient or inconvenient to do so. Convince, rebuke, exhort, for a time will come when people will not endure sound teaching, but will rely upon fictions. But be thou temperate, face hardships, do the work of a missionary, and discharge all the duties of your office. As for me, my life blood is already being poured out, and the time of my departure is come. I have run the great race, I have finished the Course, I have kept the Faith. Now the crown of righteousness awaits me, which the Lord, the righteous Judge, will give me in the crowning day, and not to me only, but to all who have loved His appearing, Vs. 1-8.

LESSONS—1. These tender farewell words from the greatest man God ever made have a solemn message for every Christian as well as for Timothy. We should seriously consider that the gospel-truth as a priceless pearl is entrusted to us for the salvation of others and that soon we must give an account of the trust reposed in us. Happy shall we be if we have been good trustees. 2. Life's evening hour for Paul was full of glory. He forgot that the lions, the flames or a cruel cross would end his earthly life; the good fight was ended, the long, hard race was run, and the memories of a noble life gave him great peace at eventide. Thus we learn that God's good men: 1. Welcome death or the Lord's Coming. 2. That they look forward with certainty to the crown of righteousness. 3. They are anxious for the good work to go on after their death with uninterrupted power and success. Let us walk by faith that we too may have a coronation in the everlasting summer of the saints.

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Questions on the Lesson.

1. Give the key word and key verse.
2. What relation has this to Paul's other epistles?
3. Give date and place.
4. Tell of the occasion of writing.
5. What the purpose?
6. Name the great facts.
7. What has God given instead of a spirit of cowardice?
8. What assurance did Paul have?
9. How do we obtain spiritual gifts now?
10. What should we do with the truths we have learned?
11. Give our relation to the soldier, athlete and farmer.
12. What is endurance? Illustrate it.
13. What are the benefits of abounding in the work of the Lord?
14. What is meant by perilous times?
15. What is the believer's resource?
16. Tell how the scriptures help.

- | | |
|---|---|
| 17. Tell of Paul's last charge. | Paul's eventide? |
| 18. What is entrusted to us? | 20. How much of the book have you read? |
| 19. What three lessons do we learn from | read? |

Lesson No. 56—God expects you to know your Bible!

Lesson Theme

TITUS

Titus 2:11-15.

KEY WORD—"GOOD WORKS." KEY VERSE—2:7.

KEY PHRASE—"THE VIRTUES AND GRACES OF CHURCH OFFICERS AND CHURCH MEMBERS."

Home Readings.

This brief letter sets forth 70 virtues and graces to be sought, and 30 vices to be shunned.

For family altar read:

Sunday—A church officer should be a man of blameless character, 1:1-9.

Monday—Rebuke false teachers, 1:10-16.

Tuesday—Some virtues to be practiced, 2:1-8.

Wednesday—Christians should be a select people, 2:9-15.

Thursday—Live as one regenerated and renewed, 3:1-7.

Friday—Messages to Timothy and Titus have same emphasis, 1 Tim. 6:1-12.

Saturday—Be devoted to good works, Titus, 3:9-15.

WRITER—Paul. DATE—About 65 A. D. the same as 1 Timothy.

TO WHOM WRITTEN—Titus was a Gentile and Paul's child in the faith, 1:4. Also one of his co-workers, 1 Cor. 8:23. When the church council was held at Jerusalem, Acts 15:13-19, to decide whether the Gentile Christians must be circumcised or not, Titus was made the test case and Paul's plea for freedom from Jewish ordinances was granted. As Paul's trusted friend, he went to Corinth with both the first and second epistles and tactfully and successfully persuaded the church to do the right thing in discipline and in the matter of divisions. Paul made a missionary journey to the island of Crete, and left Titus there in charge of the work. It was during Titus' stay at Crete that the apostle wrote this letter.

OCCASION—Apollos was about to journey to Crete, and Paul, hearing that certain converts from Judaism were deceiving whole families with false teachings, ne took the opportunity of sending a letter to Titus full of practical advice. He suggests that the way to counteract the harmful influences is to lay more emphasis upon sound doctrines and holy character.

PURPOSE—To set forth the virtues and graces that should exist in church officers and church members, and that these virtues and graces should be expressed in good works.

Great Facts: I. Church-Officers.

II. Church-Members. III. Good Works.

I. The Kind of Officers a Church Should Have. Ch. 1.

Officers of the church should be men of irreproachable character, having one living wife, and whose children are not accused of being unruly. Not self-willed or quick-tempered, not addicted to drink or to fighting, or to questionable money-making. On the contrary, he should be hospitable, a lover of the right, discreet, just, a man of holy life and capable of self-restraint. One who holds doctrines that are according to the scripture that he may be able to encourage others by sound teaching, and to refute opponents. There are false teachers who for money will pervert the message of the gospel, and the Cretains themselves, as one of their teachers have said, "Are always liars, base brutes and lazy gluttons." Rebuke such, sharply, that they may be sound in the Faith and pay no attention to those who would turn their backs upon the Truth. Everything is pure to the pure-minded, but to those whose minds are polluted, and who are unbelievers, nothing is pure. They profess to know God, but disown Him by their actions, being degraded and disobedient, and are worthless as far as every good work is concerned.

LESSONS—1. A minister must have but one living wife, but he is not compelled to be married as are the priests of the Greek church, neither should he be compelled to remain unmarried, as are the priests of the Roman Catholic church. This passage simply condemns polygamy. 2. A minister will be judged by his family life, he who cannot rule his own children well cannot rule the church of God, 1 Tim. 3:5. 3. He must have all the moral and social qualities of a good man, and should be known for his virtues and sympathies. 4. He must be doctrinally sound, not always running after new and novel theories, not a creator of the truth, but a teacher of it, remembering that the Truth has been sacredly entrusted to him. 5. These qualifications which are applied to ministers here are applied to other church officers in 1 Tim. 3:8-10.

II. Becoming Conduct for Church-Members. Ch. 2.

Older men should be temperate, serious and discreet, strong in faith, love and endurance. So too, the older women should be reverent in their manner, avoiding scandal and not given to drink, that they may teach what is right and train the younger women to love their husbands and children and to be housewifely. Young men should exercise self-control, and be models of a noble life in everything. Servants should be obedient to their masters, trying to give satisfaction in everything, not contradicting or stealing, but showing praiseworthy fidelity so as to recommend the teaching of God our Savior in everything. For the loving-kindness of God leads us to renounce irreligious ways and live upright in this present world while we await the Appearing of our great God and Savior. For He gave Himself for us that He might deliver us from all wickedness, and to purify for Himself a select people zealous in good works.

LESSONS—1. Paul not only soars high into the unspeakable mysteries of God and into the heights and depths of God's eternal purposes, but also goes into every detail of practical Godliness. He lifts up the humblest duties to a heavenly platform, he would bring every relationship into accordance with the laws of righteousness, and seeks to make all human life pure and happy. 2. John Selden was so thoroughly convinced of the superior value of the Holy Scriptures, as to declare that Titus, 2:11-14, afforded him more solid satisfaction than all he had ever read.

* * *

III. Church-Members Should Be Devoted to Good Works. Ch. 3.

Be submissive to rulers and authorities and be ready for every good work. Speak ill of no one, avoid quarreling and show a gentle spirit in dealing with others. Remember the time when we ourselves had all the faults that we hate in others. But through the kindness of God our Savior we were saved, not as a result of the good works we had done, but in fulfilment of His merciful purposes. He saves us by that Washing which was a New Birth to us, and by the renewing power of the Holy Spirit, which power He poured out on us richly through Christ Jesus our Savior. Have nothing to do with foolish discussions and controversies, for these are useless and futile. If a man is causing divisions among you, after warning him once or twice, have nothing more to say to him. You may be

sure that such a man has forsaken the Truth and is in the wrong, he stands self-condemned. Let all our people devote themselves to doing good, so as to meet the most pressing needs, and that their lives may not be unfruitful.

LESSONS—1. The washing and the renewing in Vs. 5 are both done by the Holy Spirit. Regeneration always consists of two elements, first cleansing, second, renewing, or the giving of new life, John 3:5 and Titus 3:5 both mean this. "Except a man be cleansed by the Spirit's application of the blood of Christ, and except the Spirit give him new life, he cannot see the kingdom of God." See also Heb. 9:13-14, where we are told that it is the blood of Christ that purges our conscience from dead works to serve the living God. Also Rev. 7:14 where the white-robed ones are said to have been washed and made white in the blood of the Lamb. 2. The doctrines of grace are the true fountains from which all good works flow. We should, therefore, devote ourselves to good works, (1) They are a blessing to man, Jas. 1:25. (2) God remembers them, Heb. 6:9-10. (3) They will be an evidence of faith in the judgment, Matt. 25:34-40.

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Questions on the Lesson.

1. Give the key word and key verse.
2. How many virtues and vices mentioned in Titus?
3. Tell who wrote it and when.
4. Tell about the life of Titus.
5. What the occasion of the letter?
6. What the purpose?
7. Name the great facts.
8. What kind of officers should a church have?
9. How about the minister's married life?
10. How about his family life?
11. How about his moral and social qualities?
12. How must he be doctrinally?
13. Do these qualifications apply to other officers?
14. What should be the conduct of older men?
15. What of older women?
16. What of younger women?
17. What the conduct of young men?
18. What of servants?
19. Show that Paul went into the details of practical Godliness.
20. What did John Selden say?
21. What is meant by the washing of regeneration?
22. What are the true foundations of good works?
23. Give three reasons for devoting ourselves to good works.

Lesson No. 57—Everyone should read and study the whole Bible.

Lesson Theme

PHILEMON

Vs. 10-16.

KEY WORD—"BROTHER." KEY VERSE—Vs. 16.

KEY PHRASE—"UNPROFITABLE SINNERS MADE PROFITABLE."

Home Readings.

This epistle has been called the most beautiful and most intensely human of all Paul's letters.

For family altar read:

Sunday—The character of Philemon, Vs. 1-7.

Monday—Paul pleads for the runaway, Vs. 8-16.

Tuesday—Put the sins of the runaway to Paul's account, Vs. 17-25.

Wednesday—Instruction in forgiveness, Luke 17:1-10.

Thursday—A forgiven servant, Matt. 18:21-25.

Friday—Much forgiveness begets much love, Luke 7:41-50.

Saturday—Be tender-hearted toward one another, Eph. 4:20-32.

* * * *

WRITER—Paul. DATE and PLACE of writing, same as Colossians, 62 A. D., during his first imprisonment at Rome.

TO WHOM WRITTEN—Philemon. Philemon was a member of the church at Colosse, and was probably converted at Ephesus, during Paul's three-year stay there. He was a man of wealth and celebrated for his hospitality for the church met at his house. It was customary in those days for people of means to own a number of slaves, and to keep less than ten was hardly possible for a man who wished to move in high society. APPHIA was the Christian wife of Philemon, and ARCHIPPUS, his son, and a fellow laborer with Paul in the gospel.

ABOUT WHOM WRITTEN—Onesimus. He was a slave of Philemon, and still a heathen when he robbed his master and ran off to Rome. There he came into touch with Paul, who was a prisoner in his own hired house. It is probable that at his master's house, where the Christians met to worship he had often heard him speak of Paul to whom Philemon owed his conversion. This meeting of the runaway slave with the great apostle led to his conversion, Vs. 10, and he at once began to assist Paul in the work. The apostle would have gladly kept Onesimus with him, but as he could not do this without the knowledge and consent of Philemon, he sent Onesimus back to his master. Paul also recommends Onesimus to the church at Colosse as a "Faithful and beloved brother who is one of you." This recommendation would be of great value at Colosse, assuring the Christians there that

Onesimus was not now merely a heathen slave, but is Paul's spiritual child.

PURPOSE—To show that the gospel has the power to win a thief and a runaway, and to soften the harsh relationship that of old existed between a master and his slaves.

* * * *

Great Facts: I. Greeting. II. Faith and Kindness. III. Plea.

I. The Apostle's Greeting. Vs. 1-3.

Paul begins this letter, as was his custom, with words of appreciation, calling his friends, "our dearly beloved, our fellow-laborer, our fellow-soldier." He did this not from a desire to please or to say nice sounding things, but because he always recognized good in others, and had a heart full of love for them. The best way to secure the doing of further good is to give deserved praise for good already done.

Philemon, by throwing open his house for prayer and worship, sets us an example for today. When a church-house is not nearby, it is a very worthy thing for a man to make his house "a house of prayer." House-to-house prayer meetings have done a vast amount of good, and the custom should not be allowed to pass away.

* * * *

II. Philemon's Faith and Kindness. Vs. 4-7.

Paul here thanks God for the faith which Philemon had toward the Lord Jesus, and for the love and kindness which he showed toward all the Lord's people, and the apostle prays that Philemon's faith may ever result in everything that is good and Christ-like.

LESSON—Faith in Christ is a saving grace, the very principle of the Christian life, and of good works. This faith is manifested in love to fellow-Christians for these graces never exist separately, for those who love Christ must and will love those also who are begotten of Him, I John 5:1.

* * * *

III. Paul's Plea for the Runaway. Vs. 8-21.

The apostle here claims to have authority to command Philemon in this matter, and yet for love's sake, he, the gray-haired Paul now a prisoner for Christ's sake, pleads for his new spiritual child Onesimus, the runaway slave, whom he is sending back, who once was of little service, not only to Philemon but to the apostle as well. He had become so dear to Paul that it was like tearing out his very heart to send him back, yet he would not

keep him without Philemon's consent. This temporary separation of the slave from his master was intended by God, that his master might have him back, forever, no longer as a slave, but as something better—a dearly beloved brother.

The apostle further pleads with Philemon to receive Onesimus back as he would receive him—Paul—and if the fugitive has caused any loss or owes anything, then charge it to Paul for he will repay it, although Paul will say nothing about Philemon owing his very self to him. Paul would gain something from Philemon because of his union with the Lord, and has confidence that he will do even more than is asked.

LESSON—1. It must not be thought that because Paul returned a slave to his master that therefore, Christianity endorses slavery. The truth is, that the law as it then stood gave certain rights to Philemon, and an apostle would be the last of all men to violate the law. His mission was to set forth such truths as the fatherhood of God for believers, the sonship of Christ, and the brotherhood of man, so that masters would recognize their responsibility to God, and see that their Christian slaves were fellow-citizens of the household of God. As Christian nations have come to believe these Bible truths, slavery has been abolished. Notice that when Paul sent Onesimus back to Philemon, it was not as a slave to be punished for deserting, but as a dearly beloved Christian brother. 2. As Paul found Onesimus wandering from his master's house and his place of duty, so the Lord Jesus found us wandering from God, Luke 19:10. The story is told of a mother, who although she had eleven children buried in the little graveyard, wept not for the dead, but for a living son who had run away from home. As she sent a friend to find him, she said, "If you find my boy, sick, or in prison, or in want, do all you can for him and I will repay you." She had the streets and alleys of a great city searched until she found him. If parents, "being evil," are so moved to find their prodigals, how much more the Savior who is all love? 3. As Paul pleaded that all of the slave's demerits be placed to his account, and all of Paul's merits be placed to the slave's account, so Christ has taken upon Himself all our sin and guilt, and in exchange has bestowed upon us

His righteousness and His divine nature, II Pet. 1:4. How happy we should be that Christ will pay all our debts, and so identify Himself with us that we all shall be received as Himself!

4. As Philemon received Onesimus, so God will receive us and make us profitable. Grace changed a criminal, in this case, to a Christian brother, from unprofitable to profitable. How many of the world's greatest characters were nobodies, lost amid a lost multitude, until Christ called them by name, put a new heart and a new spirit within them, and made them somebodies in the realm of noble service. Who would ever have heard of Peter, James and John if Christ had not made them profitable to the world? Augustine, Luther and Muller would have been just ordinary failures, common worldlings, but for the enriching grace of the Lord Jesus, which made some of the most valuable men who have ever lived. If our lives are not counting for as much as they should, let us give ourselves utterly to Him who magnifies and makes valuable every life laid upon the altar.

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Questions on the Lesson.

1. Give the key word and key verse.
2. Who was the writer?
3. Give date and place of writing.
4. Tell about Philemon.
5. Who was Apphia and Archippus?
6. Tell about Onesimus.
7. What the purpose of the letter?
8. Which is the best way to secure the doing of further good?
9. In what did Philemon set an example?
10. Show that faith and love must exist together.
11. Describe Paul's plea for the runaway.
12. What obligation did Paul take upon himself toward slavery?
13. How has Bible truths abolished slavery?
14. Show that Jesus has ever been seeking wanderers.
15. What does Jesus take upon Himself and bestow on us?
16. Show that grace makes men profitable.
17. Name some men made profitable.
18. Have you read the Home Readings?
19. Name the great facts.

Lesson No. 58—Read Scriptures in class out of your own Bible.

Lesson Theme

HEBREWS

Heb. 1:1-8.

KEY WORD—"SUPERIOR." KEY VERSE—1:1-2.

KEY PHRASE—"THE GOSPEL IS SUPERIOR TO THE LAW."

Home Readings.

Prof. Bruce calls "The Epistle of the Hebrews the first defense of Christianity." Read the book through and for family altar read:

Sunday—Christ is superior to prophets and angels, Ch. 1.

Monday—Christ is superior to Moses, Ch. 3.

Tuesday—Christ is superior to Aaron, 5:1-10.

Wednesday—The New Covenant is superior, 8:6-13.

Thursday—A superior worship, 10:19-31.

Friday—The faith-way is superior, 11:1-14.

Saturday—Christ is the Author and Finisher of faith, 12:1-15.

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WRITER—Most probably Paul, although scholars are divided on the question of authorship, and think that Apollos wrote it.

DATE—About 65 A. D., before the destruction of the temple.

TO WHOM WRITTEN—To the converts from Judaism, probably in the church at Alexandria in Egypt, which was founded by Mark.

OCCASION—These Jewish Christians were subject to severe persecutions and to constant arguments and contempt from the non-Christian Jews. This so weakened their resistance and faith that they were in danger of abandoning their allegiance to Jesus Christ, and of going back into Judaism.

PURPOSE—1. To prove that the Old Covenants and Ceremonial Laws of Moses came to an end in Christ. 2. To warn against the leaving of the substance of the gospel and the going back to the shadow of the Law.

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Great Facts: I. Prophets and Angels. II. Moses. III. O. T. Priesthood. IV. New Covenant. V. Faith. VI. Privileges. I. Christ Is Superior to Prophets and Angels. Ch. 1-2.

God, who in former generations spoke to our forefathers through His prophets, has in these latter days spoken to us by the Son, the Heir of all things, through whom He made the universe. For He is the radiance of His glory, and the very expression of His Being, the Upholder of the

universe, and the Deliverer of men from sin. Christ is as much superior to angels as His name, Son, is superior to theirs, servants. Therefore, it is dangerous to reject the great salvation, offered, not by angels, but by the Lord Himself, whose testimony was confirmed by God with signs and miracles and the imparting of the Holy Spirit. God has not given to angels the control of the future world, but will place all things under man. Jesus tasted the bitterness of death for mankind, in order that He might render the Devil powerless, who has the power of death, and to deliver men from fear of death. Jesus came not to the help of angels, but to the help of men, in order that He might prove a sympathetic and faithful High Priest in all man's relations with God.

LESSON—1. We see something of the dignity of the Christian, for God cares for him, and angel's minister unto him. 2. We see the dignity of service, for angels, the highest order of created beings, are but ministering servants and minister unto the heirs of salvation. 3. We see the supreme dignity of the Son of God for He is the Lord of angels, is surrounded by a thousand thousands of them, who veil their faces before His glory while they praise Him.

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II. Christ Is Superior to Moses. Ch. 3-4.

As Moses was faithful in all his affairs, consider how faithful to the God who appointed Him was Jesus, the High Priest of our religion. He was worthy of far higher honor than Moses, just as the master of the house has more honor than its steward. Moses was faithful as a witness, but the faithfulness of Christ was that of a Son.

Take warning from the unbelief of Israel which prevented them from entering the Land of Rest promised them by God. They did not enter into the real spiritual rest that God had promised because of unworthiness. True rest comes when we are perfectly in tune with God, as all nature was when God finished the work of creation, and rested on the seventh day. Let us make every effort to come into harmony and true rest with God, for nothing can be hid from His sight. Because Christ is our High Priest let us draw near boldly to the Throne of Love, to find pity and love for the hour of need.

LESSONS—1. Moses was only a part of the household of faith, Christ was the

Founder of it. 2. Moses was but a servant in God's house, Christ was the Lord of it. 3. Moses' life and work was but a type of things to come, Christ was the Reality. So everything on earth that we value is only a symbol of something better in Christ. Happy are we if before the symbol fades we have grasped the reality, if when Moses passes out of sight, Jesus is left!

* * *

III. Christ Is Superior to the Old Testament Priesthood. Ch. 5-8:6.

Christ not only has the qualifications which Aaron, the earthly high priest, had but in addition He is a priest forever after the order of the eternal Melchizedec priesthood. We should leave behind us the elementary teachings about Christ and press on to maturity, not going back to the first stages of the Christian life, to start it all over again. For if it were possible for those tasting of the heavenly gift and partaking of the Holy Spirit, to fall away, it would be impossible to bring them to repentance again, for they have recrucified the Son of God and exposed Him to open contempt.

The order of Melchizedec, after which Christ was made a priest, is superior to that of Aaron because this priesthood is continuous and will never end. Abraham, and the priests in the Aaronic line, paid tithes to Melchizedec showing him to be the greater, also he, the superior, gave his blessing to the Aaronic line, the inferior. Further, the Aaronic priests could not make men perfect, because they themselves were mortal and sinful, but Christ is eternal and sinless, wherefore He is able to save and sanctify to the uttermost all who come to God through Him.

LESSONS—1. Christ's priesthood, like that of Melchizedec, was: 1. A royal priesthood, they were both Kings of peace and righteousness. 2. Was for all mankind, and not for the Jews only. 3. Had no human ancestry. 4. Remains forever without a successor. When Melchizedec passed away no one stepped in his place, so the priesthood of Christ continues forever. 5. It awakens gratitude which will be shown in the payment of tithes for promoting the gospel.

* * *

IV. The New Covenant Is Superior to the Old. Chs. 8:7-10:39.

First, because of its superior spiritual promises to write God's law upon men's hearts and minds, and to be merciful to their wrong doings.

Second, because Christ officiates in heaven, a superior sanctuary.

Third, because in the old temple the priest entered the Holy of Holies only once a year, but Christ has entered it once for all.

Fourth, Christ has not offered the lives

of calves and goats which gave ceremonial purification only, but He sacrificed Himself as a lamb without blemish, to cleanse our conscience from dead rituals, to serve the living God.

Therefore we should boldly approach God through Christ, the new and living way. Let us have hearts full of faith, and never have our hope shaken. Let us incite ourselves to love and noble actions, and not neglect the assembling of ourselves together for worship, especially as the Lord's coming is drawing near.

* * *

V. The Superiority of Faith. Ch. 11.

Remember the heroes of faith who subdued kingdoms, ruled righteously, gained the fulfilment of God's promises, shut the mouth of lions, quelled the fury of the flames, escaped the edge of the sword, found strength in the hour of weakness, were mighty in war and routed hostile armies—all this through faith which is the title deed to things hoped for, and gives us a foretaste of things not seen. These heroes endured every kind of torture, because in their sublime conquering faith they saw the reward that awaited them. As yet they have not entered into all that God promised them, but in fellowship with us will enter into the complete realization of all spiritual blessings.

LESSON—It is impossible to be a hero in anything unless one is first a hero in faith. Faith will make us to live like kings, and our only crown is worn in the heart, and our deeds are written down only by angels. The exalted lives of these brave men of old should inspire us to be strong, and to quit ourselves like men, yea, to live and die full of faith.

* * *

VI. The Superiority of the Christian's Privileges and Duties. Chs. 12-13.

Because of the great company of on-lookers from heaven, we should be willing to give up every sinful habit, to run life's race with patience, to endure chastening, follow peace and purity of heart, ever looking to Jesus, the Author and Finisher of our faith.

We have not come to Mt. Sinai, from which came the Law, and which showed the abiding places of God's nature, but to Mt. Zion (which stands for the churches, the abiding places of God's spiritual presence) which show forth the Greatness of God's love.

However, we must be very careful not to turn away from Him who teaches from Heaven and we should practice Christian virtues, and be loyal to Christ and the leaders in the church, 13:7.

LESSON—What a wonderful contrast there is between the Old and New Covenants. 1. Sinai, an earthly mountain surrounded by gloom and storm, vs. Zion

representing the churches, full of Heavenly light and comfort. 2. Israel gathered around the mountain, were forbidden to touch it and were afraid, Vs. Christians gladly receiving the word, baptized, added to church, glad fellowship, praising God, shrouded in darkness, or revealed in fire, Vs. Christians drawing near to God with true hearts and full assurance of faith. 4. The priests offering the sacrifices of slain beasts, vs. the Christian **offering his body** as a living sacrifice, offering the fruit of his lips, praise and offering his substance. 5. The blood sprinkled on the people to ratify the old covenant, did not cleanse the conscience. Vs. The ever-cleansing blood of Christ that makes complete atonement for sin.

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Questions on the Lesson.

1. Give the key word and key verse.
2. Who the writer?
3. When written?
4. To whom written?
5. What the occasion?
6. Give the purpose.
7. Name the great facts.
8. Show that the Son and Heir is superior to prophet and angels.
9. Tell about the dignity of service.
10. Tell about the dignity of the Christian.
11. Tell about the supreme dignity of the Son.
12. How may we enter into true spiritual rest?
13. Give three points showing that Christ is superior to Moses.
14. How may we leave behind the elementary teachings of Christ?
15. Give five points showing that the priesthood of Christ is like that of Melchizedec's.
16. Give four points showing that the New Covenant is superior to the Old.
17. Name some of the things done by the heroes of faith.
18. Why should we be willing to give up sinful habits?
19. What did Mt. Sinai show and what Mt. Zion?
20. Read the five contrasts between Mt. Sinai and Mt. Zion.
21. How much of Hebrews have you read?

Lesson No. 59—Make this course your daily Bible guide.

Lesson Theme

JAMES

Jas. 2:14-20.

KEY WORD—"WORKS." KEY VERSE—2:20.

KEY PHRASE—"SHOW YOUR FAITH BY YOUR WORKS."

Home Readings.

The epistle of James is the first of the seven General Epistles, so called because they are not addressed to any particular person or church, but to Christians in general.

For family altar read:

Sunday—Faith will be tested by trials, 1:1-12.

Monday—God does not tempt men, 1:13-21.

Tuesday—Have respect for rich and poor alike, 2:1-13.

Wednesday—Faith without works is a dead faith, 3:1-14.

Thursday—True faith will control the tongue, 3:1-14.

Friday—A rebuke of worldliness, 4:1-10.

Saturday—The prayer of faith shall save the sick, 5:7-20.

WRITER—James, "the Lord's brother." Our Lord's other half-brothers were Joseph, Simon and Jude (the latter wrote the epistle bearing his name). They were all unbelievers until after Christ's resurrection, John 7:5. But the fact that they with the other disciples, continued steadfastly in prayer, and waited for the gift

of the Holy Spirit, Acts 1:14, shows that they were ardent believers in the Lord by that time.

James became pastor of the church at Jerusalem, took a leading part in the spreading of the gospel among the Jews and Gentiles, and did much to reconcile the strict Jews who thought that Christianity would tear down Judaism. So much did he love the ways of wisdom and peace that he was called, James "the Just." He was stoned to death in 62 A. D., on the charge that his doctrines superseded the Jewish law. Scripture references in regard to him will be found in Matt. 13:55, Mark 3:21-31, John 2:12, 7:2-9; Acts 12:17, 21:18-25; Gal. 1:19, 2:9-12.

DATE, PLACE and OCCASION—About 60 A. D., from Jerusalem. The Christians to whom it was written had not ceased to be Jews. Many of them, converted at Pentecost, had carried home only a partial understanding of Christianity. In their enthusiasm at having found the true Messiah, they neglected Christian virtues, graces and works, and proclaimed everywhere that in order to be saved, all that was necessary was to believe that Jesus of Nazareth was the true Messiah and Savior.

They also were in danger of sore discouragement because of the persecutions from unbelieving Jews.

PURPOSE—To exhort Christians to show their faith by their works and to be patient under trials.

* * * *

Great Facts: I. Patience. II. Dead Faith. III. Tongue. IV. Worldliness.

I. Patience in Trials, Ch. 1.

Rejoice when you are subject to various trials for this testing of your faith develops endurance, and when you can endure anything, you are altogether a mature Christian. When you need wisdom, pray with confidence unto God, who never reproaches, but grants unto us freely. Let the brother of humble rank glory in his Christian dignity, and the rich in being poor of spirit. God tempts no man to do wrong, but in every case a man is tempted by his own passions. Passions give birth to sin, and sin, when it is fully developed, produces death. Instead of any wrong thing, it is the good and perfect gifts that come from above, from the Maker of the lights in the heavens, who Himself is never subject to change or eclipse. Be quick to listen, slow to speak and slow to get angry, for the anger of man does not further the righteous purposes of God. Put the gospel into practice, and be not merely listeners, deluding yourselves. If anyone is a hearer and not a practicer, he is like a man who looks at his face in a mirror, goes his way, and forgets what he is like. But he who looks carefully into the scriptures and practices them, will be blessed in what he does. If any one imagines himself to be religious, yet does not bridle his own tongue, he imposes upon his own conscience, and his religious observances are valueless. The religion that is pure in the eyes of our Father is this—to visit orphans and widows in their trouble, and to keep oneself uninfluenced by the world.

LESSON—The world says, "Run from trials." Some sects say, "Ignore trials," but the Bible teaches, "Use your trials!" Many a time the people of God are bound with the cords of unworthy habits, until He throws them into the fiery furnace of affliction, and burns off their bonds. Failure often leads to success by rousing a man to more prayer and energy. Failure in a work for which a man is unfitted often brings him to his true place. Of a truth there is a paradise within a hedge of trials.

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II. A Dead Faith Cannot Save. Ch. 2.

Christians should not try to combine faith in Christ with worship of rank, showing every consideration to the rich, and showing scant courtesy to the poor. God has chosen those who are poor in worldly goods to be rich in their faith,

therefore, it is a sin to worship rank and insult the poor. By so doing one breaks that law which says, "Thou shalt love thy neighbor as thyself," and he who breaks the Law in one point breaks it in all, and justice will be merciless to him who has not practiced mercy. Vs. 1-13.

What is the good of a man saying that he has faith if he does not prove it by his actions? Can such dead faith save him? Suppose a brother is in great distress for the want of food, and you should say, "Oh I am so sorry for you! Go away. I hope you will get warmed and fed elsewhere." What good would it do him? In the same way, faith that is not followed by actions is a lifeless thing.

You do right to believe that there is one God, but demons have that much faith, and tremble at the thought. Remember how, in the case of Abraham, faith, and actions went together. Rahab, in like manner, showed her faith by righteous actions. Exactly as a body is dead without a spirit, so faith is dead without actions.

LESSONS—1. James Russel Lowell said, "We have gone on far too long on the principle, 'I am as good as you,' this is a principle of selfishness that has made the world sick almost unto death. We should act rather on the other principle, 'You are as good as I,' for this is the note of brotherhood and of humility, which the Lord and his apostles first declared unto men."

2. James dwells much on works, Paul on faith, Peter on hope, and John on love, but it takes a combination of all these graces to make up a true Christian life. Before men we are first recognized as Christians by our works; before God we are first recognized as Christians by our faith. Faith and works, like two oars in a rowboat, are both necessary if progress is to be made. Either one by itself would merely turn the boat around and around, and never get it to the shore, when we have both we are sure to get to the Haven of Rest. Faith should show itself in the works of 1. Confession, Rom. 10:10. 2. Baptism, Mark 16:16. 3. Obedience, John 15:14.

* * * *

III. True Faith Will Control the Tongue.

Ch. 3.

Anyone who does not err when speaking is indeed a perfect man, able to restrain his whole body. When we put bits into the mouth of horses we control their whole bodies and even large ships are controlled by a very small rudder and steered in any direction the steerman may decide, so the tongue, small though it is, is a great boaster. As a tiny spark may set the largest forest ablaze, so the tongue proves itself a very world of mischief; it infects the whole body, it sets all the affairs of life on fire, and is itself set on fire by the flames of the Pit. While all sorts of beasts

have been tamed by man, no human being can tame the tongue. It is a restless plague. It is charged with deadly poison! With it we praise God the Father, and with it we curse men who were made in His likeness! But this should not be so, for the wisdom from above is, before everything else, pure; then peace-loving, gentle, open to conviction, rich in compassion and good deeds, and free from partiality and insincerity. Indeed, righteousness shall abound in the lives of those who work for peace.

LESSON—We should be constantly prayerful and careful to avoid those sins of the tongue, into which we are most in danger of falling, such as swearing, lying, tale-bearing and slander. On the other hand it is impossible to over-estimate the blessedness of that tongue that is ever ready to testify for Christ, and to praise Him who is greatly to be praised!

* * * *

IV. Worldliness Rebuked. Chs. 4-5.

The cause of quarreling is found in the unholy desires within. Men fail to pray, or when they pray receive not because they ask with a wrong purpose, to spend what they get upon their pleasures. However, to be friends with the world means to be at enmity with God. Subject yourself therefore to God, and repel the Devil and he will flee from you. Brethren should not speak against one another, for he who disparages his brother defames the Law. It is wicked to boast of what you will do tomorrow, for your life may disappear like a vapor. Rather say, "If the Lord wills, we shall live and do this or that!" The rich should not oppress the poor or calamities will come upon them. If anyone is in trouble, let him pray; if anyone is happy, let him sing hymns; if anyone is sick, let him send for the officers of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord will raise him from his bed, and if he has committed sins, he will be forgiven.

LESSONS—1. Satan has organized the world of unbelieving mankind upon principles of force, greed, selfishness, ambition and pleasure. The believer, however, should

be crucified to the world and the world to him, Gal. 6:14. We should despise its pleasures, honors and treasures, and be unmoved by its threatenings or attractions. 2. The officers of the church are to anoint the sick with oil, for oil is a symbol of the gracious influence of the Holy Spirit, the divine healer, Ex. 30:31, Acts 1:8, Mark 6:13. If the prayer of faith is offered in the spirit of Matt. 26:42, then God has promised to heal and forgive. The prayer of faith includes, however, confession of sin, humility, a surrendered will, and an earnest intention of consecrating to God's service the restored life. Nowhere in the Bible is the use of medicine forbidden, but the prayer of faith is enjoined.

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Questions on the Lesson.

1. Give key word and key verse.
2. Why are the general epistles so called?
3. Tell what you know about the writer.
4. Give date, place, and occasion.
5. Name the great facts.
6. Who is a mature Christian?
7. How is man tempted?
8. What is a man to do with his trials?
9. What should be our attitude toward the poor?
10. Tell what Lowell said.
11. What graces go to make up a true Christian life?
12. Show that faith and works should go together.
13. In what works should faith show itself?
14. To what is the tongue likened?
15. What sins of the tongue should we avoid?
16. Show that we should recognize God in making our plans.
17. On what principles is the world organized?
18. What should be the believer's attitude toward the world?
19. Why are the sick to be anointed with oil?
20. What is included in the prayer of faith?
21. How much of the book have you read?

Lesson No. 60—Life's worthiest ambition is know the Bible!

Lesson Theme

I PETER

I Pet. 1:13-19.

KEY WORD—"HOPE." **KEY VERSE**—1:13.

KEY PHRASE—"THE NEW LIFE SHOULD BE ONE OF UNDYING HOPE."

Home Readings.

Peter makes one feel that he knows the very language of the Lord, and is expressing the truths in the very words Jesus would use.

For family altar read:

- Sunday—The incorruptible inheritance, 1:3-12.
Monday—Holiness and love, 1:13-25.
Tuesday—Christians should live a con-

secrated life, 2:1-10.

Wednesday—Our daily lives should be upright, 2:11-25.

Thursday—Christian sympathy and patience, 3:8-22.

Friday—Renouncing the old life, 4:1-11.

Saturday—The more sufferings, the more glory, 4:12-19.

WRITER—The Apostle Peter, who, before his conversion, was called Simon. He was a fisherman by occupation and lived first at Bethsaida on the Sea of Galilee, and afterwards at Capernaum. He was brought to Jesus by Andrew, his brother, and our Lord changed his name from Simon to Cephas, in Aramaic; or Peter, in Greek; which means "a rock." He became the leader of the apostles, and was always the spokesman. He was one of the three inner friends of Christ. At a time when men were calling Christ an imposter, Peter confessed that Jesus was the true Messiah and the Son of God, Matt. 16:16. His loyalty failed, however, at the crucial hour and he denied Christ, which lapse he repented of, Matt. 26:69-75. He preached the first gospel sermon at Pentecost, Acts 2. He wrought many miracles, journeyed much, preaching to the Jews in Palestine, Syria, and the countries around, and at last died a martyr to the faith by crucifixion under the Roman emperor, Nero. At his own request he was crucified head downward, feeling himself unworthy to resemble His Master in his death. He was courageous, hopeful, loving and faithful, and was one of the greatest men of the Bible.

DATE—About 65 A. D., during Nero's persecution. **PLACE FROM WHICH WRITTEN**—Babylon on the Euphrates. The place to which the Jews were taken in the captivity, and at which many remained.

OCCASION—Trials and afflictions of the severest sort were coming upon the Christians from hostile Jews and fanatical Gentiles. Because the Christians would not join their heathen neighbors in their idolatry, wine-feasts and lusts, they were called "haters of the human race," and classed with thieves and murderers. A savage effort was made to suppress them altogether, and so great were the persecutions and trials that followed, that the apostle speaks of them as "fiery trials."

PURPOSE—To hearten persecuted Christians with the grace of hope and to direct their thoughts to the glorious inheritance that awaits them.

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Great Facts: I. Hope. II. Duties.

III. Persecutions.

I. The Christian's Hope of Full Salvation. Ch. 1:2-10.

Blessed be God who has, in His great mercy, given us a new life of undying

hope. A hope of an imperishable inheritance that awaits us when we are saved, not only from the guilt of sin, but from its very presence. We suffer for the moment from various trials, that the genuineness of our faith—a thing far more precious than gold—may be tested by fire, and may win praise and glory at Christ's appearing. It was this full salvation that the prophets desired to know about, and to know the time of its coming. With strictest self-control, fix your hopes on Christ's appearing. Do not be swayed by the passions of the old life, but rather live in a spirit of reverence, for it was not by perishable things such as silver and gold that you were redeemed from your ancestor's aimless way of living, but by the precious blood of the unblemished Lamb of God. Love one another earnestly with all your hearts. Abandon all vice and deceit, pretense, envy and slander, and like new-born babies crave the pure spiritual milk of the Word that you may grow thereby. While many stumble because they do not accept the gospel, yet you are a chosen race, a royal priesthood, a consecrated nation, God's own people, so that you may display the virtues of Him who called you out of darkness into His marvelous light.

LESSON—The gospel hope is a living hope because it invigorates the Christian and helps to keep him alive amid fiery trials. The delusive hopes of the unregenerated are vain and perishing, while the hypocrite and his hope both die together, Job 27:8. The believer, therefore, hopes for: 1. All the blessings of full salvation. 2. The coming of Christ. 3. The resurrection of the body. 4. Eternal rewards for his faithfulness. Let us then be always hopeful and glad in expectation of the good things God has promised.

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II. The Christian's Duties. Chs. 2:11-4:11.

Refrain from indulging in the cravings of your earthly nature for they make war upon the soul. Let your daily life be upright, that evil-doers as they watch you may learn to praise God. Submit to properly constituted authorities for the Lord's sake, for it is God's will that you should silence the ignorance of foolish people by doing what is right. Servants should obey their masters with respect, not only those who are good and considerate, but also those who are arbitrary. Wives should submit to their husbands, so that if any of them reject the gospel, they may be won over by the blameless conduct of their wives. Christians should be united, sympathetic, kind hearted, humble minded; never returning evil for evil, or abuse for abuse, but on the contrary blessing.

Who can harm you if you prove yourselves eager for what is good? Even if you should suffer for righteousness, count

yourself blessed! Do not let men terrify you, or allow yourselves to be dismayed. Christ Himself died to atone for sins once for all—the good on behalf of the bad—that He might bring you to God, having been physically put to death, but spiritually living. It was Christ's Spirit, who in the days of Noah, preached to those whose spirits are now in prison. At that time a few were saved by the Ark rising above the water, and water typifies the cleansing that comes through a crucified Savior, I John 1:7.

Surely in times past you have spent time enough living as the ungodly delight to live, for you have lived among scenes of debauchery, revelry and profane idolatry, and because you do not practice these things now men wonder at you and malign you. But they will have to answer for their conduct to Him who is ready to judge both the living and the dead.

LESSONS—The apostle gives us an excellent prescription for a happy life in an ill-natured world. He quotes Ps. 34:12-14, which is as true for our times as it was for David's. The best way of making this life comfortable and prosperous is to refrain from evil speaking and slandering, and to be ever ready to overcome evil with good.

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III. The Christian's Persecutions and Trials. Chs. 4:12-5:14.

Do not be astonished at the fiery trials that you are passing through, as though something strange were happening to you, for the more you share the sufferings of Christ the more you will share His glory. Count yourselves blessed when you are abused for Christ's sake, for that shows that the Spirit of God is resting upon you. Of course no one among you should suffer as a murderer, or a thief, or a criminal, or for interfering in matters which do not concern Christians, but if a man suffers for Christian principles he should not be ashamed. The right place to begin judgment is at the house of God, and if first with us what will be the end of those who reject the gospel? If a righteous man is saved only with difficulty, what will be-

come of the godless and sinful? Therefore, let those who suffer because God wills it so, commit their lives into the hands of a faithful Creator, and persevere in doing right.

LESSON—A Christian should not be bewildered and shocked by the fiery trials that come, His religion does not exempt him from pain, misfortunes, bereavement, or death. Besides this, evil men will persecute the true Christian, because the flip-pant dislike the earnest, the unclean are angry with the pure, the lovers of error hate the lovers of truth. However, the Christian should rejoice under sufferings, because they make him like Christ, and they will be the cause of exceeding joy when He shall crown His faithful servants.

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Questions on the Lesson.

1. Give key word and key verse.
2. What the relation of names Cephas and Peter?
3. Tell what you know about Peter.
4. Give date and circumstances.
5. From what place was it written?
6. What the occasion?
7. What the purpose?
8. Name the great facts.
9. Why is the gospel hope called a living hope?
10. Compare it with the hopes of the unregenerate and the hypocrite.
11. For what may the believer hope?
12. Why should wives submit to their husbands?
13. Why should we submit to the authorities?
14. What virtues should Christians practice?
15. Explain the preaching to the spirits.
16. What cleansing does water typify?
17. How may life be made comfortable?
18. Show that religion does not exempt us from trials.
19. Why do evil men persecute Christians?
20. Why should we rejoice under sufferings?
21. How much of First Peter have you read?

Lesson No. 61—Take your Bible to Bible Class for reading the Scriptures.

Lesson Theme

II PETER

II Pet. 1:4-8.

KEY WORD—"KNOWLEDGE." KEY VERSE—3:18.

KEY PHRASE—"GROW IN GRACE AND SPIRITUAL KNOWLEDGE."

Home Readings.

For family altar read:

Sunday—The great Christian virtues,

1:1-11.

Monday—The transfiguration, 1:12-21.

Tuesday—God will not spare false pro-

phets, 2:1-8.

Wednesday—Unrighteousness shall receive its reward, 2:9-16.

Thursday—Backsliders' evil ways, 2:17-

22.

Friday—Scoffers disbelieve the Lord's

coming, 3:1-9.

Saturday—Look for and hasten His coming, 3:10-18.

WRITER—The Apostle Peter. Addressed to Christians in general.

PLACE OF WRITING—Uncertain, but probably Babylon.

DATE—About 67 A. D., a short time before his martyrdom. Second Timothy and Second Peter have much in common. Both Paul and Peter were facing a cruel death at the time they wrote them, yet both epistles are full of hope and joy, and both urge faithfulness amid errors and suffering.

PURPOSE—To show that the best way to guard against false teachings is to grow in grace and in full knowledge of our Lord and Savior Jesus Christ.

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Great Facts: I. Virtues. II. Transfiguration.

III. Warning. IV. Defense.

I. The Great Christian Virtues. Ch. 1:1-12.

God has given us everything that is needful for a life of piety, as we advance in knowledge of Him. Through His goodness He has given us exceedingly great and precious promises, that through them we might partake of the divine nature, having fled from the corruption that is in the world through human passions. Therefore, supplement your faith by goodness, goodness by full knowledge, knowledge by self control, self control by endurance, endurance by piety, piety by kindness, kindness by love, for when these virtues are yours in increasing measure, you will have a fuller knowledge of our Lord Jesus Christ. But the man who has not these virtues is short sighted even to blindness, and forgets that he has been purified from his past sins. Therefore, do your best to put God's call and election of you beyond all doubt, for if you do this you will never fail, but have a triumphant entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

LESSON—Here, Peter agrees with Paul in urging Christians not to remain babes in Christ by halting and faltering around the first stages of Christian experience, but to grow and to be ever growing. We are to add grace to grace until our virtues are multiplied, and this for two reasons: 1. That we might have a fuller knowledge of our blessed Lord. Not knowing ABOUT Him, or TECHNICAL knowledge of Him, but an INTIMATE PERSONAL knowledge that gives the joy of fellowship, power to conquer, and likeness to His own blessed Self, Phil. 3:10. 2. That we might have an abundant entrance into the eternal kingdom. Not getting into harbor with sails torn, dismasted, and towed in by a salvage tug, but with every mast standing, every sail set, a valuable cargo in good shape, and precious passengers all safe,

with waving flags, and greeted by the playing bands and booming batteries of the Fair Haven of Rest! To have such an abundant entrance to the life eternal should be the holy ambition of every Christian.

* * * *

II. The Transfiguration and the Teaching of the Prophets. Ch. 1:13-21.

As long as my soul tabernacles in my body I will awaken in you memories of the past, that after my departure you may call these truths to mind. We were not telling you fairy stories when we told you of the coming in power of our Lord Jesus Christ, for we were eye witnesses of His glory. Indeed, when we were with Him on the sacred mountain He received honor and glory from the Father, and a voice declared "This is my beloved Son, in whom I am well pleased," Matt. 17:5. And still stronger is the assurance that we have in the teachings of the prophets, to which you will do well to pay attention, recognizing that no prophecy of scripture can be interpreted by man's unaided reason, for no prophetic teaching ever came at the mere wish of man, but men, moved by the Holy Spirit, spoke direct from God.

LESSONS—Peter is here teaching that there was a sense in which the Transfiguration set forth Christ's Second Coming, because, as outlined by Dr. Scofield: 1. Christ was not then the Messiah in rejection, but the Lord in Heavenly glory. 2. Moses in a glorified state, was a type of the redeemed who will pass through death into the kingdom. 3. Elijah is a type of the redeemed who will enter the kingdom by translation, Cor. 15:51-52. 4. Peter, James and John, not glorified, are a type of the Jews who will not share the Lord's glory at the time of His Coming. Ezek. 37:21. 5. The multitude at the foot of the mountain are a type of the nations, who will be brought into the kingdom after it has been set up over the Jews, Is. 11:9-12.

Peter saw the Second Coming unfolded in the Transfiguration, but he teaches that we are not dependent on what he saw. We have the surer word of prophecy, the unerring Word of God. It is like a lamp shining in a dark place, but soon the day will dawn, the day of fulfillment, and then we shall know ALL about these things as God knows ALL about us.

* * * *

III. Warnings Against False Teachings Ch. 2.

The apostle here warns against the Gnostics who taught that Christ was not equal with the Father. That the soul does not sin, so it does not matter if the body gets drunk or goes into sin, one can do just as one pleases because we are not under moral law. Such were the false teachings of these people who set themselves up

against the apostles, and for money taught doctrines that were pleasant rather than true.

In reply, Peter points out that whoever goes into sin or teaches heresy shall certainly be punished. That God did not even spare the angels who sinned, but is keeping them under guard for judgment. That He sent the Flood upon a godless world in the days of Noah. That He reduced Sodom and Gomorrah to ashes as a warning to the godless of what was in store for them. The apostle then vividly describes how these wicked teachers malign even the apostles that God had appointed, and they entice weak souls by promising them freedom while in reality they are making them slaves of corrupt habits. Peter has in mind Zech. 3:1-2, where the high priest was seeking to rebuild the temple. Satan, however, appeared before God, and said the people were not worthy of having the temple restored, and then accused and reviled the high priest. The angel of the Lord, however did not make a railing accusation against Satan as Satan had against the high priest, but calmly said, "God rebuke thee." But said Peter, while angels who excel men in power, would not make bitter accusations, yet these wicked teachers malign those of whom they know nothing, but they will assuredly perish with their own corruption.

LESSONS—1. Many evil spirits are abroad, and the credentials they display are gifts of the mind, or truths beautiful or original. We should, however, be as cautious as the saint in the legend. When an evil spirit showed himself radiant with royal robes and crowned with a jeweled diadem and said, "I am the Christ, follow me!" The saint thought and looked awhile and said, "I will not believe that you are the Christ unless you show me the wounds of the Cross!" and the evil spirit fled. So any religious teacher that does not center all his doctrines around the Cross should be driven from the life. 2. Like the angels we should not publish the faults of our fellowmen, and mingle reproaches with accusations, but leave the wicked to the Lord who will avenge all injustice.

IV. A Defense of the Second Coming. Ch. 3.

Here the apostle divides the history of the world into three sections and mentions some of the characteristics of each. 1. The old world, 3:6. The world which the Flood overwhelmed. The scoffers said, "Where is the promise of His coming?" From the beginning of creation, Nature has pursued the even tenor of its way. There has been no sign of any change, and no change is possible. The promise of His coming fails!" But Peter reminds the skeptics that a mighty flood did drown the world, there-

fore their mocking question is foolish. 2. The present world, 3:7. He asserts that the present world contains within itself the agency by which it may be consumed. It is held in store not for a second flood but for fire. Stored up within the earth are oils and gases, which when released by God shall cause such physical revolutions as shall transform this planet into something more glorious. Therefore, what holy lives we ought to lead while we await and hasten the coming of the Day of God. 3. The new world, 3:13. This is the Paradise restored of Rev. 21:1. Where we are told that He who created the world, will recreate it, clearing it of every vestige of sin, misery and imperfection, fitting it for the dwelling place of perfect beings, and for His own glorious presence. In expectation of these things we are to make every effort to be found by Him, spotless, blameless and at peace. The delay in the fulfillment of these things should be regarded as forbearance on the part of the Lord, in seeking to bring more to salvation.

LESSON—Too often men have set one time for deliverance, and God another, but He will not fail to keep the day He has appointed. In Ex. 12:41, we see that God kept His engagement to the very day to deliver Israel out of Egypt. What men count slackness is truly forbearance upon the part of God. Enthusiastic impatience must be checked. God is still saying to the unconverted, "How shall I give thee up!" and as He sees the unfruitful Christians, He says, "Let them alone this year also." Let us then not abuse the patience and long-suffering of God by abandoning ourselves to a course of impenitence of worldliness, for the Lord shall come suddenly, and at a most unlikely time, and the cry shall ring out, "Behold the Bridegroom cometh!" Matt. 25:6.

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Questions on the Lesson.

1. Give the key word and key verse.
2. What the date and place of writing?
3. Give the purpose.
4. Name the great facts.
5. What virtues are we to add to our faith?
6. What sort of knowledge will this give us of the Lord?
7. What the meaning of "an abundant entrance?"
8. Read five points in which the Transfiguration sets forth the Second Coming.
9. Show that we are not dependent on what Peter saw.
10. What did the Gnostics teach?
11. Give three examples showing God does not spare sinners.
12. Show that these wicked men were bold to do what angels feared to do.
13. Tell of the evil spirit who appeared

to the saint.

14. Give Peter's divisions of the world's history.

15. Tell how that in spite of the laws of nature, God sent the Flood.

16. With what is the world stored, and what will be the effect of the physical rev-

olutions?

17. What ought we to do while awaiting the coming of the Day of God?

18. Tell about the new world.

19. Explain the forbearance of God.

20. How much of the book have you read?

Lesson No. 62—The churches' biggest business is to teach the Bible.

Lesson Theme

I, II AND III JOHN

I John 5:10-15.

KEY WORD—"ASSURANCE." KEY VERSE—1:5-13.

KEY PHRASE—"FULL ASSURANCE IS THE BASIS OF THE VICTORIOUS LIFE."

Home Readings.

Read the three epistles, and for family altar read:

Sunday—Fellowship with the Father and Son, I John, Ch. 1.

Monday—Test of fellowship in obedience and love, 2:3-14.

Tuesday—Warning against the Anti-Christ, 2:18-29.

Wednesday—Father's love and the children's lives, 3:1-10.

Thursday—Love of the brethren, 3:11-24.

Friday—Faith is the overcoming principle, 5:1-13.

Saturday—Walking in the truth, III John.

WRITER—John, the apostle who wrote also the fourth gospel and Revelation.

DATE and PLACE—Soon after the fourth gospel, about 90 A. D., while John was pastor at Ephesus.

TO WHOM WRITTEN—The first epistle to the churches in general, the second, to "the elect lady and her children," the third, to a devout Christian named Gaius.

OCCASION—Three classes of heretics had sprung up by this time. 1. The Ebionites, who denied that Christ was really divine. 2. The Docetists, who said He was truly divine, but that He had no human side to His nature. 3. The Cerinthians, who claimed that Christ was not perfectly human and perfectly divine until after His baptism. These errors concerning the person of Christ were unsettling believer's faith in and fellowship with the Lord.

PURPOSE—1. To set forth the true doctrine that Christ was perfectly divine and perfectly human. 2. To teach how they may know that they have eternal life, and rejoice in full assurance of the truth.

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Great Facts: I. Light. II. Righteousness. III. Love. IV. Truth. V. Fellow-Helpers.

I. God Is Light. Chs. 1:2-28.

John's first message is that God is Light, and walking with Him in the light means

fellowship with Him, and with one another, and the blood of Jesus Christ cleanseth us from all sin. We may know that we are walking in the light if we lay His commands to heart, especially the commandment to love the brethren. This keeping of God's commandments, however, is inconsistent with the love of the world and with fellowship with false teachers. Walking in the light and abiding in Christ is the only hope of safety, for in Him we have eternal life.

LESSON—The world under Satan's dominion is in spiritual darkness and death. Unspiritual people are blinded and have no light from heaven upon their daily pathway. We are commanded, however, to walk in the light, because: 1. Light is purity, but darkness is impurity. 2. Light is love, but darkness is hatred. 3. Light is truth, but darkness is falsehood. 4. Light is peace but darkness is fear.

* * *

II. God is Righteousness. Chs. 2:28-4:6.

The apostle's second message is that God is righteous, therefore, fellowship with Him depends on doing righteousness. He who lives sinfully belongs to the devil for he has sinned from the beginning, but the MOTIVE for living righteously is, that when we see Christ we shall be like Him, 3:2. The TEST of whether we are living righteously is whether we love the brethren, 3:14. Everyone who hates his brother is a murderer, and a murderous temper excludes him from eternal life. The REWARD for living righteously is a full assurance of salvation. Over forty times John uses the word "know" in his epistles, because true religion is more than doctrine, something must be known and felt! We KNOW that Christ was manifested to take away our sins. We KNOW we have passed from death unto life. We KNOW that whatsoever we ask we shall receive of God. We KNOW that we are in union with Christ and He with us, because He has given us some measure of His Spirit.

LESSON—The apostle is here contrasting one who lives a life of righteousness with one who lives a life of sin, and in 3:9 he teaches that the truly regenerated man does not continually practice sin. It is one thing for a Christian because of a strong temptation to temporarily fall into sin, and the divine remedy for this is seen in 1:9. But if a Christian continually practices a sin he may well doubt his conversion. We should be as serious in our attitude towards sin as is God. He gave a Law to condemn it, a Savior to redeem from it, a Spirit to destroy it, a gospel to testify against it, and a whole family of newborn sons to be living witnesses of His deliverances from its power.

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III. God Is Love. Ch. 4:7-5:21.

We are called sons through the love of the Father, 3:1, and He manifested that love by sending His Son to be an atoning sacrifice of our sins, 4:10. We should show our love to Him by loving one another, 4:7. He who loves has fellowship with God, 4:16. But the absence of love destroys this fellowship, 4:19-21. Victory over the world comes only through love and faith in Jesus Christ, whose coming was attested to by water and by blood, and by the Spirit. Yea, God Himself testifies that His Son came into the world, 5:9. In Christ we not only overcome the world, but have eternal life, 5:13.

LESSON—We have not seen the greatest gift of all—the heart of God, the love of His heart, the heart of His love, and yet when we look at the cross we have a glimpse of it. The Cross was the only way God had of showing us His heart. It was Infinite Love striving to reveal itself, seeking to pour out its fullness. Christ did not die that God might love men. He died because God had from everlasting to everlastingly loved man, the Cross is not the cause, but the effect of the love of God. It is not even necessary that we should be worthy for God to love us. He loves us because of Himself. We are saved by grace. Our salvation does not depend upon what we are, but upon what God is—and God is love!

* * * *

IV. God Is Truth. Second Epistle.

John here declares his joy at finding some guided by the Truth. Walking in truth is to love one another, but this love is manifested in keeping God's commandments, and in steadfast loyalty to the genuine doctrines of the gospel. There are many imposters in the world, but whoever in the name of progress departs from Christ's teachings possesses not God. One should not extend any hospitality or show any friendliness to false teachers for by

doing so one shares in their wicked work, II John.

LESSON—To countenance a teacher of error, to wish him God-speed, is to approve his evil works and to share his guilt. We are "partakers of other men's sins," not only when we take their side of the question, but also when we keep silent instead of condemning them.

* * *

V. God Needs Fellow-Workers. Third Epistle.

John had sent out some preachers with letters of commendation to the various churches, and among others to that of which Gaius and Diotrephes were members. Diotrephes, however, through jealousy or some other personal reason, declined to receive these preachers and exerted his authority to make the church act the same way, even threatening to exclude those who differed from him in the matter. Gaius alone had not been intimidated, but had welcomed to his home the repulsed preachers, who, when they returned to the church at Ephesus, testified of his courage and kindness. John hoped soon to visit the church and bring the proud Diotrephes to account for his overbearing conduct.

LESSONS—1. Preachers going forth for the sake of the Name, whether at home or abroad, should be welcomed and entertained worthily by churches and individuals. By such action, one shares in the missionary's labors and becomes a fellow-helper. 2. Churches should not encourage those who are eager for pre-eminence in the church, and who insist on having their own arbitrary way. A healthy and happy church is one in which every member esteems each other more highly than himself, Phil. 2:3.

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Questions on the Lesson.

1. Give the key word and key verse.
2. Who was the writer and how many books did he write?
3. What was the occasion?
4. Give the purpose.
5. Name the great facts.
6. How may we know whether we are walking in the light?
7. Give the four contrasts between the light and the darkness.
8. What the motive for living righteously?
9. What the reward for living righteously?
10. Explain verse 3:9.
11. What did God do about sin?
12. Through what are we called sons?
13. How did God show His love?
14. How must we show our love to God?

15. What three witnesses testified to Christ's coming?
 16. How did God show His heart?
 17. What is walking in truth?
 18. What should be our attitude toward teachers of error?
19. Tell the story of the Third Epistle.
 20. How may we become fellow helpers of God's servants
 21. How should the churches regard those who love the pre-eminence?

Lesson No. 63—Consecutive Bible study is one of our best blessings.

Lesson Theme

JUDE

Vs. 1-4.

KEY WORD—"CONTEND." **KEY VERSE**—Vs. 3, Last Clause.
KEY PHRASE—"EARNESTLY CONTEND FOR THE FAITH."

Home Readings.

Notice how much Jude is like Second Peter. They both had the same evils with which to contend.

For family altar read:

Sunday—Contend earnestly for the faith, Vs. 1-7.

Monday—False teachers and their doom, 8-16.

Tuesday—Build, pray keep, look, 17-25.
 Wednesday—God will not spare false prophets, II Pet. 2:1-8.

Thursday—Wrong doing shall receive its reward, 2:9-16.

Friday—Unsaved professors will get entangled with the world again 2:1-22.

Saturday—There will be scoffers, 3:1-9.

WRITER—Jude or Judas, the brother of the Lord and of James, who wrote the epistle that bears his name, Mark 6:3. Neither James nor Jude hint at their relationship to Jesus, their unaffected humility kept them silent.

TO WHOM WRITTEN—It is called a general epistle because it is not addressed to any particular person or church but to Christians in general.

DATE and PLACE—It was written in Palenstine, probably after II Peter, about 68 A. D.

OCCASION—Jude had heard, likely from a traveling evangelist, of the serious spiritual dangers that were besetting some of his fellow believers.

PURPOSE—To exhort Christians to earnestly contend for the faith.

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Great Facts: I. Contend. II. Examples.
 III. Build.

I. Contend Earnestly for the Faith. Vs. 1-4.

Jude, while writing about our common salvation, was impelled to urge the "Beloved of God the Father" to fight in defense of the Faith that has once for all been entrusted to the saints. For there had crept in stealthily among them certain godless people, who had made the mercy of God an excuse for vicious living,

and disowned our only Lord and Master, Jesus Christ.

LESSON—1. The Faith referred to is that body of gospel and church truth contained in the scriptures. 2. The Faith was delivered by God and not discovered by man. 3. The Faith was delivered "once for all." No other faith will ever be given. Although the truth may be stated in new terms, no new doctrines are to be added to the present body of truth. 4. We may contend for the faith by maintaining that all scripture is given by the inspiration of God, II Tim. 3:16, and by shaping all our religious beliefs and practices strictly according to its holy teachings.

* * * *

II. Examples of Divine Vengeance. Vs. 5-19.

Jude here gives three examples of God's punishment of collective wickedness: 1. He destroyed the Israelites whom He had delivered from Egypt, because they refused to believe in Him. 2. The angels who kept not their first state of holiness. He is keeping under guard in the spirit-land of darkness for the great Day of Judgment. 3. Sodom and Gomorrah, who gave themselves up to foul sensuality, are undergoing the punishment of eternal fire.

In spite of these solemn examples there are troublemakers of the churches who despise authority, and sneer at sacred things of which they know nothing, all because they themselves are corrupt.

They are like three wicked men of old who called forth divine vengeance. Like Cain, who rejected redemption by blood, like Balaam, who was a hireling prophet, anxious only to make money. Like Korah, who took honors unto himself by intruding upon the priest's office.

These present evil men are selfish, empty, fruitless and Godless, ever complaining of their lot, and ever flattering men for the sake of what they can get out of them. We should not, however, be surprised at finding such men, for the apostles foretold us they would come.

LESSONS—1. Every Christian ought to know the Bible in order to know how God

deals with men. We should often reread it and not trust to memory, for memory is often "like a sieve which holds the bran and lets flour go." 2. God deals first in mercy but afterwards in judgment. The world, like the wilderness of old, is strewn with the graves of those who were offered high privileges, but who turned their backs upon God's mercies and became their own worst enemies. 3. God will not spare sinners, whether in low or high places, for He spared not the angels, but as soon as they developed an evil nature He saw they were not fit for the holiness and joys of heaven, and cast them out. "It is hard to be high and not high minded!" 4. Troublers of the churches are like dreamers. They live in an unreal world and have no true idea of the serious nature of sin. They are insensible to all the warnings of coming judgment. They are unconscious of the dangers that threaten their immortal souls.

* * * *

III. Build Up Our Own Spiritual Lives. Vs. 20-25.

If others will be unspiritual, yet we should build up our characters on the foundation of our most holy faith, praying under the guidance of the Holy Spirit, and keeping within the love of God, while waiting for the mercy of our Lord Jesus Christ to bring us into the eternal state. To those who are in doubt, show piety and save them from the fire. To others show pity, but with caution, hating the very clothing polluted by their touch.

Now unto Him who is able to keep you from falling, and to bring you into His glorious presence, blameless and rejoicing, to the only God, our Savior, be glory, majesty dominion and power as it was before time began is now, and ever shall be for all time to come, Amen.

LESSONS—Having laid well our foundation in gospel faith, we must build upon it, or be ever making progress in spiritual things. This is what Paul meant when he said, "Grow in grace." We can build ourselves up by: 1. Praying in the Holy

Spirit. He makes our prayers fervent, for cold prayers ask the Lord not to hear them. **He makes them loving** because all prayers should be perfumed by love to our fellow-men and to Christ. He makes them believing, for a man prevails only as he has faith. 2. Keeping ourselves in the love of God. This will keep our own love deeply stirred, and keep us from error and worldliness. 3. Waiting for the Lord's mercy. The blessed hope of final happiness and reward will make us faithful in the discharge of all our duties, and patient in bearing our trials.

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Questions on the Lesson.

1. Give key word and key verse.
2. Tell about the writer.
3. What the date and place of writing?
4. To whom was it written?
5. What the occasion?
6. What the purpose?
7. Name the great facts.
8. What the meaning here of the word Faith?
9. Who gave us the faith?
10. Will any new faith be given?
11. How may we contend for it?
12. Give the three examples of collective wickedness.
13. What were the troublers of the churches doing?
14. What three wicked men were they like?
15. Give the sin of these three men.
16. What ought every Christian know?
17. In what does God first deal?
18. Show that God will not spare sinners.
19. How are the troublers of the churches like dreamers?
20. In what three ways may we build our characters?
21. What the advantage of praying in the Holy Spirit?
22. What the advantage of keeping in the love of God?
23. What the advantage of waiting for the Lord?

Lesson No. 64—Study the Bible from the first inspired word to the last.

Lesson Theme

REVELATION

KEY WORD—"FINAL THINGS." KEY VERSE—1:19.
KEY PHRASE—"FINAL JUDGMENTS AND GLORY."

Home Readings.

It would help much if you would read Revelation through in the Twentieth Century New Testament, or in the Author's Self Explaining Edition of Revelation. For family altar read:

Sunday—The Lord appears to give the Revelation, 1:9-20.

Monday—Urgent messages to the churches, 2:1-11.

Tuesday—Some of the events of the Tribulation, 6:1-7.

Wednesday—Anti-Christ and false prophets arise, Ch. 13.

Thursday—Coming of Christ and doom of Anti-Christ and false prophet, 19:11-21.

Friday—The Millenium and doom of Satan and wicked dead, Ch. 20.

Saturday—The blessedness of the eternal future, 21:1-10.

WRITER—The apostle John. It is remarkable that John the Beloved, who was nearer to the heart of Christ than any other, he who filled his gospel and epistles with the warmth of divine love, should be the chosen vessel to make known the most terrible judgments. This at least, suggests that he would not over-draw the picture.

TO WHOM WRITTEN—The seven churches of Asia Minor, and through them to all churches.

DATE and PLACE—Likely 96 A. D., from the Isle of Patmos, to which John was banished for being a Christian preacher by Emperor Domitian of Rome.

OCCASION—There was a bitter persecution of the Christians in Asia, and the last of the apostles was about to go to his reward. It was therefore very fitting that God should use him to draw aside the veil of the future, that man might know of the crisis that should afterward come to pass.

PURPOSE—1. To describe the wonderful events connected with the end of the age. 2. To encourage Christians to be faithful by giving them an inspired picture of Christ's final triumph over all evil.

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Great Facts: I. Introduction. II. Churches.

III. Tribulation. IV. Second Coming.

V. New Things.

I. The Introductory Vision. Ch. 1.

1. God is the source of the Revelation, Christ was the channel through whom it was given, an angel interpreted it, John recorded it, the churches were to proclaim it, and there is a special divine blessing promised to those who read and heed its sayings. The time for the fulfilment of its prophecies is always to be regarded as near at hand. 2. On the Lord's Day, while under the special influence of the Holy Spirit, John had a vision of the Glorified Lord, who appeared with priestly robe, yet with kingly glory, walking among the churches, observing and cherishing them. John was bidden not to fear, but to write down the things concerning the churches, and the things that should afterward take place.

LESSON—While we cannot understand all about this remarkable book nor be certain about all of its interpretations, yet we should study it, keep its truths in our memories and practice its doctrines, for it

is a window of hope through which we look into eternity, and the only book in the Bible that promises a blessing to those who study it.

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II. The Message to the Churches. Chs. 2-3.

The number of the churches is seven, and each message has seven parts: 1. Name of church. 2. Mention of some sublime attribute of speaker. 3. An assertion that Christ knows all about the duties and doings of each church. 4. A description of the state of each, with praise or blame. 5. A reference to His promised coming. 6. A command to give special attention to what the spirit says. 7. Promises to those who overcome.

Notice what the Lord knows about the churches: "I know thy faith, works, love and ministry." Know if their last works are better than the first. Knows all about their persecutions, and outward poverty, although spiritually they were rich in faith, hope and love.

Notice what the Lord holds against the churches. Some had left their first love and were acting as though they were rich, although spiritually they were paupers, another had a reputation for being a living church, yet was almost dead. Another had in its fellowship those who were unsound in doctrines and wicked in life. From all such our Lord said He would turn away in disgust.

Notice what the Lord promises to the churches. Overcomers shall be readmitted to Paradise and the Tree of Life from which Adam was excluded. They shall triumph over afflictions and escape death. The door to the storehouse of God's manna shall be opened unto them. They shall reign over the nations. They shall have a robe and a crown, and indeed enjoy the same honors in Heaven that Christ enjoys.

LESSON—These inspired promises give a many sided view of the future possessions of the saints. Taken together, they give the completest description of the World of God of the good things God has prepared for those who love Him. How they should quicken our faith, kindle hope, and inspire zeal.

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III. The Judgments and Events That Will Immediately Precede Christ's Second Coming. Chs. 4-18.

This is the Great Tribulation of three and a half years of plagues, trials and judgment spoken of in Jer. 30:7 as the time of Israel's trouble. Spoken of by Christ as a Great Tribulation such as never was before, Matt. 24:21, and referred to by many others.

The causes of the Tribulation are: 1.

The special working of Satan, who will have great wrath because his time is short.

2. Unprecedented activity of demons. At Christ's first coming they sought to control men, causing them to blaspheme and to resist God; they will again afflict men with mental and spiritual diseases. 3. Satan will incarnate himself in the Anti-Christ. Daniel refers to him in 12:11. Christ in Matt. 24:15. Paul in II Thess. 2:3, and John in Rev. 13:1, etc. This Anti-Christ will appropriate divine honors, imitate Christ, appoint false prophets, overcome nations. He and the false prophets will be cast into the Lake of Fire at Christ's coming. 4. There will be plagues similar to the plagues of Egypt. Plagues of blood, hail, fire, locusts, darkness, famine, sores, earthquakes, war, martyrdoms and death. As before the purpose will be to discredit the religion of the ungodly and direct them to the true and living God. 5. The gathering of the nations to the battle of Armageddon under the Anti-Christ and false prophet. In great wrath they will be besieging Jerusalem, when they will be alarmed by the signs of Christ's coming, and will be smitten with a sudden blow from which they will never recover. 6. The judgment of the nations as to the treatment they have accorded to God's people, the Jews, Matt. 25:31-46.

LESSONS—Before these terrible events shall come to pass, the saints will be caught up to meet the Lord in the air, I Thess. 4:17. How earnest we should be to be found in Him, for rebellion against Him is death. Woe unto him that striveth with his Maker.

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IV. The Second Coming and the Millenium. Chs. 19-20:6.

The prophets and apostles made Christ's Coming the blessed hope of Israel and the church. They taught that He would strike down the wicked nations, gather Israel to its own land, set up His government upon the throne of David, reign in justice and be King of all.

Whether the Lord will come before or after the Millenium has stirred the faithful for all generations, and perhaps orthodox Christians are about evenly divided. The Post-Millenialists think that the processes of education, and the preaching of the gospel will bring universal peace and make men spiritual and holy. The Pre-Millenialists, with whom the writer joins, believe that it will take the coming of the King, the literal restraining of Satan before universal righteousness will prevail. The reasons for this position are: 1. The Anti-Christ is to be destroyed, not gradually, but by His coming, II Thess. 2:8. 2. The Son of Man comes IMMEDI-

ATELY after the Tribulation, Matt. 24:29, there is nothing said of a Millenium between the Tribulation and His coming.

3. The world will be in a mixed condition when the Lord comes, not all saved. There will be "wheat and tares," Matt. 13:38-40. There will be unconverted as in the days of Noah, Matt. 24:37. These verses do not point to a Millenium of universal righteousness BEFORE Christ comes.

The destruction of the Anti-Christ, the restraint of Satan, and the return of the Lord Jesus, will usher in the Millenium.

1. There will be universal peace. Men will beat their swords into plow shares, Is. 2:4. 2. There will be a Paradise condition in the earth so that the lion shall lie down with the lamb, etc., Is. 11:6. There will be a great spread of knowledge, Is. 11:9. All prophecies of the earthly glory of Jews will be fulfilled in this age. All promises in the Sermon on the Mount, like "The meek shall inherit the earth" will find their fruition.

LESSON—The Second Coming is mentioned from one end of the Bible to the other. In the New Testament there are 300 references to it. It is bound up with every sublime promise of likeness to Christ, satisfaction of soul, victory over sin and Satan and death, and the deliverance of the earth from bondage and corruption. Are we exhorted to meet together on the Lord's day, or to take the Lord's Supper, it is in order to "show forth His death until He comes." Are we exhorted to love one another, or to be holy, it is in view of His coming! Yea, it is the central chord of all vital Christian life! Dr. Broadus said, "If I am always ready to meet Him, I am bound to be ready when He comes."

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V. The Last Judgment and the Seven New Things. Chs. 20:7 to end.

1. Here we have the judgment of the Great White Throne set up after the Millenium, before which will be judged the unbelieving dead. The righteous rose before the thousand years and lived and reigned with Christ, 20:4. 2. The unjust are now judged by the things written in the books, and awarded different degrees of punishment according to their works.

The apostle now has a glimpse of the blessed things of the eternal future, and reveals that there will be at least seven new things.

1. A renewed heaven. There will be no more death-dealing thunder bolts or lightning flashes from the sky. 2. A renewed earth. No more weeds or snakes, no more slums or hospitals or graves. 3. No more nationalities for that is what we believe is meant by "no more sea." All men shall speak one tongue and brothers be. 4. The

capital of the Heavenly world shall be the New Jerusalem, whose beauty and glory will be beyond compare. 5. New peoples, for God shall dwell with them, and they will never weep, never suffer, never sorrow, never die, for the former things are passed away. 6. New sanctuary, no particular place will have a temple, for the presence of God and of the Lamb will make every part of it a sanctuary. 7. A new Paradise, with its crystal river, and the tree of life yielding its fruit of complete blessedness. There will be no more curse, and no night there, for the Lord God will give them light, and they shall serve Him, and see His face and be known by Him, and they shall reign forever and forever.

LESSON—The last verses of Revelation are full of the sunshine and music of the word "NEW." "Behold, I make all things new." We should study more the Bible teachings about Heaven, and remember that upon every stone of its walls, and above its pearly gates is inscribed the word "GRACE!" "Grace!" All who enter and forever enjoy its bliss will do so by God's wondrous grace! As travelers often lay up rich treasures of pictures, statuary, vases, etc., to place in their homes upon their return, so let us lay up as treasures for heaven, faithful service and noble sacrifices!

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Questions on the Lesson.

1. Give the key word and key verse.

2. Who was the writer?
3. To whom written?
4. What the date and place?
5. What the occasion?
6. Give the purpose.
7. Name the great facts.
8. Who the source of the Revelation?
9. On what day was it given?
10. Why should we study it?
11. What the seven parts of each message?
12. Tell what the Lord knows about the churches.
13. Tell what the Lord holds against the churches.
14. What are the six causes of the Tribulation?
15. Tell what the Lord promises to the churches.
16. Show that the saints will not go through the Tribulation.
17. What is meant by Post and Pre Millennialists?
18. Give the three points why we think Christ will come before the Millennium.
19. Give the three facts about the Millennium.
20. Show that the doctrine of the Coming is an important one.
21. Tell about the Last Judgment.
22. What are the seven new things of the eternal state?
23. How may we lay up treasures in Heaven?

Lesson No. 65—Review the events of the N. T. in their order of time.

Lesson Theme

NEW TESTAMENT HISTORY

Luke 1:1-4.

KEY PHRASE—"N. T. EVENTS IN THEIR ORDER." **KEY VERSE**—LUKE 1:3-4.

Home Readings.

Read the last recorded words of the great characters of the New Testament.

For family altar read:

Sunday—The last words of Christ, *Luke* 24:46-53.

Monday—The last words of James, *Jas.* 5:10-20.

Tuesday—The last words of Jude, *Jude* Vs. 17-25.

Wednesday—The last words of Peter, *II Peter* 3:10-18.

Thursday—The last words of Paul, *II Tim.* 4:1-9.

Friday—That last apostle living at Patmos, *Rev.* 1:1-11.

Saturday—The last message of the Bible, *Rev.* 22:8-21.

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Periods of History. Period of: I. Christ. II. Peter. III. Paul. IV. Other Apostles.

I. Period of Christ's Life and Ministry.
4 B. C.-30 A. D.

Augustus was emperor of Rome, and Judea was a Roman province with Herod as its king, when Jesus was born 4 B. C. The calendar was changed to date from Christ's birth through the efforts of Gregory, but it was afterwards found that a mistake of about four years was made; Christ's birth is therefore dated 4 B. C.

1. CHRIST'S BIRTH AND CHILDHOOD.

—1. The angel Gabriel announced to Mary that she would give birth to the Savior. 2. Jesus was born at Bethlehem. 3. Was visited and worshipped by the shepherds and the wisemen. 4. Was secretly taken down into Egypt to avoid death at

the slaying of the babies by Herod, and after two years returned to live at Nazareth. 5. Nothing is recorded of Him again until in His twelfth year He went with His parents to the Temple and in His reply to His mother showed that He was conscious of His divine mission.

2. HIS MINISTRY—Nothing more is recorded until He reached His thirtieth year, when: 1. John the Baptist announced the coming of the Messiah. 2. He was baptized by John. 3. Was tempted by Satan in the wilderness for 40 days. 4. He called His twelve disciples. 5. Cleansed the temple by driving out the traders and grafters. 6. He taught Nicodemus about the new birth. 7. He preached to the woman at the well of Samaria. 8. Was rejected by His fellow-citizens at Nazareth. 9. Wrought many miracles and cured many that were sick, proving Himself to be the Son of God. 10. Preached the Sermon on the Mount, the most wonderful religious teaching in the world. 11. John the Baptist was martyred. 12. Peter made his great confession, proclaiming that Christ was truly the Messiah, and the Son of God. 13. Christ was Transfigured with heavenly glory to strengthen the faith of the disciples. 14. He gave many parables. 15. Raised Lazarus from the dead. 16. On the Sunday before He was crucified on Friday, He made His triumphal entry into Jerusalem. 17. He cleansed the Temple the second time. 18. On Thursday, the day before His crucifixion, He instituted the Lord's Supper.

3. HIS DEATH, RESURRECTION AND ASCENSION—1. On Friday, April 7th, 30 A. D., at 9 a. m., Christ was crucified, as the Lamb of God to take away the sins of the world. 2. Early Sunday morning He rose again from the dead for our justification, a proof and assurance of the believer's resurrection. 3. During 40 days He appeared on ten different occasions to the disciples. 4. He gave the Great Commission to the 500 disciples on the Mount. 5. In the presence of the eleven disciples He ascended into Heaven, having promised to come again in like manner.

LESSONS—1. We should believe with Peter and John that Christ was God come in the flesh to die for the sins of the world, and to provide us with an everlasting salvation. 2. He should be our example in humility and service. When we think of how He obeyed His inferiors, how He laid aside every thought of ease and underwent every hardship, how He sacrificed friendships and family joys for the sake of us and our salvation, we should, with the sublimest devotion, be willing to follow in His steps, I Pet. 2:21.

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II. The Events of Peter's Period. 30-48 A. D.

For 18 years the church at Jerusalem, with James as its pastor, and Peter as the leading apostle, directed the spread of the gospel.

1. MATTHIAS was elected to succeed Judas as an apostle.

2. PENTECOST—Ten days after Christ's ascension, on the Day of the Pentecost, the apostles were filled with the Holy Spirit, and able to preach in various languages with the result that 3,000 were converted.

3. ANANIAS and SAPPHIRA sought to deceive God and the apostles and were punished with instant death.

4. FIRST DEACONS—Seven deacons were chosen to look after the financial affairs of the church.

5. STEPHEN, who earnestly preached the true Faith, was stoned to death on the charge of speaking blasphemous words against the Temple and the Law.

6. PAUL'S CONVERSION—The bitter but brilliant Saul was converted, and became Paul, the great apostle to the Gentiles.

7. CONVERSION OF CORNELIUS—Cornelius, who was a commander of 100 Roman soldiers, became interested in the gospel and sent for Peter, who preached to him and the Gentiles who were in his house, with the result that they were converted and filled with the Spirit. This established the fact that Gentiles should receive the same blessings, and have the same standing in the churches, on the same conditions as the Jews.

8. ANTIOCH—The gospel was now preached at Antioch for a year, by Barnabas and Paul with great success, and it was here that the disciples were first called Christians.

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III. The Events of Paul's Period. 48-68 A. D.

1. The church at Antioch sent forth Paul and Barnabas for the FIRST MISSIONARY JOURNEY, and they preached in fourteen cities in Asia Minor for two years.

2. Paul and Barnabas attended the CHURCH COUNCIL at Jerusalem where it was re-affirmed that the Gentiles need not be circumcised, nor have to keep the Law of Moses, but are saved by grace alone.

3. Paul and Silas, in the SECOND MISSIONARY JOURNEY, revisited some of the towns of Asia Minor, and then took the gospel to Europe for the first time. The first city they preached in was Philippi and the first convert was Lydia. This journey occupied three years.

4. Paul and Timothy in the THIRD MIS-

SIONARY JOURNEY revisited the churches in Asia Minor, staying about three years at Ephesus, and returning this time to Jerusalem.

5. While on these missionary journeys, Paul WROTE SIX EPISTLES: Romans, I and Corinthians, Galatians, and I and II Thessalonians.

6. PAUL'S CLOSING MINISTRY—Jews of Asia brought about Paul's arrest on the charge of profaning the Temple. He was kept in prison in Cesarea for two years, and for two years more at Rome, where he preached to all with whom he came in contact, and wrote the four Prison Epistles of Philemon, Colossians, Ephesians, and Philippians. He was freed for two years, during which time he wrote the Pastoral Epistles of First Timothy and Titus, but being arrested again, he wrote Second Timothy just before he was beheaded in 68 A. D., and received the crown of righteousness.

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IV. The Other Apostles. 30-100 A. D.

1. JAMES, the brother of John, was put to death with the sword by King Agrippa, in 44 A. D.

2. JAMES, THE BROTHER OF OUR LORD, who also wrote the epistle that bears his name, did a great work in leading many Jews to accept Christ as the Messiah, which so enraged the Sanhedrin that they stoned him to death.

3. THOMAS preached the gospel in Persia, and likely in India.

4. ANDREW labored in South Russia, and is said to have been crucified on a cross formed like the letter X, hence called St. Andrew's Cross.

5. PHILLIP preached in Phrygia, which was in central Asia Minor.

6. BARTHOLOMEW labored in Arabia, and likely in Armenia.

7. MATTHEW is said to have labored in Egypt, Asia and Europe.

8. SIMON, not Peter, but another of the Twelve, is supposed to have spent his missionary life in Egypt, Cyrene and Great Britain.

9. JOHN, after the death of Peter and Paul, became the leader among the Christians. He was pastor for a long time of the church at Ephesus, and won many to the Lord Jesus. When the emperor, Domitian of Rome, persecuted the Christians,

John was banished to the island of Patmos where he received the wonderful visions recorded in the book of Revelation, and wrote the seven short letters to the churches in Asia. It is said that when John was too old and weak to preach, he would be carried into the church, and holding forth his hands would say, "Little children, let us love one another!"

THE CLOSE OF SACRED HISTORY—Christ lived and died to make the gospel possible and to found His church. The apostles were inspired to preach the gospel all over the known world, and in the scriptures that they left to reveal the gospel in all its fullness, with its doctrines and church ordinances. Henceforward, until the Son of Man shall come in His glory, there will be no authoritative religious teaching for man, except as it shall come from the Holy Scriptures and be made plain by the Holy Spirit! "Unto Him who loved us, and freed us from our sins by His own blood, and made us kings with free access to God, His Father, to Him be glory and power to the end of the ages! AMEN."

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Questions on the Lesson.

1. Give key phrase and key verse.
2. Name the four periods of New Testament history.
3. Who was the emperor of Rome and king of Judea when Jesus was born?
4. Why was Christ's birth dated 4 B. C.?
5. Give the five events of Christ's birth and childhood.
6. Give the eighteen events of His ministry.
7. Give the five events of His death, resurrection and ascension.
8. What are the two lessons from Christ's life?
9. Give the eight events of Peter's period.
10. Give the six events of Paul's period.
11. Tell of the ten other apostles.
12. For what did Christ live and die?
13. What were the apostles inspired to do?
14. Where shall we get the only authoritative religious teaching until Christ comes again?
15. Quote the verse of Scripture praise to Christ.