M. E. Kern

SABBATH-SCHOOL
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Lessons on the

Life of Christ

For Senior Division

Second Quarter, 1910

April to June

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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,

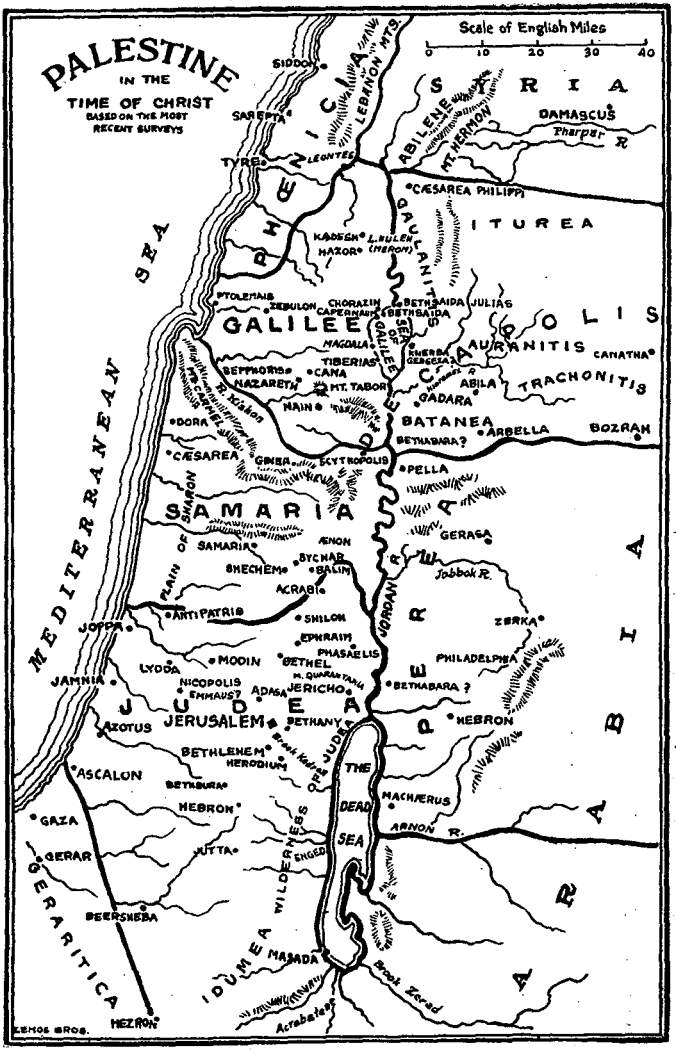
We Recommend, That our Sabbath-schools give all their donations to missions, providing for their expenses in some other way; and, further,

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.

Tabular Harmony of Events in the Life of Christ Covered in This Quarter's Lessons

The Chronological Order of Events and Scriptural Harmony is from "Christ in the Gospels," by James P. Cadman.

Events	Place	Matt.	Mark	Luke	John
The Parable of the Unjust Steward	Perea			16: 1-8	
The Right Use of Riches; the Covetous Pharisee Reproved	"			16: 9-18	
Parable of the Rich Man and Lazarus	"			16:19-31	
The Power of Faith; Duty of Humility	"			17: 1-10	
The Resurrection of Lazarus; Jesus Departs from Bethany	Bethany				11: 1-54
Concerning the Coming of the Kingdom	Judea (?)			17:20-37	
Parable of the Importunate Widow and of the Pharisee and the Publican	"			18: 1-14	
Instruction Concerning Divorce	Perea	19: 3-12	10: 2-12		
Jesus Receives and Blesses Little Children	"	19:13-15	10:13-16	18:15-17	
The Rich Young Man	"	19:16-30	10:17-31	18:18-30	
The Parable of the Laborers	"	20: 1-16			
Jesus the Third Time Foretells His Death	"	20:17-19	10:32-34	18:31-34	
Ambition of James and John Reproved	"	20:20-28	10:35-45		
Two Blind Men Healed	Near Jericho	20:29-34	10:46-52	18:35-43	
Jesus Visits Zaccheus	Jericho			19: 1-10	
Parable of the Ten Pounds	Near Jerusalem			19:11-28	
Jesus Arrives at Bethany	Bethany	26: 6-13	14: 3-9		11:55 to 12:11
Jesus' Triumphal Entry into Jerusalem	Jerusalem	21: 1-11	11: 1-11	19:29-44	12:12-19
Jesus Curses a Barren Fig-Tree	Near Jerusalem	21:18, 19	11:12-14		
The Temple Cleansed	Jerusalem	21:12-17	11:15-19	19:45-48; 21:37, 38	
The Fig-Tree Found Withered	Near Jerusalem	21:20-22	11:20-26		
The Authority of Christ Questioned	Jerusalem	21:23-27	11:27-33	20: 1-8	
The Parable of the Two Sons	"	21:28-32			
The Parable of the Wicked Husbandmen	"	21:33-46	12: 1-12	20: 9-19	
Parable of the Marriage of the King's Son	"	22: 1-14			
Questions Concerning Tribute to Cæsar	"	22:15-22	12:13-17	20:20-26	
Questions of Sadducees Concerning the Resurrection	"	22:23-33	12:18-27	20:27-39	
Question of Lawyer Concerning the Great Commandment	"	22:34-40	12:28-34	20:40	
Our Lord's Question in Return	"	22:41-46	12:35-37	20:41-44	
Warnings against the Scribes and Pharisees	"	23: 1-12	12:38, 39	20:45, 46	
Woes against the Scribes and Pharisees	"	23:13-39	12:40	20:47	
The Widow's Mite	"		12:41-44	21: 1-4	
[illegible]s Speaks to Certain Greeks	"				12:20-36
[illegible] Unbelief	"				12:37-50


PALESTINE
IN THE
TIME OF CHRIST
BASED ON THE MOST
RECENT SURVEYS
Scale of English Miles
0 10 20 30 40
SIDDON
SAREPTA
TYRE
LEONTES
PHŒNICIA
LEBANON MTS.
SYRIA
DAMASCUS
Pharpar R.
ABILENE
MT. HERMON
CÆSAREA PHILIPPI
ITUREA
GAULANITIS
KADESH
HAZOR
L. HULEH (MERON)
PTOLEMAIS
ZEBULON
CHORAZIN
CAPERNAUM
BETHSAIDA
JULIAS
GALILEE
GALILEE SEA
MAGDALA
TIBERIAS
KHERBA GERGESA
AURANITIS
CANATHA
TRACHONITIS
BEPPHORIS
CANA
NAZARETH
MT. TABOR
ABILA
GADARA
MAIN
DECAPOLIS
R. Kishon
MT. CARMEL
DORA
BATANEA
ARBELLA
BOZRAH
BETHABARA?
CÆSAREA
GINEA
SCYTHOPOLIS
PELLA
SAMARIA
PLAIN OF SHARON
SAMARIA
ÆNON
GERASA
SYCHAR
SHECHEM
BALIN
Jabbok R.
ACRABI
ANTIPATRIS
SHILOH
JORDAN R.
ZERKA
JOPPA
EPHRAIM
PHASAELIS
PHILADELPHIA
LYDDA
MODIN
BETHEL
M. QUARANTANIA
JAMNIA
NICOPOLIS
EMMAUS?
ADASA
JERICHO
BETHABARA ?
JUDEA
PEREA
HEBRON
AZOTUS
JERUSALEM
BETHANY
BETHLEHEM
HERODIUM
Brook Kedron
THE DEAD SEA
ASCALON
BETHBURA
MACHÆRUS
HEBRON
GAZA
ARNON R.
GERAR
JUTTA
ENGEDI
WILDERNESS OF JUDEA
GERARITICA
BEERSHEBA
IDUMEA
MASADA
Brook Zerad
Acrabatene
MEZRON
ARABIA
MEDITERRANEAN SEA
LEMOS BROS.

Sabbath-School Lessons on the

LIFE OF CHRIST

LESSON I.— The Prodigal Son; The Unjust Steward.

APRIL 2, 1910.

LESSON SCRIPTURE: Luke 15:11 to 16:18.

LESSON HELPS: "Christ's Object Lessons," pages 198-211, 366-375; *Sabbath School Worker.*

PLACE: Jesus was doubtless in Perea, the country east of the Jordan, when He gave the people much of the instruction covered in this series of lessons. The so-called "Perean ministry" is probably covered by Mark 10; Matt. 19:1 to 21:1; and Luke 9:51 to 19:28. During this time "He steadfastly set His face to go to Jerusalem" (Luke 9:51), but He came to the "coasts of Judea beyond Jordan" (Matt. 19:1; Mark 10:1). "A considerable part of the closing months of Christ's ministry was spent in Perea, the province on 'the farther side of Jordan' from Judea. Here the multitude thronged His steps, as in His early ministry in Galilee, and much of His former teaching was repeated."—*"Desire of Ages," page 488.*

Questions.

PARABLE OF THE LOST SON WHO WAS FOUND.

1. By what story from human life did Jesus seek to illustrate God's love for the sinner? Luke 15:11-32.

2. Who is represented by the father? The prodigal? The elder brother? —"By the elder son were represented the unrepenting Jews of Christ's day, and also the Pharisees in every age, who look with contempt upon those whom they regard as publicans and sinners."—*"Christ's Object Lessons," page 209.*

3. What attitude did the younger son manifest toward his father? Verses 12, 13. Note 1.

4. What was the result of following his own inclinations? Verses 13-16. Compare Prov. 14:12. Note 2.

5. Of what great famine are we forewarned? Amos 8:11-13.

6. What change was wrought in the prodigal's mind? What did he do? Luke 15:17-20. Note 3.

7. What causes the sinner to repent? Rom. 2:4; Jer. 31:3; John 16:8.

8. How was the repentant son received? Luke 15:20-24. Compare John 6:37; Ps. 103:13.

9. How did the elder son regard the restoration of the younger son? What did he say to his father? What was his father's reply? What was the sin of the elder brother? Luke 15:25-32. Note 4.

PARABLE OF THE UNJUST STEWARD.

10. Relate the parable of the unjust steward. Luke 16:1-8.

11. What in the steward did his master commend? Verse 8. Note 5.

12. What is taught here concerning the use of riches? Verse 9. See A.R.V. Compare 1 Tim. 6:17-19. Note 6.

13. How can we show that we are worthy of eternal riches? Luke 16:10-12.

14. How are Christians to use the goods committed to them? 1 Tim. 6:18; Isa. 58:6, 7; Mark 16:15; Rom. 10:15.

15. What great principle did Christ again utter? Luke 16:13.

16. In answer to the derision of the Pharisees, what fundamental truth did the Saviour speak? Verses 14, 15.

17. What did He say about the law and the Gospel? Verses 16, 17.

18. What instruction was given concerning the separation of husband and wife? Verse 18; Matt. 19:9.

Notes.

1. According to Jewish law, the elder son would receive a double and the younger a single portion of the father's property at his death. Deut. 21:17. "The latter then desired that his father, anticipating the division, should give him the equivalent of his portion in money, an arrangement in virtue of which the entire domain, on the father's death, would come to the elder."—*Godet.*

Unappreciative of his father's love, and restive under home discipline, he ungratefully requests his inheritance. What is the spiritual significance? "It is the expression of man's desire to be independent of God, to be a god to himself (Gen. 3:5), and to lay out his life according to his own will and for his own pleasure. It is man growing weary of living upon God and upon His fulness, and desiring to take the ordering of his life into his own hands, and believing that he can be a fountain of blessedness to himself. All the subsequent sins of the younger son are included in this one, as in their germ,—are but the unfolding of this the sin of sins."—*Trench.*

2. The boasted freedom of sin soon becomes abject slavery. The promises of sin vanish like the marvelous pictures on a soap-bubble. Following the fulness of sin comes the famine of soul. A life of sin is a wasted life: "Whatever the appearance may be, every life centered in self is squandered. Whoever attempts to live apart from God, is wasting his substance. He is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity."—"*Christ's Object Lessons,*" *pages 200, 201.*

3. The one who goes away from God is not in his right mind. The prodigal "came to himself," he came to see his serious mistake, and that his father's plan for him was best. He resolved to return. How the devil fights the making of this first resolution! The downward road is strewn with failures to resolve in the strength of the Lord, and broken resolutions.

4. The great sin of the younger son was scorn of his father's love. The elder brother was actuated by the same spirit, though manifested in a different way. He was self-righteous, and was working for the benefits that would accrue to him. He misin-

terpreted his father's love, and was hard-hearted toward his brother. The father does not give him merited rebuke, but tenderly pleads with him, to show him his error.

5. "If Christians were as sagacious and persevering in using wealth to promote their welfare in the next world, as worldly men are in using it to promote their interests here, the kingdom of God would be more flourishing than it is. . . . It should be noticed that the steward provides for his future by means of goods which are not his own, but are merely entrusted to his care. The wealth out of which the Christian lays up treasure in heaven, is in like manner not his own, but is held in trust."—"*International Critical Commentary,*" *pages 380, 381.*

6. " 'Make to yourselves friends by means of the mammon of unrighteousness,' Christ says, 'that when it shall fail, they may receive you into the eternal tabernacles' [R. V.]. God and Christ and angels are all ministering to the afflicted, the suffering, and the sinful. Give yourself to God for this work, use His gifts for this purpose, and you enter into partnership with heavenly beings. Your heart will throb in sympathy with theirs. You will be assimilated to them in character. To you these dwellers in the eternal tabernacles will not be strangers. When earthly things shall have passed away, the watchers at heaven's gates will bid you welcome."—"*Christ's Object Lessons,*" *page 373.*

And these gifts may be "of money, of knowledge, of strength, or opportunities, which to many have and to all may so easily become that 'of unrighteousness.' "

LESSON II.—The Rich Man and Lazarus; Forgiveness and Faith.

APRIL 9, 1910.

LESSON SCRIPTURE: Luke 16:19 to 17:10.

LESSON HELPS: "Christ's Object Lessons," pages 260-271; *Sabbath School Worker.*

Questions.

PARABLE OF THE RICH MAN AND LAZARUS.

1. What parable did Jesus give to illustrate the teachings of the last lesson in regard to the use and misuse of riches? Luke 16:19-31.

2. Contrast the condition of the rich man and Lazarus in life. Verses 19-21.

3. What reward are they represented as receiving after death? Verses 22, 23. Note 1.

4. How is the reversal of their positions further emphasized? Verses 24, 25. Note 2.

5. What teaches the impossibility of any probation or change after death? Verse 26. Note 3.

6. What is the rich man then represented as requesting? Verses 27, 28. Note 4.

7. What is said of the sufficiency of the means provided to cause men to repent? Verses 29-31. Note 5.

8. How may we sum up the lessons of the parable? Note 6.

9. When in reality will the wicked be punished? 2 Peter 2:9. When will the two classes behold one another's reward? Luke 13:28; Rev. 20:7-9.

FORGIVENESS AND FAITH.

10. Against what grievous mistake were the disciples warned? Luke 17:1, 2. Note 7.

11. What should be our attitude toward others at all times? Verses 3, 4. Compare Matt. 18:15; Gal. 6:1; Matt. 6:14, 15.

12. What instruction was given concerning faith? Luke 17:5, 6; Matt. 17:20.

13. How did the Lord illustrate the way in which we should regard our service for Him? Luke 17:7-10.

Notes.

1. "Of the three terms in common use among the Jews to express the future state of blessedness—(1) the Garden of Eden, or Paradise; (2) the Throne of Glory; (3) the Bosom of Abra-

ham — this was the most widely popular. It rested on the idea of a great feast, in which Abraham was the host. To lie in his bosom, as St. John in that of our Lord (John 13:23), was to be there as the most favored guest. And this was the position which was assigned to the beggar, obviously not merely as a compensation for the 'evil things' he had endured on earth, but as the crown of the faith and patience with which he had borne them.''— *Plumptre.*

2. The ''good things'' the rich man had chosen as his were the pleasures of sense, casting aside all responsibility for his fellow men.

3. ''In the parable of the rich man and Lazarus, Christ shows that in this life men decide their eternal destiny. During probationary time the grace of God is offered to every soul. But if men waste their opportunities in self-pleasing, they cut themselves off from everlasting life. No after-probation will be granted them. By their own choice they have fixed an impassable gulf between them and their God.''—*''Christ's Object Lessons,'' page 260.*

4. There is in this request an implied claim that he had not been fully warned of the results of his course of life.

5. ''And what may be called the epilogue of this parable contains a lesson more solemn still; namely, that the means of grace which God's mercy accords to every living soul are ample for its enlightenment and deliverance; that if these be neglected, no miracle will be wrought to startle the absorbed soul from its worldly interests.''— *Farrar's ''Life of Christ,'' chapter 44.*

6. Great care should be exercised not to strain the interpretation of the parables by endeavoring to make some application to every detail. ''In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all,— that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. A misuse of these gifts will place him below the poorest and most afflicted man who loves God and trusts in Him.''—*''Christ's Object Lessons,'' page 263.*

7. ''Cause one of these little ones to stumble.'' R.V. Not only are we responsible for the salvation or loss of our own souls, but for the influence we exert on others. ''Let us remember

that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling."—"*Testimonies for the Church,*" *volume 9, page 21.*

LESSON III.—The Resurrection of Lazarus and Priestly Plottings.

APRIL 16, 1910.

LESSON SCRIPTURE: John 11:1-54.
LESSON HELPS: "Desire of Ages," chapters 58, 59; *Sabbath School Worker.*
PLACE: Bethany.
PERSONS: Jesus, Lazarus, Martha, Mary, Jews, chief priests, and Pharisees.

Questions.

RESURRECTION OF LAZARUS.

1. When Jesus was out of Judea, what message came to Him? John 11:1-3.

2. What did He say when He heard it? What did He do? Verses 4-6.

3. What objections were offered by the disciples when Jesus proposed to go into Judea? Verses 7, 8, 16.

4. What was Jesus' reply? Verses 9, 10. Note 1.

5. By what figure did Jesus speak of the death of Lazarus? How did the disciples understand Him? Why did He say He was glad He was absent from Bethany? Verses 11-15.

6. When Jesus arrived at Bethany, what did He find? Verses 17, 19.

7. How did each of the sisters express their confidence in Jesus on meeting Him? Verses 20-22, 32.

8. What did Jesus say to Martha? What was her

reply? What great truth did Jesus then state? Verses 23-26. Note 2.

9. Who followed Mary when she went to meet Jesus? When Mary came where Jesus was, what did she do? What did she say? Verses 28-32.

10. How was Jesus affected when He saw the people weeping? What question did He ask? What query arose in the minds of some? Verses 33-38. Note 3.

11. When they reached the tomb, what did Jesus direct should be done? What protest was made? What gentle rebuke did Jesus administer? Verses 39, 40.

12. What did Jesus then do? With what result? Verses 41-44.

13. How were the different ones who saw the miracle, affected by it? Verses 45, 46.

PRIESTLY PLOTTINGS.

14. What perplexing question came before the Jewish Sanhedrin which was called immediately after the resurrection of Lazarus? Verses 47, 48.

15. By whom and how was the council brought to a decision? Verses 49, 50, 53.

16. In what sense were Caiaphas's words a prophecy? Verses 51, 52. Note 4.

17. After this, where did Jesus go? Verse 54.

Notes.

1. "'Are there not twelve hours in the day?' I am under the guidance of My Father; as long as I do His will, My life is safe. My twelve hours of day are not yet ended. I have entered upon the last remnant of My day; but while any of this remains, I am safe."—"*Desire of Ages,*" *page 527.*

2. "In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' The divinity of Christ is the believer's assurance of eternal life. 'He that believeth in Me,'

said Jesus, 'though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this?' Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross, stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life.'' *''Desire of Ages,'' page* ~~550~~ 530

3. Jesus' heart was touched with sympathy for the sorrowing sisters. He also wept for the unbelieving Jews, some of whom even then were casting reflections upon His claims. Verse 37. Yet it was not merely on account of the present circumstances that He wept. ''The weight of the grief of ages was upon Him. He saw the terrible effects of the transgression of God's law. He saw that in the history of the world, beginning with the death of Abel, the conflict between good and evil had been unceasing. Looking down the years to come, He saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy upon His soul, and the fountain of His tears was broken up as He longed to relieve all their distress.''—*''Desire of Ages,'' page 534.*

4. ''In declaring that one man should die for the nation, Caiaphas indicated that he had some knowledge of the prophecies, although it was very limited. But John, in his account of this scene, takes up the prophecy, and shows its broad and deep significance. . . . On the lips of Caiaphas this most precious truth was turned into a lie. The policy he advocated was based on a principle borrowed from heathenism. Among the heathen, the dim consciousness that one was to die for the human race, had led to the offering of human sacrifices. So Caiaphas proposed by the sacrifice of Jesus to save the guilty nation, not from transgression, but in transgression, that they might continue in sin. And by his reasoning he thought to silence the remonstrances of those who might dare to say that as yet nothing worthy of death had been found in Jesus.''—*''Desire of Ages,'' page 540.*

LESSON IV.—The Coming of the Kingdom; The Importunate Widow.

APRIL 23, 1910.

LESSON SCRIPTURE: Luke 17:20 to 18:8.

LESSON HELPS: "Desire of Ages," chapter 55; "Christ's Object Lessons," pages 164-180; *Sabbath School Worker.*

Questions.

THE COMING OF THE KINGDOM.

1. What question did the Pharisees ask Jesus? What was His reply? Luke 17:20.

2. How did He further enforce the same thought? Verse 21. Note 1.

3. What did Jesus say the disciples would experience in the future? Verse 22. Note 2.

4. What was said of the manner of His second coming? Verses 23, 24.

5. However, what must first be His experience? Verse 25.

6. To show what conditions would exist in the world when He should return, what illustrations did Jesus use? Verses 26-30.

7. What were the disciples to do when retribution began to fall on the Jewish nation? Whom were they to remember? Verses 31, 32. Note 3.

8. What instruction concerning self-denial is repeated here? Verse 33. See also Matt. 10:39 and Luke 9:24.

9. What is said of the separation to take place at the time of the Judgment? Luke 17:34-36.

10. What question was asked? What did Jesus reply? Verse 37.

PARABLE OF THE IMPORTUNATE WIDOW.

11. For what purpose is this parable given? Luke 18:1.

12. What was the character of the judge? What did the widow seek? Verses 2-4. Note 4.

13. How was the matter settled? Why? Verse 5.

14. What is the application of the parable? Verses 6-8. Note 5.

15. Who is the great adversary against whom Christians must contend? Rev. 12:10; Zech. 3:1.

16. What has God invited us to do? What assurance is given? Ps. 50:15; Zech. 3:2.

17. What exhortation is given concerning importunate prayer? Eph. 6:18. Note 6.

18. With what solemn question does our Lord close this parable? Luke 18:8.

Notes.

1. The Jews were looking for a temporal kingdom to be set up. But Jesus declared to them that "the kingdom of God cometh not with outward show" (margin); that the beginning of it was in the individual heart, and they should not look for its coming in the manifestations of earthly power. He said, "My kingdom is not of this world;" but the world-loving Jews and a world-loving church to-day would have it so. "To-day in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market-places. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom."—"*Desire of Ages,*" *page 509.*

2. How slow is the comprehension of the human spirit! Blinded by preconceived opinion and Jewish prejudices, not even Jesus' disciples fully appreciated His character and mission. After the wonderful events of Christ's death, resurrection, and ascension, and after the outpouring of the Holy Spirit, they realized what a wonderful privilege had been theirs, and they longed for His personal presence again.

3. Just as in His great prophecy, recorded in Matthew 24, Jesus seems here to blend the two great crises, the destruction of Jerusalem and His second coming. Compare Matt. 24:17; Mark 13:15.

"Remember Lot's wife." When Lot and his family were escaping from the doomed city, the solemn command was given to hasten, for the fiery storm would be delayed but little longer. But one of the fugitives ventured to cast a look backward to the doomed city, and she became a monument of God's judgment. If Lot himself had manifested no hesitancy to obey the angel's warning, but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife also would have made her escape. The influence of his example would have saved her from the sin that sealed her doom. But his hesitancy and delay caused her to lightly regard the divine warning. While her body was upon the plain, her heart clung to Sodom, and she perished with it. She rebelled against God because His judgments involved her possessions and her children in the ruin. Although so greatly favored in being called out from the wicked city, she felt that she was severely dealt with, because the wealth that it had taken years to accumulate must be left to destruction. Instead of thankfully accepting deliverance, she presumptuously looked back to desire the life of those who had rejected the divine warning. Her sin showed her to be unworthy of life, for the preservation of which she felt so little gratitude."—*"Patriarchs and Prophets," pages 161, 162.*

4. The judge is a very striking character. He is worse than a hypocrite. He is godless, and does not even care for public opinion. The helpless widow was seeking for justice. The word translated "avenge" means "to vindicate one's right," "to protect or defend one from another."

5. The setting chosen for this parable is a very strong one. God is not compared to the unjust judge, but *contrasted* with him. If this hard-hearted, wicked judge, who cared only for himself, would grant the request of the widow because of her perseverance, how much more will God our Father, who is holy, and who is pleased with the importunity of His children, answer

when they call upon Him. Again, the widow was probably a stranger to the judge, had no promises from him, and could have access to him only at stated times, and then against his will; while God's elect are His beloved children in whom He delights. They have many precious promises from Him, and are urgently requested to come to Him at all times.

6. "(1) Not because God is unwilling to bestow good things, or must be overpersuaded; for He is more ready to give than we are to ask. (2) It is to cherish and cultivate our faith, bringing us into closer relations to God. (3) It is to make us fit to receive, to intensify our desire and appreciation of the things God would bestow."—*Peloubet's Notes.*

"Give me these links—(1) Sense of need; (2) Desire to get; (3) Belief that God has it in store; (4) Belief that though He withholds a while, He loves to be asked; and (5) Belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven."—*William Arnot, quoted by Peloubet.*

LESSON V.—The Pharisee and the Publican; Christ Blessing Little Children.

APRIL 30, 1910.

LESSON SCRIPTURE: Luke 18:9-17.

LESSON HELPS: "Christ's Object Lessons," pages 150-163; *Sabbath School Worker.*

Questions.

THE TWO WORSHIPERS.

1. To whom was this parable spoken? Luke 18:9.

2. What two persons are used to further illustrate the subject of prayer? Verse 10.

3. Contrast the attitude of the two men in prayer. Verses 11, 13. Note 1.

4. What was the Pharisee's prayer? Verses 11, 12. Note 2.

5. What does the comparison with others indicate? 2 Cor. 10:12. Note 3.

6. Of what kind of righteousness did the Pharisee boast? Luke 18:12. Compare Matt. 23:23. Note 4.

7. What was the publican's prayer? Luke 18:13. Note 5.

8. What were the results of these two prayers? Verse 14. Note 6.

9. With what oft-repeated truth did Jesus close this parable? Verse 14. Compare Matt. 18:4; 20:26; 23:12; Luke 14:11; 22:26.

10. What is the besetting sin of the Laodicean church? Rev. 3:17. Note 7.

11. What, then, is the great need of the church? Rev. 3:18; Gal. 6:14.

12. With whom does God dwell? Isa. 57:15.

BLESSING THE CHILDREN.

13. For what purpose were little children brought to Jesus? Luke 18:15.

14. What did He say and do when the disciples tried to restrain those who brought the children? Verses 16, 17. Note 8.

Notes.

1. Standing was an ordinary attitude; but the word used to describe the Pharisee's position "differs from that used to designate the publican's standing, and gives a very different impression. It means that he *stationed himself, struck an attitude,* ostentatiously."—*Vincent.* How different the poor publican, who, feeling himself unworthy to mingle with other worshipers or approach near the altar, "stood afar off" with bowed head and downcast eyes.

"One nearer to the altar trod,
The other to the altar's God."

2. It was not really a prayer in the sense of a petition or thanksgiving to God. It was communing "with himself," and boasting in the name of thanksgiving. "The nearer we come to

Jesus, and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness."—*"Christ's Object Lessons," page 160.*

3. He who measures himself by others is living by a low standard. Yet how natural it is to do it. H. Clay Trumbull says: "Even of those who admit that they are not righteous, most feel sure that they are not the worst men in the world; and they are glad of it. Men who will lie, boast that they do not steal. Men who will lie and steal, are glad that they are not drunkards. Men who are liars, thieves, and drunkards, take comfort in the thought that they have never been licentious. Men who know that they have broken every commandment of the moral law, thank God that they are not hypocrites and make no pretense to decency. Some men sit in their pews at church and congratulate themselves on their superiority to their neighbors, while others find their chief satisfaction in reading in the morning papers of 'another good man gone wrong.' The echo of the Pharisee's prayer fills the air to-day; and it is a very rare thing to find a person anywhere who does not think he is better than most men, if not better than all."

4. "The religion of the Pharisee does not touch the soul. He is not seeking Godlikeness of character, a heart filled with love and mercy. He is satisfied with a religion that has to do only with the outward life. His righteousness is his own,—the fruit of his own works, and judged by a human standard."—*"Christ's Object Lessons," page 151.*

5. "Overwhelmed with a sense of guilt, he stood as if alone in God's presence. His only desire was for pardon and peace, his only plea was the mercy of God."—*"Christ's Object Lessons," page 152.*

6. Each got what he wanted,—the Pharisee the notice and praise of men, the publican the forgiveness of God.

7. "There is nothing so offensive to God, or so dangerous to the human soul, as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*"Christ's Object Lessons," page 154.*

8. A shepherd, when asked the secret of his success in raising such a fine flock of sheep, said, "I take care of the lambs." How many to-day, like the disciples, say, in actions if not in words, that the work of God is too important to stop to give attention to the children. Children are hindered (1) by a lack of interest in religious things and proper religious instruction on the part of the parents in the home; (2) by neglect of their

religious education; (3) by conduct of the church services with little or no regard to the lambs of the flock, thus making the church distasteful to them; (4) by criticism of the church and Christian workers in their presence; (5) by discouraging children from becoming Christians when young.

LESSON VI.—Danger in Riches; Laborers in the Vineyard.

MAY 7, 1910.

LESSON SCRIPTURE: Matt. 19:16 to 20:16.
RELATED SCRIPTURES: Mark 10:17-31; Luke 18:18-30.
LESSON HELPS: "Desire of Ages," chapter 57; "Testimonies for the Church," volume 9, pages 49-60; "Christ's Object Lessons," pages 390-404.

Questions.

CHRIST AND THE YOUNG MAN.

1. What question did the rich young ruler ask Jesus? Matt. 19:16.

2. What did Jesus first say to him? Verse 17. Note 1.

3. What further question did the young man ask? How did Jesus answer his question? Verses 18, 19.

4. What then did the young man say? Verse 20.

5. What did Jesus tell him? Verse 21. What was his lack? Mark 10:21. Note 2.

6. How did the young man meet this crisis in his life? Matt. 19:22. Note 3.

7. What lesson did Jesus draw from the young man's decision? Verses 23, 24; Mark 10:23-25.

8. In their astonishment at Jesus' words, what question did His disciples ask? What was the answer? Matt. 19:25, 26; Mark 10:26, 27.

9. In answer to Peter's question concerning the reward of the apostles, what did Jesus promise? Matt. 19:27, 28.

10. What promise was given to all who give up earthly possessions for Christ and the Gospel's sake? Verse 29; Mark 10:29, 30? Note 4.

11. How much of this world belongs to God? Ps. 24:1; 1 Cor. 6:19, 20.

12. How are we commanded to honor God? Prov. 3:9; 1 Tim. 6:17-19.

13. What is a special need at this time? Note 5.

LABORERS IN THE VINEYARD.

14. What statement was made and what parable given as a warning against the idea of meriting a reward in proportion to our sacrifice or labor? Matt. 19:30; 20:1-16.

15. What was the difference in the arrangements made with the laborers hired first and later? Verses 2, 4, 7.

16. What wages did each class receive? Verses 9, 10. Note 6.

17. What complaint was made, and how did the householder answer it? Verses 11-15.

Notes.

1. "Not a rebuke, nor a denial that Christ was good, but an attempt to lead the young man upward in his seeking to the only ideal of good, and only source of good. The young man used the common title of respect for a teacher; but Christ would ask him whether he looks upon Him merely as any other teacher; or does he recognize Him as a divine teacher,— the only one who is truly good; the 'good Master' who knows all things, and whose teaching is eternally true."—*Peloubet's Notes.* See also "Desire of Ages," page 518.

2. "What he lacked was earth's poverty and heaven's riches, a heart fully set on following Christ; and this could only come to him through willing surrender of all. And so this was to him alike the means, the test, and the need. To him it was this; to us it may be something quite other. Yet each of us has a lack — something quite deep down in our hearts which we may never yet have known, and which we must know and give up if we would follow Christ. And without forsaking, there can be no following. This is the law of the kingdom — and it is such because we are sinners, because sin is not only the loss of the good, but the possession of something else in its place."—*"Edersheim: Life and Times of Jesus," volume 2, page 341.*

3. The exalted position and the possessions of this young man "were exerting a subtle influence for evil upon his character," which if cherished would supplant God in his affections. He discerned the issue. He wanted eternal life, yet he wanted his property and position more. He was unwilling to trust to God's direction; for withholding anything from God, shows that we do not really trust Him. Note how the young man Saul met and settled this same question. Phil. 3:6-9.

4. A hundredfold in value in the blessings received. "Even the young ruler would have received an hundredfold. Now his name is unknown, his influence unfelt. In a few years his possessions were ravaged by the Roman legions, while the disciples introduced a new and blessed kingdom on earth, whose influence is widening all down the ages. And in this he might have had a part, rejoicing in the triumph, and filled with immortal joy; and in the world to come life everlasting — the eternal life the young ruler wanted so much, but refused to accept."— *Peloubet's Notes.*

5. "Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury for the support of ministers and missionaries who are opening the Scriptures to the people, and working from house to house. The work of evangelizing the world has been greatly hindered by personal selfishness. . . . Money is needed in order that the work done all over the world may be carried forward. Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations and kindreds and tongues and people. There are men ready to go forth as the Lord's messengers, but because of a lack of means in the treasury they can not be sent to the places where the people are begging for some one to come and teach them the truth."—*"Testimonies for the Church," volume 9, page 52.*

"The Lord desires His people to be thoughtful and caretaking. He desires them to practise economy in everything. If the workers in the mission fields could have the means that is used in expensive furnishings and in personal adornment, the triumphs of the cross of Christ would be greatly extended."—"*Testimonies for the Church,*" *volume 9, page 54.*

"Let there be systematic giving on the part of all. Some may be unable to give a large sum, but all can lay aside each week something for the Master. Let the children act their part. Let parents teach their children to save their pennies to give to the Lord. The gospel ministry is to be supported by self-denial and sacrifice. Through the self-denying efforts of God's people others will be brought into the faith, and these in turn will help to increase the offerings made for the carrying forward of the Lord's work."—"*Testimonies for the Church,*" *volume 9, page 55.*

6. "In the parable the first laborers agreed to work for a stipulated sum, and they received the amount specified, nothing more. Those later hired believed the master's promise, 'Whatsoever is right, that shall ye receive.' They showed confidence in him by asking no question in regard to wages. They trusted to his justice and equity. They were rewarded, not according to the amount of their labor, but according to the generosity of his purpose."—"*Christ's Object Lessons,*" *page 397.*

LESSON VII.—Jesus Again Foretells His Death; James and John Reproved; Two Blind Men Healed.

MAY 14, 1910.

LESSON SCRIPTURE: Matt. 20:17-34.
RELATED SCRIPTURES: Mark 10:32-52; Luke 18:31-43.
LESSON HELPS: "Desire of Ages," chapter 60; *Sabbath School Worker.*
PLACE: Near Jericho.
TIME: Shortly before the last Passover, spring of A.D. 31.

Questions.

CRUCIFIXION FORETOLD.

1. How did Jesus again endeavor to prepare the

disciples for the coming crisis? With what result? Matt. 20:18, 19; Luke 18:31-34. Note 1.

2. What was the feeling of the twelve on their journey toward Jerusalem? Mark 10:32. Note 2.

UNHOLY AMBITION REBUKED.

3. What request was presented to Jesus, and by whom? Matt. 20:20, 21; Mark 10:35-37.

4. What was the Lord's reply? Matt. 20:22, 23. Note 3.

5. How were Jesus' words concerning the future experiences of James and John fulfilled? Acts 12:2; Rev. 1:9.

6. What feelings were aroused on the part of the other apostles by this request? Matt. 20:24.

7. What rule concerning the conduct of His children did Jesus then set forth? How did He illustrate it? Verses 25-28. Note 4.

HEALING THE BLIND MEN.

8. Who were with Jesus as He passed through Jericho on His way to Jerusalem? Mark 10:46, first part.

9. Who interrupted the progress of the company, and for what purpose? Verse 46, last part; Matt. 20:30, 31.

10. What did Jesus do for them, and why? Luke 18:40-43.

11. Give an example of persistent prayer and its results. 1 Kings 18:42-45. Note 5.

Notes.

1. Since the time of His rejection in Galilee, Jesus has been walking as it were in the shadow of the cross. During this time He endeavored to give the twelve a true understanding of the

nature of His work on earth, and to prepare them for the great crisis. See Matt. 16:21; 17:22, 23. The instruction given at this time is more in detail than any given before.

2. The disciples knew well the dangers that threatened Jesus. On this account they had objected to His going to Judea at the time of the sickness of Lazarus, and at that time the Sanhedrin had again determined upon His death. Now His face is turned steadily toward Jerusalem again. Knowing these things, and thinking of a temporal kingdom and the twelve thrones which had recently been promised them, the apostles must have been very much troubled and confused in their minds.

3. "Our Lord means that such dignities as His disciples desired would not, and could not, be conferred in a capricious way by a mere act of the sovereign's pleasure. There could be no scope, in such high matters, for personal favoritism. It was in vain, therefore, for any to attempt to steal a march on their fellow servants. What they asked has been divinely prepared for those who are most worthy, those who have done most, and in heart and will sacrificed most, and suffered most. In the kingdom of heaven there is no chance of the highest posts and dignities being conferred on incompetent or inferior servants. The highest in excellence will be the highest in honor. It is for such, whether they be apostles, or ordinary preachers, or humble Sabbath-school teachers, whether they be crowned monarchs, or the lowliest of menials, that the highest places have been prepared by the Father in His all-embracing purpose and plan."—*Peloubet's Notes.*

4. "The one who stands nearest to Christ will be he who on earth has drank most deeply of the spirit of His self-sacrificing love."—"*Desire of Ages,*" *page 549.* Here the spirit of the world and the spirit of Christ are clearly contrasted. The development of the Papacy, and nearly all the evils that have come into God's church, have been a result of disregarding this principle, the desire to be honored and to rule rather than to serve.

5. "I asked the angel why there was no more faith and power in Israel. Said he, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.' I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at last the cloud was seen. I saw that we had doubted the sure promises, and wounded the Saviour by our lack of faith. Said the angel, 'Gird the armor about thee, and above all take

the shield of faith; for that will guard the heart, the very life, from the fiery darts of the wicked.' If the enemy can lead the desponding to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, His love, His merits, and His great mercy, he will get away their shield of faith, and gain his object; and they will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believe in Him; they then exercise faith."—*"Early Writings," pages 62, 63, old edition; page 73, new edition.*

LESSON VIII.—Jesus Visits Zaccheus; At the House of Simon the Leper.

MAY 21, 1910.

LESSON SCRIPTURES: Luke 19:1-10; John 11:55 to 12:11.
RELATED SCRIPTURES: Matt. 26:6-13; Mark 14:3-9.
LESSON HELPS: "Desire of Ages," chapters 61, 62.
PLACES: Jericho and Bethany.
TIME: Evidently about a week before the crucifixion, A.D. 31.

Questions.

VISITS ZACCHEUS.

1. Who was Zaccheus? Luke 19:1, 2. Note 1.

2. How did Zaccheus show his intense desire to see Jesus? Verses 3, 4. Note 2.

3. How was this seeker after salvation brought in touch with Jesus? Verses 5, 6.

4. What did the people do? Why? Verse 7.

5. What was accomplished by the visit of Jesus to the home of Zaccheus? Verses 9, 10. Note 3.

6. What genuine evidence of true conversion was given? Verse 8. Note 4.

7. In how many phases of our life activities are we to represent God? Prov. 3:6. Note 5.

AT THE HOME OF SIMON.

8. What important feast was near? What was the general feeling among the people concerning Jesus? John 11:55, 56.

9. What decisions did the Jewish rulers make? John 11:57; 12:10, 11.

10. When did Jesus arrive in Bethany, and where was He probably entertained? John 12:1.

11. Describe the feast made in His honor. Verse 2.

12. What marked tribute of love did Jesus receive? Verse 3; Mark 14:3.

13. What fault was found with this, and why? John 12:4-6; Matt. 26:8, 9.

14. What did Jesus say of Mary's act? John 12:7, 8; Matt. 26:10-13. Note 6.

Notes.

1. The taxes imposed on subject nations by Rome were farmed out to wealthy men who would pay a definite sum for the privilege of collecting them. These men would sub-contract the work to tax-gatherers in the same way. The system was productive of a great deal of dishonesty and extortion. It is probable that Zaccheus had the contract to collect the customs at Jericho, and had tax-collectors, or publicans, working under him.

2. "Sycamore-tree. The Egyptian fig; a tree like the mulberry in appearance, size, and foliage, but belonging, generically, to the fig-trees. It grows to a great size and height."—*Curry.*

3. "When the rich young ruler had turned away from Jesus, the disciples had marveled at their Master's saying, 'How hard is it for them that trust in riches to enter the kingdom of God.' They had exclaimed one to another, 'Who then can be saved?' Now they had a demonstration of the truth of Christ's words, 'The things which are impossible with men are possible with God.' They saw how, through the grace of God, a rich man could enter the kingdom."—"*Desire of Ages,*" *page 555.*

The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the

4. "No repentance is genuine that does not work reformation.

character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—"*Desire of Ages,*" *page 555.*

"Every converted soul will, like Zaccheus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practises that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution."—"*Desire of Ages,*" *page 556.*

5. "The Christian in his business life is to represent to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. 'Holiness unto the Lord,' is to be written upon day-books and ledgers, on deeds, receipts, and bills of exchange. Those who profess to be followers of Christ, and who deal in an unrighteous manner, are bearing false witness against the character of a holy, just, and merciful God."—"*Desire of Ages,*" *page 556.*

6. "Christ values acts of heartfelt courtesy. When any one did Him a favor, with heavenly politeness He blessed the actor. He did not refuse the simplest flower plucked by the hand of a child, and offered to Him in love. He accepted the offerings of children, and blessed the givers, inscribing their names in the Book of Life. . . . The desire that Mary had to do this service for her Lord was of more value to Christ than all the precious ointment in the world, because it expressed her appreciation of the world's Redeemer. It was the love of Christ that constrained her. The matchless excellence of the character of Christ filled her soul. That ointment was a symbol of the heart of the giver. It was the outward demonstration of a love fed by heavenly streams until it overflowed."—"*Desire of Ages,*" *page 564.*

We may learn a lesson from Mary in expressing our love to those who need sympathy and help.

"How oft we, careless, wait till life's
Sweet opportunities are past,
And break our 'alabaster box
Of ointment' at the very last!
O, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise!"

—*British Weekly.*

LESSON IX.—Jesus Triumphal Entry into Jerusalem; Cleansing the Temple.

MAY 28, 1910.

LESSON SCRIPTURES: John 12:12-19; Matt. 21:1-17.
RELATED SCRIPTURES: Mark 11:1-11, 15-19; Luke 19:28-48.
LESSON HELPS: "Desire of Ages," chapters 64, 65; *Sabbath School Worker.*
PLACE: Jerusalem.

Questions.

TRIUMPHAL ENTRY.

1. Over what road did Jesus go in His triumphal entry into Jerusalem? John 12:1, 12; Matt. 21:1.

2. How did Jesus prepare for the entry? Matt. 21:1-7.

3. Of what prophecy was this entry a fulfilment? Verses 4, 5; Zech. 9:9.

4. Who came from the city and joined the procession? John 12:12, 13.

5. What did the multitude say and do? Verse 13. Note 1.

6. What greatly increased the interest in Jesus at this time? Verses 17, 18.

7. What did some of the Pharisees demand? What did Jesus reply? Luke 19:39, 40. Note 2.

8. When Jesus came in view of the city and temple, what did He do and say? Luke 19:41-44. Note 3.

9. How was the whole city affected by Jesus' entrance? Matt. 21:10, 11.

10. How were the Pharisees affected? John 12:19.

11. What did Jesus do in the city? Where did He go that night? Mark 11:11.

SECOND CLEANSING OF THE TEMPLE.

12. What did Jesus do when He came to the temple the next day? Matt. 21:12, 13; Mark 11:15, 16. Note 4.

13. How did this differ from the first cleansing? John 2:14-16.

14. What occurred when the temple was cleared of those who were misusing it? Matt. 21:14.

15. What did the children do? What efforts were made to restrain them? Verses 15, 16. Note 5.

16. How was Jesus occupied day by day, and what efforts did the Jewish leaders put forth? Luke 19:47, 48; 21:37, 38.

Notes.

1. Note the various words of praise as reported by the evangelists: "Hosanna," "Hosanna to the son of David," "Blessed is He," "Blessed is the King," "Blessed is the King of Israel that cometh in the name of the Lord," "Blessed be the kingdom of our father David that cometh in the name of the Lord," "Peace in heaven and glory in the highest," "Hosanna in the highest."

2. "Never before in His earthly life had Jesus permitted such a demonstration. He clearly foresaw the result. It would bring Him to the cross. But it was His purpose thus publicly to present Himself as the Redeemer. He desired to call attention to the sacrifice that was to crown His mission to a fallen world. While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should now be directed to Him; the events which preceded His great sacrifice must be such as to call attention to the sacrifice itself. After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene."—*"Desire of Ages," page 571.*

3. "That might have seemed the proudest moment in the life of Jesus, the moment when the homage of man was most spontaneous and most real; but in truth it was one of the saddest. The enthusiasm only deepened His solitude, made it more awful to His spirit, while throwing upon the coming events a more tragic coloring. Their praise was pain; for what they praised was the idol of their own imaginations, not the Christ who was coming to suffer and die. In the midst of their joy He rode possessed of the vivid consciousness that the discovery of the truth would change their jubilant cry of welcome into the delirious shout of passion and revenge. So, as they swept round the shoulder of the hill, and the city burst upon His view, turreted, temple-crowned, lying white and radiant in the glorious sunlight, hallowed by a thousand sacred memories, darkened by a thousand sins, the pathos of the place and the moment, the then and the to be, the ideal and the actual, the men and the city as they seemed and as they were, was more than His heart could bear, and He wept, saying, 'If thou hadst known, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.' "—"*Fairbairn: Studies in the Life of Christ,*" *pages 231, 232.*

4. "Again the piercing look of Jesus swept over the desecrated court of the temple. All eyes were turned toward Him. Priest and ruler, Pharisee and Gentile, looked with astonishment and awe upon Him who stood before them with the majesty of heaven's King. Divinity flashed through humanity, investing Christ with a dignity and glory He had never manifested before. Those standing nearest Him drew as far away as the crowd would permit. Except for a few of His disciples, the Saviour stood alone. Every sound was hushed. The deep silence seemed unbearable. Christ spoke with a power that swayed the people like a mighty tempest: 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.' His voice sounded like a trumpet through the temple. The displeasure of His countenance seemed like consuming fire. With authority He commanded, 'Take these things hence.' "—"*Desire of Ages,*" *pages 590, 591.*

5. "As Jesus in the temple [when twelve years old] solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's

voices will be raised to give the last message of warning to a perishing world."—"*Testimonies for the Church,*" *volume 6, pages 202, 203.*

LESSON X.—The Barren Fig-Tree; Christ's Authority Questioned.

JUNE 4, 1910.

LESSON SCRIPTURE: Mark 11:12-14, 20-33.
RELATED SCRIPTURES: Matt. 21:18-27; Luke 20:1-8.
LESSON HELPS: "Desire of Ages," chapter 64; *Sabbath School Worker.*
PLACES: Jerusalem and Bethany.
TIME: Crucifixion week.

Questions.

A SYMBOL OF ISRAEL'S DOOM.

1. As Jesus and His disciples were on their way to the city from Bethany, what incident occurred? Mark 11:12, 13.

2. What did Jesus do? Verse 14. Note 1.

3. What condition of the fig-tree was observed on the next morning? Verses 20, 21.

4. What lesson did Jesus draw from this? Verses 22-24.

5. In what spirit is it necessary that we come to God, if we would obtain His forgiveness? Verses 25, 26.

6. Of what was the fig-tree that was cursed a fitting symbol? Luke 19:41-44. Note 2.

CHALLENGE OF CHRIST'S AUTHORITY.

7. What did Jesus do as He again visited the temple? Luke 21:1. Note 3.

8. With what demand was He interrupted? By whom? Mark 11:27, 28.

9. How did Jesus answer? Verses 29, 30.

10. How were the plotters caught in their own trap? Verses 31, 32.

11. What did they answer? What was Jesus' reply? Verse 33. Note 4.

Notes.

1. "It was not the season for ripe figs, except in certain localities; and on the highlands about Jerusalem it might truly be said, 'The time of figs was not yet.' But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig-tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit. But its appearance was deceptive. Upon searching its branches, from the lowest bough to the topmost twig, Jesus found 'nothing but leaves.' It was a mass of pretentious foliage, nothing more."—"*Desire of Ages,*" *page 581.*

2. "The cursing of the fig-tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel's doom. For this purpose He invested the tree with moral qualities, and made it the expositor of divine truth. The Jews stood forth distinct from all other nations, professing allegiance to God. They had been specially favored by Him, and they laid claim to righteousness above every other people. But they were corrupted by the love of the world and the greed of gain. They boasted of their knowledge, but they were ignorant of the requirements of God, and were full of hypocrisy. Like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but they yielded 'nothing but leaves.' The Jewish religion, with its magnificant temple, its sacred altars, its mitered priests and impressive ceremonies, was indeed fair in outward appearance, but humility, love, and benevolence were lacking. . . . Had they [Israel] kept the law of God, they would have done the same unselfish work that Christ did. But love to God and man was eclipsed by pride and self-sufficiency. They brought ruin upon themselves by refusing to minister to others. The treasures of truth which God had committed to them, they did not give to the world. In the barren tree they might read both their sin and its punishment."—"*Desire of Ages,*" *page 582, 583.*

3. This was the last great day of Jesus' teaching, a memorable day indeed in His life. Here "the young Galilean bearing no earthly honor or royal badge" met "the Jewish authorities arrayed in all the pomp of official costume." There was prolonged controversy over puzzling questions designed to bring Him into popular disfavor. Hour by hour He successfully met their attack, and carrying the war into their own territory, "He silenced them, but their hearts would not yield." Then letting loose the storm of His righteous indignation upon them, "He exposed their hypocritical practises in sentences that fell like strokes of lightning, and made them a scorn and laughing-stock, not only to the hearers then, but to all the world since."—*Stalker.* It was a last mighty effort to show them their inward selves and lead them to repent, and to place the truth clearly before their followers. On the light side of the picture is the self-sacrificing widow to whom Jesus called attention, and the request to see Jesus by certain Greeks (proselytes to the Jewish religion) in whom He saw a pledge of the results of an ingathering from the Gentile world.

4. "Scribes, priests, and rulers were all silenced. Baffled and disappointed, they stood with lowering brows, not daring to press further questions upon Christ. By their cowardice and indecision they had in a great measure forfeited the respect of the people, who now stood by, amused to see these proud, self-righteous men defeated. . . . Many of those who had anxiously awaited the result of the questioning of Jesus, were finally to become His disciples, first drawn toward Him by His words on that eventful day. . . . Many of those who witnessed the words and deeds of Jesus in the temple, from that time enshrined Him in their hearts as a prophet of God. But as the popular feeling turned in His favor, the hatred of the priests toward Jesus increased. The wisdom by which He escaped the snares set for His feet, being a new evidence of His divinity, added fuel to their wrath." —*"Desire of Ages," pages 594, 595.*

LESSON XI.— Parables of Warning.

JUNE 11, 1910.

LESSON SCRIPTURE: Matt. 21:28-46.
RELATED SCRIPTURES: Mark 12:1-12; Luke 20:9-18.
LESSON HELPS: "Desire of Ages," chapter 65; *Sabbath School Worker.*
PLACE: Jerusalem.
TIME: Crucifixion week.

Questions.

THE TWO SONS.

1. Relate the parable of the two sons. Matt. 21: 28-30.

2. What direct application did Jesus make? Verses 31, 32. Note 1.

THE WICKED HUSBANDMEN.

3. In this parable, what did the householder do? Verse 33.

4. How were the servants treated whom he sent to receive the rents? Verses 34-36.

5. What did he do as a last resort? With what result? Verses 37-39. Note 2.

6. What was the prompt reply when Jesus asked what should be done with the wicked husbandmen? Verses 40, 41.

7. What is meant by the householder, vineyard, hedges, tower, husbandmen, fruits, servants, and son? Verses 42-45. See also Isa. 5:1-7. Note 3.

8. What direct application of the parable did Jesus make? Matt. 21:43.

9. To what is Christ likened? Verse 42; Acts 4:11; 1 Peter 2:7. Note 4.

10. How may we be differently related to this Stone, and with what result? Matt. 21:44.

11. What two things does Isaiah declare Christ to be? Isa. 8:13-15; 28:16.

12. To whom is He the sure foundation? 1 Peter 2:6, 7. Note 5.

13. To whom is He a rock of offense? Verses 7, 8.

14. What only kept the enraged rulers from seizing Christ? Matt. 21:45, 46.

Notes.

1. The first son was commended not because of his wicked reply, but because he repented. So the publicans, like Matthew and Zaccheus, who forsook their sins and followed Christ, would be saved; while the religious leaders, who, depending on their position and self-righteousness, rejected the blessed light, would be lost.

2. "This alludes to the Eastern custom, that if an owner was not to be found, and the occupier pays the taxes for six years, he can claim the property. The owner, in this case, was in a far country, and had sent servant after servant, but had not enforced his rights. When the legal heir appeared, they were alarmed for their tenure, and hoped that by killing him, unless his father came in person, the estate would become absolutely their own."—*Canon Tristram.* ~~See John 11:48.~~

3. "In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple. . . . As the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain. . . . In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers saw a distinct picture of Jesus and His impending fate. Already they were planning to slay Him whom the Father had sent to them as a last appeal. In the retribution inflicted upon the ungrateful husbandmen was portrayed the doom of those who should put Christ to death."—"*Desire of Ages,*" *pages 596, 597.*

4. The illustration is drawn from one of the stones prepared at the quarry for Solomon's temple, for which the builders at

first found no place, being unacquainted with the head architect's plans, but which was later found to be the chief corner-stone on which the two walls met and were bonded together.

5. "'A sure foundation.' The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a 'tried stone.' Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam's guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence, rest in perfect security. . . . To those who believe, Christ is the sure foundation. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. To fall upon the Rock and be broken is to give up our self-righteousness, and to go to Christ with the humility of a child, repenting of our transgressions, and believing in His forgiving love. And so also it is by faith and obedience that we build on Christ as our foundation."—*"Desire of Ages," page 598, 599.*

LESSON XII.—Marriage of the King's Son; Tribute to Caesar.

JUNE 18, 1910.

LESSON SCRIPTURE: Matt. 22:1-22.
RELATED SCRIPTURES: Mark 12:13-17; Luke 20:20-26.
LESSON HELPS: "Christ's Object Lessons," pages 307-319; "Desire of Ages," chapter 66; *Sabbath School Worker.*
PLACE: Jerusalem.
TIME: Crucifixion week.

Questions.

MARRIAGE OF THE KING'S SON.

1. By what parable did Christ further instruct the people? How were the invitations to the wedding received? Matt. 22:1-3. Note 1.

2. What did the king then do? With what results? Verses 4-6. Note 2.

3. What punishment was inflicted upon those who had treated the king's servants so shamefully? Verse 7. Note 3.

4. What further was done to furnish the wedding feast with guests? Verses 8-10. Note 4.

5. When the king came in to see the guests, what did he find? What did he say? Why could not the ungrateful guest answer? Verses 11, 12. Note 5.

6. What was done with him? Verse 13.

7. What statement did Jesus then make? Verse 14.

8. What is the garment that all must have who attend the marriage supper of the Lamb? Rev. 19:8; Heb. 12:14.

9. Of what value is our own righteousness? How may we obtain God's righteousness? Isa. 64:6; Rom. 3:24-26; Gal. 3:26, 27. Note 6.

TRIBUTE TO CAESAR.

10. What trap was next laid for Jesus? By whom? What question did they ask? Matt. 22:15-17. Note 7.

11. What sign of His divinity did He at once give? What did He say? Verse 18.

12. How did He answer their question? Verses 19-21.

13. What is the Christian's duty toward earthly powers? Rom. 13:1; 1 Peter 2:13-15.

14. When is it proper not to render obedience to the state? Acts 5:29; Dan. 3:8-18.

15. What was the effect of Jesus' answer, upon His questioners? Matt. 22:22.

Notes.

1. "It is still customary in the East not only to give an invitation some time beforehand, but to send round servants at the proper time to inform the invited guests that all things are ready."—*Kitto.* This invitation was given to the Jewish people by Christ and His apostles.

2. After the work of Christ was completed, still another earnest effort was made for the Jewish people; but as a nation they spurned the Gospel message.

3. This evidently refers to the terrible retribution which came upon Jerusalem and the Jewish people in A. D. 70. The lesson, too, is for all time.

4. "The third call to the feast represents the giving of the Gospel to the Gentiles."—"*Christ's Object Lessons,*" *page 309.* Good and bad are invited. None are so good that they do not need Christ, and none too bad to be received.

5. "When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding-garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen-dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king's demand, 'How camest thou in hither not having a wedding-garment?' he could answer nothing. He was self-condemned."—"*Christ's Object Lessons,*" *page 309.*

6. "Only the covering which Christ Himself has provided, can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. 'I counsel thee,' He says, 'to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.'"—"*Christ's Object Lessons,*" *page 311.*

7. "The spies had expected Jesus to answer their question directly, in one way or the other. If He should say, It is unlawful to give tribute to Cæsar, He would be reported to the Roman authorities and arrested for inciting rebellion. But in case He should pronounce it lawful to pay the tribute, they designed to accuse Him to the people as opposing the law of God. Now they felt themselves baffled and defeated. Their plans were disar-

ranged. The summary manner in which their question had been settled left them nothing further to say."—"*Desire of Ages,*" *page 602.*

In spite of their failure, it was declared a few days later at His trial that He forbade giving tribute to Cæsar. Luke 23:2.

LESSON XIII.—Questions Concerning the Resurrection, the Greatest Commandment, and Christ.

JUNE 25, 1910.

LESSON SCRIPTURE: Matt. 22:23-46.
RELATED SCRIPTURES: Mark 12:18-37; Luke 20:27-44.
LESSON HELPS: "Desire of Ages," chapter 66; *Sabbath School Worker.*
PLACE: Jerusalem.
TIME: Crucifixion week.

Questions.

QUESTIONS OF THE SADDUCEES.

1. What is said of the belief of the Sadducees concerning the resurrection? Matt. 22:23; Acts 23:8. Note 1.

2. By what speculative question did they seek to hold up Jesus to ridicule? Matt. 22:24-28.

3. What did Jesus show that their question revealed concerning themselves? Verse 29. Note 2.

4. What two truths are stated concerning the resurrected righteous? Verse 30; Luke 20:34-36.

5. How did He prove the resurrection from the writings of Moses? Matt. 22:31, 32. Note 3.

6. What was the effect of Jesus' answer on the multitude? What on the Sadducees? Verses 33, 34.

THE GREATEST COMMANDMENT.

7. Who next came to Jesus? What question did he ask? Verses 35, 36. Note 4.

8. In Jesus' answer what did He say was the first and great commandment? Verses 37, 38.

9. What did He say was the second great commandment? Verse 39.

10. What did He say are summed up in these two commandments? Verse 40. Note 5.

11. Being impressed by His wisdom, what did the scribe frankly acknowledge? Mark 12:32, 33.

12. What encouraging word did Jesus speak to him? Verse 34.

THE SON OF DAVID.

13. Having answered the questions of His enemies, what question did He ask of them? What was their reply? Matt. 22:41, 42.

14. What further did He ask them? Verses 43-45.

15. What was the result of the efforts of Jesus' enemies to discredit Him before the people, and of His questions to them? Verse 46; Mark 12:37.

Notes.

1. The Sadducees were a religious party of the Jews. They rejected all tradition, held to so strenuously by the Pharisees, placing their chief reliance on the law, or writings of Moses. They refused to accept doctrines that could not be traced to Moses, hence their question at this time and Jesus' proof from the Pentateuch. They were extremely materialistic and skeptical. Though their numbers were small, the high priest and many members of the Sanhedrin were Sadducees at this time. They were the "higher critics" of their time.

2. "The Sadducees had flattered themselves that they of all men adhered most strictly to the Scriptures. But Jesus showed that they had not known their true meaning. That knowledge must be brought home to the heart by the enlightenment of the Holy Spirit. Their ignorance of the Scriptures and the power of God He declared to be the cause of their confusion of faith and

darkness of mind. They were seeking to bring the mysteries of God within the compass of their finite reasoning. Christ called upon them to open their minds to those sacred truths that would broaden and strengthen the understanding. Thousands become infidels because their finite minds can not comprehend the mysteries of God. They can not explain the wonderful exhibition of divine power in His providences, therefore they reject the evidences of such power, attributing them to natural agencies which they can comprehend still less. The only key to the mysteries that surround us is to acknowledge in them all, the presence and power of God."—"*Desire of Ages,*" *page 605.*

3. Isaac and Jacob were not then alive, but in God's purpose they were. "God counts the things that are not, as though they were. He sees the end from the beginning, and beholds the result of His work as though it were now accomplished. The precious dead, from Adam down to the last saint who dies, will hear the voice of the Son of God, and will come forth from the grave to immortal life. God will be their God, and they shall be His people. There will be a close and tender relationship between God and the risen saints. This condition, which is anticipated in His purpose, He beholds as if it were already existing. The dead live unto Him."—"*Desire of Ages,*" *page 606.*

4. "The Pharisees had exalted the first four commandments, which point out the duty of man to his Maker, as of far greater consequence than the other six, which define man's duty to his fellow man. As the result they greatly failed of practical godliness. Jesus had shown the people their great deficiency, and had taught the necessity of good works, declaring that the tree is known by its fruits. For this reason He had been charged with exalting the last six commandments above the first four."—"*Desire of Ages,*" *page 606.*

5. "When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially."—"*Desire of Ages,*" *page 607.*

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