

His own lips, Luke 24 : 44 ; 18 : 31-34. (b) Those scattered over the whole area of revelation—in Moses, the prophets, the Psalms, Genesis 3 : 15 ; Isa. 53 ; Psalms 2, 16, 40, 72, 110. Jesus is the central figure in Scripture.

2. *He "opened their understanding."* This He did by His word and Spirit, as in Lydia's case (Acts 16 : 14). His Divinity is shown by His mastery of the human soul. He gave them light upon the Scriptures they were afterwards to teach, Acts 17 : 3. The Spirit and the Word act upon man's heart and understanding, Ps. 119 : 18, 130. Jesus always puts honor upon the Word of God, John 10 : 35.

3. *He indicated the main subjects to which they were always to bear witness.* (a) The necessity and the actual accomplishment of His sacrificial sufferings, death and resurrection (v. 46). (b) As consequent upon these momentous facts, they were to proclaim to all "repentance and the remission of sins in His name." This order is essential. Men are pardoned not because they are sorry on account of sin, but because of the manifestation of God's grace in the work of Christ. (c) The pardon was to be *preached* by all the apostles, but not *bestowed*. God alone justifies, Rom. 8 : 33. Peter received no more power in this respect than the rest. He Himself declared repentance and forgiveness to be the gift of Christ, Acts 5 : 31. (d) The preaching was to begin at the centre of human wickedness, where hypocrisy, enmity and every evil work attained the rankst growth. They were to test the efficacy of the Gospel among the murderers of the Prince of Life—"beginning at Jerusalem" v. 47. Were they successful? See Acts 2 : 41, 47 ; 4 : 4 ; 5 : 14.

4. *He gave them a gracious promise which was fulfilled at Pentecost*, v. 49. Acts 1 : 8 ; 2 : 4.

"The promise of the Father" is mentioned by John 14 : 16, 26 ; 15 : 26. He is sent by the Father and the Son, indicating their co-equality. According to Mark 16 : 17, 18, the power with which they were clothed included working miracles, which they did, Acts 5 : 12, 16.

5. *He ascended into heaven while blessing them.* This was His last act upon earth.

What a sacred and joy-inspiring memory for them to cherish ! (a) He ascended visibly, as He is to come again, Acts 1 : 11 ; Rev. 1 :

7. (b) He ascended as the Son of man, the Head and Forerunner of His people, Heb. 6 : 20 ; John 14 : 2 ; 1 John 2 : 2. (c) The eleven "returned to Jerusalem with joy"—Why? They were sure of His Divinity—a matter which had often perplexed them when He had occasion to ask them : "Whom say ye that I am?" Their "darkness is now past," 1 John 2 : 8. "They worshipped him," v. 52. (d) They, trusting in the promise of the baptism of the Spirit and in obedience to His command, tarried in Jerusalem, praying for this gift. Their example and experience are instructive. Christ will keep His promise and do His part, but we must do ours and plead His promise. He will surely come again, but it is ours to cry : "Even so, come, Lord Jesus" (Rev. 22 : 20.)

### For Teachers of the Boys and Girls

We come now to the tenth and last appearance of our Lord to the disciples before His ascension, and to the account of the ascension itself. It is a suitable time to review the previous appearances, asking the scholars a question or two about each : (1) To Mary Magdalene, (2) To the women returning from the sepulchre, (3) To Simon Peter, (4) To the two on the way to Emmaus, (5) To the ten, Thomas absent, (6) To the eleven, Thomas present, (7) To the seven at the Sea of Galilee, (8) To the eleven and the five hundred in Galilee, (9) To James (1 Cor. 15 : 7), (10) Now to all the apostles on the Mount of Olives.

In this, THE PARTING INTERVIEW, note:—

I. *The last instructions.* Very many things had He taught them during that wonderful ministry, and many things commanded. Mark carefully what He considers important things for this final meeting with the disciples.

1. It is all about Himself (Luke 24 : 46) and these points are emphasized : (a) He is indeed the Christ, the Saviour of the world;