International Sabbath-School Quarterly

SABBATH-SCHOOL LESSONS IN

# GALATIANS

FOR SENIOR CLASSES

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IN

# GALATIANS

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## SENIOR CLASSES

THIRD QUARTER 1900

THERE are two sorts of Sabbath-school lessons that are always in danger of being but slightly studied, namely, long ones and short ones. If a lesson is very long, the pupil will often become discouraged, and say, "I can't master such a lesson as that, and there's no use trying." If it is very short, many will think, "There isn't much to that lesson, and I don't need to spend much time on it." Now if a lesson is long and difficult, every effort should be made to master as much of it as possible; and if it is short, as are the lessons in this series, then one should determine to know everything that may be learned from it.

The Epistle to the Galatians is so compact, every sentence being full of instruction, and the connection is so close, that it requires very careful study to know exactly what it says. The only trouble in understanding it comes from lack of acquaintance with the events to which it refers, which are recorded elsewhere in the Bible, and in assuming, from a too careless reading, that it says things that it really does not. Accordingly only a few verses have been included in each lesson, as it is expected that each one will be thoroughly mastered. How can you expect to understand a man if you do not know what he says? and how can you expect to understand this epistle if you are not familiar with every statement in it, and have not considered the relation of each to its fellow? A verse a day will suffice to make one master of its con-

tents; and such is the richness of the epistle, that five or six verses will furnish ample material for a week's study.

Don't speculate, and don't listen to any other person's speculations. Never say to anybody, "What do you think this means?" You do not stand in need of what somebody *thinks;* what you want is knowledge, and "the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. 2 : 6. You may question the Lord very often, for He "giveth to all liberally, and upbraideth not."

It is not an unheard-of thing for a teacher to say to his class, "I am not very well prepared with this lesson, for I have had very little time to study it, and hardly know where it is." If that is the case, it is right for him to confess it, and then to take his place in the class, to learn as much as may be from some one who does know the lesson. A teacher ought to *know;* it is his privilege and his duty. To stand before a class with no definite idea of what is to be taught, is a sin. The Scriptures and the souls of men are too sacred to be thus trifled with. If the blind lead the blind, shall they not both fall into the ditch? If any member of the class does not know the lesson text, then let him keep his Bible open during class-time, and let him read his answers from it. Do not let anybody hazard a conjecture. The beauty of proper Bible study is that we may answer correctly every time. We may not know much, but we may be sure of what we do know.

The Epistle to the Galatians was not written for controversy, but to settle controversy, and to bring wanderers back to the fold of Christ. Now controversy is never settled but only augmented by argument; for the controversialist, "e'en though vanquished," can "argue still." The only way to settle controversy, and to reclaim erring souls, is to set forth the simple Gospel of Jesus Christ by the power of the Spirit. That is what is done in this epistle, and the only way to understand it is to study it with a humble desire to learn of Christ "as the truth is in Jesus," and with a heart open to the influence of the Holy Spirit. Those who study it with a controversial spirit, to find some argument with which to "meet an opponent," are sure to miss the truth.

Be very careful not to read your own ideas into the text, as you study it. "My thoughts are not your thoughts," says the Lord. Hold yourself rigidly to the words that the apostle has written, but make use of as many good translations as you can get hold of. No one set of words can perfectly express the idea of the original. There is no popular commentary that is of any use whatever in studying this epistle. Make yourself perfect master of the text before thinking of reading anything else. There is no one who

can not profitably read the portion assigned fifty or a hundred times during the week. Read it, question it, meditate upon it, until your brain sees it, and you can *read it intelligently* in the dark.

In these lessons the text used is that of the Revised Version. In many instances it is much clearer than the common version, and in any case it furnishes another rendering, which all can compare with the text in the Bibles which they ordinarily use. In the notes quotations are made from the two versions indiscriminately. Whenever you find a text of Scripture quoted differently from what it is in your Bible, you may know that it is from the revision, unless otherwise stated.

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## LESSON I.—OUR SINS PURCHASED.

*July 7, 1900.*

(Gal. 1 : 1-5.)

"PAUL, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised Him from the dead), and all the brethren which are with me, unto the churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us out of this present evil world, according to the will of our God and Father; to whom be the glory forever and ever. Amen."

It often happens that when questions are asked upon a portion of Scripture that has just been read, members of a class will answer at random, without any reference to the text, seeming to think that they are expected to manufacture the answer in their own heads. At other times the text will be read or quoted in answer, but so much will be recited that the specified thing desired to be fixed in mind by the question is lost sight of. The trouble with much reading and study is that it is too diffuse; attention is not given to details, and consequently no intelligent general view can be obtained. In order to get pupils into the habit of noting all the details, and of being exact, some questions

on the text will be given, with answers always in the exact words of Scripture.

No lesson should be considered learned until, as the result of cross-questioning, the text, the whole of it, is indelibly fixed in the mind, and every distinct thought flashes forth, and can be mentally noted, as one reads or repeats the whole.

While every teacher, as well as every pupil, ought to have his Bible in hand, no one ought to presume to attempt to teach the lesson before he has the Scripture text so thoroughly mastered that he can, by questions, without the open Bible before him, draw out from the class every item of it in the exact language of the Scripture, and can know whether or not the answers are correctly given.

Who wrote the epistle that we are studying?

"Paul."

To whom was it addressed?

"To the churches of Galatia."

Who did he say joined with him in the greeting and the sentiments expressed in the epistle?

"All the brethren which are with me."

Who was this Paul?

"An apostle."

What is the meaning of the word "apostle"?

By whom was Paul sent?

"By Jesus Christ, and God the Father."

From whom did he not receive his commission?

"Not of men."

Was there any man concerned in his being made an apostle?

"Neither by man."

What shows the high authority of his apostleship?

He was sent "by Jesus Christ, and God the Father, who raised Him from the dead."

What is proclaimed to all who read this epistle?

"Grace to you and peace."

From whom does this gift come?

"From God the Father."

Who is associated with God the Father in bestowing this gift?

"Our Lord Jesus Christ."

What has He done to procure us this gift of grace and peace?

He "gave Himself."

For what did Jesus give Himself?

He "gave Himself for our sins."

Why did He do this?

"That He might deliver us from this present evil world."

From what does the gift of Christ deliver us?

"From this present evil world."

Whose will is it that we should be delivered from this evil world?

"The will of our God and Father."

What is, therefore, due to Him?

"The glory."

For how long is the glory due to God?

"Forever and ever. Amen."

NOTES.

1. Note how in this greeting the divinity of Christ is accepted as a matter of course. What shows this?

2. It is worth noting that the apostle Paul did not ignore the brethren, although he derived no authority from them. He did not disdain to give credit to all the brethren that were with him, as being associated with him in the sentiments of the epistle. What circumstances in Paul's experience made it very natural that he should incidentally indicate that "the brethren" were agreed with him?

3. The Word of God is living. The Epistle to the Galatians has as direct application to us as it had to "the churches of Galatia," more than eighteen hundred years ago. The things that called out the epistle were not peculiar to the Galatians. We can read it as though it were written to-day and addressed to us, and not to the churches of Galatia.

4. Study "the peace of God." Look up scriptures mentioning it, and note how it is bestowed, and what is involved in it. What does the grace of God bring?

5. What relation is there between "our sins" and "this present evil world"? Show it from the text that we are studying, and from other portions of Scripture.

6. What is the will of God in Christ Jesus concerning us? Where do we learn God's will? What special advantage is there to us in knowing God's will? These questions all admit of direct answers in the exact language of Scripture. Find them.

7. To whom do our sins belong? What comfort does this afford to those who think that because of their sins the Lord will not accept them?

8. What expression in this introduction to the epistle stamps it as a part of the last message? Compare verse 5 and Rev. 14:6, 7. How much glory is to be given to God? Why? How do we give the glory to God?

## LESSON II.—ONLY ONE GOSPEL OF SALVATION.

*July 14, 1900.*

(Gal. 1 : 6-10.)

"I MARVEL that ye are so quickly removing from Him that called you in the grace of Christ unto a different gospel; which is not another gospel; only there are some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ."

Read these verses, in connection with the preceding ones, not less than fifty times during the week. Five hundred times would be better. Always read from the beginning, so as to note the connection. Make it a point to *know* the text thoroughly as you go along. It is so short each week that you can easily do it. Remember that we are studying the book of Galatians—not about the book, but the book itself. If you do not become perfectly familiar with the text, then of course you do not have the lesson; but if you master the portion each week, always reviewing from the beginning, you will have the entire epistle in mind at the close of the study.

What was the apostle's state of mind as he wrote this epistle?
"I marvel."
What caused him to be astonished?
Into what had the Galatians been called?
Who calls men? See 1 Cor. 1 : 9.
From whom, then, were the Galatians departing?
With whom, then, must they once have been connected?
To what were they being removed?
Is there really any other gospel than "the Gospel of God, concerning His Son Jesus Christ" (Rom. 1 : 1-3)? Compare Gal. 1 :7 with 1 Cor. 3 : 11.
What were some doing?
"There be some that trouble you."
By what means would they do this?

"And would pervert the Gospel of Christ."

Then what was this other gospel which some were preaching?

What should be the fate of any one who would preach a different gospel from what Paul had preached?

How far-reaching is this curse?

What shows that Paul did not pronounce the anathema without deliberate thought?

Since any one, even an angel, who should venture to preach a different gospel than Paul preached, would bring a curse upon himself, what does this prove as to this gospel?

What question did Paul ask concerning himself? See note on verse 10.

Whom only did Paul seek to please?

Whom would those seek to please who preached a different gospel?

What is said of the one who seeks to please men?

What is the duty of every man? Matt. 4 : 10.

When it is clear that the class is thoroughly familiar with the text, questions may be asked that will involve a knowledge of the relation of the various statements in the text to one another, and also to other portions of Scripture. The suggestions that are appended will be a help in this.

NOTES.

1. The Galatian brethren were departing from the one who called them. Who is it that calls men? 1 Cor. 1 : 9; 1 Thess. 5 : 23, 24; 1 Peter 5 : 10; Acts 2 : 39. From whom, then, were they removing?

2. In what condition are they who depart from God? Eph. 2 : 11, 12. Into what, then, were the Galatian brethren falling?

3. In removing from God, the Galatian churches were taking up with a perverted gospel, a counterfeit gospel. It promised salvation, but in another way from what God offers it. Since the Epistle to the Galatians was called out by the fact that the churches were getting confused ideas of the Gospel, and were adopting a perverted gospel, with what must it specially deal?

4. There is only one Gospel, and that is "the power of God unto salvation to every one that believeth." Rom. 1 : 16. A perverted gospel must be one which offers salvation by some other power than that of God.

5. There is no other power than that of God, so that whoever presents "another gospel" to men, leads them to trust in nothing for salvation. Such an one is justly accursed, because he brings a curse upon others.

6. There are angels that "kept not their first estate" (Jude 6) who are intent upon leading men to destruction. Such ones, "transformed as the ministers of righteousness" and appearing as angels of light, need to be guarded against. 2 Cor. 11:13–15. How can we distinguish them from the true messengers of God?

7. "Do I now persuade men or God?" When one persuades another, he seeks to win him, to conciliate him. That is the idea of the word here rendered "persuade," as may be seen from the next sentence. The French of Segond has it, "Is it the favor of men that I desire, or that of God?"

8. He who labors to please men is not only not the servant of God, but is an unfaithful servant of man. Col. 3:22–24. He who pleases God can best serve men. Prov. 16:7.

9. From the verses already studied, what do you conclude as to the amount of influence human opinions could have on Paul's preaching? What verse in the first lesson contains in part the same thought as verse 10?

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## LESSON III.—THE REVELATION OF JESUS CHRIST.

*July 21, 1900.*

(Gal. 1:11–17.)

"FOR I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it; and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them

which were apostles before me; but I went away into Arabia; and again I returned unto Damascus."

(NOTE.—A few questions are here appended merely to suggest to the student and teacher how he may question the text. It must be understood, however, that the living teacher should ask many more. This is the very simplest form of questioning. The live teacher will necessarily vary his questions according to his class, and will often ask the same question in various ways during the class exercise, in order to be sure that all have the text clearly in mind. The short notes that follow will suggest many questions on the text. Remember that the first and most important thing is to *know* just what the apostle says. The understanding will come from the inspired words. "Consider what I say; for the Lord shall give thee understanding in all things." 2 Tim. 2:7. "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. 2:6. It is not enough for a pupil to be able to repeat the text from memory; he may do that, and still know nothing about it. The text should be so thoroughly *considered* that, no matter on what part of it an intelligent question is asked, an intelligent answer can be given, with full knowledge of what precedes and follows. Let these lessons be learned the most thoroughly of any lessons you ever studied. The subject is worthy, and the lessons are short enough to admit of it.)

Of what does the apostle assure the brethren?
"That the Gospel which was preached of me is not after man."
Of whom did he not receive it?
"I neither received it of man."
Who taught it to him?
"Neither was I taught it."
How then did it come to him?
"By revelation of Jesus Christ."
Of what had they heard?
"Ye have heard of my manner of life in time past."
In what was he then living?
"In the Jews' religion."
What did he do at that time?
"I persecuted the church of God."
To what extent did he persecute the church?
"Beyond measure."
How did this persecution affect the church?
"Wasted it;" "made havoc of it."
What was the apostle's standing in the Jewish church?
"I advanced in the Jews' religion beyond many of mine own age among my countrymen."
In whose religion was he so proficient?

"In the *Jews'* religion," not the religion of God.

What was the cause of his superior advancement in the Jews' religion?

"Being more exceedingly zealous for the traditions of my fathers."

Then in what did the Jews' religion consist?

What change took place when Christ was revealed in Paul?

"I conferred not with flesh and blood."

What did he not do?

"Neither went I up to Jerusalem to them which were apostles before me."

Where did he go?

"I went away into Arabia."

And where then?

"Returned again unto Damascus."

What does he say it was the good pleasure of God to do?

"To reveal His Son in me."

Where was the Son revealed?

What for?

"That I might preach Him among the heathen."

What then is necessary to the preaching of the Gospel?

From what time does the apostle say he was separated to this work?

"From my mother's womb."

Of what was his call, after so much resistance, a manifestation?

"God . . . called me by His grace."

NOTES.

1. Every man who receives the Gospel as truth, must receive it as the direct revelation of Jesus Christ, even though a human instrument be used. The Gospel is not of man, but wholly supernatural. "No man can say that Jesus is Lord, but by the Holy Ghost." 1 Cor. 12 : 3.

2. Read Acts 7 : 57–60; 8 : 1–3; 9 : 1, 2; 22 : 4, 19, 20; 26 : 9–11, for a complete history of the persecution carried on by Paul before his conversion, and of the spirit that animated him. He certainly was not predisposed to Christianity.

3. Note that "the Jews' religion" was not the religion of God and Christ. It consisted in the traditions of the fathers. It was all of man. Compare Matt. 15 : 1–9; 23 : 1–5. The contrast between the false and the true is seen in that as soon as Paul saw the Lord he "conferred not with flesh and blood." "*Immediately*"—he lost no time; he did not stand parleying.

4. The revelation of Christ in man is necessary in order that

he may preach the Gospel; for the preaching of the Gospel consists not merely in uttering certain words and formulas or expressions of truth, but in the manifestation of the life of Jesus. Just to the extent that a man's life is unlike Christ will he preach himself, and not Christ.

5. From his birth Paul had been designed by God for the work which he did as an apostle. He was "a chosen vessel." See the cases of Samson and John the Baptist, and also of Jeremiah. Jer. 1:5. Were these men exceptional cases, or are their cases recorded to show that God has a purpose and a work for all men?

6. Compare the old and the new version on the sixteenth verse. In the one it says "heathen," and in the other, "Gentiles." The two words are used interchangeably in the Bible. A Gentile is a heathen. What do those say of themselves who think to excuse themselves from keeping God's commandments, by saying that they do not apply to the Gentiles?

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## LESSON IV.—THE PERSECUTOR A PREACHER.

### Paul's Rehearsal of His Experience.

*July 28, 1900.*

(Gal. 1:15-24.)

"WHEN it was the good pleasure of God, who separated me, even from my mother's womb, and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went away into Arabia; and again I returned unto Damascus. Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now touching the things which I write unto you, behold, before God, I lie not. Then I came into the region of Syria and Cilicia. And I was still unknown by face unto the churches of Judea which were in Christ; but they only heard say, He that once persecuted

us now preacheth the faith of which he once made havoc; and they glorified God in me."

(SPECIAL NOTE.—It is often the case, where consecutive portions of Scripture are studied, that as soon as a new lesson is begun, the preceding one is forgotten. This is of course due to the fact that the previous one has not been perfectly learned. It is indeed impossible for any lesson to be thoroughly learned the first time over it. One must come back to it again and again, in order to have it indelibly imprinted in the mind. Hence the necessity for frequent and continual reviews.

This lesson, it will be noted, includes, for the sake of the connection, three verses that were in the last lesson. The student, however, and the teacher as well, should each time study from the beginning of the epistle. Otherwise there will be at the close of the study, only a blur before the mind, instead of a distinct and vivid picture of the whole epistle. Remember that we are to *know* this epistle when we have finished. Each time you review you will be able to pass over the first lessons more rapidly, until you can finally take them all in at a glance; yet it will astonish you to see how many new things present themselves as the text becomes more and more familiar.)

What was it the good pleasure of God to do for Paul?

"To reveal His Son in me."

For what purpose?

"That I might preach Him among the heathen."

From what time had God chosen him to this work?

Of what was the calling of Paul to the ministry a manifestation?

"God . . . called me by His grace."

What was necessary before Paul could preach Christ?

Was the revelation of the Lord through Paul a thing peculiar to him? See 1 Peter 2 : 9.

As soon as this took place, what course did Paul pursue?

Whose society did he not seek?

Where did he go?

From Arabia where did he go?

How long after his conversion before he returned to Jerusalem?

How long did he remain there?

Which of the apostles did he meet there?

Where did he go from there?

How much acquaintance had he with the churches in Judea?

What was the only thing that they knew about him?

What did they do?

Although Paul had so little intercourse with the apostles and the brethren, and had not learned the Gospel from them, how did he compare with them? See 2 Cor. 11 : 5.

How was he taught? Gal. 1 : 11, 12.

NOTES.

1. When Paul came into conscious, personal connection with Christ, he conferred not with flesh and blood. But he was flesh and blood; therefore we learn that he did not take counsel with himself. Many a man who boasts of his independence of men, and his freedom from being led by human opinions, is nevertheless a slave to the opinions of one of the most dangerous men to follow—namely, himself. Taking Christ as counselor delivers us wholly from ourselves. Note the contrast between following the traditions of the fathers, and not conferring with flesh and blood.

2. Call to mind the account of Paul's conversion, in Acts 9 : 1–22. Note that as soon as his eyes were opened, three days after he saw the Lord in the way, he began to preach Christ with power. How could he do that so soon?—He had Christ in him; he knew the Lord, and had only to tell what he knew. That is all any preacher has to do, or should do.

3. Remember, however, that Paul was not ignorant of the *words* of Scripture, even when he was a persecutor. He was brought up a Pharisee, at the feet of Gamaliel, a highly-esteemed doctor of the law. The Bible is the foundation of all true preaching. If Paul had not been acquainted with it, he could not so soon have confounded the Jews, proving that Jesus is the Christ. The Scriptures that one learns even as an unbeliever, form a basis for the Holy Spirit to work with in effecting his conversion, and can at once be used effectually by him as soon as his conversion enables him to see the true light in them.

4. "After three years"—"after many days." In reading the record in the Acts of the Apostles we might hastily conclude that it was but a few weeks or months after Paul's conversion until he returned to Jerusalem, and we would not learn that he went into Arabia. Acts 9 : 23 tells us that after many days Paul went up to Jerusalem; our lesson tells us that the many days were three years, and that in the meantime he went off by himself into Arabia.

5. Acts 9 : 23–26 tells us how Paul left Damascus to go to Jerusalem after the three years. The only other reference to his danger at that time and his escape from it, is 2 Cor. 11 : 32, 33.

6. If we had been living in Judea in the days of Saul the persecutor, we should most likely have looked upon him as a hopeless case. We would have said that, since he had heard Stephen's last inspired discourse, and therefore had had the light and rejected it, he was hardened beyond all possibility of being saved,

We might have said some very hard things about him, and it is almost certain that we should not have thought it worth while to pray for his conversion. How little we know of the heart! Saul had had the light, but had not rejected it. God had not given him up. Who knows how many zealous preachers of the Gospel God has now among men who are fighting the truth? Let us lay this lesson to heart, and not say hard things of any, lest we be decrying one of God's chosen ones. And let us beware of thinking any case hopeless.

7. The brethren in Judea, who had suffered from Saul's persecutions, although they had never seen him, glorified God in his behalf, when they heard of his conversion. That was much better than carping about him, and expressing d s about his sincerity.

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## LESSON V.—REVIEW OF CHAPTER ONE.

*August 4, 1900.*

FOUR weeks have now been spent in the study of the first chapter of Galatians. Surely that is long enough to allow of its having been thoroughly learned. One verse every week day is not too much to fix in the mind. No one need plead lack of time to learn one verse each day. Determine to carry along with you everything that you learn. Don't worry about what the text means; study what it says, and you will know what it means. If you get nothing else, even if you do not read the suggestive notes in the lesson pamphlet, *get the words of the apostle Paul to the Galatians.* Get the text so thoroughly that if you should hear a single expression quoted, you could instantly recall the full connection, and its relation to the given text.

Supposing that you have the text well in mind, a review of the chapter as a whole will be very profitable. If you have not the text well learned, then you have the more need to review, but will not derive so much good from it. But stick to the text. It will reveal its secrets to you as well as to anybody, if you are diligent and faithful. The suggestive notes that are given are simply for the purpose of making your work a little easier, by opening up the soil, as it were. You are not to study *them*, and to conclude that the text teaches such and such things because

the LESSON QUARTERLY says so; but you are to study the text until you can see for yourself that the things noted are there, and see them forever afterward, without any reference to the lesson notes. It is all in the text; of that you may be assured; if you study sufficiently in the right way, and with the right motive, you will need no assurance of the fact.

Let us in the first place analyze the chapter, so as to get a general view of it. To begin with, we have the comprehensive greeting, covering the first five verses. Next, the expression of surprise at the disaffection of the Galatians, which at the same time reveals the nature and the cause of their disaffection. Verses 6, 7. Then comes the anathema against the preachers of any other professed gospel. Verses 8, 9. Verses 10–12 tell us the source of the Gospel that Paul preached, and show whose servant he was. The remainder of the chapter (verses 13–24) contains a short narrative of Paul's personal experience, covering his manner of life before his conversion (verses 13, 14), the conversion itself (verses 14, 15), and how he was occupied for three years afterward (verses 17–24), special stress being laid on the fact that he had no personal acquaintance with the other apostles and brethren, so that he did not learn the Gospel that he preached from them. This will serve as a general outline of the chapter, and will help to bind the details together.

Note that this first chapter shows that the question at issue was the Gospel. It was the crisis for the churches in Galatia. The question was, Should they continue the Gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth, or should they be perverted by accepting a false gospel, which could be only the power of men, and therefore lead to destruction? Shall God have the glory, or men?

Many questions may be asked from the text, without turning to any other portion of the Bible, but only a few by way of suggestion will be given here. Besides these, let questions be asked to bring out every item in each verse.

What is the first natural division of the chapter?

Mention some of the things that it includes.

What does it tell about Paul? What about God? What about Jesus Christ? What about ourselves? What about this world? What wonderful comfort does it contain for all sinners?

What is the second topic? What do we learn from it as to the condition of the Galatian churches?

What do we learn from the third division, as to the Gospel?

What is the fourth division? What does this show us as to Paul's receiving the Gospel? What about his relation to God, and to Christ? What lesson has it for us?

What does the last portion of the chapter cover? Give the details as stated by the apostle.

What evidence of our acceptance with God do we find in this chapter?

What was the difference between the Jews' religion and the religion of Jesus Christ? Was it the religion of the Old Testament? Give proof from this chapter.

What is necessary to the preaching of the Gospel?

Who are Gentiles?

Where did Paul spend the three years following his conversion? What connection did Paul have with the other apostles? What with the churches in Judea? How did he know that he was preaching the truth?

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## LESSON VI.—HOLDING TO THE TRUTH OF THE GOSPEL.

### A Meeting in Jerusalem.

*August 11, 1900*

(Gal. 2 : 1-5.)

"THEN after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be circumcised; and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom we gave place in the way of subjection, no, not for an hour; that the truth of the Gospel might continue with you."

Remember that when the apostle wrote the epistle, he did not divide it into chapters; it is one continuous narrative, and there is no break between the first chapter and the second. Therefore you must have the whole of the first in mind before beginning

on this one. Do not forget to study each time from the beginning. Study the first chapter again carefully, from first to last, and then read the verses set apart for this lesson, fifty or a hundred times. Read slowly, thinking of every word, and question and cross-question the text.

Have you not seen pictures containing hidden faces, which you were to find? At first you could see no face or figure. By and by, after looking at the picture from every point of view, you saw the hidden face, and after that you could not look at the picture without seeing it. But sometimes you could not find the face until a friend pointed it out to you. After that you could always see it without any help, and could show it to another, not quoting your friend as authority, but pointing out that in the picture which you yourself saw. You did not need your friend's finger any more. Now the suggestions accompanying the text of these lessons are simply the finger of a friend, pointing out some of the pictures in the text that you might not see at first, but which are apparent enough when your attention has once been called to them. It would be better for all if they could see all these things for themselves, and so they could in time, if they looked intently; but a little direction will save much time, and all should remember that the Scriptures are an inexhaustible mine, and that any portion in which we have found much, still contains infinitely more hidden treasure to reward our further search.

Where was Paul when the Lord was made known to him?

To what place did he soon go? What did he next do?

How long a time elapsed after his conversion before he went to Jerusalem?

What did he do fourteen years afterward?

"After the space of fourteen years I went up again to Jerusalem."

How long would this be after his conversion?

Who accompanied him on this journey?

What led him to go this time?

"I went by revelation."

What did he do when he arrived in Jerusalem?

"I laid before them the Gospel which I preach among the Gentiles."

How did he lay it before some?

"Privately."

To whom did he present the Gospel privately?

"To them that were of repute."

Why did he present the Gospel privately to these?

"Lest by any means I should be running or had run in vain."

What about Titus?

"Not even Titus who was with me . . . was compelled to be circumcised."

Who was Titus?

"A Greek."

What is indicated by the statement, "*Not even Titus* . . . a Greek, . . . was compelled to be circumcised"?

Why was it necessary that this visit to Jerusalem should be made?

"Because of false brethren privily brought in."

Why had they come in privily?

"To spy out our liberty which we have in Christ Jesus."

What was their object?

"That they might bring us into bondage."

Did he yield anything to the claims of these "false brethren"?

"No, not for an hour."

Why did he thus withstand them?

"That the truth of the Gospel might remain with you."

What, then, was the controversy concerning?

What would these "false brethren" do?

NOTES.

1. The first three years of Paul's life as a Christian he spent in Arabia and Damascus. At the end of three years he went up to Jerusalem, which he had left as a persecutor of Christians. That time he stayed but fifteen days, living with Peter. Fourteen years afterward, that is, seventeen years after his conversion, he went up again to Jerusalem.

2. It was about the year A. D. 34 that Paul was converted; and seventeen years later would bring us to the year A. D. 51, the time of the meeting in Jerusalem, recorded in the fifteenth chapter of Acts. See marginal references. So we know from this, as well as from things mentioned in the epistle, that the visit referred to in this lesson is the one described in Acts 15.

3. That meeting was over the teaching of some "false brethren" (Acts 15:24), who by their false teaching subverted the souls of the disciples. They claimed that a man could not be saved without being circumcised (Acts 15:1); but that this was not the teaching of the apostles and elders is shown from the fact that "not even Titus, . . . a Greek, was compelled to be circumcised." This expression shows that when Paul made this visit to Jerusalem, there was an attempt to compel all to be circumcised, which connects it with the visit recorded in the fifteenth chapter of Acts. The attempt, however, was not successful.

4. The brethren at Antioch, where Paul was laboring, determined that he and Barnabas and certain others should go up to Jerusalem over the disputed question of circumcision (Acts 15:1, 2); but Paul tells us that he went up by revelation (Gal. 2:2). He did not go up on an errand for men, but for the Lord. He was the Lord's servant, not man's.

5. Paul did not go up to Jerusalem to find out if he had been teaching the truth. To suppose that he did would be to contradict all that he says in the first chapter of this epistle. He went up to impart to others the light which God had given him.

6. A careful reading of the lesson will show that verse 4 refers back to verses 1 and 2. It is not that Titus was not compelled to be circumcised on account of the false brethren, but that Paul went up to Jerusalem because of the false brethren, and it was because of them that he presented the Gospel privately to some. These false brethren, who, as the Danish vividly expresses it, had "sneaked in," would pervert every word that Paul uttered in public.

7. The reason why Paul would not give any place to the teaching of those men, was that he wished "the truth of the Gospel" to remain with the churches, which had been formed from among the Gentiles. This shows that the whole controversy was over the Gospel. These false brethren were presenting a false gospel. Paul stood for the truth of the Gospel, which is the power of God to save every one that believes.

8. We can now see why Paul relates this personal experience. He had already encountered men who did just what the men were doing who were troubling the Galatians with a pretended gospel. The question at issue resolved itself into this: Are men saved by faith alone, or by works? Is it by the power of God alone, or by human merit?

# LESSON VII.—THE MEETING IN JERUSALEM.

## A Question of Salvation.

*August 18, 1900.*

(Acts 15:1-11.)

"AND certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye can not be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. . . .

"And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

"Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as He did unto us; and He made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

What did certain ones from Judea say to the brethren in Antioch?

What did they say would be the result of not being circumcised?

How important, therefore, was the question under consideration?

What is that called which proclaims salvation?

What, then, were these men professing to teach?

Did they tell the truth of the Gospel? See Gal. 5:6.

What, then, were they presenting?

What would be the result of such teaching if heeded? Acts 15:24; Gal. 1:7.

Did these men represent the apostles and elders?

"To whom we gave no commandment." Acts 15:24.

When the apostles and elders came together to consider the matter, who first spoke directly to the heart of the matter?

Of what did Peter remind the brethren?

When the Gentiles heard the word of the Gospel at the mouth of Peter, what did they do?

What did God do?

"Bore them witness." See Rom. 8 : 16.

How did He bear them witness?

"Giving unto them the Holy Ghost."

How did He give the believing Gentiles the Holy Ghost?

"Even as He did unto us."

What did He not do?

"Put no difference between us and them."

In what respect did He show no difference?

"Cleansing their hearts by faith."

Why did He not make any difference in cleansing the heart of Jews and Gentiles?

"For there is no difference; for all have sinned, and come short of the glory of God; being justified [made righteous] freely by His grace through the redemption that is in Christ Jesus." Rom. 3 : 22–24.

What is it to teach believers that faith in Christ is not sufficient for salvation?

"To put a yoke upon the neck of the disciples."

How severe a yoke?

"Which neither our fathers nor we were able to bear."

What is the difference between this yoke and the yoke of Christ? Matt. 11 : 30.

Is that grievous yoke the keeping of God's commandments? 1 John 5 : 3.

What belief did Peter express concerning the Jews and the believers from among the Gentiles?

"We shall be saved . . . in like manner as they."

How will all be saved?

"Through the grace of the Lord Jesus."

NOTES.

1. The fifteenth chapter of Acts belongs in the study of Galatians, since it is the subject of a good portion of the second chapter of the epistle. The force of the apostle's words can not be appreciated if we are not familiar with the things that he refers to. Let this lesson be studied as thoroughly as any other, and at the same time do not forget to review the epistle itself from the beginning. The only way to become thoroughly acquainted with a man is to associate with him frequently; even so with the Bible.

2. The question that agitated the church in Antioch was nothing less than that of salvation. Faith in the name of Christ is the only way of salvation. Acts 4:10–12; Rom. 10:9. The "false brethren" who went to Antioch taught the brethren that something else was necessary; thus they were denying Christ. They were preaching "another gospel" than the Gospel of the power of God to salvation, even a gospel of damnation; and that was not "another gospel," since there is no good news in it.

3. Sin is bondage. 2 Peter 2:19; Prov. 5:22. It is a bondage that can not be borne. Rom. 7:20–24. Only Christ can free men from this bondage. Verse 25. Therefore whoever teaches men anything that leads their minds away from Christ, only fastens the yoke upon them, or, if they have once escaped, puts it upon them again.

4. When the Gentiles heard the word of the Gospel, they believed, and God gave them the witness of the Spirit that they were His sons. Compare John 1:12; Rom. 8:16. This he did *as soon as they believed* (Acts 10:44), showing that faith in Christ alone makes men sons of God; and there is no higher place in the universe than the position of a son of God.

5. God, who knows the hearts, put no difference between Jews and Gentiles in the matter of cleansing them from sin, because there is no difference in the hearts of men. Rom. 10:12. God has fashioned the hearts of all men alike (Ps. 33:15), and all have sinned, and all have the same need of salvation.

6. Abraham was the man to whom circumcision was first given; and we must remember that it was not necessary to his salvation. Faith was reckoned to Abraham for righteousness. "How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom. 4:10, 11. To say that a man could not be saved unless he was circumcised, was equivalent to saying that Abel, Enoch, Noah, Lot, and other just men, were lost. More about the meaning of circumcision will be learned as we proceed with our study.

# LESSON VIII.—NO RESPECT OF PERSONS.

*August 25, 1900.*

(Gal. 2:6–10.)

LET the student not only review last week's lesson, fixing clearly in mind all the incidents connected with the meeting in Jerusalem, to which Paul went up fourteen years after his first visit, but also review the first chapter of Galatians, and *especially* the first five verses of the second chapter, which formed the lesson two weeks ago. It will take much study to have all these things so well placed in the mind that all the scriptures blend together into one narrative, and we can see everything at one glance as in a panorama, without the Bible in our hands; but the satisfaction that comes from such knowledge and the new lessons that one continually learns, amply repay one for the effort. Having the first five verses of the second chapter as vividly in our minds as are the events of yesterday, we can add the following:—

"But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me; God accepteth not man's person)—they, I say, who were of repute imparted nothing to me; but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for He that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do."

Relate the circumstances of Paul's visit to Jerusalem, seventeen years after his conversion.

Who sent Him?

What was the question under dispute?

What was involved in it?

Who accompanied him?

What men had raised the question which led to the visit?

How did Paul stand with regard to them?

Why did he not yield anything to them?

Did Paul go up to Jerusalem to become settled as to what he should preach?

How much did he learn from the brethren while there?

What was the reason of this? Was it because he was self-sufficient and unteachable?

What did the leaders among the brethren discern?

What did they therefore do?

Who had been especially chosen by God to preach the Gospel to the uncircumcised heathen?

To whom was committed the work of leading out in teaching the circumcised Jews?

Yet who was it that worked through both?

What was the only suggestion that the brethren in Jerusalem made to Paul?

Was this suggestion necessary because of any lack on his part in that respect?

NOTES.

1. GOD looks at what a man *is*, and not at what he *seems to be*. What he seems to be is what men estimate him to be; what he *is*, is the measure of the power and wisdom of Christ that he has in him.

2. It was impossible that the men in Jerusalem, no matter how high their position, could impart to Paul any knowledge in the Gospel, for he had received it directly from God, and was constantly receiving fresh revelations. Yet he did not despise, or hold himself above, the other brethren.

3. The thing to be learned from this narrative is that all the brethren were agreed in the Gospel. No matter where or by what immediate agency the Gospel had come to them, it was exactly the same in all.

4. "To the Jew first, and also to the Greek." Although Paul was the apostle to the Gentiles, he never forgot his Jewish brethren, and was always zealous in collecting means for the relief of the poor among them. He had already been up to Jerusalem to carry gifts to them. See Acts 11:29, 30.

# LESSON IX.—DISSIMULATION EXPOSED.

*September 1, 1900.*

(Gal. 2:11-16.)

"BUT when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, but only [margin] through faith in Jesus Christ, even we believe on Jesus Christ, that we might be justified by faith in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified."

We come now to the very heart of the epistle, and we shall find need for even more earnest study than heretofore. Hitherto we have had mostly simple narrative, which, although full of rich instruction, is quite easily comprehended. That which now follows is more involved; yet if we have put the amount of study upon the preceding lessons that we ought, following the directions given, we shall have less difficulty with what follows than we otherwise would; for let it be understood that the deeper study required now is only in the same line as heretofore. We are not to speculate about the meaning, for that is not study at all, but only to take diligent heed to find out exactly all that the apostle says. The verses should be read carefully, and questioned and cross-questioned many times.

Some may think that five or six verses are not enough for a lesson. It may be that some who are called teachers can not find enough in them to occupy all the time allowed for class exercise which is usually not more than half as long as it should be Those who will find the lessons too short, are the ones who study it least. If any think it too short, let them see if they know every word in it, not simply so that they can repeat it parrot-like, but so that they can recognize and make clear its relation to all that

stands in connection with it. If they can not, they are not yet in the place where they can reasonably complain that the lesson is too short. If they can, then they will find so much in it, so many new things will open before them, that they would gladly spend another week upon it. Such ones may be comforted with the thought that the lessons will necessarily always overlap, since the verses are so closely connected. That which, for want of time, must be passed by one week, may be dwelt upon the next.

Above all things, do not attempt to make somebody else's work and thought take the place of your own individual study. Many read a verse which is not at once clear to them, and straightway look up some book to see what another says about it, and they call this studying the Bible. Now it may be that what they read is the exact truth, but, for all that, they know no more of the Bible than they did before. Their undisciplined haste to understand the Word of God keeps them from an understanding of it. It is impatience, if not laziness, and certainly not zeal for God, that leads them to seek an explanation the first thing without waiting for the words of God to make an impression upon their hearts. Do not, therefore, read anything, no matter how good it may be—not the notes in the lesson book—until you have mastered the text for the week. *There* is where the lesson is.

From what place did Paul and Barnabas go up to Jerusalem to meet the apostles and elders?
Where did they go after the meeting closed?
Who came down to Antioch later?
What did Paul do when Peter came down? Why?
What did Peter do that was blameworthy?
When did he make this change?
Why did he do it?
By what name is such a course called?
Was Peter alone in this action?
How strong was the influence toward this double course?
What did Paul see?
To what were Peter and the rest going contrary?
What did Paul then do?
What question did he put to Peter?
How did he show his inconsistency?
What did Paul say that he and Peter were by birth?
What were they not?
Were they then not sinners by nature?
Of what class of sinners were they by nature?
Is a Jewish sinner better than a Gentile sinner?
Being sinners of the Jews, what had they known?
How is a man not made righteous?
By what, then, is a man justified?

What, therefore, had they done? What for?

By whose faith is it that we are justified?

What can not be done by the works of the law?

Was it wrong for Peter to eat with the Gentiles? Had he ever done the same thing before? On what occasion? What did he himself say when he entered the house of Cornelius? Acts 10:28. What law was there forbidding it? Is it found in the Bible? What, then, did Peter's course at Antioch, in refraining from eating with the Gentiles, indicate? To what did it tend?

NOTES.

1. Note that it was "the truth of the Gospel" that was stil question. It was whether a man is saved by his own efforts, oı a power higher and greater than himself.

2. Sinners of the Jews and sinners of the Gentiles are all alike in God's sight. There is no difference. See Rom. 3:9–19. In fact, the breaking of the commandments of God changes a Jew into a Gentile. Rom. 2:25.

3. The word "justify" means literally "to make righteous." In the German and Danish the word used in every case where the English has "justified," is the exact translation of the English "made righteous." It would be better if we used that term in the English, because many do not see the full meaning in the word "justify." If we stop to think, however, we can see that a just man is a righteous man. *Justitia* is the Latin word for "righteousness." To be just is to be righteous. The termination *fy* is from the Latin word meaning to make, so that the Latin compound is the exact equivalent of the Anglo-Saxon expression.

4. The law can not make any man righteous; it can only tell us what righteousness is, leaving us to do it in the best way we can. To be made righteous by the works of the law is, therefore, simply to be justified by the works which we ourselves do, since the written law does not do itself. So justification by the works of the law is self-righteousness, which is nothing but sin.

5. God has "dealt to every man the measure of faith" (Rom. 12:3); "unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7). The power by which Christ overcame is given to every one. Our part is to keep the faith. 2 Tim. 4:7; Rev. 14:12. Christ alone is righteous; He has overcome the world, and He alone has the power to do it; in Him dwelleth all the fulness of God, because the law was in His heart; He alone has kept and can keep the law to perfection; therefore only by His faith—*living faith*, that is, His life in us—can we be made and kept righteous.

## LESSON X.—SIN AND ITS REMEDY.

*September 8, 1900.*

ROM. 5:12: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Rom. 3:9: "What then? are we better than they?—No, in nowise; for we have before proved both Jews and Gentiles, that they are all under sin."

Rom. 3:23: "For all have sinned, and come short of the glory of God."

Rom. 3:19, 20: "Now we know that what things soever the law saith, it saith to them who are under [literally *in*, within the sphere of] the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified [made righteous] in His sight; for by the law is the knowledge of sin."

Rom. 3:21, 22: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference."

Rom. 3:24: "Justified [made righteous] freely by His grace through the redemption that is in Christ Jesus."

Rom. 6:1, 2: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

Rom. 6:6, 7: "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

1 John 3:5, 6: "Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not."

1 John 3:8: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."

Rom. 7:9–11: "I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."

Rom. 7:4: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

Every one of the following questions may be answered in the exact words of some one of the foregoing texts. Study the text until you can find all the answers, and can see them plainly.

What came by sin?
Upon how many has death come? Why?
In what condition, then, are all men by nature?
What have all done?
In sinning, of what have we come short, and lost?
To whom does the law speak? What for?
What is the result of what the law speaks?
How extensive is the guilt? (Then to how many must the law speak? and who are within its range?)
What can no flesh gain by the deeds of the law? Why? What knowledge does the law give? To how many does the law give the knowledge of sin?
What is therefore manifested apart from the law?
Whose righteousness is it that is manifested?
Without what is it manifested? Yet by what is it witnessed? (With what then must the righteousness be in harmony?)
How does this righteousness come? Unto and upon whom does it come? Do some receive the righteousness of God differently from others?
How are we made righteous? By what? Through what?
Shall we then continue in sin to give God an opportunity to manifest more grace? Why not?
What has been done to "our old man"? Why was the old man crucified? (Then what was the old man?)
Why is the body of sin destroyed? From what does our crucifixion with Christ free us?
Why was Christ manifested? What was not in Him? What is true of whosoever abideth in Him? (Show how it would be impossible for any one *abiding* in Christ to sin?)
Of whom is every one that commits sin?
Why was the Son of God manifested? (Then if He is manifested in any person, what must be true of that person?)
In what condition were we without the law? What did the commandment, the law, effect? To what was the law ordained? Yet what was it to us? What did sin do? By what did sin get the power to slay us? (Compare 1 Cor. 15:56.)
To what have we, if we are in Christ, become dead?
How do some become dead to the law?

Why do we become dead to the law?
Why do we need to be united to Christ?

NOTES.

1. Although in this lesson there is no reference to the Epistle to the Galatians, it comes in naturally as a part of the study of that book. These texts are brought in here by themselves in order that the lesson on the actual text of Galatians may not be made too long by references to other scriptures. If these are carefully studied, so that they become fixed in the mind, any reference to them later on will not distract the mind of the student, but will only make his way clearer. It is true that every portion of Scripture is complete in itself for the purpose for which it was given; yet in studying any book of the Bible we get help from every other part with which we are acquainted, just as two lamps yield more light than one, although each one is complete by itself.

2. The texts quoted are simple statements of fact. All that is needed in order to understand them is to believe them. No attempt will be made to *explain* them, but we will simply direct attention closely to them, that each one may well observe what they tell.

3. That all are sinners is self-evident. Even though a man has not been sharply and definitely convicted of sin by the Spirit of God, every one has this much of conviction, that he knows that he is not as good as he ought to be, or as he might be.

4. Sinners of the Jews are no better than sinners of the Gentiles; that is to say, a professed Christian who knowingly commits sin is no better than an avowed unbeliever who does the same thing. The professor may indeed be much worse than the other, in doing the same act, since his knowledge and profession demand much more of him. To *profess* to be a Christian does not put one under the *special* protection of God, so that one may sin with impunity. God has no special favorites, whom He will shield from punishments for their sins, while others must suffer for the same things. God does not grant indulgences to Christians.

5. Rom. 3 : 19 is one of the two places in the Bible where the expression "under the law," as translated in our English version, does not mean *condemned by the law.* This is not an arbitrary difference from the same expression in other places, but arises solely from the fact that it is from an *entirely different expression in the Greek.* This text tells us that the law speaks to those who are *in* it, that is, within its range, and that as the result of what the law says to them, all the world are guilty before God. *Then,*

indeed, they are *under* the law. Jesus said of the unbelieving Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22.

6. Therefore by the deeds of the law there shall no flesh be made righteous before God. Why not?—Because the law declares all the world to be guilty. By the law is the knowledge of sin; by Christ is the knowledge of righteousness.

7. But now a righteousness comes to us, apart from the law,—apart from *our efforts* to keep it. This righteousness, however, is not a different righteousness from that of the law, but the very same, as the law itself bears witness. It is the righteousness of God by the faith of Jesus Christ, in whose heart was God's law in its fulness. It is a righteousness, not in word merely, but in action. It is not a righteousness which one strives to get from cold, lifeless stone, but the righteousness that is lived in the man by Christ, the living stone. It is all of God's grace; for "where sin abounded, grace did much more abound." Rom. 5:20.

8. Because God is so gracious as freely to forgive our sin by imparting to us His righteousness in its stead, that is no reason why we should continue in sin. Exactly the contrary; for how is it possible to live in sin when we have God's righteousness in and upon us through the abounding grace of God in Christ? Christ ministers righteousness, not sin.

9. We become joined to Christ, sharers of His life, by being sharers of His death. It is in death that we are united to Christ. Therefore death can not separate us. Being dead with Him, we necessarily live with Him; and since He dies no more, the life which we live with Him is a life over which sin, and, therefore, death, has no power.

10. "Our old man" is crucified with Him. That is, we are crucified as sinners. But "in Him is no sin," and therefore when we rise with Him it is to "walk in newness of life." No sin rises in Christ. "The body of sin is destroyed," swallowed up, in Him, and has no resurrection. If, after having been thus united to Him, we again commit sin, it is not He who does it, but it is of ourselves, because we have not held fast to Him in faith.

11. The law convicts us of sin, and condemns us to death. But, instead of waiting to be driven to execution, we willingly and gladly suffer death with Christ, who gave Himself willingly, and who was "reckoned among the transgressors." It is in Christ that we receive the penalty of the law—death. So when we rise with Him, we are "dead to the law," so long as we "reckon" ourselves dead. So long as the "old man," which the law con-

demned to death, remains destroyed, and a "new man" lives in his stead, the law has nothing against us any more than it has against Christ. We are to remain dead to the law, but alive unto God.

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## LESSON XI.—CRUCIFIED WITH CHRIST.

*September 15, 1900.*

(Gal. 2:17-21.)

"BUT if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me. I do not make void the grace of God; for if righteousness is through the law, then Christ died for naught."

It is useless to think of learning this lesson if the previous ones have been neglected. The verses that immediately precede, which we studied in lesson 9, must stand out as clearly in our minds, and as ready to hand, as does the alphabet or the multiplication table. Besides reviewing from the first verse of the first chapter, give special attention to all that precedes in this chapter. So indelibly must everything be impressed on our mind, that when we have finished the book we can take the whole of it in at a single glance, just as with one glance, even with our mind's eye, we can see every feature of a landscape with which we have long been familiar. A few questions both in review of what we have passed over, and on the present lesson, may help to this result.

To what noted incident does Paul refer in this chapter?

Relate the circumstances of this visit to Jerusalem.

What was the question under consideration?

What was Paul's experience at the meeting?

Who spoke heartily in favor of the truth of the Gospel, as held by Paul?

Where did Paul and Barnabas go after the conference closed?

Who followed them later?
What did Paul do when Peter came to Antioch?
Why did he so sharply reprove him?
What did he say to him?
Why had they, though Jews, believed in Christ?
By what are we made righteous?
But if, while we seek righteousness through Christ, we are found to be sinners, is that a part of the Christian life?
"God forbid." Literally, "By no means."
What things are destroyed in Christ?
Who alone is responsible if the body of sin, once destroyed, rises again?
What has happened to us through the law?
Why are we dead to the law?
What is the manner of our death with Christ?
What wonderful thing occurs when we are crucified with Christ?
Whose life is it, however, that is manifested in us?
How, then, do we live the new life day by day?
"By the faith of the Son of God."
What has He done for us?
Whom did He love? For whom did He give Himself?
What do we not do when we receive the life of righteousness through the faith of Christ?
What would be the case if righteousness came by the law?
Then what do we do if we seek to be made righteous by our own obedience to the law?

NOTES.

1. In verse 16 we should follow the common version rather than the revision, although the latter, as a general thing, is better. It is perfectly true that we are justified by faith *in Christ;* but the stronger term "justified by *the faith of Christ*," expresses much more, and is really more true to the Greek text. Christ trusted in the Father. Ps. 22:8, 19; Isa. 50:7–9. In giving us Himself, He gives us His faith. Therefore, the same means and the same power that kept Christ righteous make and keep us righteous, when through faith in Him we fully accept Him.

2. Christ is "the Holy and Righteous One." Acts 3:14. "He was manifested to take away our sins, and in Him is no sin." 1 John 3:5. Therefore it is impossible that He should impart sin to anybody. In the stream of life that flows from the heart of Christ, there is no trace of impurity. It is impossible that He should be the minister of sin, that is, that He should minister sin to any one. If in any who seek righteousness through Him, or who have actually found it, there appears sin, it is because they

have dammed up the stream and allowed it to become stagnant,—they have not kept the channel open so that the water of life could flow freely. The Fountain is pure, but the purest water becomes corrupt if, after it has left its source, it is confined.

3. Sin is that which we destroy through faith in Christ. Being crucified with Him, the body of sin is destroyed. Rom. 6:1-6. Sin is of the devil, and Christ was manifested "that He might destroy the works of the devil." That which the faith of Christ destroys will show itself active as soon as that faith is lacking; and in that case, we are the ones who are responsible for the upbuilding of sin, because we do not "keep . . . the faith of Jesus."

4. The law which condemns, also kills. The law condemns all, therefore it will kill all; but each one has his choice as to how and when he will die. He may either die willingly, and now, or he may have his life taken from him at the last day. If in Christ we now willingly allow the law to take our life,—yielding it up even as Christ did,—then so long as we remain in Christ, we are dead to the law, and at the last day it will have no occasion to take our life. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer. 50:20. "I through the law am dead to the law, that I might live unto God." Compare Rom. 6:11, 12.

5. Whether we read, "I *am crucified* with Christ," or "I *have been crucified*," does not make much difference, since the perfect tense reaches down to the present moment. The crucifixion of Christ is, therefore, a continuous process, even as is the living with Him. The cross can never be separated from the Christian, nor the Christian from the cross; and whoever understands it will not desire that it should be, but will say, "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

6. There is only "one faith" (Eph. 4:5), namely, "the faith of Jesus Christ." When we become new creatures, so that it is no more we who live, but Christ who lives in us, the faith of Jesus will be found to be strong enough to subdue all the wickedness, even of our sinful flesh.

7. What a glorious thought—He loved "*me*" and gave Himself for "*me*"! When you repeat these words, let the pronoun "*me*" have its full force. Do not think of Paul or of anybody else except yourself and Christ. It was true of Paul, but it is equally true of everybody else; but each one may leave everybody else

out of the question, and may have the unspeakable joy of the thought—He loved *me*, and singled me out from the world.

> "Oh, if there's only one song I can sing,
> When in His beauty I see the great King,
> This shall my song in eternity be,
> Oh, what a wonder that Jesus loves me!"

8. "But I am not worthy of the love of Jesus," some one will say. That has nothing whatever to do with the matter; He loves you, nevertheless. "Love is of God," and is as eternal and unchangeable as He is. No reason can be given for the existence of love; it *is*, and that is all that can be said of it. If one could state just the reason why he loves another, that would show that he had not true love; for what he calls love would cease if the conditions were changed; whereas, true love never ceases nor changes. It is useless to try to explain why God loves us, except by the fact that He is love. Let us rejoice that He loves us "with an everlasting love," and that His own boundless, unselfish, unchangeable love will be shed abroad in our hearts if we receive the Holy Spirit.

9. If men could do the things that the law requires, and, over and above all that, make up for the failures of the past, there would have been no necessity for Christ to die. His death would have been a vain thing. Whoever, therefore, seeks to be justified by the law, that is, by his own obedience to it, seeks to prove that it was useless for Christ to give Himself. Let us take heed not to frustrate the grace of God.

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## LESSON XII.—REVIEW.

*September 22, 1900.*

(Galatians 1 and 2.)

WE have now passed through two chapters. If they have been studied as they should be, it will be a delight to go back and revel in some of their richness. If there is any portion that does not stand clear and distinct in your mind, pay special attention to it. Do not go to guessing what it means, but fix the eyes of your mind upon it, through the Spirit, until it reveals its secrets to you. If an object is so far from you that its outlines

are wholly indistinct, it is much more sensible and satisfactory to view it through a telescope, which will enable us to see it as it is, than to guess and wonder about it. Faith is the divine telescope which enables us to see the unseen. Faith comes by the Word. If we believe that the Word is light and life, we shall be willing patiently to gaze into its depths until our eyes can take in all its fulness.

In this week, read these two chapters carefully and thoughtfully not less than twenty times. Some will be able to read (not repeat) them through without the book. Such will find the most profit; for in the Bible we learn most from that which we already know best. Go carefully over every detail, and then take a general view of the whole. Study until with a single thought you can see the whole of the two chapters, just as with a single glance, if you have cultivated observation, you can see all the doors and windows of a house,—just as a woman at a single glance can take in all the details of another's dress.

Read again in their order all the lessons that we have had, with the suggestions, especially all the hints on study, and consider them inserted here. Concentrate your mind on the text, just as the one who would take a photograph of a portion of the heavens, fixes his eye upon a certain point, and holds the sensitized plate steady until the fathomless star-depths have left the impression of some of their treasures. There is nothing in the world like Bible study to strengthen the mind and develop power of concentration. *Study the text, give yourself wholly to it, tarry long by it, and gaze into it; pray earnestly to God for light; and yield yourself and every thought to Him.*

Since quite full questions on the text have accompanied every lesson, and these bring out every important feature, it is not thought necessary to ask additional questions in this review lesson. If you can give intelligent answers to all the questions in the preceding lessons, you will be able to make more of your own, and many more will suggest themselves to you; if you can not answer them, then your time can be fully employed on them now, without any new ones.

## LESSON XIII.—RECEIVING THE SPIRIT BY FAITH.

*September 29, 1900.*

(Gal. 3:1-7.)

"O FOOLISH Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain? He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons of Abraham."

We have just had a review of the first two chapters of Galatians, but that does not mean that we have finished them, and can now take leave of them. We must remain with them, studying them from the beginning, until we have induced them to stay with us forever. The Word of God is living water, flowing from the fountain of life. If, therefore, it is in us indeed, it will flow forth spontaneously, and will not need to be pumped out. The doctrine of God is not like water that is forced up by machinery, but it drops as the rain, and distils as the dew. Deut. 32:2. In other words, it should not require an effort of memory to bring the words of God to our recollection, but they should themselves be our memory. Careful, prayerful study will enable us to absorb the sacred teaching so that it will be as much a part of our own lives as are the various experiences of the past, or the events of the present. Having thoroughly reviewed the preceding chapters, read carefully and question the verses composing this lesson again and again.

How does the apostle address those to whom he writes?
What question does he ask?
What is indicated by this question?
What had taken place before their eyes?
How was Jesus set forth before them?
What is therefore possible for us?

What question indicates wherein the foolishness of the Galatians consisted?

"Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?"

What, then, was their foolishness?

How had they begun their Christian life? How were they now seeking perfection?

What further question is asked?

"Have ye suffered so many things in vain? if it be yet in vain?"

What does this show as to the effect of their present course upon their previous experience?

What further question is asked concerning the supplying of the Spirit and the working of miracles?

What is the obvious answer to this question?

Is it by our works, or by our faith, that we receive the Spirit?

Since the Spirit is received by faith, how must He be retained?

Who is cited as an example of the working of faith?

What did Abraham do?

For what was his belief reckoned?

Who, therefore, are the children of Abraham?

NOTES.

1. The Galatians had allowed themselves to be bewitched—that is, charmed and drawn away from God; "for rebellion is as the sin of witchcraft." 1 Sam. 15:23. The serpent beguiled Eve, that is, he so fascinated her that she forgot God, and saw only what the tempter wished her to see,—the image which he conjured up. So the Galatians had been drawn away from the simplicity, the reality, that is in Christ. 2 Cor. 11:3.

2. The churches in Galatia had had a very real and rich Christian experience. They had known the Lord. They had seen Jesus Christ crucified before their eyes as vividly as had John, the beloved disciple. Yet Paul, who brought the Gospel to them, was not converted until years after the ascension of Jesus. This shows that it is every man's privilege to come actually to the cross of Christ, and to see Jesus crucified for him; then he can really be crucified with Christ.

3. No man can call Jesus Lord except by the Holy Spirit (1 Cor. 12:3); it is evident, therefore, that no one can see Jesus crucified for him, and can receive Him, except by the Holy Spirit. Only by the Spirit can the Christian life be begun. It was "through the eternal Spirit" that Jesus offered Himself for our sins (Heb. 9:14), and it is only through the same Spirit that we receive Him.

4. The foolishness of the Galatians was in thinking that by their own efforts they could perfect a work that could be begun only by the Spirit of God. As the work is begun, even so must it be completed. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. What utter foolishness for one to suppose that he is strong enough to carry a work to completion when he has not strength enough to begin it; that he can walk a thousand miles when he has not strength enough to take the first step! One who has such an idea may well be said to be bewitched. He is under a spell that deprives him of the use of his senses.

5. Let it be constantly remembered that the Galatians did not mean to give up their religion. They had not turned against the law of God, nor were they wilfully rejecting Christ, although their present course was leading them unconsciously to all this. The false teachers who were perverting their souls claimed to be children of Abraham, and were setting Abraham before them as the model man, the type of the perfect Christian. But they were misrepresenting Abraham. They were teaching that Abraham was saved because of his circumcision, instead of the truth, that Abraham received circumcision as a sign that he was saved. So the Galatians, led away by the false brethren, were seeking salvation as zealously as at the beginning, but without understanding. See Rom. 9:30-32; 10:1-3.

6. It is very evident that if the Galatians persisted in their new course, namely, that of seeking justification by their own works, all their previous experience would be rendered void. All that they had suffered (and the question of the apostle indicates that they had suffered much for the sake of Christ) would prove to have been in vain. If men leave Christ after once having accepted Him, it is the same as though they had never known Him.

7. There is obviously only one possible answer to the question asked in verse 5, and that is that the Spirit was supplied, and the miracles wrought, by the hearing of faith, and not by the works of the law, done by any man. The kindness and love of God our Saviour appeared to us, "not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour." Titus 3:4-6.

8. "Even as Abraham believed God, and it was reckoned unto him for righteousness." Mark the connection between verses 5 and 6. Remembering the obvious and necessary answer to the question in verse 5, we may read it thus: "He that ministereth to

you the Spirit, and worketh miracles among you, doeth it not by the works of the law, but by the hearing of faith;" and then in continuation of the thought we read, "Even as Abraham believed God, and it was accounted to him for righteousness." Paul's Gospel work was in exact harmony with the Gospel that Abraham had. The men who were now troubling the Galatians, although "Jews by nature," and boasting of their connection with Abraham, and claiming to be his children, had nothing in common with him. Only they who are of faith are the children of Abraham. The Galatians who had been led to think that by being circumcised, and working out for themselves the righteousness of the law, they would become children of Abraham, and heirs of the promises to him, were shown by Paul that they were being led astray. From this point we have Abraham, and God's dealing with him, set before us as the example. Only as we know the truth about Abraham, can we know the truth of the Gospel. Therefore study his life closely.

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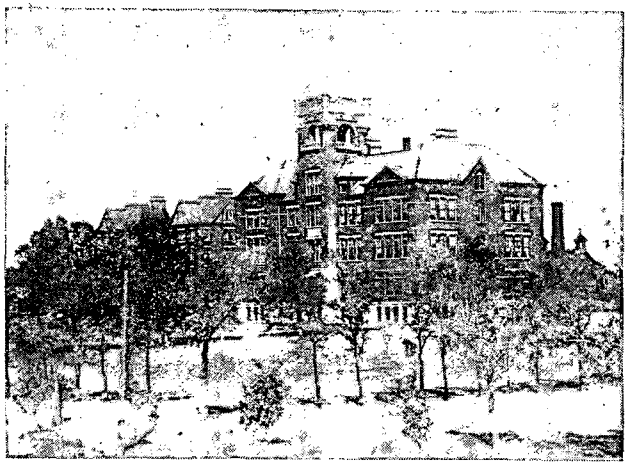

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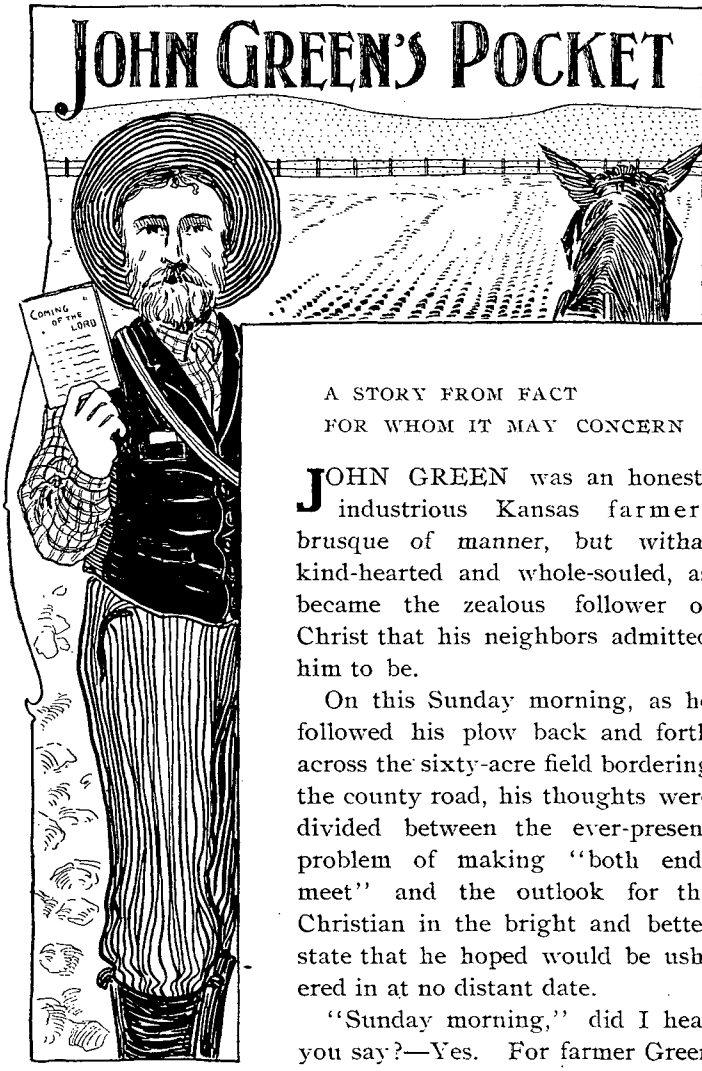


A STORY FROM FACT
FOR WHOM IT MAY CONCERN

JOHN GREEN was an honest, industrious Kansas farmer, brusque of manner, but withal kind-hearted and whole-souled, as became the zealous follower of Christ that his neighbors admitted him to be.

On this Sunday morning, as he followed his plow back and forth across the sixty-acre field bordering the county road, his thoughts were divided between the ever-present problem of making "both ends meet" and the outlook for the Christian in the bright and better state that he hoped would be ushered in at no distant date.

"Sunday morning," did I hear you say?—Yes. For farmer Green

was not only a believer in the soon second coming of Christ, but was also a firm believer in the good old Bible doctrine of the seventh-day Sabbath, and consequently had rested from his labors the day before.

The fact of John Green's working on Sunday may not affect you,—who are accustomed to such things,—as it did a certain stranger who happened at this identical hour of the day to be passing along this particular road at this particular section of it. As his eyes rested upon the approaching plowman, mild astonishment was mingled with a rising indignation that any respectable man, as this farmer appeared to be, should show such disrespect for the day. In his time he had met a few men godless enough to work occasionally on Sunday, and being a strict church-goer himself and zealous for what he believed to be right, had always grasped the opportunity,—or made it if one was not ready made,—to chide them severely for their lawless conduct. Here was an opportunity to be improved. Riding up to the fence, he awaited the approach of farmer Green.

As the latter arrived within hailing distance the stranger called, "Hello! Don't you know this is the Sabbath day?"

"No!" came back the decided reply, as the plow was tipped at the end of the furrow, "that is something I don't know." And reaching into a convenient pocket, John Green pulled out a tract, which he handed over the fence to the astonished stranger. The tract was entitled, "Sunday Not the Sabbath." Without further remark our farmer friend turned his horses' heads and resumed his plowing.

The traveler began reading, and his astonishment grew apace. Upon the return of the plow he at once

asked, "Why wasn't this known before?" Without a word, John Green went down into his pocket, handed out a little tract with the caption "Why Not Found Out Before?" and proceeded unconcernedly on another round across the field.

The stranger sat as if spellbound, slowly turning the leaves of the little document until the walking depository returned and gave him the opportunity to remark: "But didn't Christ instruct the apostles that Sunday was to be the Sabbath for Christians, and didn't they always keep that day after His resurrection and teach it all through the New Testament?"

As if the query were anticipated, there promptly came forth from the mysterious information bureau another tract, and with the brief remark, "Look that over," John Green handed over the fence "The Sabbath in the New Testament," and with a "Haw, Bill," proceeded to turn over another furrow.

Completely nonplussed and bewildered by this sudden shock to his life-long beliefs and habits of thinking, the dazed traveler read until the enigmatical plowman came again within ear-shot. As one after the other his questions had been so astonishingly answered, his increasing wonder had taken on curiosity approaching awe at the man himself. He could contain himself no longer, and in a peculiar tone of voice said, "Well, what are you, anyway, for you seem to be well loaded?"

"Oh!" came the reply, "I'm only a busy farmer. It ain't always convenient for me to stop and answer questions or go into arguments, so I keep a few of these tracts with me. They do the work better than I can, and it saves my time."

"And you keep Saturday for Sunday, I—"

"No; I keep the Sabbath, the seventh day of the week, the day before Sunday."

"Of course, that's what I meant. Well, I am astonished, I must say. One of these tracts speaks of Seventh-day Adventists. I have heard of them before. Are you one of them?"

"Yes; I am glad to say."

"Why are you called 'Adventists'?"

"Because the Bible teaches that Christ will return very soon, probably in our day. This will tell you about it," and once more the handy pocket was visited, and the stranger was given a tract, headed "The Coming of the Lord." "Take them along with you," John Green added, "and this, too. You will find plenty there to keep you studying awhile." The last one read, "Scripture References."

The stranger asked a few more questions, thanked his newly formed acquaintance, took his address, and rode away.

* * * *

And I sat thinking, and this thought came: There are other John Green's, and busy men and women everywhere; and there are now many more little tracts than the John Green of a score of years ago could obtain,—*precious little messengers of truth,—and there are opportunities, hundreds of them, and hungry souls as dear to the Master as you or I. Do you catch the suggestion? Have you a pocket?

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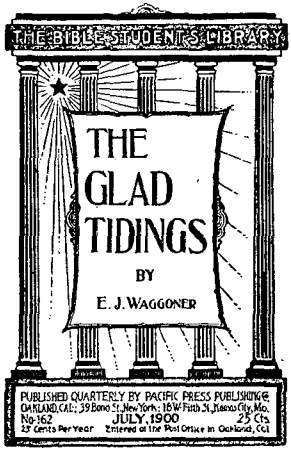


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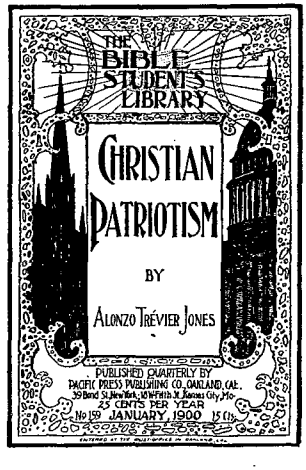


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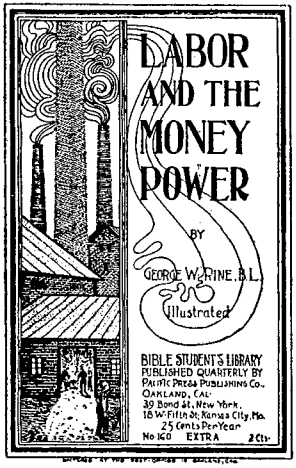


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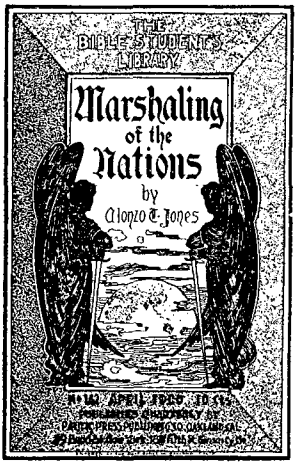


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