THE BIBLE IS ALIVE.

"The Word of God is Living and Active" (Heb. 12:4, R. V.).

"The Gospels possess a secret virtue and mysterious efficacy, a warmth which penetrates and soothes the heart... The Gospel is not a book, it is a living being, with vigor, a power that conquers everything that opposes." —Napoleon.

"When we read: 'The Word of God is living' we are to understand thereby that it lives with a spiritual, an inexhaustible and inextinguishable life—in a word, a Divine life. If the Word of God be indeed living in this sense, then we have here a fact of the most tremendous significance." —Philip Mauro.

Published Monthly by the BIBLE INSTITUTE
LOS ANGELES, CALIFORNIA.
The Institute is interdenominational. Its chief textbook is the Bible. The management holds to the Divine Origin, Inspiration, Integrity and Supreme Authority of the Scriptures of the Old and New Testament. It is in accord with the historic teachings of the church and holds neither new theologies, fads nor vagaries.

The Institute trains accredited men and women, free of cost, in the knowledge and use of the Bible.

(1) The Institute Classes held daily except Saturday and Sunday.

(2) Extension Work. Classes and conferences held in neighboring cities and towns.

(3) Evangelistic. Meetings conducted by competent evangelists under our direction.

(4) Spanish Mission. Meetings every night for Spanish-speaking people and house visitation.

(5) Shop Work. Regular services in shops and factories all the year.

(6) Jewish Evangelism. Personal work in homes for the Hebrew people.

(7) Bible Women. House-to-house work and neighborhood classes.

(8) Aqueduct. Work among the 4000 men on the new aqueduct.

(9) Oil Fields. A mission to the men on the oil fields.

(10) Books and Tracts. Sale and distribution of selected books and tracts.
The Business of the Believer

"Do Business till I come."

It is enough that the disciple shall be as his Lord. Our Lord was a business man. "My Father worketh hitherto and I work," are His words. What ceaseless energy was manifested by Him "who went about doing good and healing all that were oppressed of the devil." While He lived here He labored hard. When He left the world He laid the burden of service upon His followers.

In the parable of the pounds, the Lord represents Himself as the nobleman going into a far country. To His servants He commanded, occupy (do business) till I come.

The supreme business in this world is that which a loving Lord has committed to His servants—the giving of the glorious gospel to a perishing people.

This work was not left to the church in a general sort of a way, so that no one is specially responsible for it, but in a definite way, so that there is an individual responsibility for it. It is a personal business. Every servant had some pounds. "To every man his work." "The Spirit divideth to every man severally as He will," but there is an every man in that division. "Every man shall give an account of himself." There are no exceptions.

It is a practical business. There has been a good deal of nonsense about this matter of spreading the Gospel and telling out the story of salvation. There has been a tendency to shift the responsibility upon a favored class, to evade the personal relation under the cover of a prevailing belief that certain qualifications were essential to the work, and the not possessing them was sufficient excuse for non-service. Every believer is an authorized ambassador from the Court of Heaven to do business down here on this mundane sphere. He is empowered and directed to deliver the King's message to the people. He is not responsible for the message, but will be held to a strict account for the delivery of it. Education, special equipment, environment and a lot of other things play no part in this matter. Education, equipment and environment may largely increase the responsibility, but the obligation is upon each and all to stress the story to the people. Some of the most successful agents of the Lord are poorly equipped from the world's point, but God uses them. The business is simple. Get your message, go and deliver it. So long as a man or woman lives anywhere in the world who has never heard of Christ and the cross, every believer is obligated to get the news of reconciled grace to such an one.

It is a paying business. Does it pay? Yes, a thousand times yes. Good, reliable dividends. There is a sense of satisfaction, a real joy in doing the will of God in this business that nothing else gives. It is the incomparable work. It pays now and will bring returns throughout eternity.

The Lord help us to attend to our business which is His business.
BIELE BRIEFS.
Our Ground of Confidence.

Logically the most miserable of men should be those who believe in the Word of God, but not in the assurance of salvation. To hold that some shall rise to everlasting life and some to shame and everlasting contempt and to remain in doubt as to which company one belongs to, would be hell on earth to such a soul. There is ground enough for our consolation in the Gospels.

First, God certainly is able to keep us. “If God is for us, who can be against us” (Rom. 8:31)? Who? Not man (Isa. 40:17); not angels (Heb. 1:14); not Satan (Heb. 2:14); not anything (Rom. 8:38-39).

Second, God is our keeper, not we ourselves. “Who are kept by the power of God, through faith, unto salvation” (1 Pet. 1:5). Thus we are specifically taught that God keeps us.

Third, we depend neither on our ability, nor stability, since it is written “By grace are ye saved through faith, and that not of yourselves” (Eph. 2:8). If grace is, and we are saved by it, how can we be lost? Otherwise grace would not be grace.

Fourth, it is particularly taught that God is not an “Indian giver,” for “the gifts and calling of God are without repentance” (Rom. 11:29).

Fifth, why should God begin this saving work in us, and like the man who is “not able to finish,” leave the foundation without superstructure or capstone? “Being confident,” says Paul, “that He that hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6).

Sixth, which of the saints that trusted in Him, that called on Him, did He ever abandon? “These all died in faith, not having received the promises, but having seen them afar off” (Heb. 11:13). Why should He bitterly disappoint us?

Seventh, what is His testimony about His Son? “He that believeth on the Son HATH everlasting life” (Jno. 3:36). Are we going to tell God that He lies (1 John 5:9-13)?

The Bible Alive.
The quotations on our cover declare that the Word of God lives. This marvelous fact alone accounts for its power and imperishable vigor.
The Bible has life because:
First, it affirms it. “The Word of God is alive” (Heb. 12:4). It therefore a living Word.
Second, our Lord Himself calls it life itself. “The words that I speak unto you they are Spirit and they are life (John).
Third, the Word is seed. “The Seed is the Word” (Luke 8:11). Now we know that seeds are alive; they are vitalized matter, the spirit of life is in them and God’s Word is vitalized speech, the Spirit of God is with it and in it.
Fourth, the Word increases, it grows. “But the Word of God grew and multiplied” (Acts 12:24). Herod “gave up the ghost,” but the Holy Ghost, the Eternal Spirit, was with the Word. We know that only that which has life grows.
Fifth, the Word imparts life. “Quick-en—make alive—me.” said the Psalmist, “according to thy word” (Psa. 119:25). So Peter says that we are “born of . . . incorruptible seed by the Word of God.” But life is from the living only—life from life.
Sixth, the Word is sustaining, it is food. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4). Life is maintained only by organized, vitalized substance.
Seventh, the life of the Word is Eternal Life. “The Word of the Lord endures forever” (1 Pet. 1:24). Therefore no weapon that is formed against it can prosper, nor can they who receive it perish.

WATER FROM OLD WELLS.
“‘The death of Christ is a historical fact universally admitted, but the doctrine of the cross of Christ is purely a matter of revelation to be received with uncavilling humility and rested in with peaceful assurance, because it is the Word of God.’”—James Uglis.
The Agony of Christ. “He filled the silent night with His crying, and watered the cold earth with His tears, more precious than the dew of Hermon, or any moisture, next unto His own blood, that ever fell on God’s earth since the creation (See Heb. 5:7).”—T. Traill.
Amen. “The Rabbinis say that our ‘Amen’ in the close of our prayers must not be said, first, ‘hastily,’ but with consideration (1 Cor. 14:16); secondly, nor ‘unaimed’ or ‘defective,’ we must stretch out our hearts after it, and be swallowed up in God; thirdly, nor ‘alone’ nor ‘an orphan,’ that is, without faith, love and holy confidence.”—Trapp.
The Love of Christ. “It is a peculiar kind of expression (Eph. 3:19) which the apostle prays that they might
know the love of Christ which passeth knowledge. We may know experimentally that which we can not know comprehensively. We may know that in its power and effect which we cannot comprehend in its nature and depths. A weary person may be refreshed from a spring who cannot fathom the depth of the ocean from which it proceeds." —Owens.

"Could I with ink the ocean fill,
Were the whole earth of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade,
To write the love of God above
Would drain that ocean dry;
Nor could the scroll contain the whole,
Though spread from sky to sky." —Anon.

**SUGGESTIVE THEMES FOR YOUNG PEOPLE'S MEETINGS.**

**January 9 — THE BOOK.**

The Bible is God's Book (2 Peter 1: 21). It is a supernatural book. You must not treat it like any other book. Treat it reverently. The author is the Holy Spirit. The writers were controlled in a supernatural way. It has been preserved in a supernatural way. It is a record of supernatural events. The key is the supernatural being, Jesus Christ.

The first sentence is prophetic of the whole book. "In the beginning God." If you start with God you will have no difficulty in believing all things (Matt. 19:26).

The Bible is the wonderful book. It is full of wonderful pictures, wonderful stories, wonderful teaching. Read carefully and prayerfully the following texts: 1 Thess. 2:13; Ex. 4:16; Deut. 18:20; Isa. 42:9; 2 Tim. 3:16; 1 Cor. 2: 13; Luke 24:27; Isa. 8:20; Heb. 4:12; Matt. 5:18.

**January 9 — STUDY OF THE BIBLE.**

There have been many rules and suggestions for Bible study. All are good, if only followed. The principal thing is to make up your mind to study it, and then do it. Let nothing interfere with your purpose to know the teachings of the greatest book in all the world. Read it (Deut. 17:10). Search it (John 5:39).

Meditate upon it (Psa. 1:2). Compare passages (1 Cor. 2:13). Study it (Acts 17:11, last clause). Mark it (2 Tim. 2: 15, last clause). Use it (Eph. 6:17).

Obey it (Psa. 119:9-11). Prove its promises (1 Thess 5:21, first clause). Memorize at least one verse each day. Believe every word of it (2 Tim. 2:15; John 7:17; Psa. 119:18; John 14:26; Acts 8:30, 31; 1 Cor. 2:14; 1 Cor. 10:16; 1 Cor. 2:13; Acts 17:11).

Pray before reading, pray while reading, pray after reading.

**January 16. SIN AND ITS WAGES.**

Sin is the transgression of God's Law (1 John 3:4). All unrighteousness is sin (1 John 5:17). All men and women all sinners (Rom. 3:23; Gal. 3:22). Sin came by Satan (Rom. 5:12; 1 John 3:8). The penalty of sin is death or separation from God (Ex. 15:14; Rom. 5:12; Jas. 1:18). Be sure your sin will find you out (Not, be found out.) (Numbers 32:23).

Anyone is a fool that mocks or makes light of sin. All that we know of sickness, sorrow and suffering comes from sin. Hate every tendency to sin and flee to Christ for refuge (Exek. 18:4; 1 Tim. 5:6; Eph. 2:1; Psa. 89:48; Heb. 9:27; Gen. 3:19; Prov. 29:1; Matt. 25:41; Rev. 20:15; John 5:28-29; Matt. 25:41-46; Mark 9:42-48).

**January 22. WHAT GOD HAS DONE WITH SIN.**

Laid them upon Christ (2 Cor. 5:21).
Made Him a curse for us (Gal. 3:13).
Redeemed us from sin (Rom. 8:24; 1 Thess. 2:14).
Taken away (John 1:29).
Purged us from (Heb. 1:3).
Washed us (Rev. 1:1).
Blotted out (Isa. 44:22).
Cast behind him (Isa. 38:7).
Does not remember (Heb. 10:17).
Does not impute (Psa. 32:2; 2 Cor. 5:19).
Separate from (Psa. 103:12; Isa. 53:6; Pet. 2:24; John 1:29; Lev. 16:20-22; Isa. 38:17; Rom. 4:7; Miech.7:19; Dan. 44:22; Exek. 18:22; Isa. 43:25).

**January 30. THE BLOOD OF CHRIST.**

The Blood is the life (Gen. 9:4).
Jesus Christ, God's Son, shed His blood (gave His life upon the cross).
The blood is the purchase price paid for the church (Acts 20:25).
The blood the only ground of peace with God (Col. 1:20; Acts 10:36).
The blood secures our redemption (Eph. 1:7).
The blood removes the guilt (1 John 1:9).
The blood justifies believers (Rom. 5:8,9).
The blood is the bond of union between believers (1 Cor. 10:16).
The blood gives victory over Satan (Rev. 12:11).
Hebrews 9:22, 9:12; 1 John 2:2; Isa. 53:8; Rev. 5:6; Rom. 5:9; Eph. 1:7; 1 Peter 1:19; Rev. 12:11.
"The King's Business" will be issued monthly, taking the place of our weekly Sunday School slips. We hope to make the little paper a means of blessing to many hearts and a stimulus to definite service for the Lord.

INSTITUTE ITEMS.
The winter term commences Wednesday, January 5th.

Special classes will be conducted by J. R. Pratt and Mark Lev during this month.

Mr. C. L. Harris is supplying the Congregational Church at Barstow and giving good satisfaction.

The enforced absence of Dr. Tucker was greatly regretted by his classes. We are praying that he may be fully restored to health again.

E. H. Barrett makes a long trip of 25 miles to Tehachapi each Saturday in order to give the Gospel. He supplies the only means of grace at that place.

Mr. Mark Lev, the converted Jew, has been giving some helpful studies in the Old Testament. He expects to remain in the city for several weeks, ministering to the Jews and Gentiles in the Word of God.

Mr. Grubb has taken a room near the River Station and will open a Mission early in January. There is a large and needy field in that neighborhood, and we trust great blessings will rest upon our brother in this good enterprise.

M. C. Faucette, besides his care of the Institute, takes the classes and supplies two preaching stations, and does some teaching and preaching in other places. He found time during the holidays to take a wife and has located with the rest of the saints in Highland Park.

There has been an increasing spirit of prayer in the School and an intensified spiritual atmosphere is the result. The Fishermen fellows do a great deal of knee work and the influence of their example is contagious. We have set aside a small room adjoining the Auditorium as a prayer room, where all who desire may retire for intercession.

The monthly meeting of the officers, faculty and workers, is one of the most enjoyable gatherings we have ever attended. After dinner together, reports are given from the different departments of work, many interesting and touching incidents are recorded which can never find their way into print. Praise, prayer and testimony are followed by a communion service in which the hearts of the workers are drawn together in closest fellowship.

The Bible women did a great work last year. We have found this house-to-house visitation, with the heart-to-heart talks, one of the most fruitful missions of the Institute. The workers are all competent, strong teachers, and all capable of meeting the difficulties resultant upon the changed conditions of our city life. The many fads and fancies connected with the latter-day religions, necessitate intelligent and wise dealing upon the part of those who seek to rescue the misguided women who fall so easily a prey to the snare of the enemy. Many homes have been made bright and beautiful, and telling testimonies come from many sources concerning the work of these consecrated women.

A few extracts from the report give some intimation of its scope:

- Homes visited 6040
- Special interviews 493
- Accepted Christ 90
- Reclaimed 60
- Bible classes 568
- Other meetings conducted 355

Visits were made to many of the "shut ins" and to the hospitals. Hundreds of Gospels and tracts were distributed.

EVANGELISTIC.

Our evangelist, Mr. J. R. Pratt, has been in Oregon and the northern part of California for the last three months. His work has been abundantly blessed. Unusual good results were had. At Enterprise, Ore., the whole town was reached. The business places were closed in the afternoon for the Bible study. The churches were thoroughly united and the Christians stimulated to a devoted life. Many confessed Christ, both young and old.

Mr. and Mrs. J. H. Thompson have labored in the city and the neighborhood at Sherman and splendid work was done. Many Christians made a complete surrender of their lives. Much was accomplished among the young peo-
ple. They are now working in Hawthorne.

Mr. W. S. McClurken has returned from an extended trip in Texas. In Fort Worth he organized a City Mission with one of the best-equipped rooms in the country. Marked blessings attended his work. He is now in Downey and is assisted by Mr. Geo. Trotter of the Union Rescue Mission.

SHARP ARROWS.

A reviewer says, of a late book: "We have in this book a fine example of the young minister. His mission is not solely to prepare souls for heaven, but to become the guide and director of the new order of humanity, political and social. The new minister is to have great power in making democracy the final form of the State, and in making Christianity the final form of democracy."

The Holy Spirit, through the Apostle to the Nations, wrote three treatises, I and II Timothy and Titus, on the duties of the "Young minister." He says nothing of a "Christian State" or "democracy;" or of ministerial association with either; nor yet of "bring(ing) in the Kingdom of Heaven on earth." He mentions "perilous times" coming on; a "fight" till Jesus appears, but not a "Christian State." He speaks of the "appearing" of a Potentate, a King of Kings and Lord of Lords, but not of democracy.

A new order of humanity, indeed, the young minister is the guide and director of, but it is one after the order of Melchisedec, a spiritual priesthood, partaking of eternal life and separate from sinners: not of the world. Let us be shy of "the young minister" and "the new," and, also, "shun profane and vain babblings."

The Independent says: "It is not easy for the uninitiated to understand why Mrs. Eddy's religion should be called Christian Science, for there is nothing of science in it, and it is a queer kind of Christianity which gives its followers a new Bible, provided at a round price per copy to its believers, as well as a new prophet. In this it much resembles Mormonism, which in the Religious Census is not classed as a branch of Christianity."

Wordy nonsense of the Eddyites themselves, it goes on to say: "They have consented to believe in a book which no thinking person can clearly apprehend. They learn to put aside their own consciousness of suffering to deny that they feel, to contradict their own intelligence, and to see supernal wisdom in a revelation of wordy nonsense."

PROPHECY FULFILLING.

In an article on "The Jewish Outlook," and the offer of Mesopotamia to the Jews, the editor of Watchword and Truth says, in the June number:

"How all this stirs the blood, appeals to the imagination, and thrills the expectation that the coming of the Lord draweth nigh. 'When ye see all these things begin to come to pass, then lift up your heads: your redemption draweth nigh.' And it is nearer than we know. Everything will come with a rush towards the end. How many things the fulfillment of this scheme will make possible! No longer will the world wait for railroad communication from the Occident to the Orient—from Constantinople to the Persian Gulf. Turkey will build the railroad through its own territory by Jewish capital, developing a State under Jewish control, insuring protection of life and property, and the administration of equal justice to all, upon the unequalled basis of the Mosaic law. Babylon will be rebuilt, and the richest, most commercial and energetic race on earth, will restore commercial supremacy to its base—to the spot where it started—to a new Babylon, rebuilt with greater splendor than ever flashed out in the days of the kings who ruled the world. Gradually, from this point, Palestine will be recovered and restored to Jewish control—indeed, the Jewish people, even now, outnumber any other race covering these sacred hills and valleys. Jerusalem will be inhabited, its temple will be rebuilt, the Jewish sacrifices and worship will be re-established, and there will be two capital cities—Babylon and Jerusalem—the one controlling the commerce of the world, and the other—shall we tell it?—becoming the center of the actions of the Antichrist, first getting control of the Jewish race by flatteries, then by coercion, and then by a despotism, a tyranny, a persecution, and a tribulation, never before equalled, and never again to be repeated. Behold, it cometh quickly!"
Brief Thoughts For Busy Teachers

LESSON I.
SUNDAY, JANUARY 2, 1910.
JOHN, THE FORERUNNER.
Matt. 3:1-12.

OUTLINE.
(1) The Messenger of the Messiah...1-4
(2) The Message of the Messenger...5-7
(3) The Mission of the Messiah...8-12

Matthew, a Galilean publican—an apostle. His Gospel is Jewish—written to show that Jesus was the promised Messiah—King of the Jews. This fact must be borne in mind throughout the study of this Gospel. In Matthew the predictions of the prophets concerning the Messiah are mirrored in the marvelous life of Christ. Prophecy becomes history.

In Those Days—The known world was ruled by Rome and had now reached its summit. Philosophy and religion had done their best. Confusion and uncertainty were everywhere manifested. The type of the rulers was found in Nero, Pontius Pilate and Herod. Caiphas and Annas were typical priests. The Jews cowered under the imposed restrictions and longed for deliverance—it was the fullness of time.

(1) THE MESSENGER. “The Voice of One Crying in the Wilderness.”

John the Baptist was the son of Zechariah and Elizabeth, of the priestly tribe (Luke 1:5). Elizabeth was cousin to Mary the mother of Jesus, making John second cousin to the Lord. John was a consecrated Nazarene (Luke 1:15). His early life is recorded in the verse, Luke 1:80. His youth and manhood were spent in the wilderness in preparation for his mighty mission.

The Predicted Messenger—“Behold I will send my messenger” (Matt 3:1). “The voice of Him that crieth” (Isa. 40:3). He was the last link binding the old to the new dispensation. Last of Old (Matt. 11:13); first of New (Acts 10:37). John’s manner of life accorded with his profession. He was a reflection of that hardy, holy, girty giant prophet Elijah. His coarse clothing, desert diet and pungent preaching bore telling testimony to the fact that this servant sent by God was preparing the way for the coming of the Christ. In olden days the march of a monarch was heralded in season to permit the people to put the highways in proper condition.

John’s life fitted him for his future service. Simplicity of food and dress enabled him to devote his life to meditation upon the Word of God. He was independent. He cared not for the favor nor feared the frown of any. He had lived alone with God and had imbibed His thoughts. While his heart was heavy by reason of the sins of his people, his soul was strong. His personality was potent and gave weight to his words. The testimony of a teacher is helped or hindered by the life lived. A wise, strong, staid, surrendered life lived in the power of the Holy Spirit will make a message mighty.

John Was a Voice breaking the silence of centuries. He came in the spirit of Elijah, but was not him (John 1:21; Matt. 11:14). Elijah will restore all things (Matt. 9:12). In his first advent John is the herald in the spirit of Elijah. In the second advent Elijah himself is the herald.

(2) THE MESSAGE. “Repent Ye.”

There was no small stir in Jerusalem and Judæa. The preaching of the prophet aroused universal interest. The message was direct and definite. “Repent—change your attitude—change your mind—turn away from your old life of sin—the Kingdom is at hand.” The Jews believed themselves to be the subjects of the Kingdom and the term was a familiar one to them. The conception of the Kingdom rested upon Ex. 19:6 when God proposed to make of them a kingdom of priests, and which they accepted, professing their willingness to obey God’s voice and to do His will. Added to this was Daniel’s prophecy concerning the Kingdom of the heavens. They looked forward to the coming of the King and hoped through Him to have deliverance.

The term “kingdom” implies a realm ruled by the Messiah as an absolute monarch. John specifies nothing of details; he only announces the fact—the long-looked-for Kingdom is at hand. Matthew alone uses the term “Kingdom of Heaven.” Luke uses the term “Kingdom of God,” referring to the same kingdom, and they are in some respects interchangeable terms. Entrance into the Kingdom of Heaven or God is always by a new birth—never
THE KING'S BUSINESS

by any external rites. The Jews were within the sphere but not into the Kingdom, so God calls for a repentance which should be unto life. Repentance was preached by Christ (Matt. 4:17), by Peter (Acts 2:38), by Paul to the Gentiles (Acts 26:20), and is implied in every true Gospel message—for no one can be saved who does not change his attitude toward God, turning from the old and turning to the new.

**Many Pharisees and Saducees—Why did they come?** The Pharisees professed to be the leaders in spiritual things. Did they need to repent? The Saducees denied the resurrection and spirit—they certainly did not need to be concerned about future punishment. John had sized them up and saw the shallow pretense of their profession. He called them vipers—the emblem of deceit and wickedness. They might deceive the people, but they could not deceive John. They may have been playing politics as some men do when they join the church, but John demanded the proof of fruit.

The ax at the root of the tree was significant. The tree was marked for removal. Israel was the tree (Isa. 10:33-34; Dan. 4:11-20, 23). It was also an individual matter. The life determined the character of the fruit. Israel's assumption that because they were the children of Abraham, therefore they were entitled to the heritage of Abraham, is swept away by John, who assures them that God could do better with stones.

**3 THE MISSION OF THE MESSIAH.** "He will baptize with the Holy Ghost.”

John proclaims the coming Christ as the mighty man and himself as unworthy as a servant to carry his sandals. John's baptism was with water, but the Mighty One would baptize with the Spirit and fire. John's baptism was preparatory to the real one by which believers would be baptized by one Spirit into one body (1 Cor. 12:13).

John no doubt had in mind Ezekiel 36:25-27 and Matt. 3:2, where both water and fire are used as symbols of purification. May it not mean that those who are baptized by the Spirit are the purified ones and those baptized by fire are the lost ones?

The fan is a figure of the winnowing work of Christ. Hand expresses personal agency in judgment. Floor suggests the sphere of the Lord's action in this world. His wheat speaks of proprietorship over those who are His and of their separation from the chaff. Unquenchable fire must mean the fire which cannot be extinguished or overcome by any lapse of time. These are solemn words of John—Bear them home upon the hearts of scholars.

The contrast between the works of John and Christ is marked. John a voice; Jesus the Word (Jno. 1:1). John decreated and Jesus increased (John 3:30). John was sent, Jesus was Christ. John a witness of the Light (John 1:7); Jesus the Light. John the friend; Jesus the bridegroom (John 3:29).

There are many lessons growing out of the imagery—vipers, stones, trees, ax, fan, fruit, wheat, water, fire, etc.

**PRACTICAL POINTS.**

(1) John was sent from God with a summons to the souls of men.

(2) Neither forms nor ceremonies of the Pharisees, nor doubts or denials of the Saducees satisfied the conscience.

(3) If you follow the finger of prophecy it will point to Christ.

(4) The fruit of real repentance will be found in conviction, contrition, confession and conversion.

(5) If your words are not weighed with a well lived life, they will be as the tinkle of the cymbal.

**LESSON II.**

**JANUARY 9, 1910.**

**THE BAPTISM AND TEMPTATION OF JESUS.**


**OUTLINE.**

(1) The Divine Testimony to the Deity of Jesus.

(2) The Devil's Threefold Test of the Son of God.

Two lessons in one—either full enough for an hour's consideration. It will be difficult to do justice to both.

(1) **DIVINE TESTIMONY.** "This is my Beloved Son."

John had been preaching for some six months. Multitudes had responded to his call to repentance. Now Jesus presents Himself for baptism.

**Why Was He Baptized?** He needed no repentance: He had no sins to confess; He did not permit it as a mere form. John's baptism was from Heaven (Matt. 21:25). Jesus desired to fulfill all righteousness—to be subject to God's ordinances. In infancy He was circumcised—Mary was purified—He went with His parents to the temple. At Bethabara Israel crossed the Jordan and passed into the Promised Land. Joshua succeeded Moses—now Jesus is
to succeed. John, Moses died in the wilderness. The Law was to be superseded by Christ. Moses testified of Joshua whom God selected, and John testified of Jesus whom God sent. Jesus was of legal age to enter the ministry (Num. 4:3, 3:23).

John shrank from the task. He felt as did Peter when he said, "Depart from me for I am a sinful man." (John 13:8-9).

The heavens were opened to him as they were to Stephen (Acts 7:53). When upon the Cross they were closed against Him (Luke 23:44-45) and afterwards opened again (Acts 1:9). The same heavens are opened unto all who are identified with Him. Self-surrender will bring us to the open door.

The Visitor from Heaven—The Holy Spirit descended in the form of a dove. He was conceived by the Holy Spirit (Luke 1:35). Set apart now by the Holy Spirit as a Temple of God (John 2:19-25), God anointed Him with the Holy Spirit (Acts 10:38). The dove is the only form ever taken by the Spirit—it is emblematical of purity (Lev. 7:5), harmlessness (Matt. 10:10). Noah's dove found no place in the ruined world for its feet. Now the dove finds a resting place and abides. In the consecration of the High Priest there was a threefold operation—washed, anointed, sprinkled with blood. Jesus was bap-tized, anointed and on the cross the blood applied, and He now performs His priestly work. The dove qualities characterize the ministry of Christ.

The Voice from Heaven—The Father speaks—testifies that Jesus is His Son, not a son, but the Son of God. With Him God is well pleased. We have here the manifestation of the eternal mystery—the Trinity. Coming out of the water is the Son—resting upon Him, the Spirit, and smiling upon Him and speaking of Him is the Father. Glory streams from the open heavens, and we behold the blessed, holy, mighty, wonderful Father, Son and Spirit—three in one and one in three.

(2) THE DEVIL'S TEST. "To be tempted of the devil." This portion of our lesson projects us into the crucial crisis in the life of our Lord—the beginning of the battle with the Prince of this world. In John 3:8 we are told "For this purpose was the Son of God manifested that He might destroy the works of the devil." In redeeming a lost world He must be able to overcome Satan. This conflict is to be continual until the enemy is bound in prison. When Adam was given his inheritance the sceptre was put into his hand and he was earth's ruler—he was God's representative on earth. Satan came and through subterfuge won his heart from God and Adam yielded obedience to God's enemy and the sceptre passed from Adam to Satan. When Jesus, the second man and the last Adam, is accredited as God's Son, He must definitely defeat Satan in his own stronghold, the wilderness, with the wild beasts (Mark 14:3). This was the essential opening of the campaign—was to decide who was to be the ruler of this world. Only by victory over Satan could He vindicate God's character and His own claims. It is essential to remember that while Jesus is truly God that it is as man He is being proven in this combat, and man apart from sin. Great violence can be done to our Lord if we fail to emphasize the words apart from sin, as it should be rendered in Hebrews 4:15.

Forty Days' Fast—Forty is the period of probation and corresponds to the thirty years of Israel's testing in the wilderness. Moses and Elijah fasted to meet God, but Christ fasts to meet Satan (Deut. 8:3). The fast strengthens Him in spirit but weakens Him in body. The battle occurs at the close of the fast, when hunger was heavy upon Him.

Satan Appeared—The lesson will lose its significance if the doctrine of Satan is not clearly understood. In fact, the whole Bible is aiddle impossible of solution if the personality and power of Satan are not recognized.

Satan's Personality—The names and acts ascribed to him in the Scripture commencing with Abaddon, and end with the Wicked One. All sorts of work are ascribed to him. He talks, walks, fights, oppresses, binds, tempts, etc. His personality is proven by the following tests: Gen. 3:1; Job 1:9-18; Acts 5:19; 1 Pet. 5:8.

Satan's Position—He is the acknowledged ruler of this world. The Prince of this world (John 12:31, 13:40). The King over an organized Kingdom (Matt. 12:24, 26). Prince of the power of the air (Eph. 2:2). Dragon and his angels (Rev. 12:7). God of this world (2 Cor. 4:4). How suggestive are these four titles as to the authority of this enemy.

Satan's Power—As ruler of earth and air and having access into the heavenlies, Satan has power second only to God Himself, and this power must be wrested from him by the man whom
God has sent into this world. He walks up and down over the earth, his kingdom (Job 1:7). He stands in the presence of God (Zech. 3:1). He binds on earth (Luke 13:16). Exercises power over man (Acts 26:16). Works with signs and lying wonders (2 Thess. 2:9). Deceives the whole world (Rev. 12:9).

Humanity is in his grip. He lords it over the children of men. He drives like a taskmaster. With the forces of air and earth, with demons and fallen angels and wicked men and women under his sway, to do his bidding. A stranger to mercy—giving no quarter—he is, indeed, a hard, harsh, cruel tyrant, the unchangeable foe of God and man.

The First Test—Satan appeared probably in the role of an angel of light (2 Cor. 11:14). His most subtle manifestation was to satisfy your hunger. Your desire for bread is natural and legitimate—show your power as the Son of God. Make bread of stones. This is the test of His Deity, “If thou be the Son of God,” this parallels the first attack upon Eve. The appeal is to the lust of the flesh. Assert yourself. Use your power. He was hungry, the power was His. Jesus answers him with the Word of God. He could have answered him for Himself, but He answers as a man, the representative man, using the sword of the Spirit and a message pregnant with meaning (Deut. 8:3). “Humbled thee, suffered thee to hunger—fed thee with manna—that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.” How marvelously the Word was applied. Humble, hungry. He waited upon God for food. He is the servant of Jehovah and the servant does not command, but obey. He will not take Himself out of the will of God. He has power but will not use it. He multiplies leaves and fishes but will work no selfish miracle. He has conquered with the unanswerable Word of God.

The Second Test—Conveyed to a pinnacle of the temple. Again the tempter says: “If thou be the Son of God.” The appeal now is to His Messiahship. Satan quotes Scripture (Psa. 91:11-12), for he is learned in all the wisdom of the ancients and moderns. He omits the words “to keep thee in all thy ways,” wrestling the Scripture to his own lust, as do many others (2 Pet. 3:16). The test is—prove your power as the Messiah—claim the adherence of the people: make them marvel at your miracle.

This corresponds to the appeal to Eve “pleasant to the eyes”—the price of life. It was a challenge to God to deliver Him from a peril into which He has cast Himself—not in the service of men but for His own display: to put Himself into Satan’s hands in the field of lying wonders (2 Thess. 2:9). To tempt God is to abide in His will. To tempt God is to have your own way, yet claim God’s protection. Jesus immediately met Satan with another thrust of the sword (Deut. 6:16). “Ye shall not tempt the Lord your God.”

The Third Test—From a high mountain He gives Him a vision of the earth’s kingdoms and proffers them for his worship. An appeal to the Kingship of Jesus. The world kingdoms are Satan’s, otherwise there is no test here. Jesus so recognizes them. This comports with Eve’s last temptation—the lust of the eye. This is the most searching of all—all is Satan’s—all may be His—if He wills to bow to him. If He refuses He must set Himself against all the powers of these kingdoms and their head—begin a line of warfare and die an ignominious death—but the Lord Jesus proves His real Kingship by spurning the offer. “Get thee hence” and gives the final thrust from the Scriptures (Deut. 10:20; James 4:7), says: “Submit yourselves therefore to God, resist the devil and he will fleer from you,” and this tells the story of our Lord’s wonderful victory and points plainly to the path of victorious living for us.

POINTS PRACTICAL

1. Through prayer the heavens were pierced and the presence of God manifested and the Spirit poured out.

2. We see Christ in His humiliation, in His consecration and in His commendation.

3. There is a threefold testimony to Christ’s Deity in preparation for the threefold testing of the Devil.

4. Satan seeks by subtlety to shatter the Son of God. Deliverance is by delight in the will of God.

5. It is not harmful to be hungry, but it is wrong to bake bread from the Devil’s dough.

6. Pride will bring the Prince of this world to the bottomless pit. Humility will give power to the Prince of Life in the highest heaven.

7. The kingdom shall be wrested from Satan and subdued, and King David’s son shall have universal sway.

8. Meet every test with unhesitating obedience to the will of God and unswerving loyalty to the Word of God.
LESSON III.
JANUARY 16, 1910.
BEGINNING OF THE GALILEAN MINISTRY.
Matt. 4:12-25.

OUTLINE.

(1) Darkness and Death—Light and Life.
(2) Finding Fishermen—Forsaking and Following.
(3) Heralding the Message—Healing the Multitudes.

Following the victory of Jesus over Satan, we find the record of the early ministry recorded in John's Gospel—a record of the first disciples, first miracle, first cleansing of the Temple, first discourse (John 4:5). This first Judean ministry occupied about a year and a half. After the first call of the four disciples (John 1) they probably returned to their fishing nets for a season. The King's headquarters are now in Capernaum.

The King's motto is, "I must work the works of Him that sent me."

(1) DARKNESS AND LIGHT. "The people which sat in darkness saw a great light."

Galilee was the mixing of the nations—the trade route between Mesopotamia and the Mediterranean. "Large cities tinctured with Greek culture," using the Greek language, dotted the shores of the lake. Jesus oscillated between seasons of solitude with His Father and His ministry with men. John was imprisoned and Jesus braved the risk of a like fate in taking up His public service in Galilee. The conditions existing in Galilee correspond to the prophetic portraiture (Isa. 9:1-2; Isa. 42:9). Sitting in darkness and the shadow of death. It was a triple night, of ignorance, superstition and vice. The influence of the infernal regions shadowed the land. The grossest darkness was caused by the apostasy of Israel. There is a striking parallel between disaster, destruction and death and the spiritual calamity which befalls the sons of men.

Light Appears—Like a meteor, flashing the bright shining light of the Gospel, the Messiah appears. Jesus was in strong contrast with John, as was Elisha with Elijah. John was terrific in his denunciation of sin—scathing in his arraignment of the hypocrites. The message of repentance, as voiced by Jesus had another note. The long night of darkness was broken by the dawning of a new day. The King Himself has come and preaches to the people the gospel of the Kingdom. He was the light which lighteth every man that cometh into the world (John 1:9). John bore witness to the Light (John 1:9), but Jesus was the Light. Steadily but surely the light has penetrated the dark places of the earth. Light can only be manifested where there is darkness—the darker the night the more conspicuous the light. Woe unto him who rejects such light (John 3:19).

(2) FINDING THE FISHERMEN. "Simon Peter and Andrew... for they were fishers."

Simon, Andrew, James and John had become disciples of the Messiah, leaving John the Baptist. They had not entirely abandoned their occupation, but had spent some time with Jesus in Judea. Now He calls them to a definite service. When the Lord sought those who were to be His intimates during the three and a half years of His ministry He found them among the humble toilers. They were not men of rank, but men of character. The history of the church is full of illustrious examples of this character: Bunyan, the tinker; Zwingle, the shepherd; Melancthon, the smith; Luther, the miner's son. They were not idlers. God never calls an idle man. They were faithful, following their vocation. Men are chosen for service who are working well in their own sphere. Men who dream of doing great things and who have never done well the least things, will be left to their dreams. Moses was tending sheep. Joshua was a soldier doing service under Moses. Gideon was threshing wheat. Elisha was plowing corn. God wants men who know how to do things and then to do them. Saul of Tarsus, as a persecutor was hot with hatred for the Christians and gave his best effort to put them in prison. When he surrendered and became a preacher, he was full of fire for the spread of the Gospel, and went about as a flaming evangel telling the story of redeeming love. Christ found them busy with their nets and from their humble, homely service called them to the highest honors in the Kingdom.

Follow Me—Here speaks the King—He commands these disciples to follow Him. The seal of prophecy is upon Him and He has the right to command. Born at the right time (Dan. 2:44), in the right place (Micah v. 2), brought out of Egypt (Hos. 11:1), reared in Nazareth (Judges 13:5), a prophet of Galilee (Isa. 9:1-7), with the testimony of
Elijah (Matt. 4:1). "Follow me" means, come behind me. First He says unto men, "Come unto Me." They come for rest (Matt. 11:28). Then He wants them to come with Him for service. Whose follows Him shall not walk in darkness (John 8:12). He goes before as a shepherd and they follow (John 10:4). "If any man serve Me, let him follow Me (John 12:26) and him will my Father honor." Many follow Him without serving Him. Multitudes followed Him because they saw the miracles which He did (John 6:2). Over and over again the Gospel tells us that multitudes followed Him crowding upon Him, yet He had but few real, true, dependent followers.

Fishers of Men—"Follow Me and I will make you fishers." The call is clear, the service is specific. They had fished in the waters of the sea; now they were to fish in the sea of the world. They were to turn from the old to the new—they were to take men alive. The call was to an unselfish life. They were to find the other man. As the Lord had sought them and found them and bade them to follow, so Paul did who said, "Be ye followers of me even as I also am of Christ" (1 Cor. 11:1). Their call was to a helpful life. The waters of the world were full of men, and they needed so much to know of the rest that was to be found in Him. They were to be rewarded. They should take men and men should constitute jewels in their crown (1 Thess. 2:20). It was a divine call to duty, a following in fellowship with their Lord, in a service of sorrow and suffering, demanding self-sacrifice and self-abasement; but it was to be a holy, helpful work in the doing of which their own souls were to be enlarged and enriched and their Master honored.

Catching Men—in Luke 5:12 it reads "thou shalt catch men." The most wonderful work in the whole world is fishing for men. A careful study will show that the essentials needed in fishing for fish correspond exactly to those needed in soul saving. Here are a few of the requirements:

1. Knowledge. To know the characteristics of the fish, their haunts and habits of life. This can only be acquired by study. So we must know men. There are three sources of knowledge in the study of men. Yourself, your fellow, the Word of God. The Bible perfectly delineates the character of mankind.

2. Love for the Work. Fishing is work. It is often a recreation, but every real fisherman finds fishing a labor. For this reason and because it is often hard, tiresome and unsuccessful, many people do not care for it. You must love the lost souls of men or you will never be one of Christ's true followers. If you are not catching men it is because you do not have the love of Christ in any large measure in your heart. Ponder this carefully; for it must be true. His love never changes. He loved and loves the lost. His love developed in you will compel you to love them.

3. Equipment. A fisherman needs the boat, bait, net, tackle, according to the kind of fish and place of fishing. We need to have the bait of the Bible. Some portions will do for some men, others for other men. Some will be hooked easily and quickly. Some will have to be played for a long time. There are many kinds of hooks and lines and rods. Fishing is an art. There is always something new to be learned about the business. Patience—No one will make a fisherman without this qualification. The wind is wrong one day—water too rough the next—weather too cold the next—but keep at it. Let patience have her perfect work. Perseverance—Sometimes men have fished season after season for a certain fish. Often men have failed repeatedly with certain tackle—keep on—try again—keep on trying. What has been done can be done. What ought to be done must be done, and you must do it. You are called by your Lord to do it. Courage—It will take courage to tackle some kinds of fish—be brave—life is full of hard things. To testify, to talk personally to people—to tell the story in public, whichever it may be, will call for a courageous heart. Finally Faith—You must believe that men can be caught. You must have confidence in your call and in Him who has called you. You must go where the fish are. You will not find many of them in the church, but in the school, in the home, in the shop and office, on the street, in the daily occupation. The creeks and rivers and seas are full. In your own neighborhood, in the city, in the outlying districts, in the regions beyond, they swarm, there are multitudes. This is a call for abdication—deny yourself—surrender all—leave all—give up the dearest project—forsake all and follow always. A call to activity—catching men—getting at it—commencing—doing it now—today—at once. A call to assertion. Announce yourself a
follower—a fisher of men—a servant of Jesus Christ—let everybody know where you stand and stand before everybody. If you are not catching men you are not following. Don't be afraid to look this fact squarely in the face.

(3) HERALDING AND HEALING.

"Preaching the Gospel and healing all manner of diseases."

The love of the Messiah for His people manifested itself in His loving messages and loving mercy. Disease could not lurk in His presence. Demons fled at His word, and death itself bowed at His feet and delivered up its subjects. This is an example of fishing for men and catching them. "Going about in His name, seeking, loving, teaching, helping people and having the conscious joy of knowing that when the net is finally pulled on the eternal shore some of your fish will be there, having been caught in the meshes.

POINTS PRACTICAL.

(1) When Christ came the day dawned upon a dark world.

(2) The call of Christ is a summons to service.

(3) Catching men is a Divine Art.

Art thou an artist?

(4) The seminary can make theologians, but only the Saviour can make soul savers.

(5) Who forsakes all and follows Him will find fishing a splendid sport.

(6) The sea is a type of the world—its shores the two eternities.

(7) The church is the boat—in the sea but not of it.

(8) The net the means of grace—preaching, teaching and testifying.

(9) Sinkers hold the net down in the water; floats hold it up—corresponding to the two opposite truths, the justice and mercy of God.

LESSON IV.

JANUARY 23, 1910.

Matt. 5:1-12.

THE BEATITUDES.

OUTLINE.

(1) The Multitudes.....V. 1

(2) The Mountains.....V. 2

(3) The Mouth.....V. 2

(4) The Message.....V. 3-12

(1) THE MULTITUDES. "And there followed Him a great multitude of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from all beyond Jerusalem" (Chap. 4:25).

The whole country was stirred. The wonderful works of Jesus drew these vast multitudes to hear His wonderful words. There would be larger audiences of unbelievers to hear the Gospel if there were more saving works among Christians. The works were the King's credentials and gave force to the words which were the principles of His Kingdom. "Seeing the multitudes" (V. 1).

Great multitudes assembled strangely affected and sympathetic natures. Our Lord was most susceptible to this influence. The multitudes moved Him to compassion (Matt., 15:32; Mark 6:34, etc.). He saw them as sheep having no shepherd. God have mercy on the multitudes today, shepherdless and reckless, having no hope and without God in the world (Eph. 2:12).

Twice He fed them with loaves and fishes, in His compassion for their hunger and weariness. From a few loaves and fishes they were all satisfied, and many baskets of fragments remained over. Here He feeds them with the Bread of Life, the nourishment of the soul. What countless multitudes have feasted on these words? They have been multiplied into commentaries, essays, sermons, volumes and the overplus is enough to feast the generations to come to the end of time.

(2) THE MOUNTAIN.

We can name this mountain, but we cannot locate it. It is the Mount of Beatitudes, or Blessedness. There are many historic events of Scripture inseparable from the mountains, as at Ararat, Moriah, Pisgah and Olivet, but Sinai and the Mountain of Beatitudes must be viewed together. The Law was given at Sinai, but unfolded at the Mt. of Beatitudes. The Sermon on the Mount is the flower of the Law, it is the refinement of the Law, it is the soul of the Law. Many speak of the "Sermon" as Gospel, and as a great advance in the way of consolation to the sinner. But though not in the form of law, it is evident that its principles are obligatory upon us. They contain no imperative "Thou shalt" and "Thou shalt not;" they do not so much as lay down what we must do as what we must be. If a man cannot keep the letter of the law, how shall he be able to keep it in the Spirit? The voice of the Beatitudes is to the quakings of Sini as the silent stroke of a live wire to the shock of the thunder. If by the Law is the knowledge of sin, by this "Sermon" is the conviction of utter
helplessness in its thralldom. Thank God, it is not far from the Mt. of Beatitudes to Calvary; and through Him who bore the curse there we may inherit the blessings here.

(3) THE MOUTH. "He opened His mouth." (V. 2.)

The words of His mouth were as miraculous as His works, and more far-reaching, for we have never seen those miracles, but His wonderful speech still sounds on the ear. It is incomparable. Men have compared His words with those of the wise men of earth, but there is no likeness. "His thoughts are not as our thoughts." (Isa 55:8.) "Never man spake as this man." (Jno. 7:46.) "He taught as one having authority." (Matt. 7:29.) We may add a beatitude and say, "Blessed are they who can say from their souls, 'His mouth is most sweet.'" (So. So. 5:16.) "Sweet is thy voice and countenance." (So. So. 2:14.) "How sweet are Thy words." (Psa. 119:103.) "Sweeter also than honey and the honey comb." (Psa. 19:10.)

(4) THE MESSAGE.

1. "Blessed." In Delitsch's Hebrew New Testament this word, as in the Old Testament, is in the plural, "blessedness." "Oh, the blessedness of," etc. Blessings, like sins and misfortunes, do not come singly. They are in groups; in bundles. He who rejoices in one of these beatitudes possesses to a degree all of them. And he who possesses them has Christ, and he who has Christ has all things and abounds. Happy is the man who abounds in such graces, for he is blest, he shall be blest, and be a blessing.

2. "Blessed are the poor in spirit." (V. 3.) In Luke 6:20 we read "Blessed are ye poor." It is a true saying that there is more happiness among the poor than among the rich. Neither poverty in purse or in spirit is a blessing in the eyes of the world, but it is so. There are microbes on money and many dread maladies are attached to it. There is toil in getting, care in keeping, and dread in accounting for it. There is vastly more sympathy, generosity, security and less responsibility among the poor than among the rich. There is more fertility and promise for the Gospel seed which finds fewer cares, pleasures and riches to choke it in the soil of poverty. But we must not miss the qualifying words "in spirit." There may be poverty of spirit where there is a plethora of wealth, and there may be a bloated pride where there is a depleted purse. God has chosen the poor of this world rich in faith (Jas. 2:5), but in sin and in salvation the rich and the poor may meet together (Prov. 22:2).

3. "Blessed are they that mourn." Not they who experience the sorrow of the world that worketh death (2 Cor. 8:10), but a godly sorrow, are blessed. There is much cursing and blasphemy accompanying the mourning of unbelief. Blessed sorrow is sorrow for sin, for want of grace, for yielding place to the devil, for the sorrows, the miseries, the sins of the world, and the failings of the church, and the delay of the Kingdom, and the multitude led captive by Satan at his will. Blessed are such as these, for they shall find themselves in fellowship with the Man of Sorrows, and their sorrows shall be changed into joy (John 16:20), for deliverance and joy are not far off.

4. Verse 5—"Blessed are the meek." The world takes the meek for the pusillanimous, but they are the mighty men greater than those who capture cities (Prov. 16:32). Moses, the meekest of men (Num. 12:3), and perhaps the mightiest. David was meek when he let Shimei curse (2 Sam. 16:11). Jesus was meek when He stood silent before His persecutors (Luke 23:8-11; Matt. 26:62, 63), though He might have consumed them with the breath of His mouth (2 Thess. 2:8). They shall inherit the earth who have not "thought the earth," who have not "thought more highly of themselves than they ought to think." (Rom. 12:3); who have not spoken evil, but said "The Lord rebuke thee." (Jude 9.)

5. Verse 6—"Blessed are they which hunger." Hunger is a blessing if satisfaction is at hand, and only to be dreaded if it must go unappeased. An appetite is the best sauce for the feast. The natural man hates righteousness. To practice it would throw all his plans out of gear; to receive it would damn him in hell forever. But a good man loves righteousness. He hungers and thirsts for it—to stand righteous before God, to be righteous in his character, and in his dealings with his fellows, to see righteousness enthroned among men and reigning over the earth. His platform is the "square deal," and it shall prevail. He shall
be filled for God's people shall be all righteous (Isa. 60:21), and he himself wake in the likeness of the All-righteous (Ps. 17:15).

6. Verse 7—"Blessed are the merciful." Read the parable of the Unjust Steward (Luke 16).

"The quality of mercy is not strained; it dropeth as the gentle rain from Heaven upon the place beneath. It is twice blest; it blesseth him that gives, and him that takes; it is an attribute to God Himself."

7. Verse 8—"Blessed are the pure in heart for they shall see God." To see God is to know Him; to know Him is eternal life (John 17:3). We see Him now through a glass darkly (1 Cor. 13:12) at best, and therefore we must keep the glass pure and clean. Remember the reason the window pane remained cloudy was because the stain was on the inside. Keep pure within if you would see God; if you would understand Him. The veil with which Satan blinds the eye is woven of a web of duplicity and impurity on a warp of sin. Tear it away that you may see Him as He is (1 John 3:2).

8. Verse 9—"Blessed are the peace makers for they shall be called the children of God." How can we but be such as "make for peace" if we but reflect on the miseries and wretchedness strife has wrought in the world, the church, the family? Strife is Satanic; for Satan is the instigator of all wars (Rev. 20:7-10). Peace marks the distinction between the children of the devil and the children of God. God is the God of Peace (Rom. 15:33). He bestows the peace of God (Phil. 4:7) and Christ made it (Eph. 2:15). We are called to peace (1 Cor. 7:15) and we should follow the things that make for peace (Rom. 14:19).

9. Verse 10—"Blessed are ye when men shall revile you, and persecute you." This is most remarkable among these paradoxical statements. To account it joy to be regarded and treated as the suffering of the earth is a strange reckoning. To be accounted among those who have made a failure of life and brought down on themselves the hatred of men, is made the basis of reward. Contempt now is to be followed by praise and honor and glory at the appearing of Jesus Christ (1 Pet. 1:7), for if we suffer we shall also reign with Him (2 Tim. 2:12). When the spirit of the world disowns us, then the Spirit of Glory and of God rests upon us (1 Pet. 4:14). None of the Beatitudes has been more manifestly realized in history. Men have taken joyfully the spoiling of their goods (Heb. 10:34); they have rejoiced that they were counted worthy to suffer (Acts 5:41), and hundreds of thousands have laid down their lives with eagerness and gladness of heart.

**SOME CURIOUS CONTRASTS.**

1. Here we have a poor man who owns a kingdom.

2. A meek man who has a proud title to the earth.

3. A good appetite for good things sharpened for a fat feast.

4. A needy man showing mercy, who will get what he needs because he gives what he gets.

5. Men who have eyes in their hearts that see more than the eyes in their heads.

6. Men glad because they are cursed, and honored because they are slandered.

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**LESSON V.**

**JANUARY 30, 1910.**

**Matt. 5:17-48.**

**SEVEN LAWS OF THE KINGDOM.**

Theme: **CHRIST'S CONSTRUCTION OF THE LAW OF CONDUCT.**

**OUTLINE.**

1. The Prophetic Fulfillment of the Law ........................................ 17-20
2. Precepts Concerning Personal Life ........................................ 21-26
3. Precepts Concerning Purity of Life ....................................... 27-32
4. Precepts Concerning Profit .................................................. 33-37
5. Precepts Concerning Private Vengeance ................................. 38-42
6. Precepts Concerning Perfect Love ......................................... 43-48

The whole section is essential to a right understanding of the teaching of the Lord. The passage is full of essential truth. To be handled successfully in a class only the prominent points can be touched upon.

(1) **THE PROPHETIC FULFILLMENT.** "I am not come to destroy, but to fulfill."

The Lord had assumed the position
of an exponent of the Law of God. His radical teaching was calculated to
inspire fear in the minds of scribe and
Pharisees that he had some revolutionary
tendencies. The Jews expected the
Messiah to establish a kingdom, dignify the law, and verify the prophets,
but they had their own conception of
how it was to be done. He vindicates Himself against the charges and announces Himself as the fulfillment of
the Law and then proceeds to strip
from the teaching of the rabbis the traditions which had made the Law of
no effect. The new teacher had not
come to hinder the standard of the Law,
but to lift it to a higher level. The
righteousness of the Scribes and Pharisees was a self-righteousness, main
tained by an outward observance and obedience of the Law, but in spirit they
were rebels against God. They had also
made the traditions of the elders of
equal authority with the Law of God.

The rule of life with the Scribes and Pharisees was self-love. Christ intro
duces the law of unselfish love.

The Law of God is an organic body.
Like the human body, if you take from it any part you mar the whole. The
Bible is one—the Law and Gospel are not opposing forces. The moral law is
as eternal as the natural law. The
Jews nullified it by keeping the letter
without the spirit, and Jesus fulfilled it by obeying the spirit and keeping
the letter. He also unfolded the spiri
tual meaning of the Law and gave it
a holier significance than it had had be
fore.

Christ’s relation to the Law is briefly summarized in the “Scofield Bible.”
(1) He was made under the Law (Ga.
4:4). Lived in obedience to Law (Jno.
8:46; 1 Pet. 2:21-22). A minister of
types of Law (Heb. 9:11-24). Bore the
curse of the Law (Gal. 3:13-14). Brought from under the curse those who
believe (Gal. 4:1-7).

(2) PERSONAL ANGER. “Whosoever
is angry with his brother.”

“Ye have heard from your teachers,
but I say unto you”—here speaks the
Divine Lord. Who but very God could assume to take such a position? He,
the author of the Law, became now the
interpreter. Life is sacred. Anger leads to murder. “Sin lies in the intent
more than in the action.” The pen
alty of murder is death. The allusion
to Gehenna is to the Valley of Hin
nom, where human sacrifices were offer
ed—where the refuse of the city was burned—where the smoke was continu
ously rising—where the worm never dies
—the fire never quenched (Matt. 10:
28, 18:9; Jas. 3:6). A life for a life is
God’s law. He is not instructing mag
istrates. He never took upon Himself the authority of a civil ruler. The sin
of anger does not fall under the cogni
zance of human law and so must be
punished in another world.

All difficulties and differences should be settled immediately. Once in the
presence of the Judge he must settle the case—how significant when applied
to the sinner. Morality must precede
worship; mercy before sacrifice. “I will wash my hands in innocency” (Psa.
26:6). “Who shall ascend into the hill
of the Lord. He that hath clean hands”
Psa. 24:3-4).

(3) PURITY OF LIFE. “If thy right
eye offend thee, pluck it out.”

The law of chastity as interpreted by the Lord Jesus has a spiritual force not
given it by the followers of Moses. The
eye is the window of the soul and fol
lows the heart. To look is to lust, and
to lust is to violate the commandment.
The first step to unfaithfulness and loss
of chastity is taken through the eye.
The prescription lies in what is termed
the heroic treatment. Better sacrifice
your eye than your life; your hand than
heaven. “Mortify therefore your mem
bers” (Col. 3:5). The law of marriage
as here given condemns a multitude of
men and women in our own country.
The penalty of this broken law, al
though sanctified by the State, must re
sult in a horrible harvest.

(4) PROFANITY. “Swear not at all.”

The Jews refrained from taking the
name of the Lord in vain, but swore by
the Temple, the altar, the sacrifices. No
man’s word was worth aught unless backed by an oath. Jesus cut at the
very heart of the practice. The pro
hibition does not refer to legal oaths
before magistrates, but to the use in
ordinary conversation. Swear not, neither by heaven, neither by earth,
neither by any other oath (Jas. 5:12).
If James had lived in our day he would have added “Neither by George, neither
by Jiminy.”

Simplicity and directness is command.
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