

The Sabbath School.

INTERNATIONAL LESSONS.

THE FRUIT OF THE SPIRIT.

August 10th.] [Galatians v: 22-26; 6: 1-9.

GOLDEN TEXT:—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*—Galatians 6: 7.

HOME READINGS:—M. Gal. 5: 1-21. T. Gal. 5: 22-26; 6: 1-9. W. 1 Pet. 1: 1-23. Th. James 3: 1-18. F. Rom. 15: 1-13. S. Rom. 2: 1-11. S. John 15: 1-11.

In 2 Cor 3: 7-9 we read of the glory of the law and the greater glory of the Gospel. "the ministration of the spirit." In the glorious Gospel of the blessed God "we read the love of the 'eternal Godhead': the love of the Father—John 3: 16, the love of the Son—Eph. 5: 2; and 'the love of the Spirit' in enabling holy men of God to place the precious truths of the Gospel on inspired record, and in applying them to souls or their salvation. In the first part of this lesson are set forth some of the blessed results of the work of the Holy Spirit in the souls of believers. "It is the Spirit that quickeneth"—Eph. 2: 1. It is the Spirit that enlightens in the truth, 1 Cor. 2: 14. It is the Spirit that enables souls to come to God by faith in Christ. Eph. 2: 10. Brought into that state, "faith worketh by love," v. 22. *The fruit of the Spirit is love.* "Unto you who believe He is precious," 2 Pet. 2: 7—and so through the influence of the Spirit is brought about spiritual affection, the charity—the Christian love of which, see 1 Cor. 13: 13. "*Joy and peace,*" precious fruits of the Spirit, "Joy in God through Christ," Rom 5: 11. "Joy and peace in believing," Rom. 15: 13. "*Long suffering,*" God is long suffering, Rom. 2: 4 and 3: 25. and we should be followers (i. e. imitators) of God, as loving children, Eph. 5: 1—"Jesus is long suffering—and he has left us an example. "*Gentleness,*" In the great and vigorous soul of Paul as well as of John, this grace was conspicuous, Thes. 2: 7. This fruit of the Spirit, who descended "like a dove," is very Christ-like. should be prayerfully cherished, and is of great value in this world of frailty and sorrows. "*Goodness*": in the sense of beneficence—doing good. "The Lord is good to all," Psalms 65: 11, Gal. 6: 10. "*Faith,*" Saving faith is indeed of the operation of the Holy Spirit, but the Apostle seems to have here meant fidelity, faithfulness. So the same word is translated in Titus, 2: 10. "Showing all good fidelity, that they may adorn the doctrine of God our Saviour," v. 23. "*Meekness*—no retaliation of feeling. The meek and lowly Jesus when reviled, reviled not again. He says "come unto me. I am meek and lowly in heart." Mat. 11: 29—"will not treat us as we have treated him, if we will come to him that we may have life. "*Temperance*—moderation in all things, Phil. 4: 5; but especially should be considered "drunkness," revellings and such like, Gal. 5: 21—*Against such there is no law.* They that yield these fruits of the Spirit are no longer under condemnation of the law. Perhaps Paul farther meant that there is no law in any nation against these grand qualities of character, v. 24. Compare Eph. 2: 3 and 1 Pet. 2: 11. "Crucified the flesh" is a very suggestive expression. It is in connection with love to a Saviour who was crucified for us that souls might become enabled to be dead to sin, Gal. 2: 20. Rom. 6: 6, v. 25. If we are quickened by the Spirit from being dead in sin, let us with deep sense of obligation and thankfulness of soul, act out that life, Rom. 8: 3-4, Eph. 4: 1, v. 26, see Phil. 2: 3-5, ch. vi. 1—*Overtaken in a fault.* Sinning from want of care and watchfulness, Prov. 4: 23, Mat. 26: 41. "*Reckure such an one.*" The original suggests idea of re-placing, as in the setting of a dislocated joint. In the Spirit of meekness, 2 Thes. 3: 15. *Considering thyself,* 1 Cor. 10: 12, v. 2. *Bear ye one anothers burdens*—allusion probably to journeying in those times—the stronger helping the weaker.

THE CHRISTIAN ARMOUR.

August 17.]

[Ephesians vi: 10-20.

GOLDEN TEXT:—*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*—Ephesians 6: 11.

HOME READINGS:—M. 1 Pet. 5: 1-9. T. Luke 22: 24-38. W. 2 Corin. 10: 1-17. Th. 1 Thes. 5: 1-11. F. Eph. 6: 10-20. S. 2 Tim. 2: 1-10. S. 2 Tim. 4: 1-8.

The Christian life is a warfare. "There are many adversaries"—enemies *within*—the sinful propensities of fallen human nature: enemies *without*—worldly allurements and temptations: enemies *from beneath*—"the devil and his angels." Every one of these classes is numerous, deceitful, powerful, and of ourselves we have no might against them. But in all things we may be "more than conquerors through Him that loved us," who is "the Captain of salvation perfect through suffering," Heb. 2: 10. Paul said "Fight the good fight of faith, lay hold on eternal life," 1 Tim 2: 12. It is a *good* fight. It is on the side of truth, goodness, safety. On the side of those fighting this good fight are all right-minded subjects of the King of Kings, and all the love and sympathy and faithfulness of "God our Saviour," who is "mighty to save." "Greater is He that is in you than he that is in the world," 1 John 4: 4. Unless engaged in this good fight, there is alarming danger of being ruined in a bad or—*cr*—"woe unto him that striveth with his maker," Isa. 45: 9. To those engaged in the Christian warfare, "the Captain of their salvation" proclaims "Be of good cheer, I have overcome the world," John 16: 17—"My grace is sufficient for thee," 2 Cor. 12: 9—"Be thou faithful unto death, and I will give thee a crown of life," Rev. 2: 10. But if we would be "good soldiers of Jesus Christ," 2 Tim. 2: 3, we need to aim day by day to live and act according to the directions contained in this lesson, v. 10. *Be strong in the Lord.* "The flesh is weak," Mat. 26: 41. "To them that have no might he increaseth strength," Isai 40: 49. Paul could say, 2 Cor. 12: 10, because he cleaved to the Lord who said "My strength is made perfect in weakness," 2 Cor. 12: 9, v. 11. Subsequent verses describe the armour. When Paul was led by the Spirit to write these verses, he had an eye to the bodily armour of the ancients—the military belt the breast plate—boes, partly of iron or brass—the helmet and shield. The armour here named is "the armour of God"—of His providing, and the use of which he crowns with success. Notice. There is no armour for the back. The great adversary is the devil, Gen. 3: 1, 4, 5, 13 and 2 Cor. 2: 11, v. 12. "*Flesh and blood.*" Human beings, Mat. 16: 17, *principalities—powers—powerful fallen spirits.* Col. 2: 15, Rom. 8: 38. *Rulers of the darkness of this world.* Luke 22: 3, John 12: 3 and 14: 30. *Spiritual wickednesses in high places* may refer to temptations, of satan in the church, or to the lower heavens—see Eph. 2: 2. The word translated "*against*" occurring here no fewer than 6 times, very forcibly marks the reality and seriousness of the fight, v. 3. *Wherefore*—in view of such powerful foes—v. 14. In imitation of the Captain of Salvation, Isa. 11: 5, see 1 Pet. 1: 13. *The breast-plate of righteousness*—in 1 Thes. 5: 8, called "the breast plate of faith and love." As breast plates of old ancient warriors consisted of two parts closely clasped together, so that of the Christian consists of faith and love—closely clasped together—which unitedly manifest themselves in "righteousness": for faith worketh by love, and love "is the fulfilling of the law," v. 15. The Christian soldier should "walk in the truth," 3 John 3: 4, v. 16, *i. e. over all*—all is to be in faith, 1 John 5: 4. *The fiery darts of the wicked one.* Livy, a Roman historian, says darts were often surrounded at the uppermost part with combustible matter, set on fire and darted at the enemy, whose shields quenched and repelled them, v. 17, 1 Thes. 5: 8. "We are saved by hope" which animates the soul in the Christian warfare. *The sword of the Spirit* used by Christ as our example, Mat. 4: 4, 6, 7, 10.