

# INTERNATIONAL UNIFORM LESSONS

Lesson Treatment Prepared by Rev. Titus Lehmann

Illustrations collected by Rev. H. J. Hahn

Lesson V.

November 4, 1923

## WORLD-WIDE PROHIBITION—WORLD'S TEMPERANCE SUNDAY

Lesson Text: Psalm 101: 5-8; Prov. 23: 29-35.

Devotional Reading: Psalm 63: 1-7.

Golden Text: "I will set no base thing before mine eyes." Psalm 101: 3.

### Teaching Hints

LIVING UP TO AN IDEAL—PSALM 101: 1-8.

David writes this Psalm, as he is about to take up his abode in the city of Jerusalem and wants to move the ark there. He has certain ideals in mind, which he would like to carry out. Some of these are brought out in the first four verses and refer to resolutions of personal purity. The second part, verses five to eight, refer to resolutions made regarding the management of state affairs and the fight against sin. Personal purity must precede any national reforms. How is the Psalmist expecting to attain these ideals?

#### WILL POWER ESSENTIAL IN THE ATTAINING OF AN IDEAL.

The resolution "I will behave myself wisely" and "I will walk with a perfect heart" and "I will set no base thing before my heart" must be backed up by will power. With noble self-control set before yourself the narrow, thorny way of perfectness, not the broad, flowery road of indulgence and ease. If people use a great deal of will power to make themselves do secular things, how much more should we will God's will.

#### FILL THE HEART WITH GOOD THINGS

"A perverse heart shall depart from me." Any ideal that we may be striving for must be reached by filling the heart with good things, so that the evil will have no room. There is nothing more dangerous for the soul than a spiritual vacuum. Set no base things before yourself, think no evil things. In the secret places of my house I will walk with a perfect heart. The recesses of an oriental palace are full of vice. Character is what a man is in the dark, when he is unobserved. Fill yourself with thoughts and ideals about God.

#### KEEP IN TOUCH WITH THE BEST

This is another item in the attainment

of an ideal. "Mine eyes shall be upon the faithful in the land," or "He that walketh in a perfect way, he shall minister unto me." We must stay persistently in the presence of the best in that field, in which we would attain perfection. Stay in touch with the best people and with them fight against that which is wrong, as David resolves to do. He will fight lying neighbors, the proud, the wicked of the land. Every day he will fight anew against the evil. However even more than this is essential, as is brought out in the very first verse; we must stay in touch with God to attain our ideals of self-control. Remain in touch with God!

#### WORLD-WIDE PROHIBITION

The lives and habits of so-called Christians are in the way of attaining some of the ideals in a world-wide sense. The shipment of liquor to China and into Mohammedan lands has hurt the cause of Christianity more than a great many other things. If we would follow out the thought of the quarter we would stress missions and Christian living. Live up to an ideal and folks will catch your Christianity. "This vivid picture of the effects of alcohol in Proverbs 23: 29-35 leaves its sinfulness and its wider consequences out of sight and fixes attention on the sorry spectacle which a man makes of himself in body and mind when he "puts an enemy in his mouth to steal away his brains." Woe, sorrow, strife, redness of eyes come to those who tarry long at the wine. Keep away from temptation by not looking at wine. It bites like a serpent, it gives delirium tremens, it leads into many silly perils. Far better prohibition than to have all the evil results of unbridled passion. However, only on the deeper things of life, as brought out in Psalm 101, can real self-control be attained.

# INTERNATIONAL UNIFORM LESSONS

Lesson Treatment Prepared by Rev. Titus Lehmann

Lesson 1

October 4, 1925

## PAUL IN ATHENS

Lesson Text: Acts 17: 22-34.

Reference Material: John 4: 19-26; 1 Corinthians 15: 12-20.

Golden Text: In him we live, and move, and have our being. Acts 17: 28.

As the teacher prepares this lesson, will he or she take careful note of the apostle Paul's method of approach to the Athenians. He is courteous, he goes from the known to the unknown and at last tries to put across his idea. The teacher can do likewise with the pupils.

Paul had been driven from Macedonia, but he still regarded that country as his appointed sphere. He still felt that he ought to serve there. Since it was impossible for him to return, owing to the antagonism of the Jews, he had to stay in Athens. He was left there all alone. Timothy had gone to Thessalonica to encourage the congregation there, while Silas had possibly gone to Philippi. Paul did not want to preach in Athens. It was the center of art and culture, of temples, shrines, altars and images. As Paul wandered through the city his soul was stirred. He was touched by the pity of it all, and one spectacle especially moved him—an altar bearing the inscription "To An Unknown God". This was the first one Paul had encountered, and it spoke to him of the heathen heart's yearning for God. He could not resist the mute appeal.

### I. IDENTIFYING HIMSELF WITH THE HEARERS

Paul spoke here and there with individuals. Gradually his ideas spread to the Council, which regulated the education of the young and controlled the introduction of novel forms of worship. A novel doctrine was always welcome. It was thought that Paul might introduce a new divinity. Such a matter had to be investigated by a council. The seat of the Council was the Areopagus or Hill of Ares. Do we get the setting? Paul speaking to the wisest in world wisdom of ancient days. Paul identifies himself with the people of Athens. He recognizes their religious spirit. He sees the good that is in

them and does not denounce. He recognizes the germ of truth in their ideas. He puts himself on their level by quoting from their poets. Paul's courtesy is a fine thing to note. He was "a fine old Virginia gentleman," a southerner said of him. Courtesy is one of the finest fruits of the spirit. A Christian is under bonds to be everywhere and always a gentleman.

### II. AMPLIFICATION OF PAUL'S IDEAS

After Paul had won an entrance into the hearts of the people he expands the thought he wanted to put across. He shows them that the God they had been searching for is known to him. He shows to them that this God is very personal. God is personal because persons are seeking for him in their innermost hearts. It is only personality that seeks personality. If you could take the human heart and listen to it, it would be like listening to a sea-shell. You would hear in it the hollow murmur of the infinite ocean to which it belongs. God is personal because we run up against the reality of him everywhere. God is personal because he is so near to us.

### III. SPECIFICATION OF PAUL'S MESSAGE

Paul now wants to bring the message home in a very direct and personal manner. When he refers to the fact that Christ superseded the law, the Jews took offense; when he referred to the resurrection of Jesus then the Athenians caught fire. To their minds the idea of the resurrection was folly. The case was laughed out of court, and Paul was set at liberty. Ridicule is fatal to a cause, and now that he was the jest of the city, he could preach no longer. While his ministry in Athens had been brief and seemingly without results, it was nevertheless not entirely fruitless. His converts were few, but the seed was sown and some sprang up later on.

# INTERNATIONAL UNIFORM LESSONS

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Lesson 5

November 1, 1925

## REFORMATION DAY

Lesson Text: Ephesians 2: 4-10, 17-22.

Reference Material: Read all of Ephesians.

Golden Text: For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God. Eph. 2: 8.

### Teaching Hints

The teacher ought not only read through the book of Ephesians but also ought to read up on the History of the Reformation and the life of Dr. Martin Luther.

### I. Justification by Grace through Faith

As we get the background from Ephesians, we note that this letter, which was written to a group of churches, was penned by Paul in prison at Rome. It has in it the chief doctrines of the church. It portrays the church as the body of Christ. The key of the epistle is "Unity." The letter is called "Epistle of the Heavens." Its chapters are called "Alps of the New Testament." It is a very interesting and fascinating book to read. Taking the keynote of the book, "unity" we of course note the thought of our lesson for today, as an attempt on the part of God to bring about a unity between man and himself. That is what is meant by salvation by faith.

By "salvation" is meant not rescue from earthly poverty and pain, nor escape from future pain and torment. It is deliverance from a present spiritual death. Salvation is not only the deliverance from evils that lie round about us, it is also the healing from some of the results of the evil we have done. Salvation is not only negative in withdrawing us from evil, but also a positive power, by enduing us with power for the good.

The fountain of all our deliverance lies in the deep heart of God. "Grace" means a favor, a free gift. It is God's offer to men to help them. Man's part is faith, or the acceptance of that which God has to offer. Faith is the channel of salvation. Be sure to illustrate the truths of this scripture passage out of the life of Luther.

### II. The Commonwealth of God

Over against the Jewish idea that a man can be saved by his works, Paul had emphasized the idea of salvation by grace. He has to carry out the idea of *unity* just a bit farther, for there had come about in Ephesus a split in the church. The Asian Christians which formed the greater part of the church, looked with disdain upon the Jewish-Christians, just because of some of their ideas. To unite these two groups of people Paul speaks of the unity that is to be found in the Commonwealth of God. It was originally an Old Testament idea. But the Gospel had enlarged the idea. The boundaries of the Commonwealth of God had been extended. Christ had healed the enmity between Jews and Gentiles. While the idea of individual judgment grew out of the Reformation, we must nevertheless at all times keep in mind that in God we are all one.

### III. Spiritual Architecture

Paul wishes to emphasize the unity of God and believers, and of believers one with another in still another manner and so uses the striking picture of the church as *living temple*. Christ is the foundation. The material of the building is made of "the blessed company of all faithful people." The design of the building seems to be sort of haphazard, but as one looks closer the unity of design is evident. And the use of this living temple is to be "a habitation of God in the Spirit." The church should reveal the power of the indwelling God. Every individual life should be the shrine of the spirit.

Thus united with God, united with man, followers of Jesus Christ build a living temple.

# INTERNATIONAL UNIFORM LESSONS

Lesson Treatment Prepared by Rev. Titus Lehmann

Lesson 5

May 4, 1924

## THE ASSYRIAN EXILE OF ISRAEL

Lesson Text: 2 Kings 17: 9-18.

Reference Material: 2 Kings, chapters 11-17.

Golden Text: I will delight myself in thy statutes: I will not forget thy word.  
Psalm 119: 16.

### Lesson Explained

#### I. THE OCCASION OF THE EXILE.

Let us get the historical connection first and then try to understand the causes for the Assyrian exile of Israel. The warnings of Amos and Hosea, which we studied in the last lesson had been of no avail. Israel kept on sinning. Of the six kings, ruling Israel, between the reign of Jeroboam II. and the fall of Samaria, four were assassinated, two fought suicidal wars. Hoshea the last king tried to conspire with Egypt against Assyria, which was then already overlord and to which he had to pay heavy tribute. Sargon, after a siege of three years, took the city of Samaria for Assyria in 722 B. C. He led away into captivity 27,290 people and replaced those taken away with similar exiles from other captured cities. The people that remained were dominated and absorbed by the exiles who came to live there and the mixture, later on called Samaritans was the result. The Israelites taken away, the lost ten tribes, seem to vanish from the face of the earth, as nothing is heard of them anymore. That is the record of the outward occasion which served to destroy the Israelites. Seemingly it was the great power of Assyria, that brought about the downfall. We must, however, look deeper.

#### II. THE CAUSE OF THE EXILE.

The inward breakdown of the people in character, morals and religion was the real cause in back of the exile.

1. *Outwardness.* The outwardness of their religion, the form instead of the spirit, became one of the first causes of the downfall. In our lesson we have an "after death" inquiry into the diseases that killed the kingdom. Israel rejected the noble type of religion suggested by

the prophets and clung to idols. Secretly, as if God did not know, they built high places for idol worship. The pillars were stone columns as symbols to the deity worshipped there. The Asherim were wooden columns, or sacred trees which were honored like gods. Ancient Canaanite gods were prayed to. They won out over the people, but succumbed to their spirit.

2. *Worldliness.* God's wrath did not fall upon Israel without warning. He sent to them prophets to show them the wrong of their ways, and to direct them aright. However from the secret worship of idols, they gradually came out into the open. Conscience was silenced. They became vain and considered themselves important. They wanted to be like the nations about them and did not care about the restrictions of their real religion. They forsook all the commandments of Jehovah. At the root of their sins lay their desire to be like the nations about them. Is it not true that we at times hate to be separate, to be distinctive, although this may mean a higher life? We hate to be classed as peculiar.

3. *Rottenness.* Out of such idol worship and worldliness there developed a decay of all of life. The worship of Baal, the most degrading of all times, undermined their morals. The practice of the cruelest rites of heathen, kindling a fire in the hollow interior of the god Moloch, and then throwing their children into red-hot arms of the god, to appease his anger, shows degradation to the utmost degree. The white holiness of God and his righteous indignation must blaze out against these people, if He would be true to himself. Jehovah was angry and removed them out of his sight. Exile, a separation, a banishment of the bad from the good, is the result of sin.

# INTERNATIONAL UNIFORM LESSONS

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Lesson 10

September 7, 1924

## JESUS HEALS A NOBLEMAN'S SON

Lesson Text: John 4: 46-54.

Devotional Reading: Psalm 130: 1-8.

Golden Text: I am the way, and the truth, and the life. John 14: 6.

### Teaching Hints

Be sure and link up with the past lessons. If you have been making a chart of the life of Christ, continue this by adding this lesson. For your personal life as a teacher will you think of this one thought out of the attitude of Christ toward the nobleman, namely, that he *believed* in people. Believe in your pupils. It will mean much to you. It will mean much to them.

#### I. GOING TO JESUS

Jesus worked a great deal in Galilee. He had come back to Cana of Galilee, where he had performed his first miracle. About seven miles away from there was Capernaum. A certain nobleman, an officer of Herod Antipas who had heard of Jesus' healing powers, went down to plead with him to come up and heal his son. This man was a nobleman by station and birth. These factors do not in reality make one "noble." It is rather true that character makes for nobility. Noble is that noble does. Real aristocracy is found only in true democracy. Christ answers with these testing words, "Except ye see signs and wonders, ye will in no wise believe." He wished for faith that rested upon Himself, not on his miracles. Christ sifted this man. With an intense earnestness the nobleman pleads, "I care nothing for signs, but I know that you can cure the boy. Please do not be too late." Only a father who has love for his child, who has faith in the power of Jesus, can plead in this manner.

#### II. TAKING JESUS AT HIS WORD

In answer to this earnest plea Jesus simply says, "Go thy way; thy son liveth." Orientals always want a tangible evidence of the healing they desire. A doctor or holy man is desired in person; if that is impossible a bit of medicine, a talis-

man, an emblem, something that the healer has touched. A simple word would not be sufficient." Note how Jesus tests the nobleman. Jesus performed his miracles not to cause a sensation, but to glorify God and to help men. He aimed to get the patient to take steps toward his own recovery. He expected cooperation through trust, faith and hope. He wanted folks to ask for things, for only then would they appreciate these. Man's faith is always the limit of his blessing.

Truly that nobleman had faith. The man believed. He took Jesus at his word. A word was enough, although his son's life was in the balance. The key is put into the man's hands. He acts at once as if it were true. He went his way. He didn't go along that way doubting, hesitating, but with joy in his heart. The servants came to meet him with the message of the recovery of the son. The time corresponded with the time of Jesus' words.

#### III. FAITH HEALING

We cannot help getting into the modern thoughts about faith-healing in this connection. As some of the modern cures are studied more closely one notes that many cures are due to mental suggestions and the power of strong personality. We may not have the direct power of healing. These words of a modern christian physician are noteworthy, "Let us get back to our neglected Bible. Pray earnestly. Get religion. I ask you to get a new vision of the Son of God, Jesus Christ, going about healing the sick. If you are looking for a religious mind-cure and it is the only short-cut to health that I know of—get a religion that will not only heal your body, but that promises to do something for your soul. And it is my personal belief that the religion which does this most effectively is the simple gospel of Jesus Christ."