

the Jews had compelled him to appeal to Caesar; (4) he had no complaints to make against his fellow countrymen; (5) he wished to tell the Jews in Rome of the Messiah in whom their hopes centred. *Neither . . . letters . . . neither . . . brethren . . . any harm of thee*; and therefore the Jews in Rome had no reason for taking sides against Paul personally. *This sect*; the followers of Jesus, amongst whom they knew Paul to be a leader. *Spoken against*. The worst of crimes were popularly ascribed to the Christians.

III. Paul's Ministry in Rome, 23, 24, 30, 31.

Vs. 23, 24. *Came . . . into his lodging*; since Paul's imprisonment prevented his going to the synagogue. *Testified the kingdom of God*; the kingdom which the Jews expected the Messiah to establish at his coming. Paul argued that this expectation had been fulfilled in Jesus. The apostle's arguments were based on the law and the prophets, that is, the Jewish scriptures. V. 24 describes the division amongst Paul's hearers.

Vs. 25-29. Paul rebukes the unbelieving in the words of Isaiah, made famous by the Saviour's use of them, Matt. 13 : 14, 15.

Vs. 30, 31. *Two whole years*. Time would be required for the arrival of the accusers, and for the gathering of evidence on the question of the relation of the empire to the new religion. *Preaching . . . teaching*; so that, though he was bound, the gospel was spread abroad through those who heard him, including his soldier guards, who were changed every few hours. Through these, when they afterwards took part in military expeditions, the message would be spread to the farthest parts of the empire. Possibly some of Paul's guards introduced Christianity into Britain.

During these two years Paul wrote Ephesians, Philippians, Colossians and Philemon. At the end of the period, he seems to have been set free and visited the East and Spain. In this interval, 1 Timothy and Titus were written. At last Paul was imprisoned a second time in Rome, where he was beheaded about A.D. 68. Shortly before his death he wrote 2 Timothy.

Light from the East

"THE HOPE OF ISRAEL"—The divine message had always in view the religious needs of men. When Israel was rich and prosperous, full of injustice and luxury, God's word was one of terror and doom. When Israel, chastened in exile, cried to God in loneliness and sorrow, God's word was one of comfort: "Comfort ye, comfort ye my people, saith your God," Isa. 40 : 1. When the king grew feeble and was set aside and lawlessness prevailed, God announced that he would set up once again the tabernacle of David that was fallen; a king of the lineage and mind and energy of David would once again establish justice in the land and rule a people that all nations feared and respected.

The divinely inspired "hope of Israel" always reflected the circumstances of the time. All that Israel needed or looked for would come when God fulfilled his promises, when he came shaking heaven and earth ("day of the Lord") and established his own kingdom among men. The burden of the master's teaching was this rule of God ("kingdom of heaven," "kingdom of God") which he came to establish among men. Paul was in bonds because he preached that in and through Jesus the Jewish hope was actually being fulfilled.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Almost nineteen hundred years have passed since Paul landed at Puteoli, beside the bay of Naples, and went up to Rome, but we know with certainty the larger part of the road over which he traveled. The Appian Way (Appian Road) had been constructed almost 400 years before Paul's time to make easy the passage of soldiers, merchandise and travelers between the nation's capital and the port of Brindisi on the southeast coast of Italy, the

side nearest Greece and Palestine and Egypt. A branch road led from Puteoli up to the Appian Way. See map on page 529. And the Appian road is still in daily use. Italian people go back and forth on commonplace errands of daily business. Before the outbreak of this great European war thousands and thousands of tourists each year used to travel over a part of it nearest to the city of Rome. Let us have a glimpse of it for our-