

Joseph Hopper

ABRAHAM, A BLESSING TO THE WHOLE WORLD.

(Lesson for Oct. 7.)

The call of Abraham marks the first great epoch in the history of the Christian Church. To fully appreciate that sweeping statement we should be familiar with the book of Genesis and the development of God's promise to Abraham throughout the Bible. Naturally we cannot undertake such a study in the narrow limits of a single Sunday School lesson. And yet we hope to point out a few of the mile posts along the way.

To see at a glance the far-reaching significance of Abraham in God's plan of redemption for a lost world consider this fact. Abraham is introduced at the opening of the twelfth chapter of Genesis (the closing verses of the eleventh chapter form merely a summary). Now the first eleven chapters of Genesis cover a period of approximately 2,000 years, a period as long as from the twelfth chapter of Genesis all the way through the Old Testament and up to the birth of Christ. This simple fact indicates very clearly that with Abraham God began a new epoch in the history of mankind; and that from the writer's point of view, the period from Abraham to Christ is of far greater importance than the period from Adam to Abraham.

Genesis Chaps. 1 - 11.

To appreciate the significance of Abraham we must take at least a glance at the condition of things which called him forth. This is revealed in the first eleven chapters of Genesis. If you can spare the time pause right here and read those chapters. You will notice that the most outstanding thing in those chapters is SIN. Note especially these references: 3: 1-8; 4: 1-8; 6: 5-8; 11-13; 11: 1-9. We might divide the period covered by Genesis 1-11 into two epochs: from Adam to Noah, from Noah to Abraham. The first epoch closed with the utter destruction of mankind, with the exception of Noah and his family, as the divine

judgment upon sin. The second epoch closed with the confusion of tongues at Babel, another divine judgment on sin- SIN and JUDGMENT then, tells the story of Genesis 1 - 11.

Now in these first eleven chapters God is dealing with the Race as a whole, with all the nations of the earth. Read 4: 16-24 and 10: 1-32. In the tenth chapter note especially the frequent occurrence of words "families" and "nations". As a result then of God's dealings with the nations of the earth we see SIN and judgment. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (6:5)

The Call of Abraham

Since His dealing with the nations of the earth resulted only in sin, we see that in the 12th chapter God changed His method. Read 12: 1-5. Note especially the frequent use of "thee", "thy", "thou". Contrast this with "families", "tongues", "nations" of Chap. 10. Note also in 12: 1 "the (A.R.V.) land". Contrast this with "their lands" in Chap. 10. What does all this mean? Simply this. God has turned from "Their families", "their tongues", "their nations", and has begun to deal with one single individual. He was seemingly no longer concerned with "their lands", and has concentrated all of His attention upon "the land."

More than that, the very first word that God spoke to this one individual was. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee". Now Abraham was living in the midst of the nations at the time God called him, and God told him to turn his back upon these nations and even upon his own immediate family, and get off by himself. In other words, God not only turned from the nations to an individual, but He commanded that individual to turn his back upon the nations and to live a life separate from all other peoples.

God's Purpose in Abraham

Now why did God thus turn from the nations to an individual? Does it mean that because these nations had so corrupted themselves in sin that God was going to leave them to their own fate? Does it mean that God had become tired of the sin of these people and was showing partiality to Abraham? Was Abraham to be God's "pet", to use the language of the school room?

The answer to these questions is found in Gen. 12: 2-3. Open your Bible and let's read these verses together. "And I will make of thee a great nation." That sounds selfish, doesn't it? But go on. "And make thy name great." Suppose God had stopped there? Then you might have said that God was narrow, and partial, and cared nothing for the rest of the world. Now that is where a great many people do stop in their reading of the Bible, but not so God. Read the last clause of the verse - Yea, underscore it with red ink. "And thou shalt be a blessing." Or as the Revised Version better translates it "Be thou a blessing." The promise was followed by a command. God was to bless Abraham in order that Abraham in turn might be a blessing. I have underscored "in order that" to emphasize the fact that the very purpose of God's blessing Abraham was not (for Abraham's sake but that Abraham might pass on to others the blessing which he had received from God.

Who then were to be the recipients of this blessing of God through Abraham? Read the last clause of the third verse, "and in thee shall all the families of the earth be blessed." Does that sound as if God were showing partiality to Abraham, and that He had forgotten the "families", the "tongues", the "nations" of Chap. 10? It proves that God chose Abraham, not primarily for Abraham's sake, but primarily for the sake of the nations of the earth. Please let that fact get down deep in your mind and heart.

The Seed of Abraham.

It seems a shame to stop at only two stations in Abraham's life. Perhaps we shall come back later to a fuller study of his life in another column. But now we must hurry through to Chap. 22. This chapter marks the climax of God's dealings with Abraham. And the climax of this chapter is verse 18. But before reading verse 18 read verses 1-14. We hope you will spend at least several minutes in studying this tremendous experience in Abraham's life. When you have, come to verse 15-18. Read them over carefully. Compare them with 12: 1-3. Note especially the first clause of verse 18. Compare it with the last clause of 12: 3. You see the development. That promise, "And in thy seed shall all the nations of the earth be blessed" is the culmination of all the promises that God made to Abraham; it is the highest point of God's revelation to man up to that time. Before we make a closer study of it read Gen. 26: 4; 28: 14 to see that God rendered identically the same promise to Isaac and Jacob.

"And in thy seed shall all the nations of the earth be blessed". By "thy seed" did God mean the Hebrew nation? Partially, yes- And think of the blessing that has come to the whole world through the Hebrew nation as a nation. But more of that next week. The real fulfillment of that promise though, was not through the Hebrew race as a race. Paul makes that very clear. Read and underscore as one of the great key verses of the whole Bible Gal. 3:16. "Now to Abraham and his seed were the promises made. He saith not. And to seeds, as of many, but as of one, And to thy seed, which is Christ." In the light of this let us read Gen. 22:18, "And in thy seed (Jesus Christ) shall all the nations of the earth be blessed." Who knows but that it was to this revelation on the mount of Sacrifice that Jesus referred in John 8:56, "Your father Abraham rejoiced to see my day; and he saw it, and was glad"?

To emphasize this fact more strongly in your mind read and ponder Matt. 1:1; Luke 1: 72-73; Acts 3:25. Connect each of these up with Gen. 22: 18 and Gal. 3: 16.

The Universal Blessing.

What was the blessing that was to come to the whole world through Jesus Christ, the seed of Abraham? Read Matt. 1: 21, "And thou shalt call His name JESUS, for He shall save His people from their sin." Salvation from sin, then was the blessing that Jesus was to offer to the whole world. Think of that in the light of Genesis Chapter 1-11. We saw that the outstanding fact of those chapters was sin, sin, SIN. The nations of the earth were seen to be helplessly and hopelessly in the grip of sin. And it was then that God chose Abraham out from among the nations, that through him a Savior from sin might come, whose blessing should include "All the nations of the earth". That you might see that Jesus Himself intended to include all the nations in His offer of salvation, read Math. 28:19, and underscore "all nations". Now the "all nations" of Math. 28:19 are the "nations" of Genesis 10 which we saw to be in the grip of sin, and also the "all the nations of the earth" of the promise to Abraham in Gen. 22:18.

So you see, the whole Bible centers around the nations. Here in brief is the progress of that thought. First, Genesis Chaps. 1-11, The Nations helpless in the grip of sin. Second, Genesis 12 through Malachi, The development of the Promise to Abraham of a Saviour from sin, which promise included "all the nations of the earth". Third, The Gospels, The life and death of the Saviour from sin. Fourth, the last command of the Saviour to disciple "all the Nations" (Math. 28: 18-20; Mark 16: 15; Acts 1:8). Fifth, Acts and the Epistles, the discipling of all the nations. Sixth, Revelation, the Nations before the throne in heaven (7:9).

Review

As this lesson is introductory to a three months' course on "The Missionary Message of the Bible" it necessarily had had to cover a large sweep of Scripture. That being true we have not had the time to dwell

on any one point. Will you please counteract the weakness of this plan by going over the lesson from the beginning a second time. This will tend to fix the points permanently in your mind, and thus you will have a background for your study of the remaining lessons of the quarter.

The Heart of the Lesson

"I will bless thee ----- and be thou a blessing," Gen. 12:2.. "In the shall all the families of the earth be blessed". Gen. 12:3. Blessed in order to be a blessing to the whole world. That has been God's plan for the individual and for the Church from the very beginning. Is His plan being fulfilled in your life? Take your pencil and write down the blessings, temporal and spiritual, that you have received from God. Then ask yourself this question, Am I passing on these blessings to "All the nations of the earth"? God give each one of us the grace to live out the message of this lesson.

Joseph Hopper

ISRAEL, A MISSIONARY NATION

(Lesson for Oct. 14)

First of all, let me make a personal request. I want you to help me help you! These studies of the Sunday School lessons are for your benefit. Are they meeting your needs? What would you like me to put in them to make them more serviceable to you? Will you please write me any suggestion or suggestions as to how I might prepare them so they will be more helpful to you. "The Heart of the Lesson", which we have just added, was a suggestion of a teacher down in Louisiana. She felt the need of that, and was kind enough to write me about it. I was very grateful for the suggestion. Perhaps you can suggest some other addition or change that will be just as valuable as this one. We cannot promise to adopt every suggestion that is sent. What would prove helpful to one might not be helpful to the many, and we have to keep the whole company of readers in mind. We also must keep within our space limits. But each suggestion will receive the most careful consideration, and if deemed valuable for the majority of the readers, will be adopted. I should like very much to answer every letter that comes, but you will readily recognize that I would not have time to do that. But my appreciation of your kindness will be just as real as if I sent you a personal letter of thanks. Please direct your letters to 3212 Seminary Ave., Richmond, Va. Thank you very much.

Introduction.

Last week we studied God's call of Abraham. Two things were involved in that call, a promise and a command. A promise to bless him in an abundant way. A command that he should be a blessing. And the scope of that blessing was nothing short of "all the nations of the earth". Read again Genesis 12: 1-3; 22: 15-18. So we see that God chose Abraham not for Abraham's selfish ends, but that through Abraham God might bless

all the nations of the earth.

This week we are to study God's call of the nation Israel. In accordance with God's specific promises (Gen. 12:2; 13: 16; 15: 5; 17:2; 22:;7) Abraham descendants have become a numerous host. God has delivered them from the bondage of Egypt and has brought them to the foot of Mt. Sinai. Here He enters into a Covenant with them just as He established His Covenant with Abraham. The proposal for the establishment of the Covenant with Israel forms the basis of our study for this week.

God's Choice of Israel.

Read Exodus 19: 1-6. Verses 1-3 are introductory. The heart of the matter is found in vs. 4-6. So center your attention upon these. You will note that verse 4 refers to what God had already done for these people, while vs. 4-6 tells what He promises to do for them. Look carefully at vs. 4. To fully appreciate the force of that verse you should read Exodus Chaps. 1-18. As you read those chapters think of God's gracious dealing with these people, in so marvelously, and yet so tenderly, delivering them from the cruel bondage. He bore them on eagle's wings and brought them to Himself. So much for His past dealings with them.

Now come to the promise of the future. Read verse 5. "Ye shall be a peculiar treasure unto me 'above all people". "Treasure" - "peculiar treasure"--- "unto me" -- "above all people". Ponder over these expressions until you feel the full force of each one. Think of the young man who chooses from among the whole world one young woman to take to his heart as the supreme object of all his human affections, to be the very apple of his eye. That's the figure here. For throughout the Old Testament God thinks and speaks of Israel as His wife. Let this simple figure bring to your mind and heart the intimate, tender, loving relation to Himself that God purposed to bring Israel into. For that is all included in this verse. In the past, a gracious Deliverer; for the future, a loving Husband.

Joseph Hopper

ISRAEL IN THE MIDST OF THE NATIONS

(Lesson for Oct. 21).

You remember from last week's lesson God's promise to the children of Israel to make them a "Kingdom of priests" and "a holy nation." Israel's mission in the world was to be a channel of blessing from God to all the nations. And in order for her to carry out that mission, she must be holy unto God. Now all of God's dealings with this individual nation looked to the carrying out of that special mission.

This week's lesson shows how God gave Israel the very land that was best adapted to the carrying out of her divine mission. Here is the opening sentence of Lesson I of Dr. W. W. Moore's Correspondence Course in Biblical Geography, "By its location and its structure, Palestine was peculiarly adapted to God's purpose of preparing a pure religion through centuries of comparative separation and then of publishing that religion to the whole world. You will note that Dr. Moore points out two phases of God's mission for Israel: first, preparing a pure religion; and second, publishing that religion to the whole world.

Let us take each of these up in order.

Preparing a Pure Religion.

Dr. Moore suggests how a pure religion was to be prepared. He says "through centuries of comparative separation," ^{I have underscored separation.} because that's the key word, and the word which God so frequently applied to the nation Israel. Read Exodus 33:16; Lev. 20:24-26, and underscore the words "separate" and "set apart".

You ask why it was necessary for the preparation of a pure religion that Israel be separated from the other nations. The simplest way to answer that question is to refer you to a passage that reveals the fearfully immoral character of these nations. Read very carefully

Lev. 20:1-23. You will note that God says in verse 23, "And ye shall not walk in the manners of the nation which I cast out before you; for they committed all these things and therefore I abhorred them." Now the "these things" to which God refers here are the things which He spoke of in verses 1-21, and are therefore descriptive of the characters of these nations.

God knew that if Israel intermingled and intermarried with these nations that she would soon become as corrupt as the heathen people. "Evil communications corrupt good manners." If you will pardon a rather crude illustration, we may make this principle clearer. Several years ago, I was working on a truck farm. We harvested a large crop of sweet potatoes and put them away in the potato house to "cure". But instead of curing they began to spoil at a very rapid rate. In order to save any of the potatoes we had to go through the bins and pick out the sound ones from the rotten ones. For if the good ones had stayed in contact with the bad ones they could very speedily have become spoiled themselves. That's the universal law of environment, you become like those with whom you associate.

Now realizing the force of this principle God commanded Israel again and again that when she entered the land she must utterly destroy these evil nations lest they become the source of contamination to them. Read carefully Deut. 7:1-6; Josh. 23:4-13.

So we see that if Israel was to be a holy nation for the purpose of preparing a pure religion, she must necessarily be a separate people. In fact the root meaning of the word "holy" is "To set apart". Now this separation from other nations was partly made possible by the geography of the land of Canaan. To revert to Dr. Moore's Correspondence Course, "This isolation of the Jews was effected in part by natural barriers of desert, river, sea and mountain." The desert was the barrier

on the South and east, the Mediterranean Sea the barrier on the west, and the mountains on the north. Should any nation break through these barriers on the extreme borders of the land they would have to face the even more formidable barriers of mountains and the Jordan River before they could enter the heart of the country. From the foundation of the world God had been preparing this bulwarked country for His chosen people that they might the more readily live a life separate from the other nations. For only through separation could they become holy. And only as they were holy could God use them for the preparation of a pure religion.

Publishing the Religion.

You see, I have been getting most of this week's lesson from Dr. Moore. Of course I am for I want you to have the statements of an authority on Biblical Geography. Here are two more paragraphs taken bodily out of his Correspondence Course:

"This nation had to be set in the center of the world, so that when the fullness of time was come the saving truth which it possesses might be more easily published to all mankind.

"Palestine was central. It was the focal point of the ancient world. It commanded access to the three continents of Europe, Asia, and Africa. It stood in the midst of the nations of antiquity. It was therefore fitted to be the radiating center of a universal religion.

Please read these two paragraphs a second time, and then turn to the maps in the back of your Bible to see how they substantiate every word that Dr. Moore has said.

The Old Testament through the Gospels in the New constituted the period of preparation of the pure religion. The period of the world wide propagation of that religion begins with the Book of Acts. The Day of Pentecost marked the beginning of the world wide spread of the Gospel. Open your Bible please, to the second Chapter of Acts. Read verses 5-11.

in order to become "a kingdom of priests." Then, in order to become a holy nation they must be a separate nation. In the last lesson, you saw that the individual Christian was a priest in the sense of being a channel of blessing from God to the needy world(I Pet.2:5,9).

Now it is possible for you to carry out this purpose of God in your life only as you live a holy life. And holy living is possible only as you keep yourself separate from the world. "Come ye out from them, and be ye separate," quotes Paul to the Corinthian Christians(2 Cor. 6:17). What influences are daily moulding your daily life? What is the character of your companions? Are the books and magazines you read uplifting in their influence? Do the moving pictures that you go to see tend to ward pure thinking?

Remember it is possible to be in the world and yet not of it. Jesus prayed for His disciples,"I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one." Jno. 17:15. Israel in Palestine was barricaded from the world by mountain and desert and sea. Throw about yourself barriers of prayer, of the Word, of the presence of Christ. These will protect and save you from the evil influences of the world in which you live. Then, and only then will you be able to fulfill God's purpose in your life, namely, to be a blessing to the whole world.

How to Teach the Lesson.

From letters I have received and conversations I have had relative to these studies, I have been led to believe that the majority of the readers of the Observer who follow this column are teachers in the Sunday School. For this reason, I asked Dr. Sweets to allow me a little more space in which to give suggestions as to how to teach the lesson, and he has most graciously granted the request. So from now on, the lesson treatment will close with a few suggestions for the teachers.

Begin the teaching of the lesson with a brief review of the last two lessons, to bring out God's missionary purpose in Abraham and His missionary purpose in the nation Israel. That will give a fitting introduction to a study of today's lesson under this theme: "The Land of Canaan(Palestine,) admirably adapted to the carrying out of God's Missionary Purpose in Israel". Write that theme on the blackboard. Here then are the principal divisions in the development of that theme:

I. The Land Adapted to the Preparation of a Pure Religion.

A. The Natural barriers that helped to keep Israel a separate nation. Point these out on the map.

B. The necessity for Israel's keeping separate from the other nations. Here bring out the sinful character of the heathen nations, using references and material given in the study under "Preparing a Pure Religion."

II. The Land Adapted to the World-Wide Publishing of the Pure Religion.

A. The central position of Palestine. It will take a map of the ancient world to show that.

B. The value of this seen on Day of Pentecost.

C. The Value of it seen in Paul's missionary tour.

Application.

Use this lesson not only to emphasize God's missionary purpose in the Christian, but also the necessity of the Christian keeping himself separate from the evil influences of the world, if God's purpose in his life is to be carried out. Separation--a Holy Life - Far-reaching influence.

Next Lesson.

Our study for next Sunday will be the Book of Jonah. Try to get your students to read that short book over at least once (several times if they will), and ask them to come to class prepared to tell the most interesting thing they found in the Book.

Joseph Hopper

SOME MISSIONARY TEACHINGS OF THE PROPHETS.

(Lesson for Oct. 28)

Instead of taking just a fleeting glimpse into several of the prophets for their missionary messages, we shall assume the right of directing you in your study of one of the prophets. Unquestionably Jonah is the greatest missionary book of the Old Testament. This being true, we believe that a more thorough study of this one prophecy would be more profitable than skimming here and there through several.

First of all, try to eliminate from your mind the over-worked contention about the whale swallowing Jonah. The record here does not speak of Jonah's deliverer as a whale, but as "a great fish", (1:17). And what's more, the record says "Now the Lord had prepared a great fish to swallow up Jonah." If man can prepare a submarine to hold a score or more of men, and keep them down under the water for days at a time, could not God have specially prepared a great fish to keep Jonah safe for three days from the waters of the sea?

Study of the Book as a Whole.

Edgar Whittaker wrote in his book "The Fascination of the Book", makes a strong appeal for frequent readings of passages or books of the Bible. Here is a paragraph from his book -

"The surprise of Scripture will often come in a very natural way by frequent readings. The Bible is a Book that yields its sweets to the persistent visitor. Some one has said that we are in the habit of reading the Scripture as cows pasture in the meadow--trampling many flowers under foot. One cannot expect to see all the beauty of a landscape at a single glance; neither can one grasp the full meaning of a book of the Bible upon a single hasty reading. Experience proves that the simplest of all ways of studying the Scripture is to read, and to read again, and again, and again. Certain passages we have read a hundred times without finding any special message. Read them again. The one hundred and first time may bring a flash of recognition, when

when the heart will exclaim, It is greater than I knew and deeper than I understood." The bane of Bible reading is haste. The newspaper habit follows us into our devotions. To know this great classic of the soul one must be content to be often in its presence, to linger long within its charm. Select a passage or book of the Bible and practise upon it by many repetitions, like a musician at the piano, until its song has become the song of the heart. This only is justice to the Word of God.

Please read that paragraph over again. You might cut it out and paste it in your Bible where you can refer frequently to it.

The book of Jonah is a splendid book to test this principle out. It is brief, graphic, and intensely interesting.

Read the book through at one sitting, aloud if possible, and write down the one thing that interested you most.

Read it through a second time, and write down five things that gripped your attention.

Read it over the third time, What would you say now was the dominant thought of the book? (Perhaps some of you would like to read the book through as many as five or six times to confirm your view.

Before proceeding further with your study, close your Bibles and beginning with the first Chapter, think through the facts of the book of Jonah step by step. You can't understand the significance of the facts until you know the facts themselves.

Detailed Study of Book.

Why did not Jonah want to go to Nineveh to preach, as God commanded him? You are not left to speculate about that, for Jonah gives the reason for his fleeing to Tarshish instead of going to Nineveh. Read 4:2. To get the full force of that read again Chap. 3 through the first verse of chapter 4. Now think of Jonah's confession in verse 2. "Therefore I fled before unto Tarshish." Why? "For I knew

that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of evil." Jonah admits that he fled to Tarshish because he knew that if he went to Nineveh to preach judgment, and the inhabitants should repent, that God would show mercy toward that heathen people and save them. In other words, Jonah did not want the Ninevites to be the recipients of God's mercy, and that's the reason he fled to Tarshish.

Now read the first verse of the fourth chapter. Jonah is exceedingly mad. What's he mad about? Read the closing verse of the third chapter. He is mad because God didn't send down lightning and fire, and consume every man, woman and child in Nineveh. He is mad because God had shown mercy upon this repentant city. Read 3:5-9 to see how sincere the people's repentance was.

But that's not all. Read 4:3. Here Jonah begs God to let him die. Why? He would rather die in a heathen land, away from his family and home than to see God show mercy to this heathen people. Think of that! Can you conceive of such a mean, narrow spirit as that? And yet, that's the picture of Jonah, as he himself has portrayed it.

Aggravations of Jonah's Sin.

Jonah's mean, selfish spirit is bad enough on the surface. But think back through the book for certain things that aggravate his sin. Think of his three days and the night's experience in the depths of the sea, within the belly of the great fish. This was God's judgment upon Jonah, not so much for his disobedience but for the motive back of his disobedience. According to 4:2 it was Jonah's narrow selfish spirit that moved him to flee to Tarshish. Jonah went to Nineveh after this, but he carried his mean spirit along with him.

But that's not all. Read Chap. 2. Jonah knew that he was guilty, fully deserving this judgment of God. But in his distress he cried to God for mercy, and God graciously heard him and saved him from death.

So that Jonah's mean spirit toward the Ninevites in seeking their destruction was immediately in the face of God's abundant mercy to him, guilty sinner that he was. It was all right for him to be the recipient of the mercy and salvation of God, but he would rather die than see God show the same mercy to a heathen people.

Israel's Selfish Spirit.

That last statement reveals God's purpose in all the experiences related in this book. Jonah was a typical representative of the Jewish people of his age. They all thought that Jehovah was the Israel's God, and Israel's God exclusively; that the other nations were barbarians, and had no claim whatever upon God's goodness and God's mercy. Here is a quotation from the Talmud that reveals Israel's attitude toward the heathen nations-"Thou madest the world for our sakes. As for the other people.....Thou hast said....that they are nothing but belike unto spittle, and hath likened the abundance of them unto a drop that falleth from a vessel....But we Thy people (whom Thou hast called Thy first born, Thy only begotten, and Thy fervent lover) et cetera." These experiences then, were brought about to condemn that narrow selfish spirit of Israel, and to show that although God was dealing with Israel in a very special way, yet He still loved the heathen nations and purposed to show the same mercy toward them as He did toward Israel. To see the highest expression of God's love for this heathen nation in this book, read and ponder over verses 9-11. The book closes with an expression of God's compassion for ~~even~~ the dumb brutes in that heathen city.

The Doom of the Selfish Soul.

What effect did Jonah's narrow, selfish spirit have upon his own character? That is clearly revealed in Chapter 4. Remember that Jonah was a prophet of God. See 2 Kings 14:25. As a prophet he had enjoyed special spiritual privileges at God's hand. In chaps. 1-3 he reveals certain commendable characteristics. Find out what they are. But consider

the depths to which his character has fallen in chap. 4.

Think first of his attitude toward God. Weigh every statement that Jonah makes to God in the chapter. What irreverence! What disrespect! What insolence! He actually justifies himself and condemns God.

Think now of his attitude toward man. Instead of rejoicing in Nineveh's repentance and the wonderful manifestation of God's mercy, Jonah is mad and ready to die. Such heartless contempt for his fellow-man is unequalled in the Bible.

What about his attitude toward himself? Read verses 6-9. The only concern he has for himself is for his physical comfort and well-being. God and the angels in heaven are rejoicing over the repentant sinners, while Jonah can rejoice only in the shade of a grand vine. The spiritual has died in this man. Physical comfort and pleasure is all he sees worth living for.

An utter disrespect for God; a heartless contempt for his fellow-man; only a physical concern for himself. What a spiritual doom has come to this selfish soul! Jonah proves the principle Jesus stated in the verse "Whosoever would save his life shall lose it." Review the book with that verse in mind.

The Heart of the Lesson.

Your spiritual life depends upon your interest in missions. Selfishness meant death to Jonah. It will mean the same to you. Turn to a map of Palestine in the back of your Bible. Look at the Sea of Galilee. In Jesus' day it was alive with fish, and the country all around was luxuriantly fertile. Look below at the Dead Sea. No fish could live in its briney waters. For miles the country was a waste, barren wilderness. Why this difference? The Sea of Galilee received the life-giving water of the Jordan, it the north and then passed them on in an abundant stream, to the south.

The Dead Sea received the same life-giving water from the Jordan, but refused to pass it on. She has an in-take but no out-let. The water escaped only by evaporation. The Sea of Galilee is the picture of the unselfish soul; the Dead Sea of the selfish soul. Which are you?

How to Teach the Lesson.

If you have been able to get the members of the class to read the book of Jonah, spend a few moments at the opening of the class period in calling for reports of their reading. Ask each one to tell what one thing interested him most. Then ask "What do you consider the most important characteristic of Jonah?" In this way, several characteristics of the prophet will be suggested. But keep on until some one gives you "selfishness". Then begin to teach the lesson under the theme "The Doom of the Selfish Soul".

Here is an outline you may use in developing the theme.

I. The Selfish Soul.

- A. His selfishness sent Jonah to Tarshish 4:2
- B. He was angry when God showed mercy on Nineveh 4:1
- C. He would rather die than see Nineveh saved. 4:3

II. The Aggravations of His Selfish Spirit.

- A. His selfishness was in spite of God's judgment upon him.
- B. It was in spite of God's great mercy to him, a guilty sinner.

III. The Spiritual Doom.

- A. His utter disrespect for God.
- B. His heartless contempt for man.
- C. His personal concern for nothing but the physical.

Put the theme on the blackboard, and then add the different points in the outline as you come to them in the development of the theme. In your application of the lesson, come down hard on this one point, The Spiritual safety of him who knows Jesus Christ is Dependent upon his sharing that knowledge with those who do not know Him. You might use the illustration given in the ~~Heart~~ of the Lesson.

George H. H. H.

SOME MISSIONARY TEACHINGS OF THE PSALMS

(Lesson for Nov. 11)

The Temperance lesson last week sidetracked us from the main line of "The Missionary Message of the Bible," so let us get back to the trunk line and try to get up a little speed by taking a brief review in the way of questions on the first four lessons—why did God choose Abraham? In what way was Israel to be a kingdom of priests? How did the location of Palestine help Israel to carry out her God-given mission? Why would you say that Jonah was the greatest missionary book of the Old Testament? What has been the best single result of your study so far of these missionary messages of the Bible? Please write down an answer to this last question. You might speak of it in a letter to some friend. Or you might tell your next door neighbor about it. Don't be selfish with what God gives you from His Book.

This week we are going to concentrate our study on the 67th Psalm, one of the finest of the missionary psalms. But I hope your study of this one will encourage you to at least read other missionary psalms such as the 47th, the 95th, 97th, 98th, 99th, 100th and 117th. The changes that the Revised Version has made in the 67th Psalm are slight but very significant. For fear you haven't a copy of the A.R.V. in your home, I am going to include its rendering of the Psalm right here in this column—

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.
Let the peoples praise thee, O God;

Let all the peoples praise thee.
Oh let the nations be glad and sing for joy;
for thou wilt judge the peoples with equity,
and govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase:
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him."

General Study of Psalm

Let your first study of this Psalm be a comparison verse by verse of the Revised Version rendering with that of the King James Version. Underscore in the Revised Version each change. Which do you think is the most illuminating change the Revisers have made?

How many different individuals or groups are mentioned in the Psalm. To be very definite, go through the Psalm and write down in your note book the names of each individual and group mentioned. Look at these now. Can't you include all of them under these, "God", "us", "the nations". Which of the three is mentioned most frequently? How many different times are "the nations", "the peoples" mentioned? To make these stand out prominently suppose you underscore them. Now go through the Psalm looking for the little word "all". Note each place it

occurs and the emphasis it adds.

We have seen that there are three "parties" in the Psalm, "God", "us", "the nations or peoples". Now for a study of relations. In the Psalm what is the relation of "us" to the peoples? What is the relation of God to "us", of God to the peoples? What is the relation of the peoples to God? These are simple questions, and yet if you seek to answer them you will get at the real message of the Psalm.

Before going into a more detailed study, please write down in three brief sentences what you have already learned from the Psalm.

More Detailed Study

What is the heart of the Psalm? Without a doubt you will say verses 3, 4, and 5, which by the repetitions and the earnestness of the language express an intense longing that all peoples and nations shall sing praises to God. Think of this as coming from the Old Testament, and from a people who have been isolated from the other nations of the earth. What reason is given why all the nations should fear and praise God? Read the last two clauses of verse 4, and note that they are introduced by "for". The judgments here contemplated are not, of course, retribution for evil, "but the aggregate of dealings by which God shows His sovereignty in all the earth." They are His providential dealings with the nations. The Psalmist believes with Paul that God has revealed Himself to the nations through

nature and providence. See Acts 14:15-17; 17:24-28; Rom.1:19-20.

But is this the principal reason the Psalmist gives why all peoples should fear and praise God? Read verse 2. That is, the peoples will praise God when God's way is known throughout the earth, and His salvation is spread among all nations. By God's "way" the Psalmist means His gracious method of dealing with men. The "salvation" of verse 2, has a much fuller and richer meaning to us than it had for the Psalmist, for we think of it as the spiritual salvation that has been wrought by Christ, with all that that involves. When the nations of the earth know that, with all the grace, and mercy, and love, and power which that salvation includes, then they will indeed break out into shouts of praise to God.

Blessed to be a Blessing

Now is it possible for the nations of the earth to learn of that salvation through the revelation of God in nature and His providential dealings with them? Certainly not. And this sends us back to verse one. Read that, and note especially its connection with verse two. "God be merciful unto us, and bless us. And cause His face to shine upon us; That (in order that) thy way may be known upon earth, Thy salvation among all nations." The word "that" in verse 2 is the most significant word in the whole Psalm. Read verses 1 and 2 again to appreciate the force of "that." The Psalmist did not pray, "God be merciful and bless us, and cause thy face to shine upon us, that we may revel in the sunshine of thy love"; or, "that we may enjoy to the fullest the wealth of

"thy blessing!" No such selfish prayer as that went up from the Psalmist's heart. But he did pray for God's blessing, in order that God's salvation might be known throughout the whole earth. "Bless us that we might be a blessing to the world," he prayed. "Reveal thyself to us, that the knowledge of thyself may be scattered throughout the nations." The end of the blessing was not Israel but "all nations." Compare this with God's purpose in Abraham.

The significance of the relation of being blessed in order to be a blessing is much more true of the Christian Church today than it was of Israel. The blessing the Church has received is transcendently greater than Israel had, and the means of passing that blessing on more effective.

"God be merciful unto us, and bless us; And cause His face to shine upon us." Just think how that prayer has been answered to the Southern Presbyterian Church. Jesus Christ and the Cross, which Israel did not have; the Bible with the New Testament as well as the Old; religious ancestors for generations past; religious liberty; the most thoroughly Christian section of Christian America; Christian churches and Sunday schools; Christian homes; Church schools and colleges; an abundance of the material things of life----- These are just some of the numerous ways in which God has blessed us. Take your own life, and see how verse one has been answered for you. Write down all of the ways, materially as well as spiritually, in which God has caused His face to shine upon you.

Now read verse two to see what the purpose of all that blessing is. Then ask yourself, Has that purpose been fulfilled in

our Church? has it been fulfilled in me? Nearly two thousand years ago the Lord gave the command to His Church to make disciples of all the nations; and to day there are more people in the world who have never heard the name of Christ than ever before. No nation in the world has been blessed more spiritually and materially than the United States. No section of the United States has been more blessed spiritually than the South. No people in the South have been more blessed spiritually and materially than the Presbyterians. That can only mean that the responsibility of making Christ's salvation known among the nations of the earth rests today more heavily upon the Southern Presbyterians than upon any other people. To whom much has been given, of him shall much be required.

Heart of the Lesson

The heart of the lesson is in the "that" of the second verse. It is seen again in the closing verse of the Psalm, where GOD's blessing upon us is coupled with the knowledge of God to the ends of the earth. And this is the Old Testament. A New Testament equivalent is the command of our Lord to His disciples when He commissioned them to service. "Freely ye have received, freely give!" Matt.10:8. Spend the remainder of your time meditating upon that verse.

How To Teach The Lesson

Take a copy of the American Revised Version to class. Read the 67th Psalm out loud in that, while your scholars follow carefully in the King James Version. When you have finished, have the members of the class point out the significant changes made by

the Revisers. This will at once bring out the prominence of the plural "peoples" in the Psalm. With that as a start, call for the other expressions in the Psalm synonymous with "peoples." This will indicate very clearly the missionary character of the Psalm. Emphasize the intense longing of the Psalmist in verses 1-5 that all the nations of the earth should praise the Lord. Pause to ask the motive back of that longing. This will give you the opportunity of showing that the Psalmist's own experience of God made him eager for all nations to share that experience.

The burden of your lesson should be a discussion of this question, "According to the Psalmist, how were the nations of the earth to come to know God?" This will lead you right into the study of the first two verses. Come down with great emphasis upon the significance of "that" in verse 2. In applying the principle in verses 1 and 2 to the present time call out from the class the wonderful ways in which God has blessed us. If yours is a class of young people, make a strong appeal of the dedication of life for missionary service. If they are adults, make a plea for a dedication of their children and of their means.

Joseph Hopper

OUR LORD JESUS A MISSIONARY

(Lesson for Nov. 18)

What is a missionary, anyhow? As you well know, the word literally means "one sent", a messenger, an ambassador. Now, in that literal meaning of the word can Jesus be called a missionary? Indeed He can. "For God sent not His son into the world to condemn the world; but that the world through Him might be saved (John 3:17). "For He whom God hath sent speaketh the words of God (John 3:34). See also John 5:36, 38; 6:29, 38, 57; 7:29; 8:42; 10:36; 11:42; 17: 8, 18, 21, 23, 25. And you might well think of the home from which He was sent. That will emphasize the sacrifice He made in coming to this world. He came from heaven, "For I came down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38). He came from His Father's house (John 14:2). He came from the bosom of the Father (John 1:18).

The Motives

What were the motives that brought Him? They must have been strong indeed to have caused Him to leave the glory of His heavenly home to come to this sin cursed world. The Scriptures speak of four distinct motives that moved Jesus to undertake His missionary work:

Love for lost men- Perhaps you are surprised to hear it, but this particular motive is but slightly emphasized. It is God the Father who is primarily moved by love for the lost world as John 3:16 and I John 4:10 so clearly reveal. Matt. 9:36, "But when He saw the multitudes, He was moved with compassion on them" reveals the love of Jesus' heart for lost men.

Love for the Church to be- Jesus looked down from heaven and saw Peter and John and Mary and Martha, and the hosts of disciples gathered out by the Holy Spirit from among all the nations, and He loved them- See John 13:1; 15:12; 2 Cor. 8:9; Eph. 2:4; 5:2; I John 4:10,19; Rev. 1:5.

Love to the Father- This had a compelling influence in bringing Jesus to the world and in holding Him steadfast to His mission. He says in John 14:31, "that the world may know that I love the Father, and as the Father gave me commandment, even so I do;" and in John 10:17, "Therefore doth the Father love me, because I lay down my life."

Obedience to the Father's Will- Here is the supreme motive that brought Jesus to this sin cursed world, if we are to judge by the way He reiterated it. "My meat is to do the will of Him that sent me, and to finish His work" (John 4:34). "I came down from heaven, not to do mine own will but the will of Him that sent me" (John 6:38). See also John 5:23, 24, 30, 37; 6:39,44; 7:16,28,33; 8:16,18,28; 9:4; 12:44; 13:20; 14:24; 15:21; 16:5; 17:8. Jesus gave this thought to the disciples as the key note of their lives also, "As my Father hath sent me, even so send I you." John 20:21. "Duty, duty in the sight of God, is the only sufficient motive for missionary work."

Jesus' Mission Field

We know that for the most part Jesus confined His missionary activities to the land of Palestine, and there was abundant reason why He should. But it is equally true that He did not intend that His disciples should narrow the field to

is the introduction to Jesus' Choice of the twelve Apostles. It was the vision of the shepherdless multitudes that moved Jesus to call these twelve men, eleven of whom were to become the first missionaries. And from that point on, the most important phase of Jesus' work, was the training of these men for their missionary labors after He had returned to heaven. "He indoctrinated the dozen that they might evangelize the million." And that's the principle our missionaries are working on today. The training of native preachers and workers is becoming more and more the real work of the foreign missionary. Hence the large emphasis upon schools and colleges and Bible Schools and Seminaries. These heathen countries must be evangelized by their own people if they are to be evangelized at all.

So you see, the modern missionary is modelling all of his work after the work of Jesus Christ, the first missionary.

Joseph Hopper

OUR LORD JESUS A MISSIONARY

(Lesson for Nov. 18)

What is a missionary, anyhow? As you well know, the word literally means "one sent", a messenger, an ambassador. Now, in that literal meaning of the word can Jesus be called a missionary? Indeed He can. "For God sent not His son into the world to condemn the world; but that the world through Him might be saved (John 3:17). "For He whom God hath sent speaketh the words of God (John 3:34). See also John 5:36, 38; 6:29, 38, 57; 7:29; 8:42; 10:36; 11:42; 17: 8, 18, 21, 23, 25. And you might well think of the home from which He was sent. That will emphasize the sacrifice He made in coming to this world. He came from heaven, "For I came down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38). He came from His Father's house (John 14:2). He came from the bosom of the Father (John 1:18).

The Motives

What were the motives that brought Him? They must have been strong indeed to have caused Him to leave the glory of His heavenly home to come to this sin cursed world. The Scriptures speak of four distinct motives that moved Jesus to undertake His missionary work:

Love for lost men— Perhaps you are surprised to hear it, but this particular motive is but slightly emphasized. It is God the Father who is primarily moved by love for the lost world as John 3:16 and I John 4:10 so clearly reveal. Matt. 9:36, "But when He saw the multitudes, He was moved with compassion on them" reveals the love of Jesus' heart for lost men.

Love for the Church to be- Jesus looked down from heaven and saw Peter and John and Mary and Martha, and the hosts of disciples gathered out by the Holy Spirit from among all the nations, and He loved them- See John 13:1; 15:13; 2 Cor. 8:9; Eph. 2:4; 5:2; I John 4:10,19; Rev. 1:5.

Love to the Father- This had a compelling influence in bringing Jesus to the world and in holding Him steadfast to His mission. He says in John 14:31, "that the world may know that I love the Father, and as the Father gave me commandment, even so I do;" and in John 10:17, "Therefore doth the Father love me, because I lay down my life."

Obedience to the Father's Will- Here is the supreme motive that brought Jesus to this sin cursed world, if we are to judge by the way He reiterated it. "My meat is to do the will of Him that sent me, and to finish His work" (John 4:34). "I came down from heaven, not to do mine own will but the will of Him that sent me" (John 6:38). See also John 5:23, 24, 30, 37; 6:39,44; 7:16,28,33; 8:16,18,28; 9:4; 12:44; 13:20; 14:24; 15:21; 16:5; 17:8. Jesus gave this thought to the disciples as the key note of their lives also, "As my Father hath sent me, even so send I you." John 20:21. "Duty, duty in the sight of God, is the only sufficient motive for missionary work."

Jesus' Mission Field

We know that for the most part Jesus confined His missionary activities to the land of Palestine, and there was abundant reason why He should. But it is equally true that He did not intend that His disciples should narrow the field to

Palestine. Jesus says, "The field is the world" (Matt.13:38); "I am the light of the world" (John 8:12); "And other sheep have I which are not of this fold; them also must I bring, and they shall hear my voice; and they shall become one flock, one shepherd" (John 10:16); "And this Gospel of the Kingdom shall be preached in the whole world for a testimony to all the nations" (Matt.24:14); "Go ye therefore, and make disciples of all the nations" (Matt.28:19).

His Missionary Methods

Perhaps the finest summary we can find of the methods Jesus used in His missionary work is in Matt.9:35-10:1. Read that over several times. What several things do you see Him doing there? Write those down, and think of the significance of each one, and its relation to the others.

Teaching- How that phase of His work looms up in all of His ministry. Refer to Matt.4:23; 5:2; 13:54; Mark 1:21; 6:2; Luke 4:15; 6:6; 13:10. In fact the word "teach" occurs about forty-five times in the Gospels. "Teacher" is the name that He was commonly known by. In the King James Version it is usually translated "Master", but "Teacher" is the more accurate rendering. In the synagogues, in the Temple, on the mountain side, by the road side, on the sea shore, in private houses, around the table, in the upper room, wherever He has an audience there you find Him teaching. He is ever busy sowing the seed, knowing that when and where you least expect it, the seed will spring up and bring forth an abundant harvest. Try to estimate the permanent values of the various

methods of work Jesus employed. Will any method outstrip in its far-reaching influence His teaching? Think of the transcendent influence the recorded teachings of Jesus have had upon the world. No wonder we find Him giving prominent place in His last commission to His disciples the command, "teaching them to observe all things whatsoever I commanded you." And no wonder we find our missionary leaders placing large emphasis upon teaching in all of their work.

"Preaching the Gospel of the Kingdom." This too has a large place in Jesus' missionary work. See Matt. 4:17, 23; Mark 1:14. The root idea of the word here translated "preaching" is that of a herald proclaiming an official message. So Jesus went from village to village proclaiming the good news of the kingdom of heaven. And the missionary today is an official Herald from the court of heaven proclaiming the message of reconciliation to lost souls.

"Healing all manner of disease and all manner of sickness"- This was perhaps the most spectacular of all our Lord's work. Of His thirty-six recorded miracles, twenty-six were miracles of healing. Why did Jesus perform miracles? The most obvious reason, of course, was to relieve suffering. His big, compassionate heart went out to every human sufferer. Then His miracles drew the multitudes to hear His teaching and preaching. But the most permanent and far-reaching reasons were to prove His authority (Matt. 9:6; John 10:30, 31; Heb. 2:4); and to teach spiritual truths, as each miracle was a physical representation of what Jesus could do for the souls of men. Think of these four reasons as applied to the work of the medical missionary today. David Livingston has said, "God had an only Son, and He gave Him to be a missionary and a physician." "From the

is the introduction to Jesus' Choice of the twelve apostles. It was the vision of the shepherdless multitudes that moved Jesus to call these twelve men, eleven of whom were to become the first missionaries. And from that point on, the most important phase of Jesus' work, was the training of these men for their missionary labors after He had returned to heaven. "He indoctrinated the dozen that they might evangelize the million." And that's the principle our missionaries are working on today. The training of native preachers and workers is becoming more and more the real work of the foreign missionary. Hence the large emphasis upon schools and colleges and Bible schools and seminaries. These heathen countries must be evangelized by their own people if they are to be evangelized at all.

So you see, the modern missionary is modelling all of his work after the work of Jesus Christ, the first missionary.

Joseph Hopper

CHRISTIANS CALLED TO BE MISSIONARIES

(Lesson for Nov. 25)

For two reasons we shall use Acts 1:6-8 as the basis of our study this week. First, Matt. 28:16-20 is much more familiar to the average Christian than Acts 1:6-8. And second, the next three lessons after this will be taken from the Book of Acts, and 1:6-8 should furnish a splendid introduction to the brief study of this the greatest missionary book ever written.

Read Acts 1:6-11. Come back now to verses 8 and 9. From verse 9 you see that the Command Jesus gave in verse 8 was the very last word that He spoke to His disciples before He was taken up into heaven. He left them with verse 8 ringing in their ears. And whatever else they might have forgotten we may be sure they never forgot Acts 1:8. Because it was the very last word which they heard from the lips of Jesus, it naturally came with peculiar force.

Acts 1:8 is the key verse of the entire book of Acts. In fact the whole book is but an unfolding of that one verse, as we shall see. Would that you could find the time to read the book through with that verse in mind. Don't you think you can? It will make this lesson and the three following mean so much more to you to have this preliminary view of the Book. If necessary, give up something else that you had planned on doing in order to have time to read Acts through. It is when we are willing to make real sacrifices for the study of the Bible that the old Book means so much to us.

What is a Witness

But before you begin the reading of the book, look more carefully at 1:8. What do you think is the key word of that verse? Unquestionably you will say that it is "witnesses". What is a witness? It is one who testifies of something he has seen, or heard, or experienced. If you have ever attended a trial at court and heard the lawyer bring out the testimony of a witness, you will appreciate the force of the definition we have given. Heresay is never accepted as testimony. It must be what the witness has seen with his own eyes or heard with his own ears. To use a personal illustration- I cannot testify to the grandeur of Niagara Falls, for I have never seen that wonder of nature. But I can testify to the glory of the Natural Bridge, for I have seen it a number of times. I cannot testify to the efficiency of Sloan's Liniment for a stiff joint, for I have never tried it! But I can testify to the value of Absorbine Jr. for I have experienced its healing properties.

Now with this definition of "witness" clear in your mind, I want you to go through the book looking for the use of the words "witness" and "testify". If you have the time to read the book straight through you will not need these references. But if you haven't the time for that, please at least read these references, including the verse before and the verse after each one:

Acts 1:8,22; 2:32,40; 3:15; 4:33; 5:32; 8:25; 10:39,42;
13:31; 14:17; 18:5; 20:21,24; 22:15; 18,20; 23:11; 26:16,22; 28:23.

From these references you can readily see that witnessing is the key word of the Book of Acts.

Where They Witnessed

Come back now to 1:8. Where did Jesus command these disciples to bear witness to Him? Three geographical limits are given: (1) "Jerusalem", (2) "All Judea and Samaria", (3) "unto the uttermost part of the earth". These three geographical designations give us the three natural divisions of the book. For in Chapters 1-7, the disciples are witnessing to Christ in "Jerusalem"; in Chapters 8-12, they are witnessing in "all Judea and Samaria"; and in Chapters 13-28, they are witnessing "unto the uttermost parts of the earth". Please be sure to verify these divisions by referring to your Bible. So you see that 1:8 is the key verse, not only by giving the dominant thought of the entire book, but also by indicating the principal divisions of the book.

To Whom They Witnessed

To whom now were these disciples to bear witness? Acts 1:8 says "ye shall be witnesses unto me". Jesus Christ then, was to be the object of all their witnessing. Was this fact actually carried out in their witnessing? You have only to read their sermons, their defenses, their speeches, and even their conversations to see that Jesus Christ was the center of all their testimony. For example, refer to the following passages: 2:22, ^{23,} 36; 3:6, ^{15,} 13; 4:10, 12; 5:42; 7:56; 8:35; 9:20; 10:38-41; 13:23; 16:1; 17:2-3; 18:5; 28:31. And if you will read their testimonies carefully, you will see that two great facts about Jesus stand out above everything else; namely, His death and His resurrection. You would do well to examine some of their testimonies to verify that statement, and then to think through the reason for this prominence of Jesus' death and resurrection

How They Witnessed

Here is a very practical question, but one very easily answered. They witnessed first with their lips. They talked Jesus every opportunity they had, not waiting for the set times and places. Here are some of the places where we find these early disciples witnessing to Christ: Temple, synagogues, court rooms, on the road side (8:26-40), in private home (10:24ff), in the city gates (14:13-18), by the river side (16:13), in prison (16:28-34), in the market place (17:17), on the Areopagus (17:21), in School (19:9), on the castle stairway (21:40), before the king's judgment seat (Chap.26), on board ship (27:21-25).

But the testimony of their lips would have been futile had it not been backed up by the testimony of their lives. The multitudes saw that a tremendous change had been wrought in the lives of these early Christians, and the only way they could account for it was the fact ~~th~~ of Christ whom they were ever seeking to glorify. Let me point out just three typical instances of the power of the testimony of their lives. The first is Acts 4:32-33. Read verse 32, then pause to appreciate the significance of that tremendous fact. Think of the deep spirit of brotherly love that prompted the wealthy to sacrifice all of their possessions in order that their poorer brethren might fare just as comfortably as they. Don't be in a hurry to pass over this verse. It will take time for its startling significance to sink in. Now read verse 33 to see what the result of the presence of that spirit of brotherly love was. The lives of the lay Christians gave power to the preaching of the apostles. Of course they did, for that is just what Christ said this spirit of brotherly love and unity would do. Read and ponder

John 13:34-35; 17:21,25.

Another striking evidence of the testimony of the life is the death of Stephen. Read 7:58-60. Stephen prayed for the men who hurled the stones at him and Saul heard him. Augustine said that if Stephen had not prayed Paul would not have preached. That is, the love that Stephen had even for his enemies had large influence in Saul's conversion. Just one instance of this out of Paul's life- Read 16:19-34. Then connect up verse 25 with verse 30. Dr. Robt. L. Dabney had an uncle who was an unbeliever. Naturally Dr. Dabney was greatly concerned over his uncle's spiritual condition, and frequently sent him books on apologetics and the evidences of Christianity. Later he had the great joy of seeing his uncle make a simple profession of his faith in the Lord. Dr. Dabney then asked his uncle which of the books he had sent him, had had the strongest influence in leading him into the light. And his uncle told him that the books had had nothing to do with it, but that the life his sister had lived before him every day had convinced him of the truth of Christianity and made him eager to accept her Saviour as his own.

With What Power They Witnessed

Come back again to your key verse 1:8. "But ye shall receive power, after that the Holy Ghost is come upon you." Think of their need of power. Remember these disciples were uneducated, with no prestige, and for the most part poor. And they were commanded to testify to Jesus of Nazareth to the prejudiced Jews who had crucified Him; and to the proud, idolatrous Gentiles, who looked with scorn upon every Jew. How helpless they would have been without this power! I see that next week's lesson is on

"The Power of the Early Church". I am glad, for that will give us the opportunity of spending a whole lesson on this one point. So we shall not develop it further here.

Heart of the Lesson

Are you witnessing to Jesus Christ in your own home, in your community, and through representatives in the Home Mission fields and Foreign Mission fields? Is your daily "walk and conversation" backing up the testimony of your lips? If you are not testifying to Him, is it because you have not really experienced His grace and presence in your life. Peter said to the Sanhedrin, "we cannot but speak the things which we saw and heard" (4:20). And John said in his first epistle, "that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life declare we unto you." These early disciples testified out of a rich experience. If we really know Him through daily experience, then we cannot help but testify to Him. And remember, the scope of your testimony should be nothing short of "the uttermost part of the earth." The God of the Old Testament is a Missionary God. The Saviour of the New Testament is a Missionary Saviour. The disciples of the early Church became missionary disciples. How about you?

How to Teach the Lesson

It seems to me that if you are to teach effectively this lesson and the three succeeding ones you should seek at once to familiarize yourself with the Book of Acts. The fact that we are to cover the whole book in only four lessons, makes it all the more necessary that you get a working knowledge of the book just as soon

as possible. Is it too much to ask that you read the book through once a week for the next four weeks? You have no idea how much that will help you in the teaching of each of the next four lessons. "Knowledge is power" in Bible teaching as well as in everything else.

Now for the teaching of this week's lesson. Let all of your teaching center around Acts 1:8. Have your class memorize that verse at the very start. For that is the whole Book of Acts in a nut shell. Emphasize the key word "witnesses". Bring out from them the meaning of "witness". Then trace the words "witness" and "testify" through the book by having the class read in concert the references we gave. Then follow the outline we used in our study, (1) Where they witnessed, (2) To whom they witnessed, (3) How they witnessed, and (4) With what power they witnessed. Lay large emphasis upon "How they witnessed, especially the witness of the life."

Try to get as many of the class as will to read Acts through once a week during their study of the Book. If you have done it, you can testify to the interest and value of such reading.

Joseph Hopper

THE POWER OF THE EARLY CHURCH

(Lesson for Dec. 2)

Power is the key word of our study today. The first time it occurs in the Book of Acts is the 8th verse of the first chapter. By the way, the Greek word that is translated "power" is "dynamite", or to be more accurate "dynamis". So you see it is a brother of "dynamo" and "dynamics". Read Acts 1:8 carefully and answer these questions: What was the Source of this power? What was the purpose for which this power was given? Let me put the truth of that verse in a definite proposition. The Holy Ghost was given the disciples to empower them to witness to Christ from Jerusalem to the uttermost part of the earth. Read 1:8 over again. Have I expressed the meaning of that verse accurately? Power for witnessing, then, was the purpose of the coming of the Holy Spirit. So if we are to study this Power from the point of view of the Book of Acts, we must study it in relation to the witnessing. And you saw last week that witnessing was the key thought of the whole book.

- Would that we could take the whole book as the basis of our study of this great theme. But that would be asking too much. So we shall confine ourselves largely to the second chapter, going out every now and then to other chapters for further illustrations of the principles revealed in this one chapter. But it would rejoice our hearts, if after seeing the principles revealed in the second chapter, you would of your own free will, read the whole book to see how prominent these principles are in practically, every chapter. And it would rejoice your heart too!

witness to Jesus Christ, to talk Jesus. Just as soon as the Spirit came upon them, they began to testify. Read verses 4-11. The Purpose of the "other Tongues" was that all nationalities could understand the testimony for the Gospel was meant for all nations. What did Saul of Tarsus do as soon as He received the Spirit? See Acts 9:17-20. Remember, Jesus had promised that the Holy Spirit should bear witness to Him (John 15:26).

So much for the relation of the Holy Spirit to the witnessing. Now let us see what He did to make Peter the effective witness that he was that day. Just look at Peter standing up before that great multitude of people to bear witness to Jesus Christ. Was that easy to do? Have you ever tried it? And listen to what he is saying. He is actually accusing the Jews of murdering the Son of God. Read verses 23 and 26. What tremendous boldness that required! Where did that spirit of boldness come from? Did Peter have it at the time of Jesus' trial? Read Luke 22:54-62. He followed Jesus afar off. Instead of going into the trial he sat out in the court. He denied his Lord with oaths and curses at the taunt of a mere servantmaid. No, Peter on Pentecost is not the natural, normal Peter. That boldness was the result of the Holy Spirit in Peter's heart. For further evidence of his boldness, read 4:5-13, 19-20; 5:27-32, 40-42. To be absolutely sure that this boldness was the direct work of the Holy Spirit, read 4:29-31. How essential this spirit of boldness was and is to any successful witnessing to Jesus Christ. Just think about that a little, recalling your own experience in witnessing to Christ.

Peter's Testimony

Verses 14-21 give us Peter's explanation of the descent of the Spirit. His testimony proper begins with verse 22 and closes with vs.36. With whom does he begin and with whom does he close his testimony? In the light of verses 22 and 36, read Peter's entire testimony. You see that he begins with Jesus and closes with Jesus, and holds Jesus aloft throughout. "Ye shall be witnesses unto me", Jesus had said. Two things stand out in all his testimony here: the death of Christ and the resurrection of Christ. How clearly and understandingly Peter speaks of these two fundamental experiences of Jesus. Had Peter always understood Jesus' death and resurrection? For your answer refer to Matt.16:21-23; Luke 9:44-45; 18:31-34; 24:1-12, 19-25. From these references you will clearly see that Peter, in company with the other disciples, had never understood Jesus' death; he had tried to keep Him from going to the Cross, and then when the Cross actually came, it shattered for the time being his faith in Jesus as the Messiah. And how slow they were to believe in the resurrection! To see how utterly out of sympathy these men were with Jesus' spiritual mission, even up to the last, read Acts 1:6. What a new vision Peter has gotten of Christ, of His death and resurrection, of the spiritual character of His mission! Where did he get it from? Read John 16:14. In speaking of the Holy Spirit who was to come, Jesus said "He shall glorify me: for He shall take of mine and shall declare it unto you." The Holy Spirit threw His light upon Jesus Christ, and Peter saw His Saviour and Lord as he had never seen Him before. Before Pentecost the disciples thought they knew

Jesus, but they saw Him "as through a glass, darkly". But after Pentecost, with the illumination of the Holy Spirit, they saw Him "face to face." This fact is revealed not only in the sermons and addresses in Acts but also in the Epistles. Could these men have testified to the true Jesus and His spiritual work with the limited knowledge they had of Him before Pentecost? Can you and I testify to Jesus unless we know Him with that intimate knowledge which only the Holy Spirit can give?

The Testimony of the Bible

You certainly must have been impressed with the large place that the Old Testament and exposition thereof has in Peter's sermon. Suppose you count the verses that are taken up with exposition of the Old Testament quotations. Peter is using these Old Testament quotations in verses 25-31 to prove the reality of Jesus' resurrection; and in 34 and 35 to prove Jesus' exaltation to the right ~~hand~~ ^{hand} of God. Where now did Peter get his intimate understanding of these Old Testament passages? He certainly did not have it before Pentecost, because they would have revealed to him, the truth concerning Jesus' death and resurrection. For your answer read John 14:26; 16:12,13 also I Cor. 2:13-14. From these you see that one of the special functions of the Holy Spirit is to reveal the truth of the Bible. He is the real Teacher of God's Word. And without His tutelage, the Bible is a closed Book. So the Spirit of truth, who came at Pentecost, revealed to Peter the truth of the Old Testament concerning Jesus. Now if you go through the Book of Acts and study the various sermons and addresses

The Holy Spirit in the Multitudes

So far we have confined our study to the Power of the Spirit in the disciples in making their testimony effective. But we must at least refer to His power in the multitudes who heard the testimony. This is seen in verses 37-41. Study that in the light of these references, John 16:8-11; 16:14; 3:5. From these you will see that the Holy Spirit convicted them of sin; He revealed Jesus to them as their divine Saviour; and He re-created them. They were born again of the Spirit. This is just a bare outline, please study those points out more fully for yourself.

The Heart of the Lesson

The purpose of this lesson has been to cause you to feel your need and absolute dependence upon the Holy Spirit. Perhaps you have long looked with wistful eyes at the life and work of those early Christians. Today's lesson reveals the secret of it all. You ask, How may I have the Holy Spirit in His fulness and power? John 14:15-16, 21, 24 teach that absolute obedience to Christ is the necessary condition of the Spirit's power in your life. Test your lives by those verses. The simplest and finest treatment on the Holy Spirit that I know of is James H. McConkey's "The Three-Fold Secret of the Holy Spirit." I suggest that you write to Silver Publishing Company, 1013 Bessemer Building, Pittsburgh, Penn. for a copy. They will gladly send you one free. It will prove a great blessing to your soul, as it has to thousands of others.

How to Teach the Lesson

Begin with a brief review of last week's lesson, in order to have clearly before you the prominence of witnessing in the Book of Acts. That will be the background for your lesson today.

You started with Acts 1:8 last week. Start with that again today. In fact you could readily begin every lesson in Acts with 1:8, for that's the key verse of the Book. Last week you let your study center around the "witnesses" of that verse. This time let it revolve about the "power". Draw from the verse the theme suggested at the beginning of the study Power For Witnessing. Put this on the blackboard. Then ask the question, "What did the Holy Spirit do to empower the early disciples for effective witnessing?" Then bring out one by one the four points given above.

- I. He gave them the spirit of boldness.
- II. He revealed Jesus Christ to them.
- III. He taught them how to use the Bible in testifying.
- IV. He was the Source of their remarkable spiritual life.

You can get most of your material right out of the second chapter. But it would be fine if you could supplement that with illustrations from other chapters. At the close of your lesson, try again to get your students to read the Book of Acts, especially Chapters 8-12 for next week.

Joseph Hopper

THE OUTREACH OF THE EARLY CHURCH

(Lesson for DEC.9)

Let us go back to the key verse of Acts (1:8) for our starting point. We have already seen how that verse gave us not only the dominant thought of the Book but also the three principal divisions: "Jerusalem", chaps 1-7; "all Judea and Samaria", Chaps. 8-12; "uttermost part of the earth", Chaps. 13-28. Suppose we give definite names to these three sections or periods of the Book as follows: Jewish Period, Chaps. 1-7; Transition Period, Chaps. 8-12; Gentile Period, Chaps. 13-28. This week we shall study the Transition Period. Of course it will have to be a study in the large, but we believe that will do more to impress the missionary passion of this Book upon our minds and hearts than the close study of any individual passage of a few verses will.

The Transition Period

First of all, why this Transition Period? Why a big gap of five chapters between the Jewish Period and the Gentile Period? That is an important question, for it forces us to ask what God's purpose is in these five chapters. The reason there is such a gap between the Jewish Period and the Gentile Period is that there was a tremendous gulf between the Jew and the Gentile. And before the Gospel could go from the Jew to the Gentile that gulf or chasm had to be bridged over. We have referred in previous lessons to the ~~high~~ bigoted attitude of the Jew toward the Gentile. We have seen that at work in the first seven chapters of Acts. For although several years had

passed since Pentecost, and although Christ had expressly commanded the disciples to bear witness to Him not only in Jerusalem, but also in "all Judea and Samaria and unto the uttermost part of the earth", still the apostles had not gone outside the walls of Jerusalem. They had not gone because they did not want to go; they did not believe the Gospel was meant for the "unclean" Gentile. If he wanted to become a Christian he must first become a Jew, so they believed. In speaking of this great chasm between Jew and Gentile, Stifler says, "The separation was complete. It was not a matter of a day, but of centuries. It was worse than Hindu Cast..... The touch of the Gentile was defiling; his food was an abomination to the devout Israelite, and his religion blasphemy." Now this prejudice and conviction of ages had to give away before the Jew could receive the Gentile into the Church as a brother. "And he who knows what human nature is", to continue quoting from Stifler, "must admit that no earthly power could have solved the problem in a single generation. Only God could. The revolution was bloodless, but history cannot point to a greater, wrought even by arms. It is little less marvelous than the resurrection of the dead."

Bridging the Chasm

So in Chapters 8-12, God is bridging the Chasm between Jew and Gentile. He is proving to these narrow, prejudiced, bigoted Jews that it is His Will that the Gentiles should be received into the Christian Church on the same basis as the Jew. With this purpose in mind, please read Chaps. 8-12 to see what means God used to convince the Jews that the Gospel was meant for the Gentiles. If you do not get all the light you want on the first reading, read it the second or even the third time.

Look at Cornelius' vision. When was it? (verse 30). What does it reveal of Cornelius' life? To what does the angel attribute his great privilege? Why did not the angel reveal the purpose of Peter's visit?

Now look at Peter's vision. When did he have it? Why was dinner delayed that day? Who spoke to him out of heaven? What does Peter's answer reveal as to his Jewish prejudices? How many times did the sheet from heaven appear? Why? Ponder over the dramatic impression the vision must have made.

When did the messengers from Cornelius appear? How did their appearance throw light upon the purpose of the vision? Did God leave Peter in doubt as to what response he should make to Cornelius' request? What does verse 23 reveal as to the effect of the vision upon Peter? Why did Peter take the Jewish brethren with him to Caesarea? See vs. 45; 11:12.

In what ways is Peter's sermon in Cornelius' house especially appropriate for that occasion? Did Peter have the opportunity of finishing his sermon? Study with extra care 10:44-48, for that is where Peter and his Jewish brethren are convinced that God intended the Gentiles to have the Gospel. What was the convincing fact? Compare the outpouring of the Spirit here with the outpouring at Pentecost (2:4). The vision of the sheet let down from heaven, made Peter willing to enter a Gentile's house, while the outpouring of the Spirit upon Cornelius' household convinced him that God intended the Gentiles to have the Gospel.

Think of the stir that the news of Cornelius' conversion must have made throughout the Jewish Church. The Jerusalem Church was so wrought up over it that it summoned Peter before its body

I shall assume that you have this grasp of Chaps. 8-12. First, spend a moment or two on 1:8, reviewing the dominant thought of the Book and showing how it indicates the three divisions of the book: Jewish Period, Transition Period, Gentile Period. With that as an introduction map out your plan for teaching something like this:

I. God's Purpose in the Transition Period.

II. The Six Principal Steps in That Period. Remember you are here giving just a bird's-eye view of the whole section, so you can do no more than mention the six steps with just a word on each to indicate how God's purpose was revealed.

III. The Conversion of Cornelius.

A. Cornelius and Peter finely adapted to God's purpose.

B. Cornelius' Vision.

C. Peter's Vision.

D. Peter's experience at Cornelius' house with special emphasis on the descent of the Holy Spirit.

E. Peter vindicates his actions before Jerusalem Church.

F. Climax in 11:18.

WORLD - WIDE MISSIONS

(Lesson for Dec. 16)

The theme for this week's lesson, as you see above, is "World-wide Missions." This takes us back to 1:8, the theme verse of the book. "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." "The uttermost part of the earth" is world-wide missions. Now in Acts the taking of the Gospel to the uttermost part of the earth begins with the 13th Chapter. Up until this time, the Gospel had been confined to "Jerusalem, and in all Judea and Samaria." Of course we shall not attempt to study chapters 13 through 28 in one lesson. What we would like to do would be to take a rapid bird's-eye view of the whole Gentile Period, and then study more in detail a part of the 16th Chapter.

Bird's-Eye View

As you know, the taking of the Gospel to the uttermost part of the earth was accomplished on three principal missionary tours, and then the journey from Jerusalem to Rome in Chaps. 27-28. Here are the chapter and verse limits of the three tours: First Tour 13:1-14:28; Second Tour 15:36-18:21; Third Tour 18:22-21:15. If you have the time, please run rapidly through these simply noticing the places Paul visited on each tour. Do not stop to see what he did at each place, unless you have an abundance of time. What we are after is an impression of the extent of Paul's

bitter antagonism to every new move of the Gospel see 8:9-13, 18-24; 13:8-12. How did Paul overcome Satan's power? With what result upon the maid's masters, upon the multitudes, upon Paul and Silas? Try to picture that dramatic scene in vs. 19-24.

Praises in Prison

Read verse 25. Ponder over verse 25. What do you think of that, anyhow? To more fully appreciate this go back to verse 19 and get the full force of each step in the cruel treatment of Paul and Silas. From their neck down to their hips they are all bruised and bleeding. Down in the muck of the lower prison; their feet in stocks; not a drop of water; not a mouth full of food; pitch dark. Then it is they sing a duet of praise to God! While you are thinking of Paul's persecution here read the catalogue he gives of his hardships in 2 Cor. 11:23-28. Think of this spirit of Paul in its relation to his world-wide mission.

The Jailer's Conversion

Note the last clause of vs. 25. Think of the impression Paul's singing must have had on the jailor as well as on the prisoners. Was that an ordinary earthquake? If so, how do you account for the opened doors and unloosened fetters? What various things do you think combined to bring the jailor to verses 29 and 30? What evidences have we of the reality of his conversion? Evidently the jailor had been a "hard" man, not a proselyte Eunuch, nor a Cornelius, nor a Lydia. Think of this in the light of Rom. 1:16.

Review the chapter by making note of every triumph of the gospel it records. What do you think was the greatest triumph?

Heart of the Lesson

Two statements of Paul from the first chapter of Romans give us compelling motives back of all his stupendous missionary labors. "I am debtor both to Greeks and to Barbarians, both to the wise and to the unwise" (1:14). "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (vs.16). Think of his missionary work in the light of these two verses. Then ask yourself these questions: "Can I make these two statements with the same sincerity and confidence with which Paul spoke them?" "Does my failure to do this account for any lack of missionary enthusiasm on my part?"

How to Teach the Lesson

Before starting to teach any lesson, settle definitely in your own mind just what you want to accomplish. Get your destination in mind, and then chart your way to it. This lesson for example- You want to give your class some conception of the far-reaching extent of Paul's missionary labors, and also an explanation of that fact. The simplest way to accomplish the former is by a map-study of Paul's missionary journeys. Be so familiar with these journeys yourself that you can trace them without any hesitation before the class. Now the best way to give a satisfactory explanation of Paul's World-Wide missionary successes, is by teaching his experiences at Philippi, which may well be considered as typical. Two things about those experiences furnish the explanation. First, the triumphant power of the Gospel. And second,

the triumphant spirit of Paul. Here then is an outline.

Theme: Paul's World-Wide Missionary Labors.

I. The Fact- Show on map.

II. Explanation of the Fact.

A. The triumphant power of the gospel at Philippi.

1. Conversion of Lydia.

2. Demon cast out of maid.

3. The earthquake.

4. Conversion of jailor.

5. Panic of the officers.

B. The triumphant spirit of Paul. His singing praises to

God in prison. See also 14:19,20; 20:22-24; 21:10-14;

2 Cor.11:23-28.

REVIEW LESSON

(December 30th)

The Review lesson is always a difficult one to handle, because there is so much material to be covered in so brief a time. It is practically impossible to take up all twelve lessons and get anything out of them. So we shall suggest a method that will be based upon the lessons of the past quarter but will not be an actual review of the individual lessons. Perhaps it will prove to be more of a Summary than a Review. Here is the general theme. "Bible Reasons Why I Believe in Foreign Missions." I say "Bible Reasons, because each reason should be based on the Bible, and have been revealed in some lesson or lessons of the past quarter. Now the "I" in the theme means you! Are you a stronger advocate of Foreign Missions today than you were three months ago? Surely you must be. Well, what facts have you learned from the Bible during that time which make you a more enthusiastic supporter of Missions? Suppose some one seeing your enthusiasm for Missions would ask you, "What makes you so deeply interested in Missions?", what would you tell him? Would you be ready to give a reason for the faith that is in you? Or suppose some one would say to you, "I just don't believe in this Missionary business," how would you seek to convince him? Before proceeding further with these suggestions please write down five Bible reasons why you believe in Foreign Missions. Put some good hard thinking into this to get them stated clearly and concisely. Remember you are pleading a case in court. The life of your Client depends upon the way you argue his case. Present just as strong an argument for him as you can, and base each argument on the Bible.

Have you done what we asked you to do in the above paragraph?

If not, then halt! Work out that brief for your Client, please. Remember, you are pleading a case for your Lord, and for the five hundred million in heathen darkness. Surely they may expect you to put in some good hard work in their behalf.

Thank you. Would that I might see your group of arguments. Then I might not feel the need of adding anything further. But Dr. Sweets expects me to fill out this column! No doubt we have hit upon several of the same reasons. Do not adopt my reasons in preference to yours. Yours are better for you. Hold on to them. Use them every opportunity you have. They grow stronger through use.

A Missionary God

I believe in Foreign Missions because God is a Missionary God. Think of the three persons of the Godhead- God the Father is a missionary God- "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." Think of His attitude toward the Ninevites, as we saw in the lesson on Jonah. God the Son is a missionary God. An entire lesson was given to the subject "Our Lord Jesus a Missionary." Dr. Hugh White of China has written a book entitled "Jesus the Missionary." Many verses might be quoted in support of this, but we shall give only one- "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd," John 10:16. God the Holy Spirit is a Missionary God. The greatest missionary book in the world is the Book of Acts. The most conspicuous figure in that book is the Holy Spirit. He was given to equip the disciples to be witnesses to Christ "unto the uttermost part of the earth" (Acts 1:8); He convinced the Church that it was God's will that the Gentiles

should have the Gospel (10:44-48; 11:15-18); He chose, sent forth, and directed the steps of the first missionaries (13:2-4); He determined upon what grounds the Gentiles should be received into the Church (15:28). Do not be content with the references given above on the various points. Think back through the Quarter for other proofs.

A Missionary Nation

I believe in Foreign Missions because Israel was chosen to be a Missionary nation. The father of the Hebrew nation was Abraham. When God chose him, He said "I will bless thee and be thou a blessing in thee shall all the families of the earth be blessed" (Gen.12:2,3; 22:18). God chose Abraham for the sake of "all the nations of the earth." When God entered into a covenant with Israel as a nation He said, "Ye shall be unto me a kingdom of priests" (Ex.19:6)*. We saw that a priest was a mediator between God and man so that Israel was chosen to be a channel of blessing from God to all the nations of the earth. The whole of the Old Testament from the 12th Chapter of Genesis on is given to ~~the~~ the life and history of the Hebrew nation, preparing them to fulfill their missionary mission. Though God was purposely seeking to make them a separate nation (that they might be a holy nation) during this preparatory period, He kept constantly before their eyes His missionary purpose in and through them. This was done through their psalmists and prophets. Even their home in the land of Canaan was chosen because of its fine adaptability to propagating a world-wide religion.

That's the missionary zeal of the great leader of the missionary movement of the Early Church. In view of this we can readily believe him when he says "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. Rom.1:14.

Reflex Influence of Missions

I believe in Foreign Missions because my own spiritual welfare is dependent upon my sharing my knowledge of Christ with those who know Him not. Jonah will forever stand out upon the pages of history as an example of the spiritual wreck of a man who did not believe in Foreign Missions. He tried to flee to Tarshish, for he was afraid that if he went and preached to Nineveh God would have mercy upon that heathen city. Then when God did save the Ninevites, Jonah prayed that he might die. For he would rather die away from his home land than to see this heathen people the recipients of God's mercy. What a tragic end this narrow selfish spirit brought Jonah to. He lost all respect for God, all concern for his fellowmen, and the only concern he had for himself was for the physical. "He that would save his life shall lose it." And on the other hand, he that would lose his life for Christ's sake, the same shall find it. Think how Paul gave his life with absolute abandon to sharing the Gospel with those who knew it not. Do you know of any man who had as rich, and full, and abounding life as he? There is a vital connection between those two facts.

Clear Cut Instructions

I believe in Foreign Missions because our instructions are clear-cut and definite. They are the very last words that Jesus spoke before He was taken up into heaven. "All authority hath been given me in heaven and on earth. Go ye therefore and make disciples of all

the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20). Once more, "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8).

"Go ye therefore and make disciples of all the nations."

"And ye shall be my witnesses . . . even unto the uttermost part of the earth." Could anything be more clear cut and definite than that? Jesus did not say, "Now I want you to go", "I hope you may go", nor "I expect you to go." But He said "GO". That's an imperative, and it was given with all the force of an imperative. And remember who gave it. It was not given by Peter or James or John, but by the LORD, by Him who said "All authority hath been given me in heaven and earth."

So it isn't a question of whether I feel like sending the Gospel to the heathen. It isn't a question of whether I want to share the Gospel with the lost. It isn't even a question of whether I believe in Foreign Missions. It is simply a question of my obedience to Christ's direct command, a command as binding as "Thou shalt not kill." And I hear my Lord saying to me, "He that hath my commandments and keepeth them, he it is that loveth me." "He that loveth me not, keepeth not my word."

Heart of the Lesson

This time the whole lesson is the heart! For the reason that this Review Lesson is supposed to be the heart of the teaching of the whole Quarter on the Missionary Messages of the Bible. Would that its purpose were more fully carried out.

How To Teach The Lesson

We suggested at the close of the last lesson treatment that you ask each member of your class to bring in five Bible reasons why he believed in Foreign Missions. Let most of your lesson period be given to getting those reasons from the class. Ask one member this question, "What is the very strongest Bible reason you have for believing in Foreign Missions." Put that reason on the board and talk about it for a minute or two. Then ask the same question to a second member, and a third, until you have gotten an expression from every member of the Class. If they have not covered the strongest reasons you add the ones you think should be included in the list. Then with all of the reasons before you on the board, ask the Class, "Which of these reasons do you think is the strongest of all?" This will necessitate their weighing the various reasons, and thereby each reason will be more firmly impressed upon their minds.

PAUL THE MISSIONARY.

I. His Preparation.

A. Early, prior to the time of the Book of Acts.

1. Born in Tarsus, a cosmopolitan, Gentile City. Acts 21:39.
 - a) The seat of a great university.
 - b) The center of corrupt heathen worship.
 - c) A center to which peoples of all nationalities gathered.
2. A "Hebrew of the Hebrews." Phil. 3:5.
3. A Roman Citizen. Acts 21:39; 22:27,28.
4. Trade - a tent maker. Acts 18:1,3.

N.B. the use he made of this. II Cor. 11:9; I Thes. 2:9.

5. Religious training. Acts 22:3.
6. Student of Gamaliel. Acts 22:3.

B. Later Preparation.

1. Probably a member of the Sanhedrin. Acts 26:10.
2. His connection with Stephen's martyrdom. Acts. 7:58; 8:1;
22:20.
3. An arch-persecutor of the Christians. Acts 8:3; 9:1,2;
26:9-12; Gal. 1:13.
4. Further preparation after His Conversion.
 - a) Taught by Christ. Gal. 1:12; I Cor. 11:23.
 - b) Preparation in Arabia. Gal. 1:17.

C. Characteristics which His Preparation Reveal and Developed.

1. Learned in the Scriptures. This made it possible for him to be the great expounder of the Gospel, which is an out-growth of Judaism.
2. An extremely conscientious Jew. Acts 23:1, Phil. 3:5-6.
This fact proved to him that peace and righteousness could not be attained by keeping the law. Phil. 3:7.

3. Exceedingly zealous. Phil. 3:6; Gal. 1:14.

a) The same zeal that he had used as a Pharisee would be used as a missionary.

b) And more, because the thought of the horror he had formerly wrought against the Church was a continual incentive to drive him to still greater zeal as a Christian. I Tim. 1:12-17.

4. Qualities of leadership. Acts. 7:58.

5. Cosmopolitan in sympathies. I Cor. 9:19-23.

II. His Conversion.

(See notes on Acts.)

III. His Call.

A. At the time of his conversion. Acts 9:15; 22:15; 26:16-18.

1. A chosen vessel. Acts 9:15; See Gal. 1:15.

2. To be a minister. 26:16.

3. To be a Witness. 22:15; 26:16.

4. To be an Apostle. Gal. 1:1.

5. To Gentiles, kings and Jews. 9:15; 22:21; 26:17-18. Gal. 1:19

6. To suffer for His name. Acts. 9:15;

N.B. a) His call came directly from the Lord. 26:14.

b) It was primarily to a work of testifying of preaching.

B. Other reiterations of the call. Acts 13:46,47; 22:21.

C. The Influence of His Call upon His Life.

1. In making his defense he referred to this call as the explanation and justification of his work. Chaps. 22 & 26.

2. In his epistles he defends his authority as an apostle by insisting that he had been "called" of God. Rom. 1:1; I Cor. 1:1; II Cor. 1:1; Gal. Ch. I. Eph. 1:1; Col. 1:1; I Tim. 1:1; II Tim. 1:1.

IV. His Motive.

- A. Obedience to the divine command. Acts 26:16, 19; 20:24.
- B. The love of Christ. Acts 21:13; II Cor. 5:11, 14, 15.
- C. Zeal for God's honor. Acts 17:16, 17, 29; Rom. 1:23, 25.
- D. Sense of personal indebtedness to the unevangelized. Rom. 1:13-16
II Tim. 2:10.

V. His Field. The condition of.

- A. Moral Conditions. Rom. 1:28-32; Col. 3:5-7; I Cor. 6:9-11.
- B. Social Conditions.
 - 1. Prevalence of Slavery. I Cor. 7:21; Eph. 6:5; Col. 3:21.
 - 2. Heathen estimate of Womanhood. Acts 15:20, 29; I Cor. Ch. 5-8.
 - 3. Prevalent social estimate of Jews - with whom Christians were confounded - a drawback to Missions. Acts 18:2; 16:20-22.
- C. Intellectual Conditions.
 - 1. As indicated by desire to hear new things. Acts 17:21; II Tim. 4:3.
 - 2. Philosophical tendencies of Greeks. I Cor. 1:20-25.
 - 3. Theosophy of Colossal. Col. 2:23.
- D. Religious - Votaries of deities met by Paul.
 - 1. Worshipers of an "Unknown God." Acts 17:23.
 - 2. Temple keepers of Diana. Acts 19:26-35.
 - 3. Maid having a spirit, a Python (Apollo) Acts 16:16.
 - 4. Mercury and Jupiter. Acts 14:12-13.
 - 5. Prevalence of Idolatry. I Cor. Chaps. 8-10.
 - 6. Goddess "Justice" and "Twin Brothers." Acts 28:4, 11.

VI. His Field - The Extent of

- A. Countries and Districts Visited.
 - 1. Achaia. Acts 18:27; 19:21.
 - 2. Arabia. Gal. 1:17.
 - 3. Cilicia. Acts 15:41.
 - 4. Crete. Acts 27:7; Titus 1:5.
 - 5. Cyprus. Acts 13:4.

6. Galatia. Acts 16:6; 18:23.
7. Illyricum. Rom. 15:19.
8. Italy. Acts 27:1, 6.
9. Judea. Acts 26:20.
10. Lycarnia. Acts 14:6,11.
11. Lycia. Acts 27:5.
12. Melita. Acts 28:1.
13. Macēdonia. Acts 16 & 17.
14. Mysia. Acts 16:7-8.
15. Pamphylia. Acts 13:13; 14:24.
16. Phenicia. Acts 15:3; 21:2.
17. Phygia. Acts 16:6; 18:23.
18. Pisidia. Acts 13:14; 14:24.
19. Sicily. Acts 28:12.
20. Spain (?) Rom. 15:24,28.
21. Syria. Acts 15:41.

B. Cities and Towns mentioned in connection with St. Paul's Journeys & Workd. (Forty-nine are distinctly named in this connection.)

C. Places where Churches Essentially Pauline were Established.

1. Cities where such churches were located.

Beroea. Acts 17:10-15.
 Corinth. Acts 18.
 Cenchreae. Rom. 16:1.
 Colossae. Col. 1:1.
 Ephesus. Acts 19.
 Hierapolis. Col. 4:13.
 Laodicia. Col. 4:13,16.
 Philippi. Acts 16.
 Rome. Acts 28.
 Thessalonica. Acts 17.
 Troas. Acts 20:6; Titus 4:13.

D. Localities where more churches than one were found.

1. Achaia. II Cor. 1:1.
2. Cilicia. Acts 15:21.
3. Crete. Titus 1:5.
4. Galatia. I Cor. 16:1.
5. Lycaonia. Acts 16:1,5; 14:6.
6. Macedonia. II Cor. 8:1.
7. Phrygia. Acts 18:23.
8. Syria. Acts 15:41.

E. People Reached and Influenced by Paul's Ministry.

1. Those whose names are given in connection with his work number 118.
2. Some of these were people of distinction.
 - 1) Bernice. Acts 25:23.
 - 2) Caesar's household. Phil.4:22.
 - 3) Claudia. II Tim. 4:21.
 - 4) Crispus. Acts 18:8.
 - 5) Dionysius. Acts 17:34.
 - 6) Drusilla. Acts 24:24.
 - 7) Elymas. Acts 13:8.
 - 8) Erastus. Rom. 16:23.
 - 9) Felis. Acts 23:24.
 - 10) Festus. Acts 24:27.
 - 11) Pablius. Acts 28:7.
 - 12) Pudens (?) II Tim. 4:21.
 - 13) Sergius Paulus. Acts 13:7.
 - 14) Sosthenes. Acts 18:7.
 - 15) Zenas. Titus 3:15.

F. Most of those who became converts were of humble origin.
I Cor. 1:26-27.

G. The entire number converted not known, but general statements show that they were numerous. Acts 13:43; 14:1,12; 18:8; 19:10,20.

VII. His Methods.

A. His choice of Strategic Centers.

B. His Use of Synagogues and Jewish Foundations.

C. The Prominence he gives to Preaching. Acts 9:15; Gal. 1:16;
Romans 15:19.

D. His Realization of the Importance of Teaching.

Sixteen different words - used 89 times in all - implying teaching, found in Acts and His Epistles.

✓ 1. Paul was himself appointed to teach. I Tim. 2:7; II Tim. 1:11.

2. Emphasis laid upon teaching in Pastoral Epistles.

I Tim. 4:11; II Tim. 2:2; Titus 1:9.

3. His Work at Ephesus. Acts 20:17-35.

E. Itineration as a Missionary Method.

1. His Missionary Tours.

2. Three main objects of itineration.

a) To plant the Gospel in new regions. Rom. 15:19-24.

b) To organize and strengthen work already begun.
Acts 15:36,41; 18:23.

c) To exercise oversight in infant churches.
I Cor. 11:34; 4:18, 19.

F. Personal and Pastoral Work. Acts 20:17-35.

"from house to house." "every one." "night and day."

G. Extension work in surrounding territory. Acts 19:10.

H. Miracles of healing. Acts 14:8-18; 16:16-18; 19:11-12.
28:1-6.

I. Personal and Ecclesiastical Use of Pastors and Helpers.
(Native Helpers.)

Men. Apollos. Acts 18:24; Aquilla. Acts 18:2,18.

Archippus. Col. 4:17; Aristarchus. Col. 4:10.

Artemas. Titus 3:12; Clement. Phil. 4:3.

Crispens. II Tim. 4:10; Demas. Col. 4:14.

Epaphras. Col. 1:7; Epaphroditus. Phil. 2:25.

8. Chap. 49.

A striking chapter telling of the mission of the Servant of Jehovah to the nations.

N.B. vv. 1, 6, 7, 11, 22, 23.

9. 51:4-6.

10. 52:13-53:12.

"He shall sprinkle many nations; Kings shall shut their mouths at Him!" 52:15.

"By the knowledge of Himself shall my righteous Servant justify man." 53:11.

11. 60:1-14.

The description of Glorified Zion, where all nations are seen coming unto her.

12. 66:18-24.

The climax of the Book - The New Learners and the New Earth.

"The time cometh that I will gather all nations and tongues; and they shall come, and shall see my glory." v. 18.

"And it shall come to pass, that from one new moon unto another, and from one Sabbath unto another, shall all flesh come to worship before me, saith Jehovah." v. 23.

The Book of JONAH.

Theme : "The God of Jonah."

I. He is the God of the whole earth.

- A. Jehovah was concerned over the wickedness of Nineveh, the capital of a foreign nation, hundreds of miles away from Israel.
- B. Jonah thought that by fleeing to Tarshish he would get beyond the realm of Jehovah's jurisdiction. cf. Jer. 23:23-24; Ps. 139.
- C. The mariners believing the local gods were brought to recognize Jehovah as the true God. Their gods failed to answer their prayers while Jehovah did.

Application.

Today Jehovah's sway is universal.

II. He is the Supreme, the Sovereign God.

- A. He is Sovereign over man. He made rebellious Jonah carry out His will.
- B. He is Sovereign over Nineveh in her Repentance.
- C. He is Sovereign over nature.
 - 1. "The wind and the sea obey His will." 1:4,15.
 - 2. The fish. 1:17; 2:10.
 - 3. The gourd. 4:6.
 - 4. The worm. 4:7.
 - 5. The east wind. 4:8.

III. He is the God whose mercy extends to every nation.

- A. Revealed in His dealing with Nineveh.
 - 1. The wickedness of that great city. 1:2.
 - 2. God's righteous judgment proclaimed against it. 3:1-4.
 - 3. The people's repentance. 3:5-9.
 - 4. Jehovah's mercy. 3:10.

B. Revealed in contrast to the merciless Jonah.

1. Jonah was a prophet from Israel, the nation that had been the recipient of God's peculiar mercy.
2. He refused to go to Nineveh in the first instance because he was afraid God would have mercy upon it. 4:2-3.
3. He became angry when God showed mercy upon Nineveh. 4:1-4.
4. This miserable spirit in face of God's mercy to Israel as a nation, and to him as an individual, in saving him from the sea.
5. Cf. the unmerciful Servant in Matthew 18, and the Elder Brother in Luke 15.

C. The motive of God's mercy upon Nineveh.

1. The welfare of the 600,000 inhabitants, the creatures of His own hand, each with an immortal soul, "and also much cattle." 4:11.
2. His own Glory. See Jamison, Fausset and Brown.

Conclusion.

The relation of these three attributes of God to each other.

1. the III is the central, controlling one.
 - a) I in itself would send terror to every heart, but when III is added joy and hope takes the place of terror.
 - b) II is tributary to III. God uses His sovereign power over man and nature to bring about His great purposes of grace in the world.

God is not only the God of the whole world, but He loves the whole world and is tremendously concerned over its salvation. He is not only Sovereign over all the powers and forces of the whole world but He is using this Sovereign power for one great purpose, namely to carry out His redemptive purpose for the whole world.

The Book of AMOS.

I. Chapters 1-2. Here Amos proclaims judgment upon the neighbors of Judah and Israel in exactly the same way and on the same general principles as upon Judah and Israel.

II. 9:7-15.

All the Nations are included in the final restoration of God's people.

The Book of JOEL.

I. 2:28-32.

The promise of the outpouring of God's Spirit upon all flesh which shall inaugurate the proclamation of the Gospel to all classes and people.

II. Chap. 3. God's judgment upon the nations.

JEREMIAH.

I. 1:5, 10. - Jeremiah was called to be a prophet "unto the nations."

II. Chaps. 46-51. - Prophecies "concerning the nations" Here Jehovah's relations to these nations is hardly distinguishable from that to Judah.

III. The Nations to share in the promised blessing to Judah.

3:16-18; 12:15-16; 16:19-21; 18:5 ff. 25:27-28.

MICAH and ZEPHANIAH.

I. Micah 4:1-5. The peaceful latter days in whose blessings all nations shall share.

II. Zeph. 3:8-10. Judgment upon the nations followed by blessing.

THE MISSIONARY IDEA IN PENTATEUCH.

I. Genesis Chaps. 1-11.

A. Here God is dealing with the Race as a whole,
See C p. 158.

B. Two dispensations of grace, - Adam until Noah
Noah until Abraham.

C. Both of these dispensations were failures, because
all of the nations forgot God. This showed the
self renovation was impossible.

II. The Abraham Covenant - 141 times Mat. 1:1

Introduction.

The importance of this Covenant in God's plan of
Redemption.

(See notes on Matt. 1:1 for this)

A. Abraham

"In thee shall all the families of the earth be blessed" 12:3

"Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him" 18:18

"And in thy seed shall all the nations of the earth be blessed." 22:18.

B. Isaac

"I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed." 26:4

C. Jacob

"And in thee and thy seed shall all the families of the earth be blessed."

D. Judah

" Gen. 28:14.

N. B.

1. God has not changed His purpose but He has changed his method.
2. The choice of Abraham was inclusive, not exclusive; He excluded the nations in Abraham that He might include them in Jesus Christ.
3. The whole of the Old Testament is but a development and outworking of this Abrahamic Covenant
4. The Abrahamic Covenant in the New Testament.

Acts 3:25.

"Ye are the sons of the prophets and of the Covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first, God, having raised up His Servant, sent Him to bless you."

- a) Here Peter is showing that Jesus Christ is the direct fulfillment of the Abrahamic Covenant.
- b) Also that the Jews were necessarily the first to receive the blessing, but not the only ones.

Galatians 3:7-9

"And the Scriptures, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand, unto Abraham saying, "In thee shall all the nations be blessed.

- A) Paul takes this covenant to prove that it was God's plan from the very beginning to include all the nations in His redemptive purpose.
- b) They were to be received on exactly the same grounds as the Jews, namely by faith.

- c) The true sons of Abraham, and hence the recipients of his covenanted blessings, are not his descendants according to the flesh, but his spiritual descendants those with a like common faith. This fact alone obliterates all racial distinctions.

5. Other facts that prove that Missions was in God's eternal plan of Redemption.

Eph. 3:1-13.

- a) In 2:11-22 Paul has shown that the Gentiles are no longer aliens but fellow-citizens with the (Jewish) saints and of the household of God."
- b) Paul then starts to pray for these Gentile Christians but, because the prayer has to do with eternal ideas, he pauses a moment to set forth the grounds on which the prayer is to be offered-
- 1) God has constructed the ages in Christ.
 - 2) The plan, on which He is constructing the ages has been concealed.
 - 3) But Christ has come and now God has revealed this mystery to His apostles.
 - 4) The revelation of the mystery is that "the Gentiles are fellow heirs, and fellow-members of the body (of Christ), and fellow-partakers of the promise in Christ Jesus, through the Gospel.
 - 5) Paul was appointed a minister to the Gentiles.

III. The Senaitic Covenant.

I. The Missionary Program. 1; 8.

II. Opposition to this Program.

A. Christian Jewish Prejudice against the Gentiles.

N.B. This prejudice was natural. A religious, social, and political chosen, God appointed, had existed between Jew and Gentile for 2000 years.

1. The apostles and leaders stay in Jerusalem, although Christ had commanded them to go beyond its bounds. See 4:16; 6:7.

2. Peter's repeated refusal to eat anything "common or unclean" even in the face of the Lord's command. 10:9-16.

3. The utter amazement of the Jews when they saw the Holy Spirit descent upon Cornelius's household. 10:44-45.

4. The contention of the apostles and brethren in Jerusalem with Peter because he entered Cornelius' house and ate with him. 11:1-3.

5. Even when the Christians were driven away from Jerusalem they preached "to none save only to Jews." 11:19.

6. The contention of some of the Jewish Christians that the Gentiles be circumcised. Chap. 15.

7. Even Peter refused to eat with the Gentiles in Antioch when certain Jews from Jerusalem came down. See. Gal. 2:11-16.

8. Even years after the Gospel has gone to the Gentiles thousands of the Christian Jews were still zealous for the law. 21:20.

B. Non-Christian Jewish prejudice against the Gentiles.

1. Revealed in the murder of Stephen. Ch. 7.

2. Their bitter opposition to Paul on his missionary tours. 13:44-45 50; 14:2,5,19; 17:5,13; 18:6,19; 19:9, 20:3, Chaps. 21-24.

N.B. That prejudice against the Gentiles was the real cause of their position is clearly seen in 13:45 and 22:21,22.

THE MISSIONARY CHRIST.

I. His Home before He came.

A. Its Place.

1. "With God" Jno. 1:1; 16:27; 17:8.
2. My Father's house. Jno. 14:2.
3. "In the bosom of the Father." Jno. 1:18.

B. Its Attractions.

1. The love of His Father.

"Thou art my beloved Son."

"Thou lovedst me before the foundation of the world." Jno. 17:24

2. His Glory. Jno. 17:5, 24; Phil. 2:6.

II The Motives that brought Him.

- A. Love for Lost Men - But slightly emphasized. It was God the Father who was primarily moved by love for the world.

- B. Love for the Church to be.

Jno. 13:1. "Having loved His own, etc."

15:13. "Greater love hath no man, etc."

- 2 Cor. 8:9. "Ye know the grace of our Lord Jesus Christ tho
He was rich, etc."

See also. Eph. 2:4; 5:2, 25-27; I Jno. 4:10, 19; Rev. 1:5.

- C. Love to the Father.

"That the world may know that I love the Father and as the Father gave me commandment, even so I do." Jno. 14:31.

"Therefore doth the Father love me, because I lay down my life."
Jno. 10:17.

- D. Obedience to the Father's Will.

"As the Father hath sent me, even so send I you," Jno. 20:21.

"I came down from heaven, not to do mine own will but the will of Him that sent me." 6:38.

See also 5:23, 24, 30, 37; 6:39, 44; 7:16, 28, 33; 8:16, 18, 28; 9:4; 12:44; 13:20; 14:24; 15:21, 16:5; 17:8.

III His Mission Field.

A. In the mind of God the Father.

"The World" 1 Jno. 3:16.

B. In the Mind of His Forerunners.

1. The angels at His birth.

"Behold I bring you good tidings of great joy which shall be to all the people." Luke 2:10.

2. John the Baptist.

"Behold the Lamb of God that taketh away the sin of the World." Jno. 1:29.

C. In the Mind of Christ.

The field in the World. Matt. 13:38.

"I am the light of the world." Jno. 8:12.

"I came not to judge the world, but to save the world." 12:47

"And I, if I be lifted up from the world will draw all men unto myself. Jno. 12:32.

"And other sheep have I which are not of this fold; them also must I bring, and they shall hear my voice; and they shall become one flock, one shepherd." Jno. 10:16.

"And this Gospel of the Kingdom shall be preached in the whole world for a testimony to all the nations." Matt. 24:14.

"Whosoever this Gospel shall be preached in the whole world etc." Matt. 26:13-16.

Jesus' Intercessory Prayer. John 17:20-26.

D. In certain Circumstances and Incidents of His Ministry.

1. At His birth the three wise men from the East came to pay homage.

2. He preached to the Samaritans who recognized Him as "the Savior of the World." Jno. 4:42.

3. It was the Roman Centurion whose faith He commanded - "I have not found so great faith, no, not in Israel, and I say unto you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven -" Matt. 8:10-11.

4. The two Greeks who came seeking Jesus, and seeing in this, His world wide dominion, He said, "The hour is come that the Son of Man should be glorified." Jno. 12:20-23.

5. The Choosing and Commissioning of The Twelve Apostles. Matt. 9:36-10:42/

a) It was very evident that Jesus was training them for a far larger sphere of labor after He left. "As thou didst send me into the world, even so sent I them into the World."

Jno. 17:18.

b) During Christ's life time their work was limited to the lost sheep of the house of Israel, but He gave them instructions which could be carried out only in the world wide sphere.

N.B. It might be well to ask, Why did Jesus confine His personal ministry almost exclusively to the Jews?

1. That He might give the Jews every possible opportunity of accepting Him. To them belonged the first offer of salvation. Acts 3:26.

2. "Jesus' work was not to spread the Gospel but to make the Gospel. He indoctrinated the dozen that He might evangelise the millions."

IV. His Missionary Work.

See Matt. 4:23 for summary, also 9:35.

A. Educational.

1. The prominence of His teaching.

"Teach"

TOTAL 45 times.

Matt. 10 times. Mark 14 times. Luke 12 times. John 9 times.

2. The Character of His teaching.

"The multitudes were astonished at His teaching; for He taught them as one having authority and not as the Scribes.
Matt. 8:28-29.

"The officers answered, Never man so spake." John 7:46.

N.B. The astonishment of the people indicates very clearly the real need of Jesus' teaching. They were in the grip of false teachers, of blind guides. Jesus came as the "Light of the World."

3. His Training of the Twelve.

This His most important work, to which He gives the greatest care. Cf. the work of the Missionary today in training the native workers and building up a native ministry.

B. His Evangelistic Work.

1. The prominence of "preaching"

Matthew	5 times
Mark	9 "
Luke	5 "
John	___ 0 ___ "

19

2. The Itinerant Preacher.

See "Jesus the Worker" under Mark 1:16,19,21,38-39;
2:1,13;
4:35 ; 5:21,24;
6:1,6; 7:24,31;
8:10,13,22,27;
9:30,33;
10:1,32,46.

3. A Preacher to Individuals.

Nicodemus - John 3. Samaritan Woman - John 4.

4. His Message.

"Repent ye and believe in the Gospel." Mark 1:15.
See also Matt. 4:17; 11:20; Luke 10:13; 11:32; 13:3.

5. His sending forth of the Twelve.

Matt. 10:7; Mark 6:7-13.

Their message: "And they went out and preached that men should repent." Mark 6:12.

C. His Medical Work.

1. The prominence of it.

See Matt. 4:23-25; 14:35,36; Mark 1:29-34; 6:55,56.

Cf. 36 recorded miracles, 26 were miracles of healing.

2. The Purpose of His healing.

a) To prove His authority. Matt. 9:6; John 20:30,31.

b) To relieve suffering Mark 1:30,31,40,41.

c) To gather the multitudes. Matt. 9:36.

d) To teach spiritual truths. John Chaps. 6, 9, 11.

3. The Importance Jesus placed upon it.

a) His message to John the Baptist. Matt. 11:3-5.

b) He gave the power to His disciples. Matt. 10:1; Mark 16:18.

"God had an only Son, and He gave Him to be a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In His service I hope to live, in it I wish to die."-David Livingston.

"There is a language which all can understand, and which carries a message which every man cares, sooner or later to hear. From the moment the medical missionary sets foot on his chosen field, he is master of this universal language, this unspoken tongue of the heart, and is welcome to the home of strangers. The simple Arab lifts for him the curtain of his goat's hair tent, and bids him enter. The Mandarin calls him to his palace, the peasant begs him to come

to his lonely cabin, the Brahmin leads him to the recesses of his
Zenana. Heal the bodily ailments of the heathen in the name of
Christ, and you are sure, at least, that He will love you and bless
you, and all that you say will have a meaning and a power not conveyed
by other lips." - Dr. G. E. Post - Syria.

The Missionary Teaching of Christ.

I. Concerning God's love for a lost world.

1. "God so loved the world, etc." Jno. 3:16.

2. The parables in Luke 15.

a) The shepherd seeking the one lost sheep.

b) The woman seeking the lost coin, her great concern, her joy.

c) The Father's rejoicing over the home-coming of the prodigal son.

N B. Especially the elder brother.

II. Concerning His Love for the lost.

"And when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Matt. 9:36.

III. Concerning the Kingdom of God.

N.B. Remember this is the same Kingdom that dominates the pre-Christian revelation, and which is declared to be a universal Kingdom. Isaiah. 9. Dan. 2.

1. It is at hand! Mark. 1:14-15.

2. Pray for its coming. Matt. 6:10.

3. The Christian's first duty is to promote its interest.
Matt. 6:33.

4. Growth an essential Characteristic of the Kingdom. Matt. 13.

a) Parables of mustard seed and leaven.

b) Parable of the Sower.

c) Parable of the Tares - "The field is the world."

5. Its consummation and glory. Matt. 25.

Especially 25:32 "and before Him shall be gathered all the nations."

N.B. Bring out what this will involve in workers and equipment.

D. The Promise of the Commission.

"Lo I am with you always, even unto the end of the world."

E. The Permanence of the Commission.

1. It couldn't possibly have been carried out by those eleven disciples.
2. The promise is, "Lo I am with you always, even unto the end of the earth."

According to LUKE. 24:44-49.

Theme: "God's Place of Redemption and His Method of Carrying it out"

Introduction: Before leaving His disciples Jesus makes clear to them the divine purpose of His death. And to do this He goes back to the O. T. and gives the gist of its teaching. He interprets God's plan of redemption as it is revealed in the law, and the prophecies and the Psalms. And according to Jesus this plan contains three fundamental things.

I. Christ's Death.

A. Old Testament passages that teach it.

B. Why His death is fundamental.

II. Christ's Resurrection.

A. O. T. passages that teach it. See Acts 2:24-28.

B. Why His Resurrection is fundamental.

C. The prominence of these two doctrines in the Apostolic preaching.

III. Missions.

"And that repentance and remission of sins should be preached

His name unto all the nations, beginning at Jerusalem."

A. O. T. teaching on Missions.

B. Why Missions is an essential element in God's Plan of Redemption

"Missions are as necessary to the salvation of the world as the death and resurrection of Christ."

1. From man's point of view.

- a) God's plan of redemption promises salvation to every one who believes. (Quote several promises.)
- b) But, "How shall they believe in Him of whom they have not heard?" Rom. 10:13-15. See II Kings 7:9.

2. From God's point of view.

Christ cannot be glorified without Missions.

His glory consists in His being crowned King of Kings and Lord of Lords by people of every nation; in the completion of His body, the church, which is to be composed of men and women called out of every land. See Micah 4:1-5; Isa. 66:

Read Carver Chap. 11.

IV. God's Method of Carrying out His Redemptive Plan.

By the preaching of witnesses endued with the power of the Holy Spirit. vv. 48-49.

- A. Here we see the real significance of the Mission of the Two
- B. Pentecost.

III. Commission according to JOHN. 20:19-23.

Theme: The disciples duty is to carry out the same work which Jesus began.

A. The nature of the work. The salvation of the world.

"As the Father hath sent me even so send I you." v.21.

"For God sent not the Son into the world to judge the world but that the world should be saved through Him." Jno. 3:17.

B. The Power for the work: The Holy Spirit. v. 22.

C. Their responsibility. v. 23

THE UNIVERSAL REIGN OF CHRIST

The subject of our Christmas lesson is "The Universal Reign of Christ", and the principal passage upon which that theme is based is Isaiah 11:1-10. Let the first step in your study be to test the appropriateness of the subject by examining the passage. Does Isaiah 11:1-10 present "The Universal Reign of Christ"? Is the subject of the lesson the theme of that passage? For remember, we are not studying subjects or topics, we are studying the Bible.

Go carefully through Isa. 11:1-10 to see if it presents to us the reign of Christ. Read it over several times for this one purpose. Write down in your note book everything that could be considered as bearing on the reign of Christ. Now go through the passage making note of the "universal" character of that reign. Are you satisfied now that the Lesson Committee has given us the true theme of this passage as the subject of our lesson? All right, we shall go ahead and study this great Messianic passage under the theme of "The Universal Reign of Christ".

The Sprouting Stump

To appreciate the significance of the first verse of the 11th chapter, go back and read verses 24 through 34 of the tenth chapter. "Be not afraid of the Assyrian", says the Lord to His people in vs. 34. In verses 28-32 the prophet in a very graphic way, pictures the invasion of the Assyrian king to the gates of Jerusalem. That was calculated to frighten Israel. But in verses 24-27 the Lord had given Israel encouragement to face the Assyrian invasion, and in verses 33-34 He gives the final reason why the Assyrian power should not be feared.

Read those two verses with your imagination alive. Do you hear the crash of those proud and stately cedars of Lebanon? They represent the mighty Assyrian power. They are laid low with the axe swung by Jehovah's own hand. And here is the significant thing. A cedar once cut down puts out no new shoots; and so the Assyrian power, when it falls, will fall forever. Now read verse one of the 11th chapter to see the striking contrast. That evidently is an oak, which every woodsman knows, puts out new growth from the live stump. What is the stump of verse 1? Jesse, the father of David. So we have here the indestructible vitality of the Davidic Monarchy set over against the irremediable destruction of the Assyrian power.

Character of the Messiah

Test carefully this outline of Isa.11:1-10

1. The Character of the King-Messiah, vs.2.
2. The Nature of His rule, vs.3-5.
3. "The Universal Harmony and peace which He will diffuse through nature," vs.6-9.
4. The universal character of His reign, vs.10.

Do not accept this outline until you have thoroughly examined the passage in the light of it to see if the outline is accurate. If you do not agree with it, change it to suit your conception of the passage. This is to be your study, not mine.

From verse 2 what is the source of Messiah's character? "And the Spirit of the Lord shall rest upon Him". Note the permanency expressed in the word "rest". This verse then teaches that whatever the Messiah was to be, He was to be by reason of the resting on Him of the Spirit

of the Lord. To see how this was actually fulfilled in the experience of Christ read Luke 3:21,22; 4:1,14,18-19; Matt.12:28; Acts 10:38.

Read these characteristics of the Messiah over again. Do you think they present a fullrounded picture of Messiah? Where is His tenderness, His sympathy, His patience, His humility? Where are the attributes foretold in Isa.42:1-3, and implied in Isaiah 53? This passage does not propose to present all the attributes of Messiah, but *those* that are indispensable to a perfect King. For remember, Messiah is presented here as King, and not as Prophet or Priest, so the kingly essentials of character are given.

Maclaren gives this exposition of the various characteristics. "'Wisdom and understanding' refer mainly to the clearness of intellectual and moral insight; 'counsel and might', to the qualities which give sound practical direction and vigour to follow, and carry through, the decisions of practical wisdom; while 'the knowledge and fear of the Lord' define religion by its two parts of acquaintance with God founded on love, and reverential awe which prompts to obedience."

The Nature of His Rule

The first clause of vs.3 is the transition from the character of Messiah to the nature of His rule. Look at that for a moment. George Adam Smith says that clause is better translated thus, "He shall draw His breath in the fear of the Lord." This would indicate that the fear of the Lord was to be Messiah's very life-breath. Whether that translation is accurate or not, it does present a characteristic that was dominant in the life of our Lord. See Psalm 40:7-8; Luke 2:49; John 4:34; 5:30; 6:38; Matt.26:39,42.

Next follow the features of His rule (3b-5). Study these in the light of the character of Messiah presented in vs.2. Are they in accordance with that? What is to be His attitude toward "the poor" and "the meek"? Think of this in the light of Matt.5:3,5; 15:21-29; 18:1-6, remembering that Matthew is the Gospel of the King. What is to be Messiah's attitude toward the wicked? Think of that in the light of John the Baptist's statements concerning Messiah in Matt.3:7-12. Read also Matthew's picture of the Judgment Scene in 25:31-46. Note "throne", "King", "kingdom", as lining that passage up with this one in Isaiah.

Harmony and Peace in Nature

What do you make of verses 6-9? It is certainly a beautiful picture of Paradise regained. Is that ever going to be an actual experience, or is it just an allegory? Both George Adam Smith and Alexander MacLaren insist that it is not to be taken as an allegory, as if "lions" and "wolves" and "snakes" meant bad men; "but it falls into line with other hints in Scripture, which trace the hostility between man and the lower creatures to sin, and shadow a future when 'the beasts of the field shall be at peace with thee.'"" It is certainly true that the earth with all it contains, animate and inanimate, shared the curse that fell upon man because of his sin. See Gen.3:17-19; 5:29; Isa.24:6; Jer.12:4. Paul declares the same truth in Rom.8:19-22, and shows very clearly that as all creation shared in the curse of man's sin, so all creation is to share in the glorious liberty of the sons of God wrought out by Christ's redemption. As the hostility between man and the animals was caused by sin, it will be removed when sin has been wiped out, and "the earth shall be full of the knowledge of God, as the waters cover the sea."

Messiah's Universal Reign

Verse 9 closed with the statement, "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Now read verse 10. Here the universality of Messiah's kingdom is presented. By "the root of Jesse" is meant, not the root from which Jesse sprang, but, in accordance with vs.1, the sprout from the house of Jesse. That has become so tall and commanding that it is an "ensign" seen by all the nations. The obscure beginning of verse 1 is here contrasted with the conspicuous destiny of the Messiah. "And I, if I be lifted up from the earth, will draw all men unto me." It is the Cross that makes possible the universal reign of Christ. For it is at the Cross that the bondage of Satan is broken (John 12:31-33; Heb.2:14-15).., and the reign of Christ over the hearts of men established. And it is because of the Cross that Jesus has the right to reign over all nations and all kingdoms. Study carefully Phil.2:8-11, noting especially the force of "wherefore" at the beginning of vs.9. See also Heb.2:9, putting emphasis upon the "because"; and Rom.14:9. For further evidence of this universal reign of Jesus see Psalm 2:1-12, noting especially verses 8 and 9; Psa.22:27-29; Psalms 67 and 72; Isaiah 66: 18-24; Matt.28:18-20; Acts 1:8; Eph.1:19-23. Which of these passages do you think speaks most clearly on this glorious subject? Which ones emphasize the part man is to have in bringing about the universal dominion of Christ?

Heart of the Lesson

Do you ever grow discouraged as you look out into the world and see the strongholds of Satan becoming stronger and stronger? The political and economic situation in Europe, the Klu Klux Klan and labor unrest in America, the wide spread spirit of lawlessness, the awful desecration of the Sabbath, the rapid growth of materialistic philosophy and ration-