

SHORTER CATECHISM. Quest. 92. *What is a sacrament.* A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed and applied to believers. Quest. 93. *Which are the sacraments of the New Testament?* The sacraments of the New Testament are baptism and the Lord's Supper.

LESSON HYMNS. *Children's Hymnal*—Nos. 15, 101, 109, 118.

DAILY PORTIONS. *Monday.* Reasonable service. Rom. 12: 1-8. *Tuesday.* Christian living. Rom. 12: 9-21. *Wednesday.* Loyalty and love. Rom. 13: 1-10. *Thursday.* Clean hands and pure heart. Psalm 24. *Friday.* Dead to sin. Rom. 6: 11-23. *Saturday.* A shining light. Matt. 5: 1-16. *Sabbath.* Family religion. Eph. 6: 1-9. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. This chapter begins the second or practical part of the Epistle. The Apostle has shown that there is but one way of salvation, namely, justification by faith in Christ. Redemption and all the blessings that accompany it flow from free-grace. "O, the depth of the riches, both of the wisdom and knowledge of God." What, then, should the life of one be who has been saved by the blood of Christ? This is answered in the last half of the Epistle. The Epistle was written at Corinth early in A. D. 58. Paul was residing in the house of one Gaius (Rom. 16: 23; I. Cor. 1: 14), and the Epistle was dictated to Tertius (16: 22), who wrote it out. It was carried to Rome by Phebe, a deaconess (16: 1, 2).

LESSON PLAN. I. Loving our Friends vs. 9-16. II. Loving our Enemies vs. 17-21.

9. Let love be without dissimulation (R.V. hypocrisy). Abhor that which is evil; cleave to that which is good. Let your love be no mere parlor pretence, or mask for selfishness (2 Cor. 6: 6; 1 Pet. 1: 22; 1 John 3: 18). Love, in the general sense of the word, is the fundamental feeling, the principle of all the active virtues following. (Godet). If there be a guileless love which joins itself to an abhorrence of whatever is evil and an ardent attachment to whatever is good. There is preparation in the man for each and every one of the works of the christian life which are mentioned in the following verses. (Dwight). "Hypocrisy" was originally the playing of a part on the stage by an actor, hence feigning to be what one was not. The word for "abhor" is in an intensified form, and signifies not merely "to dislike," but "to hate utterly" and manifest this unmistakably. "cleave to," is literally "be glued to" indicating the most firm and constant attachment. "evil" and "good" may mean moral evil and good generally, but in view of the context, most commentators take these words in a restricted sense as meaning what is mischievous to others (Matt. 5: 39) and what is beneficial (Matt. 7: 11). "Avoid what is injurious to others and earnestly endeavor to do whatever is kind and useful" (Ps. 34: 14; 97: 10; Amos. 5: 15). Love is not pure

except when it is the declared enemy of evil, even in the persons of those whom we love, and applies all its energy to labor for their progress in goodness. Destitute of this moral rectitude, which is the spirit of holiness, love is only a form of selfishness." (Godet).

10. Be kindly affectioned one to another with brotherly love; in honor preferring one another. R. V. "In love of the brethren be tenderly affectioned one to another." The word translated "kindly affectioned" expresses properly the strong natural affection between parents and children, brothers and sisters, those closely *kindred* to one another. The same word is translated natural affection in Rom. 1: 31 and 2 Tim. 3: 3. "Nothing ethical was connoted in the word *kindly* once: it was simply the adjective of *kind* [*i. e.* species]. But it is God's ordinance that *kind* should be *kindly*, in our modern sense of the word as well; and thus the word has attained this meaning." (Trench). The R. V. "tenderly" does not give the true force of the original, and the word "kindly," in the A. V. in the sense intended, is obsolete. The apostle means "love one another as if really brothers and sisters." "In honor" means, with regard to the deference and respect which is every one's due, in his measure. "Preferring" is literally "going before" as a guide to shew the way, "setting