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Lessons on the

Life of Christ

For Senior Division

Fourth Quarter, 1909

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Recommendations on Sabbath-School Work Passed by the General Conference, May 13 to June 6, 1909.

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1. *Whereas,* The *Sabbath School Worker* is a molding factor in our Sabbath-schools, and it is the medium whereby Sabbath-school laborers are kept in touch with progressive methods; therefore,

We Recommend, That earnest efforts be made to place this journal in the hands of every officer and teacher in our Sabbath-schools.

Sabbath-School Home Department.

2. *Whereas,* The Home Department of the Sabbath-school has been established to meet the needs of our people who are isolated from those of like precious faith, as well as those whom circumstances prevent from attending the local school; therefore,

We Recommend:

(a) That the conference workers be urged to cooperate with our secretaries by strengthening this work by securing the names and addresses of all isolated Sabbath-keepers within their territory, that they may be brought in touch with the progress of the message.

(b) That we urge the carrying forward of this work more fully in our local schools, thus bringing the vitalizing power of the Sabbath-school lessons to the whole denomination.

Sabbath-School Offerings to Missions

3. *Whereas,* Our Sabbath-schools need the blessed inspiration of a real burden for mission fields, while opportunities to spread the message in foreign lands are multiplying faster than their means; therefore,

We Recommend, That our Sabbath-schools give all their donations to missions, providing for their expenses in some other way; and, further,

We Recommend, That each conference pay the entire expenses of the Sabbath-school departmental work without drawing upon the Sabbath-school offerings given by the schools for missions.

Four Sabbath-schools were held during the General Conference. The largest attendance was 1,840. The total amount of gifts to missions was $597.06.

Sabbath-School Lessons on the

LIFE OF CHRIST

LESSON I.—Jairus' Daughter; the Afflicted Woman.

OCTOBER 2, 1909.

LESSON SCRIPTURE: Mark 5:21-43.

PARALLEL SCRIPTURES: Matt. 9:18-26; Luke 8:41-56.

LESSON HELPS: "Desire of Ages," chapter 36; "Spirit of Prophecy," Vol. 2, chapter 27; *Sabbath School Worker.*

PLACE: Capernaum.

PERSONS: Jairus and his daughter; the afflicted woman; the multitude; the disciples.

Questions.

1. After healing the demoniacs of Gadara, what did Jesus do? How was He received by the people? Mark 5:21. Note 1.

2. What ruler came unto Him? What burden was upon his heart? What request did he make? Verses 22, 23.

3. How did Jesus respond to this request? Who followed Him? Verse 24. Note 2.

THE AFFLICTED WOMAN.

4. As Jesus was on His way to the home of Jairus, who among the multitude touched Him? How long had this woman been afflicted? Had earthly physicians been able to heal her? Verses 25-27.

5. What did she have faith to believe? Verse 28.

6. What blessing came to her through the touch of faith? Verse 29. Note 3.

7. What did Jesus at once know? What question did He ask? Verse 30. Note 4.

8. What reply did the disciples make to the question of Jesus? For whom did Jesus look? What did the woman do? What did she say? Verses 31-33.

9. What words of comfort did Jesus speak unto her? What did He say had made her whole? Verse 34.

JAIRUS' DAUGHTER RAISED TO LIFE.

10. What message came to Jairus concerning his daughter as Jesus was on His way to the ruler's home? Verse 35.

11. When Jesus heard this message, what did He say to Jairus? Verse 36.

12. How many disciples did Jesus permit to follow Him to the home of Jairus? Verse 37. Compare Matt. 9:19.

13. What did He observe on arriving at the ruler's house? Verse 38.

14. What did He say to the people? How were His words received? What did He do with those who were unbelieving? Whom did Jesus allow to witness the miracle of the damsel's restoration to life? Verses 39, 40. Luke 8:51.

15. What did Jesus say to her who was dead? Mark 5:41. Note 5.

16. What was the result of His words? How were those who witnessed the miracle affected? How old was the girl? Verse 42. Note 6.

17. What charge did He give the parents? What did He ask them to do for the girl? Verse 43. Note 7.

Notes.

1. Jesus does not force the Gospel upon any. The Gadarenes being indifferent to the Gospel, He left them and went to the other side of the Sea of Galilee, near Capernaum. Here the people were more willing to hear His words. But the man whom He had healed He left as a witness of His work in Gadara.

2. When Jesus was on earth, none were ever turned away empty who came and asked help of Him. He deeply sympathized with this father in his trouble, and responded at once to his request for help. "Jesus Christ is the same yesterday, to-day, and forever." Heb. 13:8. A. R. V. Jesus is just as willing to-day to help those who are in trouble and who call upon Him in faith, as when He walked the shores of the Galilee.

3. "It is not enough to believe *about Christ;* we must believe *in* Him. The only faith that will benefit us is that which embraces Him [Jesus] as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—"*Desire of Ages," page 347.*

4. The American Revised Version reads, "And straightway Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned Him about in the crowd, and said, Who touched My garments?" Though she was unnoticed by men, the Saviour recognized the touch of faith from this poor woman. It is even so now. The touch of faith still brings healing from disease, healing from sin.

5. "*Talitha Cumi.*—This is mere Syriac, the proper translation of which the evangelist has given."—*Dr. Adam Clarke.*

6. Note the power which is in the words of Christ. "Such is the Gospel call to those who are by nature dead in trespasses and sins, and can no more rise from that death by their own power, than this child; and yet the command, Awake, and arise from the dead, is neither vain nor in vain; there follows immediately, Christ shall give thee light."—*Henry and Scott.*

7. The Lord here gives us an example of how He desires to cooperate with us in helping others. He raised the girl to life; this was something the parents could not do. He might have given her food also, but this He asked them to do.

LESSON II.—Blind Men Healed; Dumb Spirit Cast Out; Jesus Rejected at Nazareth; His Third Visit to Galilee; the Twelve Sent Forth.

OCTOBER 9, 1909.

LESSON SCRIPTURES: Matt. 9:27 to 10:15; Mark 6:1-13.

PARALLEL SCRIPTURES: Matt. 13:54-58; Luke 9:1-6.

LESSON HELPS: "Desire of Ages," chapters 37, 38; *Sabbath School Worker.*

PLACES: Capernaum; Nazareth; Galilee.

PERSONS: Two blind men; a dumb man; the Pharisees; the twelve disciples.

Questions.

TWO BLIND MEN HEALED.

1. After the healing of Jairus' daughter, who followed Jesus? What request did they make? Matt. 9:27.

2. What question did Jesus ask them? What was their reply? What did Jesus do? Verses 28, 29. Note 1.

3. What was the result of Jesus' word? What did He charge them? How was His request disregarded? Verses 30, 31. Note 2.

A DUMB SPIRIT CAST OUT.

4. Who was next brought to Jesus for healing? Verse 32.

5. What did Jesus do? How were the people affected? What did they say? What did the Pharisees say? Verses 33, 34. Note 3.

JESUS AGAIN VISITS NAZARETH.

6. Where did Jesus next go? Who accompanied Him? Mark 6:1.

7. What did He do on the Sabbath? How did His

words affect the people? How did they express their unbelief? Verses 2, 3.

8. How did the Saviour rebuke them for their unbelief? Verse 4.

9. How was His work hindered? At what was Jesus astonished? Verses 5, 6.

CIRCUIT THROUGH GALILEE.

10. Where did Jesus teach? What did He preach? What miracles were wrought? Matt. 9:35.

11. How did He feel toward the people? Why? Verse 36.

12. What did He say to His disciples? For what did He tell them to pray? Verses 37, 38. Note 4.

THE TWELVE SENT FORTH.

13. When Jesus sent forth the twelve apostles whom He had chosen, what did He bestow upon them? Matt. 10:1; Luke 9:1.

14. Name the twelve disciples sent forth. Matt. 10:2-4.

15. Where did He tell them to go? Verses 5, 6.

16. What message were they to proclaim? What miracles did Jesus say would be manifest in their work? Verses 7, 8.

17. What instruction did Jesus give them concerning temporal matters. Verses 9, 10.

18. When they entered a city, for what did Jesus tell His disciples to ask? What were they to do? Verse 11.

19. Upon entering a house, what were they to do? If found worthy, what blessing was to be upon the house? Verses 12, 13. Note 5.

20. If the people did not receive them, what were they to do? What would be the result of rejecting the gospel message sent? Verses 14, 15.

Notes.

1. The limit of what God can do for us is simply the limit of our faith. "And Jesus said unto him, If thou canst! All things are possible to him that believeth." Mark 9:23. A. R. V.

2. He [Jesus] wished to be saved from all unnecessary publicity, that He might the more effectually prosecute His ministry, and so avoid unnecessarily awakening the opposition of the Jews; but such a light could not be hid."—*Dr. Adam Clarke.*

3. "Light comes to the soul through God's word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul. Thus it had been with these Jewish leaders. They were convinced that a divine power attended Christ, but in order to resist the truth, they attributed the work of the Holy Spirit to Satan. In doing this they deliberately chose deception; they yielded themselves to Satan, and henceforth they were controlled by his power."—*"Desire of Ages," page 322.*

4. "Jesus had now been among the people long enough to see their wretched condition spiritually, to detect their misdirected yearnings, and their dissatisfaction with the religious instruction they were receiving, and also to discover the entire unfitness of their teachers for the work of instruction and saving them. They were like sheep, incapable of caring for themselves, but capable of being turned and led into right ways. But who should do all this? An extensive harvest waited to be garnered, but who shall do the work? Very few were able to engage in it. The Lord of the harvest alone could raise up and send forth the needed laborers."—*Dr. Adam Clarke.*

Now, as then, the people are without a shepherd, and the very last hours of probation are drawing near. The harvest of the earth is nearly ripe, and is soon to be gathered. In a special sense should the people of the Lord earnestly pray at this time that the Lord of the harvest will raise up laborers and send them forth into the field to give the last call of salvation.

5. "Peace, among the Hebrews, had a very extensive meaning — it comprehended all blessings, spiritual and temporal. To wish peace to a family, in the name and by the authority of Christ, was in effect a positive promise, on the Lord's side, of

all the good implied in the wish. This was paying largely even beforehand. If the house be worthy — if that family shall be found to be proper for a preacher to lodge in, and the master ready to embrace the message of salvation, *your peace,* the blessings you have prayed for, shall come upon the family; God will prosper them in their bodies, souls, and substance.''— *Dr. Adam Clarke.*

LESSON III.—Instruction to the Twelve—(Continued).

OCTOBER 16, 1909.

LESSON SCRIPTURE: Matt. 10:16 to 11:1.

LESSON HELPS: ''Desire of Ages,'' chapter 37; *Sabbath School Worker.*

PLACE: Galilee.

PERSONS: Jesus and the twelve disciples.

Questions.

1. Among whom are the disciples of Jesus sent? What admonition is given those who are sent? Verse 16.

2. Of whom were they to beware? Why? Verses 17, 18.

3. Before whom were they to be brought? Why? For what need they take no thought? Through what agency would they speak? Verses 19, 20. Note 1.

4. How will those who believe the Gospel be regarded by the world? What division will the Gospel sometimes make in the household? What will our own kindred sometimes be led to do? Who only will be saved? Verses 21, 22, 34-36. Note 2.

5. When persecuted, what were the disciples instructed to do? Verse 23.

6. What humble position should disciples of Christ

occupy? What reproach may they expect? Verses 24, 25.

7. What is said concerning the secret things of life? How openly will the truth Jesus taught His disciples be made known? Verses 26, 27.

8. Whom only should we fear? Verse 28.

9. What forcible illustration is given concerning the care of our heavenly Father for us? Verses 29-31. Note 3.

10. What promise is made to those who confess Jesus by godly lives? What is said of those who deny Him? Verses 32, 33.

11. How complete must be our surrender of the things of this life in order to be true disciples of Jesus? Verses 37-39. Note 4.

12. What blessing is promised to those receiving a messenger sent by the Lord? Verses 40, 41.

13. What assurance is given that the smallest acts in life will be rewarded? Verse 42.

14. When Jesus had finished this instruction to His disciples, what did He do? Matt. 11:1.

Notes.

1. Daily the servant of the Lord should be studying the great themes of the Gospel, and filling the mind with the mighty truths of God's word. Then when asked for a reason of his faith, whether before judges or councils, or whether in trial by the adversary of our souls, the Holy Spirit will bring to the mind the very promises of the Word that are needed. To bring to our remembrance the words of the Lord is the work of the Holy Spirit. John 14:26.

2. The martyrs have not all been burned at the stake nor have they all died in dungeons. Some are in homes suffering for the truth's sake. As a result of obeying God and walking in the light, wives have borne persecution from husbands, and hus-

bands from wives, and parents from children. To stand true to God under such circumstances takes a martyr's spirit and a heart made strong by the love of God. Though the Gospel is a Gospel of peace to those who receive it, its rejection often causes suffering and sorrow. But the Lord admonishes His people under all circumstances to stand without wavering. Those who as good soldiers endure to the end will be saved.

3. God's greatness is seen in His care for the most minute objects of His creation as well as in making and upholding worlds. Not a sparrow is uncared for by Him. If one falls, He sees it. Even the hairs of our head are numbered! This reveals a most wonderful and intimate knowledge of God concerning us. Small comfort this for hypocrites and lukewarm professors; but for the trusting child of God it brings peace, and banishes from the heart all needless anxiety and worry. "Casting all your care upon Him, for He careth for you." 1 Peter 5:7.

4. To save man Jesus gave up all. Phil. 2:5-8. To follow Jesus we also must give up all. "In this way, then, every one from among you who is not bidding adieu to all his own goods can not be My disciples." Luke 14:33.—*Rotherham's Translation.*

LESSON IV.—Death of John the Baptist.

OCTOBER 23, 1909.

LESSON SCRIPTURE: Mark 6:14-29.

PARALLEL SCRIPTURES: Matt. 14:1-13; Luke 9:7-9.

LESSON HELPS: "Desire of Ages," chapter 22; *Sabbath School Worker.*

PERSONS: Herod; John the Baptist; Herodias, wife of Herod's brother; Philip; Salome, Herodias' daughter.

Questions.

1. How did King Herod try to account for the miraculous work of Jesus? Mark 6:14, 16. Note 1.

2. What explanation did others offer? Verse 15.

3. Why had Herod imprisoned John the Baptist? Verse 17. Note 2.

4. What had aroused the hatred of Herodias against John? Verses 18, 19. Note 3.

5. How did Herod regard John? Why? Verse 20.

DEATH OF JOHN THE BAPTIST.

6. What promise did Herod make the daughter of Herodias on his birthday? Verses 21-23. Note 4.

7. What request did Herodias instruct her daughter to make? Verse 24.

8. What did Salome ask of Herod? Verse 25. Note 5.

9. How did Herod feel concerning her request? Verse 26.

10. What did he do immediately? Verse 27.

11. What was done with the head of John the Baptist? Verse 28.

12. What did John's disciples do? Verse 29.

13. To whom did they go for comfort? Matt. 14:12.

14. What testimony did Jesus bear concerning John? Luke 7:24-28. Compare Luke 1:15. Note 6.

Notes.

1. "The Herod who killed John the Baptist was not Herod the Great who built the temple and slew the children of Bethlehem. Herod Antipas was the son of Herod the Great by Malthace, a Samaritan. *His* father had originally destined him as his successor in the kingdom, but by the last change of his will, appointed him 'tetrarch of Galilee and Perea' (Matt. 14:1; Luke 3:19; 9:7; Acts 13:1; Luke 3:1.) He first married a daughter of Aretas, King of Arabia Petræa, but after some time he made overtures of marriage to Herodias, the wife of his half-brother, Herod Philip I, which she received favorably. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss."—"*Smith's Bible Dictionary.*" *Art. Herod.*

2. "The place of John's imprisonment was the castle of Machærus, a frontier fortress between Perea and Arabia, and

where all the transactions of the following narrative took place.'' —*Dr. Adam Clarke.*

3. Sinners do not like to be reproved for their wrong-doing, but John dealt faithfully with sin wherever found. He did not spare even the king.

4. ''Herod's birthday — either the day on which he was born or the day on which he began to reign; for both were termed birthdays.''—*Dr. Adam Clarke.*

5. ''The word 'charger' formerly signified a large dish, bowl, or platter.''—*Id.*

6. ''For the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ himself had borne witness, had passed through a similar experience.''

''Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon.''—''*Desire of Ages,'' pages 224, 225.*

LESSON V.—Apostles Return to Jesus; Five Thousand Fed; Jesus Walking on the Sea.

OCTOBER 30, 1909.

LESSON SCRIPTURES: Mark 6:30-56; John 6:1-21.

PARALLEL SCRIPTURES: Matt. 14:14-36; Luke 9:10-17.

LESSON HELPS: ''Desire of Ages,'' chapters 38-40; *Sabbath School Worker.*

PLACES: Near Bethsaida; Sea of. Galilee.

PERSONS: Jesus; the disciples; the multitude.

Questions.

APOSTLES RETURN TO JESUS.

1. On returning from their missionary tour, what did the disciples tell Jesus? Mark 6:30.

2. Seeing their need of rest, what did He say to

them? Why? Where did they go? Verses 31, 32. Note 1.

3. When the people saw them departing, what did they do? How did Jesus feel concerning the people? Why? What help did He give them? Verses 33, 34.

FIVE THOUSAND FED.

4. Near the close of the day what request did the disciples make? Verses 35, 36.

5. What question did Jesus ask Philip? John 6:5. Why? Verse 6. How did Philip reply? Verse 7. Note 2.

6. What further question did Jesus ask? Mark 6:38. How did these loaves and fishes happen to be there? John 6:8, 9.

7. What did Jesus ask that the people do? In what order did they sit down? Mark 6:39, 40.

8. What did Jesus then do? How much remained after all had eaten? Verses 41-43. Note 3.

9. How many were supplied with food by this miracle? Verse 44. Compare Matt. 14:21. How were the people affected by this miracle? John 6:14, 15. Note 4.

JESUS WALKING ON THE SEA.

10. Where did Jesus at once request His disciples to go? Mark 6:45.

11. Having sent the people away, what did He do? Where were His disciples? Verses 46, 47. Note 5.

12. What experience did the disciples have on the sea? What did Jesus do? Verse 48. Compare Matt. 14:25. Note 6.

13. How did His presence affect the disciples? What

comforting words did Jesus speak unto them? Mark 6:49, 50. Note 7.

14. What request did Peter make? Matt. 14:28. Note 8.

15. What did Jesus say to him? Relate Peter's experience. How did Jesus rebuke him for his unbelief? Verses 29-31. Note 9.

16. In what state of mind were the disciples when Jesus entered the ship? Why? Mark 6:51, 52. Note 10.

17. Where did they land? What blessings did Jesus bring to the people of this region? Verses 53-56.

Notes.

1. The "desert place" to which Jesus retired for rest was not a barren, desolate region. Matthew tells us there was grass there (Chap. 14:19), John says there was *much* grass (Chap. 6:10), and Mark says that the grass was *green* (Chap. 6:39). They went to a quiet, sparsely populated region to be away from the people, in order that they might find needed rest.

2. The Saviour had been performing miracles throughout the day. His question was doubtless intended to try Philip's faith, and to see whether he and the other disciples had paid proper attention to the miracles which they had already witnessed, and to direct their attention in a special manner to the great miracle He was about to perform.

3. Five loaves and two fishes seemed but little. Philip said, "What are they among so many?" But Jesus said, "Bring them hither to Me." Matt. 14:18. He was able to feed the multitude with the little they had. We may learn a lesson from this. Our talents may be meager, but if we bring them to Jesus He can use them, and multiply bread for the hungry multitude who are perishing for the bread of life.

"Gather up the fragments that remain." Though able to create bread by a word, Jesus taught them a striking lesson in carefulness and economy.

4. "The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them; but finding that Jesus had such power as to multiply a few loaves to feed thousands, they took it for granted that while He was at their head no evil could possibly happen to them, and there-

fore were determined immediately to proclaim Him king. Our Lord perceiving this, either by some words which they had dropped or by His penetration of their hearts, retired before the project had been fully formed, or could be put into execution."—*Dr. Adam Clarke.*

5. The life of Jesus was crowded with labor and responsibility as no other life has ever been; yet He took time to pray. Read Mark 1:35; Luke 5:15, 16; 6:12. "In Christ the cry of humanity reached the Father of infinite pity. As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that should connect humanity with Divinity. Through continual communion He received life from God, that He might impart life to the world. His experience is to be ours." —"*Desire of Ages,*" *page 363.*

6. Jesus came to His disciples "in the fourth watch of the night." The fourth watch began at 3 A.M.

7. "It is I; be not afraid." It is thus that Jesus ever seeks to comfort those who are buffeted with the storms of this life. To every troubled heart He says, "I am with you *alway,* even unto the end of the world."

8. Notice Peter's words, "If it be Thou." They express doubt. Jesus had just said He was present, but Peter could not understand how He could be there, or how He could walk on the water. But "if it be Thou," if You are really here, Lord, prove it; let me also walk on the water. To anxious, doubting Peter the Lord gave the required evidence.

9. So long as Peter kept his eyes on the Saviour, he walked on the water. But when he began looking at the other disciples, and on his surroundings, he began to sink. It is ever so in our experience.

10. The disciples had forgotten the miracle of the loaves. How quickly we too forget the wonderful providences of God in our behalf, and grope in doubt and unbelief.

LESSON VI.—The Bread of Life.

NOVEMBER 6, 1909.

LESSON SCRIPTURE: John 6:22-71.

LESSON HELPS: "Desire of Ages," chapter 41; *Sabbath School Worker.*

PLACE: Capernaum.

PERSONS: Jesus; the disciples; the people.

Questions.

1. The next day after the feeding of the five thousand, what did the people do? To what place did they go in search of Jesus? When they found Him what question did they ask? John 6:22-25.

2. Why did Jesus say they were seeking Him? What did He exhort them to do? Verses 26, 27. Note 1.

3. What question did they ask in reply? How did Jesus define the work of God? Verses 28, 29.

4. What did they ask as evidence that they might believe? What scripture did they cite as proof of their position? What explanation did Jesus give of the bread of life? Verses 30-33. Note 2.

5. On hearing His words, for what did they ask? Verse 34.

6. What did Jesus declare the bread of life to be? What did He say would be the experience of those who believe on Him? Who did He say would come to Him? For what purpose did Jesus say He came into the world? What is the will of His Father? Verses 35-40.

7. Concerning what did the Jews murmur? What argument did they advance as an expression of unbelief? Verses 41, 42.

8. Who only did Jesus say could come to Him? To what scripture did He refer them? Who alone has seen the Father? Verses 43-46.

9. How can everlasting life be obtained? What further explanation did Jesus make concerning the bread of life? For whom did He say this bread was given? Verses 47-51.

10. What statement seemed especially hard for the Jews to understand? Verse 52.

11. What further light did Jesus give concerning eating His flesh and drinking His blood? Verses 53-58. Note 3.

12. Where was Jesus teaching at this time? Verse 59.

13. What did the unbelieving Jews say concerning the things they had heard? Verse 60.

14. In response to their murmuring, what questions did Jesus ask them? Verses 61, 62.

15. What contrast is drawn between the flesh and the spirit? What did Jesus say His words were? With what did He charge those who had heard His words? What statement is made concerning the foreknowledge of Jesus? Verses 63-65. Note 4.

16. As a result of His teaching, what did many of His followers do? Verse 66. Note 5.

17. What searching question did He ask His disciples? Verse 67.

18. What was Peter's reply? Verses 68, 69.

19. What sad announcement did Jesus make concerning one of His disciples? Of whom did He speak? Verses 70, 71.

Notes.

1. Having seen His wonderful miracle, the people were following Jesus hoping to receive some temporal benefit. But Jesus sought to turn their minds away from the perishing things of life by pointing them to the true bread, which if they would eat, they would live forever.

2. "They had already seen the miracle of the five loaves, and did not believe; and it was impossible for them to see anything more descriptive of unlimited power and goodness. Even miracles themselves are lost on persons whose hearts are fixed on the per-

ishing things of the world, and whose minds are filled with prejudice against the truth. Their argument seemed to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison with what Moses did in the desert, who for forty years fed more than a million persons with bread from heaven? Do something like this, and then we will believe on Thee, as we have believed on Moses." —*Dr. Adam Clarke.*

3. "To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him."—"*Desire of Ages,*" *page 389.*

4. "The words I *have* spoken." John 6:63, A. R. V. Not some new point of doctrine I am about to reveal, but the words I have just spoken concerning My being the living bread, they are eternal life. There is eternal life abiding in these words for us at this time.

5. "By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased; and wishing to wound the Saviour and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him without disdain. They had made their choice,—had taken the form without the Spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus." —"*Desire of Ages,*" *page 392.*

LESSON VII.—Vain Tradition; the Syrophenician's Daughter Healed.

NOVEMBER 13, 1909.

LESSON SCRIPTURE: Mark 7:1-30.

PARALLEL SCRIPTURE: Matt. 15:1-28.

LESSON HELPS: "Desire of Ages," chapters 42, 43; *Sabbath School Worker.*

PLACES: The land of Gennesaret; borders of Tyre and Sidon.

PERSONS: Jesus; the disciples; a delegation of Pharisees and scribes from Jerusalem; the multitude about Gennesaret; the Syrophenician woman and her daughter.

Questions.

VAIN TRADITION.

1. Who came to Jesus from Jerusalem? What did they evidently come to do? What question did they ask Jesus? Mark 7:1, 2; Matt. 15:1, 2. Note 1.

2. What traditions were the Pharisees and Jews strict in observing? Mark 7:3, 4.

3. What reply did Jesus make to the question of the scribes and Pharisees? Verses 5, 6.

4. What did Jesus say about the worship of those who observed the traditions of men? What is laid aside when these traditions are held? Verses 7, 8. Note 2.

5. With what words of rebuke did Jesus further address these spying Pharisees? What commandment of God did He accuse them of setting aside to keep their tradition? In explaining their tradition setting aside duty to parents, what did Jesus say? Verses 9-13. Note 3.

6. After silencing the spies from the Pharisees, what did Jesus do? What did He say to the people about defilement? Verses 14-16.

7. When alone with Jesus, what request did the disciples make? Verse 17.

8. What question of surprise did Jesus ask? What instruction, in the form of a question, did Jesus give the disciples? Verses 18, 19.

9. From what place proceeds that which defiles a man? What are some of the things God sees in the heart which defile the soul? Verses 20-23.

THE SYROPHENICIAN'S DAUGHTER HEALED.

10. Where did Jesus now go? What was His desire concerning His visit to this place? Was His desire realized? Verse 24. Note 4.

11. Who came to Jesus at this time? To what nation did this woman belong? What trouble lay upon her heart? Verses 25, 26.

12. How did Jesus at first treat her request? What did the disciples urge Him to do? Matt. 15:23.

13. With what statement did Jesus break His silence? How did His words affect the woman? Verses 24, 25. Note 5.

14. How did Jesus still further test this woman's faith? Mark 7:27.

15. What reply did she in her sorrow make? Verse 28.

16. How did Jesus commend the faith of this afflicted mother? What assurance did He give her concerning her daughter? State the result. Matt. 15:28; Mark 7:30.

Notes.

1. From the questions of these scribes and Pharisees, it seems plain they came to Jesus to find fault, and to seek to entrap Him in His talk, that they might have something whereof to accuse Him before the rulers at Jerusalem.

2. These words of Christ apply with equal force to the traditions of the "fathers" to-day as to those then held by the Jews. Of man-made traditions, Jesus said, "Every plant which My heavenly Father hath not planted, shall be rooted up." To observe such traditions, the commandment of God must be set aside. How literally is the fourth commandment of the law set aside to-day, that a tradition of the "fathers," with much religious zeal and devotion, may be observed! All such worship Christ declares to be "in vain." "The words of Christ were an arraignment of the whole system of Pharisaism. He declared

that by placing their requirements above the divine precepts, the rabbis were setting themselves above God."—"*Desire of Ages,*" *page 397.*

3. " 'They [the disciples] neglect only a ceremony introduced by men,' retorted Jesus; 'but how comes it that you, who know the law, transgress commands which are not of man, but from God Himself? How comes it that, for the sake of traditions invented by the rabbis, you set aside the most explicit commands of God? He has, for example, said that we must honor our father and mother, and support and care for them in old age. He has declared it worthy of death for any one to deny his parents due reverence, or to treat them harshly or with neglect. But you have invented a doctrine which absolves children, in many cases, from this commandment. "If any one," says your *tradition,* "is asked by his parents for a gift or help, for their benefit, he has only to say that he has vowed that very part of his means to the temple, and they can not press him further to contribute to their support." How cunningly have you circumvented God's law! How easy is it for any one to break it, and affect a zeal for religion in doing so!' "—*Geikie's "Life of Christ," Vol. 1, p. 197.*

4. From this point on until the close of Jesus' ministry, He sought not public places; but, through the hatred of the Pharisees, was driven to the more secluded sections of the country. But His fame had spread throughout all the region round about, and all who came to Him for relief from the heavy burdens of sin and physical suffering, were tenderly received by Him, and healed of their infirmities.

5. "Jesus received the importunities of this representative of a despised race in the same manner as the Jews would have done; this was not only to prove the faith and sincerity of the woman, but also to teach His disciples a lesson of mercy, that they might not be at a loss how to act in similar cases after Jesus should leave them and they could no longer go to Him for personal counsel. Jesus designed that they should be impressed with the contrast between the cold and heartless manner in which the Jews would treat such a case, as evinced by His reception of the woman, and the compassionate manner in which He would have them deal with such distress, as manifested by His subsequent granting of her petition in the healing of her daughter."—"*Spirit of Prophecy,*" *Vol. 2, page 302.*

LESSON VIII.—Healing the People; Four Thousand Fed; Seeking a Sign.

NOVEMBER 20, 1909.

LESSON SCRIPTURE: Mark 7:31 to 8:12.

PARALLEL SCRIPTURE: Matt. 15:29 to 16:4.

LESSON HELPS: "Desire of Ages," chapter 44; *Sabbath School Worker.*

PLACES: A mountain desert place in the region of Decapolis, near Gergesa, where the demoniacs were healed; from thence across the lake to Magdala, in Galilee, at the southern end of the plain of Gennesaret.

PERSONS: Jesus; the disciples; deaf man with an impediment in his speech; a multitude of above four thousand; an unbelieving delegation of Pharisees.

Questions.

HEALING THE PEOPLE.

1. On returning from Tyre and Sidon, to what place did Jesus go? As He went up into a mountain near the sea, who came unto Him? What did the people bring to Him? What did He do for these afflicted ones? Mark 7:31; Matt. 15:29, 30.

2. With what was one of those brought unto Jesus afflicted? What did the friends of the man beseech the Lord to do? Mark 7:32.

3. Describe the manner in which Christ proceeded to relieve his infirmities. Verses 33, 34.

4. What immediate change took place? After the miracle, what charge did Jesus give? How were His directions obeyed? Verses 35, 36.

5. What did the people say about Jesus' work at this time? Verse 37.

FEEDING THE FOUR THOUSAND.

6. What is said of the size of the multitude gathered about Jesus? How did Jesus regard the people? How long had they remained with Him listening to His teaching? Mark 8:1, 2.

7. What did He say would result should He send them away hungry? Why? Verse 3.

8. What question arose in the minds of the disciples? Verse 4. Note 1.

9. What question did Jesus ask His disciples? What was their reply? Verse 5.

10. What did Christ then command? What did He do? To whom did Jesus give the food? What did the disciples do with it? Verses 6, 7.

11. What is said regarding the sufficiency of the food provided by Jesus? How many fragments remained? Verse 8.

12. How many were present on this occasion? Verse 9. Compare Matt. 15:38.

SEEKING A SIGN.

13. After feeding the multitude, where did Jesus go? Mark 8:10; Matt. 15:39. Note 2.

14. Who came unto Him? What did these Pharisees want? Mark 8:11. What answer did Jesus give them? Matt. 16:1-3.

15. What did Jesus say of that generation that required a sign? To the preaching of what prophet did the Lord refer as furnishing a profitable lesson for His own generation? What definite answer did Christ give regarding a sign? Matt. 16:4; Mark 8:12. Note 3.

Notes.

1. The disciples should have recalled at this time how, on a former occasion, Jesus, by blessing a few loaves and fishes, fed the five thousand. But they did not. "Again the disciples revealed their unbelief. At Bethsaida they had seen how, with Christ's blessing, their little store availed for the feeding of the multitude; yet they did not now bring forward their all, trusting His power to multiply it for the hungry crowds. Moreover, those whom He fed at Bethsaida were Jews; these were Gentiles and heathen. Jewish prejudice was still strong in the hearts of the disciples, and they answered Jesus, 'Whence can a man satisfy these men with bread here in the wilderness?' "—"*Desire of Ages,*" *page 405.*

2. Magdala was on the west side of the sea, in Galilee itself. In this country Jesus had performed His most remarkable miracles, and He was well known. He again meets the cold unbelief of the scribes and Pharisees, in marked contrast to His welcome among the heathen people about Gadara and in the coasts of Tyre and Sidon. And He remained only a short time in this place.

3. "As the preaching of Jonah was a sign to the Ninevites, so Christ's preaching was a sign to His generation. But what a contrast in the reception of the word! The people of the great heathen city trembled as they heard the warning from God. Kings and nobles humbled themselves; the high and the lowly together cried to the God of heaven, and His mercy was granted unto them." "Every miracle that Christ performed was a sign of His divinity. He was doing the very work that had been foretold of the Messiah; but to the Pharisees these works of mercy were a positive offense."—"*Desire of Ages,*" *page 406.*

A most profitable lesson is furnished the last generation in the answer Christ gave the unbelieving Pharisees. That generation lived in the blazing light of truth taught by the divine Son of God Himself, and thus enjoyed what kings and prophets of former generations had longed to see and hear, but had not. Through hardness of heart, these glorious truths were rejected. So now, through the third angel's message, light is shining from God's word in almost dazzling brightness. When men turn *from truth,* there is nothing more that heaven can do for them. "When the message of truth is presented in our day, there are many who, like the Jews, cry, 'Show us a sign. Work us a miracle.' " To such is applicable what Jesus said to the Pharisees in the parable of the rich man and Lazarus: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

LESSON IX.—Jesus Teaching His Disciples.

NOVEMBER 27, 1909.

LESSON SCRIPTURE: Matt. 16:5-27.

PARALLEL TEXTS: Mark 8:13-39; Luke 12:1-12.

LESSON HELPS: "Desire of Ages," chapter 45; *Sabbath School Worker.*

PLACES: Magdala, on the sea; Bethsaida, near where the miracle of feeding the five thousand was wrought; region of Cæsarea Philippi.

Questions.

1. In departing from Galilee, what had the disciples forgotten? Against what did Jesus warn them? Matt. 16:5, 6.

2. To what did the disciples think He referred? Verse 7.

3. When He perceived their thoughts, what did He say? Of what remarkable miracles did He remind them? What must have been Jesus' design in asking these pointed questions? Verses 8-10. Note 1.

4. What further question revealed Jesus' surprise? What did the disciples then understand? Verses 11, 12.

5. When alone with the disciples, what important question did He ask them? Verse 13. Note 2.

6. Who did the disciples say the people thought He was? Verse 14.

7. What direct question did Jesus then ask His disciples? What was Peter's reply? Verses 15, 16. Note 3.

8. How did Jesus say that Peter had received this important truth? By whom had it been revealed? Verse 17.

9. Upon what did Jesus say He would build His church? How enduring will it be? Verse 18. Note 4.

10. Who did Peter by inspiration declare to be the foundation-stone upon which the church is built? 1 Peter 2:2-8.

11. What power and authority did Jesus promise unto Peter in common with the other disciples? Matt. 16:19; Luke 11:52; Matt. 23:13. Note 5.

12. Describe the healing of the blind men of Bethsaida. Mark 8:22-26.

13. With what did Jesus begin now to acquaint His disciples? Matt. 16:21.

14. How did Peter receive Christ's words regarding His coming trial and death at Jerusalem? Verse 22.

15. With what words did Jesus rebuke Peter? Verse 23. Note 6.

16. What rule for discipleship did Jesus at this time lay down? Verse 24.

17. If one selfishly clings to the life of this world, what is the result? If yielded in loving service for God and His fellow men, what will be the result? Verse 25.

18. What comparison did Jesus make in His estimate of the worth of a soul? Verse 26.

19. What will govern Christ in administering rewards when He shall come in His glory? Verse 27.

Notes.

1. Jesus no doubt expected at this time to see in the hearts of His disciples some evidence that they truly grasped His divine mission. The shadows of the cross were beginning to fall upon His pathway. His disciples had witnessed many of His mighty works, and their interpretation of what He had said about the leaven of the Pharisees was evidence that they but faintly com-

prehended who was daily in their presence. They failed to grasp and hold the truth that they had with them the Creator of all things — Him who had only to "speak" and it "stood fast." Jesus apparently from this time on sought especially to impress the disciples with His divine mission, thus preparing them for the dark scenes of His trial and crucifixion which were just before Him at Jerusalem.

2. Jesus approached the question of His divine Sonship with great caution. He knew that upon this question hung the destiny of a world; that around this truth the storm of the ages was already gathering, and would soon burst in relentless fury. Satan had assailed this point in the wilderness of temptation with, "*If* Thou be the Son of God." Jesus knew His foe, and the strength of the temptation awaiting the disciples upon this point. He desired to prepare them for it while He was still with them.

3. "From the first, Peter had believed Jesus to be the Messiah. Many others . . . now doubted that Jesus was the Messiah for whom they had looked so long. Many of the disciples who had ardently expected Jesus to take His place on David's throne, left Him when they perceived that He had no such intention." "On this day, before they were brought face to face with the great trial of their faith, the Holy Spirit rested upon them in power. For a little time their eyes were turned away from 'the things which are seen,' to behold 'the things which are not seen.' Beneath the guise of humanity they discerned the glory of the Son of God."— "*Desire of Ages,*" *pages 411, 412.*

4. "Upon this rock.— This true confession of thine, that I am the Messiah, come to reveal and communicate the living God, that the dead, lost world may be saved — upon this very rock, Myself, thus confessed (alluding probably to Ps. 118:22 and Isa. 28:16) will I build My church, My assembly, My congregation, that is, of persons who are made partakers of this precious faith. Jesus Christ did not say, *on thee, Peter,* will I build My church, but changes immediately the form of expression, and says, *upon that very rock,* to show that He neither addressed Peter nor any other of the apostles."— *Dr. Adam Clarke.*

"'Thou art Peter.'" *Petros* in Greek, *Cephas* in Aramaic. . . . 'And upon this rock [Petra] I will build My church. *Petros* usually means a stone, a piece of rock; *Petra,* the rock in mass, the foundation rock.'"— *Peloubet.*

The American Revised Version reads, "And I also say unto thee, that thou art Peter [Greek *Petros,* margin], and upon this rock [Greek, *Petra,* margin] I will build My church; and the gates of Hades shall not prevail against it."

"Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his

Lord with cursing and swearing. The church was built upon One against whom the gates of hell could not prevail."—"*Desire of Ages,*" *page 413.*

5. "The keys of the kingdom of heaven" are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's word is a savor of life unto life or of death unto death. Theirs is a mission weighted with eternal results.

The Saviour did not commit the work of the Gospel to Peter individually. At a later time, repeating the words that were spoken to Peter, He applied them directly to the church. And the same in substance was spoken also to the twelve as representatives of the body of believers. If Jesus had delegated any special authority to one of the disciples above the others, we should not find them so often contending as to who should be the greatest. They would have submitted to the wish of their Master, and honored the one whom He had chosen."—*Id.*

6. This rebuke of Christ's reveals still more clearly that Peter was subject to strong delusions from the enemy, and therefore could not be — which many desire to make of him — the rock on which Christ built His church. Before the interview was really over in which Christ commended Peter for His statement concerning the Sonship of his Master, the Lord found it necessary to rebuke him by saying in the presence of the other disciples, "Get thee behind Me, Satan." Jesus recognized the deceiver working through Peter, hence the rebuke.

LESSON X.—The Transfiguration; Healing of a Demoniac.

DECEMBER 4, 1909.

LESSON SCRIPTURE: Mark 9:1-29.

PARALLEL SCRIPTURES: Matt. 16:28 to 17:21; Luke 9:27-45.

LESSON HELPS: "Desire of Ages," chapters 46, 47; "Spirit of Prophecy," Vol 2, chapter 28; *Sabbath School Worker.*

PLACE: Probably Mt. Hermon. "The reasons for believing that some part of Hermon was the scene of the transfiguration are: (1) Jesus and His disciples were in this vicinity within a week of the transfiguration. (2) Mark 9:30 represents Jesus as passing

through Galilee after the scene on the mount, as if He had been within its limits; while Tabor, the only other site suggested, is within Galilee. (3) It was a high mountain, more than four times as high as Tabor. (4) 'It was well suited for the scene by its height, seclusion, and snowy splendor.' (5) There is no authority in the tradition which favors Mt. Tabor. (6) Tabor had a Roman fortification and town upon its top in the time of Christ.''—*Peloubet.*

PERSONS: Jesus, Moses, Elias, the disciples; the father and the afflicted son; the scribes.

Questions.

THE TRANSFIGURATION.

1. Having called the people's attention to His second coming, what promise did Jesus make? Mark 8:38; 9:1.

2. In fulfilment of this promise, what event took place a few days later? How did Jesus appear on this occasion? Who of His disciples were with Him? Mark 9:2, 3.

3. Who were present besides the disciples on this occasion? Verse 4. Note 1.

4. What did Peter say to Jesus? Did he fully understand what he was saying? Why not? Verses 5, 6. Note 2.

5. What overshadowed them? What did a voice from the cloud say? Verse 7. Compare 2 Peter 1:16-18.

6. What became of the vision of glory? Who only remained? Mark 9:8.

7. As they descended from the mount what did Jesus charge His disciples? What did they question among themselves? Verses 9, 10. Note 3.

8. What question did the disciples ask Jesus? What

was His reply? Verses 11-13. Compare Matt. 17:10-13; Luke 1:13-17.

HEALING OF A DEMONIAC.

9. When Jesus came to the other disciples, what did He find? What did the people do? Mark 9:14, 15.

10. What question did Jesus ask the scribes? What explanation did one of the multitude give? Verses 16-18. Note 4.

11. How did Jesus rebuke the unbelief of the people? What command did He give concerning the afflicted boy? When he was brought into the presence of Jesus, what did the spirit that controlled him do? Verses 19, 20.

12. What question did Jesus ask the father? What was his reply? Verses 21, 22.

13. What did Jesus say to the anxious father? What earnest response did he make? Verses 23, 24. Note 5.

14. How did Jesus rebuke the evil spirit which possessed the boy? Verse 25. Note 6.

15. What was the condition of the boy when the spirit left him? What did Jesus do? Verses 26, 27.

16. When alone, what question did His disciples ask Him? What reply did Jesus make? Verses 28, 29. Note 7.

Notes.

1. This statement of Jesus that some of those present should not taste of death until they saw the kingdom of God come, no doubt referred to the Transfiguration. Here was given a representation in miniature of the future kingdom and home of God's people. Jesus, the King, was seen in His glory, Moses stood as a representative of the resurrected saints (Jude 9), and Elijah of those who will be translated at the coming of Christ. 1 Thess. 4:16, 17.

2. "The cares and troubles of his [Peter's] wandering life, and all his gloomy forebodings for his Master and himself, had faded away before such brightness and joy, and, in his fond, childlike simplicity, he dreamed of lengthening out the delight." — *Geikie.*

Jesus does not desire that His people shall live in solitude like monks. He desires that they mingle with the world lost in sin, and carry to the people the glad news of salvation.

3. "Questioning one with another what the rising from the dead should mean." Had the disciples not been filled with their own false notions, they would have believed the *words* of Jesus, and His *meaning* would have been clear. This explains why many fail to understand the scripture.

4. "The words of Christ pointing to His death, had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling upon their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan."—"*Desire of Ages,*" *page 430.*

5. The Revised Version reads, "And Jesus said unto him, If thou canst! All things are possible to him that believeth." Rotherham's Translation reads, "And Jesus said to him, As for this, 'if it be possible to thee,' Why! all things are possible to him who has faith."

"If thou canst." Jesus repeated the words of the father in gentle rebuke for his unbelief, and then encouraged him to believe.

6. Note the words, "Enter no more into him." Jesus does not intend that our victories over Satan shall be only temporary.

7. "This kind can come forth by nothing, but by prayer and fasting." It requires a special struggle to overcome some of our besetting sins. But when we become sufficiently earnest in the work of gaining the victory over our shortcomings that we will with continued prayer and fasting seek the Lord for victory, we shall obtain it.

LESSON XI.—Jesus Foretells His Death; Provides Tribute Money; Teaches Humility.

DECEMBER 11, 1909.

LESSON SCRIPTURE: Matt. 17:22 to 18:10.

PARALLEL TEXTS: Mark 9:31-50; Luke 9:43-50.

LESSON HELPS: "Desire of Ages," chapter 48; *Sabbath School Worker.*

PLACES: Galilee; Capernaum.

PERSONS: Jesus; the disciples; the tax-collectors; a little child.

Questions.

JESUS FORTELLS HIS DEATH.

1. While Jesus and His disciples were in Galilee, what events did He foretell? Did the disciples understand what Jesus meant? What only prevented their understanding? Matt. 17:22, 23; Luke 9:45. Note 1.

PROVIDES TRIBUTE MONEY.

2. On reaching Capernaum, what question did the tax-collectors ask Peter? Matt. 17:24.

3. What reply did Peter make? When he came to the house, what questions did Jesus ask him? Verse 25. Note 2.

4. Of whom did Peter say it was proper to receive tribute money for the temple? Who did Jesus say were then free? Verse 26.

5. That no offense should be given, what instruction did Jesus give Peter? What added testimony was thus given by this miracle that Jesus was the Messiah? Verse 27. Note 3.

HUMILITY.

6. What question did the disciples ask Jesus at this time? Give His reply? Matt. 18:1-3.

7. Who did Jesus say should be greatest in the kingdom of heaven? What would result to the one who should desire to be first? Verse 4; Mark 9:35.

8. In seeking to be first, whose example does one follow? Isa. 14:12-14.

9. Who has set the example in true humility? Phil. 2:5-8.

10. What promise is made to those who receive a little child in Jesus' name? What does Jesus say about offending one of these little ones? Matt. 18:5, 6.

11. In a world where selfishness reigns, what is sure to come? What warning does Jesus give His followers about giving offense? Verse 7. Note 4.

12. How did Jesus seek to impress His disciples with the importance of putting away every cause for offense? Verses 8, 9. Note 5.

13. What caution did Jesus give regarding His little ones? How is the least believer represented in heaven? Verse 10.

14. What will preserve one from self-exaltation? Rom. 12:3.

15. What should ever be our attitude toward others? Verse 10.

Notes.

1. It was because the disciples were at strife among themselves as to who should be greatest, that the real truth concerning the events to transpire at Jerusalem was hidden from them. They might have known, but they still held to the Jewish idea that the Messiah *must establish a temporal kingdom at Jerusalem,*

They were so busy with anticipation as to their *own* future place of authority in the new administration of affairs, that they had no desire for the unwelcome truth Jesus began to unfold to them regarding His sufferings and death.

2. "Peter saw in the collector's question an insinuation touching Christ's loyalty to the temple. Zealous for his Master's honor, he hastily answered, without consulting Him, that Jesus would pay the tribute. But Peter only partially comprehended the purpose of his questioner. There were some classes who were held to be exempt from the payment of the tribute. . . . In the days of Christ the priests and Levites were still regarded as especially devoted to the temple, and were not required to make the annual contribution for its support. Prophets also were exempted from this payment. In requiring the tribute for Jesus, the rabbis were setting aside His claim as a prophet or teacher, and were dealing with Him as with any commonplace person. A refusal on His part to pay the tribute would be represented as disloyalty to the temple; while, on the other hand, the payment of it would be taken as justifying their rejection of Him as a prophet. Only a little before, Peter had acknowledged Jesus as the Son of God; but he now missed an opportunity of setting forth the character of his Master. By his answer to the collector, that Jesus would pay the tribute, he had virtually sanctioned the false conception of Him to which the priests and rulers were trying to give currency." —"*Desire of Ages,*" *page 433.*

This tribute money should not be confounded with the Roman taxes. It was levied by the Jewish rulers upon their own people for the support of the temple and its service. For instruction to Christians regarding the support of civil powers, see Rom. 13:1-6.

3. "If Jesus had paid the tribute without a protest, He would virtually have acknowledged the justice of the claim, and would thus have denied His divinity. But while He saw good to meet the demand, He denied the claim upon which it was based. In providing for the payment of the tribute He gave evidence of His divine character. It was made manifest that He was one with God, and therefore was not under tribute as a mere subject of the kingdom."—"*Desire of Ages,*" *page 434.*

4. Self-seeking, born of selfishness, is sure to cause offense. Christ's example condemns this spirit in all His followers. "In honor preferring one onother," is the standard for the Christian believer. "Lucifer had said, 'I will be like the Most High;' and the desire for self-exaltation had brought strife into the heavenly courts, and had banished a multitude of the hosts of God. Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; for the Spirit of the Most High is manifested in unselfish ministry. Lu-

cifer desired God's power, but not His character. He sought for himself the highest place [the very thing the disciples at this time were doing], and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable."—"*Desire of Ages,*" *page 435, 436.*

5. "Men often part with some member of the body, at the discretion of a surgeon, that they may preserve the trunk, and die a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endanger the eternal death of the soul." "We must shut our senses against dangerous objects to avoid the occasions of sin, and deprive ourselves of all that is most dear and profitable to us, in order to save our souls, *when we find* that these dear and profitable things, however innocent in themselves, *cause us to sin against God,* or lead our hearts away from Him."—*Dr. Adam Clarke.*

LESSON XII.—The Lost Sheep; Gaining Thy Brother; Reckoning with Servants; the Feast at Jerusalem.

DECEMBER 18, 1909.

LESSON SCRIPTURES: Matt. 18:11-35; John 7:2-10; Luke 9:51-56.

LESSON HELPS: "Desire of Ages," chapters 49, 53; "Christ's Object Lessons," pages 243-254; *Sabbath School Worker.*

PLACES: Capernaum; through Samaria.

Questions.

1. What was the mission of Jesus to this world? Matt. 18:11; Luke 9:56. Compare Luke 19:10.

2. What parable does Jesus give by which to illustrate His mission to the world? Matt. 18:12, 13.

3. What conclusion are we to draw from the shepherd's love and care for his sheep? Verse 14. Note 1.

GAINING THY BROTHER.

4. If a brother trespass against us, what should we do? Verse 15.

5. If our first effort toward reconciliation fails, what is the next step? Verse 16. Note 2.

6. If we still fail in effecting a reconciliation, where next may the matter be brought? If the judgment of the church is disregarded, what should be done? Verse 17. Note 3.

7. If we do as the Lord has directed in the matter, what will be done in heaven? Verses 18-20. Note 4.

8. What question did Peter ask touching this question? What reply did Jesus make? Verses 21, 22.

RECKONING WITH SERVANTS.

9. By means of a parable to what did Jesus liken the kingdom of heaven? Verse 23.

10. In what trouble was one of the servants involved? What did the servant do? What did the king do? Verses 24-27.

11. What did this forgiven servant then do? What request did his creditor make? How did he treat his plea for mercy? Verses 28-30.

12. What followed as a result of the unforgiving spirit manifested? Verses 31-34. Note 5.

13. What lesson did our Lord design we should learn from this parable? Verse 35. Note 6.

THE FEAST AT JERUSALEM.

14. What Jewish feast was now near at hand? What did His brethren, or kinsmen, urge Him to do? Did they themselves believe on Him? John 7: 2-5.

15. What reason did Jesus give why it was not wise for Him to go to the feast? What did He urge His

brethren to do? Where did Jesus still abide? Verses 6-9.

16. After the departure of His brethren, what did Jesus do? Verse 10; Luke 9:51.

17. Whom did He send before Him? What was the attitude of the Samaritans toward Him? Why? Luke 9:52, 53. Note 7.

18. Being grieved because of their refusal to receive Jesus, what did James and John ask? How did Jesus rebuke them? What did He say He had come to do? Verses 54-56.

Notes.

1. The world is the one lost sheep of the universe. To save the world, cut off as it was from heaven by sin, Jesus gave His life. For every sinner, therefore, there is hope. However far we may have strayed from the fold, we can be assured that the great Shepherd of the sheep is seeking for us.

2. "Go and tell him his fault between thee and him *alone.*" "If he will not hear thee, then take with thee *one* or *two* more." The Lord desires that alienation between brethren and all difficulties in the church should be kept within as small a circle as possible. "An earnest effort should be made in every church to put away evil-speaking and a censorious spirit as among the sins productive of the greatest evils in the church. Severity and fault-finding must be rebuked as the workings of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all, in the fear of God and with love to their brethren, close their ears to gossip and censure." "If a brother is supposed to have erred, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying these supposed errors and faults. Much of this work is done, and the result is, the displeasure of God rests upon those who do it, and Satan exults that he can weaken and annoy those who might be strong in the Lord."—*"Testimonies," Vol. 5, pages 609, 615.*

3. The Lord here clearly teaches the necessity of maintaining the purity and order of the church. The place for heathen men and publicans is outside, not inside, of the church. When they have been separated from the church, our duty, then, as Christians

is to continue to labor for their conversion that they may be converted and again brought into the church from which they have been separated.

Some claim that to disfellowship a member is the spirit of the Papacy. While it is possible to do the right thing in an arbitrary manner, disciplining church-members because their lives are a reproach to the church, is just the reverse of the work of the Papacy. The papal church, so far as we know, does not discipline members because they practise sin.

"He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us."—"*Mount of Blessing,*" *pages 158, 159.*

4. If the church on earth follows the instruction of Christ in dealing with offenses, we are assured that the decision will be ratified in heaven. This is a serious thought for the church itself as well as for the offending members.

5. "Every one who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; will feel what they have suffered because of his want of sympathy and tenderness."—"*Mount of Blessing,*" *page 185.*

6. We, like the servant in the parable, because of sin were ten thousand talents in debt. But when we came to Jesus and asked forgiveness, He freely forgave us the whole debt. The offense of those who may have done us wrong is but a hundred pence as compared with our debt to God. If the Lord has so freely forgiven us the ten thousand talents, ought we not freely to forgive the hundred pence? Every truly forgiven soul will forgive others. "But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Matt. 6:15.

7. "The people refused to receive Him [Jesus], because He was on His way to Jerusalem. This they interpreted as meaning that Christ showed a preference for the Jews, whom they hated with intense bitterness. Had He come to restore the temple and worship upon Mount Gerizim, they would gladly have received Him; but He was going to Jerusalem, and they would show Him no hospitality."—"*Desire of Ages,*" *page 487.*

LESSON XIII.—Test of Discipleship; the Seventy Sent Forth; the Impenitent Cities; Ten Lepers Cleansed.

DECEMBER 25, 1909.

LESSON SCRIPTURES: Luke 9:57 to 10:16; 17:11-19.

PARALLEL SCRIPTURES: Matt. 8:19-22; 11:20-24.

LESSON HELPS: "Desire of Ages," chapter 53; *Sabbath School Worker.*

PLACES: Samaria, Galilee, Chorazin, Bethsaida, Tyre, Sidon, Capernaum. (Locate on map the cities mentioned.)

PERSONS: Jesus; the twelve; the seventy; the ten lepers.

TEST OF DISCIPLESHIP.

1. As Jesus was on His way to the feast with His disciples, what did a certain man say to Him? Luke 9:57.

2. What answer did Jesus make? Verse 58. Compare 2 Cor. 8:9. Note 1.

3. What call to service did He give to another? What excuse was given for refusing the invitation? How did Jesus further urge him to follow Him? Luke 9:59, 60. Note 2.

4. What invitation was extended to another? What excuse did He offer? Verse 61.

5. What unfits one for a place in the kingdom of God? Verse 62.

THE SEVENTY SENT FORTH.

6. Whom besides the twelve disciples did Jesus choose for His work? How were they sent forth? Where were they sent? Luke 10:1.

7. What did He say concerning the greatness of their work? Verse 2.

8. What personal instruction did He give them regarding their labors? Verses 3-9.

9. If they were not received by the people, what were they to do? What would be the awful result to the city which rejected their message? Verses 10-12. Note 3.

IMPENITENT CITIES.

10. Upon what cities did Jesus utter a woe? How great will be their condemnation in the Judgment? Why? Verses 13, 14. Note 4.

11. What did He say concerning proud Capernaum? Verse 15.

12. How closely did Jesus identify Himself with the message and work of those whom He sent forth as laborers in His vineyard? Verse 16.

THE LEPERS CLEANSED.

13. Through what countries did Jesus pass on His way to Jerusalem to attend the feast? Luke 17:11.

14. As He entered into a certain village, who met Him? What did they ask? Verses 12, 13.

15. What did He tell them to do? As they went, what miracle was wrought? Verse 14.

16. How many of those healed gave thanks for the blessings received? Of what nation was he? Verses 15, 16.

17. What did Jesus say concerning their ingratitude? What cheering words did He speak to the Samaritan who returned and gave thanks? Verses 17-19. Note 5.

Notes.

1. Jesus no doubt saw that this offer to follow Him was prompted by a desire for personal gain. In placing before him His own poverty and sacrifice to save man, He revealed the life of toil and sacrifice of all who truly follow Him.

2. This does not seem to be a request simply to attend the funeral of a father, then dead. The father might live for years. But when the father dies, and the estate is divided, and all temporal matters fixed up, then the son will follow the command to go and preach the Gospel. All this, and more, seems to be *implied in this answer. Temporal things first; spiritual things* secondary. Many to-day are making the same mistake.

3. Worse than Sodom! And why? Simply because they rejected the message of light and salvation sent to them. No more forceful statement could be made of the terrible consequences of failing to receive the Gospel and to walk in the light.

4. While the people of these cities were generally impenitent, yet three of the disciples — Philip, Andrew, and Peter — came from Bethsaida, upon which a woe is here pronounced. John 1:44. "More tolerable." If we are lost, our condemnation in the *Judgment and final punishment will depend upon the amount of* light we have rejected.

5. How many there are, who, like the lepers, receive blessings continually from the hand of the Lord, and yet fail to return and give thanks to Him. ~~Israel of old "forgat God their Saviour, which had done great things in Egypt." Instead they "murmured in their tents, and hearkened not unto the voice of the Lord."~~

"If we would give more expression to our faith, rejoice more in the blessings that we know we have,— the great mercy and love of God,— we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God." —*"Ministry of Healing," pages 252, 253.*

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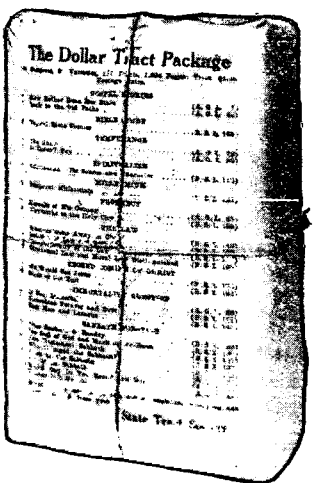

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