

of all,—“Galilean, Thou has conquered.”

Will I put my hook in thy nose, v. 29. Dr. W. L. Watkinson tells how he was once conducted through a large prison. The jailer

had a great many keys, and every little way there was an iron gate in the path; every few steps, there were locks, bolts and bars, corridors, grim cells, frowning gratings, suggesting the dreary tread-mill in which the prisoners lived. It was a painful tour, with no sense of liberty, only an overwhelming sense of law. Lawbreaking hewed a path to the prison-house. It always does sooner or later and in one form or another, unless given up. An unholy war against the reign of God will land the misdirected warrior on the rocks of defeat, captivity and pain.

Ungodliness is the most unprofitable of all things.

The remnant . . . shall . . . take root downward, and bear fruit upward, v. 31. Rooting and fruiting are the complementary parts of one

great process. Each is necessary to the self-fulfilment either of a tree or of a man. Before the tree can bring forth fruit, it must strike its roots deep down into the soil, and the better the soil the better, all things being equal, will be the quality of the fruit. In like manner, before the man can become a tree of righteousness he must be rooted and grounded in the truth concerning his own nature, needs and possibilities, and also in the truth of God's holiness and wonderful love in Christ Jesus.

TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

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The Quarter's Lessons contain an account of certain events leading up to the downfall of Judah, with three studies from Daniel.

The parallel to the Lesson passage in 2 Kgs. 18 : 17 to 19 : 37, with 2 Kgs. 20 : 20, 21 and ch. 32 : 9-23, 32, 33, should be used to complete the picture of Hezekiah's reign. It will be helpful to review the whole campaign of the king of Assyria. The situation is very dramatic. It is a moral conflict between Jehovah and the king of Assyria, immediately between Isaiah and the Rabshakeh. Bring out the following points in vs. 14-21.

1. *Sennacherib's demand*. Refer to Isa. 36 : 4-10 ; 36 : 14-21. Discuss what would have been involved in Hezekiah's yielding to the demand made.

2. *Hezekiah's dismay*. Bring out Hezekiah's dependence upon Isaiah, the prophet's comforting assurance (vs. 6, 7), the Rabshakeh's second message (vs. 8-13), and Hezekiah's prayer, vs. 14-20. These emphasize the force and craft of the Assyrian king, and the faith of Hezekiah in God. This brings us to the printed portion of the Lesson.

3. *Isaiah's inspiring message*. Discuss three outstanding features in the song (see Exposition) of vs. 22-29 : (a) The picture of Jerusalem,—“virgin daughter of Zion” (Rev. Ver.). In her strength she will despise the Assyrian king, for God is in her, vs. 22, 23. (b) The prophet's appreciation of Assyria's power, coupled with the conviction that Assyria is only an instrument in God's hands, and therefore subject to the will of God, vs. 26-28. (c) The complete subjection of Assyria to God, v. 29.

Next, turn to the introductory prophecy (see Exposition) of vs. 30-32, dealing with the sign that would bring assurance of the Assyrians' withdrawal, the promise as to Judah's continuance and prosperity, and the guarantee in the Lord's zeal that the prophecy would come to pass,

Now take up vs. 33-35, the core of Isaiah's message. The Exposition supplies material for questioning and discussion. Bring out the details of v. 36 and of vs. 37, 38.

This affords an opportunity of discussing the function of prophecy in Israel. The deliverance of Jerusalem was foretold, and the prediction was fulfilled against all human probability and without human cooperation.

Point out that this was a re-assertion of God's care for His people and His claims upon their service. Emphasize the truth that His daily care for us is just as real, and His claims