International Sabbath-school Quarterly

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FOR SENIOR CLASSES

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Erratum.—On page 17, the lesson scripture in Acts should be Acts 1:3-14, instead of Acts 1:14.

SABBATH-SCHOOL LESSONS

ON THE

LIFE OF CHRIST

AND THE

SERMON ON THE MOUNT

FOR SENIOR CLASSES

SECOND QUARTER, 1900

LESSON I.—THE RESURRECTION ANNOUNCED.

April 7, 1900.

Jerusalem, A. D. 31.

(Matt. 28:2-15; Mark 16:6-11; Luke 24:5-12; John 20:1-18.)

	Side texts to be studied with questions.
1. DESCRIBE the scene when the angel of the Lord visited the tomb of Jesus. Matt. 28:2, 3.	
2. How did the accompanying glory affect the guards at the tomb? Verse 4.	Acts 12:7-10.
3. When sufficiently recovered, what did members of the guard do? Verse 11.	
4. What was done to keep the guards from revealing what they had seen? Verses 12-15.	
5. Before it was yet fully light, who came to visit the sepulcher? John 20:1.	Mark 16.1, 2.

THE SURPLUS DONATIONS during the present quarter will be used in the most needy foreign fields.

6. Seeing the tomb unsealed, what did Mary do? Verse 2.

7. Upon receiving the word, what did Peter and John immediately do? Verses 3–8.

8. How did the view of the empty tomb affect Peter's mind? Luke 24 : 12.

9. What was the cause of his bewilderment? John 20 : 9. | Ps. 16 : 10.

10. Where did the two disciples then go? Verse 10.

11. While Mary and others still lingered at the tomb, what happened? Matt. 28 : 5–7. See note 1. | Matt. 26 : 32.

12. Who was specially named as one to be notified of the resurrection? Mark 16 : 7. See note 2.

13. After viewing the tomb, what did the women do? Matt. 28 : 8. | Mark 16 : 8.

14. When the women went to announce the resurrection, what did Mary Magdalene do? John 20 : 11.

15. Upon looking into the sepulcher, what did she see? Verse 12.

16. What question and reply passed between Mary and the angels? Verse 13.

17. Upon turning from the interview, who met Mary? With what result? Verse 14. | Mark 16 : 19.

18. What conversation then followed? V. 15. | Luke 24 : 16.

19. How was Jesus made known to her? Verse 16.

20. To prevent joyful embrace, what admonition did Jesus quickly give? Verse 17. See note 3. | Matt. 28 : 9.

21. Having thus personally met the risen Lord before all others, what did Mary then do? Verse 18.

22. How were her words received? Mark 16 : 9–11.

READING.

"Desire of Ages," chapter 82.

NOTES.

1. Evidently the women were at first sight somewhat startled at the brightness of the Lord's messenger, but his assuring words gave them comfort. This incident well illustrates the surety of God's promise that when terror overtakes the wicked, it will not come nigh those who make the Lord their fortress. Ps. 91 : 1–8. This was especially true in the case of the women, to whom the angel said, "I know that ye seek Jesus, which was crucified."

2. After Peter's cowardly denial of the Lord on the night of His betrayal, this word to send the message direct to Peter was an assurance that the Lord had already forgiven his wicked act. It is also one of the strong evidences of the Lord's long-suffering toward those who now commit folly under great temptation.

3. From this statement of the Saviour it is very evident that the thief did not ascend to the Father with Jesus on the day of the crucifixion. See Luke 23 : 43. The "to-day" of the promise must therefore refer to the time of *making* the promise, rather than to the time of its *fulfilment*. This would naturally be read from the text were the comma after the word "thee" to follow the next word, which might be done without violence to inspiration, since punctuation points are no part of inspiration, but a modern invention.

LESSON II.—MEETING WITH THE DISCIPLES

April 14, 1900.

Jerusalem, A. D. 31.

(Matt. 28 : 9, 10; Mark 16 : 12; Luke 24 : 13-35.)

Side texts to be studied with questions.

1. AFTER Jesus had ascended to the Father and returned, to whom did He show Himself? Matt. 28 : 9.

2. What message did He deliver? Verse 10.

3. On what occasion did Christ appear to two of His disciples later in the day? Mark 16 : 12.

4. Where were these two journeying? Luke 24 : 13.

5. What was the subject of their conversation? Verses 14, 21.

6. While thus conversing, who joined them on the way? Verse 15.

7. How did He introduce Himself? Verse 17. See note 1.

8. Relate the conversation that followed. Verses 18, 19. — Deut. 18 : 18, 19; Isa. 9 : 6.

9. What did the disciples say concerning recent events? Verses 20, 21. — Isa. 50 : 6; 53 : 5-12.

10. What reports had been brought to them? Verses 22-24. — Luke 24 : 1-10.

11. What response did Jesus make to this recital? Verse 25. See note 2.

12. What question did He ask them? Verse 26.

13. How did He expound the Scriptures? In whom did He show that they all centered? Verse 27. — Acts 8 : 27-35.

14. As they drew near to Emmaus, what did Jesus do? Verse 28.

15. Why did He stop with them? Verse 29. See note 3. | Matt. 15: 21–28.

16. Under what circumstances did He make Himself known to them? Verses 30, 31.

17. After the Saviour left them, what did they say one to another? Verse 32.

18. Where did they then go? Verse 33.

19. With what exclamation did the disciples greet them? Verse 34. | 1 Cor. 15: 5; John 1: 42.

20. What did the two report to the disciples? Verse 35.

READING.

"Desire of Ages," chapter 83.

NOTES.

1. It seems from the conversation that these disciples were anxiously desirous to learn, if possible, what these events all meant to their hopes of their future. Jesus did then as He does now for every anxious inquirer,—draw near to give them that for which their soul longed,—a knowledge of His plan of salvation.

2. The English word "fools" as represented to have been used by the Saviour on this occasion was not one expressing lack of sense, but rather a gentle reproof for their forgetfulness of Scripture declarations that they had been taught to cherish, which, if remembered, would have saved them from their perplexity. The sense of the text would have been as well preserved had it been translated, "O thoughtless man." The Revised Version reads, "O foolish men."

3. They "constrained" Him, that is, *pressed Him beyond measure.* They had not been satisfied with His brief words so cheering, but urged His *presence.* This desire for His presence caused Him to tarry with them, and gave Him opportunity to make Himself known to them. Their experience in this line may be ours, and will be when we become as importunate as they.

LESSON III.—UNBELIEF OF THE DISCIPLES.

April 21, 1900.

Jerusalem, A. D. 31.

(Mark 16 : 12-14; Luke 24 : 36-48; John 20 : 19-29.)

	Side texts to be studied with questions.
1. How did the eleven receive the statement of the two disciples who met Christ on the way to Emmaus? Mark 16 : 12, 13.	Luke 4 : 33-35.
2. What then took place to confirm their testimony? Luke 24 : 36.	
3. For what did Jesus reprove them? Mark 16 : 14.	
4. How did the Saviour's presence affect the disciples? Luke 24 : 37. See note 1.	Mark 6 : 49.
5. What did Jesus then do to convince them of His identity? Verses 38–40.	
6. How did this view of the Saviour affect the company? John 20 : 20.	John 16 : 22.
7. In the midst of their exceeding joy, how did their minds act? What further demonstration was made on the Saviour's part? Luke 24 : 41–43.	
8. Of what words did He remind them? Verse 44.	Luke 18 : 31–34; 22 : 36, 37.
9. What did Jesus then do? Verse 45.	
10. Why was it necessary for the disciples to have this miraculous enlightenment? John 20: 21.	John 17 : 17, 18.
11. How was this purpose accomplished? Verse 22.	
12. What work would the reception of the Holy Spirit enable them to do? Verse 23. See note 2.	Acts 3 : 6; James 5 : 15; Acts 5 : 1–11.

13. Who of the disciples was absent on this occasion, and so lost the valuable grace bestowed? Verse 24.

14. When told by the others what had happened, how did he receive the testimony? Verse 25.

15. Some days after, when Thomas was with the others, what occurred? Verses 26, 27. 1 John 1 : 1.

16. Upon Thomas expressing satisfaction with the demonstration, what reproof did the Lord administer to Him? Verses 28, 29. 2 Cor. 5 : 7.

READING.

"Desire of Ages," chapter 84.

NOTES.

1. The reason for their terror was that through unbelief they were unprepared to meet Jesus. This incident revived in their minds the superstitious view which the Jews had received from the pagans in regard to spirits.

2. "Jesus, in giving the disciples their first commission, had said, 'I will give unto thee the keys of the kingdom of heaven; and whatsoever thou [referring to responsible men who should represent His church] shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' In renewing the commission of those to whom He had imparted the Holy Ghost, He said, 'Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.' These words conveyed to the disciples a sense of the sacredness of their work, and its tremendous results. Imbued with the Spirit of God, *they were to go forth preaching the merits of a sin-pardoning Saviour;* and they had the assurance that all heaven was interested in their labors, and that what they did on earth in the spirit and power of Christ, should be ratified in heaven."—*Spirit of Prophecy, vol. 3, p. 244.* See also "Desire of Ages," chapters 45 and 84.

LESSON IV.—THIRD MEETING WITH THE DISCIPLES.

April 28, 1900.

Sea of Galilee, A. D. 31.

(John 21 : 1–23.)

Side texts to be studied with questions.

1. AFTER the meeting, when Thomas recognized his Lord, where did Jesus meet the disciples? Verse 1. — Mark 16 : 7.

2. How many of the disciples were together? Verse 2.

3. How did they all happen to be on the water together? Verse 3.

4. Where did they first see Jesus? How did they regard Him? Verse 4. — John 20 : 14.

5. After what manner did Jesus speak to them? Verse 5. — Luke 24 : 41.

6. Receiving a negative reply from the disciples, what did Jesus command them to do? Verse 6. See note 1.

7. Upon witnessing the wonderful result of obedience, what did John say and what did Peter do? Verse 7. See note 2. — Luke 5 : 4–8.

8. When the other disciples rowed to land, dragging their catch of fish, what did they find? Verses 8, 9.

9. After the disciples had counted the fishes caught, what did the Lord say to them? How did they feel? Verses 10–12.

10. As Jesus looked on the assembled disciples, what did He say to Peter first of all? What answer did Peter make? Verse 15. See note 3.

11. Did the Saviour seem perfectly satisfied with Peter's firm avowal? Verse 16.

12. How did Peter feel to be asked the same question the third time? What was his answer? Verse 17. See note 4.

13. What special commission did Jesus give Peter? Verse 15. — Acts 20 : 28.

14. What change was made in this commission when it was repeated? Verses 16, 17. See note 5. — Luke 22 : 32.

15. What contrast did Jesus next draw between Peter's early and closing career? Verse 18. — Acts 12 : 3, 4.

16. Having placed before Peter the perils of the future, what command did Jesus then give him? Verse 19. — 2 Peter 1 : 14.

17. Turning about just then, whom did Peter see following them? Verse 20. — John 20 : 2.

18. Having learned of his own future, what was Peter curious to know of the other disciple? Verse 21. See note 6. — John 3 : 26, 27.

19. How was the question answered? Verse 22. — Luke 9 : 49, 50.

20. Jesus' answer to Peter becoming known, what speculations were indulged in? Verse 23. See note 7.

READING.

"Desire of Ages," chapter 85.

NOTES.

1. This is another illustration of the fact that in obeying the Lord's commands there follows a reward which meets the demand of the hour. When the Lord said to the nobleman, "Go thy way; thy son liveth," on returning home he found his heart's desire. When Jesus out on the deep sea said to Peter, "Come," obedience to the command provided power with which to walk on the water. The law of friendship with Christ is still the same. John 15 : 14. To obey implicitly is the first step into the Lord's confidence, and toward final reward.

2. It seems strange that the other disciples did not recognize

Christ, as did John. But as soon as Peter was told that the apparent stranger was the Lord, his old-time enthusiasm seized him. How like many of to-day, who do not of themselves discern the Lord in His dealings toward them, but have to be told by others that it is He, before they manifest any interest in the Lord's presence!

3. This question was to refresh Peter's mind regarding what he had said on the night of the betrayal, that, although all the other disciples should deny the Lord, he never would; that he loved Him enough to go to prison or to death with Him, even though the other disciples should forsake Him. So the Lord reminds us frequently, after our failures, of our boasted love, not by direct reference to the boasts made, but by some other test which will cause us to *reflect* on the failures.

4. Peter seemed to feel by the repetition of this question that Jesus doubted his love, and that he was being placed in a wrong light before his brethren. But the Lord was simply trying to impress upon him a lesson of human weakness, and the necessity of dependence upon divine strength in order to carry out the trust about to be committed to him. As Peter had thrice denied the Lord, after professing more love for the Lord than his brethren possessed, so three times the grave question was asked, "Lovest thou Me more than these?" Oh, that we might learn this important lesson before, by word or deed, we deny the Lord once, even, in the presence of His enemies!

5. This change is remarkable because it shows that Christ not only distinguished between the older and younger members of His body, but that He in this case called attention to the younger ones first, indicating that they should find a prominent place in the labors of those who work for the Master. It is also remarkable that the word "feed," used in verses 16 and 17, comes from two different originals. The one in verse 17 means to give pasture, and the other conveys the sense of tending as a shepherd. Not only then were the flock to be fed, but also tended, and cared for in every need.

6. So it is now; many take their eyes from their own work, to watch the course of others, as though it were a part of their duty

to know all the particulars of a fellow-laborer's calling. But the answer to Peter's question is a good one now for all inquisitive ones, "What is that to thee? *follow thou Me.*"

7. This an illustration of how unsafe it is to draw *deductions* from what the Lord says, and make them the basis of a belief. The admonition of Paul to Timothy, "Consider what I *say*," is worthy of much consideration in these days of speculation as to the *meaning* of plain statements in God's Word.

LESSON V.—THE GREAT COMMISSION.

May 5, 1900.

Sea of Galilee, A. D. 31.

(Matt. 28 : 16-20; Mark 16 : 15-20; Luke 24 : 37-49; Acts 1 : 8.)

	Side texts to be studied with questions.
1. ON another occasion where did the disciples go? Matt. 28 : 16.	Matt. 28 : 7; 26 : 32.
2. When Jesus met them, according to appointment, how did they regard Him? Verse 17.	
3. What important statement did He make to them? Verse 18.	
4. What great commission did He then give them? Verse 19.	
5. What were they to teach the people? What encouraging promise did He give them as He sent them forth? Verse 20.	
6. By what name is this teaching called? Mark 16 : 15.	1 Peter 1 : 23-25.
7. What would be the effect of accepting or rejecting it? Verse 16.	Rom. 1 : 16.
8. Where was their work to begin? Luke 24 : 47.	

9. Why could they speak with positiveness and assurance concerning the life, death, and resurrection of Christ? Verse 48. 2 Peter 1 : 16-18.

10. What did He promise to send them to qualify them for their work? In order to receive it, what were they to do? Verse 49.

11. To what did the promise of the Father refer? Acts 1 : 4, 5, 8.

12. What signs were to follow believers in the gospel message? Mark 16 : 17, 18.

13. What experience did the disciples have as they went forth to preach the gospel? Verse 20. Acts 3 : 1-8; 8 : 5-8.

14. How extensively will the Gospel be preached? What will then take place? Matt. 24 : 14.

15. What proclamation is connected with the gospel message just before the second coming of Christ? Rev. 14 : 6, 7, 14. Rev. 6 : 12 to 7 : 1-4; 10 : 6-11.

READING.

"Desire of Ages," chapter 86.

LESSON VI.—CLOSE OF CHRIST'S EARTHLY MINISTRY, AND HIS ASCENSION.

May 12, 1900.

Bethany and the Mount of Olives, A. D. 31.

(Mark 16 : 19; Luke 24 : 50–53; Acts 1 : 14.)

	Side texts to be studied with questions.
1. How long was Jesus with His disciples in person after His resurrection? Acts 1 : 3.	1 Cor. 15 : 5, 6.
2. For what purpose did Christ meet His disciples during these forty days?—*Id.*	
3. At what point did Jesus command the disciples to tarry for a certain season? Verse 4.	
4. For what were they there to wait?—*Id.*	John 16 : 7.
5. What was the fulfilment of this promise to be to the disciples? Verse 5.	Matt. 3 : 11.
6. Not appearing to understand the nature of the promise referred to, what question did the disciples ask of Jesus? Verse 6. See note.	Amos 9 : 11.
7. What reply did the Saviour return to the question? Verse 7.	
8. Referring again to the subject of His former promise, what did Jesus say would come with its fulfilment? Verse 8.	Acts 3 : 12.
9. As the result of receiving this power, what were the disciples to become?—*Id.*	John 15 : 26, 27.
10. Immediately following these words, what did Jesus do? Luke 24 : 50.	
11. What then took place? Acts 1 : 9.	Luke 24 : 51.
12. While the disciples were gazing heavenward, who came and stood beside them? Verse 10.	Mark 16 : 19.

13. How did these men address the disciples? Verse 11.	Rev. 1 : 7.
14. Having lost sight of Jesus, where did the disciples go? Verses 12, 13.	Luke 24 : 52.
15. In what way did they occupy their time while waiting for the promise of the Spirit? Verse 14.	Luke 24 : 53.
16. Are you waiting for the same promise? How is your time being spent, in view of it?	

READING.

"Desire of Ages," chapter 87.

NOTE.

Although Jesus had told His disciples plainly that He was soon to go away, but would replace His personal presence with the Holy Spirit, they could not as yet so far divest themselves of the common idea that the Messiah was to reign a temporal king, as to anticipate with satisfaction the coming of the Holy Spirit to them. At this distance how strange it all seems, and yet they were no blinder respecting that truth than many of us now are on other important subjects.

LESSON VII.—DAY OF PENTECOST, AND GIFTS OF THE SPIRIT.

May 19, 1900.

Jerusalem, A. D. 31.

(Acts 1 : 15; 2 : 1-42.)

	Side texts to be studied with questions.
1. DURING the tarrying for the descent of the Holy Spirit, how many disciples were together? Acts 1 : 15.	
2. On the day of Pentecost, shortly after, where were all the disciples? Acts 2 : 1. See note 1.	Lev. 23 : 15.
3. While thus together, what came suddenly upon them? Verse 2.	Acts 1 : 14.
4. What appeared unto the disciples? Verse 3. See note 2.	
5. What effect did the descent of the Spirit have upon those filled with it? Verse 4. See note 3.	Mark 16 : 17.
6. Who were present to hear the words spoken under that condition? How did it affect them? Verses 5-13.	Rom. 10 : 18; Col. 1 : 23.
7. How did Peter explain the circumstance? Verses 14-16.	1 Thess. 5 : 7.
8. Repeat the prophecy. Verses 17-20. See note 4.	Joel 2 : 28-31.
9. What gracious promise is given to them who truly call upon the name of the Lord? Verse 21.	
10. Give the story of Jesus of Nazareth as related by Peter. Verses 22-2[illegible].	

11. Repeat the prophecies that he quoted and applied to the resurrection of Christ. Verses 25–31, 34, 35. See note 5. Ps. 16 : 8–11.

12. What additional evidence did Peter give to prove the resurrection of Christ? Verse 32.

13. What did he say of Christ's position and relation to the scene before them? Verses 33, 36. Heb. 8 : 1; John 15 : 26.

14. What effect did this straight testimony have upon the people? Verse 37.

15. What did Peter tell them to do? Verse 38. Luke 24 : 47.

16. What promise was set before the obedient? How far-reaching is the promise? Verses 38, 39.

17. What further exhortation did he give? Verse 40.

18. What is said of those who gladly received the word? Verses 41, 42.

NOTES.

1. "With one accord." This is a condition on which the presence of the Father and Son is guaranteed to the church. The prayer of Christ for the disciples was "that they may be one" even as the Father and Son are one. The Spirit, which would guide them "into all truth," would enable them to keep the commandments of God. Jesus says, "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him." By this union the world would know that Jesus Christ had been sent of God, and that God loved them. John 17 : 22, 23.

2. "Cloven tongues." This was the form in which the Holy Spirit visibly appeared to the waiting disciples, indicating the special endowment which was essential in proclaiming the gospel to the world.

3. It could no longer be truthfully said that the apostles were unlearned men, even from the world's standpoint. They had been about three years under the tutelage of Christ, who had in every contest baffled the wisdom of the learned ones; and now they received the gift of tongues, such as no man possessed or could

have acquired in any of the schools of the world. "The Holy Spirit had done for them that which they could not have accomplished for themselves in a lifetime. They could now spread the truth of the Gospel abroad, speaking with accuracy the language of those for whom they were laboring. This miraculous gift was the highest evidence they could present to the world that their commission bore the signet of Heaven."—*Spirit of Prophecy, vol. 3, p. 267.*

4. The pouring out of the Spirit was the "promise of My Father" and the "power from on high" mentioned in Luke 24 : 49 and in Acts 1 : 8. See Acts 2 : 33.

5. "David is not ascended into heaven." This declaration, together with the statement in verse 29 that "he is both dead and buried," gives us positive proof that the dead lie in the grave until the resurrection. If David were still conscious, he could not be dead. But if it be insisted that he had a dual life, and that only his body died, then the statement that he "is not ascended into the heavens" would class him among the conscious wicked dead, wherever that might be. But such a conclusion is forestalled by "the last words of David," which were spoken by the spirit of prophecy. See 2 Sam. 23 : 1–7.

LESSONS

ON THE

Sermon on the Mount

NOTE.—It is quite impossible in six lessons to adequately cover a portion of Scripture consisting of 111 verses, in which many times a single verse contains suggestion for an hour's study; but as not even one whole lesson was given to this interesting portion of our Lord's teaching when we passed over the early part of the Gospels, it was thought both proper and profitable to use the last six lessons in this quarter in the further study of this wonderful sermon. What a blessing it would be if those who study these lessons would commit these three chapters to memory!

For the one "help" above all others, apart from the Word, "Thoughts from the Mount of Blessing," and chapter 16 in "Spirit of Prophecy," vol. 2, are recommended.

LESSON I.—THE BEATITUDES.

May 26, 1900.

(Matt. 5 : 1-16; compare Luke 6 : 20-27.)

	Side texts to be studied with questions.
1. WHERE was this sermon of Jesus given? To whom was it spoken? Verses 1, 2. See note 1.	
2. What disposition or quality of character did Jesus first pronounce blessed, or happy? What did He declare concerning those who possessed it? Verse 3. See note 2.	Isa. 57 : 15; 66 : 2.
3. Who does our Lord declare shall receive comfort? Verse 4.	Isa. 61 : 1-3, 10.
4. What promise is made to the meek? Verse 5. Do the meek inherit the earth now?	Ps. 37 : 11.

5. Upon what class does our Lord next pronounce a blessing? What is the promise? Verse 6. See note 3. — Isa. 44 : 3, 4; 55 : 1.

6. Who next are the recipients of His blessing? What promise is given? Verse 7. — James 2 : 13; Mark 11 : 25, 26.

7. What promise is made to the pure in heart? Verse 8. See note 4.

8. What class does Jesus next bless? What will they be called? Verse 9. Whose child would a strife-maker properly be called?

9. Who are next mentioned as blessed? What promise is given them? Verse 10. — 2 Tim. 2 : 12.

10. What does Jesus further say to those who suffer for His sake? Verse 11. — 1 Peter 4 : 14.

11. What should the righteous do under such treatment? What assurance have they? Who have thus suffered before them? Verse 12. — James 5 : 10.

12. To what does Jesus liken His disciples? Of what good is salt which has lost its preserving power? What becomes of it, as well as the thing designed to be preserved by it? Verse 13. — Mark 9 : 50.

13. What further illustration does He use? Verses 14, 15. For what purpose is a light? What would be the prosperity of a hidden city? Of what use is a candle completely covered? — John 8 : 12; Ps. 119 : 105

14. What conclusion does Jesus draw from these common but forcible illustrations? Verse 16, first clause. — John 15 : 8.

15. What is the object of this shining? Verse 16, last clause.

NOTES.

1. The location of the Mount of Beatitudes (the meaning of which is blessings) is not certainly known. It is somewhere near the Sea of Galilee. The Lord would have us mind the teachings, not the mountain. The instruction was *spoken* first of all to His disciples gathered around Him, and beyond them to the great multitude eager to hear. They are *written* for us upon whom the ends of the world are come.

A RE-VIEW P

This man is re-viewing the road up which he has been trav
the truly important objects stand out the more sharply in co
position to decide which are the greater, and these he will ever

The time has now come that we should thus re-view the S
at once arises in the minds of many, "Where can I get a comp
of lessons on the Life
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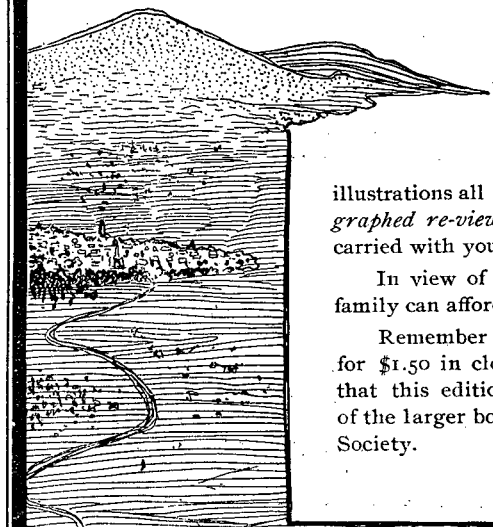

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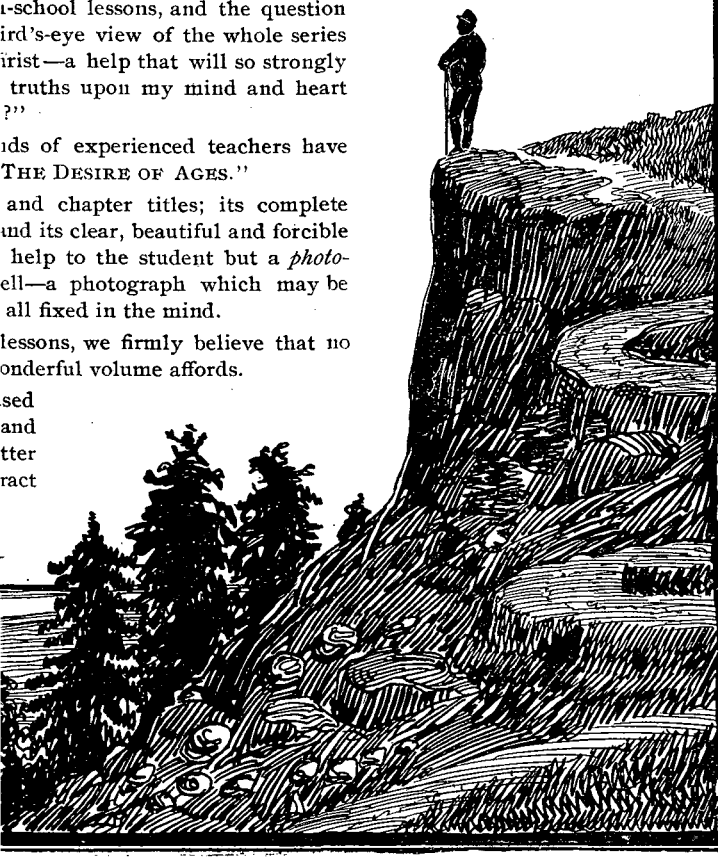

2. It will be noticed by the careful student that these "blesseds" (or "happys") are pronounced not upon special classes who are naturally humble, meek, pure, etc., but upon dispositions which every soul by grace may acquire. In fact, each "blessed" marks a step forward and upward in Christian character; they are telescopic, so to speak, all of them being contained in the truly humble, or "poor in spirit." The thoroughness of the first step will mark the degree and rapidity of progress in the subsequent steps. The very beginning of Christian character is to have a sense of one's own utter unworthiness and nothingness apart from God. This is to acquiesce in what God says to us in such scriptures as Jer. 17:9; Rev. 3:17. Neither are the blessings and promises all to be put off to the future. God gives the "earnest" of the very greatest of them here.

3. Hunger and thirst are longings for that which will meet our needs. Every longing desire for something satisfying to heart and soul is from God; its perversion to evil things is of Satan. Both hunger and thirst become strong passions, sometimes breaking through and overruling every other sentiment. But only one thing can meet the soul's longing,—Christ.

4. "The pure in heart" see God even here as do no others. They see Him in all His created works, marred though they are by sin. They see Him in His Word. In that better, sinless world, "they shall see His face; and His name shall be in their foreheads." Rev. 22:4.

LESSON II.—MAGNIFYING THE LAW.

June 2, 1900.

(Matt. 5 : 17–46.)

	Side texts to be studied with questions.
1. WHAT did Jesus anticipate men would say? How did He meet it? Verse 17, first clause.	
2. What was His purpose as regards the law? —*Id.*	Ps. 111 : 7, 8; 119:142, 144, 160; Isa. 51 : 6, 7.
3. By what words does He show the immutability of the law? Verse 18. See note 1.	
4. What does Jesus say of those who break the law? What of those who do and teach the law? Verse 19.	Ps. 50 : 16–22.
5. What does Jesus say it is necessary for us to have? Verse 20. See note 2.	
6. What was said to them of old time? Verse 21. See note 3.	Ex. 20 : 13.
7. But how much is covered by the commandment? Verse 22. See note 4.	1 John 3 : 15.
8. What practical instruction does He then give? Verses 23–26. See note 5.	Prov. 25 : 8.
9. What other precept did He use to illustrate the spirituality of the law? Verses 27, 28. See note 6.	Prov. 6 : 25–25.
10. What should we be willing to do rather than sin? Verses 29, 30. See note 7.	
11. For what cause only has a man the scriptural authority to put away his wife? Verses 31, 32.	Rom. 8 : 13; 1 Cor. 9 : 27.
12. By what instruction does Jesus rebuke vain oaths and strong asseverations? Verses 33–37.	

13. How does He declare that a law demanded in civil government should not be operative in individual Christian life? Verses 38–42.

14. What should move the heart instead of revenge or hatred? Verses 43, 44. 1 John 4 : 8.

15. If love prompts all our acts, whose children will we be? What is said of God's love? Verse 45.

16. Is it a credit to Christian character to be kind only to brethren? Verses 46, 47.

17. Who only is our example in this respect? Verses 45, 48. Gen. 17 : 1; Lev. 19 : 2.

NOTES.

1. Jesus came to fulfil, or fill up, both prophets and law. To fulfil the prophets is to be and accomplish what they predict. This will not be done till the new heavens and earth are ushered in. Law can be fulfilled only by doing it. Fulfilling prophecy makes it history. But fulfilling law can not, in the very nature of things, destroy or abolish the law. See Gal. 6 : 2. Christ by doing, obeying, the law showed it to be honorable, and His teaching magnified it by bringing out its spirituality. Isa. 42 : 21. Now one jot (*yod*, the smallest letter in the Hebrew) or tittle (a small point of a letter which served to distinguish one letter from another) "shall in nowise pass from the law till all things be accomplished" (R. V.), till the new heavens and the new earth in their glorious eternity shall have passed away. Isa. 51 : 6, 7.

2. The righteousness of the scribes and Pharisees in Christ's time was a mere outward observance of external forms. It was literally "the righteousness of the law," doing the outward thing because the law said so, not because love prompted it. This might gain the praise of men, but it would never be a passport to the kingdom of God, either here or hereafter.

3. Not "*by* them of old time," but, as in the margin and Revised Version, "*to* them of old time." Jesus did not condemn the law, but desired that His disciples should know its depth.

4. All this was *in* the commandment, "Thou shalt not kill." The greater sin includes all despising, all contempt, all hatred,

which would lead to murder. "Without cause," the R. V. omits. "*Raca*," an expression of contempt; "thou fool" (Hebrew *Moreh*), an expression of condemnation; "hell fire," "fire of Gehenna."

5. Not only must we cherish no hatred, but we must do what we can to remove our brother's estrangement if we know such exists. But here great wisdom is needed. Before going to another, we should have good evidence that he *really holds* a grievance. Too often it is the case that he who would carry out the Saviour's instruction *imagines* that some one holds aught against him, and thus, because of the many occasions, is kept constantly at work trying to make peace with his brethren. But no effort should be spared, where one is known to be seriously out of harmony with us, to remove, if possible, the cause of separation. If we are sinning against God, the law is our adversary. Agree with it before it is too late.

6. Adultery includes the cherishing of lustful thoughts. If our thoughts are pure, our words and acts will be pure. Unchaste language, words and expressions that suggest evil thoughts, should be scrupulously avoided. They are corrupting in their influence upon others, and give evidence of a corrupt heart; "for out of the abundance of the heart the mouth speaketh." Matt. 12 : 34.

7. "Causeth thee to stumble," of the Revised Version, is plainer than "offend thee." We should be willing to sacrifice what is as dear as the right hand or right eye, rather than sin against God. He wants the whole man clean. What is true of the individual is true of the church. Matt. 18 : 8, 9; 1 Cor. 5 : 6, 7.

LESSON III.—HEART WORK NOT FORMALISM.

June 9, 1900.

(Matt. 6 : 1-18.)

Side texts to be studied with questions.

1. WHAT needed warning does the Lord give His servants? Of what will it deprive us if we do not heed it? Verse 1. — Deut. 24 : 13; Dan. 4 : 27.

2. What ostentation is condemned? When does such giving obtain its reward? Verse 2. See note 1.

3. How should charitable deeds be done? Who rewards such almsgiving? Verses 3, 4.

4. What manner of praying is forbidden? Of what class of people are loud, ostentatious prayers characteristic? Verse 5.

5. What should be the character of our communion with God? Of what are we assured as the result of such relation? Verse 6. — 2 Kings 4 : 33.

6. What kind of prayers should be avoided? Verse 7. See note 2. — 1 Kings 18 : 26, 29.

7. Of what may we be assured before we pray? Verse 8.

8. What simple and instructive form of address does Jesus give in the model prayer which He teaches? Verse 9. See note 3. — Luke 11 : 2.

9. What petitions are presented concerning our relations with God? Verse 10. See note 4. — Mark 14 : 36.

10. What petition does He give for our needs? Verse 11. See note 5. — Job 23 : 12; Prov. 30 : 8.

11. What should we pray as regards our sins? Verse 12.

12. What petition does the prayer contain for future safety? Who is willing and able to grant all these things? Verse 13.

13. On what condition alone may we expect God's forgiveness? Verse 14.	
14. What alone will be a bar to His mercy? Verse 15.	Matt. 18:35.
15. What mode of fasting is condemned? Verse 16.	
16. What kind of fasting is enjoined? Verses 17, 18.	Isa. 58:3-11.

NOTES.

1. "They *have* their reward" here and now. They are looking to *men*, and they *get* what *men* have to *give*.

2. "Vain repetitions," among which would be included the names or titles of Deity repeated over and over in an irreverent form. Some prayers from really earnest persons would seem blasphemous in cold print. The name of Deity is used as one would use the name of a common man in a narrative. Our Lord forbids this, and enjoins reverence.

3. Not the *Lord's* prayer, but a model prayer which Jesus taught His people for all ages. Note how much it includes: (1) The address; (2) our relationship to Him; (3) our needs; (4) our character and relation to our fellows; (5) our future safety, with the closing ascription, omitted from the Revised Version, but eminently scriptural. "Father" is the home name, an affectionate and an endearing relation; "*our* Father," implying brothers and sisters and uniting in one family all God's children. "Hallowed," holy should the name and character of God be regarded. This could not be done without becoming like Him.

4. "Thy kingdom come." Where?—Here, and, first of all, in our own hearts. No man ever truly prays the prayer if he does not submit to God's law and desire that God shall rule supreme in his life. It must be personal, "*Thy* will be done" *in me* in the earth.

5. "*Our daily bread*," spiritual as well as physical. Man thinks he must eat daily of physical food to maintain strength and vigor. Is not daily feeding upon the Word as necessary for moral strength and vigor? "Manna from heaven falls fresh every eve" for God's people now as well as anciently.

LESSON IV.—THE CHRISTIAN'S TREASURE-HOUSE AND PROVIDER.

June 16, 1900.

(Matt. 6 : 19-34.)

Side texts to be studied with questions.

1. WHERE does Jesus warn us not to place our treasures? Verse 19. — 1 Tim. 6 : 17-19.

2. Where is a safe place of deposit? Verse 20.

3. What is the result of the deposit of our treasures in any place? Verse 21.

4. What is the light of the body? What is the effect of having the attention undividedly and clearly centered upon God? Verse 22. See note 1.

5. What is the result of an evil or perverted vision? If that which alone can bring us light is perverted, what will follow? Verse 23.

6. How is this principle further illustrated? How many different masters can we serve? Verse 24. — James 4 : 4; 1 : 8; 4 : 8.

7. What practical conclusion does Jesus draw from this? What is the most important? Verse 25. See note 2.

8. What illustration does He give of trust and confidence? How are we regarded as compared with the fowls? Verse 26. — Job 38 : 41; Ps. 104 : 27, 28.

9. How much will our thoughts add to our stature or change our age? Verse 27.

10. For what else are we not to be anxious? What example of trust and beauty is given here? Verses 28, 29. See note 3.

11. What may we conclude from these lessons of God's care for us? Verse 30.

12. What, then, should not be anxious questions in our lives? Verse 31.

13. Of whom are such questions characteristic? What great Provider knows all our temporal needs? Verse 32. See note 4.

14. What is our first duty? What is our Father's promise? Verse 33. See note 5. 1 Kings 3: 11-13.

15. What, then, is our duty as regards future evil? What evil is always sufficient? Verse 34. See note 6.

NOTES.

1. The body, with its passions, is naturally dark; its light comes alone through the eye. The single, clear eye gives correct ideas. The perverted eye distorts all outward things to the dark body. So if our spiritual vision is single (seeking only God's glory), clear (trusting Him as He declares Himself to be), His light will flood the soul and enlighten the dark body. But if this vision is perverted by sin and selfishness, it will further pervert the naturally base passions and make blacker the natural darkness within.

2. The word "therefore" shows this verse to be a conclusion from verses previous. Jesus anticipated that souls would be tempted to believe that we can not get clothing or food unless we serve the world or ourselves. His effort in all this instruction is to lead men to the higher service alone, that of God. Whatever we do, do it as unto God, and leave results with Him. "Take no thought," is better expressed in the Revised Version, "Be not anxious." The word means anxious, troubled, worried thought. So also in verses 27, 28, 31, 34.

3. "Consider the lilies;" they teach many lessons. Growing in the soil or decay of earth, they turn their faces to the light, and God through them transmutes the base soil of earth into glorious beauty. So let God's will be the first, and our character will adorn whatever physical clothes God may in His providence give us.

4. It is the Gentiles, nations of the world, who seek such things, whose hopes are only temporal, earthly. The children of God should have higher objects.

5. This lesson does not in any way indorse laziness. The Christian will be diligent and industrious. Rom. 12 : 11; 1 Thess. 4 : 11; 2 Thess. 3 : 10–12.

6. Borrow no evil of the future. God gives us to-day strength for to-day's duties, trials, sorrows, evils. We can borrow no grace for future troubles. How foolish it is, then, to borrow a trouble which we can not meet! The day brings sufficient evil and care, but there is always grace for the day. God is a *present* help in trouble.

LESSON V.—JUDGING, ASKING, LIVING.

June 23, 1900.

(Matt. 7 : 1–14.)

Side texts to be studied with questions.

1. WHAT admonition does our Lord give us as to judging or condemning? Verse 1.

2. Why should we not condemn others? Verse 2. — Rom. 2 : 1; James 4 : 11, 12.

3. What questions does He ask which teach us our own fallibility? Verses 3, 4. See note 1.

4. What positive injunction does He give? Verse 5.

5. What prudence should we show in the dissemination of God's blessings? Verse 6. See note 2. — Prov. 9 : 7, 8; 23 : 9.

6. How are God's blessings to be obtained? Verse 7.

7. What assurances does He give? Verse 8. See note 3.

8. What appeal does Jesus make to mere earthly affection? Verses 9, 10.

9. What comparison does He make? Verse 11. Luke 11:9-13.

10. What disposition should we cherish toward all? By what is this injunction enforced? Verse 12. See note 4. Lev. 19:18.

11. What way are we enjoined to take? Verse 13, first clause. Luke 13:24.

12. Why should we take the straight gate and narrow way? Verse 14.

13. Why should we shun the broad way and gate? Verse 13.

14. What is said of the number that enter each gate? Verses 13, 14.

NOTES.

1. Beholding, gazing at a fault in others, turns the attention of others to the thing looked at. It leads to judging, condemning. "Mote," a chip, a splinter, in contrast with a great beam. How can a man with a beam of wood in his eye take from another eye a mere splinter of wood? The sin of sitting in judgment on others is one of the greatest of sins. This judging does not refer to *proper* church discipline, where the Spirit guides. 1 Corinthians 5. But be sure in such case that it is in reality done in Christ's name and Spirit.

2. The figures are those of casting the flesh of the sacrifice unto dogs, and precious seed pearls, resembling grain, to hogs, which, undeceived, trample them underfoot and rend you. Do not cast the precious truth of God before those who have no desire to hear it. They must be reached in some other way.

3. He who asks to receive, must not ask amiss. James 4:3. It must be to God's glory. He who seeks to find, must seek with all his heart. Jer. 29:13. And he who knocks successfully, will have his whole soul in the knocking. He must long for admittance. Note that this asking must refer not only to ourselves, but we should ask for those whom we would naturally condemn.

4. The sum of the right treatment of all men is embodied in the Golden Rule. How would we have the Chinese, the

Spaniard, the Filipino, the opposed to us in religion, our rivals in race or nation, treat us if our circumstances were reversed? That is the way for us to treat them. If the Golden Rule had always been carried out, there never would have been a union of church and state, religious prosecution or persecution, or compulsory religious laws. All labor troubles would be settled by its practical application. All animosity of union men towards non-union would be banished before it. All neighborhood and family troubles would be no more. What is to hinder Christians from reducing it to practise? Note also that all this instruction in Christ's sermon is the magnifying of the law

LESSON VI.—CHARACTER-TEST AND DIVINE ASSURANCE.

June 30, 1900.

(Matt. 7 : 15-29.)

	Side texts to be studied with questions.
1. Of what is the child of God to beware? Verse 15, first clause.	
2. How do false prophets appear? What is their real value? Same verse. See note 1.	2 Peter 2 : 1-3.
3. How may we know them? What illuminating question does He ask? Verse 16.	
4. What kind of fruit does a tree bring forth? Verse 17.	
5. Are there any exceptions to this law? Verse 18.	
6. What eventually is done with the tree bearing evil fruit? Verse 19.	John 15 : 2.
7. To what inevitable conclusion are we brought, as regards false prophets? Verse 20.	

8. By what words does Jesus show that more than profession is necessary? What word answers to "Lord"? What would it imply to call one "Lord"? Verse 21, first part. See note 2. — Luke 6:46; 1 Cor. 12:3.

9. Who alone shall enter the kingdom of heaven? Verse 21. — Matt. 5:3.

10. What will many declare "in that day"? Verse 22.

11. What will be said to them? Why? Verse 23. See note 3.

12. To whom did Jesus liken the obedient hearer of His sayings? Verse 24. — 1 Cor. 3:11; Isa. 28:16.

13. What came upon his house? How was it affected? What was the reason? Verse 25.

14. To whom did Jesus liken the disobedient hearer? Verse 26.

15. How did the storms affect his house? Verse 27. — Isa. 28:17, 18; Eze. 13:10–16.

16. How did the words of Jesus affect the people? Verses 28, 29. See note 4.

NOTES.

1. Sheep's clothing, peaceable professions, have always been characteristic of false prophets. Their mission is either to lull the church to sleep in sin or to lead it away into error. For the former purpose they cry, "Peace, peace" (Jer. 6:13, 14; Eze. 13:9–11), and for the latter, "Lo, here is Christ, or there" (Matt. 24:23–26). We may know them by their fruits, those fruits measured by "the law and the testimony." Isa. 8:20.

2. To call Jesus "Lord" is to say that we are His servants, doing His service, obeying Him. The real test is, therefore, obedience. "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46.

3. "Iniquity" is lawlessness, breaking of law. Let it be noted that the real test of discipleship is obedience to the *will* of God. Verse 21. It matters not what has been prophesied in Christ's name, what demons cast out, what miracles wrought, if those

who do these things are against God's law, they must be banished forever from Him. This is a complement to Matt. 5 : 17. If God *knows* us, we have His Spirit and do His law.

4. The words of Christ were not uncertain, equivocal, or hypothetical. He was filled with the Word of God; God's law was in His heart; He spoke authoritatively, from His own fulness. He would have His children so full of that same Word, He would have that law so inwrought into their very lives, that when they speak it would be "as the oracles of God." 1 Peter 4 : 11. His words only will carry weight.

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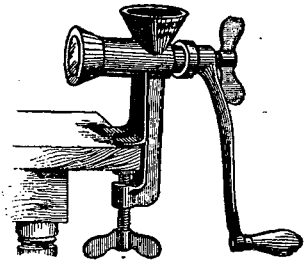

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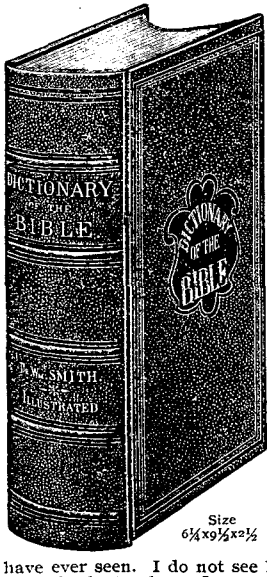

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