

SCRIPTURE CLASS NOTES.

Romans IX-XVI.

Chapter ix, x and xi seem specially addressed to Jewish Christians and the parallel between Isaac and Jesus, the elder and the later Issa, is demonstrated in ix. Note their miraculous birth, their designation as victims of the sacrifice, the wood for which, each bears to the same Mount Moriah (compare the Greek Moira), and the symbolic ram or lamb (Aries), substitutionally offered. Chapter x, 2, is the old Hindu teaching, zeal to be rewarded in a future incarnation. Christ is the end of the law to the righteous of faith, who do not look elsewhere than in their own mouths and hearts for the Word, the Logos, x, 8.

Chapter xi suggests interesting comparison between Saul the king and Saul the apostle, transformed in the new incarnation to Paul, "of the seed of Abraham, of the tribe of Benjamin." Saul was "among the prophets." The alleged depravity of humanity is not entertained, xi, 16, "if the first fruit is holy, so is the lump;" see also xv, 14. Israel is depicted as a nation having lapsed, slowly returning again to God, a few in each generation, so that in time, through re-incarnation, of which mystery "I would not have you ignorant," "all Israel shall be saved." How, except by repeated opportunities of succeeding incarnations can all Israel be saved? "O the depth of the riches and the wisdom and the knowledge of God! How unsearchable are His judgements (Karmas, Krimata) and untraceable His Ways." Chapters xii and xiii answer the argument that Paul's teaching is distinct from that of Jesus, for in these are summarized the Brahmanical teachings of the Sermon on the Mount. The tolerance enjoined in chap. xiv is characteristic of Paul, a tolerance that cherishes its own ideal strictly, while not interfering with the independence of others. "One man esteemeth one day above another; another man esteemeth every day," not a leveling down, but a leveling up to the highest standards. "But then, why dost thou judge thy brother?" Compare xiv, 11, 12, with Phil. ii, 9-11 and Isaiah xlv, 21-25 "Each one of us shall give account of himself to God. Let us not therefore judge one another any more." The use of the scriptures "for endurance and encouragement" is indicated xv, 4, for God is the "God of endurance and encouragement." The nations, rendered Gentiles in our Bible, are included in the

mission of the Christ, xv, 9, and Paul illustrates the prevalence of this idea in earlier times by quoting Ps. xviii, 49, cxxii, 1, Deut. xxxiii, 43, and Is. xi, 1. Through faith, the aspiration, and hope the continuity of faith, we reach love, the realization of the higher life. "Fashion not yourselves to this age, but be metamorphosed by the renewing of your mind" (nous) xii, 2.

SPARKS.

Why not make Solomon's choice?

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Ingersoll says that morality is the best thing under the circumstances.

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How many imagine they have courted Mary until they find after all it was Martha they married.

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"Beware of the man of one book," warned a wise man, evidently with the modern pocket-book in view.

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Some folks have an idea that education consists in having read the last book or newspaper, and some others that a college diploma guarantees it.

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Neither Theosophy nor Christianity are mentioned in the Bible; yet but for Theosophy there would be no Bible, and but for the Bible there would be no Christianity.

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It is a fact that some people consider vegetarianism a devil's doctrine, and they point to the record of Eve's fall through the evil practice, and the rejection of Cain's sacrifice in proof.

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"Can I remember my past lives?" enquires an aspirant. Certainly, if you did anything in them worth remembering. You can judge by your present existence, which is presumably an improvement on the past, whether there is anything which in the light of your highest reason, you wish to perpetuate.

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With one eye on the Kingdom of Heaven and the other on the main chance it is not surprising if lots of people come to grief. Keep your eye single, if you wish to be successful either way.