

A SERIES

----OF----

FIFTY-TWO

BIBLE **L**ESSONS

----FOR THE USE OF----

Intermediate and Advanced Classes
in the Sunday-School,

----BY----

J. W. McGARVEY,
LEXINGTON, KY.

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GUIDE PRINTING & PUBLISHING CO.

1889.

PUBLISHERS' PREFACE.

The demand for the FIFTY-TWO BIBLE LESSONS, prepared by J. W. McGARVEY in 1874, for Intermediate and Advanced Classes continues unabated. Notwithstanding the increased popularity of the International Lessons, there are classes almost everywhere that prefer to confine their studies to the New Testament, to the *skip-around* method adopted by the committee selecting the International Series. These have found in the FIFTY-TWO LESSONS, the subjects and lessons filling up the full measure of their desires. The publishers, by permission of the author, have electro-plated its pages from new type, and now offer it to the Sunday-School world with confidence that it will abundantly satisfy every class that will adopt and study its lessons

BIBLE LESSONS.

LESSON I.—The Birth of John the Baptist.

LUKE'S INTRODUCTION.—LUKE [i: 1-4](#).

Does Luke claim to be an eye-witness of the things of which he writes? [1, 2](#).

What source of information does he claim? [2](#).

What extent of information does he claim? [3](#).

What was his object in writing? [4](#).

ZACHARIAH'S VISION.—[5-22](#).

Who and of what family were the parents of John? [5](#). Meaning of "the course of Abia." See [1 Ch. xxiv: 1, 4, 5, 10](#).

Note.—Abia is the New Testament form of Abijah, having lost the j by coming through the Greek, which has no j.

What was the character of John's parents, and why is it mentioned? [6](#). Their age, and why is it mentioned? [7](#). Comp. [18](#).

What was Zachariah's task as a priest? [9](#). What did the people do while the incense was burning? [10](#). What occurred in the temple? [11, 12, 13](#).

What was predicted of the position and habits of John? [15](#). What of his influence with the people? [16](#), [17](#). What other conversation occurred? [18-20](#). What was the effect on the people? [21](#), [22](#). What was the design of these miraculous events? When did these things occur? [5](#).

JOHN BORN AND CIRCUMCISED.-- [23-25](#), [57-64](#).

When did Zachariah go home, and where was his home? [23](#), [39](#), [40](#). How many were the days of his ministration? *Ans.*--As there were twenty-four courses of priests, each course served two weeks, and the other four weeks of the year were taken up with festivals, at which all the priests were present.

What was the feeling of the neighbors when John was born? [58](#). Comp. [14](#). Describe the scene at his circumcision. [59-64](#). When was it customary to name a child? [59](#). What custom of Pedobaptists is copied from this?

Note.--This is a trace of the mistaken idea that baptism took the place of circumcision.

What was the effect of these events on the people? [65](#), [66](#). State in full the purpose of God in Zachariah's dumbness. What effect must these events have had in John's favor when he commenced his ministry?

In Zachariah's prophecy, concerning whom does he speak in [verses 67-75](#); of Jesus, or John? Why of the former on this occasion? Comp. [76](#). What prediction did he then make concerning John? [76](#). How was John to give the people knowledge of salvation? [77](#). What more is said

of John's early life? [80](#). Does it appear from this that he entered the priest's office? In what deserts was he? *Ans.*--The term *desert* applies to the thinly inhabited portions of Judea, like the hill country in which John's parents resided. This was an appropriate place for the early life of such a man as John.

LESSON II.--The Birth of Jesus.

ANNOUNCEMENT TO MARY.--LUKE [i: 26-40](#).

State the place of residence, the family connection, and the espousal of Mary. [26, 27](#). Repeat the salutation of the angel. [28](#). In what way was Mary highly favored and blessed? Does this salutation prove that she was sinless?

In announcing the birth of Jesus, what did the angel say he should be and do? [32, 33](#). How would David be his father? [32](#). Comp. [27](#). By what power was the birth of Jesus to be accomplished, and why was he to be called the Son of God? [35](#). How much older was John than Jesus? [36](#).

When the angel departed, what did Mary do? [38-40](#). How long did she stay there? [56](#).

Note.--Mary's hymn of thanksgiving in [verses 46-55](#) is well worthy of being committed to memory by the class.

JOSEPH'S TROUBLE.--MATT. [i: 18-25](#).

What did Joseph think of doing with Mary? [19](#). How did he learn what to do?

What reason was given for naming the child Jesus? [21](#). Why was he to be called Emmanuel? [23](#). Where do you find the prediction of his birth here quoted? [23. Is. vii: 14](#). In what condition was Joseph when the angel appeared to him? [24, 20](#).

JESUS BORN IN BETHLEHEM.--LUKE [ii: 1-7](#).

What caused Joseph and Mary to go from Nazareth to Bethlehem? [1-5](#).

Note.--The word *taxed* is not a correct translation in this passage. It should be *enrolled*. The decree of Cæsar was that a census of all the world, by which is meant all the Roman Empire, should be taken.

When was this enrollment completed? [2](#).

Note.--Cyrenius was made governor ten or eleven years after the birth of Jesus, consequently the enrollment, although commenced a short time before his birth, was not completed till eleven or twelve years later.

Why should the enrollment of Joseph and Mary take place at Bethlehem? [4](#). Comp. [1 Sam. xvii. 12](#).

Note.--As the Jewish law required the lands originally given to any family to remain in that family forever, and as Joseph and Mary were both of the family of David, their inheritance was at Bethlehem, and the family genealogy was kept there. There, then must their names be enrolled.

What inconvenience did the parents of Jesus suffer? [7](#). Does this imply that they could have paid for lodging in the inn if there had been room?

THE ANNOUNCEMENT TO THE SHEPHERDS.--LUKE [ii: 8-20](#).

Describe the appearance of the angel to the shepherds. [8, 9](#). Why did they watch their flock by night? [8](#). What did the angel say to them?

[10-12](#). Why give them a sign by which to find the babe? [12](#). What more did the shepherds hear? [13](#), [14](#). Was the song of the angels appropriate to the birth of Jesus; if so, why?

What was immediately said and done by the shepherds? [15-17](#). What did the people think, and what did Mary think? [18](#), [19](#). What more did the shepherds do? [20](#). What kind of men were they?

Does the history of the birth of Jesus furnish any proofs that he was the Son of God and the Christ? If so, what are they? Do you see any wisdom in the choice God made of the parents of Jesus? If so, in what particulars? Were the events connected with his birth still remembered when he began his public ministry?

LESSON III.--The Genealogy of Jesus.

MATTHEW'S LIST.--MATTHEW [1-17](#).

[The genealogy is one of the most important subjects in the gospels; let no teacher or pupil be discouraged by the apparent difficulty of understanding it.]

THE TITLE.

Repeat the [first verse](#) of this chapter.

Is this the title of the whole book of Matthew, or only of this list of names? *Ans.*--Of the list of names; for the whole book is much more than a "book of the generation of Jesus."

Why call so short a list of names a book? *Ans.*--In ancient times any written document, however small, was called a book.

From whom does Matthew assert that Jesus descended?

How far apart did Abraham, David and Jesus live? *Ans.*--From Abraham to David was about 900 years, and from David to Jesus about 1,100 years.

FIRST DIVISION OF THE LIST.-- [2-6](#).

What division of the list does Matthew make? See [17](#).

Where did he find the names from Abraham to David? He found those of Abraham, Isaac, Jacob, Judah, Pharez and Hezron in Genesis,

and the other eight in [Ruth iv: 18-22](#). They are also found in [I Chron. i-ii](#).

What class of men were they? *Ans.*--They were all patriarchs, and David was also a king, the first king in the list.

What two women are mentioned in the list? [5](#).

Of what nations were they? See [Josh. ii: 1; Ruth i: 4](#).

Did Jesus, then, have any Gentile blood?

How many years were covered by these fourteen generations? See answer above.

SECOND DIVISION OF THE LIST-- [6-11](#).

Where did Matthew find these names? *Ans.*--They are found in the first and second books of Kings, and also in Second Chronicles. These books are filled up with the histories of these men.

What class of men are they? *Ans.*--They were all kings who reigned over the kingdom of Judah.

With what king and what event does this division take place? [11](#).

Note.--The history of Jechonias' captivity is found in [II Kings xxiv: 10-17](#), where he is called Jehoiachin. He was not the last king of Judah, for his uncle Zedekiah reigned eleven years after him, ([II Kings xxiv: 17, 18](#)) but he was the last in the direct line of David's offspring.

Does Matthew, in this division, give the names of *all* the kings in the line from David to Jechonias? *Ans.*--No. He omits four; three

between Joram and Ozias, or Uzziah, as he is called in the Old Testament ([verse 8](#)), and one between Josias and Jechonias ([verse 11](#)). The names of the three are Ahaziah, Joash and Amaziah, whose history is found in [II Chron. chapters 22-25](#); and the name of the fourth is Jehoiakim, whose history is found in [II Chron. xxxvi: 1-18](#).

Why did Matthew omit these? *Ans.*--In proving that one man is descended from another, it matters not how many names are omitted, provided those you give are correct. For example, if I wish to prove myself a descendant of Christopher Columbus, and can prove that my grandfather and his grandfather and his grandfather were descended from Columbus, I have gained my point, although I have left out half the names. So Matthew, desiring to quote only fourteen names in this division, to make it even with the first, leaves out four of the eighteen names found in the Old Testament.

As Matthew leaves out three names between Joram and Uzziah, how can he say, Joram *begat* Uzziah? *Ans.*--In Jewish usage words of relationship were used in a wider sense than by us. For example, Leah is said to have borne to Jacob her sons, her grandsons, and her great grandsons ([Gen. xlv: 8-15](#)); and all the sons, grandsons and great grandsons of Jacob, are said to have "come out of the loins of Jacob." Uncles, nephews and cousins were called *brothers*, and instead of *grandfather* or *ancestor*, they used *father*. If we were to use such language, it would be untrue, but it was strictly true with the Jews, because they used the words in a different sense from what we do, and they understood each other in that sense.

LESSON IV.—Genealogy of Jesus.

MATTHEW'S LIST, [i: 1-17](#)—THIRD DIVISION, [12-16](#).

What class of men are named in this list? *Ans.*—As they all sprang from Jechonias, the last king in David's line, they were heirs of the throne; but they did not reign, because they were deprived of their inheritance.

How many of these names are found in the Old Testament? [I Chron. iii: 17-19](#); [Neh. xxi: 1](#).

Note.—Shealtiel and Zerubabel are the same as Salathiel and Zorobabel, being different forms of the same names.

Why are only these two found in the Old Testament? *Ans.*—Because Old Testament history closed in the days of Zerubabel, Nehemiah, the latest of the Old Testament historians, being cotemporary with him.

How many of these names were personally known to Matthew? *Ans.*—He knew Jesus and Joseph, and must have known also the name of Joseph's father, Jacob: [verse 16](#). How many, then, did he find in some other way? This question is answered by counting the names between Zorobabel, [verse 12](#), and Jacob, [verse 15](#).

Where did he find these eight names? *Ans.*—The Jews kept the genealogies of all their principal families in the cities to which they belonged. We learn this from the Jewish historian Josephus. (Life of Josephus, Sec. 1, Against Appion, Book I., Sec. 7.) From the records of the family of David, Matthew got these names.

Why were such genealogies kept? *Ans.*—They were kept by the priests and Levites, because none of these were allowed to hold office

who could not prove themselves of the right tribe and family. They were kept by others, because lands when sold came back to the heirs every fiftieth year, and it was necessary for them to show their genealogy in order to get their property. (See [Nu. xxvii: 1-11; xxxvi: 1-12; Lev. xxv: 23-28.](#))

How does Matthew make fourteen names in this division of the list? *Ans.*--If we count the names it will be seen that Jechonias, who was counted as the last in the second division ([verse 11](#)), has to be counted as the first in the third list, in order to make the fourteen; and Matthew repeats his name ([verse 12](#)), to show that he counts him twice.

Are there any omissions in this division? *Ans.*--There cannot be; for if there had been other names to make up the fourteen, Matthew would not have repeated the name of Jechonias for this purpose.

THE DIVISIONS STATED. [17.](#)

Repeat Matthew's statement of the divisions of his list. [17.](#)

Why does he say *all* the generations in the second division are *fourteen*, when we see that he leaves out *four*? *Ans.*--He means that all the generations which *he has mentioned* are fourteen; and this is true.

Does this genealogy trace the *blood* of David to Jesus? To whom does it trace the blood of David? Does it prove, then, that Jesus was by blood a son of David? What, then, does it prove for Jesus? *Ans.*--It proves that he was a son of David in point of law, and the heir of David's throne. How does it prove this? *Ans.*--As he was born after

Joseph had married his mother, ([24, 25](#)) this made him legally the son of Joseph and the heir of Joseph; and as Joseph was heir to David's throne, Jesus was the next heir after him.

Why was it important to prove this? *Ans.* Because the Christ was to sit on David's throne, and Jesus must be the heir of David in order to be the Christ. [Acts ii: 29, 30](#).

Does this genealogy prove that Jesus is the Christ? *Ans.*--No; it only proves that he was of the right lineage to be the Christ. Without this lineage he could not be the Christ; with it he might be, and Matthew proves in other parts of his book that he is.

Why are the names in this list so different in form from the same names in the Old Testament? *Ans.*--Chiefly because the New Testament was written in Greek, which language lacks some of the Hebrew letters or sounds, and requires a different spelling and pronunciation of Hebrew names.

LESSON V.—The Genealogy of Jesus.

LUKE'S LIST—LUKE [iii. 23-38](#).

How does Luke's list differ from Matthew's in the order of the names? How much farther back than Matthew does he trace the genealogy? [34-38](#). Comp. [Matt. 1: 2](#).

Where did Luke find the names from Abraham back to Noah? [34-36](#). Comp. [Gen. xi: 10-26](#). What name does he give that is not found in our copy of Genesis? [36](#). Comp. [Gen. xi: 12](#). Why did he insert this name? *Ans.*—Luke wrote in Greek and copied from the Greek translation of the Old Testament called the Septuagint, which has the name Cainan between Arphaxad and Salah. If the Greek translation is wrong in having this name, why did Luke copy it? *Ans.*—It is not certain that the Greek translation is wrong. It may be that the name has been accidentally lost out of the Hebrew copy.

Where did Luke find the names from Noah to Adam? [36-38](#). Comp. [Gen v](#).

Is there any difference between Luke's list and Matthew's from Abraham to David? [31-34](#). Comp. [Matt. i: 2-6](#).

From which son of David does each writer trace the remainder of his list? [31](#). Comp. [Matt. i: 6](#). Was Nathan a king? Does Luke, then, like Matthew, trace the line by which David's throne was inherited?

In what names do the two lines of David's posterity meet? [27](#). Comp. [Matt. i: 12](#). How could this be? *Ans.*—By the marriage of a descendant of Solomon to a descendant of Nathan.

How could Salathiel be a son of Jechonias as Matthew says ([i: 12](#)), and at the same time a son of Neri, as Luke says, [verse 27](#)? *Ans.*--The Hebrews used the word *son* not only for what we call a son but for *son-in-law, grandson, etc.* He was the literal son of Jechoniah, as we know from the fact that Matthew traces the line of the *inheritance* which always descended to sons and not to sons-in-law. Being, then a *son* of Jechonias, he must have been what we call son-in-law to Neri.

Where, then, did the intermarriage take place between the two lines of David's offspring? *Ans.*--Salathiel, a literal descendant of Solomon, married a daughter of Neri, who descended from Nathan.

Where do the two lines part again? [27](#). Comp. [Matt. i: 13](#). Why do they part here? *Ans.*--As Matthew traces the line of inheritance, Abiud, whom he selects, must have been the heir, and consequently the oldest son of Zorobabel; while Rhesa, whom Luke selects, was the progenitor of the remainder of Luke's list.

Where do the two lines meet again? [23](#). Comp. [Matt. i: 16](#). How could Joseph be the son of both Jacob and Heli? *Ans.*--In the same way that Salathiel was the son of both Jechonias and Neri. He was son, as we say, of Jacob, and son-in-law of Heli. Whose daughter, then, was Mary, the wife of Joseph?

Through what line, then, did Jesus, the son of Mary, receive the blood of David? Through Luke's or Matthew's? As this line is traced from David's son Nathan who was not a king, does it prove Jesus to be the heir of David's throne? What, then, is the essential difference between these two genealogies? *Ans.*--Matthew traces the inheritance of David's throne down to Jesus by a line which brought him none of David's blood; while Luke traces blood of David to Jesus by a line which brought him no inheritance. By the two combined the proof is

furnished that Jesus was the son and the heir of David according to God's promise.

LESSON VI.—The Ministry of John.

HIS PERSONAL HABITS.

In what part of Judea was John reared? [Luke i: 80](#).

When he entered on his ministry what was his food and dress? [Matt. iii: 4](#). What was the propriety of his camel's hair clothing? *Ans.*--It was coarse raiment, and therefore well adapted to the life of self-denial which he led. Are locusts suitable for food? *Ans.*--Yes; they are eaten to this day by the poorer classes in Arabia.

Did John ever drink wine or other intoxicating liquors? [Luke i: 15](#). Quote what Jesus said of John's habits compared with his own. [Matt. xi: 18, 19](#). What was the wisdom of such a mode of life? *Ans.*--John's mission was to preach repentance, and his mode of life, being a constant rebuke to the luxury and self-indulgence of the age, gave greater weight to his preaching. Why did not wisdom require Jesus to live the same way? *Ans.*--He came not to insist especially on any one duty, but to give proportionate instruction on all the duties of life, and therefore it was best for him to go to no extreme in his manner of living.

HIS PREACHING.

What was the chief subject of John's preaching? [Matt. iii: 1, 2](#).

Quote a passage from his address to the Pharisees and Sadducees. [iii: 7-10](#). What is meant by the figure of the ax and the trees in the verse last quoted? *Ans.*--That, as each tree which did not bring forth fruit would be hewn down with the ax, so each man who did not bring forth the fruits of repentance would be punished.

How did John explain to the people, the publicans, and the soldiers, what he meant by the fruits of repentance? [Luke iii: 10-14](#).

Note.--The demand made of each party shows that a reformation of life was what he called "fruit meet for repentance."

HIS TESTIMONY CONCERNING JESUS.

What is said of John as a witness for Jesus? [Jno. i: 6-8](#). What testimony did he give before the baptism of Jesus? [Matt. iii: 11, 12](#). Was this all, or is it only a specimen of his testimony? [Luke iii: 18](#).

What questions were put to John about himself, and how did he answer them? [John i: 19-27](#). Why did they think he was the Christ? *Ans.*--They were looking for the Christ to appear, and they naturally mistook for him so extraordinary a person as John.

Repeat some more definite testimony of John. [John i: 29, 30](#). How did John know Jesus to be the Lamb of God? [31-34](#). What took place the next day after this last testimony? [35-40](#).

What is the last testimony we have from John? [John iii: 28-30](#). What use did Jesus afterward make of John's testimony? [John v: 31-35](#).

What use did Paul make of it? [Acts xiii: 25](#).

Why did the people think he was Elias? [John i: 21](#). *Ans.*--Because it was predicted that Elias or Elijah would come before the day of the Lord. ([Mal. iv: 5](#).) Why did John say he was not Elias, when Jesus, in [Matt. xi. 14](#), says he was? *Ans.*--He denied being Elias in reality, but he was the one figuratively called Elias or Elijah by Malachi, because he was so much like that prophet.

What prophet is the one called "that prophet" in the next question put to John? [Verse 21](#). Ans.--It was a prophet predicted by Moses and really the Christ, though the Jews did not know this. [Deut. xviii. 15](#).

LESSON VII.—The Ministry of John Continued.

HIS BAPTISM.

Mention all the places in which John baptized? See [Matt. iii: 6](#); [Mark i: 4](#); [John i:28](#); [iii: 23](#). When baptizing in the wilderness, was he away from the Jordan? [Mark i: 1, 5](#). When baptizing at Bethabara, beyond the Jordan, was he away from the Jordan? [John i: 28](#). *Ans.*--Not necessarily; for one might be baptizing at Cincinnati, beyond the Ohio River, yet baptizing in the Ohio River.

Did he go to Enon because there was not enough water in the Jordan? *Ans.*--No; for the Jordan is never too low for the purpose of immersion. He had some other reason for the change which is not stated. Why, then, the remark that there was much water at Enon? *Ans.*--Because there was much there as compared with other places away from the river. Do those who practice sprinkling for baptism habitually select a river, or a place where there is much water? What do you learn, then, from the places where John baptized?

What is the meaning of John's statement, [Matt. iii: 11](#), "I indeed baptize you *with* water?" *Ans.*--The preposition translated *with*, always means *in*, except when the context requires it to be rendered *with*, and here it ought to be "*in* water."

Was Jesus in the water when he was baptized? [Mark i: 10](#).

SUBJECTS AND DESIGN OF HIS BAPTISM.

What did the persons baptized by John have to do before being baptized? [Matt. iii: 2-6](#). Did he, then, baptize any infants?

What did he require them to do afterward? [Acts xix: 4](#).

What was the general object of John's baptism: [John i: 31](#).

For what particular blessing was each person baptized? [Mark i: 4](#);
[Luke iii: 3](#).

Was this the only thing required for remission of sins? *Ans.*--No; the sacrifices for sin had still to be offered; for the law of Moses was still in force. John's baptism was an addition made to the law, and a preparation for the kingdom of Christ.

What is the difference between John's baptism, and that practiced afterward by the apostles? *Ans.*--John did not baptize in the name of Jesus, nor into the name of Jesus, nor in the name of the Father and of the Son and of the Holy Spirit; nor did he promise the Holy Spirit to those baptized by him. Comp. [Matt. xxviii: 19](#); [Acts ii: 38](#).

What baptism did Jesus and his disciples practice while John was baptizing? [John iii: 22, 23](#). *Ans.*--John's baptism.

When did John's baptism come to an end? *Ans.*--With his imprisonment. He, of course, ceased to practice it then, and we have no account that Jesus continued it. Did anyone improperly continue it afterward? [Acts xviii: 24-26](#). What was done with persons thus improperly baptized? [Acts xix: 1-5](#).

HIS IMPRISONMENT AND DEATH.

State the circumstances of John's imprisonment? [Mark vi: 17-20](#).
Why was not John more prudent than thus to offend Herod?

What did Jesus do immediately after John's imprisonment? [Matt. iv: 12](#).

What message did John send to Jesus, and what was the answer? [Matt. xi: 2-6](#).

Why was John in doubt on the subject? *Ans.*--Because he, like the other Jews, expected the Christ to be an earthly king, and Jesus made no effort in that direction.

Repeat the eulogy that Jesus pronounced on John. [Matt. xi: 9-11](#).

Describe the death of John. [Mark vi: 21-29](#).

What evil practices are illustrated in this event?

LESSON VIII.—The Baptism of Jesus.

Where do you find the account of the baptism of Jesus? [Matt. iii: 13-17](#); [Mark i :9-11](#); [Luke iii: 21, 22](#).

What was the age of Jesus at this time? [Luke iii: 23](#). Do we know anything of his history from his twelfth year ([Luke ii: 42](#)) to his thirtieth? See [Mark vi: 3](#).

At what period in John's ministry was Jesus baptized? [Luke iii: 22](#). Does this mean that all the people whom John baptized were baptized before Jesus? *Ans.*-- No; for John afterward baptized at Enon. [John iii: 23](#). It means that all or nearly all John's baptizing at the Jordan was then completed.

Had Jesus been attending John's preaching? or did he come directly from home to be baptized? [Matt. iii: 13](#).

Repeat the conversation between John and Jesus. [14, 15](#). What baptism by Jesus did John refer to? See [verse 11](#). Why think that Jesus need not be baptized? *Ans.*--John baptized penitent sinners for remission of sins, and he knew that Jesus was not of this class.

Did John know certainly at this time that Jesus was the Christ, or did he only think so? [John i: 33](#).

Meaning of the remark, "Thus it becometh us to fulfill all righteousness?" *Ans.*--Baptism was required by John's preaching at the hands of every Jew, and if Jesus had neglected it he would have lacked that much of fulfilling all righteousness. Can any person now fulfill all righteousness without being baptized?

What was the first movement of Jesus after he was baptized? [Mark i: 10-16](#).

Note.--The word translated *out of* in [Matt. iii: 10](#), usually means *from*, but in [Mark i: 10](#), the correct Greek text has the preposition which always means *out of*.

Had Jesus; then been in the water, and if so, what proof of immersion and what disproof of sprinkling do you find in the fact?

What did Jesus do immediately after coming out of the water? [Luke iii: 21](#).

What occurred while he was praying? [21, 22](#). Who saw the Holy Spirit descend? [Matt. iii: 16; John i: 33, 34](#). If it was visible to John and Jesus, was it not also to the multitude?

Why should the Holy Spirit have chosen the shape of a dove rather than that of some other bird?

What power did Jesus exert by means of the Holy Spirit? [Matt. xii: 28](#).

What is said of the voice from heaven? [Matt. iii: 17](#). In what form do Mark and Luke report these words? Why the different forms? *Ans.*--Luke and Mark generally use more specific and direct forms of expression for the same idea than Matthew, hence they use the second person in this case, while Matthew uses the third.

What was the full meaning of this declaration from heaven? *Ans.*--It not only declared the fact that Jesus was God's son, but that God was pleased with him in reference to the work of human salvation which he was about to commence.

What connection had the baptism of Jesus with his ministry?

What connection has our baptism with our Christian life?

What correspondence in time between his reception of the Holy Spirit and its reception by all Christians? See [Acts ii: 38](#).

Repeat all the particulars of the baptism of Jesus in regular order.

LESSON IX.—From the Baptism of Jesus to the Imprisonment of John.

What event in the life of Jesus occurred next after his baptism? [Mark i: 12, 13](#). How much time was thus occupied? [13](#).

Where do you find Jesus next after his temptation? [John i: 28, 29](#). How many days did he remain about the Jordan? [29, 35, 39, 43](#). What disciples did he gain at this time? [41-49](#). What convinced Andrew and his companion? [34-37](#). What convinced Simon? [41, 42](#). Why did Philip follow him when told to do so? [44, 45](#). *Ans.*—As Philip was of the same town with Andrew and Simon Peter, he had probably learned all that they knew about Jesus. What convinced Nathanael? [48-50](#). How did these Galileans happen to be at the Jordan? As Andrew and his companions were disciples of John ([37](#)), what is probable as to the others?

Where do you next find Jesus, and how long after the call of Nathanael? [John ii: 1, 2](#). What was as the first miracle which Jesus wrought? [3-11](#). Is the manufacture or use of wine, then, in itself sinful? Under what circumstances may either practice become sinful? *Ans.*—When its chief effect is to encourage drunkenness.

What was the next movement of Jesus, and who were his companions? [12](#). Was this the time that he took up his abode at Capernaum? *Ans.*—No; for he took up his abode there after John's imprisonment ([Matt. iv: 12, 13](#)), and John was not yet in prison. See [John iii: 22, 23](#).

What was the next movement of Jesus? [John ii: 13](#). What was the first thing he did there, and what dispute had he in reference to it? [14-](#)

[18, 18-22](#). Did he work any miracles at that time? [23](#). What celebrated conversation occurred during his stay in Jerusalem? [John iii: 1-14](#).

What did Jesus do next after this? [John iii: 22](#). What was his popularity at this time, compared with John's? [26](#). What was the immediate cause of his leaving Judea and going to Galilee? [John iv: 1-3](#). Why should this have caused his removal? *Ans.* The Pharisees were about to visit him with the same persecution which befell John, and this would have prevented him from quietly instructing the people. As the disciples of Jesus baptized others ([verse 2](#)), what do you infer as to their having been baptized themselves?

What route toward Galilee did Jesus take? [4](#). Was there any other? *Ans.*--Yes: the Jews very often went up and down on the east of the Jordan, so as to avoid passing through Samaria, the people of which were unfriendly to them. What celebrated conversation occurred on this journey? [5-28](#). How long did he remain among the Samaritans before he continued his journey to Galilee? [43](#).

How long was it before harvest when he was in Samaria? [35](#). When did the Jewish harvest begin? *Ans.*--During the passover week? which occurred between the 21st of March and the 21st of April. When was Jesus, then, in Samaria? How long had it been since he was at Jerusalem? *Ans.*--As he was at Jerusalem during the previous passover ([ii: 23](#)), and it was now but four months till the next passover, he had been away from Jerusalem about eight months.

How long had it been since Jesus was baptized? *Ans.*--It is not certainly known, but as his temptation, his return to the Jordan, and his first visit to Galilee and back, all occurred before the passover, it is supposed that he was baptized from four to six months previous to the passover. Adding to this the eight months since that passover, we have

about twelve or fourteen months from his baptism till his removal into Galilee.

Where was John at this time? [Matt. iv: 12](#). How long, then, from the baptism of Jesus to the imprisonment of John?

LESSON X—Ministry of Jesus in Galilee.

What portion of Matthew is devoted to the career of Jesus before he went into Galilee? [Matt. iv: 12](#). What portion to the time which he spent in Galilee? [xix: 1](#).

What portion, then, to the remainder of his life? How is Mark's narrative divided in these particulars? See [i: 14; x: 1](#). How is Luke's? See [iv: 14; ix: 51](#). How much space does John give to the ministry in Galilee? [vi: 1; vii: 10](#). In what passages, then, do you find the account of the ministry of Jesus in Galilee? *Ans.*--In [Matt. iv: 12 to xix: 1; Mark i: 14 to x: 1; Luke iv: 14 to ix: 51, and John vi: 1 to 7: 10](#). Where did the other events of his ministry occur? *Ans.*--Chiefly jelly about Jerusalem and on the farther side of the Jordan.

What length of time did the ministry in Galilee occupy? *Ans.*--About twenty-two months. How is the calculation made? *Ans.*--He went there four months before the passover. See [Lesson IX](#). He went to Jerusalem to that coming passover ([John v: 1](#)); then returned to Galilee and stayed till after the next passover ([Jno. vi: 1-4](#)), which makes twelve months more; and he finally left Galilee to go to the feast of tabernacles ([John vii: 2-10](#)), which occurred six months after the passover. These sums added together, give the twenty months.

Note. There is some uncertainty in this calculation, because it is not certain that the feast mentioned in [John v: 1](#) was the passover; but the calculation is probably correct.

How long was it from his departure out of Galilee till his death? *Ans.*--As he left there to attend the feast of tabernacles ([John vii: 2-10](#)), and was crucified at the next passover ([John xviii: 28](#)), it was about six

months. To what country, then, did he give the chief part of his ministry?

Did he visit Jerusalem at all during this period? See [John v: 1](#). Does either Matthew, Mark, or Luke mention this visit to Jerusalem? *Ans.*--They do not. Did Jesus during this period visit any places outside of Galilee, and if so, what places? See [Mark vii: 24; viii: 27](#). In what direction is each of these regions from Galilee? See the maps.

What cities were chiefly favored by the miracles of Jesus? [Matt. xi: 20, 21-23](#). Where were these cities? *Ans.*--Close together on the northwestern shore of the lake of Galilee. In what did the ministry in Galilee chiefly consist? *Ans.*--In speeches, conversations, and the working of miracles. In what words does Peter describe it? [Acts x: 38](#). What is the longest and most celebrated speech which Jesus delivered in Galilee? Where does it begin and where does it end?

In what pursuits were the Galileans engaged? *Ans.*--Almost entirely in agriculture. How did they compare in intelligence with the Jews of Judea? *Ans.*--They were generally less intelligent. Why, then, did Jesus spend most of his time here? *Ans.*--Because the people were more teachable than those of Judea, and were not so fierce in their opposition to him.

What business was supplied by the sea of Galilee? *Ans.*--Fishing. It abounded in very fine fish. Is its water fresh or salt? *Ans.* Fresh: it is supplied by the Jordan, which runs in at its northern end, and passes out at the southern.

LESSON XI.—The Miracles of Jesus.

Quote one of the remarks of Jesus showing the object of his miracles. [John v: 36](#). What, then, was that object? Had he not wrought miracles, would unbelief have been a sin? [John xv: 24](#). What, according to John, was the object of recording the miracles? [John xx: 30, 31](#). Why are miracles necessary as proof that Jesus is the Son of God? *Ans.*--Because, if he had the power to do nothing more than man can do, he, could not have proved himself to be any more than a man.

How do modern infidels answer the argument from miracles? *Ans.*-They say there is no sufficient proof of them, because the people who witnessed them were not scientific, and did not know how to test them. Is it true that those people were not scientific? *Ans.*--Yes; for nearly all of the sciences have been developed since then. How, then, can you decide whether the infidel objection is valid or not? *Ans.*--by examining the miracles to see whether a knowledge of science was necessary to testing their reality, and by observing how they were tested by the enemies of Jesus.

For an example, describe the healing of Peter's mother-in-law. [Matt. viii: 14, 15](#). Did it require any knowledge of science to know that she was at first sick with the fever, or that when Jesus rebuked the fever it left her and she was well? Could a modern physician have tested the case any better than those persons who saw it?

Describe the stilling of the tempest. [Matt. viii: 23-27](#). Did it require any science to know that there was a tempest, and that it ceased when Jesus rebuked the wind and the sea? Was there any room for mistake about the reality of this miracle?

Describe the raising Lazarus. [John xi: 39-44](#). Could there have been a mistake as to his being dead? [39](#). Could there as to his resurrection? [44](#). Could there as to the fact that Jesus raised him by his word? [43](#). Would science have been of any service at all in testing this miracle?

Did the enemies of Jesus deny that he wrought miracles? [John xi: 47](#). Did they try to disprove the reality of any of them? *Ans.*--Yes; especially of the one recorded in the ninth chapter of John. Describe this miracle. [John ix: 1-7](#). When the man's neighbors and others found that he could see what did they do? [13](#). For what purpose? *Ans.*--To see what the Pharisees could say about the proof which it contained in favor of Jesus. What was the first question of the Pharisees? [15](#). What evidence had they thus far that the man had ever been blind? *Ans.*--That of the neighbors who brought him. Was not this evidence sufficient? But what further evidence did the Pharisees demand? [18-21](#).

Would it have been possible to get more or better evidence than they now had? How did they try to get around it? [24](#). Does not this verse show that they really believed the miracle had been wrought? How would scientific men of the present day have proceeded in this case? *Ans.*--Just as the Pharisees did. Knowing that the man could see, and being told that he was born blind, they would first inquire about the process of healing, to see whether the treatment employed could account for it. That being settled, they would demand satisfactory proof that the man was born blind, and when this was given they would be through with the investigation, and would know that a miracle had been wrought.

State the various kinds of miracles wrought by Jesus. *Ans.*--Healing diseases; imparting sight, hearing, etc., to those who had never had them; casting out demons; controlling winds and water; raising the

dead; prophesying, and telling the secrets of men's lives and thoughts. Why so great a variety? *Ans.*--To show himself able to save men from every possible evil, and to be in possession of divine knowledge.

LESSON XII.—The Parables of Jesus.

What is a parable? *Ans.*—It is a species of allegory. What is an allegory? *Ans.*—It is a discourse in which one object is described by describing another which is analogous to it. Are the two objects usually alike in every particular? *Ans.*—No; they are usually alike only in a few particulars, and sometimes they are the opposite of each other in most particulars.

Repeat the parable of the unjust judge. [Luke xviii: 1-8](#). In what particular is the dealing of God with his elect analogous to that of the unjust judge with the widow? Are the two alike in any other particulars?

In what does the interpretation of a parable consist? *Ans.*—In ascertaining what subject is to be illustrated by it, and in designating the points of analogy between it and the object described in the parable.

How do you ascertain the subject to be illustrated? *Ans.*—Sometimes it is stated, as when Luke says of the parable of the unjust judge, "He spake a parable unto them to this end, that men ought always to pray and not to faint." [xviii: 1](#).

When the subject is not stated, how do you ascertain what it is? *Ans.*—Sometimes by observing the subject under discussion when it is introduced, and sometimes by the application made of the parable.

Give an example of each of these methods. See [Matt. xix: 30](#). Comp. with [xx: 1, 16](#) for an example of the first, and [xxi: 28-32](#) for an example of the second.

After ascertaining the subject to be illustrated, how do you ascertain the points of analogy or likeness? *Ans.*—Sometimes they are

stated by Jesus himself, and sometimes you must ascertain them by means of your own knowledge of the subjects to be illustrated.

Give examples of the former method. *Ans.*--The parable of the sower, [Matt. xiii: 3-9](#), which is explained in [verses 18-23](#); and that of the tares, [24-30](#), explained in [36-43](#).

When Jesus himself explains a parable, should we regard his explanation as sufficient? *Ans.*--We certainly should, for he knew best what his own meaning was. Can you name a remarkable departure from this rule? *Ans.*--In the parable of the tares the prohibition against pulling up the tares lest the wheat also should be pulled up, [Matt. xiii: 28, 29](#), is usually made the most significant part of the parable, while Jesus, in his explanation, [37-42](#), does not mention it at all.

Give an example of the second method of ascertaining the points of likeness. *Ans.*--The parable of the mustard seed, [Matt. xiii: 31, 32](#), in which is illustrated the great growth of the kingdom of heaven from a small beginning. How do you know that the shape and color of the mustard seed are not points of likeness?

Recite the parable of the ten virgins. [Matt. xxv: 1-12](#). What general subject is illustrated by it? [1](#). What particular aspect of the kingdom? [13](#). How did the foolish virgins show their folly? [3](#). How long did their lamps burn? [6-8](#). If the bridegroom had come early in the night, would they have been ready? Did their folly, then, consist in not making any preparation, or in not making enough? Did they make as much preparation as they thought necessary? How did the wise virgins show their wisdom? [4](#). Why was this wise? *Ans.*--Because they knew not how late the bridegroom might be, so they brought enough oil to last all night, and thus avoided all risk of not being ready. Do the foolish virgins represent sinners who make no preparation to meet the Lord?

Do they represent apostates who are in the church for a time, and then abandon it? Whom do they represent? *Ans.*—Persons in the kingdom who make some preparation, as much as they think necessary, and remain at their posts, but whose preparation is insufficient. Whom do the wise virgins represent? *Ans.*—Persons who make so careful preparation that they run no risk of not being ready when the Lord comes.

LESSON XIII.—The Death of Jesus.

CONDEMNED BY THE SANHEDRIN.

On what charge was Jesus pronounced worthy of death? [Matt. xxvi: 65, 66](#). Was this charge proved by witnesses? [59, 60](#). On what evidence did they pronounce him [29] guilty? [63, 64](#). If he was a mere man was he guilty of blasphemy? What made it wrong in the council to pronounce him guilty? What was the law of Moses in reference to blasphemy? [Lev. xxiv: 16](#).

Repeat the [first verse of the twenty-seventh chapter of Matthew](#).. What need of this council after they had already condemned him to death? *Ans.*—The power of sentencing men to death was at that time in the hands of the Governor, Pontius Pilate, and the Sanhedrin had to obtain his consent before Jesus could be executed. They took counsel as to the best method of influencing Pilate.

ARRAIGNED BEFORE PILATE.

When the council was ended what did the chief priests and elders do? [Matt. xxvii: 2](#). Why did they bind him? When they reached the hall of Pilate what was their course? [John xviii: 28](#). When Pilate came out what conversation occurred? [29-31](#). What was fulfilled as a consequence of the fact that the Jews could not put him to death? [32](#). Why this consequence? *Ans.*—Because, if the Jews had killed him he would have been stoned instead of being crucified, the latter mode of punishment being peculiar to the Romans.

What was the first accusation brought against Jesus? [Luke xxiii: 2](#). What passed between Pilate and Jesus in regard to this accusation?

[John xviii: 33-38](#). What occurred when Pilate came back again to the people? [Luke xxiii: 4-7](#). What occurred in the presence of Herod? [8-11](#). Why did not Jesus answer Herod's questions? [9](#). *Ans.*--Most likely to show a suitable contempt for the man who had slain John the Baptist, and was now asking questions through enmity and idle curiosity. What occurred between Pilate and Herod that day? [12](#).

What did Pilate then propose to the Jews? [14-17](#).

Why of necessity release a prisoner? [17](#). Comp. [John xviii: 39](#). Why would it gratify the people for him to release a prisoner? *Ans.*--Because the Romans always had some political prisoners, with whom the Jews were in sympathy.

What answer did the people give? [Luke xxiii: 18](#).

Who was Barabbas, and why did they ask for his release? [19](#); [Matt. xxvii: 20](#).

What did Pilate do next? [Matt. xxvii: 22-25](#).

What did the soldiers of Pilate then do? [27-30](#). Why did the Roman soldiers thus treat him? *Ans.*--It was customary to scourge a criminal before crucifying him, and the other mistreatment was intended as a mockery of his claim to be a king.

What other incident occurred while the trial before Pilate was going on? [Matt. xxvii: 19](#).

When Jesus had been scourged, what did Pilate next do? [John xix: 2-5](#). What conversation did he then have with the Jews? [6-7](#). What did Pilate do next? [8-11](#). Why did Jesus not answer him? *Ans.*--He saw that

Pilate was alarmed, and he was not willing to increase his alarm lest he should release him.

What was the last argument of the Jews and its effect? [12](#), [13](#).
What, then, was the final motive which induced Pilate to put Jesus to death?

LESSON XIV.—Death of Jesus—Continued.

JESUS LED TO GOLGOTHA.

At what hour of the day, according to John, was Jesus delivered up by Pilate? [John xix: 14](#). At what hour, according to Mark, was he crucified? [Mark xv: 25](#). How do you reconcile the two statements? *Ans.* It is supposed that the numeral in John's account has been accidentally changed by transcribers. As they led Jesus away, who bore his cross? [John xix: 17](#). Who else bore it a part of the way? [Mark xv: 21](#). Who were the Alexander and Rufus here mentioned as the sons of Simon? *Ans.*—They were evidently well known persons then, but they are unknown at present.

By whom was he followed? [Luke xxiii: 27](#).

What did Jesus say to the weeping women? [28-31](#).

What is meant by the question about the green tree and the dry? [31](#). *Ans.*—A green tree is one that is alive and growing; a dry tree, one that is dead and decaying. Jerusalem was then like the green tree, and it was yet to be like the dry when about to be destroyed by the Romans. The remark, then, means, that if the women of the city were distressed by what was now going on, how much more in the more distressing time that was coming, as indicated in [verses 29, 30](#).

Who were led forth with Jesus? [32](#). To what place did they lead him? [33](#). What was the Hebrew name of the place, and why was it so called? [Matt. xxvii: 33](#). Whence the name Calvary? *Ans.*—It came into English from the Latin word *calvaria*, which means a *naked skull*. Is it proper to speak of *Mount Calvary*? *Ans.*—No; for it was not a mount.

THE CRUCIFIXION.

What did the Jews offer Jesus before they crucified him? [Mark xv: 23](#). Why did he not drink it? *Ans.*—It was an intoxicating drink, and supposed to be stupefying; but he was unwilling to take anything which would affect his mind.

Describe the crucifixion, and the disposal of his garments. [Luke xxiii: 33, 34](#). What caused them to cast lots in dividing the garments? [John xix: 23, 24](#). What prayer did Jesus offer as they crucified him? [Luke xxiii: 34](#).

Describe the mockings of the multitude. [35-37](#). What was written over his head, and in what languages? [38](#). What passed between Pilate and the Chief Priests about this title? [John xix: 21, 22](#). State the different forms in which the four evangelists quote this inscription. [Matt. xxvii:37; Mark xv: 26; Luke xxiii: 38; John xix: 19](#). How do you account for the differences? *Ans.*—Each quotes the idea expressed, and puts it in his own language.

THE DYING THIEF.

Repeat the conversation between the two thieves. [Luke xxiii: 39, 40](#).

Repeat that between the penitent thief and Jesus. [41, 42](#).

Where is Paradise? *Ans.*—Jesus went that day into Hades; see [Acts ii: 26, 29-31](#); consequently the Paradise here spoken of is the place of

the righteous in Hades. The word is elsewhere applied to the eternal state. [Rev. ii: 7](#). It means a place of delight.

What does Matthew say about the two thieves? [Matt. xxvii: 44](#).

How is this reconciled with Luke's account? *Ans.*--By supposing both to be true--that is, that they both reviled Jesus at first, but that one of them, after seeing the sun darkened, was convinced and changed his tone.

THE DARKNESS AND THE END.

Describe the darkness and the last cries of Jesus. [Matt. xxvii: 45-50](#).

Why did they think he was calling for Elias? *Ans.*--His sufferings were so great, and his mouth was so dry from thirst, that he could not speak distinctly.

What friends were standing by, and what did Jesus say to them? [John xix: 25-27](#).

What was the effect of the scene on the centurion who commanded the soldiers? [Luke xxiii: 47](#). What is Matthew's report of his remark? [Matt. xxvii: 54](#). How do you reconcile the two? *Ans.*--By supposing that both are true--that is, that he exclaimed first: "Certainly this was a righteous man;" and second: "Truly this was the Son of God." What events accompanied the last cry of Jesus? [Matt. xxvii: 51](#).

LESSON XV.—The Burial of Jesus.

HIS SIDE PIERCED.

What request did the Jews make of Pilate about the bodies of Jesus and the thieves, and why? [John xix: 31](#). Why break their legs? *Ans.*--So as to be sure that they would not recover.

Describe the breaking of their legs? [32-34](#). Why did the soldier pierce his side, as he was already dead? *Ans.*--We can see no reason for the act. What does John say about the certainty of this statement? [35](#). Why asseverate it so positively? *Ans.*--Because it is unusual for blood and water to flow from the heart of a dead man.

What Scripture was fulfilled by the omission to break his legs? [36](#). Comp. [Ex. xii: 46](#). As this was written concerning the passover lamb, how was it fulfilled in Jesus? *Ans.*--That lamb was a type of Jesus, and the fact that no bone of it was broken was one of the points of analogy between it and Jesus.

What was fulfilled by piercing his side? [37](#). Comp. [Ps. xxii: 16, 17](#).

JOSEPH'S REQUEST.

Repeat Luke's description of Joseph. [Luke xxiii: 50, 51](#). What is meant by counselor? *Ans.*--A member of the Jewish council or Sanhedrin. What is meant by saying he "waited for the kingdom of God?" Comp. [John xix: 38](#). What is said elsewhere of the class of men to which he belonged? [John xii: 42, 43](#).

Repeat Mark's account of Joseph's request. [Mark xv: 43-45](#). Why does Mark say he went in "boldly?" *Ans.*--It was a bold act to step

forward as a friend of Jesus when his enemies were triumphant and his former friends had nearly all deserted him. Though naturally a timid man, he had been aroused to boldness by the cruelty of the Jews toward Jesus. What would have been done with the body had he not called for it? *Ans.*--It would have been buried with those of the two thieves, in an ignominious manner.

THE BURIAL.

After obtaining Pilate's consent, what did Joseph do? [Mark xv: 46](#). Who assisted Joseph? [John xix: 39](#). What do you know of the previous history of Nicodemus? [John iii: 2; vii: 32; 45-52](#). What kind of man was he? Did he show as much boldness on this occasion as Joseph did? What assistance did he render to Joseph? [John xix: 39-40](#).

What is said about the location of the sepulcher, and the use which had been made of it? [John xix: 41](#). What bearing had the proximity of the sepulcher on the burial? [42](#). How did they close up the sepulchre? [Mark xv: 46](#). Why was this done? *Ans.*--Merely to protect the body against disturbance by beasts or birds. Most likely the stone was one which had been already fitted to the door of the sepulcher.

Was the sepulcher dug down perpendicularly into the rock, or horizontally into the side of the cliff? *Ans.*--It was the latter, as appears from the stooping down in order to look into it. [John xx: 5-11](#).

Who witnessed the burial? [Matt. xxvii: 61](#). What did they see, and what did they then do? [Luke xxiii: 55, 56](#). Why prepare other spices besides those used by Nicodemus? *Ans.*--They wished to complete the process which Nicodemus had only begun. Why is it added that "they rested the Sabbath day?" *Ans.*--To show how faithful they were in

observing the Sabbath; they would not violate it even to embalm the body of Jesus.

THE SEPULCHER GUARDED.

State the request of the chief priests and Pharisees concerning a guard for the sepulcher. [Matt. xxvii: 62-64](#). If this was the "next day," how long was it after the burial of Jesus? *Ans.*--It was most likely between sunset and dark the same evening; for that, according to the Jews, would be the next day, and the priests would not allow a single night to pass without the guard.

If he was not to arise till "after three days," why wish a guard till only "the third day?" *Ans.*--The Jews used the expression "after three days" in a loose way as the equivalent of the expression "on the third day." This will be discussed more fully in a future lesson.

What was Pilate's answer, and what did they do? [65. 66](#). Why seal the stone? *Ans.* To prevent the soldiers from allowing the body to be taken away: for the stone could not be removed without breaking the seal.

LESSON XVI.—The Resurrection of Jesus.

THE WOMEN AT THE SEPULCHER.

Repeat the [first verse of Matt. xxviii](#). Who is the other Mary here mentioned? See [Matt. xxvii: 61, 56](#).

What does John say as to the time of this visit? [John xx: 1](#). How do you reconcile John's statement with Matthew's? *Ans.*--When it "began to dawn" it was "yet dark." What does Luke say of the time? [Luke xxiv: 1](#). How does Mark state the time? [Mark xvi: 2](#). How do you reconcile his statement with that of the others? *Ans.*--He speaks of the time when they arrived at the sepulcher, and the others of the time when they started.

Is it unusual for persons to write or speak in this manner? *Ans.*--No. If a man should leave Lexington at daylight and walk out to Ashland by sunrise, one person might say he went to Ashland at daybreak, and another, thinking of the time when he arrived there, might say he went to Ashland at sunrise; and both would speak the truth.

From what place did the women start? *Ans.*--Jesus and his company had been staying at Bethany at night during that previous week, and it is most likely they started from that place. [Luke xxi: 37; Mark xi: 11](#). Would it take them from daylight till sunrise to walk that distance? *Ans.*--Yes: it is about two miles.

What question did the women ask each other as they approached the sepulcher? [Mark xvi: 3](#). Did they know then that the stone had been sealed and a guard placed there? When they saw that the stone had been taken away, what did Mary Magdalene do? [John xx: 1, 2](#). Describe how the stone had been rolled away. [Matt. xxviii: 2-4](#). Did the women see this? *Ans.*--No, for when they came in sight of the

sepulcher the stone, as we have seen, was already rolled away? How, then, did this become known? See [11](#).

What did the angel say to the women? [5-7](#). Where did this occur, and what was the appearance of the angel? [Mark xvi: 5-7](#). What movement, then, did the angel make between the time that he sat down on the stone, and the time that the women saw him?

Did they see the angel when they first went into the sepulcher? [Luke xxiv: 3, 4](#). Did they see more than one? Why did Matthew mention only one? *Ans.*--It seems that one spoke for both, and Matthew mentions only the one who spoke, who was also the one that opened the sepulcher. What prophecy of Jesus did the angel bring to their remembrance? [Luke xxiv: 6-8](#). How many women were there in all? [10](#); [Mark xvi: 1](#). When they left the sepulcher what occurred? [Matt. xxviii: 8-10](#).

PETER AND JOHN AT THE SEPULCHER.

While the other women were in the sepulcher talking with the angel, where was Mary Magdalene? [John xx: 1, 2](#). What did she say to Peter and John? [2](#). How did she know that the body of Jesus was gone? *Ans.*--She did not know it certainly, but she thought so because she could see no reason for opening the sepulcher except to take away the body.

Describe the visit of Peter and John to the sepulcher. [3-10](#). What difference between the two men is here exhibited? [4, 5, 6](#). When it said "they saw and believed" ([verse 8](#)), what its referred to? *Ans.* The statement of Mary that the body had been taken away. Did they yet believe that Jesus had risen from the dead? [9](#). How long was it after the women left the sepulcher when Peter and John reached it? *Ans.*--

It could not have been long; perhaps not more than one or two minutes.

APPEARANCE OF JESUS TO MARY MAGDALENE.

When Peter and John went away, what next did Mary do? [John xx: 11-13](#). When had she returned to the sepulcher? As the angels were still in the sepulcher why did not Peter and John see them? What next occurred with Mary? [14-17](#). Why did she not know Jesus at first? Was this appearance of Jesus to Mary before or after his appearance to the other women? [Mark xvi: 9](#). How long before? *Ans.*--It could have been only a few minutes, or perhaps a few seconds; for the other women were still on their way to the other male disciples when he appeared to them. See [Matt. xxviii: 9](#).

LESSON XVII.—Resurrection of Jesus—Continued.

THE STORY OF THE SOLDIERS.

When the soldiers recovered from their fright, what did they do? [Matt. xxviii: 11](#). Repeat all that the soldiers had seen. [2-4](#). Had they seen Jesus? Why did they report to the chief priests rather than to Pilate? See [xxvii: 65, 66](#).

Repeat the contract which was made with the soldiers. [11-15](#). Why promise to persuade the governor? *Ans.*--Because a Roman soldier who went to sleep while on guard was liable to punishment with death. How, then, did the Jews account for the disappearance of the body of Jesus? [15](#). Is there any other way to account for it if his resurrection is denied? Why not suppose that his enemies took the body away?

What was the expectation of the disciples in regard to the body? [Mark xvi: 1](#). How did they feel when they found that it was gone? [John xx: 2-10; Luke xxiv: 12](#). Is it possible, then, that they could even have wished to take it away?

What is the probability that the soldiers would all have gone to sleep? If they had been asleep, how could the disciples have passed between them, rolled the stone away, and carried the body out, without waking them. If they were too sound asleep when the body was removed to hear men getting it away, could they know how it got away? What, then, does their story carry on its face? What should be regarded as the real testimony of the soldiers: this story, or the one which they first told to the chief priests?

If we had no evidence except that of the soldiers, would it be probable or improbable that Jesus rose from the dead?

SECOND AND THIRD APPEARANCES OF JESUS.

When the women told what they had seen and heard, what did the male disciples think of it? [Luke xxiv: 8-11](#). When Peter saw the tomb empty, what did he think? [12](#).

Describe how Jesus joined company with two on their way to Emmaus. [13-16](#). How were their eyes holder? *Ans.*--Partly by the state of their feelings, and partly by the effort Jesus made to keep himself concealed from them. Comp. [Mark xvi: 12](#).

How did he open conversation with them? [17-19](#). What account did they give of what had occurred that morning? [20-24](#).--Had any of the male disciples seen Jesus before these two left the city? [24](#).

What did Jesus then say to them? [25-27](#). Describe the remainder of the interview. [28-32](#). Why did he make as if he would go further? What opened their eyes? Why did their hearts burn as he talked with them? *Ans.*--Because he revived their hopes, and enabled them to understand more correctly the events which had transpired.

Describe the next movement of the two men. [33-35](#). What time in the day must it have been when they reached Jerusalem? [29, 13](#). Had the appearance of Jesus to Simon been before or since his appearance to them? *Ans.*--It is not certain which.

FIRST APPEARANCE TO THE ELEVEN.

While the eleven were yet talking with the two men from Emmaus, what occurred? [36, 37](#). What made his entrance into the room the more surprising to them? See [John xx: 19](#).

What did Jesus say to them? [38, 39](#). Did he appear, then, in his natural body? How did he further satisfy them that it was he? [40-43](#). What reference did Peter make to this in his speech in the house of Cornelius? [Acts x: 40, 41](#).

What more did Jesus say and do during this interview? [John xx: 21-23](#). Did he send them at that time, or afterward? Did they receive the Holy Spirit then, or not till the day of Pentecost? See [Acts ii: 1-4](#). Why, then, did Jesus breathe on them, and say, Receive the Holy Spirit? *Ans.*--To assure them that it would be given them as promised. Comp. [John xvi: 7](#). In what way were the apostles to remit and retain sins? *Ans.*--By prescribing the conditions on which sins would or would not be forgiven.

LESSON XVIII.—Resurrection of Jesus—Continued.

SECOND APPEARANCE TO THE ELEVEN.— JNO. [XX: 24-31](#).

When Jesus first appeared to the eleven, was Thomas with them?
[Jno. xx: 24](#).

Repeat the conversation with Thomas when he returned. [25](#).

Why did he wish to see the nail prints and the spear wound? *Ans.*-He was afraid that some person precisely like Jesus would be palmed off on him for Jesus, and he knew that no one could imitate the holes through his hands and in his side.

When did Jesus appear to the eleven again? [26](#). What day of the week was the first appearance? [19](#). What day, then, was the second appearance? *Ans.*—This was also the first day of the week; for with the Jews the time from a certain day in the week to the same day of the next week was called eight days.

Describe the second interview with the eleven. [26-29](#). How did Jesus get into the room? [26](#). Is there any possibility that Thomas was deceived? What advantage to us can you see in the incredulity of Thomas?

What does John say about other signs wrought by Jesus? [30](#). What does he state as his object in writing? [31](#). What then did John consider the real source of faith?

APPEARANCE AT THE LAKE OF GALILEE. JOHN [XXI](#).

Where was the next appearance of Jesus? [1](#). What is the sea of Tiberias? *Ans.*—This is another name for the sea or lake of Galilee; it

was so called from the city of Tiberias, which was built by Herod the tetrarch on the southwest shore of the lake and was the capital of his tetrarchy.

Name the disciples who were present on this occasion. [2](#). Who were the sons of Zebedee? Was Nathanael one of the apostles? *Ans.*-He was not, unless, as some suppose, he was the one called Bartholomew.

State how the seven happened to be at the lake. [3](#). Was this intended as a single fishing excursion or a return to the business? What had caused the disciples to return into Galilee? [Matt. xxiii: 10](#). Why did they fish at night? *Ans.*--Because they were more likely to catch fish, and because they thus avoided the intense heat of the day. It was now hot weather, being but a short time before Pentecost, which came in June.

Describe the appearance of Jesus to them in the morning. [4-8](#). Why did John conclude that it was the Lord? [7](#). Why did Peter leap into the sea? How far did he have to swim? [8](#).

What was said and done when they came to shore? [9-13](#). Who provided the fire and food? [9](#). If the "great fishes" weighed two pounds each, how many pounds were there? Is it surprising that the net was not broken? Was there any room to doubt that the person they saw was the Lord? [12](#). What evidence had they besides his voice and his person?

What does John say as to the number of times Jesus had now showed himself? [14](#). Was this the third time he had been seen, or the third time he had appeared to the disciples as a body?

What conversation passed between Jesus and Peter? [15-17](#). "Lovest thou me more than" what? [15](#). *Ans.*--More than the bread and fish they were eating, and the worldly things which these represented. Why was the question asked? To rebuke Peter for having gone back to his old business instead of waiting for the command of Jesus. What more did Jesus say to Peter, and what was meant by it? [18-19](#). How did the remark signify what his death should be? *Ans.*--Because stretching forth a man's hand was done in no kind of death except death by crucifixion.

What was said about John? [20-23](#).

What is John's concluding remark about the things which Jesus did? [25](#). Why could the world not contain the books? *Ans.*--This is a hyperbolic expression to indicate the great number of books that would have to be written.

LESSON XIX.—Resurrection of Jesus—Continued.

APPEARANCE ON THE MOUNTAIN IN GALILEE. MATT. [XXVIII: 16-20](#).

How did the disciples know the place and time of this meeting? [Matt. xxviii: 16](#). What occurred when they first saw him? [17](#). Why did some doubt? *Ans.*—He probably appeared at a distance, and he had not yet spoken to them.

When he came to them, what did he say? [18-20](#). What was the propriety of telling them that all power had been given him? *Ans.*—To show that he had the right to give the command which follows.

What was the largest number of disciples who saw Jesus at one time after his resurrection? [I Cor. xv: 6](#). When was this? *Ans.*—It is supposed to have been when he appeared on the mountain in Galilee: for that was an appointed meeting, giving opportunity for all who desired to be present, while all the other meetings recorded were unexpected.

THE LAST APPEARANCE TO THE ELEVEN.

Give Mark's account of the last appearance to the eleven. [Mark xvi: 14-18](#). How do you know that this was the last appearance? [19, 20](#). Why did he upbraid them for their unbelief, seeing they now believed? [14](#). *Ans.*—It was for not believing those who told them of his resurrection before they themselves had seen him. Does Mark tell where this interview took place?

Where according to Luke, did Jesus have this last interview with the eleven? [Luke xxiv: 50-52](#). Was this, then, the same as the one last

mentioned by Mark? Does Luke clearly distinguish between the first and last appearance to the eleven? *Ans.*--No. He begins at [verse 36](#) with the first interview, and continues it to [verse 43](#), and then passes to the conversation which occurred just before his ascension at the close of the last interview. See [verses 44-51](#).

How did Jesus satisfy his disciples that all things had happened to him according to God's purpose? [44-46](#). What was to be preached in his name, and where was the preaching to begin? [47](#). Till when were they told to tarry at Jerusalem? [49](#).

Describe the departure of Jesus, and the subsequent conduct of the eleven? [50-53](#).

Is there any other account of the ascension of Jesus? See [Acts i: 4-9](#). Repeat the description as there given. [9-11](#). What two men were these, and how do you know who they were? [9-11](#). What did they mean by saying he would come in *like manner*?

After the angels had spoken, what did the disciples do? [12, 13](#). How did they return from the Mount of Olives, when the ascension took place ([Luke xxiv: 50](#)) near Bethany? How much is a Sabbath day's journey? *Ans.*--Seven-eighths of a mile. It was not the law, but Jewish tradition that fixed it.

Where did the apostles now abide? [Acts i: 13](#). Why does Luke here give us the names of the eleven again? *Ans.*--To show that all were at their posts waiting for the power from on high which the Lord had promised them. Did they spend the days shut up in their room, or only make it their home? Comp. [Luke xxiv: 53](#). How were they spending their time, and who were with them? [Acts i: 14](#).

LESSON XX.—Review of the History of the Resurrection.

THE APPEARANCES OF JESUS.

Did any man or woman see Jesus when he arose? Where and in whose presence did his first appearance take place? [Mark xvi: 9](#); [John xx: 11-16](#). His second appearance? [Matt. xxviii: 9](#). His third appearance? [Luke xxiv: 13-15](#). His fourth appearance? [Luke xxiv: 33, 34](#); [I Cor. xv: 5](#). His fifth appearance? [Luke xxiv: 36](#). His sixth? [John xx: 26](#). His seventh? [John xxi: 1-4](#). His eighth? [Matt. xxviii: 16-18](#). His ninth? [I Cor. xv: 7](#). His tenth? [Mark xvi: 14-19](#); [Luke xxiv: 50, 51](#); [I Cor. xv: 7](#). Is there any account of his visible appearance after his ascension? See [Acts ix: 4, 5](#). [I Cor. xv: 8](#); [Rev. i: 12-18](#). How many times, then, was Jesus seen after his resurrection?

SUFFICIENCY OF THE PROOF.

Are the accounts of the evangelists in regard to the resurrection credible? *Ans.*—They certainly are as to what was stated by the witnesses; for they could have no reason for misrepresenting what the various witnesses *claimed* to have seen and heard.

Did the witnesses, or any of them, claim to have seen him only at a distance, or in a dim light? Mention some of the circumstances which show how well they saw him, if the story is true. When he did appear to them at a distance, or under such circumstances as not to be recognized at first, how was it before the interview was concluded? Mention some instances of this kind.

What other sense besides sight was employed in testing his personality? Did they hear his voice under a sufficient variety of circumstances to be certain they were not mistaken?

Supposing the possibility of their being deceived as to his form and countenance and voice, was there any other circumstance which must have rendered deception impossible? See [John xx: 25-27](#). Is there any possibility, then, that the eleven were mistaken?

If these witnesses were not mistaken, on what other supposition can the story be untrue? Had they any motive to tell this story, if it were not true? If it were not true, would they have told it with so little regard to verbal agreement among themselves? What motives had they not to tell the story: that is, what would their love of money, their love of popularity, and their love of life have prompted them to do? Is it possible, then, that they were deliberately and willfully lying when they gave their testimony? If they were neither false nor mistaken, what must be our conclusion as regards the resurrection of Jesus?

VALUE OF THE RESURRECTION.

What did the resurrection of Jesus prove? [Rom. i: 4](#). What would we been the value of all that he did in life had he not risen from the dead? [I Cor. xv: 17-29](#). If he did arise, what does this fact prove in reference to what he taught? What does it prove in reference to what he authorized the apostles afterward to teach? What bearing has it, then, on the truth of the New Testament? As he endorsed the Old Testament, what bearing does his resurrection have on the truth of that book? What, then is the most conclusive proof of the divine origin

and authority of the whole Bible? What bearing has Christ's resurrection on our resurrection? [1 Cor. xv: 20-23](#).

LESSON XXI.—The Apostolic Commission.

MATTHEW'S VERSION.

Repeat the commission as given by Matthew. [Matt. xxviii: 18-20](#). What is a commission? *Ans.*—It is a document which commits to a person some official authority. Was any authority committed to the apostles in the words just quoted? if so, what are the items of it? Had they not baptized and preached before? See [Jno. iv: 2; Matt. x: 7](#). What new authority, then, was committed in the commission? *Ans.*—They were now to baptize into the name of the Father, and of the Son, and of the Holy Spirit, which they had not done before; and they were to go to all nations, instead of being confined, as before, to the Jews. Comp. [Matt. x: 5](#).

In Matthew's version, what is mentioned for the apostles to do, and what for those to whom they preached? What is the difference between the teaching mentioned in [verse 19](#), and that mentioned in [verse 20](#)? *Ans.*—The last is teaching the practical duties of Christian life; the first is improperly translated *teaching*, it should be *disciple*, or *make disciples*; and it refers to that preaching before baptism by which sinners are made disciples.

What is the force of the promise: "Lo, I am with you always, even to the end of the world?" *Ans.*—It guaranteed to the apostles not merely the presence, but the help of Christ in their work.

MARK'S VERSION.

Repeat the commission as given by Mark. [Mark xvi: 16-18](#). What were the apostles here told to do? What is the difference between

"preach the gospel to every creature," and "disciple all nations?" What duty of the apostles mentioned by Matthew is omitted by Mark?

What conditions of salvation are mentioned? [16](#). If it were equally true that He that believeth and is not baptized shall be saved, could you account for baptism being mentioned in this way? Under this commission is there any promise of salvation to the unbaptized, and could the apostles, without transcending it, make any such promise? In a parallel passage in Luke, what other duty of sinners is mentioned? [Luke xxiv: 47](#). What is the difference between the remission of sins there mentioned, and the salvation mentioned by Mark? Combining all the items of the commission as given by the three evangelists, what were the apostles to do, what were sinners to do, and what were the baptized to do?

THE PROMISED SIGNS.

What signs did Jesus say should follow the believers? [Mark xvi: 17, 18](#). How long did he say they should follow? How many persons among the believers did he say should work these signs? If, then, we find that they were wrought by a portion of the disciples in every country, and that they continued for a number of years, would it be true that they followed the believers? What is the truth as to the generality of these signs in the apostolic age? Did they continue throughout that age? Was it expected by the apostles that they would be permanent? See [1 Cor. xiii: 8](#). Is it any objection to Christianity that these signs are not now wrought? If miracles had continued would they now be regarded as extraordinary, or only as ordinary events? Is it wise, then, that they ceased?

LESSON XXII—The First Gospel Sermon.

TARRYING IN JERUSALEM.

Where were the apostles told to begin preaching under their commission? [Luke xxiv: 47](#). When were they to begin? [49](#). What power from on high was this? Comp. [Acts i: 5-8](#). Why was Jerusalem selected as the place? *Ans.*--Because it was the place where Jesus was condemned; it was the place where the most successful beginning could be made; and it had been prophesied that the word of the Lord should go forth from Jerusalem. [Is. ii: 2, 3](#). Why receive the Holy Spirit before beginning? *Ans.*--To give them infallible guidance, and to enable them to prove by miracles their divine authority. How long did they wait? [Acts i: 3](#). Comp. [ii: 1](#).

THE APOSTLES INSPIRED. ACTS [ii: 1-21](#).

What first occurred to the apostles on the day of Pentecost? [1-4](#). What effect had this on the multitude? [6-8](#). How many countries were represented there? [9-11](#). What was their question after they saw that it was a miracle? [12](#). What did some say? [13](#). Were they in earnest? How did Peter explain the miracle? [15-18](#). Was there any other explanation that could be given? What did it prove for the apostles? How, then, were the people bound to receive all else that they might say?

PETER'S DISCOURSE.

What four distinct statements did Peter first make concerning Jesus? [22-24](#). In the quotation from David, [25-28](#), which of these was

he aiming to prove? But in the words quoted, David speaks in the first person, as if he were speaking of himself; how does Peter meet this difficulty in [verses 29-31](#)?

Having proved from David that the Christ was to rise, what is Peter's next proof? [32](#). Were they merely ordinary witnesses, or were they inspired witnesses?

What does Peter next assert concerning Jesus? [33](#). How does he show that this also was predicted? [34, 35](#). What is the conclusion of his argument? [36](#). What is it to be Lord, and what to be Christ? *Ans.--* The former asserts his divinity, and the latter his identity as the Messiah foretold by the prophets.

QUESTION, ANSWER AND EXHORTATION.

What was the effect of Peter's discourse? [37](#). In the remark, "When they *heard* this, they were pricked in their heart," to what cause is the effect ascribed? What did they mean by the question, "What shall we do?"

Repeat Peter's answer. [38, 39](#). For what were they to repent and be baptized? Can the expression "for the remission of sins" be understood as meaning "because your sins are remitted?" Is it a fact that their sins were already remitted? If they were, would the persons still have been pricked in the heart? Would they have been told to repent?

What was promised to those who would repent and be baptized? [38](#). Was this the promise of inspiration such as the apostles possessed; or of that gift of the Spirit which all enjoy who repent and

are baptized? To whom is this promise extended besides those on Pentecost? [36](#). What children are meant? *Ans.*--As it was a conditional promise, only those are meant who were old enough to comply with the conditions, and who would do so--that is, those who would repent and be baptized.

Is the foregoing report of Peter's speech all that he said, or only a synopsis of it? [40](#). What was the substance of his exhortation? [40](#). How could they save themselves? How did they save themselves? [41](#). What saving is here meant? Comp. [38](#).

Why is this sermon by Peter called the first gospel sermon? Was a sermon ever preached before under Apostolic Commission? Was Christ ever preached before as having died and arisen again? Was he ever preached before as having ascended to heaven and having sent down the Holy Spirit? Could the gospel have been preached except in promise before this time?

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LESSON XXIII—Conversion of the Eunuch.

ACTS [VIII: 26-40](#).

What was the official position of the eunuch? [27](#). Where had he recently been, and what was he now doing? [27, 28](#). Was he an Ethiopian by blood, or a Jew living in Ethiopia? *Ans.*--He was the latter, for Gentiles had not yet been received into the church.

Repeat the passage in Isaiah which he was reading. [32, 33](#). Where is this found in the book of Isaiah? [Isaiah liii: 7, 8](#). What question was on his mind in reference to this passage? [34](#). Do you suppose that God looked with approval on the man thus engaged?

What had the angel of the Lord done for him a short time previous? [26](#). What was the object of the angel's command? By whom was the angel sent to Philip?

When Philip got into the road from Jerusalem to Gaza, what did he see before him? [27](#). How did he happen to get there just as the chariot did? How did he overtake the chariot, and what caused him to do so? [29, 30](#).

What conversation first took place between Philip and the eunuch? [30, 31](#). Why could he not understand it? *Ans.*--It was fulfilled in the death of Jesus and therefore men who did not know the history of Jesus and his death could not explain it. Why did Philip ask him if he understood the passage? *Ans.* In order to see whether the man was a believer in Jesus or an unbeliever, How did Philip know what passage he was reading?

When Philip took a seat in the chariot, how did he proceed? [35](#). What made the passage a suitable text?

How was Philip's preaching interrupted? [36](#). What had Philip preached to him? [35](#). How then had he learned that it was his duty to be baptized? When we preach Jesus fully, is baptism a part of the sermon?

What more was said? [37](#). What of the genuineness of this verse? *Ans.*--It has been decided by scholars that it is an interpretation put in because it was supposed that Philip would not baptize the man without a confession of his faith.

What was then done? [38, 39](#). What was done before the baptism, and what after? Where, then, were they when the baptizing was done? Would they have gone into the water if baptism had been sprinkling?

How did the eunuch feel after he was baptized? [39](#). What was the cause of his rejoicing? If his sins had been forgiven before he was baptized, would he not have rejoiced at that time? At what time, according to this example, can a sinner properly rejoice in the forgiveness of his sins?

What beings took part in the conversion of the eunuch? [26-29](#). What part did the angel perform? What part did the Holy Spirit perform? What part did Philip perform? [27, 30, 35, 38](#). Would the parts performed by the angel and by the Holy Spirit have converted the man without that performed by Philip? Through what means did all that was done by the angel and the Holy Spirit reach the mind and heart of the eunuch? [35](#).

Into what country was the gospel sent by this man's conversion?

In what way does this incident illustrate the importance of studying the word of God?

LESSON XXIV–Saul's Conversion.

HIS EARLY HISTORY.

What was Saul's birth-place? [Acts xxii: 3](#).

Of what Jewish tribe and sect was he? [Phil. iii: 5](#). What mechanical trade did he learn? [Acts xviii: 3](#).

Where and from whom did he receive his education? [Acts xxii: 3](#).

Describe his connection with the death of Stephen? [Acts vii: 58-viii: 1](#). How did he proceed after Stephen's death? [viii: 3](#).

What does he himself say of the extent of these cruelties? [xxvi: 9-11](#).

HIS JOURNEY TO DAMASCUS.

In what passages have we partial accounts of Saul's conversion? [Acts ix: 1-19; xxii: 1-10; xxvi: 9-20](#).

What was the purpose of his journey to Damascus? [Acts ix: 2](#). How does Luke describe his feelings at this time? [1](#). What was the object of the letters he desired?

Describe his interview with Jesus. [3-6](#). In what sense was Saul persecuting Jesus?

Why did not Jesus himself tell him what to do?

What was the effect of the vision on Saul? [8, 9](#). What had blinded him? [xxii: 11](#). What did he not neither eat nor drink? What was he doing? [ix: 11](#).

Was Saul now a believer in Jesus? What had convinced him? Was he penitent? What made him so?

What three statements are made in reference to his companions? [7; xxii: 9; xxvi: 14](#). How is it that they "stood speechless" ([7](#)), when they all fell to the ground? [xxvi: 14](#). *Ans.*--They all fell at first, but all except Paul, not hearing their names called, got up and ran to a safe distance, and there stood speechless. How do you reconcile the two statements about their hearing the voice? *Ans.*--They heard the *sound* of the voice, but, on account of the distance to which they fled, they did not hear the *words* that were spoken.

ANANIAS SENT TO HIM.

What did the Lord say to Ananias in a vision? [10-12](#). What was the reply of Ananias? [13-14](#). What did the Lord then say? [15-16](#). What was the character of Ananias? [xxii: 12](#).

What did Ananias then do? [ix: 17, 18](#). Describe more particularly how Ananias gave Saul his eye-sight. [xxii: 13](#). What did Ananias say to him about being baptized? [xxii: 16](#). How could he wash away his sins in being baptized? In what sense did Ananias come that Saul might "be filled with the Holy Spirit"? *Ans.*--The Holy Spirit was promised to those who were baptized ([Acts ii: 38](#)), and he came to baptize him in order that he might receive the Holy Spirit.

What was Saul sent to Damascus for? [xxii: 10](#). What was he told to do? [xxii: 16](#). When a man, then, is a penitent believer, like Saul, what is he to do?

When did Saul receive comfort and cease his fasting? [ix: 18, 19](#). When then, did he consider his sins forgiven; before or after his baptism? As his misery continued up to the time of his baptism, did he receive the Holy Spirit before he was baptized?

LESSON XXV.—The Conversion of Cornelius.

[Acts X.](#)

HIS VISION OF AN ANGEL. [1-8.](#)

What was the office of Cornelius? [1](#). What is meant by "the Italian band?" *Ans.*—A band, or, as the Romans called it, a *cohort* composed of Italian soldiers.

What was the character of Cornelius? [2](#). Being of heathen parentage, by what means had he become so faithful a servant of God? *Ans.*—He had doubtless learned the true religion from the Jews.

Describe his interview with the angel. [3-6](#). What was Cornelius doing when the angel appeared to him? [30](#). If his prayers were heard, why was he not already saved? Did God answer his prayers by an immediate forgiveness of his sins? What answer did he send to him? [5, 6](#). If, then, God should audibly hear the prayers of an unconverted man at this day, what according to this example, would be the answer?

When the angel disappeared what did Cornelius do? [7, 8](#).

PETER PREPARED FOR THE MESSAGE. [9-24.](#)

Describe Peter's vision on the housetop. [9-16](#). What time of day was this, and how long after Cornelius had started the messengers? [9](#). What was Peter's objection to eating animals? [14](#). What effect did the answer have ([verse 15](#)) on the old distinction between clean and unclean meats?

Did Peter at first fully understand the vision? [17](#). What occurred while he was thinking about it? [17-20](#). How did the men happen to arrive just after the vision passed away?

What then passed between Peter and the messengers from Cornelius? [21, 22](#). When did he go with the men? [23](#). For what purpose did some of the brethren go with him? *Ans.*--As this was the first time the gospel was to be preached to the Gentiles, they went as witnesses of what would be done. [Acts xi: 12](#).

MEETING OF PETER AND CORNELIUS. [24-33](#).

What congregation had Cornelius collected? [24](#). Of what character must you suppose these kinsmen and near friends to have been? Describe the meeting between Peter and Cornelius. [25, 26](#). Do you suppose that Cornelius intended to worship Peter as a God? *Ans.*--No; the word translated "worship" here means to *prostrate one's self*, as the ancients did in the presence of one greatly their superior.

What explanation did Peter give of going into the house of a Gentile? [27-29](#). How does he now understand the vision? [28](#). What reason did Cornelius give for sending him? [30-33](#). How many days had it actually been since the angel appeared to him? *Comp.* [3, 9, 23, 24](#). Why, then, did Cornelius say it was "four days ago?" *Ans.*--The Jews always counted the first and last days partly included in any series as *whole* days, and Cornelius spoke according to this custom.

What did Cornelius say was the purpose of his friends in coming together? [33](#).

LESSON XXVI.—The Conversion of Cornelius—Continued.

PETER'S SPEECH. [X: 34-43](#).

Repeat Peter's introduction. [34, 35](#). When had Peter learned that God was no respecter of persons? [28](#). According to [verse 35](#), what is he a respecter of?

What does Peter say of the knowledge which his hearers already had of the word of God? [37](#). Where does he locate the beginning of Christ's preaching? [37](#). How does he describe the good works of Jesus? [38](#). What does he assert of himself and others? [39](#). What does he say of the death and resurrection of Jesus? [39, 40](#). What of the witnesses of his resurrection? [41](#).

Is it not an argument against the resurrection, that Jesus appeared only to chosen witnesses? *Ans.*--It would be if the witnesses were chosen because they would be inclined to bear false testimony; but they were chosen because they knew Jesus perfectly, and could not be deceived as to his person. Others who did not know him so well would not have been so competent witnesses.

What is the next point in Peter's speech? [42](#). What command of Jesus is here referred to? [Mark xvi: 15, 16](#).

What does he then state as the condition of remission of sins? [43](#). Whose testimony to this does he give besides his own? [43](#). What is the force of "through his name" in this verse? *Ans.*--In stating that the believer shall receive remission of sins through his name, Peter means that he shall receive it when he comes into connection with his name, and this is done when one is baptized into his name. Comp. [48](#).

THE HOLY SPIRIT GIVEN. [44-48](#).

What occurred to interrupt Peter's speech? [44](#). What did the six companions of Peter think of this? [45](#). How did they know the Holy Spirit had fallen on them? [46](#). What did Peter say? [47, 48](#). Did Peter think that the Holy Spirit baptism made water baptism unnecessary?

As Cornelius received the Holy Spirit before baptism, ought not this to be the case now? *Ans.*--No: for it was the miraculous gift of the Spirit which he received, and this is not now given; the gift of the Spirit promised to all comes after baptism. See [Acts ii: 38](#).

Does not the fact that he received the Holy Spirit before baptism prove that his sins were forgiven before baptism? *Ans.*--It does not, because the miraculous gift of the Spirit has no connection with the forgiveness of sins.

For what purpose was this miraculous gift imparted to Cornelius and his friends? *Ans.*--We are to learn this from the use which Peter made of it: he used it at first to prove to the Jewish brethren with him that Gentile believers ought to be baptized, [verse 47](#); and he used it afterward to convince the Jewish brethren in Jerusalem of the same thing. [xi: 15-17](#).

Why was this baptism in the Spirit not repeated? *Ans.*--Because when Christians were once convinced that Gentiles were to be baptized on the same conditions as Jews, they never needed to be convinced again, and therefore there was no need of repeating the miracle.

Did any one besides Cornelius and his friends ever receive the Holy Spirit before baptism so far as we read in Acts of the Apostles? If it had

been necessary to salvation would it not have occurred in every case of conversion?

LESSON XXVII.—Conversion of Lydia—Acts [xvi: 6-15](#).

CHARACTER OF LYDIA.

Was Lydia a worshiper of God before her conversion? [14](#).

According to what religion did she worship?

What was her habit on the Sabbath day? [13](#). Who united with her in this worship? [13](#). What women do you suppose these were? *Ans.*—Most likely women of the Jewish faith like herself, who assisted her in business.

What was Lydia's business? [14](#). Purple what? *Ans.*—Purple cloths, an article for clothing highly prized and very costly.

Was Lydia at home in Philippi? [14](#). How far was Thyatira from Philippi? *Ans.*—About three hundred miles, and on the other side of the Ægean sea. What had brought her so far from home? *Ans.*—To sell her goods which were manufactured and dyed in Thyatira, a city noted for the skill of its inhabitants in dyeing.

What kind of a city was Philippi? [12](#). What its meant by saying it was "a colony?" *Ans.*—It was inhabited by Italians, who had been colonized there by Augustus Cæsar. He took away the lands of many Italians to give them to his soldiers, and sent the dispossessed owners to other countries, where he gave them other lands.

Why did not the women go to the synagogue on the Sabbath instead of going to the river bank to pray? *Ans.*—There seems to have been no synagogue there.

As the Romans did not stop business on the Sabbath, how could she afford to do it? What does this show in regard to her faithfulness?

What, excuse could she have made for neglecting the Sabbath worship, and continuing her business?

When she heard Paul preach what did the Lord do for her? [14](#). What is meant by opening her heart? *Ans.*--This is an expression for the idea that some narrow or selfish feeling has been removed and a nobler one put in its place. If Lydia's heart needed opening, there was of course something wrong in it; was it that she was totally depraved? If you knew a woman as good as she would you not think that her heart is right?

Is any one's heart right whose life is not right? Comp. [Matt. xv: 18, 19](#). What, then, was the matter with Lydia's heart? *Ans.*--It was, like the hearts of nearly all pious Jews, full of Jewish prejudice, such as tempted her to reject the gospel which presented an entirely different Savior from the one they expected. In what, then, did the opening consist?

It is said that the Lord opened her heart; ([14](#)) is it said that he did so by a direct operation of the Spirit? What had the Lord to do with Paul's preaching? Where would Paul have been at this time, if he had had his own way? [6, 7](#). Who prevented him from going to Asia and Bithynia, and why? How and where did Paul first learn that God wanted him in Macedonia in preference to those other countries? [8-10](#). What enabled the ship to sail in a "straight course?" [11](#). What had the Lord done, then, which led Luke to emphasize the fact that the Lord had opened Lydia's heart?

What did she do as soon as her heart was opened? [14](#).

Does this mean that she listened, or had she listened before? [13, 14](#). What is one of the things she attended to? [15](#).

How much did Lydia at first lack of being a Christian?

LESSON XXVIII—Conversion of the Jailer.

[Acts xvi: 16-34.](#)

State the circumstances which brought Paul and Silas into the company of the jailer at Philippi. [16-23.](#)

As the girl was telling the truth, and speaking in favor of the apostles, why did they not let her alone? [17-18.](#)

If Paul would not receive the testimony of evil spirits, ought we? If Paul had been pleased with the testimony of the evil spirit, what would have been thought of the relation between him and it?

Why did not Paul cast out the demon at first, instead of bearing the evil "many days?" [18.](#) Comp. [19.](#)

Did the owners of the girl tell their real complaint against Paul and Silas? [20, 21.](#) Why not? *Ans.*--It would have been showed that they could cast out demons, and this would have given them credit in the city.

Why did the magistrates command that they should be beaten? [22.](#) Why was the jailer called for? [23.](#) How did he dispose of them for the night? [24.](#) What were the stocks, and why put their feet in them? *Ans.*--They were pieces of timber with grooves in them in which the legs of men were fastened so that they could not be moved. The object was to torture them as well as to keep them more securely.

What occurred in the prison at midnight? [25, 26.](#)

Why did the apostles not pray sooner? Would you have been in a good enough humor to pray, if you had been treated as they were? Why did their singing occur after their praying? *Ans.*--Prayer, when we

are in distress, makes us more cheerful, so that we can sing. Why mention that "the prisoners heard them?" What was the cause of the earthquake. etc.? [26](#).

When the jailer awoke, what did he do? [27](#). Why was he going to kill himself? *Ans.*--He expected to be disgraced, and probably put to death for allowing his prisoners to escape, and it was considered more honorable among the Romans to commit suicide than to die by the hands of an executioner.

What saved him from suicide? [28](#). How could Paul see what he was about to do?

What did the jailer then do and say? [29, 30](#). Into what place did he spring, and out of what did he bring Paul and Silas? How did he know anything about salvation? See [17, 18](#). What had caused his sudden interest in the subject?

What was the answer of Paul and Silas, and what next was done? [31, 32](#). Why did they speak to him the word of the Lord?

What next occurred? [33, 34](#). To what place did he take them? [33](#). Was it outside or inside the house? [34](#). Did Paul, then, require the jailer anything more than to believe? Why did the jailer set food before them? Why did he rejoice? Was his rejoicing before or after his baptism? When, then, did he consider himself forgiven? If the jailer had undertaken to tell his experience, what would it have been according to this account?

It is sometimes said that the jailer was baptized in the jail; what does the text prove about this? [30-34](#). Even if he had been baptized in the house would this prove that he was not immersed?

As "he and his all" were baptized, does not this prove that there were infants baptized? [34](#).

'LESSON XXIX--Thessalonica and Berea.

[Acts xvii: 1-14.](#)

Describe the release of Paul and Silas from prison in Philippi. [Acts xvi: 35-39](#). What was the force of their being Romans?--*Ans.* It was a capital crime to scourge a Roman citizen, as the magistrates had scourged Paul and Silas.

Why was not Paul willing to be thrust out privately? *Ans.*--It would injure his reputation by causing persons to think that he was justly scourged and imprisoned.

After bidding farewell to the disciples in Philippi, ([xvi: 40](#)) where did Paul and Silas next go? [xvii: 1](#). Why go to a place where was a synagogue of the Jews?

What is said of Paul's preaching in that synagogue? [2, 3](#). How do you suppose he spent his time between the Sabbath days? See [II Thess. iii: 7, 8](#). According to [verse 3](#), what line of argument did Paul pursue? *Ans.*--He first proved that the Christ must, according to the prophecies, have suffered death and risen again, and then he showed that Jesus must be that Christ.

What class of persons constituted the converts? [4](#). Who are meant by "devout Greeks"? *Ans.*--Greeks who, like Cornelius, had become converts to the Jewish religion. Why were these more easily convinced than the Jews?

What was done by the unbelieving Jews? [5-7](#). How much truth was there in the charge of saying there is another king? How had the apostles turned the world upside down? Why were the people and the rulers troubled? [8](#). *Ans.*--Because they feared that an insurrection was threatened which might cause bloodshed and suffering. What was

done with Jason and the other brethren? [9](#). After the uproar, what was done with Paul and Silas? [10](#). Why by night? Why go into the synagogue again?

What comparison is made between the Jews of Berea and those of Thessalonica? [11](#). How should men act toward the word in order to be noble?

What was the result of this course on the part of the Berean Jews? [12](#). To what does Luke attribute their belief; to the direct power of the Holy Spirit, or to their searching the Scriptures? What difference in the relative number of Jews and Greeks who believed, here and in Thessalonica? [12](#). Comp. [4](#).

What terminated the labors of Paul in Berea? [13](#), [14](#). What did Silas and Timothy do and why? [14](#).

Did Paul preach the same gospel in these two cities? Is there evidence that God and the Holy Spirit worked more for the Bereans than for the Thessalonians? Why, then, did the latter believe more readily than the former? [11](#). When the gospel, at the present day, is more successful in one place than in another, is the difference to be traced to what God does, or to what men do?

LESSON XXX–Review of Cases of Conversion.

BAPTISM.

How many and what cases of conversion are particularly described in Acts of Apostles? See [ii: 1-41](#); [viii: 26-40](#); [ix: 1-18](#); [x: 1-48](#); [xvi: 6-15](#); [xvi: 16-34](#).

What was the last thing done in each of these cases? Was the process of conversion completed in any case without baptism? Is there evidence that any of the converts experienced the joy of pardon before baptism? Is there evidence that any of them experienced it immediately after baptism? and if so, what is it? See [viii: 39](#); [ix: 18, 19](#); [xvi: 33, 34](#).

REPENTANCE.

What command next preceded that to be baptized? [ii: 38](#). In how many of the cases is there direct evidence of repentance? [ix: 9](#); [xvi: 33](#). Why is there no mention of repentance in the cases of the eunuch, Cornelius and Lydia? *Ans.*—They were living in daily repentance for their daily sins, and there was no especial occasion for them to repent when they believed in Christ. Would the failure to mention repentance in any case imply that in that case there was no repentance?

FAITH.

What was the first thing required of the eunuch and of the jailer? [viii: 37](#); [xvi: 31](#). Was this the first obedience rendered by those on Pentecost, by Saul and by Lydia, if so, show that it was. As in some

cases faith is not mentioned, why not conclude that it was not always necessary? Those on Pentecost were commanded to repent and be baptized, faith not being mentioned; Saul was required to be baptized, neither faith nor repentance being mentioned; and the jailer was told to believe, neither repentance nor baptism being at first mentioned; how do you account for these differences? The thief on the cross was saved without baptism; how do you account for this?

WORK OF THE HOLY SPIRIT.

What was the promise in reference to the gift of the Holy Spirit? [ii: 38](#). Does this promise place it before or after baptism? Was it received in any of the cases we are considering before baptism? Is the case of Cornelius the only exception? Was the gift in this case the ordinary, or the miraculous gift? Is it a precedent for us? and if not, why not?

In what way did the Holy Spirit work on the day of Pentecost? [ii: 4-37](#). In what way in the case of the eunuch? [viii: 29-35](#). How in the case of Cornelius, with the exception mentioned above? [x: 19, 20, 34](#). How in the case of Lydia? [xvi: 6, 7, 9, 13](#). What instrumentalities then did the Spirit use in converting those persons? What may we conclude are the instrumentalities he now employs?

MINISTRY OF ANGELS.

What work of angels is mentioned in these cases of conversion? [viii: 26; x: 3-6](#). In what was the work of the angels in these two cases the same, and in what did it differ? If there had been any ordinary means by which Philip could have been sent to the eunuch, or

Cornelius could have been directed to send for Peter, do you suppose an angel would have appeared? In what cases, then, may we conclude that the ministry of angels is employed? Repeat Paul's remark on the subject of their ministry. [Heb. i: 14](#).

LESSON XXXI—Prayer.

A DUTY TO PRAY.

Repeat some words of Jesus, in which prayer is enjoined as a duty. [Matt. vii: 7; xxvi: 41; Luke xviii: 1](#). Some words of Paul to the same effect. [I Th. v: 17; Phil. iv: 6; 1 Ti. ii: 1](#). Some words of James. [Jas. v: 13](#).

Is prayer more frequently spoken of in the Scriptures as duty, or as a privilege? Does the fact that it is a privilege make it any the less a duty? Is it a sin to neglect it?

AN ANSWER PROMISED.

Quote some words of Jesus containing the assurance that prayer will be answered. [Matt. vii: 7, 8](#). What is meant by seeking and knocking, in this passage? *Ans.*--They are figurative expressions for prayer. Quote other promises of Jesus. [Mark xi: 24; John xvi: 23](#). Quote one from James. [Jas. v: 16](#). One from Peter. [I Peter iii: 12](#). One from John. [I John v: 14, 15](#).

Is God able to fulfill such promises as these? Can one who believes the Bible doubt that he will do it? Is there any more reason to doubt these promises than any others in the Bible?

EFFECTS OF PRAYER.

What does Paul say about being careful? [Phil. iv: 6](#). What does the word careful here mean? *Ans.*--It means *full of care*. How does Paul

direct us in the remainder of this verse to free ourselves from care? What does he say will be the consequence of this? [Verse 7](#). What is meant by the peace of God? *Ans.*--The peace which God bestows on us. If, then, we let our requests be made known to God in everything, what will be the effect on our own minds? If Christians are full of care, what does it prove in regard to their prayerfulness?

If we pray for any particular virtue, will this help us to acquire said virtue? If we pray for the spiritual good of any person, that person knowing that we thus pray for him, is it likely to do him good? Are these results on ourselves and on others the promised answers of prayer? *Ans.*--No; they are the natural effects of prayer. What do you understand by an answer to prayer? *Ans.*--Something that God does for us or for others because we pray for it. If, then, the only benefit derived from prayer is the good effect on the person who prays, and on others who hear the prayer, is there any real answer to prayer?

LESSON XXXII—Prayer.

FAITH OF THE APOSTLES IN PRAYER.

In which way do men more clearly show their faith, by words or by actions? In what way did the apostles decide between Joseph and Matthias as the successor to Judas? [Acts i: 23-26](#). Is there any way of deciding questions that is more uncertain than casting lots? Repeat the prayer which they offered before they drew the lots. [24, 25](#). How did they expect the Lord to show which he had chosen? Did they then believe that God would cause the lot to fall this way or that? Did they believe that he would do this in answer to their prayer? When the lot fell on Matthias what did they believe was the cause of it? If God controls such matters as the casting of lots, what is there that he does not control?

When Peter and John had been arrested and commanded not to preach any more in the name of Jesus ([Acts iv: 18](#)), what did they do on being released? [Acts iv: 23](#). When the other apostles heard the story, what did they all do? [24](#). In their prayer what did they ask the Lord to do? [29, 30](#). Why did they wish the Lord to behold the threatenings of the Jews? Did they then believe that God would, in answer to their prayers, do something to protect them?

When Paul wrote the epistle to the Romans, on what journey was he about to start, and for what purpose? [Ro. xv: 25](#). How had he obtained the means of ministering to the saints? [26](#). What prayer did he ask the brethren to offer to God for him? [30-32](#). Did he then believe that their prayers would help him to escape from his enemies?

Have we an account of the journey to Jerusalem here referred to? *Ans.*--Yes; it is found in [Acts xx: 3, to xxi: 16](#). After he got to Jerusalem

did he fall into the hands of the unbelievers? [Acts xxi: 27-31](#). State how he was delivered from them. [31-34](#). Was the prayer of himself and his Roman brethren answered? How much of it? [Ro. xv: 31](#). How much of it was yet to be answered? [32](#). Was this part also answered? *Ans.*--Yes; the remainder of the book of Acts shows that it was, and that it was answered by a series of remarkable events and hair breadth escapes. [The student should here read from [Acts xxi: 36, to the end of the book](#) to see how Paul was finally brought from Jerusalem to Rome, in answer to his prayer.]

While Paul was a prisoner in Rome, what prayer did he ask the Ephesians to offer for him? [Eph. vi: 18, 19](#). Did he believe that their prayers, offered for him at Ephesus would be of service to him in Rome? What prayer did he ask the Colossians to offer for him, about the same time? [Col. iv: 2-4](#). What confidence did he express in the prayers of the Hebrew brethren? [Heb. xii: 18, 19](#). As the apostles were inspired men, were they mistaken in what they believed and taught? As they showed by both word and action that they believed in the answer of prayer, what does this prove on the subject?

LESSON XXXIII—Prayer.

ON WHAT CONDITIONS PRAYER IS ANSWERED.

What does Jesus say in reference to the connection between belief and the answer of prayer? [Mark xi: 24](#). If, then, we pray for anything, not believing that we will receive it, will the prayer be answered? What does the apostle James say on the same subject? [Jas. i: 5-7](#). What, then, is the first condition on which prayer is answered.

What does James give as a reason why some of the prayers of his brethren were not answered? [Jas. iv: 3](#). If we ask God for anything, merely to gratify our lusts or passions, do we ask amiss? Will such prayers be answered? What should be our purpose in asking anything from God? If he were to grant prayers which are offered for an improper purpose, would it do us good, or harm? When we think of praying for any particular thing, what ought we to ask ourselves in regard to our purpose? What, then is the second condition of the answer to prayer? Repeat what John says on this subject. [I Jno. v: 14, 15](#). What condition is named here? [14](#). What is meant by "according to his will?" *Ans.*—According to what God knows to be best both for us and for others. Would it be right for a prayer to be answered which is not best for us and for others? What, then, is the third condition of the answer to prayer? Name all three of the conditions which have thus far been mentioned.

In what way do we learn what is God's will? *Ans.*—We learn it in part from the Bible, and in part from the order which God has established in nature. Should we pray for anything that is contrary to Bible teaching? Should we pray, then, for sinners to be pardoned before they are baptized? In order to always pray according to God's will, as revealed in the Bible, what knowledge is necessary?

Would it be praying according to God's will to ask for rain without a cloud? How do you know? Is it right to pray for anything that is contrary to the established order of things? If God can give us rain and health by a miracle, would it appear easier or harder for him to give them without a miracle?

When we pray for anything which we know its according to God's will, and which we desire for a pure purpose, can we believe that we will receive it? Are the conditions of acceptable prayer then such as we can generally comply with?

Can you give an example of an apostolic prayer that was not answered? [II Cor. xii: 7-9](#). When Paul found that it was not the will of God to take away the thorn, did he pray for it any longer? What did God give him in place of what he desired? [9](#). Was this better or worse for him? [9, 10](#). What then does God sometimes do, instead of granting what we wish?

LESSON XXXIV–Prayer.

FORGIVENESS AND PERSEVERANCE.

When we pray for the forgiveness of our sins, on what condition will it be granted? [Matt. vi: 14, 15](#). Is this forgiveness the formal declaration to the offender that you forgive him, or is it the freeing of your heart from resentment? On what condition are we required to formally forgive an offender? [Lu. xvii: 4](#). In what case, then, is forgiveness a condition of the answer of prayer?

Repeat the parable of the unjust judge. [Lu. xviii: 1-8](#). What did Jesus mean to teach by this parable? [1](#). Suppose that we should conclude that what we are praying for is not according to God's will; should we continue praying for it? But if we believe it is according to his will, and if we desire it for a right purpose, yet after praying for a time, we do not obtain it, what should we do? Is prayer for the salvation of our friends an example of this? Give other examples.

PLACE AND MANNER OF PRAYER.

What does Jesus say about the proper place for private prayer? [Matt. vi: 5, 6](#). If a man chooses a place for his private prayers where others can see him, what is the object? As this is the way that hypocrites do, how can you be sure that such a person is not a hypocrite? What sin does the Savior for guard us against by this precept? What do you think of the propriety of bowing down for secret prayer when you take your seat in a house of worship? What of the preacher's doing so when he enters the pulpit?

After what manner does Jesus teach us to pray? [Matt. vi: 9-13](#). Is this model prayer a long one? Are there any repetitions in it? Has it many high sounding words? How, then, should our prayers be in regard to length, repetitions, and simplicity of speech?

PRAYER IN THE FAMILY.

Is family prayer expressly named in the New Testament? Quote [I Pe. iii: 7](#). What prayer would be hindered by husbands mistreating their wives? What does Paul say about where we should pray? [I Tim. ii: 8](#). This clearly requires men to pray in every suitable place. How are fathers commanded to bring up their children? [Eph. vi: 4](#). Can they do this well without leading the family in prayer? What, then, do you think is the duty of parents in this particular?

WHO SHOULD PRAY.

What is one of the objects of public prayer? [I Cor. xiv: 14-17; 26](#). Should any one be invited to pray, then, who cannot pray to edification? Who is to be the judge, the person himself, or the brethren? How are they to learn whether he can pray to edification?

As we are required to pray in faith, can an unbeliever offer an acceptable prayer? As it is the prayer of a righteous man that availeth much, will the prayer of a wicked man avail? Can a sinner expect his prayers to be heard while he refuses to obey God?

LESSON XXXV—Praise.

What does the Apostle James say in reference to prayer and singing? [Jas. v: 13](#). What feelings, then, more appropriately find expression in prayer, and what in song?

What are psalms? *Ans.*—They are poetical compositions intended for singing and expressive of God's praise. Does James here refer especially to the Psalms of David? *Ans.*—No: his language is unlimited, and therefore it includes all psalms. Does he refer to private singing, or singing in the congregation? Can you give an apostolic example of prayer and singing such as James mentions. See [Acts xvi: 25](#).

Was singing a part of the public worship in the days of the apostles? [I Cor. xiv: 26](#). When Paul says, in this passage, "Every one of you hath a psalm, hath a doctrine, hath a tongue," etc., what does he mean *Ans.*—That some had one of these, and some another. Did they have hymn books at the beginning? How, then, did they get songs to sing? *Ans.*—They evidently sang such songs as were taught to them by those who knew old Jewish songs that were suitable, or who composed new ones.

In what way does Paul say we should sing? [I Cor. xiv: 15](#). What is meant by singing with the spirit? If we sing without thinking of the meaning of the song, do we sing with the spirit? If we do not try to make the sentiment of the song our own, do we sing with the spirit? What two things are necessary, then, to singing with the spirit?

What is it to sing with the understanding? *Ans.*—As explained by the [next verse](#), it means to sing so as to be understood. For whose benefit are we to sing besides our own? Does the benefit, either to ourselves

or others, lie in the music alone? What is the real advantage of singing over or merely reciting the words of the song?

Repeat what Paul says to the Ephesians about singing. [Eph. v: 18, 19](#). What is meant by "speaking to yourselves?" *Ans.*—It here means speaking to one another.

What is the difference between psalms, hymns, and spiritual songs? *Ans.*—The difference is not very clearly defined: they are all songs of a religious character.

What is meant by "singing and making melody in the heart?" *Ans.*—Singing with the voice and accompanying this with corresponding feeling in the heart.

Repeat what Paul says to the Colossians on this subject. [Col. iii: 16](#). What benefit to one another is mentioned here? How do we teach one another in songs? How do we admonish one another?

Where Paul uses the expression, "singing with melody in the heart," in [Ephesians](#), what expression does he use here? What is it to sing with grace in the heart? *Ans.*—Grace in God is favor to us; in us, it is thankfulness towards him. Here it means singing with *thankfulness* in the heart.

Could we know that singing would be acceptable worship if God had not so informed us? As we are dependent on what he reveals for our knowledge of acceptable worship, ought we to do anything in worship for which we have not a Thus saith the Lord? Have we any authority in the New Testament for instrumental music in the worship? Were instruments employed in the Jewish worship? As they were employed in the Jewish worship and omitted in the Christian worship, what does this show as to God's will in the matter?

LESSON XXXVI--The Lord's Supper.

Repeat Matthew's account of the institution of the Lord's Supper [Matt. xxvi: 26-28](#). When he said, "This is my body," what did he mean? What is the Roman Catholic doctrine on this subject? *Ans.*--That the bread was actually the body of Christ, and the wine actually his blood. How could the disciples know that the bread had not been actually turned into his body? *Ans.*--Because after he said, "This is my body," they saw his body and the bread both there; and after they had eaten the bread his body was still there. After Jesus had said of the wine, "This is my blood" ([verse 28](#)), what does he still call it? [29](#). Was it still wine, then?

When Jesus says ([verse 27](#)), "Drink ye all of it," does he mean that all must drink, or that they must drink all the wine? *Ans.* He means that all must drink.

Repeat Luke's account of the institution of the supper. [Lu. xxii: 19](#). What command does he quote that is not mentioned by Matthew? How would this enable them to remember Christ? What would be the advantage of remembering him?

Repeat Paul's account of the same event. [I Cor. xi: 23-25](#). Did Paul get his account from some of the apostles, or directly from the Lord himself? [23](#). What additional remark does Paul make in regard to the design of the supper? [26](#). To whom do we "show the Lord's death," to the church or the world? What then, is the chief object of the Lord's Supper, as regards the church, and what as regards the world?

What abuse of the Lord's supper does Paul rebuke in the Church at Corinth? [I Cor. xi: 20-22](#). What effect did these meetings have on the disciples? [17](#). What was their particular fault as regards the

supper? *Ans.*--Instead of eating it as the Lord's supper ([verse 20](#)), they ate it as "their own supper" ([verse 21](#)), that is, as a supper to satisfy their appetite.

What did Paul say to them about eating and drinking unworthily? [27](#). How did he tell them to guard against this? [28](#). If, upon self-examination, we think of sins of which we have not repented, what should we immediately do? If we are not thoroughly penitent concerning our sins, should we partake at all? What will be our fate if we die in such a condition? Is it right to decline the supper because somebody else has sinned?

Does the fact that we must examine ourselves, prohibit the church from debarring persons whom it knows to be unworthy? Should any one be allowed to partake who would not be received as a member? If members are unworthy to partake, ought they to be kept in the church?

What does Paul further say of eating and drinking unworthily? [29](#). What is meant by not discerning the Lord's body? *Ans.* Not eating the loaf as the Lord's body, and with that reverence and self-examination which is required. The Corinthians were guilty of this in making it "their own supper." What was the effect of this evil practice in Corinth? [30](#). Does this mean physical sickness and death or spiritual weakness and torpor? *Ans.*--It certainly includes the latter, and many commentators think it also includes the former.

What day of the week did the disciples meet to break the loaf? [Acts xx: 7](#). Is this mentioned as if it were a regular custom? As Paul rebuked the Corinthians for coming together not to eat the Lord's supper, what does this show as to the object of coming together? [I Cor. xi: 20](#). As the object of coming together on the first day of the week was to break

the loaf, and as they came together every first day, how often did they break the loaf? Have we any right to depart from this apostolic practice?

LESSON XXXVII–The Lord's Treasury.

Describe the liberality of the first Christians in Jerusalem. [Acts iv: 32-35](#). Did they make an equal distribution of all their property, or did they give to persons only as they had need? [35](#). As distribution was made only to persons needing help, how fast were the sales of property made, and how long did they continue? If a church at the present day should find that it could not relieve its poor without selling property, what would be its duty?

State the sin of Ananias and Sapphira. [Acts v: 1, 2](#). What did they expect to gain by their lie? When a man exaggerates by representing his contributions as being greater in proportion to his means than they are, what sin does he commit? What do you suppose was the practical object of punishing Ananias and Sapphira so fearfully? *Ans.*--To give a warning in the beginning against lying and corrupt practices in connection with the Lord's treasury.

Repeat the rule which Paul gave to the churches in Galatia and at Corinth about the collection for the saints. [I Cor. xvi: 1, 2](#). Was this rule given in the form of a general precept concerning all contributions, or only as a special precept for that particular collection? What does it show as to the apostle's judgment concerning the most suitable time at which to make our contributions? Does it prohibit us from also contributing at other times?

According to what ratio does Paul tell the Corinthians to give? [I Cor. xvi: 2](#). Does this mean that they must give each Lord's day according to their prosperity the previous week, or according to the entire ability with which the Lord has blessed them?

Quote another saying of Paul on the subject of the amount we should give. [II Cor. viii: 13](#). According to this passage, if a man gives without a willing mind, is the gift acceptable to God? If he declines to give when able, because his mind is not willing, does he sin? Does the sin lie in not giving, or in not being willing? When man is not willing to give when he ought to give, what is his character?

Quote another statement of Paul on the same subject. [II Cor. ix: 6, 7](#). According to this passage, in what ratio will a man reap the blessings attached to giving? What fact does Paul mention to encourage us on this point? [8](#).

Repeat again what is said about cheerful giving. [7](#). If a man give grudgingly, will his money go as far in feeding the poor as if he had given cheerfully? What is the disadvantage, then, of giving grudgingly?

What does Paul say about the living of those who preach the gospel? [I Cor. ix: 14](#). On what principle does he justify this rule? [11](#). Did Paul himself exercise this right of support, or waive it? [12](#). For what other object, then, are we to give to the Lord's treasury besides providing for the poor?

LESSON XXXVIII—Money Getting and Money Loving.

Quote the Savior's precept about laying up treasures. [Matt. vi: 19, 20](#). What reason does he give for this precept? [21](#). What assurance does he give in reference to all things needful for the body? [33](#). He says, ([verse 25](#)) "Take no thought for your life, what ye shall eat," etc.; what does he mean? *Ans.*—The Greek word rendered "take no thought," means "be not anxious;" and the meaning is that we are to be free from anxiety about these matters, trusting in God to bless our labors.

What does Paul say about laboring to accumulate? [Eph. iv: 28](#). Suppose that none of us had more property than merely to supply the bodily wants of our families, what would become of the poor? And what means would there be for spreading the gospel? Can we make money too fast, or make too much of it, if we use it for these purposes?

Repeat what Paul says in regard to contentment in money matters. [I Tim. vi: 6-8](#).

How do you reconcile this with the idea of accumulating something to give away? *Ans.*—He here speaks of what we are to provide for ourselves, apart from what we give away. Does the teaching of this passage allow us to make provision for old age? *Ans.*—It certainly does, to the extent of insuring food and raiment when we shall no longer be able to work for it.

What does Paul say about "those who will be rich?" [I Tim. vi: 9, 10](#). What does he mean by "they who will be rich"? *Ans.*—"Will" here has the meaning of purpose or intention. The class described are those who, instead of being content with a competency, set their hearts on becoming rich. Why do such persons fall into the fearful evils which

Paul here mentions? *Ans.*—For the reasons stated in the tenth verse, that the love of money is the root (rather a root) of all evil, and these persons are given to the love of money.

What charge does Paul give in the same chapter to the rich? [17-19](#). Were there, then, some rich persons in the church? What is the best way, according to this passage, for a rich person to provide for the time to come? [18](#). Is it a blessing or a curse to be rich, if we use wealth in this way?

State what Jesus says about the difficulty of a rich man entering the kingdom of God. [Matt. xix: 23, 24](#). Does this mean that it is impossible for a rich man to enter the kingdom? [26](#). Wherein lies the difficulty? *Ans.* We learn from the example of the rich young man ([verses 21, 22](#)) and from [Mark x: 21](#), that is because they are apt to "trust in riches."

How does Paul confound us to treat covetous members of of the church? [I Cor. v: 11-13](#). Suppose that a man is able to give to the poor and to the support of the gospel, and will not do it, what is his character? In carrying out Paul's precept, who is to judge whether a man is covetous, the church or the man himself? If a man's brethren, then, think he is covetous, what ought he to think? Does any church give, on the average, more than it ought? If a man, then, gives less in proportion to his ability than the average of his brethren, does he give enough? What valid excuse can a church give for retaining covetous men in the membership?

LESSON XXXIX—Public Worship.

State what the first Christians did in regard to the apostles' doctrine, etc. [Acts ii: 42](#). What is meant by the apostles' doctrine? *Ans.*-Their teaching. Was this teaching delivered in public or in private? What was their custom, then, in regard to public meetings? Where were these meetings held, and how often? [46](#).

What meeting of the disciples was customary on the Lord's day? [Acts xx: 7](#). Will you quote a precept, from Paul on the subject of assembling ourselves together? [He. x: 24, 25](#). What object in assembling is here particularly named? [25](#). What direction did Paul give to the church in Corinth and the churches in Galatia, in regard to the first day of the week? [I Cor. xvi: 1, 2](#). What, then, was another duty which they attended to on the Lord's day?

What does Paul say as to the various exercises in the public meetings? [I Cor. xiv: 26](#). What exercises are mentioned in this passage that were not miraculous? What is stated as the object of all? What is meant by "edifying?" *Ans.*-It means *building up*, and contains a comparison of the spiritual growth of the church to the building up of a house.

Will you now name all the objects for which the disciples came together? See again [Acts ii: 42; xx: 7; He. x: 25; I Cor. xvi: 1, 2; xiv: 26](#). Are public meetings necessary to these ends?

What does a disciple lose by neglecting the meetings of the church? Can one who desires to grow in grace afford to lose all this? If one feels inclined to neglect the public worship, what does this prove as to his spiritual condition?

If a disciple neglect the meeting for breaking the loaf how does he treat the Savior? As the assembling together is for mutual benefit, how does he treat his brethren? How does he treat the precepts of the apostles? How does he treat himself? Against how many parties, then, does such a person sin? What is the duty of the church toward such a sinning member?

As the early churches had other meetings besides those on the Lord's day ([Acts ii: 46](#)), may we now do the same? When the church resolves to meet at other times, what is the duty of each member? Can a member innocently neglect prayer-meetings and protracted meetings? How does a real Christian feel in reference to all meetings of the church?

LESSON XL—Preaching and Teaching.

What is the difference between preaching and teaching? *Ans.*--Preaching is that which is addressed to sinners for their conversion, and teaching is the instruction of the disciples. To whom were the disciples commanded to preach? [Mark xvi: 16](#). Whom were they commanded to teach? [Matt. xxviii: 19, 20](#).

Note.--The word translated "teach" in [verse 19](#) of this passage means to make disciples. The word "teach" in the [20th verse](#) is correct.

On whom was the duty of preaching the gospel first enjoined? [Mark xvi: 14, 15](#). What command was given to Timothy on this subject? [II Tim. iv: 1, 2](#). What was Timothy? [5](#). What is an evangelist? *Ans.*--The word means a preacher of the gospel. Did any others besides apostles and evangelists preach the gospel? [Acts viii: 1, 4](#). Mention one of those who thus preached? [5](#). What was Philip before this? [Acts vi: 3-5](#). What did he become by virtue of going about preaching? [Acts xxi: 8](#). Is the privilege of preaching the gospel confined to any one class of persons? May women preach to public audiences? [I Cor. xiv: 34](#).

Who are the official teachers in the congregations? [I Tim. iii: 1, 2](#); [Titus i: 5, 9](#). Is it also a part of the evangelist's duty to teach? [I Tim. iv: 13](#). What teaching, is enjoined on Christian women? [Titus ii: 3, 4](#). Give an instance of a Christian woman who taught a preacher? [Acts xviii: 24-26](#). Is there any limitation, then, to the private teaching that women may do? According to these Scriptures, is it her privilege to teach in the Sunday-school? If such is the privilege of Christian woman, what is that of the men?

What provision was made for the perpetuation of public teachers in the church? [II Tim. ii: 2](#). As this duty was enjoined on Timothy, what

is implied in reference to the duty of other evangelists? If a preacher, then, or a Christian teacher, gather about him a number of "faithful" men and teach them the Scriptures with a view to making them teachers, is this Scriptural or unscriptural? What would you say, then, of a school for instructing those who desire to teach and preach? Which would be the more judicious method, to have such schools in sufficient number, or to have each preacher become a teacher of the few whom he might gather about him?

If it is the duty of preachers and elders to teach the disciples, what duty does this impose on the disciples? If, then, we neglect to hear their teaching, do we commit sin?

LESSON XLI--The Support of Preachers.

What has the Lord Jesus ordained in reference to the temporal support of preachers? [I Cor. ix: 14](#). With what provision of the law of Moses is this ordinance compared? [13](#).

Note.--A part of almost every gift and sacrifice presented at the altar, and sometimes the whole of it, was given to the priest.

What argument does Paul use in the context to show the propriety of this ordinance?--[Verses 7, 11](#).

When did Jesus ordain that they who preach the gospel shall live of the gospel? [Matt. x: 5, 9, 10](#). Did he tell the apostles not to provide gold, silver, etc., because they were not to have any of these things, or because it was the duty of those for whom they preached to supply them? Were the apostles, under their first commission, sufficiently provided for by the people? [Luke xxii: 35](#). Were they, under their second commission, to act on the old rule of not providing for themselves? [36](#). Why the difference? *Ans.*--By their first commission they were sent only to the Jews who well understood the duty of supporting the religious teachers; but under the second, they were sent to the Gentiles who knew no such obligation.

How did Paul act in regard to this ordinance of the Lord Jesus? [I Cor. ix: 15, 18](#). Did he receive any compensation from the churches? [Phil. iv: 10, 14, 18](#). How could he do this consistently with what he says in the passage first quoted? *Ans.*--He accepted what was voluntarily given, but he did not use his liberty to *claim* a support. What reason did he give the Thessalonians for thus acting? [II Thes. iii: 8, 9](#). What reasons did he give to the elders of the church at Ephesus? [Acts xx: 34, 35](#). What reason does he give to the Corinthians? [I Cor. ix: 18](#).

Would such reasons justify a preacher of the present day in declining a support, if they existed now in the same force? How should a preacher decide whether to give his whole time to preaching and study, or to devote a part of it to secular business as a means of support? *Ans.*--As Paul decided it, by considering what is best for the cause of Christ under existing circumstances.

In ordaining that they who preach the gospel shall live by the gospel, on whom did Jesus place the obligation to pay the preacher? In what proportion, according to justice, does this obligation rest on the members of the church? What rule in this particular does Paul lay down about giving to the poor? [I Cor. xvi: 2](#). If we should give to the poor according as the Lord has prospered us, how should we give for other purposes? Is it any man's privilege to give more than his due proportion? [II Cor. viii: 1, 3](#). If any brother refuses to give his due proportion, what is the duty of the church? Who, in the first instance, is to judge how much each one should give? When the question is raised whether a particular brother is giving as much as he ought, who is the judge of this question?

Is there any prescribed method of giving for the support of preaching? Whose privilege is it, then, to decide what method shall be adopted, that of each congregation?

LESSON XLII—Husband and Wife.

What does Paul say about being yoked together with unbelievers? [II Cor. vi: 14](#). Does the yoke refer especially to marriage? Is there any yoke more intimate than that of the marriage bond? Is marriage, then, included in the precept? What limitation does Paul place on the marriage of Christian widows? [I Cor. vii: 39](#). If it is the duty of Christian widows to marry "only in the Lord," what of Christian maidens?

Were there any Christians in the days of the apostles married to unbelievers? [I Cor. vii: 12, 13](#); [I Peter iii: 1](#). Did a Christian, then, lose character in the church by being married to an unbeliever? If not, how do you reconcile this with what Paul says in [II Cor. vi: 14](#), just quoted? *Ans.*—No doubt most of the marriages with unbelievers took place before either party was a Christian: and when otherwise, although such marriage was discouraged, after it took place a divorce was not allowed, and the party remained in the church.

In such marriages what duty is enjoined on the believing wife? [I Peter 3:1, 2](#). In such cases, who is the person most especially responsible for the conversion of the unbelieving husband? Can a Christian woman thus situated best influence her husband by joining with him to some extent in worldly practices, or by maintaining a strict religious deportment?

In such marriages, can the believing party properly seek a divorce from the unbelieving? [I Cor. vii: 12, 13](#). If the unbelieving party sees fit to abandon the believer, is the believer then free? [15](#).

What is the duty of the husband to his wife? [Eph. v: 25](#); [I Peter iii: 7](#). What prayers does Peter here refer to, and how might they be hindered? What is the duty of the wife her husband? [Eph. v: 22, 23](#).

What is Christ's law in regard to divorce? [Matt. v: 32](#); [Mark x: 12](#). If a woman should leave her husband and not marry another, would this be adultery? Do you think a woman is sometimes justifiable in such a course? Wherein, then, lies the chief sin; in the separation, or in the subsequent marriage? Should any one be retained in the church who marries contrary to this law, and refuses to dissolve the unlawful connection? Does the fact that the civil law allows such marriages effect the matter so far as the church is concerned?

What does Paul say about husband and wife living apart for a time by consent? [I Cor. vii: 5](#). What does he mean by "defraud" in this verse? *Ans.*--Depriving each of the society of the other and of the usual enjoyments of married life. Can such temporary separation be justified on account of incompatibility, or is it confined to purposes of religious improvement?

LESSON XLIII—Worldly Amusements.

What sins are Christians most likely to commit; those called little sins, or those called great ones? When a Christian falls away from the church, with what sins does he generally begin his downward course? Against what class of sins, then, should we be most on our guard?

What sins are regarded as comparatively harmless, those which afford amusement, or those which spring from passion? Why is this?

How do Christians frequently regard sins which are common among respectable people of the world? Is any wrong practice really less sinful because it is practiced by respectable persons? But is it more dangerous from being thus practiced?

Is it proper for the church to condemn anything which the Scriptures do not condemn? If a practice is condemned by name in the Scriptures, can it be innocent in us? But are all the sinful practices of the present day named in the Scriptures? How can we know that these are sinful? *Ans.*—We can know it by the fact that they belong to classes of things condemned in the Scriptures, or that they violate some principle of action enjoined in the Scriptures.

DANCING.

Quote the first passage in the New Testament which mentions dancing? [Matt. xi: 17](#). What dancing was this? *Ans.*—It was that of children at their play, mimicking the professional dancers, as they mimicked the mourners at a funeral.

Quote the next passage in which it is mentioned. [Matt. xiv: 6](#). What kind of dancing was this? *Ans.*--It was an imitation of the professional dancers who danced for the amusement of others. Was the family of Herod religious, or very wicked? Did this dance result in good or evil? Is it an example to be imitated, or one to be avoided?

Quote the next mention of dancing. [Luke xv: 25](#). What kind of dancing was this? *Ans.*--It was that of hired dancers, who danced to music made by themselves, or an imitation of these; for the Jews never danced for their own amusement, but sometimes employed others to dance before them. Was the prodigal's father, in whose house this dancing was done a Christian? What was he? *Ans.*--Most likely a Jew who did not believe in the Savior. Does the fact that Jesus mentions dancing in this parable without condemning it, prove that it is innocent? *Ans.*--No; for he thus mentions various things which we know to be wrong ([Luke xvi: 3-8; xviii: 5](#)), and Paul draws illustrations from such practices as fighting and racing. [I Cor. ix: 23-26](#).

Is dancing mentioned anywhere else in the New Testament? *Ans.*--It is not. Is it spoken of, then, in a way to commend it as an innocent practice? What means had the disciples, to whom Jesus thus mentioned it, of knowing whether it was right or wrong? *Ans.*--Only the teaching of the Old Testament, and the other two sources of knowledge mentioned in this lesson.

Was our modern mode of dancing known to the ancients? *Ans.*--No; among the Jews and Greeks there was no dancing of men and women together.

LESSON XLIV—Worldly Amusements.

DANCING.

What is the first instance of dancing mentioned in the Old Testament? [Ex. xv: 20, 21](#). Was this a dance for amusement or a religious dance? What is the second instance? [Ex. 32: 19](#). What was the purpose of this dance? See [verses 4-6](#). What is the next instance? [Judges xi: 34](#). Why did Jephthah's daughter dance? *Ans.*--She was rejoicing like Miriam, over the victory won by her father. State the next mentioned instance of dancing. [Judges xxi: 21-23](#). On what occasion was this? *Ans.*--It was at the yearly "feast of the Lord" ([verse 19](#)), and was connected with the worship. State the next instance. [I Sam. xviii: 6-8](#). In all these instances who were the dancers; men and women, or women alone? Were any of them dances for mere amusement?

Mention an example of a man engaged in dancing. [II Sam. vi: 14-16](#). When Michal reprov'd David for this dancing what excuse did he give for it? [verse 21](#). Was it, then, a religious dance, or a dance for mere amusement? What is said in the Psalms about this kind of dancing? [Ps. cxlix: 3; cl: 4](#). Solomon says "there is a time to dance" ([Eccl. iii: 5](#)): what according to these examples from the Old Testament, was that time?

What does Job say about dancing? [Job xxi: 11, 12](#). Does he refer to wicked persons, or to the good? See [verse 7](#). Whose children, then, danced for amusement, in his day?

From all the foregoing Scriptures what do you learn as to the kind of dancing that was approved by good people in the Old Testament period? Is there any indication that dancing for mere amusement was approved? Is there any account of the dancing of men and women

together? Can any dancing mentioned in the Old Testament be used to justify our modern dancing?

How could the disciples of Jesus know, when he mentioned the dancing at the return of the prodigal son, that he did not approve it? *Ans.*--Because they had learned from the Old Testament that dancing for amusement was not customary among the good.

Among what works does Paul class "revelings?" [Gal. v: 19-21](#). What does he say of those who practice such things? [Verse 21](#). What is the Greek word translated "revelings," and what is its exact meaning? *Ans.*-It is *komos*, and it is the name of a particular kind of night frolic among the Greeks, of which music, and dancing, and singing formed the chief part. Are not modern dancing parties very much like this? As the revelings and all "such things" are forbidden, how can we excuse dancing parties?

Note.--These "revelings" or *komoi*, were the only practices among the ancients which very closely resembled our modern dancing parties; and as they were condemned, dancing parties are condemned with them. And it is fair to suppose that they would have been condemned by name if they had been in existence at that time.

What does the Apostle Peter say of these "revelings?" [I Pet. iv: 3](#). While dancing is not condemned in the New Testament, is it not true that a practice of which dancing was a part is condemned?

LESSON XLV–Worldly Amusements.

DANCING.

What class of persons are and ever have been most addicted to dancing; the righteous or the wicked? What churches have tolerated dancing most freely, the more worldly churches, like the Roman Catholic or the more spiritual churches? Among individual church members, which are more given to dancing, the pious or the worldly minded? Judging, then, by these facts, is dancing a practice pertaining more properly to the world, or to the church? What does Paul say of being conformed to the world? [Rom. xii: 2](#). Can Christians engage in dancing without violating this precept of the apostle?

How does Jesus tell us to judge of men who appear to be good? [Matt. vii: 16, 17](#). If men are to be judged by their fruits, are not the practices of men to be judged in the same way? Can any practice be a good one whose uniform tendency is irreligious? Does the practice of dancing tend to make persons who are accustomed to it more religious, or less religious? Does dancing, ever excite evil passions? Does it ever lead to intemperance? Does it lead to any waste of time or money? How does it often affect the health? If it produces these evil fruits, can it, according to the Savior's rule, be a good thing?

How is a dancing Christian usually regarded by both the pious and the ungodly of the community? Is dancing, then, a practice in good repute for Christians? What rule does Paul give in regard to things of good repute? [Phil. iv: 8](#). If some matter of duty should come into bad repute, would this passage justify us in neglecting it? Will it allow us to engage in anything of bad repute for mere amusement?

What rule does Paul give in regard to the effect of our conduct on our brethren? [Rom. xiv: 21](#). Is he here speaking of things which duty requires of us, or of the things which we can omit if we choose? If, then, my brethren are offended by my dancing, what does this rule require of me?

How does Paul state this rule in another place? [I Cor. viii: 13](#). How could eating meat cause a brother to offend? See [verses 10, 11](#).

Note.—Eating meat which had been offered to an idol is the practice referred to. There was no harm in it considered in itself ([verse 4](#)), but if it emboldened a weak brother to eat the meat in honor of the idol, it was wrong because it led this weak brother into sin.

Suppose, then, that dancing were not sinful in itself, how must we regard it when we see harm to others grow out of it? Does it not lead some weak persons into the sins mentioned above in this lesson?

If a disciple, by any practice, conforms to the world, is brought into bad repute as a Christian, gives offense to his brethren, and sets an example likely to ruin others, is he walking orderly or disorderly? What does Paul command in reference to those who walk disorderly? [II Thes. iii: 6](#). Should persons who persist in dancing, and cannot be persuaded to abandon it, be retained to the church?

LESSON XLVI—Worldly Amusement.

THEATER GOING.

What does Paul say about partaking in other men's sins? [1 Tim. v: 22](#). If men engage in an evil practice, and we encourage them either by our presence or our money, do we partake of their sins? What kind of characters are the most of men and women connected with theatrical troupes, negro minstrels, and circuses? Judging of these things by the characters of those connected with them, have they a good, or a bad effect on character?

Note.—It is a well known fact that with only a few exceptions the persons connected with those establishments are either very corrupt in their morals at the start, or soon become so.

When Christians encourage such exhibitions by their presence and their money, are they not becoming partakers of other men's sins? What classes of persons are most addicted to theater going, the pious, or the ungodly? Is it properly classed as a worldly amusement? Can Christians indulge in it without conforming to the world, thus violating [Rom. xii: 2](#)?

Is it good repute for a Christian to be seen at such places? Can he go without giving offense to his brethren?

What is there about these exhibitions to make them corrupting?
Ans.—1st. In most of them there are improper sentiments and practices exhibited by the actors. 2d. The dress of both sexes, especially that of the women, is usually immodest, tending to incite impure thoughts and feelings. 3d. Mingling in the presence of such scenes with the rude crowd which generally attend them, is demoralizing.

Suppose that a young person does not think that these exhibitions are corrupting, while the great majority of those who are older and more experienced do; by whose judgment should he be governed? See [I Peter v: 5](#). What is the judgment of such persons? *Ans.*--It is almost universally agreed among preachers and pious persons in our cities, that a large number of young persons of both sexes are being constantly brought to ruin by theater-going. Some regard it as the most corrupting practice that is tolerated in decent society.

How did the early Christians regard theater-going? *Ans.*--It is not mentioned in the Scriptures, but the early Christians after the time of the apostles were very strenuous in opposition to it, as we learn from Church history.

Can a disciple attend the theater without giving offense to pious brethren and sisters? Are there any grounds on which dancing is condemned which do not equally require us to condemn theater going?

What can be said of card-playing, billiard-playing, and attending running or trotting races? *Ans.*--They all come under the same condemnation with dancing and theater-going. This can be seen by going back over this and the last three lessons, and applying the argument to each of these practices.

LESSON XLVII—Personal Offenses.

When we are conscious of having offended or injured a brother, what is our duty? [Matt. v: 23, 24](#). With what parable does Jesus enforce this duty? [25, 26](#). How does it bear on the case? *Ans.*—The parable is taken from an adversary at law, who has a just complaint against you, as the offended brother has; and agreeing with the adversary represents repairing the wrong done to your brother; while the punishment inflicted by order of the judge represents the eternal punishment of those who refuse to repair the wrong done.

What does James say on the subject of confessing faults? [Jas. v: 16](#). Does he mean that you shall confess to everybody, or that you shall confess to him against whom the fault is committed? Suppose the fault is not against a particular person, but against the church as a whole, to whom should the confession be made? Does this passage require confession to the priest, as the Roman Catholics teach? On what condition will God forgive our offenses? [1 Jno. i: 9](#).

When a brother has trespassed against us what are we to do? [Matt. xviii: 15](#). What is the object of going? In what manner therefore must we approach him? If, after a proper effort, you fail to gain the brother, what must you do next? [16](#). What is the object of taking one or two more with you? Is it merely to have their testimony, or is it also to bring their influence to bear on the offender? *Ans.*—The remark in the next verse, "if he shall neglect to hear them," shows that it is the latter also. If these two efforts fail what is next to be done? [17](#).

What does Jesus say to show the fearfulness of offending a brother? [Matt. xviii: 6](#). Will the fate here indicated befall him who makes proper amends for offenses given? What does Jesus say about the continuance of offenses in the church? [7](#). Why is it that they must

needs be? *Ans.*--Because Christians are so imperfect that they will occasionally offend one another. What does Jesus proceed to say about the sacrifice one should give rather than to give offense? [8, 9](#).

Note.--The word translated "offend thee" in the two verses, means "cause thee to offend."

Is it right for one brother to go to law against another? [I Cor. vi: 1-7](#). Before whom should these difference be settled? [1-4](#). In the [fourth verse](#), does Paul mean that we shall always set them to judge who are least esteemed in the church, or that we shall do this rather than to go to law? What class of persons in the church are to be preferred for this purpose? [5](#). What facts does Paul state, to show that the saints are competent to judge? [2, 3](#). Do you know what he refers to in these statements? Is it necessary to know in order to see the force of his argument?

Suppose that a brother has a claim on another, and either party refuses to let brethren decide it, what should be done? *Ans.*--The church should take action against the one who refuses, for disobeying the word of God. Suppose that a brother has a claim against another, and the brethren all refuse to act as arbitrators in the case, what may he then do? *Ans.*--In that case the church refuses to do her duty, and the brother has no alternative but to lose his claim or go to law. Suppose the debt is acknowledged, but the brother refuses or neglects to pay? *Ans.*--He should be excluded from the church, and then he may be sued at law. Suppose the church refuses or neglects to exclude him? *Ans.*--Then the church commits a sin, and the claimant may go to law if he chooses to do so; for in this case he does not sue a brother, but one who has forfeited his rights to that title.

LESSON XLVIII—Withdrawing from the Disorderly.

What does Jesus say of the branch that bears not fruit? [John xv: 5](#). What is meant by the branch? What does he further say on the same point? [6](#). If a man in the church, then, does no good, what does God do to him? Does this refer to formal exclusion from the church, or to spiritual separation from Christ? Which of these must take place first?

Repeat the language of Jesus concerning the trespasser who repents not. [Matt. xviii: 15-17](#). If the person in question should be to you as a heathen and publican, how should he be to the other members of the church? Does this imply his exclusion from fellowship?

What command does Paul give in reference to withdrawing from the disorderly? [II Thes. iii: 6](#). What tradition does Paul refer to? *Ans.*-- His oral instruction while he was in Thessalonica. Every one was disorderly who walked not after that tradition. What particular class of disorderly persons in Thessalonica? [14](#). What oral instruction had he given concerning them? [10](#). Eat what? *Ans.*--The Lord's supper, and the food provided by charity; for this is the only eating that the church had control of. What command and exhortation is addressed to such persons? [12](#). What of those who should disobey the epistle then written by Paul? [14](#). If this is right in regard to one of the epistles, what of the others? In thus dealing with a man, what caution must we observe? [15](#). If it is proper to withdraw from a man who will not work, how of those who are guilty of still grosser sins?

Mention a case of disorder which occurred in the church at Corinth. [I Cor. v: 1](#). What judgment did Paul pronounce in this case? [3-6](#). What is meant by delivering him to Satan? [5](#). Comp. [verses 2, 13](#). How does Paul show the propriety of this course by the figure of leaven? [9, 7](#). What classes of persons does he mention, with whom we must not

eat? [11](#). What eating is means? *Ans.*—Certainly the Lord's supper, and perhaps also an ordinary meal. Are such persons to be retained in the church, or to be put away? [13](#). What would be the propriety of retaining in the church persons with whom we will neither eat nor keep company?

What class of persons does Paul command Titus to reject, and why? [Titus iii: 10, 11](#). What is a heretic? *Ans.*—It is a schismatic, or one who causes division in the church. Why is such a man "condemned of himself?" *Ans.*—His own act of causing division condemns him. What does Paul say to the Romans in regard to similar characters? [Rom. xv: 17, 18](#).

Who are the constituted rulers and teachers of the church? [I Tim. iii: 2-4, 5; Titus i: 9](#). Who are to take the oversight? [I Peter v: 1, 2](#). How are the members required to act toward these rulers, and why? [Heb. xii: 17](#). Whose duty is it, then, to judge in cases of discipline? Who are the more competent to judge; properly qualified elders? or the whole mass of the congregation? Is the fellowship to be withdrawn by the elders alone, or by the assembled congregation? [I Cor. v: 4](#). When a person is Scripturally excluded from the church, how does God regard the transaction? [Matthew xviii: 18](#).

LESSON XLIX—The Resurrection of the Dead.

What were the opinions of the Sadducees and the Pharisees in reference to the resurrection of the dead? [Acts xxiii: 8](#). On what ground did the Sadducees deny it? *Ans.*—They held that it was not taught in the Old Testament, and that it would involve strife in regard to marriage. See [Matt. xxii: 23-28](#). Did any of the Old Testament saints actually believe in a resurrection? [Heb. xi: 35](#). Will you quote a passage from the Old Testament in which the resurrection is plainly predicted? [Dan. xii: 2](#). What does Paul say as to the connection of life and immortality with the gospel? [II Tim. i: 10](#). How could this be true, if the future life was taught in the Old Testament? *Ans.*—The Old Testament taught it obscurely; but the gospel brought it into clear light.

Who, according to Paul, was the first to rise from the dead? [Acts xxvi: 23](#). How does he express the same idea in another place? [I Cor. xv: 20](#). How can this be true, seeing that Christ himself raised persons from the dead, and that some were raised from the dead by the Old Testament prophets? *Ans.*—Christ was the first who rose to die no more. All the others died a second time.

Quote a statement from Jesus which affirms the resurrection of the dead. [Jno. v: 28, 29](#). According to this passage who is it that will raise the dead? When will the resurrection take place? [I Cor. xv: 23](#). Who will be the first to rise? [I Thes. iv: 16](#). As soon as the dead saints arise, what will become of the living saints? [17](#). What shall occur to the living saints before they are caught up? [I Cor. xv: 51, 52](#).

What will be heard in the sky just previous to the resurrection? [I Thes. iv: 16](#). What shall become of the earth and the visible heavens? [II Peter iii: 10](#). How did the scene appear to John in vision? [Rev. xx: 11](#). By whom will Jesus be accompanied? [Matt. xxv: 31](#).

From these passages state the order of the events accompanying the resurrection of the just?

When will the wicked be raised before, or after the saints? Will they be raised before or after the destruction of the world? *Ans.* Revelation on the subject is not clear: it is supposed by many that the living wicked will be burned up in the conflagration of the world, and that then all the wicked will be raised and called to the judgment.

State the points of difference between the bodies we now have, and those which we will have in the resurrection. [1 Cor. xv: 42-44](#). What shall our resurrected bodies be like? [1 Jno. iii: 2](#). Describe how Jesus appeared to the eyes of John. [Rev. i: 13-15](#).

If the souls of the righteous are happy [103] between death and the resurrection, what need is there for a resurrection? *Ans.*--The soul of man, having been created to exercise its powers of action and enjoyment through a body, cannot attain to its highest bliss and glory without a body.

LESSON L.—The Judgment.

Quote what Jesus says about a judgment of this world? [Jno. xii: 31](#). To what did he refer? *Ans.*—To God's decision against the world's treatment of his Son. Quote what Peter says about a judgment of the house of God? [I Peter iv: 17](#). Does God execute judgment, then, in this world?

Quote a passage which shows that there will be a judgment after death? [He. ix: 27, 28](#). To how many is it appointed to die? To how many, then, is the judgment appointed? What words of Jesus show the universality of the judgment? [Matt. xxv: 32](#). Quote a statement made by Paul to the same effect. [II Cor. v: 10](#).

What did Jesus say of his own generation and the Ninevites in the judgment? [Luke xi: 32](#). When will the Ninevites rise up with that generation? After what event, then, will the judgment take place? With what event in the history of the present heavens and earth does Peter connect the day of judgment? [II Peter iii: 7-10](#). What was its connection with the destruction of the earth and the resurrection of the dead in John's vision? [Rev. xx: 11-13](#). Will the judgment then, take place immediately after death, or not until the resurrection of the dead and the end of the world?

What is the condition of the wicked between death and the resurrection? [Luke xvi: 22-24](#). Was the rich man really in hell? *Ans.*—No. The word rendered "hell" in this passage is *hades*, and represents the disembodied state. He was in the torments which wicked spirits endure between death and the resurrection. If wicked spirits are thus punished before the resurrection, what propriety is there in judging them afterward? *Ans.*—The object of the judgment is not to try men and find out what they deserve, for that God knows; but to make known his

decision and give the reason for it. See [Matt. xxv: 34, 35; 41, 42](#). This is the reason why all men and angels are to be present.

By what standard are men to be judged? [Rev. xx: 12](#). What books are referred to? *Ans.*—The books of the Bible, and the book containing the names of those who are to be saved. (See [verse 15](#).) Have not all men acted contrary to the things written in the books? How, then, can any be saved? What has God promised in reference to the sins of his people? [He. viii: 12](#). Will sins that have been forgiven, then, be taken into account in the judgment? What, then, is our greatest need, in order to be prepared for the judgment?

What judgment does Paul mention among the principles of the doctrine of Christ? [He. vi: 1, 2](#). Is the eternal judgment one which is to be going on eternally, or one whose rewards and punishments are to be eternal? What judgment then, is the one referred to?

What duty did Jesus enforce by referring to the judgment? [Matt. xi: 20-22](#). What duty did Paul enforce by it in addressing the Athenians? [Acts xvii: 30, 31](#). What exhortation does Peter draw from it? [1 Peter 3:14](#). Is it right, then, for preachers to refer to it in order to bring sinners to repentance, to persuade Christians to be faithful?

LESSON LI–Hell.

How many Greek words are translated "hell" in the New Testament? *Ans.*--Three. Are they correctly translated? *Ans.*--No; one of them, *hades*, means the place of disembodied spirits. Name the places where this word occurs. [Matt. xi: 23; xvi: 18; Luke x: 15; xvi: 23; Acts ii: 31; Rev. i: 18; vi: 8; xx: 13, 14.](#)

Was the rich man ([Luke xvi: 23](#)) in hell, then, or only in *hades*? Is it hell, or only *hades*, that is to give up her dead and be cast into the lake of fire, as is stated in [Rev. xx: 13, 14](#)? Is it the soul and body both, or only the soul, that goes into *hades*?

Are both of the other words properly rendered hell? *Ans.*--No; one of them is *Tartarus*, and means the place into which the fallen angels have been cast down. How often does this word occur? *Ans.*--Only once: in [II Peter ii: 4](#).

In all other passages where the English word "hell" occurs, what is the original? *Ans.*--Gehenna. Is it the soul alone, or the soul and body both, which are to be cast in hell? [Matt. x: 8](#).

Quote what Jesus says of hell in [Mark ix: 43-48](#). If the fire of hell "never shall be quenched," what is the duration of that punishment? Will it, then, like *hades*, give up its dead and be destroyed? What is meant by the statement in the passage just quoted, "their worm dieth not?" *Ans.*--The internal suffering of the lost is compared to a worm eating within us forever.

As the soul and body both are to be cast into hell, when do men enter it, before or after the resurrection? When does *hades* come to an end? [Re xx: 13, 14](#). What is the connection, then, between the end

of hades and the beginning of hell? Will you now repeat the points of difference that we have found between hades and hell?

Is the lake that burned with fire and brimstone ([Rev. xx: 15; xxi: 8.](#)) to be understood literally or figuratively? *Ans.*--It is to be understood literally as having been seen in John's vision, but whether it is the real punishment, or only a symbol of it we do not know. If it is a symbol, what is its meaning? *Ans.*--It means that the suffering of hell is comparable to being cast into such a lake. In what other language is the final punishment represented? [Matt. xxv: 30.](#) How do you know that this passage refers to the final punishment? *Ans.*--From the fact that it is to take place when the Lord comes to reckon with his servants ([verse 19](#)), which will be at the final judgment. What is meant by "outer darkness?" *Ans.*--Darkness outside of all light. What feelings are represented by weeping and gnashing of teeth? If a person were in perpetual darkness, and surrounded by weeping and gnashing of teeth, could any condition be more wretched? Could any torture be greater than a lake of fire and brimstone? Can we conceive, then, of greater wretchedness and torture than the wicked are to suffer in hell?

LESSON LII–Heaven.

To what was the term heaven first applied? [Gen. i: 8](#). What is its most usual meaning in the Bible? *Ans.*—In a very large majority of instances it means the atmosphere or the sky.

Quote some passages which show that the word heaven is used for the place where God dwells. [Matt. v: 16, 45-48](#), etc. Quote some which show that Jesus has gone into heaven. [Acts i: 9-13; vii: 55; He. ix: 24](#). Quote proof that the angels dwell in heaven. [Matt. xviii: 10, 22-30](#). Where will the saints obtain their final reward? [Matt. v: 12; He. x: 34; I Peter i: 4](#).

How did the word heaven, which first meant the atmosphere, or sky, come to have this other meaning? *Ans.*—Things that are revealed have to receive their names from among the words already in use among men, and there was no word in human speech so full of beauty and glory as the word heaven, so it was taken to represent the glorious abode of God, the angels, and the saints.

What is to become of the present heaven and earth? [II Peter iii: 10](#). What shall take their place? [13](#). Describe this change as it appeared in vision to John. [Rev. xx: 11; xxi: 1](#). After the new heaven and the new earth appeared, what did John see next? [xxi: 2](#). Will the new Jerusalem, then, descend from the present heaven on the present earth, or from the new heaven to the new earth? What was the appearance of that holy city? [xxi: 10-14](#). Of what material did the walls appear to be built? [18](#). What were the foundations? [14-19](#). What of the gates and streets? What shall and who shall not be allowed to enter it? [27](#). What river and what tree were shown to John? [xxii: 1, 2](#). What shall be the state of those that dwell there? [xxi: 4](#). Do we enter this blessed abode before or after the resurrection? [Rev. xx: 12; xxi: 1](#).

When did Jesus ascend to heaven, before or after his resurrection? [Acts i: 3-8](#). Where was his soul while his body was in the sepulcher? [Acts ii: 27, 31](#).

Note.—The proper word here is not *hell* but *hades*.

Are souls of the righteous happy or unhappy while they are in *hades*? [Luke xvi: 22-25](#). What is the difference between the happiness in *hades* and that in heaven? *Ans.*—It is a difference only in degree.

Will you answer the Savior's question, "What is a man profited, if he shall gain the whole world and lose his own soul?" What shall a man profited, if he shall lose the whole world, and gain his own soul? Are any of us likely to gain the whole world? Are there any that will lose all of the world that we have? What, then, shall we try to gain?