

## The Sabbath School.

## INTERNATIONAL LESSONS.

## THE SECURITY OF BELIEVERS.

July 13th].

[Romans viii : 28-38.

GOLDEN TEXT:—*If God be for us, who can be against us?* Romans 8 : 31.

HOME READINGS:—M. Rom. 7 : 9-25. T. Rom. 8 : 1-11. W. Rom. 8 : 12-27. Th. Rom. 8 : 28-39. F. Ps. 91 : 1-16. S. Rom. 12 : 1-21. S. John 10 : 22-30.

This great passage of Scripture is pervaded by that spirit of assurance of which Paul wrote, 1 Thes. 1-5. We read of the "assurance of faith," Heb. 10 : 22; the "assurance of hope," Heb. 6 : 11; and in both these respects Christian assurance breathes throughout the verses. V. 28. *With assurance of faith* Paul says "We know that all things work together for good to them that love God." In v. 18 he had referred to afflictions of Christians as "light" compared to the coming glory: but there and here he rises a step higher. They are all rendered blessings in their results. See Heb. 12 : 11. If tempted, watch and pray: and the resistance of temptation will increase your strength and trust and joy. If sorely tried, cleave the more fully to the Lord, and good will come. Psalm 119 : 57, 71. They that love God are "the called according to his purpose." Jer. 31 : 3 and 1 John 4 : 19. Love to God in Christ is one of the essential qualities of the Christian spirit, 1 John 4 : 8. Va. 29-30. These verses set forth the links of a golden chain between the compassion and "eternal" purposes of God and the everlasting glory of the redeemed. "Them he also called." 2 Tim. 1 : 9—1 Cor. 1 : 9. Gal. 1 : 5. See Catechism, "Effectual calling." Those "called by his grace," come to "God in Christ," are justified by faith. In that state of peace with God, they become "conformed to the image of his Son,"—"in righteousness and true holiness." Phil. 1 : 6. Titus 2 : 4. "Them he also glorified," virtually glorified now; and the actual glorification as certain as if accomplished. John 7 : 4 and 19 : 30. If we would "give diligence to make our calling and election sure," 2 Pet. 1 : 10 we should seek to be sure that we love God and are becoming Christ-like. 1 John 5 : 3, John 14 : 23-24. Rom. 8 : 9. V. 31. "What shall we say? what but express by our words, our spirit, our life, a grateful acceptance of his mercy?" Ps. 116 : 13-19. V. 32. The words "with him" should be specially noticed. If the "unspeakable gift" of his own Son be accepted, then, "with him," he will freely give us all things. Compare Mat. 6 : 33. V. 33, 34. The words "it is" in each of the *o* verses are in italics—not being a translation of any part of the original. They had better be left out, the word "will" or "shall" used instead, and the whole read interrogatively. Then the language of Paul is clearly seen to be forcible, conclusive, and in the highest degree expressive of triumph of soul. Will God that *justifieth* lay anything to their charge? Will Christ that died and intercedes for them ever condemn them? In v. 35 the word in italics is better introduced. V. 36, Ps. 44 : 22. Shall the troubles endured for *His sake* ever be allowed to separate from him? V. 37, not only conquerors but enabled to derive benefit from the warfare. V. 38, 39. Neither the fear of death, nor death itself, nor life by its trials or allurements nor any of the highest of superhuman opposing powers—Eph. 6 : 12—nor any created being shall separate from the love of God in Christ. Then, how unspeakable the value of an interest in the love of God! If we would live in that love we must come to Jesus. John 14 : 21, Rom. 5 : 11. Col. 3 : 3.

## CHRISTIAN LOVE.

July 20th].

[1 Cor. xii : 1-13.

GOLDEN TEXT:—*And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.*—1 Cor. 13 : 13.

HOME READINGS:—M. Matt. 22 : 34-46. T. Rom. 13 : 8-14. W. John 13 : 31-38. Th. 1 John 3 : 10-21. F. 1 John 4 : 7-21. S. 1 Cor. 13 : 1-13. S. Ps. 133 : 1-3.

The Epistles of Paul are very strikingly characterized by *adaptation*, 1 Cor. 9 : 22. To the Hebrews he sets forth Christ as greater than Moses and Aaron and all the holy angels. To the Romans, who gloried in *power*, he says Rom. 1 : 16. To the Corinthians, proud of the so called wisdom of Greece—of the "sophoi"—the wise men, he says 1 Cor. 2 : 6, 7. But more than that, Christianity, he teaches them, has a grander element than any mere knowledge, viz : charity, or Christian love. "Knowledge puffeth up, but charity *buildeth up*," 1 Cor. 8 : 1. The Gospel is a system of love. It originated in the love of the Father, is unfolded by the love of the Son, is applied by "the love of the Spirit;" and, in souls receiving it, it enkindles and perfects love to man, love to Christ, love to God in Christ Jesus. Almsgiving, which is often called "charity," is only a branch of the tree of which charity is the root. The word so often translated "charity" in this beautiful chapter means love: and is often so translated in other parts of the New Testament. V. I. "Sounding brass" a trumpet made of brass. "Tinkling cymbal," made of two hollow pieces of brass or other substance, to be struck one against the other. Psalm 150 : 5. V. 2, "remove mountains" a proverbial expression among the Jews, overcoming great difficulties. Zech. 4 : 7, Matt. 17 : 20. V. 3. Matt. 6 : 1. Acts : 1. "Though I give my body" many Jews had a notion that martyrdom would expiate for sin. V. 4. "Suffereth long and is kind," is forbearing, patient, "envieth not," the prosperity and happiness of others. "Vaunteth not itself" is not over bearing, "is not puffed up," not self-conceited. Ps. 75 : 6, 7. V. 5. "Seeketh not her own," is unselfish, 1 Cor. 10 : 24, Rom. 15 : 1-3, "is not easily provoked" 1 Pet. 3 : 9, "thinketh no evil," is not suspicious, not inclined to unfavorable interpretation of conduct of others. V. 6. "rejoiceth not in iniquity," Rom. 1 : 32, but "in the truth," 3 John, v. 4. V. 7. "Heareth all things," 2 Tim. 2 : 24, 25. V. 9. "We know in part." 1 Cor. 8 : 2, v. 11, Heb. 5 : 14-14. V. 12 "A glass," some transparent substance, whether glass, stone or other material. V. 13 "Now abideth faith, hope, love: but the greatest of these is love." It is the greatest as a *power*. Faith is powerful, but only as it works by love. Gal. 5 : 6. Hope is powerful, Rom. 8 : 24, but only who *are living hope*. "This hope," 1 John 3 : 3. But love—it is "the fulfilling of the law," Rom. 13 : 8, it never the soul to high resolve, e.g. John, "the women"—at Calvary. Stephen. It can overrule the love of life, Phil. 1 : 23—"casteth out fear," 1 John 4 : 8. It is the greatest, as being *God-like*. Faith is godly but not God-like. We do not speak of God as believing anything, but *knowing* all things. Hope is godly but not God-like. God knows all the future with absolute certainty. But love is at once godly and God like, for "God is love," 1 John 4 : 8. It is the greatest, as of *endless duration*. Faith gives place to sight, hope to possession, but love will last for ever.