

Reconciliation
Phil. 2:10

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ADULT

Sabbath School Quarterly

Third Quarter
1965

July, August, September

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16).

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JULY 3, 1965

In the Beginning: The Creation, the Fall, and the Curse

SCRIPTURE READING: Romans 5:12-21.

MEMORY VERSE: "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day" (Genesis 1:31).

Lesson Comments: With the lesson this week we begin a new quarter and a new series of Bible studies. In this series we will find an outline of the plan of salvation, and so it is fitting that we begin at the "beginning."

"In the beginning God." These are the first words of the Bible and they have great meaning. God is the beginning of everything and the beginning of man's knowledge and wisdom should be in the wonderful truth of the reality of the eternal God. He is the eternal One, the One who was, who is, and who ever shall be. Until this is fully believed there is no purpose in going further in the study of the Bible for that great Book rests on the fact of the eternal God.

In the beginning! When was the "beginning"? We do not know exactly, but Bible chronology indicates that the beginning of the creation of this earth was about 4000 years before the birth of Christ, or nearly 6000 years ago. The days of creation were each 24 hours in length, each with a period of darkness and a period of light. God completed the work and rested on the seventh day. God set apart the seventh day as a day of rest for mankind—a holy day, and a memorial of creation.

Modern efforts to make light of the teaching that creation took place in six days of 24 hours each, are really attempts to limit the power of God. The God that some people worship needed thousands of years to complete creation, but the God of the Bible accomplished it all in six literal days of the same length as the days are now. This is a fundamental belief.

In connection with this lesson everyone should read the first three chapters of Genesis. Here we find the three parts of our topic fully described. Many people make light of the record of the temptation of Eve and the fall of Adam and Eve from their perfect state. Many think that the mere act of eating fruit could not possibly have been serious enough to cause the curse to come on mankind. People tend to classify sins as being big and little.

Eating the "apple" seems like such a "little" sin. What people do not realize is that it is not the act which is so important, but the motive, the cause, the reason behind it. Adam and Eve disobeyed God. In obeying the voice of the serpent (Satan) instead of the instruction which God had given, Eve became the servant of Satan. By bringing about the fall of man, Satan became "the prince of this world." Sin had entered the world and the result of sin is always death. Only perfection can exist eternally. All things imperfect must eventually destroy themselves or be destroyed.

The sinful, fallen nature of man shows up more and more as we approach the end of the age. Crime and violence are increasing much faster than the increase in population. Crime has become one of the greatest national "industries." The forces of the law cannot cope with it. Conditions will get worse and worse in this world until the second advent of Christ puts an end to the reign of evil. The curse which was the result of the fall of man is a terrible thing, but the power of God to redeem and to change the life, is wonderful. Every time we study again the story of the fall of man and the curse we should so much more appreciate what Christ has done for us and how much it means to be a child of God, redeemed from the curse.

Questions for Study and Discussion

1. What was the condition of the earth when first created? Genesis 1:1, 2. What do you think is meant by the phrase "without form and void"?
2. What did God create on each of the days of creation week? Verses 3, 6, 9, 11, 16, 21, 25, 27.
3. Of what did each creation day consist and how can we determine the length of each? Genesis 1:5, 8, etc.; Exodus 20:10, 11.
4. What instruction and warning did God give to Adam? Genesis 2:15-17. Did Eve also know of this? Ch. 3:2, 3.
5. What was the serpent's lie, and how was it regarded? Verses 4-6.
6. What shows that Adam and Eve recognized their guilt? Verses 7, 8.
7. What things were included in the curse which God pronounced? Verses 14-19. What promise is also found in these verses?
8. What was the meaning and result of Adam's sin? Romans 5:12.
9. What did Christ accomplish for us by His righteous life and by His sacrificial death? Romans 5:8-10; 18.
10. When the earth was new, there was disobedience and a curse. What will be the situation when the earth is again made new? Revelation 22:2, 3.

Your Response to

FOREIGN MISSIONS EMPHASIS SABBATH

on July 10 Will

DETERMINE ETERNITY FOR MILLIONS

"At every breath we draw," so we are told, "four souls perish never having heard of God." And two of these are in Asia and Africa where paganism abounds and we are sounding out the gospel with only a whisper. In Iboland, Nigeria, for example, where our African work is centralized, the population is an estimated 6,000,000—and we have less than three thousand members.

The traveling missionary team brought back the report that there is a great potential for the Church of God in Africa. But they put it this way: We need to learn how to help and help more. Much more could be done by our native workers if they had more to do with—more financial help from us.

From India comes the cry: "Due to a lack of finances we are not able to print our *Bible Satyawadi* [their equivalent to our *Bible Advocate*]. I do hope that you will send us a special donation for the literature work."

Similar pleas come from different fields, and each one of them should be answered for the glory of God. The few that are answered return manifold blessing for the work and the workers.

You are this week being given opportunity to put into action the great commission that Jesus gave His followers: "Go ye into all the world, and preach the gospel. . . . Go ye therefore, and teach all nations." On July 10 you will have the chance to give a dollar, five, twenty, a hundred—whatever amount the Lord lays upon your heart—to aid in the preaching of the gospel throughout the world.

Jesus said that it is more blessed to give than to receive. Do the more blessed thing, and give liberally. Give in return for what you have been given—and this includes life and salvation and all that you have. What you do today will determine eternity for millions.

JULY 10, 1965

God's Promise of Redemption Through the Seed

SCRIPTURE READING: Genesis 17:1-9.

MEMORY VERSE: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ" (Galatians 3:16).

Lesson Comments: Man had no sooner fallen than God was ready with the remedy. Speaking to the serpent, and in a round-about-way to man, the Lord God made a promise which forms the first prophetic utterance concerning the Saviour and Redeemer to come.

This prophecy (Genesis 3:15) not only portrayed the coming of the One who would redeem mankind from the curse, the guilt and the power of sin; but revealed also a long night of suffering and difficulty for the human race before the light would dawn on that glorious day when sin should be no more. It revealed the constant warfare between Satan and the people of God, but also assured the ultimate victory for God and His people.

This Redeemer was to be the seed of the woman. Some have suggested that every wife and mother in Israel must have secretly hoped to be worthy of being the mother of this Redeemer. Yet this could not be, for the Scripture is emphatic that: ". . . a virgin shall conceive, and bear a son. . . ." (Isaiah 7:14).

The death of Jesus on the cross for the remission of sin was but part of the plan of redemption. The whole plan involves three stages which, in turn, makes needful two advents, and a period in between during which He acts as our Intercessor. This was understood by the ancients of Israel.

David was assured that ". . . Of the fruit of thy body will I set upon the throne" (Psalm 132:11).

Micah foretold the birth of Jesus and even declared from where He should come forth (Micah 5:2), and added: "Therefore will he give them up, until the time that she which travaileth hath brought forth. . . ." (V. 3).

Though the event was far in the future God was careful to maintain the seed line all the way from Mother Eve down to Mary, the Mother of Jesus. When Abel was murdered God gave Eve another son who was named Seth, through whom men began to call on the name of the Lord (Genesis 4:25, 26).

Later we come to Abram (Abraham) who was called (Genesis

JULY 17, 1965

The Development of God's Plan Through Israel

SCRIPTURE READING: Exodus 6:1-8.

MEMORY VERSE: "The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways" (Deuteronomy 28:9).

Lesson Comments: Today we will briefly consider how God developed the nation of Israel, and through them manifested Himself to the world. He told Abram: "And I will make of thee a great nation..." (Genesis 12:2).

Actually, two great nations came forth from the loins of Abraham, though our lesson deals with but one—Israel. Though Ishmael was not the son God had in mind when He made the promise to Abraham, He did say He would make of Ishmael a great nation (Genesis 17:20), but the covenant would be with Isaac (verse 21). Genesis 25 reveals further the beginning of the two nations.

Isaac was preferred over Ishmael. There are many interesting facts concerning this but we will confine our thoughts to the lesson, and hope we shall have opportunity to pursue these things further at a later time. Genesis 25 tells us of the birth of Esau and Jacob. Jacob's cheating, and clever dealing won him the enmity of his brother Esau so that he had to flee for his life. The story of his twenty years of exile, how he was himself cheated by his father-in-law, his troubles with his wives and concubines, etc., make informative reading but we shall hasten on to the main points of our study.

In Genesis 32 we read of Jacob wrestling with an angel. After an all-night struggle, he prevailed—asking for, and receiving, a blessing. His name was changed to Israel (overcomer). His twelve sons were the beginning of the twelve tribes of the nation of Israel.

Famine in the land of Canaan caused Israel to go down into Egypt (Genesis 46) even as God had told Abraham they would (Genesis 15:13-16).

At the appointed time, according to God's promise to Abraham, they left Egypt to go again into the land of Canaan. The book of Exodus pictures for us the coming out of Egypt, the giving of the law, and many other interesting and informative things. In the third month after leaving Egypt the Lord made the following

12:1-3) and promised that in him should "all families of the earth be blessed." God promised Abraham a son in his old age in fulfillment of the promise.

Though Ishmael (born of Hagar) was Abraham's firstborn, he was not the son God had promised. At the proper time, and according to the promise, Isaac was born. Through him the family line would be carried on. When to Isaac's wife twin sons were born, the Lord again revealed His choice in the matter in an unusual way. The decision was revealed to Rebecca even before the twins were born (Note Genesis 25:20-23).

The prophet Malachi tells us how carefully God watched over the development of the family tree through which His divine Son was to come into the world. The questions will bring this out.

Questions for Study and Discussion

1. Where do we find the first promise of the One who would come to redeem mankind from the curse? Genesis 3:15. Compare this with Romans 16:20.
2. Why were Noah and his sons chosen to carry on the race? Genesis 6:8, 9.
3. For what reason do you think God chose Abraham, and made such wonderful promises to him? Compare Genesis 12:1-3 with 18:19 and 26:5.
4. Did God have a particular child in mind when He made the promise to Abraham? Genesis 17:15-21.
5. What unusual struggle for supremacy is mentioned, and what decision was made even before the time of birth? Genesis 25:20-23.
Note: In the subsequent struggle and rivalry between Israel and her Arab neighbors we see the fulfillment of this prophetic statement. All such gives added credence to the Holy Bible.
6. Who was the earliest man of whom we have any record in the Scriptures who not only had faith in the coming Saviour but also foretold His Second Advent? Jude 14, 15.
7. Did Abraham understand fully what God meant concerning the seed? John 8:56; Hebrews 11:8-13.
8. Did God use great care in preserving a family line through which the Saviour should come forth? Malachi 2:15.
9. Paul makes it very clear, in Galatians 3:16, that Christ is the promised seed. Christ fathered no children. How then can we account for such expressions as "so many as the stars of the sky in multitude" (Heb. 11:12), or "as the dust of the earth" (Gen. 13:16)? See Gal. 3:29.

JULY 24, 1965

The Birth of Christ— Good Tidings of Great Joy

SCRIPTURE READING: Luke 2:1-14.

MEMORY VERSE: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

declaration to Israel: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation..." (Exodus 19:4-6).

The Levitical priesthood was established. A system of sacrifices, offerings, ordinances, etc., was set up which served to keep the people close to God, and, above all, to give Israel a picture lesson in the plan of salvation. Through Israel God also gave witness of Himself before the Gentile nations. Every piece of furniture in the tabernacle, for instance, represented a phase of the plan of salvation. Every time a lamb was slain for sin it was a reminder of the Lamb of God Who was to come and take on His own shoulders the sins of the world.

Not only did God provide a family line through which the Saviour would come to earth but He gave to Israel the Ten Commandments. He gave them the precious promises of a better world to come for all who would prepare for it. Their prophets uttered many predictions of things which are even now yet future. These were things designed not for Israel alone, but for all men who will accept God's plan, and live for Him. His many miracles, performed on Israel's behalf, are a source of encouragement to all today who come to God. Indeed, through Israel, God has revealed Himself to the world.

Questions for Study and Discussion

1. What was God's promise to Abraham? Genesis 12:1-3; 15:13-21.
2. If obedient, what promises were made to Israel? Deuteronomy 28:9; Exodus 19:4-6.
3. Seeing there is no respect of persons with God (Eph. 6:9), why was stiffnecked and rebellious Israel still given the land? Deuteronomy 7:7, 8; 9:3-6. Note last part of verse 5.
4. How did Paul say the Jews were advantaged? Romans 3:1, 2; 9:4, 5.
5. The word "committed" (Rom. 3:2) means "to entrust," or "be put in trust with." In this connection consider Matthew 21:33-41.
6. Why did God deal so graciously with Israel, and give them His statutes and judgments? Deuteronomy 4:5, 6.
7. Did God ever intend that only Israel should know of Him, keep His laws, and receive of His salvation? Isaiah 56:3-8. Consider Malachi 1:11.
8. How did Isaiah speak of the Gentiles in relation to Israel? Isaiah 62:1, 2.
9. What did James have to say to the council at Jerusalem? Acts 15:13-19. Compare Acts 10:34, 35. What was Paul's commission? Acts 26:15-18.

Lesson Comments: Strangely enough the angel of the Lord was not sent to the main synagogue, nor to the ruler of Israel to announce the birth of Jesus, but to the shepherds in the field. No explanation is offered for this action, but imagine how the good tidings of great joy affected these men after they had lost their fear. They immediately wanted to go and see what the angel had described for them. Would God that every message preached or taught would cause the hearers to desire to meet their Lord. Although the birth of Christ occurred in rather lowly and abject surroundings, yet Heaven seemed to compensate for not providing more luxurious accommodations by sending a choir of angels to announce the event.

It is indeed tragic that the story of the birth of Christ has been clothed with the garbs of heathenism and idolatry, for we miss a blessing when we confine our study of this marvelous event to the superstitions and heathen customs now associated with it. It is true that we should kindly exhort the people not to learn the customs or the way of the heathen (Jer. 10:2), but we should be in praise and thank the heavenly Father for His wonderful Gift to us.

You will note that the good tidings of great joy were to be for ALL people, not just the Jewish people. Are we doing our best that all people hear these glad tidings of great joy? We must first accept the Christ of the message before we can carry the message to others. After the acceptance of Christ and the terms of the Gospel, we should either carry the message ourselves, or make it possible for others to go, by being faithful in our tithes and generous in our offerings.

Another thought worthy of meditation is that of the angels being the first to praise the heavenly Father for the birth of Jesus. This shows the concern and love Heaven has for the human race, and is further illustrated by the statement of Jesus: "Likewise,

Christ's Life—Our Example

SCRIPTURE READING: Matthew 4:12-25.

MEMORY VERSE: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).

Lesson Comments: Last week we studied the wonderful story of the birth of Christ. Surely there was never a birth like His with all the miraculous events which came with it. No one would say that Christ's birth was an example for us. Jesus never said, "be born like I was," but rather He said, "follow Me." And so it is the life He lived from the time He was accountable until His death on the cross which is the subject of our lesson today.

Was the life of Christ really our example? There are some who say that it could not have been because the sacrifices and ceremonies of the law of Moses were in effect until the death of Christ on the cross. Therefore Christ lived "under the old law" and we live in a new dispensation, the dispensation of grace. It is this line of thought which causes some to make the claim that they are strictly "New Testament Christians," and so they reject the keeping of the Ten Commandments.

Logically it might seem that the above reasoning is valid. But how may we harmonize it with our memory verse? Here it plainly says that Christ left us an example and that we should "follow his steps." It might be said that this applies in what is said in the first part of the verse and that we are to follow Christ's example in suffering. Would that mean then that we must be falsely accused, tried, beaten, and have a crown of thorns and be crucified on a Roman execution cross? Surely no one would thus interpret the verse. Rather we see that the life which Christ lived brought persecution and suffering. We are to pattern our life after His and we can do this only by studying the record of His life and doing those things which are recorded of Him and which are applicable to us today. And so in our lesson we study the things which are recorded in His life.

The record begins with His visit to Jerusalem when He was 12 years of age. Here we find He made a choice—to be about His father's business. This may be compared to the choice which young people are called upon to make today. Many are converted

I say unto you there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

There are several methods of computing the birth date of Jesus as not occurring in December. One of the simple methods is to keep in mind that Christ died in the spring time, and as He began His ministry when He was thirty years of age (Luke 3:23), and His ministry was to continue for three and a half years (Daniel 9:27), His thirty-third birthday would occur six months before His death, making His birth month October.

Questions for Study and Discussion

1. Point out some of the outstanding parts of one prophecy made by Isaiah. Isaiah 9:6, 7.
2. Of what miracle did Isaiah speak? Isaiah 7:14. How was this prophecy fulfilled? Matthew 1:18-23.
3. How did the angel of the Lord reassure Mary in regard to the fulfilling of Isaiah's prophecy? Luke 1:26-35.
4. How should the glad tidings of the birth of Christ have been received? Proverbs 25:25. But how did the news affect some in authority at that time? Matthew 2:1-3, 16-18.
5. What was the prophesied condition of the world just prior to the birth of Jesus? Isaiah 60:1, 2.
6. Give some of the outstanding points in the work prophesied of John the Baptist, and what did John say of his work? Luke 1:67-79; John 1:19-23.
7. How did some Spirit-filled people speak of the coming of Jesus and of His work and mission before He was very old? Luke 2:25-32, 36-38.
8. In the prayer Jesus made in the Garden of Gethsemane, how did He summarize the work He had been assigned to perform? John 17:1-8.
9. What did Paul say Christ had, and how is it possible for Christ to help us now? Hebrews 7:22-25.

The seven departments of the Church carry on our United Missions program. Do your part—Give to the United Missions Fund.

at about that age, or in the teen age. Nothing is recorded of the teen-age of Christ except that He was subject to Joseph and Mary and that He increased in favor with God and man. But what a wonderful testimony this is. Here is a teaching for parents—teen-agers should be subject to them. And of course it is also a teaching for teen-agers who choose to be followers of Christ.

In His ministry we are told that He went about doing good. He helped people who were in need and we also are to do good and help others. And then near the close of His life Jesus set an example in some special worship ceremonies. In John 13 we have the record of Jesus washing the feet of the disciples and telling them that He had set an example for them—and thus for us. And also in the Lord's Supper Jesus set an example and gave a command for His followers to keep it "in remembrance of His death." Yes, in many ways, Jesus set an example for us.

Most church people will agree that Jesus was setting an example in being baptized, but they will deny that the record of Luke 4:16 is also an example. But again we note that we are to follow His steps, and here is a plain and clear record of Jesus observing the Sabbath and attending worship service on that day. And this was not an isolated instance, for we are told that it was His custom. Likewise it should be our custom—our regular habit to be in church every Sabbath—the true seventh day Sabbath of the Bible.

Questions for Study and Discussion

1. Give reasons why the record of Luke 2:21-24 is not a part of the example which Christ set for us. Note that He had no choice in this.
2. What choice did Jesus make when He was 12 years of age? To what may this be compared in our experience? Luke 2:43-49.
3. What great lesson for our times do we find in Luke 2:51? How is this a lesson for both parents and young people?
4. What example did Jesus set for us before He began His ministry? Matthew 3:13-15. How did God show His approval? Verses 16, 17.
5. What example do we find in the way Jesus met the temptations of Satan? Matthew 4:1, 4, 7, 10. How may this apply to experiences we have today?
6. What did Jesus do in His ministry? Matthew 11:5; Acts 10:38. How is this an example for us? Galatians 6:10.
7. What other example of Christian living did Jesus set? Matthew 6:7-9; Luke 6:12.
8. What services did Jesus institute which He especially said were an example for us? John 13:14, 15; Luke 22:19, 20.
9. What example did Jesus give when He was betrayed and when He was tried? Matthew 26:50-54; Isaiah 53:7. How can we follow this in our day?

**The Teachings of Christ
Concerning the Laws of God**

SCRIPTURE READING: Matthew 5:17-26.

MEMORY VERSE: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10).

Lesson Comments: Jesus was born into Israel of the tribe of Judah (Hebrews 7:14) and was a descendant of Abraham. He grew up in the faith and practice of the Jews (Israel) and being the Son of God, He understood the intents of their laws far better than the priests. The Jews (Israel) had much advantage over other nations in that the Oracles of God had been committed to them (Romans 3:1, 2).

Jesus came to His own (Israel) and His own received Him not (John 11:1). They looked for the Messiah to come as a king and restore the kingdom to Israel. Since Jesus understood their errors, He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Webster defines "fulfill" thus: "to make full or complete," "to accomplish or carry into effect," "to perform," "to bring to pass," or "to effectuate." Jesus follows with, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:17, 18). These verses teach plainly that Jesus did not repeal (destroy) or change the law or any part of it. "Till heaven and earth pass" shows that the law is permanent. Matthew 5:21 and 27 identify the law about which Jesus is speaking as the ten commandment law. Verse 19 teaches that each commandment must be kept. See also James 2:10.

In order to show the Pharisees that His teaching is not new, Jesus quotes from Deuteronomy 6:5 and Leviticus 19:18 in summarizing the law (Matthew 22:34-39) into two great commandments, thus: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind" and "Thou shalt love thy neighbour as thyself." This was doctrine that the scribes and Pharisees had failed to heed, for Jesus in Matthew 23:23 points out carefully they paid tithes, but neglected weightier matters of the law, such as judgment, mercy and faith. Israel prided themselves on being the descendants of Abraham

AUGUST 7, 1965

Attended: 85
Off: 12:89

AUGUST 14, 1965

Attend: 54
Off: 9:37

The Call To True Christian Worship

SCRIPTURE READING: Matthew 6:1-15.

MEMORY VERSE: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

Lesson Comments: The world is full of worship, of one kind or another. Whether it be worship of gods, or of things, or of ambitions, or philosophy, it is still worship, but not true Christian worship.

According to Webster, "worship" means to pay divine honors to; adore; venerate. To idolize; revere. Therefore we recognize that worship is the attention we pay to anything that is already great or that we make great. It could be God that is worshiped but too often it is not.

We even have the indication given in the Scriptures that we can expect Anti-christ and that he will be successful in winning some worship to himself. The Scriptures also speak of a beast which performs great miracles to cause them that dwell on the earth to worship the first beast whose deadly wound was healed. (Rev. 13:12). Revelation 13:3 speaks of a beast which all the world wondered after. This term "wondered" seems to be akin to the word worship. Matthew 24:24 says, "There shall arise false Christs and false prophets, and shall show great signs and wonders, inso-much that if it were possible, they shall deceive the very elect."

These verses seem to reveal that the worship devoted to wrong beings will be substantial, and that it will not only prevail throughout the world but will come close to deceiving God's elect. In the face of these facts, the phrase "true Christian worship" becomes all the more meaningful.

Our memory verse exemplifies God's true worshippers as they who worship the Father in spirit and truth. This brings another aspect of worship because it shows that even the worship of God can be corrupted so that it isn't in spirit and truth.

Our scripture reading gives some good examples of this falling when Jesus directs His words against the hypocrites of His day. He spoke out against the kind of worship which is done mainly for show. Such is condemned, whether it be the giving of alms or the pretentious prayer.

to whom the promises were made, and their self-esteem had led the leaders to tell the people how to keep the law (Matthew 15:3-9). Their directives had led to keeping the letter of the law only. In His sermon (Matthew 5), Jesus teaches that in order to keep the law it must be kept in spirit. Note in Matthew 5:28 that one can break the law by unrighteous thinking. Possibly we fail in our attitudes toward our enemies (Matthew 5:44). Truly Jesus magnified the law (Isaiah 42:21).

Jesus kept His Father's commandments (John 15:10) and said, "If ye keep my commandments, ye shall abide in my love." He told the young man who asked, "What good thing shall I do that I may have eternal life," that "if thou wilt enter into life, keep the commandments." He then quoted five of them (Matthew 19:16-20).

The words that Jesus spoke were not His own, but the Father's (John 14:24). His words are life (John 6:63). If we keep His commandments, we know Him and if we abide in Him we will walk as He walked (1 John 2:4-6). We must beware that we lose not our reward (2 John 8-11).

Questions for Study and Discussion

1. How did Jesus fulfill the law? Matthew 5:17. Discuss the meaning of fulfill. Compare with Matthew 3:15.
2. In what way does Matthew 5:18 attach permanence to the law?
3. What law is Jesus discussing? Verses 21 and 27. Are gifts always acceptable to the Lord? Verses 23 and 24.
4. Wherein might we fail in keeping the commandments? Verses 43 and 44. How will this set us apart from the world? Verses 46 and 47.
5. Did Jesus keep the commandments? John 15:10. In what way is His commandment in verse 12, new?
6. Are the Ten Commandments one law with ten precepts or ten separate laws? Matthew 5:19; James 2:10, 11.
7. How did Jesus summarize the commandments? Matthew 22:35-40. Why are these two great commandments so important?
8. How did Jesus answer the young man who sought eternal life? Matthew 19:16-19. Whose words was Jesus speaking? John 14:24. Are they important? John 12:49, 50.
9. Why did Jesus condemn the scribes and Pharisees? Matthew 15:2-9. By what authority did He condemn them? John 7:28, 29.
10. How may we know Him and abide in Him? 1 John 2:3-6 and 3:23, 24. Will this cleanse us? 1 John 1:7.

Jesus further steered His disciples toward true worship when He spoke out against vain repetition. He tried to show them that worship doesn't consist of saying certain words or phrases over and over as heathen worshipers were inclined to do. Instead He shows that God is even a step ahead of us because He knows what we have need of before we ask.

To worship God in spirit is one thing. It requires a holy life and close communion with God. To worship God in truth is still another thing. It requires study to know what God's will is. True Christian worship must be based on every aspect of a person's relationship to God so that there's nothing between our soul and the Saviour.

Questions for Study and Discussion

1. Does true worship depend on access to a church? Acts 16:13; Philémon 2.
2. Discuss how much posture should affect our worship. Psalm 95:6; Philippians 2:10; Psalm 28:2; Luke 18:13.
3. Does this verse indicate that it's possible to worship God without knowing it? Acts 17:23.
4. To what extent does understanding play a part in worship? 1 Corinthians 14:19, 16; 1 Corinthians 1:3.
5. Does the desire for an office or place of prominence sometimes affect our worship? Matthew 20:20, 21; Mark 9:33-37.
6. Discuss the important example of vain worship found in Matthew 15:9.
7. How does the memory verse compare with the above verse?
8. In connection with the giving of alms (offering) are we sometimes guilty of trumpet-blowing (making our giving obvious?) Matthew 6:3, 4.
9. What are some stipulations regarding prayer in our worship? John 9:31; Matthew 6:6, 7.
10. Must we be sober-faced and quiet to serve God? Psalm 100. Are a few "amens" in order? 1 Corinthians 14:16.

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Christ's Teachings On Daily Christian Living

SCRIPTURE READING: Matthew 5:38-48.

MEMORY VERSE: "But woe unto you, Pharisees! for ye tithе mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11:42).

Lesson Comments: Undoubtedly the greatest, most sublime pattern of living is found in Christ's Sermon on the Mount. Foremost in the needs of men is how to live a community-based life. There are the communities of society, work, school, church and home. Rarely does modern man make proper adjustment to them. Indeed, to look to oneself as the adjuster to all of these communities is to face defeat. And this is the great dilemma of our society today: self-centeredness.

American society, called a Christian society, must awake religiously. Herein lies the answer for civil liberties in the South and here lies the hope for peace in Vietnam. And that answer, that hope, must be grounded on a true relationship in the Church; it is to recognize that "it is by grace that you have been saved." It is the treatment of another as a "thou" and not as an "it." In our fellowship we become channels of grace to each other and to seek to "walk worthy of the vocation to which we are called" (Eph. 4:1).

Jesus dealt with nearly every phase of community life during His short ministry. As regards marriage He and His apostles re-established the sanctity of the marriage bond first of all by confirming the original charter of marriage back in Genesis 2:24 as the basis for the framing of all marriage regulations. Also, by restricting divorce to the case of fornication, and finally, by the enforcement of moral purity.

God's care for His children is tremendous! When we seek God first above all else, all the needs of life will be met by Him. Truly God is personal, He is faithful in relieving our needs and our cares. The only requisite is faith in Him. This must be a complete faith, built at the altar. This is the faith that shall remove mountains of worries, heartaches, and fears. This is the mustard-seed faith, this is the faith of a little child, yea, this is the faith of the God-centered Christian.

AUGUST 28, 1965

The Last Week of the Ministry of Christ

SCRIPTURE READING: John 12:1-16.

MEMORY VERSE: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves" (Matthew 21:12).

Lesson Comments: Jesus was fully aware of the time when He was to die for the sins of the world. While He and the disciples were enroute to Jerusalem for the last Passover that God ordained to be kept, He privately forewarned the Twelve of what was facing Him. "Behold, we go up to Jerusalem," He said, "and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him..." (Matthew 20:18, 19).

Events of those last few days of Christ's earthly ministry plainly show that He was in control of developments so that all was on schedule. For example, when the moment came, a stranger willingly permitted his ass's colt to be used in fulfillment of prophetic promise. Later, when the Greeks sought an audience with Him, Jesus said, "... The hour is come, that the Son of man should be glorified" (John 12:20). And still later, at the appointed time Satan entered Judas to move him to betray the Master. Yet, through all this the disciples understood not that these things were prophesied to come to pass (John 12:16).

Knowing that He would soon have to leave the disciples to continue the work He had started, Jesus no doubt felt a driving impulse to prepare them for that day. He was not going to leave them comfortless, as He later promised (John 14:18), but He wanted them to be fortified so that with the guidance of the Holy Spirit they could wage a good warfare.

Thus, we find in the closing lessons of Jesus' teachings some vital points of instruction. Some of these had not been voiced earlier, which would suggest the real importance of them, for He took care to mention these things in what we might call "last minute advice."

The emphasis that the last week of Jesus' ministry receives in the Gospels further suggests the importance of the teachings thereof. Almost 1/5 of the total chapters in the Gospels are de-

In His teachings on the Christian life our Master-Teacher taught that we must love our enemies and whatever attitudes and actions we would appreciate receiving from other men, we ourselves should display and perform. This reached into the use of weapons and engaging in carnal warfare. Men who live by use of weapons shall also perish by means of weapons. Christians first of all need not fear death. Further, is not God, the Creator of all things, all powers, able to protect His followers from adversity and even death if He so wills? The cause of a Christian is the cause of God. Sufferings belong to one, and vengeance belongs to the other. Therefore, let the cause rest in His hands, Who will bring sure justice.

Questions for Study and Discussion

1. As Christians what is to be our attitude toward offenses? Matthew 18:6, 7; Matthew 11:6. How did Jesus react to offenses? 1 Peter 2:23.
2. How is our relationship to God affected when we show a forgiving spirit? Matthew 6:14. How forgiving should we be? Luke 17:3, 4.
3. Why should we forgive others, according to the Apostle Paul? Ephesians 4:32; Galatians 6:1.
4. Name some fields of relationship in which the "golden rule" may be applied. See Luke 6:27-38.
5. Man generally is self-centered. What did Jesus say about the self-centered man? John 12:25; Mark 8:36, 37. How much are we to give for the sake of salvation? Mark 8:34; Luke 14:26, 27.
6. What should come first, duties to family or religious service, our temporal jobs or religious practice and attendance? Luke 10:39-42; Matthew 6:33.
7. According to the Bible, what can those who bear weapons expect? Revelation 13:10; Genesis 9:6; Matthew 26:52.
8. How great can our faith be? Luke 17:6; Matthew 21:21. How faithful is God? Psalm 119:90; 2 Thessalonians 3:3; James 1:17.

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SEPTEMBER 4, 1965

The Passover and the Lord's Supper

SCRIPTURE READING: 1 Corinthians 11:23-34.

MEMORY VERSE: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me" (Luke 22:19).

Lesson Comments: In the book of Exodus we have the story of the enslavement of the people of God in ancient Egypt. As a result of their suffering under the cruel bondage, they cried to God for deliverance. God sent His servant Moses to lead them out of Egypt. Because of the Egyptians' refusal to allow God's people to leave the country, God sent terrible plagues upon them. Though this brought great suffering to the Egyptians, the king continued to refuse to let the Israelites leave until after the tenth plague. In the tenth plague the Lord passed through the land to smite the firstborn in every Egyptian home.

The Israelites were instructed to take a lamb without blemish on the tenth day of the first Hebrew month, Abib. And keep it up until the fourteenth day of the month. They were to kill it on the evening (beginning) of the fourteenth day. The blood was put on the side posts and lintel of the door of the houses of the Israelites for a token of obedience to God. The lamb was to be roasted and eaten in that night. As the Lord passed through the land that night, He passed over the houses with the blood on the door. This is Passover. But He entered into the houses of the Egyptians that had no blood on the door, and slew the firstborn.

In keeping Passover, the children of Israel showed their faith in a coming deliverance by the death of the lamb of God. The lamb that was used for passover without a blemish was a type of Christ, the Lamb of God. The Apostle Paul said, "... Christ our passover lamb, was sacrificed to deliver us from sin, (bondage of Egypt); passover came to its end with His death, for type met anti-type.

Jesus instituted the Lord's Supper just before He died. His disciples had prepared the passover at the appointed time, and Jesus sat down with them to eat. As they were eating passover Jesus took bread, gave thanks, brake it, and gave to His disciples saying, "This is my body which is given for you: this do in remembrance of me" (Luke 2:19). Thus we can see that while passover came to completion with Christ, the Lord's Supper began with Christ. The only connection between passover and the

voted to the last five days of Jesus' life on earth. This accounts for nearly 1/3 of the total number of pages in the Gospels. So, we ought to give serious heed to the instructions of this period, especially since Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day" (John 12:48).

Questions for Study and Discussion

1. Why is mere practice of religion not enough for salvation? Matthew 21:28-32; Luke 13:28.
2. How is it that love is the basis for all of God's laws? Matthew 22:36-40.
3. How much can be accomplished through unwavering faith? Mark 11:22-24; Matthew 17:20.
4. What is the message of Matthew 21:43 to the church today?
5. Why does the amount one gives to the Lord not always impress God? Mark 12:41-44.
6. Comment on the implications of Luke 20:25.
7. Discuss the way God would have His house of prayer used today. Mark 11:15-17.
8. What is most apparent today as a sign of Jesus' coming? Consider the signs pointed out in Matthew 24, Mark 13, and Luke 21.
9. What word will judge all men, as mentioned in John 12:48-50?

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Lord's Supper, then, is the time element. When Jesus said, "this do in remembrance of me," He gave a new institution with a new significance. Passover signified the passing over of the Lord. Lord's Supper signifies the Death of Christ.

The Apostle Paul, in the eleventh chapter of First Corinthians, introduces this subject by calling it "Lord's Supper" (verse 20). Then he tells us when it must be kept, "In the same night in which He was betrayed" (verse 23). He goes on to tell us, "... as often as ye eat this bread and drink this cup, ye shew the Lord's death till he come" (verse 26). This makes it very plain that by partaking of the emblems we do not commemorate pass-over, but we commemorate the Lord's death. As we read on in the chapter we find Paul stressing the importance of partaking. Jesus also stresses this in John 6:48-58.

In connection with the Lord's Supper, Jesus also instituted the ordinance of foot washing. In John 13 we find Jesus arose from Supper, laid His garment aside, girded Himself with a towel, and began to wash the disciples' feet. He said this was an example for them to follow. In doing this we show love and humility and are blessed.

Questions for Study and Discussion

1. What is passover? Exodus 12:7-12.
2. Discuss the preparing of the lamb when it was to be killed, and eaten. Exodus 12:3-6; Numbers 9:3, 5, 11.
Note: In Exodus 12:6 and Numbers 9:3 it tells us the lamb was to be killed in the evening of the 14th. In Numbers 9:11 it tells us it was to be eaten in the evening of the 14th.
3. How long were God's people to stay in the house with the blood on the door? Exodus 12:22, 23.
4. In that the lamb without blemish was a type of Christ, when did type meet anti-type? John 1:29; 1 Corinthians 5:7, 26-28; Luke 22:14, 15, 19, 20.
Note: As they were eating passover.
6. How many of the Apostles were present at the institution of the emblems and foot washing? Luke 22:14; Matthew 26:20, 25; John 13:10.
7. When does Paul say this commemoration shall be kept, and what does it signify? 1 Corinthians 11:23, 26.
8. How important is it that we partake of this commemoration? John 6:53-56.
9. Why is it necessary to have foot washing in connection with the Lord's Supper, and what does it signify? John 13:4, 5, 8, 16, 17.

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SEPTEMBER 11, 1965

The Trial and Crucifixion of Christ

SCRIPTURE READING: Matthew 27:11-25.

MEMORY VERSE: "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS" (John 19:19).

Lesson Comments: In the scriptures relating the record of the "Trial and Crucifixion of Jesus" there is interwoven the greatest love story that man has ever read. A love that was so pure, so genuine, that not even mistreatment, false accusations, severe suffering, were able to destroy it.

Who is the one that cannot be touched with such revealing compassion? What has happened to a world which has turned its back and refuses such a wonderful gift, such as is given to us through the death of Christ? This is almost more than we can fathom. Satan has certainly accomplished his mission in destroying the value of such a story, in that millions are not being touched by its simplicity.

As we study the trial of Jesus, we do not study long before we are made aware of the many irregularities surrounding this trial. Nothing seems to be going according to law nor justice. Yet there is no other way whereby they can destroy the man, for "He is innocent of any wrong." "Who did no sin, neither was guile found in his mouth" (1 Peter 2:22). But as human nature is, if a person is possessed with evil and is determined to accomplish his purpose, it matters little to him if it is done according to law or justice.

Unknown to many, under the Romans the Jews were permitted a measure of self government. "This governing body or judicial court of the Jews was called the "Sanhedrin" or in the Bible it is referred to as the council (Mark 14:55). This council consisted of seventy-one members and at first consisted only of the priests. But at the time of Christ it consisted of the priests, the elders and scribes. With the high priest being the presiding officer.... The functions of the Sanhedrin were religious and moral, and also political. It's power was absolute even to the passing of the sentence of death, although it had no authority to carry the sentence into execution, except as approved and ordered by the representative of the Roman government... this tribunal had a police of its own, and made arrests at its discretion (Matt. 26:47). Information taken from "A New Standard Bible Dictionary."

The Bible says, "He came unto his own, and his own received him not" (John 1:11). Not only His own refused Him, but it was His own who arrested, tried and condemned to death, the innocent Son of God.

Jesus died so that each individual could obtain or receive salvation. But this gift is given only to those who will humble themselves in acknowledging the atonement and asking the Lord for this free gift of salvation. Did Jesus die in vain? For many He did, but for the Saints, praise God, His death was not in vain. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Questions for Study and Discussion

1. Who was it that had Jesus arrested? Mark 14:43.
2. Who was Jesus led before? Mark 14:53. What was this assembly or council called? Verse 55.

Note: This judicial court consisted of the religious leaders of the Jews.

3. Were they just in the presentation of the trial? Matthew 26:59.
4. What possessed the leaders to cause them to destroy an innocent man? Matthew 27:18.
5. How does the Bible speak of this sin-sickness? Proverbs 14:30.
6. Why did the Sanhedrin deliver Jesus to the civil law? Mark 15:1, 15.
7. What did the people do to Jesus and what was each item to symbolize? Matthew 27:28, 29.
8. What did Jesus acknowledge? Mark 14:61-64.
9. By what law was Jesus judged? John 19:6, 7.
10. What time was Jesus crucified and how would this correspond with our time today? Mark 15:25.

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The Fulfillment of the Sign of Jonah

SCRIPTURE READING: Matthew 28:1-15.

MEMORY VERSE: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:39, 40).

Lesson Comments: The Bibles states, "... And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). Referring to this fact the Master made the following comparison—"so shall the Son of man be three days and three nights in the heart of the earth."

As we understand from Matthew 12:39, this was given as a sign of Jesus' messiahship. Because this sign has been either overlooked, ignored or explained away as being indefinite and insignificant, the establishment of Sunday as the day of Christ's resurrection has been made easier.

Just because in various cases, now as well as in the past, parts of days have been counted for whole days, it does not follow that we must do likewise in this case or that our Lord was using words loosely and didn't mean what He said—"three days and (also) three nights." Significantly and beyond that, between (Good) Friday and the next Sunday we are at a loss to find any part whatsoever of the third night for our Lord's entombment.

With the majority of Christendom there is agreement that Christ was put in the grave near the close of the day of crucifixion, which was just before the Passover (John 19:14) or high day sabbath (verse 31). Therefore to fulfill the sign given it would be necessary that Jesus be resurrected at the same time of the day, which would be near the close of the day and not in the morning.

Do we find evidence in the Scriptures that Jesus was raised near sundown (near the close of the day) rather than early in the morning? A careful reading of the accounts of the resurrection given in Mark, Luke and John all show that the tomb was empty early in the first day of the week following the crucifixion. Matthew 28 gives a more detailed account of this important event. "In the end of the sabbath" ("Now late on the Sabbath day" A.S.V.) does not suggest Sunday morning. And we should note that days do not overlap because we read of "dawn" in this verse—"as it

began to dawn toward (something) was beginning to come near, or was in the process of coming—approaching—about to arrive) the first day of the week." Sunday could not actually arrive while it was still late on the preceding day.

In Luke 23:54 (A.S.V.) we read that a certain day "drew on" (approached—was about to arrive—was almost at hand to be present). In a footnote "drew on" is explained as meaning "began to dawn." Since the dark part of the day draws near first (first twilight then night), it is not difficult to see that "dawn" here (as also in Matthew 28:1) does not mean the rising of the sun.

For a short time after the inglorious impalement the disciples lost hope (John 21:2, 3). Their Champion had died, and so had their expectations. However, after He was resurrected from the dead, and proved to the disciples that He was indeed alive again, it also resurrected hope anew in them. It was the resurrection that rekindled their faith in Him and His message and started them on the glorious road of preaching the gospel of repentance and hope of eternal life.

Questions for Study and Discussion

1. Does John 24:46 have reference to Matthew 12:40?
2. Why do you think the words "heart of the earth," do not mean "the hands of sinful men" or hour of the power of darkness?
3. On what preparation day was our Lord crucified? John 19:14. What was the following day known as? Verse 31.
4. What day or date was the ancient Passover? Numbers 28:16; 33:3. Explain what the next day was. Leviticus 23:5-7. (Note how this corresponds with the verses given in question three.)
Note: With the Passover being the 14th (of the first month—Abib), the high Sabbath being the 15th, the 16th the next day in which the women prepared spices (Luke 23:56), the 17th the Sabbath of the commandments, we see on what day of the week that places the crucifixion.
5. In John 20, how early was the visit to the tomb made? Verse 1. What did they find? Verses 5-8.
6. According to Luke 24, when was a visit made to the tomb, and what was found? Verses 1-6.
7. What does Mark 16:1-6 tell us? Had Jesus risen before sunrise?
8. Discuss the record given by Matthew in Chapter 28:1-6. Do you think the earthquake caused the women to go to the tomb?
9. Comment on the evidence of the resurrection of Christ found in 1 Corinthians 15:3-9.

SEPTEMBER 25, 1965

Appearances of Christ, From the Resurrection to the Ascension

SCRIPTURE READING: Acts 1:1-12.

MEMORY VERSE: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29).

Lesson Comments: It is a wonderful demonstration of God's love that Jesus appeared to the disciples after the resurrection. We might have been given only the word that He had arisen from the dead. Had this word been brought by a prophet, or by an angel the disciples no doubt would have believed it. God's Word is sure and it is not necessary that we see visible evidence to believe it. In our memory verse we find Jesus commending those who believe the Word without actually seeing in a literal way. But God did more than necessary in providing the appearances of Jesus. These were "infallible proofs" of His resurrection.

The Bible teaches that Jesus arose at the close of the day, shortly before sundown—as the Sabbath was ending and the first day of the week approached. Mary Magdalene and Mary the mother of James came to see the sepulchre. They did not bring the spices at this time as they would not bear such a burden on the Sabbath day. As they approached the tomb they saw the angel and received the message of the resurrection. As they departed with feelings of fear and joy, Jesus appeared to them. This appearance apparently was very brief and afterward the women did not seem to remember it or to think it real. They came back early the next morning bringing the spices for anointing the body of Jesus. They found only an empty tomb and then again Jesus appeared to Mary Magdalene.

Peter and John came to the empty tomb but Jesus did not appear to them at that time. The women declared that they had seen the risen Christ, but the disciples were perplexed and also they feared the Jews because of the empty tomb. The doors were closed to the room where they were assembled, but suddenly Jesus was in their midst and they were glad when they saw Him. Eight days later, which would have been on a Monday, Jesus appeared to them again and Thomas was convinced.

The appearance of Jesus to the two disciples who were on the way to Emmaus is of special interest. How much they must have

learned as Jesus explained the prophecies of Moses and the prophets in regard to Himself. And then just as they recognized Him, He vanished from their sight.

In spite of these appearances the disciples lost faith. Peter, who had gone into the empty tomb, now decided to return to his trade of fishing. The other disciples went along. How surprised they must have been when Jesus appeared on the lake shore. And what a wonderful message He gave them as they sat and talked together.

Besides the appearances of which we have a description, the apostle Paul tells of others. We do not know when Jesus appeared to a group of over 500 brethren, or when He appeared to Cephas but we believe Paul gave a faithful and true record and that these are a part of the "many infallible proofs" that He was and is the risen Christ and Saviour for us all.

Questions for Study and Discussion

1. When and to whom did Jesus first appear after His resurrection? Matthew 28:1, 2, 8-10.
2. To whom did Jesus first appear the morning of the first day of the week? Mark 16:9. What were the circumstances of this appearance? John 20:11-16.
3. To whom and at what time of the first day of the week did Jesus again appear? Luke 24:13-18; verse 29.
4. What did Jesus teach the two disciples? Verses 25-27. When did they recognize Him? Verses 30, 31.
5. Why did the disciples assemble in the evening near the close of the first day of the week, and what happened? John 20:19-21.
6. After how long did Jesus again appear and who then believed? verses 26-28. What day of the week must this have been?
7. What did Peter and the disciples later decide to do and with what result? John 21:2, 3.
8. Tell the story and give the lesson from what is told in verses 4-12.
9. What other appearances are told of by the apostle Paul? 1 Corinthians 15:6.
10. Describe what happened at the last appearance of Jesus. Acts 1:6-9. What promise was given at this time? Verses 10, 11.

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