

to preach. If it was known that a popular preacher was to occupy the pulpit, the synagogue would be packed, the people running with quick steps and crowding into the building, in order that they might carry out the spirit of Hos. 6: 3. "*Pursue to know the Lord.*"

*The Prophets, read...every Sabbath day:* Down to the time of Antiochus Epiphanes, the Law only was read at Divine Service. He tried to root out Judaism, forbade the reading of the Law, and sought to destroy the sacred books. The prophets were then divided into fifty-four divisions and read instead. After the delivery by Judas, the Maccabee, the Law was read for the first lesson, the Prophets for the second. At this time both were read in Hebrew, and paraphrased into Aramaic, the vul-

gar tongue. In reading the law the private person called to read, read one verse, which the official meturgeman, or translator, standing beside him immediately paraphrased. The reader must on no account take his eyes off the sacred text, nor the meturgeman allow his to rest on it, neither must he read his translation which might seem to give it authority. Each must wait for the other to completely finish speaking before beginning, and both must speak in exactly the same key. The meturgeman must not give a literal translation nor add anything not in the text. In reading the prophets three verses were read at the time, and the rulers were not so strict, the reader himself often being the translator. Certain passages in both Law and prophets were read, but not translated.

### BIBLE SEARCH LIGHTS.

26. Why does Paul remind his hearers that they were descendants of Abraham? (Gen. 12: 3; 18: 18; 22: 18; 26: 4; 28: 14; Acts 3: 25; Gal. 3: 8).

To whom was the gospel first preached? (Matt. 10: 6; Acts 3: 26). Was it intended for them alone? (Luke 24: 47; verse 46).

27. Was there some palliation of the guilt of the Jews in crucifying Christ? (ch. 3: 17; Luke 23: 34; 1 Cor. 2: 8).

28. What was the secret of the Jews' enmity against Jesus? (Matt. 27: 18; Acts 7: 51). If they were simply carrying out God's plan, how could they be guilty? (2: 23; 4: 28).

29. What minute particulars connected with the crucifixion were fulfilment of prophecy? (Luke 23: 32, 33, 34, 36, 46). Who took the body of Jesus down from the cross? (John 19: 38, 39).

31. By what name were Christ's followers known? (Mark 14: 70; ch. 1: 11; 2: 7). What would you infer from this?

32. When does this promise first occur? (Gen. 3: 15)

33. In what other sense is Christ called "first born"? (Col. 1: 15; 1 Cor. 15: 20, 23).

34. When were these mercies promised to David? (2 Sam. 7: 13-16). In what psalm are they frequently referred to? (Ps. 89: 3, 4, 28, 29, 36).

39. What alone can the law do? (Rom. 10: 5; Gal. 3: 10). On what ground does God pardon sin for Christ's sake? (1 Pet. 2: 24; Isa. 53). Does God do more than pardon? (Rom. 8: 1, 30-34; 2 Cor. 5: 21).

### ANALYSIS AND PRACTICAL LESSONS.

I. The CIRCUMSTANCES of the Preaching—14-25.

1. The Place? vs. 14. Where? How get there? Why go there? Where there? vs. 14.

2. The Period? The year? Age of Paul? How long after his conversion? Time of year? Day of week? Why not first day?

3. The Persons? What two classes? vs. 16, 26.

4. The Plea? vs. 15. Asked by whom? When? How? Why?

II. The CHARACTER of the Preaching—26-39.

1. Its Manner—Prudent, plain, pointed, practical, pressing, persevering—Show how.

2. Its Matter.

(1) The Argument—26-27. a. Account of chief facts of Christ's History given.

(a) His Condemnation. By whom? Why? How?

(b) His Crucifixion. By whom? How? Where?

(c) His Burial. By whom? How? Where?

(d) His Resurrection. By whom? When? How proved?

b. Agreement of these facts with prophecy shown.

(a) Condemnation. vs. 27. See Is. 53: 2, 7, 8.

(b) Crucifixion. vs. 29. See Is. 53: 12.

(c) Burial. vs. 29. See Is. 53: 9.

(d) Resurrection. vs. 30-35. See Ps. 2: 7; Ps. 16: 10.

(2) The APPLICATION—26, 38, 39.

a. What salvation is.

b. How it comes. Christ's part? The sinner's part? The minister's part?

c. The sin of rejecting it—40, 41.