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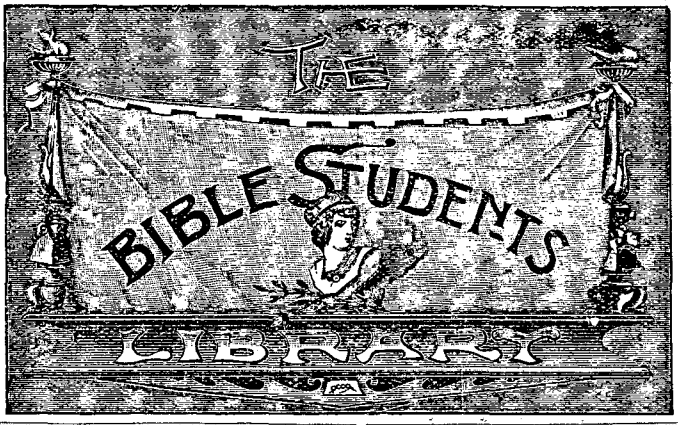

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Sabbath School Lessons

A STUDY OF THE

BOOK of LUKE

FOR SENIOR CLASSES

First Quarter of 1894

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to *explain* any of the book, but only to set some of it forth in bold relief. It is simply what is stated in the title, *a study*, and a foundation for future study. It is an attempt to assist the members of Sabbath schools, and others, also, to obtain such a familiarity with the contents of this portion of the Scriptures that they may study it for themselves, and that, having studied it, they may retain the results of their study.

The plan of the lessons is this: First, there is given a brief analysis of the passage comprising the lesson. In addition to this there is, after the first lesson, a synopsis of that which has been passed over, in order to preserve the connection and to assist in reviewing. Next come a few questions for the purpose of bringing out the main features of the narrative. These questions are confined quite closely to the text of the lesson; then there follow short notes pointing out some lessons to be learned from the text, and suggesting other illustrative scriptures. In these notes doctrinal points in the lesson are developed, and they will be found to afford a basis for many more questions than are given in the lesson. It has been thought better to leave the questions on these doctrinal suggestions to the discretion and tact of the individual teacher, than to frame them for him.

In studying the lesson first read thoughtfully several times the verses that it includes. In doing so, form a definite statement in your own mind of the topic or topics that it treats upon. Compare this analysis with the analysis given in this book. By this means you will be able to grasp and hold the outline, and it will serve to bring to your mind the details, so that, in order to remember the contents of a chapter which you have studied, you have to carry in your mind only a few points. The details are, of course, fastened in the mind only by frequent and careful reading of them, so that a mention of the subject presents a picture of all the details.

Having done this, you will be able, without any difficulty, to answer the questions that are in the lesson, or any other questions that may be asked upon the text itself. Then you may compare the scriptures suggested in the notes, and any other

scriptures that may suggest themselves to your mind as parallel. It is hoped that by this means the student will have, at the close of the series, not only a thorough knowledge of the contents of the book of Luke, together with a good idea of the truth embraced in it, but also such experience as will enable him to take up any portion of Scripture and study it for himself. If these lessons shall contribute a little toward making the members of the Sabbath schools *Bible students*, their object will have been gained.

We would suggest that the teachers and superintendents adopt the plan of frequent topical review of that which the classes have passed over. Do not get the idea that it is necessary to try to remember just how many verses are devoted to each topic in any lesson. This would be too mechanical. The number is noted in the synopsis simply to make the analysis more clear, but all that is necessary to do in learning is to remember the order of occurrence of the different topics. The following will be found an excellent plan: After having completed a chapter, state the topics of that chapter in order, in your own words. At the close of each chapter, review in this way all the chapters from the beginning. In these reviews do not go into the details of the topics, but simply indicate, in the fewest words possible, the subjects treated of in the narrative. You will be surprised to see how soon you will be able to give, in their order, the complete contents of any chapter that you have studied. This will be an excellent drill for each student by himself. Besides familiarizing him with the Scriptures, it will be one of the best possible means of disciplining the mind.

It may be of assistance to some to state that the questions are invariably upon the text of the lesson to which they are appended, unless accompanied by a reference to some other text. They are designed simply to aid the student in gaining familiarity with the lesson narrative, and not for the teacher in the class. Their object in the case of the student is to prompt him to note all the details of the lesson narrative. The teacher, however, will in the class pay no attention to the questions, but will have the entire subject so well in his mind that he can draw

it from the pupils by questions of his own framing. If, however, he finds himself unable at any time to do this, then let him ask his questions from the open Bible before him, and not from the lesson quarterly. In all cases remember that the Bible, and not the lesson pamphlet, is the book to be studied.

If the pupils have not become so familiar with the text that they can readily answer questions upon the narrative, let them answer from the Bible. It is better to give a correct answer from the Bible than to give an incorrect one by guess; but thoroughness and exactness should be the aim. Instead of asking questions every time, the skillful teacher will often ask the members of the class to give in order the facts recorded in the lesson, asking questions only to draw out the pupil's understanding of those facts, and the lessons taught by them.

This pamphlet should be preserved, as the hints and suggestions which it contains in regard to study and teaching will be needed throughout the year.

LESSONS

—ON THE—

BOOK OF LUKE

FOR SENIOR CLASSES.

January 6 to March 31, 1894.

LESSON I.—January 6, 1894.

JOHN THE BAPTIST'S BIRTH FORETOLD.
Luke 1:1-23.

THE first four verses of this chapter are introductory. They tell why the book was written, to whom it was addressed, and the qualifications of the author to write such a treatise.

Verses 5-7 introduce and describe Zacharias and his wife Elizabeth.

In verses 8-10 we are told what Zacharias was doing when the angel appeared to him; and in verses 11-17 we find a promise that a son should be born to Zacharias, and a description of the work that he should do.

Verses 18-23 relate the doubt of Zacharias, and the punishment for it, and his return to his house. The entire lesson, after the introduction, might be summarized thus: The angel Gabriel appears to Zacharias, the priest, in the temple, and tells him that he shall have a son, who will be the forerunner of the Messiah. The lesson heading is really a sufficient synopsis of the lesson.

1. What was the occasion of the writing of the gospel of Luke?
2. What were Luke's qualifications for the work?
3. To whom was the book addressed?
4. What object did Luke have in writing it?

5. Who was Zacharias?
6. What was his wife's name?
7. What is said of their character?
8. What portion of the priest's office had fallen on Zacharias?
9. What were the people doing at the time of incense?
10. Who appeared to Zacharias as he stood by the altar?
11. How did Zacharias feel at the sight?
12. What did the angel say to him?
13. What did he say would be caused by John's birth?
14. What did he say would be John's character?
15. What would be his work?
16. How did Zacharias receive this announcement?
17. Who was the angel that appeared to Zacharias?
18. What special privilege does he enjoy?
19. How was Zacharias rebuked for his unbelief?
20. How did the people feel when he tarried so long in the temple?
21. What did they perceive when he came out?
22. What did Zacharias do as soon as his term of service expired?

NOTES.

1. THE fact that Luke states that he had "perfect understanding of all things from the very first," does not at all detract from the inspiration of the narrative. All of the New Testament writers, as well as most of the historical writers of the Old Testament, knew of the things of which they wrote; and yet the historical portion of the Bible, as well as the prophetic, is part of the "all Scripture" which is "given by inspiration of God." 2 Tim. 3 : 16. Humanity is erring, and perfect truthfulness in a narrative can be assured only by the Spirit of God. Let it be remembered, also, that but a very small portion of the words and acts of Christ are recorded (see John 21 : 25), and it will be seen that only the Holy Spirit could guide in selecting those portions that were necessary for us to know. Lastly, we cannot distinguish any difference between the writing of prophecy and the recording of certain events of history out of an abundance of matter. The power that tells exactly what will fit the needs of people under all circumstances in all time to come, va-

ries in no particular from that which can tell what is going to take place in all coming time.

2. ZACHARIAS was "of the course of Abia," or Abijah. See 1 Chron. 24 : 1–19 for the record of the division of the sons of Aaron into twenty-four orders. The course or order of Abijah was the eighth of the twenty-four. The heads of these orders were known as the "chief priests." The order of the service of the priests was determined by lot; and as there were many thousand priests, it was not probable that any priest could serve more than once in his lifetime, and some would never be chosen. Therefore the angel appeared to Zacharias on the occasion of a most important event in his life.

3. "AND they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." The fact that these two were righteous before God, and blameless in their lives, proves that such a thing is possible. Besides, we are all exhorted to "do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." Phil. 2 : 14, 15. Without holiness no man shall see the Lord. Heb. 12 : 14. This shows that such a course of life is necessary. There will be a company redeemed from among men who will be "without fault before the throne of God." Rev. 14 : 5. Jude ascribes praise "unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. This shows that God, who is able to make us perfect, designs to keep us in that condition before the time comes to bring us into his presence. See also 1 Peter 5 : 10; Heb. 13 : 20, 21. This perfection is attained only in Christ (Col. 2 : 10), but it is the portion of "every man" in Christ (Col. 1 : 28).

4. IN the case of Zacharias a marked instance is given of how God regards those who doubt his word because they cannot understand it. When God speaks, man shows the highest wisdom in believing, and not in doubting, although what is said may not seem consistent from our point of view. Man, with his puny reasoning powers, has no business to talk about the unreasonableness or inconsistency of what God says, who is infinite in wisdom. Faith is, after all, not only the most reasonable thing in the world, but the *only* reasonable thing. It is the foundation of all knowledge, both of human and divine things. "Through faith we understand," etc. Heb. 11 : 3. It is by faith that we *understand* about creation. They who, rejecting the Scripture narrative, build up systems of philosophy, attempt-

ing to account for the existence of the earth, are never settled. Their systems are only theories, which are constantly subject to change. Only the one who in faith accepts God's word, has solid ground to rest upon.

5. "I AM Gabriel, that stand in the presence of God." Gabriel seems to occupy the highest position among the angels. It was he who was later sent to announce the birth of Christ. Luke 1 : 26, 27. He also was sent to make important revelations to the prophet Daniel. Dan. 8 : 16; 9 : 21. There can be no doubt but that he is also the one who was subsequently sent to Daniel to make additional communications. See Daniel 10 and 11. In Dan. 10 : 21 the honor which is given him in heaven is thus stated: "And there is none that holdeth with me in these things, but Michael your prince." Michael is Christ. See Jude 9; 1 Thess. 4 : 16; John 5 : 25–29. From this it would seem that Gabriel is Christ's angel, who communicated the wonderful revelations to John on Patmos. See Rev. 1 : 1; 22 : 16.

LESSON II.—January 13, 1894.

GABRIEL FORETELLS THE BIRTH OF JESUS.
Luke 1: 24–45.

THIS lesson may be summarized briefly as follows: After mentioning the conception of John the Baptist, the evangelist tells of the angel Gabriel's visit, six months later, to Mary, to announce that she should be the mother of Jesus. Afterwards Mary visited her cousin Elizabeth, and received her salutation.

The forty-five verses included in this and the preceding lesson may thus be summarized: Introduction; the birth of John the Baptist foretold; the birth of Jesus foretold; Mary's visit to Elizabeth.

1. In what city did Mary dwell? and what was her descent?
2. What angel was sent to visit her?
3. What was his salutation?
4. How did this salutation affect Mary?
5. With what words did the angel reassure her?
6. Whom did he say that she would bring forth?

7. What did he say that he should be called and should receive?

8. What was said as to the duration of the kingdom?

9. What reply was made to Mary's question how this should be done?

10. What statements were made to strengthen her faith?

11. How did Mary receive this announcement?

12. After the angel departed, what did she do?

13. With what words did Elizabeth greet Mary?

14. What did Elizabeth say would be the result of Mary's ready belief?

NOTES.

1. "AND the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women." Who would not like to receive such a salutation from an angel of God? Yet how few of those who wish to be highly favored of God are willing to pass through the humiliation and reproach that it involves. How few stop to think that the high honor of being the mother of Christ involved, so far as the world could judge, that which is the greatest reproach to woman? Who can doubt but that the full measure of reproach that she might have to endure, the contempt with which she might be regarded, the loss of friends, flashed with startling distinctness through the pure and sensitive mind of the Virgin Mary? But she recognized the voice of the heavenly messenger as the call of God, and she was willing to endure reproach for his name. What a commentary this is upon the statement that they that humble themselves shall be exalted.

2. "AND the Lord God shall give unto Him the throne of His father David." David's throne was the throne of Israel. The extent and duration of his kingdom are indicated in Ps. 89 : 21–29. Christ is the one through whom David's throne is thus to be perpetuated. David's throne was upon this earth; therefore Christ is to rule over the earth. Indeed, the kingdom was recognized as belonging to the Lord even in David's day. We read: "Then Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. 29 : 23. That this earth is to be Christ's kingdom is shown in Eze. 21 : 25–27, where Zedekiah, the last earthly king in David's line, is thus addressed: "And thou, profane wicked prince of Israel, whose day is come,

when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." When the diadem was taken from Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. See Jer. 27 : 1–8, which shows also the extent of Nebuchadnezzar's dominion. But three revolutions or overturnings were foretold, to take place after this change of government. The first of these gave the dominion of the earth to Persia. See Dan. 2 : 37–39; 5 :30, 31; 2 Chron. 36 : 22, 23. The second overturning gave Grecia the dominion of the whole earth. Dan. 2 : 39; compare Dan. 8 : 1–7, 21, 22. By the third revolution Rome became the mistress of the world. Dan. 2 : 40; Luke 2 :1. Rome's dominion became practically universal 168 B. C.

Many histories might be quoted from to show the correctness of this statement, but the following from "The Story of Rome" (G. P. Putnam's Sons, New York and London) is brief, and is sufficient: "In 168 the Romans met the army of Perseus at Pydna, in Macedonia, north of Mount Olympus, on the 22d of June, and utterly defeated it. Perseus was afterwards taken prisoner, and died at Alba. *From the battle of Pydna* the great historian, Polybius, who was a native of Megalopolis, *dates the complete establishment of the universal empire of Rome*, since after that no civilized State ever confronted her on an equal footing, and all the struggles in which she engaged were rebellions or wars with 'barbarians' outside of the influence of Greek or Roman civilization, and since all the world recognized the Senate of Rome as the tribunal of last resort in differences between nations."

It was at the height of its power when Christ was born in Bethlehem. At his first advent, Christ did not receive the kingdom, nor any part of it, for he had not a place to lay his head. Luke 9 : 58. Rome retained the unbroken supremacy of the world till the fifth century A. D. Then it was broken into fragments, according to the prophecy in Dan. 2 : 41; 7 :23, 24. Since that time different men have tried to establish universal empires, but in vain; for the prophecy declared that there should be no more general revolution "until He come whose right it is." When Christ comes the second time, there will be a grand revolution, in which the armies of heaven will overcome the armies of earth. See Rev. 19 : 11–21; Ps. 2 : 8, 9. Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7 : 27.

3. NOTE the difference between the question asked by Zacharias, and that asked by Mary. The fact that Mary's question was not one of doubt, like that of Zacharias, is shown by the different way in which it was received. He was rebuked, while her question was answered. Her question, "How shall this be?" was not one of doubt as to the fulfillment of the thing, but of wonder as to how it should be brought about,—not an idle curiosity, but a desire to know what course she would be required to take in the matter. His question, "Whereby shall I know this?" implied a doubt as to the thing itself.

4. "THE Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1 : 35. It was by the power of the Spirit of God that Christ was born of the Virgin Mary. Isaac was born by the power of the same Spirit. The same miracle was wrought in the birth of each. "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Jesus Christ." Rom. 8 : 14–17. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 29. "In Isaac shall thy seed be called." Heb. 11 : 18. "Now we, brethren, as Isaac was, are the children of promise." Gal. 4 : 28. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3 : 1, 2. But the unspeakable love has been bestowed upon us, that *we* should be called the sons of God, provided we have the faith of Abraham. Therefore in every child of God the same miracle is wrought that was manifest in the birth of Christ. These things were recorded for the purpose of showing that it is not by human agency, but solely by the power of God, that we are brought to the inheritance. Thus the gospel is the power of God unto salvation, to everyone that believeth. The mystery of the miraculous conception of Jesus, appears throughout the plan of salvation.

5. "FOR with God nothing shall be impossible." Verse 37. The rendering of this in the Revised Version is significant: "For no word of God shall be void of power." It was the all-powerful word of God,—the word that created the earth (Ps. 33 : 6),—that was to perform this wonderful miracle. This same

word it is that makes us children of God. Says the apostle Peter: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And *this is the word which by the gospel is preached unto you.*" 1 Peter 1:23-25. This living, creative word is brought to us in the Holy Scriptures. If we accept it as sincerely as did the Virgin Mary, the Son of God will just as surely be formed in us, to transform us, as he was begotten in her. Eph. 3:17; Rom. 10:17, 10.

LESSON III.—January 20, 1894.

MAGNIFYING THE NAME OF THE LORD.
Luke 1:46-66.

WE have in the two previous lessons considered the character of Zacharias and Elizabeth; the appearance of the angel Gabriel to Zacharias, foretelling the birth of a son; the unbelief of Zacharias, and his punishment; the annunciation to Mary, and her humble acceptance of the will of God; and Mary's visit to Elizabeth. This lesson opens with Mary at the house of Elizabeth, who has just pronounced a blessing upon her. We have (verses 46-55) Mary's outburst of rejoicing and of praise to God; and also (verses 57-66) the account of the birth of John, and the wonder of the loosing of the tongue of Zacharias. Thus two points, easily grasped and retained, comprise the whole lesson.

1. After Elizabeth had returned Mary's salutation, with what words did Mary begin to express the overflowing praise of her heart?

2. What did she say that all generations should henceforth call her?

3. Who had done to her great things?

4. Upon whom, and how enduring, is God's mercy?

5. How does God show his power in the proud and mighty, and in the poor?

6. What was said of God's dealings with the hungry and with the rich?

7. What did Mary say that God in his mercy had done to Israel?

8. Of what was this a fulfillment?

9. How long did Mary stay with Elizabeth?

10. What did the neighbors do when Elizabeth's son was born?

11. When they came to circumcise the child, what did they call him?

12. What did his mother say to this?

13. Why did the neighbors think it strange that she should call him John?

14. To whom did they refer the matter?

15. What did Zacharias do?

16. What took place as soon as the words of Gabriel were fulfilled by the naming of John?

17. What did Zacharias then do?

18. How did these things affect the people?

NOTES.

1. "HE hath put down the mighty from their seats, and exalted them of low degree." This is true in the present tense, but as the work is not yet complete, it is also spoken prophetically. Compare James 4:6, "God resisteth the proud, but giveth grace unto the humble;" and, "unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. It is this grace that exalts those who receive it, but the truth is that we are exalted only while we continue humble. If we have humility and grace according to the measure of the gift of Christ, there is no limit to the exaltation that we may receive, for it is all in Christ. For "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened [made alive] us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4–6.

2. "HE hath filled the hungry with good things; and the rich hath he sent empty away." To supply the needy is what God

always does. To bestow nothing on those who are already rich, is but reasonable. Such do not feel the need of anything. Now none are actually rich, but many think that they are, and it has the same effect in their action as though they did not need anything. Thinking that they need nothing, they will not accept anything, and so they go away empty. Because they are "wretched, and miserable, and poor, and blind, and naked," although claiming to be "rich and increased with goods," and having need of nothing, God counsels them to buy of him gold tried in the fire, and white raiment. Rev. 3 : 17, 18. He calls them to buy food "without money and without price." Isa. 55 : 1, 2. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5 : 6. There is no need, therefore, for any to go away hungry.

3. "HE hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." The specific promise to Abraham was one concerning land, namely, that he and his seed should possess the whole earth as an everlasting inheritance of righteousness. See Gen. 13 : 14–17; 17 : 6–8; Rom. 4 : 13. It was, in short, the gospel. This of course involved the first advent of Christ, for he was the surety of the covenant with Abraham,—the Seed *to whom* the promise was made. Gal. 3 : 16, 17. The birth of Christ, however, like that of Isaac, was not the ultimate fulfillment of the promise to the fathers, but was only in the line of its fulfillment. The fulfillment of the promise will be only at the coming of Christ and the resurrection. It was to this, as the hope of the promise made of God unto the fathers, that Paul, in common with all the true Israelites, hoped to come. Acts 26 : 6–8. If we are Christ's, we are heirs of the promise made to Abraham. The oath of God to Abraham is to us strong assurance that the promise will be fulfilled. Heb. 6 : 13–18. In Christ our faith may grasp the promise as an actually accomplished fact. See Eph. 1 : 10, 11; Heb. 4 : 3.

4. ALL the circumstances of John's birth being noised abroad throughout all the hill country of Judea, tended to call the people to him, so that when John came in the wilderness of Judea, saying, "Repent, for the kingdom of heaven is at hand," the people were ready to receive him as a prophet from God. Unfortunately, they rejoiced only for a season in the light that he brought.

LESSON IV.—January 27, 1894.

THE PROPHECY OF ZACHARIAS, AND THE BIRTH OF CHRIST. Luke 1:67 to 2:7.

THE heading of this lesson is a sufficient analysis. It contains just those two topics. The remainder of the first chapter of Luke, from verse 67, with the exception of the last verse, consists of the thanksgiving and prophecy uttered by Zacharias. The first seven verses of chapter 2 relate the simple incidents connected with the birth of Christ. Since in this lesson we complete the first chapter of Luke, let us briefly summarize it, so that we can ever after carry with us a picture of its contents: Introduction; Gabriel's visit to Zacharias; Gabriel's visit to Mary; Mary's visit to Elizabeth; birth of John the Baptist; prophecy of Zacharias. If the chapter has been carefully studied, this synopsis will serve to bring to mind all the details.

1. With what was Zacharias filled when his tongue was loosed?

2. For what did he bless the God of Israel?

3. What did he say that God had raised up?

4. How had God spoken this promise?

5. From what had God promised that his people should be saved?

6. What did Zacharias say that God had remembered?

7. To whom was this covenant made, and how sure was it?

8. What deliverance was granted by this covenant?

9. What does this deliverance from our enemies enable us to do?

10. What did Zacharias say that John should be called? Why?

11. For what purpose should he go before the Lord?

12. How was he to give knowledge of salvation?

13. Through what does remission of sins come?

14. What does the dayspring, or sunrising, from on high do for us?

15. Into what does it guide our feet?

16. Where did John stay until time for his work as a prophet?

17. What decree went forth about the time of the events recorded in the first chapter of Luke? (See margin and Revised Version.)

18. To what place did Joseph go to be enrolled?

19. Who accompanied him?

20. In what place was the promised Child born?

21. Why was he born in this lowly place?

22. Though he was laid in a manger, what was his by right? Luke 1 : 32.

23. As the little, helpless Infant lay in the manger, what command was given? Heb. 1 : 6.

NOTES.

1. "HE hath visiteth and redeemed His people." This was literally true. God had visited his people; he had redeemed them. Many times had he wrought special deliverance for them, and continually had he been at work redeeming souls from destruction. And now at the birth of John the people were about to see God's promise confirmed by the blood of Christ, even as it had been long before by his oath.

2. THIS redemption "from our enemies, and from the hand of all that hate us," is salvation from sin. This is shown by the fact that, "being delivered out of the hand of our enemies," we are able to "serve *Him* without fear, in holiness and righteousness before Him, all the days of our life." God does deliver from sin and from the power of darkness, for that is the sole purpose for which Christ came into the world.

3. THE deliverance from sin is in performance of the oath of God to Abraham. It is a manifestation of the mercy of God. It is salvation, the knowledge of which comes "by the remission of sin." And this is what the promise to Abraham embraced. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4 : 13.

4. THERE is power in the mercy of God. The Psalmist says: "For as the heaven is high above the earth, so great [literally, "so mighty"] is his mercy toward them that fear him." Ps. 103 : 11. The tender mercy of our God can cleanse from sin, and can do for us "exceeding abundantly above all that we ask or think." Eph. 3 : 20.

5. "As he spake by the mouth of his holy prophets, which have been since the world began." All the prophets gave witness to Christ; and in them all is taught the remission of sins through faith in him. See Acts 10:43. They testify not only of the sufferings of Christ, but of the glory to follow. 1 Peter 1:10, 11. In fact, there is nothing else in the Bible but salvation through Christ, for that is the one work that God is doing for man. Moreover, this salvation does not rest on the authority of man. It was God who spoke by the mouth of his apostles and prophets. See Acts 1:16; 3:21; 4:25; 2 Sam. 23:1, 2. Paul says: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13. Thus the Bible is literally and emphatically *the word of God*. If we receive it as such, we may as truly hear God speak to us as did Abraham, although not with an audible voice. But it is as truly the word of God, and is as fresh, as if we heard it with our ears.

LESSON V.—February 3, 1894.

JESUS WORSHIPED BY ANGELS AND MEN.
Luke 2:8–33.

BEFORE taking up this lesson, go over the topical outline of the first chapter, as given in the first lesson, and see that you have a clear idea of it.

This lesson continues the narrative begun in last week's lesson. There we had the simple fact of the birth of Christ in Bethlehem. Beginning with verse 8, we have, in the next seven verses, the appearance of the angels to the shepherds, and their ascription of praise to God. Verses 15–20 relate the visit of the shepherds, and the fact that they published abroad the news of the birth of Jesus. Verses 21–33 tell of the circumcision and naming of Jesus, his presentation in the temple, and Simeon's thanksgiving.

In short, the lesson may be summarized thus: The announcement to the shepherds, and the presentation in the temple.

1. Give an outline of the contents of the first chapter of Luke.

2. Tell how Jesus came to be born in Bethlehem.

3. To whom was the news of his birth first announced?

4. By whom was the announcement made?

5. What did the angel tell the shepherds that he brought them?

6. What did he say the good tidings was?

7. By what sign were they to know it?

8. As soon as these words were spoken, who appeared with the angel?

9. What was their song of praise?

10. When the angels went away, what did the shepherds do?

11. What did they do after they had found the Babe?

12. How did they feel about what they had heard and seen?

13. Why was the Child called Jesus? Luke 1 : 31; Matt. 1 : 21.

14. When Jesus was presented before the Lord in the temple, what offering was brought?

15. What was signified by the fact that Mary brought only two pigeons? Lev. 12 : 8.

16. What pious man was dwelling in Jerusalem at that time?

17. For what was he waiting?

18. What had the Holy Spirit revealed to him?

19. How did he come to be in the temple when Joseph and Mary brought in Jesus?

20. When Jesus was brought in, what did Simeon do?

21. What did he say?

22. What did he say of the light that Christ would be?

NOTES.

1. "BEHOLD, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This is the gospel; for "gospel" means good news, or good tidings. "Jesus" means "Saviour," and he was so called because he saves his people from their sins. Matt. 1 : 21. "Sin is the transgression of the law." 1 John 3 : 4. Therefore the gospel is the good news that men can be saved from sin, and brought into perfect harmony with God. It does not simply save men from the consequences of sins committed, but from sin itself—from the transgression of the law. The gospel is the power of God unto sal-

vation to everyone that believeth." Rom. 1:16. Peter addresses those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5. Kept from what by the power of God?—Kept from falling. Jude 24. Kept from falling into sin and condemnation, as the next verse indicates, by saying that the Saviour will present us *faultless* before the presence of his glory. Manifestly, he keeps us in the condition in which he presents us. Since God is able to keep men faultless, it must be that he is able to make them faultless; and he is as able to do this now as he will be two or three days before the time for translation to heaven. It is not now, nor will it ever be, in the power of man to do this; but let no one limit the power of God by saying that *he* cannot do it. Then to him "be glory and majesty, dominion and power, both now and ever." God only can have the glory, for he does the work. Therefore, as he is to have the glory now, he must do the work now. Our part is to let him do it. "Submit yourselves therefore to God." James 4:7. Submit to his righteousness (Rom. 10:3), which he desires to put within and upon us (Rom. 3:22).

2. "THE shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." There was prompt belief. They did not go to Bethlehem to see if what the angel had told them was true, but to see the thing which they knew was true, because the Lord had told them. Such faith when the Lord speaks is not very common. Most people imagine that it is a sign of a weak, credulous mind to believe at once, without any questioning. Many think to excuse their unbelief by citing the case of Thomas, saying that, like him, they have to see before they can believe. But they forget the words of Jesus to him: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John 20:29. Thomas lost the blessing that he might have had but for his unbelief.

3. NOTE the poverty in which Jesus was born. Why was this? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. He had everything in the universe; for "all things were created by him, and for him." Col. 1:16. He could have retained these riches, and his equality with the Father, if he had wished. But he did not count that a thing to be grasped, but "emptied himself," and took upon him the form of a servant. Phil. 2:6–8, Revised Version. So we through his poverty are made rich. The "unspeakable riches of Christ" are ours, if we accept him. We are "joint heirs with Jesus Christ." In him

we have a "right to the tree of life." "Behold, what manner of love the Father bestowed upon us, that *we* should be called the sons of God." 1 John 3 : 1.

4. SIMEON was "waiting for the consolation of Israel." He therefore recognized Jesus as soon as he saw him. The poor shepherds also must have been looking for him, for they gladly accepted him. This shows that there was no excuse for those who did not receive him. All of the Jews might have known him as well as these few. To as many as received him, to them he gave the right to be called the sons of God. John 1 : 12. It is evident, also, that there was no excuse for the blindness that characterized the Jewish nation as a whole, concerning the true mission of the Messiah. They looked for a powerful conqueror who should make them masters of the world. But Simeon was looking for a consoler—one who should be the Light of the world. What he knew, all might have known. Moreover, it is clear that there was no reason for the narrow views that so many even of Christ's followers had. They thought that none could be saved but the Jews. But God had never given them any reason to think so, and Simeon knew better. Said he: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." The prophets were read "every Sabbath day" (Acts 13 : 27), and so the Jews were continually hearing that the Messiah was to be a "light of the Gentiles" (Isa. 42 : 1–7). The angels told the shepherds that the good news was for all people. For ages God had been trying to get the Jews to understand that their work was to evangelize the world. The cases of Naaman, of the Queen of Sheba, of the Ninevites, and of others, were intended as lessons to them. But their pride and bigotry were too great. Are we not too often, like them, congratulating ourselves on the great light that God has given "us as a people," forgetting that God is no respecter of persons, and that he has no light for one that he has not for all? No one can retain more than he uses; and if we do not accept the light that comes to us, as a sacred trust, that we may bestow it upon others, we shall soon lose it. Let us be wise.

LESSON VI.—February 10, 1894.

JESUS IN THE TEMPLE. Luke 2: 34–52.

OUR last lesson left Jesus in the temple, in the arms of Simeon, closing with Simeon's thanksgiving to God. Joseph and

Mary marveled, and Simeon turned and blessed them, addressing to Mary a prophecy concerning Jesus. At that moment Anna, an aged prophetess, came in, and, recognizing Jesus as the Saviour, gave thanks to the Lord, and went and spoke of him "to all them that looked for redemption in Israel." Joseph and Mary returned to Nazareth, where Jesus remained until he was twelve years old, when he went up to Jerusalem to the passover, with his parents. The remainder of the chapter is devoted to relating the losing of Jesus, and how he was found in the temple, questioning the learned doctors of the law, and amazing them with his answers to their questions.

The words "Simeon and Anna," and "Jesus among the doctors," will furnish a good outline upon which to build the details of the lesson.

1. What did Simeon say to Mary after his thanksgiving to God?

2. In what words did he foretell the crucifixion?

3. Who came in at that instant?

4. How did Anna occupy her time?

5. How did she show that she recognized Jesus?

6. To whom did she speak of him?

7. When Joseph and Mary had performed the prescribed ceremonies, where did they go?

8. What is said of the growth of Jesus?

9. Where did his parents go every year?

10. How old was Jesus when he went with them?

11. When they started to return home, what did Jesus do?

12. How long was it before they found out that he was not with them?

13. What did they then do?

14. How long was it before they found him?

15. What was he doing?

16. What caused the people astonishment?

17. What did Mary say to Jesus?

18. What reply did he make?

19. How did he regard his parents, notwithstanding his wisdom?

20. In what did Jesus increase?

NOTES.

1. In verses 34 and 35 we have a brief prophecy of the

earthly ministry and the death of Jesus. Christ was sent for the fall and rising of many in Jerusalem. While he was, according to the prophet, to be a sanctuary, he was also to be a stone of stumbling and a rock of offense. Isa. 8 : 14. That over which some stumble, lifts others up. All might find upbuilding in him if they would.

2. "THAT the thoughts of many hearts may be revealed." The thoughts that rule in men's hearts are revealed by the various ways in which they regard Jesus. Simeon and Anna had no difficulty in recognizing who Jesus was. It was because their hearts were continually open to receive instruction from God. They knew the voice of God when he spoke to them. God speaks to men now just as surely and as plainly as he did to them, but few recognize his voice. In the Bible we have God's word. Christ dwells in the word; for he is the Word. Yet how many read and hear the burning words of inspiration, and do not recognize Christ in them. Are not such as culpable as the priests and doctors of old, who did not see in the child before them the Son of God, the Lord of all? We are apt to think that people in those days were very blind, and can hardly have patience with them for their unbelief, and then we go and act over again their very failings. Why do we not learn from the unbelief as well as from the faith of the men of old? What blessedness would come to us, if we would receive the "consolation of Israel" as readily as did Simeon.

3. "AFTER three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." That was an exhibition of divine wisdom, for Christ in his humanity was never separated from divinity. Why was that recorded? Was it simply to show us the wonderful wisdom of Jesus, that we may admire it?—No, for Christ was an example for men. It was written that we may know that the same heavenly wisdom may be ours if Christ dwells in our hearts by faith. Christ is declared to be "the power of God and the wisdom of God." 1 Cor. 1 : 24. And God has made him unto us wisdom. Verse 30. He is to us wisdom and righteousness. Now, just as all the righteousness of Christ may be ours by faith, so with wisdom, when we have the Spirit of Christ, so that we can use it with his humility, and not be puffed up. This is really too wonderful a thought to be grasped, but we know that God is able to do for us "exceeding abundantly, above all that we ask or think." Eph. 3 : 20.

4. "AND he went down with them, and came to Nazareth, and was subject unto them." Two things may be learned from

this: First, the simplicity of Jesus. He did not "put on airs" because of his great wisdom. There was not a doctor in Jerusalem whose knowledge exceeded that of this twelve-year-old child, yet he was as void of self-consciousness, and as obedient, as it was possible for a child to be. What wonders may be wrought even in children, if Christ dwells in them. He lived the life of a child that he might give his life to children, and live in them the Christ life while yet they remain little children. All who are saved, both old and young, are "saved by his life" (Rom. 5 : 10), that is, by his life in us instead of our life of self (see Gal. 2 : 20). And so we may learn, as far at least as the fifth commandment is concerned, that Christ is made unto us righteousness, that is, the law of God. Christ is the same "yesterday, and to-day, and forever." Heb. 13 : 8. He lives the same life now that he always did,—the same that he did on earth. So when Christ lives in any soul, there will be manifest obedience to parents, and reverence for authority. He in whose heart Christ dwells, has the law of God in his heart, and its righteousness manifested in his life.

5. "AND Jesus increased in wisdom and stature, and in favor with God and man." Here is an illustration of the mystery of divine perfection and divine growth. Jesus was no less the Son of God when he lay in the manger in Bethlehem, or when he was subject to Joseph and Mary at Nazareth, than he was at his baptism or on the mount of transfiguration. When he was brought into the world, the command went forth, "Let all the angels of God worship him." Heb. 1 : 6. Yet he increased in wisdom and in favor with God, even as he increased in stature. He was perfect all the time, yet he grew in grace. So we, if we believe in him, are "complete in him" (Col. 2 : 10), yet we are to "grow up into him in all things" (Eph. 4 : 15); to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3 : 18). As Christ is infinite, so if we are in him we have possibilities of infinite growth. The Christian is to be perfect, even as his Father in heaven is perfect, yet he will never get to the place where there is no more opportunity for growth, where there is nothing more for him beyond. Perfection is found only in growth, not in cessation of growth. The plant may be a perfect plant every day, yet it is far different at the close of the year from what it was at the beginning. A perfect specimen of a plant one month after planting, will be very far from perfect if it presents exactly the same appearance six months later. When a tree stops growing, it dies. Its perfection consists in its living and growing. "The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon." Ps. 92 : 12.

LESSON VII.—February 17, 1894.

JESUS BAPTIZED BY JOHN. Luke 3:1–38.

It would be well if all would read again before beginning this lesson, chapters 1 and 2. Try to recall the substance of chapter 1, according to the outline suggested in lesson 4. The following may serve as a topical outline of chapter 2: Birth of Jesus; announcement of the angels to the shepherds; visit of the shepherds; presentation of Jesus in the temple, and recognition by Simeon and Anna; Jesus in the temple with the doctors. Try to group the contents of a chapter around as few points as possible, and you will be able to grasp and retain them much better. In this lesson we have the time when John began his work, and an account of his teaching, the chapter closing with the baptism of Jesus, and his genealogy.

1. When did John begin to preach?
2. Who were high priests?
3. Where was John when the word of the Lord came to him?
4. Where did he preach?
5. What was the subject of his preaching?
6. Of what prophecy was his preaching the fulfillment?
7. What does the prophecy say that all flesh shall see?
8. How many came to hear John's preaching?
9. How did he address the Sadducees and Pharisees? Luke 3:7; compare Matt. 3:7.
10. To what did he exhort them?
11. What did he tell them they must not think themselves to be?
12. How did he show them that God was not obliged to recognize them as children of Abraham?
13. How thoroughly did he say the work of rejecting the bad would be done?
14. When the people asked him what they must do, what did he say?
15. What did he reply to the question of the publicans?
16. What did he say in response to the soldiers' demands?
17. When the people wondered whether he was Christ or not, what did he say?

18. How much greater than he was the One who was to come after him?

19. What did he say that that One should do?

20. Which portion did he say would be burned with fire?

21. While all the people came to be baptized, who came with them?

22. What took place after Jesus was baptized?

23. What did the voice from heaven say?

24. How old was Jesus at that time?

25. To whom does Luke trace his genealogy?

26. What was done to John because of his faithfulness?

NOTES.

1. NOTE the exactness of the inspired history. It was in the year 12 A. D. that Augustus associated Tiberius with him in the empire, and in the year 14 that Tiberius began to reign as sole emperor; but his reign is properly computed from the earlier date, since that is when he really began to reign. The fifteenth year of Tiberius would, therefore, be A. D. 27. For a full discussion of this matter, see "The Life of Our Lord," by Andrews, pp. 22–25.

2. JOHN came "preaching the baptism of repentance for the remission of sins." He preached remission of sins through faith in Christ (Acts 19 : 4), therefore his baptism was "Christian baptism" in the fullest sense. That everybody who was baptized by him fully understood the significance of the rite, cannot be supposed, judging from the great numbers of people who are baptized in these days, without any real knowledge of Christ.

3. THE prophecy in the fortieth of Isaiah shows that the one crying in the wilderness is preparing the way for a King. A straight and level road must be prepared for him. "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40 : 10, 11. This evidently reaches to the second coming of Christ, when his reward is with him, to give every man according as his work shall be (Rev. 22 : 12), showing that the work that John the Baptist begun is to be continued till the Lord comes in glory. The lesson to be learned from the prophecy is that Christ's power and glory, when he comes the second time, are

the measure of his power now to save those from sin who trust in him. He saves and comforts, as priest, with all the power and authority of a king. And his kingly, priestly power is that of One who created the heavens and the earth, who calls the stars by name, and who, by the greatness of his might, keeps every portion of the universe in its appointed place. See Isa. 40 : 25, 26; Col. 1 : 11–19.

4. "BEGIN not to say within yourselves, we have Abraham to our Father; for I say unto you that God is able of these stones to raise up children unto Abraham." The Pharisees would begin to say, "We are Abraham's children," as the Jews did afterwards to Christ, meaning by that that they were all right. They thought that their position as children of Abraham —birthright members of the church of Christ—made it unnecessary for them to repent. They considered themselves above all danger. God had made promises to Abraham and to his seed, and so of course they were sure of everything. But John told them that they could hope for nothing on the ground of birth and position. "The promise that he should be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith." Rom. 4 : 13. "They which are of faith, the same are the children of Abraham." Gal. 3 : 7. Rather than acknowledge them in their bigoted self-righteousness as children of Abraham, God would make from the stones men who would accept the righteousness of God by faith in Christ, and thus be true children of Abraham. Here again we find ample evidence that God is no respecter of persons, and that he never shut himself up exclusively to the Jewish nation. The fact that the Jews were not God's peculiar people, except as their righteousness through faith made them so, is clearly set forth. Read Rom. 4 : 11–14.

5. "WHOSE fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff will he burn up with fire unquenchable." Chaff is very combustible, and quickly consumed by fire. If it were thrown into the fire, the fire could scarcely be quenched quickly enough to keep it from destruction. Even a much more enduring substance than chaff will be utterly consumed when fire breaks out in it, if the fire is not quenched. But here we have chaff, a most inflammable substance, cast into unquenchable fire. How could the utter destruction of the wicked be more strongly stated? "But must not unquenchable fire always continue to burn?"—Not by any means. Many a man has found to his sorrow that the fire which broke out in his house was unquenchable, notwithstanding the strongest efforts of the firemen. The result was that the building was destroyed, when the fire went

out of itself, because there was nothing left to burn. This burning up of the chaff with fire unquenchable is the baptism of fire spoken of in the preceding verse. Not all men are to be baptized with the Holy Spirit, neither will all receive the baptism of fire. Those who will not receive the baptism of the Holy Spirit are counted as the chaff, and will at last be consumed, by immersion in "the lake which burneth with fire and brimstone, which is the second death." Rev. 21 : 8. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13 : 41–43.

LESSON VIII.—February 24, 1894.

IN THE WILDERNESS AND AT NAZARETH.
Luke 4 : 1–22.

THE preceding lessons have sufficiently outlined chapters 1–3, so that the student needs no further help upon them. Exercise yourself frequently in recalling in order all the topics of those chapters. Thus you will be able to "think through them;" and, having them in mind, you can, even in the night season, meditate upon the truths which they hold. These things, as well as those things that were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. This lesson is sufficiently outlined by the heading. Associate it with the fourth chapter of Luke, and you will know where to turn for some of the most valuable lessons that the Bible contains.

1. Where did Jesus go after his baptism?
2. What did he there endure for forty days?
3. At the close of the forty days' trial, when he was exhausted with hunger, what did the devil say to him?
4. What did Jesus reply?
5. What did the devil show to Jesus?
6. What did he offer him? and on what condition?
7. What claim and authority did he assert?
8. What did Jesus say to this?
9. Where did Satan next take Jesus?
10. How did he fortify his temptation?
11. How did Jesus meet this temptation?

12. After failing in all these attempts, what did the devil do?
13. Where did Jesus then go?
14. How well known did he become?
15. What did he do?
16. What did he do when he came to Nazareth?
17. What book was given to him?
18. What prophecy of Isaiah did he find?
19. When he closed the book, what were the people doing?
20. What did Jesus begin to say unto them?
21. How did the people receive his words at first?
22. What effect did his gracious words have on them?

NOTES.

1. THE order of the three great temptations is given differently in Matthew from what it is in Luke; but there is not the slightest contradiction between the accounts. It seems evident that Matthew has given the exact order in which the temptations occurred, for the greatest temptation of all,—the one in which Christ called Satan by name, and told him to get behind him,—is by Matthew given last. Luke simply gives the facts, without indicating anything about the order of their occurrence.

2. IN Luke's narrative we have an item that is not given elsewhere, and which is sometimes overlooked, namely, that Jesus was being tempted during all the forty days of his fast. At the close of the forty days' fast, when Jesus was enfeebled and emaciated by hunger, the devil brought his greatest temptations to bear.

3. "IT is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The way in which Jesus met this temptation is an illustration of this scripture. He gave us an example of how to meet temptation. It is not by parleying with it, not by will power, but by the word of God. The Holy Spirit will bring the word to mind in time of temptation, provided we have made a study of it. It is thus that when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. Isa. 59 : 19. Jesus "did no sin, neither was guile found in his mouth;" and in this, says the apostle, he was an example to us, that we should follow his steps. 1 Peter 2 : 21, 22. Accordingly, the beloved disciple says: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5 : 18. How does

he keep himself so that the wicked one does not touch him?—By the "shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. But "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Therefore it is by the word of God that we are to be kept from sin.

4. It will be noticed that Jesus stopped short in the prophecy which he read from Isaiah. Compare Luke 4:18, 19 and Isa. 61:1, 2. He had come to preach the acceptable year of the Lord. He was also anointed to proclaim the day of vengeance of our God; but that was not his work *then*. He "came not to judge the world, but to save the world." John 12:47; 3:17. The scripture that was fulfilled in their ears that day was wholly a message of mercy, and as such it found a response in the hearts of the people. "And all bare him witness." Involuntarily they uttered the "amen" with which the Jews were accustomed to respond. In their case was manifested the power of the simple word of God. They could not but be melted by it, until they hardened their hearts by unbelieving questions.

5. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." All this was fulfilled hundreds of years ago. That is, all the liberty that Jesus came to bestow, was then available for the men of Nazareth. The deliverance was for them. Then certainly there is no reason for us to think that we must wait till some future time for its fulfillment to us. Who are they that are bound?—It is all who are in sin. When the Jews boasted of their freedom, Jesus said: "Everyone that committeth sin is the bond servant of sin. And the bond servant abideth not in the house forever; but the Son abideth ever. If therefore the Son shall make you free, ye shall be free indeed." John 8:34–36, Revised Version. Christ came to proclaim freedom from sin to them that are bound by sin. The thought of such a possibility is almost too great for the mind to grasp, yet we have the word of God for it, and must believe it. But the power does not rest in man. It is "not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4:6. When we take God into the account, then it is not too much to believe that men may be perfectly freed from sin. No limit can be set to his power. The things that are impossible with men, are possible with God. Then shall we not yield ourselves wholly to him, submitting to him every moment, that his divine power, which brings to us all things that pertain to life and

godliness (2 Peter 1 : 3), and which also keeps us in the way of life and godliness (1 Peter 1 : 5; Jude 24, 25), may abide with us continually?

LESSON 9 —March 3, 1894.

PREACHING WITH POWER. Luke 4 : 22-44.

As heretofore, before taking up the advance lesson, review the preceding ones, especially the last. Our last lesson left Jesus in the synagogue, with the people's hearts burning and responding as he uttered gracious words, proclaiming liberty to the captives of sin. But now we hear the people beginning to question and doubt, and soon the blessed influence of the word is gone. Jesus showed them by illustrations from the past that because of their unbelief they would be passed by, and others whom they despised would be saved. After his expulsion from the synagogue, he came to Capernaum and preached. Verses 33–37 relate the casting out of a devil from a man in the synagogue; verses 38, 39 tell of the instantaneous healing of Peter's wife's mother; and the remaining verses tell of his healing multitudes of people.

The lesson may be summarized thus: Jesus rejected at Nazareth; preaching in Capernaum; casting out an unclean devil in the synagogue; healing Peter's wife's mother and multitudes of others.

1. While the words of Jesus were winning the hearts of the people of Nazareth, what did they begin to say?

2. What did Jesus reply to them?

3. What did he say about a prophet's acceptance in his own country?

4. What of Israel in the days of Elijah?

5. Unto what widow only was he sent?

6. What were there in Israel in the time of Elisha?

7. Yet who only was healed?

8. Can you tell what lesson Jesus meant to impress upon the men of Nazareth by these references?

9. How were the people affected by these things?

10. What did they endeavor to do?

11. Were they successful?

12. To what place did Jesus go and teach?

13. What accompanied his word there?

14. What afflicted man was in the synagogue as Jesus was teaching?

15. What did he say to Jesus?

16. What did Jesus say? and what was the result?

17. What did the people say?

18. What was the effect of this miracle?

19. To whose house did Jesus go after he left the synagogue?

20. What did he there find?

21. What did he do? and what followed?

22. What did the people do when the sun set?

23. What did Jesus do for all that came?

24. Where did he go when it was day?

25. What did the people desire of him?

26. What was his reply?

NOTES.

1. "AND they said, Is not this Joseph's son?" And with that saying they lost the blessing that they had received. The fact that their hearts burned within them as Jesus spoke to them from the word, and that the blessing of God came upon them as he set forth the application of the scripture, was evidence of the truthfulness of Christ's claim. If they had cherished the light that came to them, a flood of light would have burst upon them, and mighty miracles would have been wrought among them. But unbelief shut out light. Only those who believe can understand. The righteousness of God is revealed from faith to faith. Rom. 1:17. "By faith we understand." Heb. 11:3. Let men who count it a virtue to question and criticise, who think that it is a sign of a strong mind to doubt, and of a weak mind to believe without cavil, learn a lesson from the men of Nazareth.

2. IN the reference to Elijah and Elisha, Jesus showed the people why he could not do the works in Nazareth that he had done in Capernaum. They did not believe. His miracles were not done to gratify curiosity, nor to break down unbelieving prejudice, but to bless those who felt the need of blessing. The widows of Israel might have had the blessing of Elijah's presence, if they had believed. But only the poor widow of Sarepta, in Phœnicia, had faith enough to receive the prophet. The lepers in Israel might have been healed, but none of them

had faith. But Naaman, the Syrian, was healed, because he believed. It was no injustice to the Jews that they were passed by. As Paul at a later date said to other unbelieving Jews, they judged themselves unworthy of everlasting life. See Acts 13 : 46. These cases to which Jesus referred showed that God is no respecter of persons. He puts no difference between Jew and Gentile. All are alike in his sight, and all have an equal chance of salvation, since all must receive it by faith. Rom. 4 : 16. The words of Jesus implied the rejection of the Jews, because of their unbelief, and the salvation of the despised Gentiles who would believe; therefore the Jews were filled with anger. Behold how quickly a little doubt will turn one who is rejoicing in the light into a bitter persecutor! The people of Nazareth furnish a notable example of "men who hold down the truth in unrighteousness." Rom. 1 : 18, Revised Version. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3 : 12.

3. "AND they were astonished at his doctrine [teaching]; for his word was with power." How powerful the word was is shown by the miracle that followed. Right here, at the beginning of the record of the miracles, by Luke, let us stop to note why they were recorded. John writes: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20 : 30, 31. With a word Jesus healed Peter's wife's mother. From a raging fever, she was brought by the word of Jesus to perfect health and strength. With a word Jesus cast out the devils. "And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." Why do we not more readily learn the lesson that these miracles were intended to convey, namely, that there is power in the word of Jesus to cleanse from sin? We cannot understand how he can cleanse from sin, any more than the people of Capernaum could understand how the unclean spirits could be cast out with a word; but those instances were placed on record so that we might *believe* it without understanding it. There is a mighty power in the word of God. If in time of temptation, and in all times when the Spirit brings some word to our remembrance, we would yield ourselves to its power, we should have proved to us that it is both living and powerful. Heb. 4 : 12. The miracles of Christ are object lessons for us. They show us the power of Christ to cleanse and save from sin. It is the spirit of Satan that works in the children of disobedience (Eph. 2 : 1, 2);

but Christ is as able to cast out evil spirits now as he was then, for he says, "All power is given unto me in heaven and in earth." Matt. 28 : 18.

LESSON X.—March 10, 1894.

MIRACULOUS DRAUGHT OF FISHES.
Luke 5: 1-16.

CHAPTERS 1-3 have been sufficiently outlined in previous lessons; let us see into how small a compass we may compress the contents of the fourth chapter, for convenience in carrying in our mind: (1) The temptation in the wilderness; (2) return to Galilee; (3) preaching and rejection at Nazareth; (4) at Capernaum, —casting out a devil in the synagogue, healing Peter's wife's mother and the multitudes. It will not take very long to master so brief a summary as that, and then the entire chapter is at your command. Do not, however, try to master the summary by memorizing the outline here given; master it solely by reading the chapter so carefully and so often that its contents become indelibly fixed in your mind. Use the outline here given, simply as an aid to getting each section of the chapter to stand out clearly and distinctly as you read it.

The lesson now before us is very simple in outline. Verses 1-11 record the miraculous draught of fishes, after a night of useless toil, and the calling of Peter, James, and John. Verses 12-15 tell of the cleansing of a leper. The two phrases, "miraculous draught of fishes," and "cleansing the leper," bring the entire lesson to mind. Verse 16 presents Jesus at prayer.

1. Where was Jesus standing as the people pressed to hear him?
2. What were near at hand?
3. What course did Jesus take to relieve himself from the pressure of the crowd?
4. After he had finished speaking, what did he say to Simon?
5. What reply did Simon make?
6. What was the result of obeying the word of Jesus?
7. To whom did they call for help?
8. How large a quantity of fish had they taken?
9. When Peter saw the result, what did he do and say?
10. What did Jesus say to them?

11. What did they do as soon as they came to land?
12. As Jesus was in a certain city, who came to him?
13. What faith did the leper show?
14. How did Jesus respond to his faith?
15. What was the result?
16. What charge did Jesus give the man?
17. Did this diminish the fame of Jesus?
8. For what purpose did multitudes come to Jesus?
19. Where did Jesus go to be free from the multitudes? and why?

NOTES.

1. WHEN Peter and John left their business to follow the Saviour, they might have argued that it would be too bad to leave their work now, when they were so successful; but they knew that their success was wholly due to Jesus, and that he had given them that success for the purpose of showing them his power to help them in the new work to which he now called them. The power of Christ had brought the multitudes of fishes into the net. It was not a favorable time for fishing. The men had toiled all night in vain, and they would not have thought of going out to fish in the morning, even if the night had been favorable. But they followed the word of the Lord, and he gave them more than they could ordinarily have caught under the most favorable circumstances. But this was not done wholly for their sakes. It was written for our sakes also. If the Master has called us to become fishers of men, we may know that if we follow his word we shall have divine power. "At thy word," said Peter, "I will let down the net." So those who go out into the work of God may expect large results if they use only the word of the Lord. The injunction is, "Preach the word." The word of the Lord is all-powerful, if it is only allowed free course.

2. THE man who came to Jesus was "full of leprosy." So we may be full of sin, yet there is as much hope for our cleansing as there was for his. The Lord speaks thus to his people: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1:5, 6. One word from Jesus made the man clean from his leprosy. So one word from Jesus will make a man clean from sin. John 15:3. To the same ones described in Isa. 1:5, 6, the Lord speaks in verse 18: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be

as wool." God "calls those things which be not as though they were." Rom. 4:17. So when he "declares his righteousness" upon a man who is full of sin, then that man becomes righteous; for whatever God says, must be. God spoke to vacancy, and the earth was. He said to the thick darkness, "Let there be light," and there was light." To the troubled waters he said, "Peace, be still," and immediately there is a great calm. So he speaks peace to the troubled soul, and there is peace. We cannot understand how a man's leprosy can be healed in an instant by a word, but it was done; and it was done to show Christ's power to cleanse from sin. If we do not learn this lesson from the miracle, we read the record in vain.

3. "AND he put forth his hand and touched him." Note that Jesus was not afraid of the leprosy. Any other person in the country would have run in horror from a leper. No one would have allowed so loathsome an object to come near him. But Jesus touched him. Disease could not stay a moment after his divine, life-giving touch. This is to show how close Jesus comes to us in our sinfulness. He will not turn away from the vilest. Sin cannot withstand his life-giving touch. If the leper had said, "I am too vile to come into the presence of Jesus," he would not have been cleansed. Was it not presumption for him to come?—No; it was knowledge of Christ's power, and confidence in his goodness, that brought him. These are the qualities with which the Lord is well pleased. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24. So God wants the sinner to come trusting in His power and mercy. If he says, "I am too sinful," he shows a disposition that would glory in self. He would come if he had something to boast of. But God delights in mercy, and mercy is unmerited favor.

4. WHEN the leper said, "Lord, if thou *wilt*, thou canst make me clean," Jesus promptly responded, "I will." The willingness of Jesus to relieve distress is the marked feature in his earthly life. But in this he was simply revealing to men the character of God in heaven. See 2 Cor. 5:19. He delights in mercy. Read Micah 7:18, 19. Jesus "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4. We may not always know as surely as the leper did that it is the will of God to heal us at once from bodily infirmity; but we do know

that it is always according to his will to heal us from the infirmity of sin. Of that we have the most positive assurance in the death of Christ. The apostle Paul says, "This is the will of God, even your sanctification." 1 Thess. 4:3. Now hear the words of inspiration through the apostle John: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." 1 John 5:14. Then, since it is God's will to save us from the infirmities of the sinful flesh, we have full assurance that he hears us whenever we ask him for cleansing and strength. But read the next verse: "And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." Blessed assurance! Shall we not come as confidently as the poor leper did, and be as sure as he was that we have the things that we so much need?

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him."

LESSON XI.—March 17, 1894.

CHRIST'S POWER TO FORGIVE SINS.
Luke 5:17–39.

LET the student review the preceding lesson before beginning this. Hold in mind the two points covered in the first part of this chapter. This lesson is easily classified: (1) The healing of the palsied man; verses 17–26; (2) the call of Levi; verses 27, 28; (3) the feast at Levi's house, including the murmuring of the scribes and Pharisees, and the reproof and instruction which the Lord gave; verses 29–39.

1. Who was sitting by on a certain occasion when Jesus was teaching?
2. What influence was present? For what purpose?
3. Whom did some people endeavor to bring to Jesus?
4. When they could not get through the crowd, what did they do?
5. When Jesus saw their faith, what did he say?
6. What did the scribes and Pharisees begin to do?
7. What did they say?
8. Did they say this aloud?
9. By what question did he show that he knew their thoughts?

10. Between what two things did he ask them to decide?
11. How did he show them that he had power on earth to forgive sins?
12. At the command of Jesus, what did the palsied man do?
13. What effect did this miracle have on the people?
14. What did they say?
15. Tell who Levi was, and where Jesus saw him.
16. What did Jesus say to him?
17. How did Levi show his regard for the word of Jesus?
18. What did he do in honor of Jesus?
19. What kind of company was present?
20. How did the scribes and Pharisees feel about this?
21. What did they say?
22. What answer did Jesus make them?
23. Whom did Jesus say that he came to call?
24. To the question why his disciples did not fast, what did he reply?
25. By what parable did Jesus show that he could not use the established leaders of the Jews in his work?

NOTES.

1. "THERE were Pharisees and doctors of the law sitting by, . . . and the power of the Lord was present to heal them." How often has a similar thing taken place! How often the power of the Lord is present to heal people of all their sins, and they do not know it! They do not feel the need of any more power than they possess. They do not care anything for the power, unless all their doubts are first removed. Jesus would remove all their doubts, if they would yield to him; but they want their doubts reasoned away, and that is not the way that doubts are removed. Men cannot reason out the power and mercy of God. "The world by wisdom knew not God." 1 Cor. 1 : 21. Faith is the healer of doubt and the imparter of wisdom.

2. "AND when he saw their faith." This does not mean simply the faith of the men who carried the palsied man, but his faith also. It must have been in response to his faith that they brought him.

3. HOW strangely hard the human heart is! The Pharisees murmured against Christ, because he said, "Man, thy sins are forgiven thee." They said, "Who can forgive sins but God alone?" They did not know that Christ is "the power of God, and the wisdom of God." 1 Cor. 1 : 24. Therefore Christ gave them an evidence of his power, by instantly healing the

infirm man. No power but that of God could have done that, and the common people acknowledged it; but the Pharisees would not admit that the power of the Lord was present. What an opportunity for them to have been healed of their sins, for that was just why the power of God was present!

4. THERE are many who are not bigoted as the Pharisees were, who really want their sins forgiven, yet they do not receive forgiveness, because they cannot *feel* that God forgives them. This miracle was recorded for just such persons. God forgives sins just as Christ healed the palsied man. He said, Be strong, and the man was strong. When God says that we are forgiven, then we are forgiven. His word ends the matter. We can believe that a friend whom we have grieved forgives us; why is it not much easier to believe that God forgives, since he has shown his desire to do so, in giving his Son? "But if I could only hear him say that he forgives me, I would be sure of it." Well, then, hear him: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This is the word of the Lord, and it could not be any more true, or more plainly uttered, if we heard his audible voice. Those who do not believe this word, would not believe if they should hear the tones of God's voice.

5. "I CAME not to call the righteous, but sinners to repentance." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. Happy the man who, with Paul, can add, "of whom I am chief." The man who is really convicted of sin, and the one who has known the depths of the Saviour's love in forgiving sin, can never think that there is anyone in the world more sinful or less deserving than himself, and this will always lead him to manifest tenderness and love toward the erring. Such an one will have the blessing of forgiveness. Jesus can heal only those who are willing to be healed; for he never uses force. The fact that Jesus mingled so freely with publicans and sinners, should forever shut off the saying, "I am so sinful that he will not receive me." The sinful are the ones whom Christ came to save. He associated with sinners in order that sinners in all time to come might know that he gladly receives them. Strange that men will think that Christ will not receive sinners, when he died for the express purpose of saving them! Can they think that Christ gave his life for nothing? "Him that cometh to me, I will in nowise cast out." John 6:37.

6. WHEN Jesus came, there was a regularly organized church. The Jews were not simply a race of people, they were the church of God. There were hundreds and even thousands of

priests—ministers. See Joel 2 : 17. The church had every facility for carrying on evangelistic work. But the new garment of Christ's righteousness could not be patched onto the filthy rags of Jewish self-righteousness. The new wine of the gospel could not be put into the old vessels. That does not mean that Christ would not have been glad to have the priests and Levites join him in his work, but that they could not be used unless they would consent to be made all over new. This they would not agree to, and so Jesus had to go out and select men who would acknowledge that they were sinners, and ignorant, and who would meekly learn of him.

LESSON XII.—March 24, 1894.

HONORING THE SABBATH, AND PRONOUNCING BLESSINGS. Luke 6: 1-26.

BEFORE beginning the sixth chapter, we must be sure that we have a pretty good idea of the fifth. The following outline of topics will help us: (1) Jesus teaching from the boat, and the miraculous draught of fishes; (2) cleansing the leper; (3) healing the palsied man; (4) the call of Levi, and the feast at his house. In this lesson we have, first, the charge that the disciples broke the Sabbath, and Christ's defense of them; second, the healing of the man with the withered hand, on the Sabbath; third, the choosing of the twelve; fourth, the healing of multitudes; fifth, pronouncing blessings. As verses 1-11 pertain to the Sabbath, we could say, The Sabbath; disciples chosen; multitudes healed; blessings.

1. As the disciples passed through the fields on the Sabbath, what did they do?
2. What charge did the Pharisees bring against them?
3. What case did Jesus cite in their defense?
4. What did Jesus say of his own relation to the Sabbath?
5. As he was teaching in the synagogue on the Sabbath, who was present?
6. For what purpose were the scribes and Pharisees watching?
7. Did Jesus know their purpose?
8. What did he say to the man with the withered hand?
9. When the man arose, what did Jesus say to the Pharisees?
10. What did he then say to the man?

11. What took place as soon as the man stretched forth his hand?
12. How did this manifestation of power and mercy affect the Pharisees?
13. How did Jesus show his dependence on God?
14. What did he do as soon as it was day?
15. Whom did he choose?
16. When he came down to the plain, who came to him?
17. For what purpose did they come?
18. How many of them were healed?
19. By what were they healed?
20. As he lifted up his eyes on his disciples, what did he say of the poor?
21. What of those who hunger?
22. What of those who weep?
23. Is it a terrible thing to be persecuted for Christ's sake?
24. How are we to feel at such times?
25. What conditions are deplorable?

NOTES.

1. THE Sabbath is a memorial of God's power, and consequently of his mercy and goodness, for none of his attributes can be separated. It is evident that God's love to his creatures is shown in creation. This would ever have been manifested if there had been no sin. Since the fall, God's love is still shown by the things that are made, for they manifest God's power to redeem. In the same place where we are told of the greatness of God's works, and that he has made them to be remembered (literally, "He hath made a memorial for his wonderful works"), we are told that "the Lord is gracious and full of compassion." Ps. 111 : 3, 4. The measure of God's power is the measure of his mercy. The Sabbath was made for man, in his innocence, but it is no less an institution of mercy to him in his fallen condition. By it we know God's power to sanctify us to himself. Eze. 20 : 12. Since, therefore, the Sabbath is the memorial of the merciful God, it is evident that acts of mercy are always proper on it. Therefore the Jews, who would even endanger life rather than do anything that looked like work on the Sabbath, did not keep the Sabbath at all. They violated the very essence of the commandment.

2. "AND he said unto them, That the Son of man is Lord also of the Sabbath." What does this mean? Simply that the Sabbath is the Lord's day. Let it be borne in mind that the day here called the Sabbath was the seventh day of the week, the day which the Jews professed to keep. The Holy Spirit in-

spired this writing, therefore "Sabbath" is the inspired name of the seventh day of the week. Christians know no religion except that of the Bible, and they know nothing of the Christian religion except what the Bible tells them; therefore they must call the seventh day, and it only, the Sabbath. But how did it become the Lord's day?—He made it. It was Jesus that created all things. See John 1 : 1–3; Col. 1 : 13–17. Now the One who created the heavens and the earth in six days, must necessarily have been the One who rested on the seventh day, and who blessed and sanctified it. Gen. 2 : 1–3; Ex. 20 : 8–11. Therefore Jesus is the Lord of the Sabbath, by virtue of his power as Creator. The Sabbath—the memorial of his wonderful works—is the mark of his power, and consequently it is the mark of his right and power to redeem. Notice in Col. 1 : 13–17 that we have redemption through his blood, because by him were all things created. *Redemption is creation* (see Ps. 51 : 10; 2 Cor. 5 : 17; Eph. 2 : 10); therefore as long as redemption is a thing to be remembered and rejoiced in, so long must the Sabbath be kept and delighted in.

3. "THEN said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life or to destroy it?" They did not answer, because they could not without convicting themselves. For of course they could not say that it was lawful to destroy life; and if they said that it was lawful to save life, they would acknowledge that Jesus was keeping the Sabbath, and that they were not obeying the law of the Sabbath.

4. THE law of God is his righteousness. Isa. 51 : 6, 7. But Christ is the righteousness of God. God's righteousness is inseparable from his life, for his life itself is righteousness. His life is the standard of right, and whatever is out of harmony with the life of God is wrong. Paul says of the heathen that they are "alienated from the life of God." Eph. 4 : 18. So then God's life is the law for man. But God was in Christ. Christ came to this earth simply to reveal God to men, to show them how God lives. Therefore the life of Christ, being the life of God, is the law for man. This the Father showed when he said, "This is my beloved Son, in whom I am well pleased" (Matt. 3 : 17), and again, on the mount of transfiguration, "Hear ye him." And yet the Pharisees were presuming to measure Christ's life by the law, and to condemn him. He, the Author of life, the Giver of the law, and the living embodiment of it, was condemned by men, because he did not live according to their perverted ideas of it. What presumption! There are lessons in this that may be studied a long time with profit.

5. "HE said unto the man, Stretch forth thine hand. And he did so; and his hand was restored whole as the other." In the very act of stretching it forth, it was healed. Faith is shown in acting before the thing is done as though it was done, and the faith which so acts makes it a reality. "Faith is the substance of things hoped for." Heb. 11 : 1.

6. THE mercy of God, which leads to repentance, only hardens some people. The Pharisees, although they would not answer Jesus when he asked them if it was lawful to save or to destroy on the Sabbath day, showed what they actually thought of the matter, by exhibiting anger when they saw the man healed. When men's hearts are set to pursue an evil course, they invariably hate those whose correct conduct contrasts with theirs.

7. "THERE went virtue out of him, and healed them all." It was actual power and vitality that went out from Christ to heal the people. No one can explain it, yet the fact remains. What those people lacked was vitality—life. What he gave them was life,—just what they needed. But his life is our only hope of life. All men have sinned (Rom. 3 : 23), and therefore are counted as dead, because they have forfeited their lives. See 1 John 5 : 12; John 3 : 36; Eph. 2 : 1; Rom. 8 : 6. Therefore our only hope of righteousness and life is to have the life of Christ. See John 6 : 51, 53, 57; 3 : 36; Rom. 5 : 10. Christ is our righteousness and our life. 1 Cor. 1 : 30; Col. 3 : 4. We cannot know how he gives us this life of righteousness, any more than we can know how he could give of his life for the restoration of life to the poor afflicted ones whom he healed when he was on the earth. Those miracles of healing were recorded so that we might be able to grasp the fact that we have life through him. John 20 : 30, 31. He is as really present with us as if we could see him. Matt. 28 : 20. Therefore we can as really take of his life now as could those who were healed by him. Christ is not a myth. Belief in Christ is not a mere sentiment; it is the grasping of a fact. His life is a reality, which may be proved by all who will accept it by simple faith.

LESSON XIII.—March 31, 1894.

INSTRUCTION IN RIGHTEOUSNESS.

Luke 6: 27–49.

As this is the last lesson in the quarter, it will be well to take a general view of the quarter's work, chapter by chapter, giving

in order, as far as possible, the various topics covered. Do not be discouraged if you cannot do this perfectly at this time. You will find that you can do it very much better than you thought was possible when you began; and, although you may not as yet get the exact order of all the topics that you do recall, you can get them pretty nearly in their proper place, and can readily find them. It will be worth while to read carefully the six chapters in connection, noting the various subjects treated of. The analysis of the lessons will aid you in this. Endeavor to recall from memory at least the principal topic of each chapter. Thus, of the first, promise of John and Jesus, and birth of John; of the second, birth and childhood of Jesus; of the third, Jesus baptized by John; fourth, temptation in the wilderness, and rejection at Nazareth, and miracles; fifth, miraculous draught of fishes, and healing of the palsied man; sixth, the Sabbath a merciful institution, and instruction. These are the principal topics; a little thought will enable you to recall others; and these will bring a host of details to your mind, in which you will find much comfort and instruction in righteousness.

1. How must we regard our enemies?
2. What must we do to those who hate us?
3. If people curse, and act spitefully, what must we do?
4. How should we act in case violence is done to us?
5. What general rule is given to guide our conduct to others?
6. What is said of those who love only the ones who love them?
7. In what way do we show that we are children of the Highest?
8. If we are children of God, what will be our standard of mercy?
9. What did the Saviour say about judging and condemning?
10. What will determine the kind of treatment that we are to receive?
11. What parable did he speak to them?
12. Who is the standard of perfection?
13. By what illustration did Jesus show the folly of trying to correct the faults of others while we ourselves are doing the same things?
14. How is every tree known?
15. What must be the nature of a man's heart before he can do that which is good?
16. What only can come from an evil heart?
17. What determines the character of words and actions?
18. In what kind of profession does the Lord not delight?
19. To whom is the man likened who hears the sayings of Christ and does them?

20. What is said of the man who hears them and does them not?

NOTES.

1. BECAUSE the precepts of Christ are so little practiced, it is common to assume that they cannot be. The attempts to "explain" the words of Jesus, recorded in Luke 6 : 27–31, especially verse 29, so as to show that they mean something different from what they actually say, are simply attempts to accommodate them to common usage. It is very frequently said, "Nobody follows those instructions." It is not safe to make such general assertions, simply because we may not know of people who follow them. But even if there were none who followed Christ's teachings, that would not affect them any. *He* did it, "leaving us an example, that we should follow in his steps; . . . who when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to Him that judgeth righteously." 1 Peter 2 : 21–23. See also verses 19, 20. If Christ's example in committing himself to God were followed, it would not be so difficult to see how his example in leading a peaceful life can be followed.

2. "GOD commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5 : 8. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5 : 45. This is the character of the Father. Therefore all who are children of God have the same characteristics. They love not simply those who love them, but all men, even their enemies. Christ prayed for his murderers. Luke 23 : 34. That was a manifestation of divine love. Only those in whom the Spirit of God dwells, are capable of such unselfish love. It is not in human nature.

3. ANOTHER thing that will characterize the children of the Highest is that they will lend to those from whom they can hope to receive nothing in return. That is the way that God gives. The great gift of righteousness (Rom. 5 : 17) is bestowed upon those who have nothing to give in return (Rom. 11 : 35, 36). Paganism teaches that "God helps those who help themselves." Christianity teaches that God helps those who cannot help themselves. "For when we were without strength, in due time Christ died for the ungodly." Rom. 5 : 6.

4. "JUDGE not, that ye be not judged." The apostle Paul tells us that whosoever judges another, thereby shows himself to be guilty. Rom. 2 : 1. James says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the

law; but if thou judge the law thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy; who art thou that judgest another?" James 4 : 11, 12. "For the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us." Isa. 33 : 22. "Who art thou that judgest another man's servant? to his own Master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand." Rom. 14 : 4. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God. Let us not therefore judge one another any more." Rom. 14 : 10–13.

5. "A GOOD man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Out of the heart are the issues of life. Prov. 4 : 23. From this we learn that it is useless to try to do good in order to be good, but that a man does good only because he is already good. From an evil heart only evil can come. Whoever says that he means to do better than he is doing, thereby acknowledges that he is not now good. Now since only evil can come from evil, how is the man going to do the good that he resolves to do? He has nothing but evil out of which to manufacture his proposed good deeds; but good cannot come from evil. For a man, therefore, to attempt to make himself better, is really to do evil that good may come. He who, acknowledging himself to be evil, claims that he himself can do that which is good, if he only exerts all the power that is in him, virtually takes the position that there is really no such thing as evil, but that what is called evil is only undeveloped good. "Is it impossible, then, for an evil man to become good?"—Yes, by his own efforts; but the things that are impossible with man are possible with God. Let the man submit himself to God, to be made a new man, and then all things will be of God. See 2 Cor. 5 : 17, 18. He must first be made good by the Lord, and then he will do that which is good. His righteousness will then be fruit that naturally springs from the Spirit of God that dwells in him. Gal. 5 : 21–23.

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