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INTERNATIONAL SABBATH SCHOOL QUARTERLY

Sabbath School Lessons

ON THE

Gospel by John

Chapters 10:1 to 14:31

FOR

SENIOR CLASSES

FIRST QUARTER, 1897

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"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

PROGRAM FOR FAMILY STUDY OF S. S. LESSONS.

SABBATH.—(After church services or at the close of Sabbath.) Review the lesson of the day by relating in detail the substance of the lesson, recalling Scripture words and references. Read the lesson for the intermediate division for next Sabbath from the *Little Friend*, and learn the memory verse.

SUNDAY.—Study the first half of the lesson in the following manner:

1. Assign a reference to each member of the family, using the lesson pamphlet to ascertain what references are used in the lesson.
2. Then read the texts in their regular order, carefully considering what each one says before reading the next one. Be sure to have each member of the family understand the meaning of all the words in each text.
3. Select two texts to be committed to memory through the day.
4. Repeat the memory verse.

MONDAY.—Review the portion of the lesson already studied.

1. Have each one name as many references as he can.
2. Give each one an opportunity to repeat the two texts that were to be committed to memory on the previous day.
3. Assign each one a text found in the first half of the lesson, and let one member of the family ask the questions from the lesson pamphlet, and the others in turn read the answers given in the texts or in the LESSON QUARTERLY.

Then study the last half of the lesson in the same manner that the first half was studied on Sunday.

TUESDAY.—Repeat the texts already committed to memory, and ask the questions on the last half of the lesson, being sure that all understand the questions and the meaning of the words used in them.

Select two texts to be committed to memory during the day.

WEDNESDAY.—Repeat the texts already committed to memory, and review the entire lesson by asking the questions in the LESSON QUARTERLY, the *Instructor*, or the *Little Friend*, as may be thought best. The number and age of the children would usually indicate which lesson help would be the best.

THURSDAY.—Read the lesson notes in the QUARTERLY and those in the *Sabbath School Worker*, and any other helps that may be accessible, and review the intermediate lesson in the *Little Friend*, or the one found in the LESSON QUARTERLY. Repeat the texts committed to memory.

FRIDAY.—Thoroughly review the entire lesson in the following manner:

1. Ask the questions as found in the LESSON QUARTERLY.
2. Call upon different ones to give a synopsis of the lesson or the lesson story in their own language.
3. Have the references given by different ones, and have those texts repeated that have been committed to memory.
4. Give each one the privilege of questioning others upon the lesson.

SABBATH.—Review practical truths of the lesson, repeat all the texts committed to memory, and relate personal experiences in which the truths of the lesson have been found helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of thorough, regular, systematic study of the Scriptures as given in our Sabbath school lessons.)

SABBATH SCHOOL LESSONS

ON THE

GOSPEL BY JOHN

FOR SENIOR CLASSES 1st QUARTER, 1897

LESSON I.—January 2, 1897.

THE GOOD SHEPHERD.

(Chapter 10, verses 1-21.)

QUESTIONS.

1. How is the robber of the sheepfold to be distinguished?
2. How is the shepherd contrasted with the robber?
3. How is the shepherd recognized by the porter? By the sheep? What does he do to the sheep?
4. How does he direct the course of the sheep? With what success? Why?
5. How will the sheep act toward a stranger? Why?
6. Was Christ's teaching comprehended by His hearers?
7. How did He begin the explanation of the parable?
8. What did He say of those who came before Him? Did the sheep respond to them?
9. What did Jesus declare Himself to be? What would be the experience of each one who used "the door"?
10. What is the purpose of the thief?
11. What is the object of Christ's work?

12. What does Jesus now declare Himself to be? What distinguishes the good shepherd?

13. What is an hireling? How does he treat the flock in time of danger? With what result?

14. What is the real cause of such action?

15. What bond of union exists between the shepherd and the sheep?

16. How is this mutual knowledge illustrated?

17. What sacrifice does the shepherd make?

18. Is there more than one fold? What will be the experience of the "other sheep"? With what result?

19. What is the basis of the Father's love for Christ?

20. Was the sacrifice of Christ a voluntary one? Was it in harmony with God's will?

21. What effect was produced by this parable?

22. What did one party say?

23. How did the other party refute their claim?

NOTES.

1. "FEW images could better express the relationship between our Lord and His people than that of Shepherd and sheep, so often applied to God in the Old Testament, and appropriated by Christ Himself in the New. . . . The Eastern sheepfold is a mere enclosure surrounded by a palisade. The sheep are brought into it in the evening, several flocks being committed to the care of the common keeper, or porter, for the night. In the morning the shepherds return, and knock at the closely barred door of the enclosure, which the porter opens from within. Each separates his own sheep by calling to them; and the sheep respond, disentangling themselves from the rest; and when thus collected, they follow their own shepherd, wherever he may lead."

2. "THE entire disputation with the Jews turned on the rights of our Lord to do as He was doing. What claims had He to assume such a position among the people? He was setting Himself forth as the one object of the people's faith and following; but was not this a self-constituted leadership? He proceeds now to answer

them by an allegory, and under the figure of the true shepherd He presents His claims as the claims of authority, of ownership, and of love. . . . He was a divinely appointed shepherd of the sheep. . . . Christ, the Chief Shepherd, has claims which no other can have—the sheep are His very own, . . . that ownership being involved in His relation to the creation, and intensified by His relation to the redemption, of men (1 Cor. 6:20; Titus 2:14, R. V.) . . . The claims of ownership are at once heightened and transfigured by the claims of love."

3. "HE goeth before them." "This is the place ever assigned to Him in the Old Testament. 'He leadeth me by the still waters.' 'Thou leadest Thy people like a flock.' He permits none of His own to go along a path which He has not trodden, and in which He has not had previous experience. . . . Take heart, O trembling believer! However strange and hard your path seems to you, if you look closely at it you will detect in its dust the footprints of the Shepherd; and where He has preceded you, you need not fear to follow."

4. "THE sheep follow him." "The utter dependence of the sheep on the master shepherd is a beautiful emblem of our attitude toward our Lord. . . . Let Jesus Christ stand between you and everything—between you and circumstances; between you and dreaded trials; between you and temptation; between you and your attainments in the blessed life; between you and your projects of Christian usefulness. Follow Him; that is, let Him go first. If He does not go forward, wait for Him. Every step taken apart from Him, or in front of Him, will have to be retraced with bitter tears."

5. "THE shepherd's life of diligence and caretaking, and his tender compassion for the helpless creatures intrusted to his charge, have been employed by the inspired writers to illustrate some of the most precious truths of the gospel. Christ, in His relation to His people, is compared to a shepherd. After the fall, He saw His sheep doomed to perish in the dark ways of sin. To save these wandering ones, He left the honors and glories of His Father's house. He says, 'I will seek that which was lost, and

bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.' 'I will save My flock, and they shall be no more a prey,' 'neither shall the beast of the land devour them.' His voice is heard calling them to His fold, 'a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.' His care for the flock is unwearied. He strengthens the weak, relieves the suffering, gathers the lambs in His arms, and carries them in His bosom."

6. THERE are numerous instances recorded in the Scriptures where the heavenly voice has been heard (Ex. 19:19; 1 Kings 19:12; Luke 9:35; Acts 9:4, etc.); but the voice of the Shepherd is recognized in other ways than by the hearing of the ear. "God speaks to us through His providential workings, and through the influence of His Spirit upon the heart. . . . God speaks to us in His word." Compare Ps. 19:1-4, R. V.; Heb. 12:19. "The Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts."

7. THE reading of verses 14 and 15 as given in the Revised Version seems preferable: "I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep." "The mutual understanding between the Eternal Father and the Son is the only parallel to the mutual understanding of Christ and His people."

SUGGESTIONS FOR FURTHER STUDY.

1. WHO was the first shepherd mentioned in the Bible? What other leading characters in Bible history were shepherds?

2. Christ is *the* Door, *the* Good Shepherd, *the* True Vine, etc. Why is it made so definite? Compare Acts 4:12.

3. Who are the "other sheep . . . not of this fold"?

4. How many distinct references does Christ make in this lesson to His approaching death?

5. How is life only in Christ taught in this lesson?

6. What cause is here assigned for insanity?

SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

LESSON II.—January 9, 1897.

THE MESSIAH IS THE SON OF GOD.

(Chapter 10, verses 22-42.)

QUESTIONS.

1. WHAT public gathering was now held? At what season of the year?
2. Where was Jesus?
3. Who came to Him? What did they say?
4. What did Jesus declare that He had already done? To what did He refer as His credentials?
5. Why had they not accepted Him?
6. What general truth did He announce?
7. What gift does Jesus bestow upon believers? What experience will be theirs as the result?
8. Upon what basis does this certainty of experience rest?
9. What relation did Jesus declare between the Father and Himself?
10. What effect did this statement have upon the Jews?
11. What inquiry did Jesus then make?
12. What answer was given to Him?
13. What scripture did Jesus quote in reply?
14. How did He apply this scripture in reference to His own mission?
15. On what condition did He release them from any obligation to believe on Him?
16. What conditional demand did He make of them? For what purpose?
17. What did they attempt to do? Did they succeed?
18. Where did Jesus go?
19. Did He thus escape the notice of the people? What did they say?
20. What was the result of His teaching?

NOTES.

1. THE Feast of the Dedication "was instituted by Judas Maccabæus to commemorate the purification of the temple and the *renewal* of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the twenty-fifth day of the month Chisleu, which began with the new moon of December." "The weather had been wet and rough, so that He (Jesus) was fain to avail Himself, like the crowds, of the shelter of the arcade running along the east side of the temple enclosure, known as Solomon's Porch, from the fragment of the first temple, left standing by Nebuchadnezzar."

2. "THE comparative equanimity with which they (the Jews) consider the claim of Jesus to be the Messiah, is changed into fury when they imagine that He claims also equality with God. . . . No incident could more distinctly prove that the claim to be the Messiah was in their judgment one thing, the claim to be divine another thing. . . . In a word, it was a Messiah the Jews looked for, not the Son of God. They looked for one with divine powers, the delegate of God, sent to accomplish His will and to establish His kingdom, the representative among them of the divine presence; but they did not look for a real dwelling of a divine person among them. It is quite certain that the Jews of the second century thought it silly of the Christians to hold that the Christ pre-existed from eternity as God, and condescended to be born as man. 'No Jew would allow,' says a writer of that time, 'that any prophet ever said that a Son of God would come; but what the Jews do say is that the Christ of God will come.' . . . This fact, that the Jews did not expect the Messiah to be strictly divine, sheds light on the real ground of accusation against Jesus. So long as it was supposed that He merely claimed to be the promised Christ, and used the title 'Son of God' as equivalent to a Messianic title, many of the people admitted His claim and were prepared to own Him. But when the Pharisees began to apprehend that He claimed to be the Son of God in a higher sense, they accused Him of blasphemy, and on this charge He was condemned. . . . When brought before the Sanhedrim, He was first asked, 'Art Thou the Christ?' . . . He merely says that they them-

selves will one day own His claim. 'Hereafter shall the Son of man sit on the right hand of the power of God.' This suggests to them that His claim was to something more than they ordinarily considered to be involved in the claim to Messiahship; and at once they pass to their second question, 'Art Thou the Son of God?' and on His refusing to disown this title, the high priest rends his clothes, and Jesus is there and then convicted of blasphemy."—*Dods.*

3. "My sheep hear [are hearing] My voice, . . . and I give [am giving] unto them eternal life." "Hear, and your soul shall live!" There is life in the voice of the Son of God. John 5:25. His words are life. John 6:63. "If we would listen to His voice, we must let silence reign in the heart. The clamors of self, its pretensions, its lusts, must be rebuked, and we must put on the robe of humility, and take our place as humble learners in the school of Christ." What has been implied in the former teaching of Jesus, is now expressly stated: He and the Father are one. He appeals to the Scripture in justification of His claim, in repelling the charge of blasphemy which His statement had called forth. He says in effect: "If men were called gods *to* whom God's word came—and they are so called in Scripture, which cannot be broken—appointing them to their office, may He not rightly be called Son of God who is Himself sent to men; whose original and sole destiny it was to come into the world to represent *the Father?* . . . The idea of the purpose for which Christ was sent into the world, is indicated in the emphatic use of 'the Father.' He was sent to do the works of the Father; to manifest to men the benignity, tenderness, compassion of the Father; to encourage them to believe that the Father, the Source of all life, was in their midst, accessible to them. If Jesus failed to reveal the Father, He had no claim to make."

SUGGESTIONS FOR FURTHER STUDY.

1. Jesus says of those whom He designates as "My sheep," "They follow Me." Is any further description necessary?

2. On what charge had the Jews previously sought to slay Jesus? Is there any essential difference between the two charges?

3. Did the Jews have legal authority to put any man to death on any charge? In their pretended zeal for God, what were they really doing?

4. Christ's use of Scripture is worthy of special study. Mark the force of the testimony of its own Author that "the Scripture cannot be broken."

5. How is life only through Christ taught in this lesson?

6. What were Christ's credentials from the Father?

LESSON III.—January 16, 1897.

THE SICKNESS AND DEATH OF LAZARUS.

(Chapter 11, verses 1-16.)

QUESTIONS.

1. WHO was sick? Where did he live? How was the town known?

2. Through what event was the family well known?

3. What message was sent to Jesus?

4. When Jesus learned of the condition of Lazarus, what did He say?

5. In what way is the affection of Jesus for the family mentioned?

6. In what way did He apparently disregard the message which had been sent to Him?

7. How did He respond to it afterwards?

8. How did His disciples attempt to dissuade Him from His purpose?

9. With what question did Jesus reply to them?

10. What is true of the one who walks in the day? Why?

11. What is the experience of one who walks in the night? Why?

12. What statement did Jesus then make concerning the condition of the sick man?

13. What was the purpose of His going to Judea?

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14. What reply did the disciples make?
15. What did they understand from His statement?
16. How did He make His meaning perfectly clear to them?
17. How did He feel about His absence from the scene?
18. What was the purpose of all this? What course does Jesus now urge?
19. How did one of his disciples respond?

NOTES.

1. "THE eleventh is in some respects the great central chapter of this gospel of life—even as it does indeed happen to be also literally the central chapter." "The ten chapters which precede have served to indicate how Jesus revealed Himself to the Jews in every aspect that was likely to win faith, and how each fresh revelation only served to embitter them against Him, and harden their unbelief into hopeless hostility."

2. "JESUS had often found the rest that His weary human nature required at the house of Lazarus in Bethany. . . . A dark cloud now hung over this quiet home where Jesus had rested. Lazarus was stricken with sudden illness. The afflicted sisters sent a message to Jesus: 'Lord, behold, he whom Thou lovest is sick.' They made no urgent requirement for the immediate presence of Jesus, for they believed that He would understand the case and relieve their brother. Lazarus was a firm believer in the divine mission of Jesus; he loved Him ardently and was in turn beloved by the blessed Master, whose peace had rested on his quiet home. The faith and love which the brother and sisters felt toward Jesus encouraged them to believe that He would not disregard their distress. . . . The sisters counted the days and hours that must intervene between the sending of the message and the arrival of Jesus to their aid. As the time approached when they should expect Him, they anxiously watched the travelers who appeared in the distance, hoping to discover the form of Jesus. . . . Presently their messenger returns, but unaccompanied by Jesus. He bears to the sorrowing sisters the words of the Saviour, 'This sickness is not unto death.' But the hearts of the sisters fail them, for lo, their brother is already wrestling with

the fierce destroyer, and soon closes his eyes in death. . . . Jesus did not delay going to the relief of Lazarus through want of interest in the stricken family; but He designed to make the sorrowful event of the death of Lazarus an occasion to give undoubted proof of His divine power, and unite His disciples to Him in a faith that could not be broken. Already some of them were questioning in their minds if they had not been deceived in the evidences of His divine power; if He was really the Christ, would He not have saved Lazarus, whom He loved? Jesus designed to work a crowning miracle, that would convince all who would, by any means, be convinced, that He was the Saviour of the world."—*Spirit of Prophecy, vol. 2, pp. 358, 360, 361.*

3. "WHEN Mary and Martha sent to Jesus, their message was—not, Lord, He who loveth *Thee*, but—'Lord, behold, He whom *Thou* lovest is sick.' It is not my imperfect love to Him which comforts me, but His perfect love to me."

4. "THE Lord loves thee, and yet He tarries with His consolation! Be still, my soul, for thou shalt yet praise Him for having refused thee a smaller boon, that He might bestow upon thee a greater." "The persuasion of Christ's love must be graven in our hearts so deeply that no semblance of indifference on His part will ever make the slightest impression upon us. 'This is the victory that overcometh the world.'"

5. "IN the forefront of this marvelous chapter stands the affirmation, 'Jesus loved Martha, and her sister, and Lazarus;' as if to teach us that at the very heart and foundation of all God's dealings with us, however dark and mysterious they may be, we must dare to believe in and assert the infinite, unmerited, and unchanging love of God."

6. A GLORIOUS experience came to the family at Bethany through the channel of suffering. "Who can estimate how much we owe to suffering and pain? . . . Suffering robs us of proud self-reliance, and casts us in an agony at the feet of God. Suffering prunes away the leaves in which we rejoiced, that the sap may find its way into fruit. Suffering isolates the soul, shutting it away from all creature aid, and surrounding it by a wall of fire. The leaves of the aromatic plant must be crushed ere they will emit

their fragrance; the ore must be plunged in the furnace ere the gold is set free; the pebble must be polished on the lapidary's wheel ere its brilliant colors are apparent."

7. THE implied request of the sisters seemed for the time to be unheeded, but this was only that Jesus might "do exceeding abundantly above all that we [they] ask or think." "When we do not receive the very things we ask for at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves would desire, if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. . . . We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so."

8. "IT agrees beautifully with divine decorum, that Scripture nowhere speaks of any one having died in the presence of the Prince of Life. If we suppose that death could not have assailed Lazarus when Jesus was near, the words of the two sisters gain a much more sublime signification, and the Lord's joy on account of His absence appears in a clearer light."

SUGGESTIONS FOR FURTHER STUDY.

1. NOTE the wonderful power of inspiration for condensed statement. How many facts are mentioned in verse 1?

2. What sometimes seems to men evidences of God's displeasure or of His neglect may be but the preliminary conditions for a special display of His power and glory. See John 9:3.

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3. What is the teaching of this lesson concerning the condition of man in death?

4. What hint is given as to the relation between sleep and health?

5. What is the true relation between faith and miracles?

6. Jesus spoke of Lazarus as "our friend." Who are the friends of Jesus?

7. How is life only in Christ taught in this lesson?

LESSON IV.—January 23, 1897.

THE RESURRECTION AND THE LIFE.

(Chapter 11, verses 17–36.)

1. How long had Lazarus been dead?

2. How far was Bethany from Jerusalem?

3. In consequence of this nearness, what custom among the Jews was followed in this case?

4. On learning of the approach of Jesus what did Martha do? What did Mary do?

5. How did Martha express her faith in the power of Jesus over death?

6. In what statement does she suggest the thought that Jesus may raise him from the dead at once?

7. What assurance does Jesus give her?

8. How did Martha respond to this promise?

9. What central truth did Jesus then announce?

10. What did he say that faith in Him would do for the dead?

11. What would it do for the living?

12. What personal inquiry did Jesus then make?

13. What response did Martha make?

14. What did she then do? What message did she bear?

15. How did Mary respond to this message?

16. Where was Jesus?

17. What did the mourners do? What reason did they assign for Mary's leaving the house?
18. On reaching Jesus what did Mary do? What did she say?
19. How did the whole scene affect Jesus?
20. What inquiry did He make? What reply was made?
21. How did Jesus show His sympathy for the sorrowing?
22. What did this lead the Jews to say?

NOTES.

1. A GLIMPSE of funeral customs among the Jews is given in the following extract: "The four days since the death had been sad ones in the little household. They had fasted all the day after it, and had since eaten nothing but an occasional egg or some lentils; for that was the only food allowed mourners for the first seven days. The corpse . . . had been borne to the grave after a few hours, an egg had been broken as a symbol of mortality, and the cottage left to the two survivors. The funeral procession had been sad enough, with its dirge flutes and hired wailing women; the two sisters and their relations following, and then the neighbors and friends; for it was held a religious duty in all who could, to attend a corpse to the grave. At the grave's mouth, the men had chanted the sublime nineteenth psalm in a slow circuit of seven times around the bier, on which lay the dead, wrapped in white linen. The long procession, headed by the women veiled, had stopped thrice on the way to the grave, while the leader spoke words of comfort to the bereaved ones, and tender exhortations to passers by,—'Comfort ye, comfort ye, ye dear ones! Lift up your souls, lift up your souls! Come to me, all ye who are of sad and troubled heart, and take part in the sorrow of your neighbors.' Once more in their desolate home, the sisters, with veiled heads, even in their own chamber, and with unsandaled feet, sat down on the earth, in the midst of a circle of at least ten friends or professional mourners with rent clothes and dust on their heads. None spoke until the bereaved ones had done so, but every sentence of theirs was followed by some word of sympathy or comfort, and by the wails of the mourners. And thus it would be for seven

days, and had been for four, before Jesus arrived; for many friends had come from Jerusalem to comfort the two sisters."—*Geikie.*

2. "JESUS did not desire to meet the afflicted sisters in such a scene of confusion as their home then presented, so He stopped in a quiet place by the roadside, and sent a messenger to inform them where they could find Him."—*Spirit of Prophecy, vol. 2, p. 362.*

3. "THE main teaching of the miracle is announced in the words of Jesus: 'I am the resurrection and the life.' In this statement two truths are contained: That resurrection and life are not future only, but present; and that they become ours by union with Christ. . . . He assured her that in Him were resurrection and life; that all, therefore, who belonged to Him were uninjured by death, and had in Him a present and continuous life."

4. "CHRIST is the resurrection because He is the life. He has life originally in Himself; His essence is life; in His victorious conflict with that death which in our flesh He has power to taste for us (Heb. 2 : 9) life shows itself as resurrection. . . . Not because He has risen is He the Living; but because He is the Living, therefore has He risen. See Rev. 1 : 17, 18, R. V. It was *impossible* that He should be holden of death (Acts 2 : 24), for the very reason that He is the Living. And what Christ is, this He imparts to His believers. John 14 : 19. 'He is the resurrection of the dying and the life of the living.' . . . For all His believers is this precious word of Christ intended." Sight says, "In the midst of life we are in death;" but faith says, "In the midst of death we are in life."

5. "JESUS bade Martha call her sister and the friends that had come to comfort the afflicted women." "How beautiful is this! When thy Saviour has been offering Himself to thee to be thy consolation and light, thy resurrection and life, go thy way, call thy brothers and sisters who, like thee, are in need of help."

6. "IN view of their human distress, and of the fact that these afflicted friends could mourn over the dead when the Saviour of the world stood by, who had power to raise from the dead, 'Jesus wept.' His grief was not alone because of the scene before Him.

The weight of the grief of ages was upon His soul, and, looking down the years that were 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 on His soul, and the fountain of His tears was broken up, as He longed to relieve all their distress."—*Spirit of Prophecy, vol. 2, p. 364.* He wept with me and for me.

SUGGESTIONS FOR FURTHER STUDY.

1. THE whole subject of the resurrection is naturally suggested by this lesson, and may be studied with profit. Observe that the two great truths emphasized in this lesson are inseparably connected with the *person* of Christ. So it is with other doctrines. Compare 1 Cor. 1 : 30. Thus have all doctrines become experience in Christ, that they may be known as experience by us. This is "the truth as it is in Jesus."

2. Is the second death implied in this lesson?

3. How is the time of the resurrection fixed in this lesson? Compare 2 Tim. 2 : 18. See also John 6 : 40.

4. Why could the statement in verse 22 be made unconditionally? Compare Matt. 26 : 53, 54.

5. How is life only in Christ taught in this lesson?

LESSON V.—January 30, 1897.

LIFE GIVEN TO THE DEAD; CHRIST OUR SACRIFICE.

(Chapter 11, verses 37-53.)

QUESTIONS.

1. IN what question did some of the Jews reveal their unbelief?
2. How did this affect Jesus?
3. What description is given of the grave?
4. What did Jesus direct to be done?

5. What protest did Martha then offer?
6. What reply did Jesus make to her?
7. What was then done?
8. For what did Jesus express His thanks to the Father?
9. How did He indicate His uniform confidence in God?
10. Why did He offer a public prayer?
11. At the conclusion of His prayer, what did Jesus say?
12. What was the result of this command?
13. What was the condition of Lazarus?
14. What command did Jesus give?
15. What was the effect of this miracle upon many of the Jews?
16. What did some of them do?
17. What action was immediately taken? What inquiry was made in the council? What was the cause of this inquiry?
18. What seemed to them to be the inevitable result of further inaction?
19. Who was Caiaphas? and with what statement did he begin his counsel?
20. What prophetic statement did he then make?
21. Did Caiaphas really say more than he was aware of?
22. How broad an application did his words have?
23. What was the result of his advice?

NOTES.

1. "ALL God's works are wont to have a small beginning. Behold, He who was about to raise the dead commanded the stone to be taken away, as if He could not remove it by the same power of His word, or make the dead look out alive through the stone! Why, then, does He perform the greater thing, the awakening from death, whilst He leaves undone the smaller thing, as also afterwards the loosing of the grave clothes? Now, this is the order in which He still works His wonders. Daily He nourishes us through His almighty word, but He encloses the sustaining power in the bread which we eat. By the word of the Lord the plants and fruit grow, yet He commands to plow and to sow, to plant and to water." "His kindness does not permit us to be idle spectators of His works, but earnest helpers of them. Even in the work of raising

sinners from spiritual death, He makes use of human hands which 'take away the stone,' and afterwards 'loose' the grave clothes; the act of quickening to life,—this He reserves for Himself; *His* voice must do *that*."

2. JESUS had already announced that this sickness was "for the glory of God." The glory of God is His character, what He really is, and this is always "revealed from faith to faith." Moses desired to see the glory of God (Ex. 33:18), and it was shown to him in the revelation of the character of God (Ex. 34:5-7). That this glory might be seen by all, Christ, who is the brightness (or outshining) of His Father's glory (Heb 1:3), veiled His divinity with humanity, and came to be the "glory of thy people Israel" (Luke 2:32). In His first miracle He "manifested forth His glory" (John 2:11), and throughout His ministry He has continued to do so. This miracle is the climax. "This demonstration of the power of Christ was the crowning manifestation offered by God to man as a proof that He had sent His Son into the world for the salvation of the human race."—*Spirit of Prophecy; vol. 2, p. 366.*

3. EVERY individual will at some time "see the glory of God." Those who by "looking unto Jesus" with the eye of faith, see this glory "in the face of Jesus Christ" (2 Cor. 4:6), and thus "are changed into the same image" (2 Cor. 3:18), will "be conformed to the body of His glory" (Phil. 3:21, R. V.), and together with "the King of glory" (Ps. 24:7) will enter "that great city, . . . having the glory of God, . . for the glory of God did lighten it." Those who refuse to be hidden in the Rock Christ Jesus (Ex. 33:22) will in that day see the glory of God as a "devouring fire" (Ex. 24:17), for such He is to sinners out of Christ (Heb. 12:29).

4. "LAZARUS stands before them, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood, his eyes beaming with intelligence and love for his Saviour. He bows at the feet of Jesus and glorifies Him. A dumb surprise at first siezes all present; but now succeeds an inexpressible scene of rejoicing and thanksgiving. The sisters receive their brother back to life as the gift of God, and with joyful tears, brokenly express their thanks

and praise to the Saviour. But while brother, sisters, and friends are rejoicing in this reunion, Jesus retires from the exciting scene, and when they look for the Lifegiver, He is nowhere to be found." —*Spirit of Prophecy, vol. 2, pp. 365, 366.*

5. "DEATH gives way before Christ's word of power sooner than *unbelief* does." "The Pharisees, who had rejected all lesser evidence, were only enraged at this new miracle of raising the dead in the full light of day and before a crowd of witnesses."—*Id. p. 36.*

6. "IT is deserving of remark that when, forty years after, Jerusalem, stained with the murder of Jesus, fell under the avenging sword which God gave into the hand of the Romans, those only escaped destruction who believed in Christ." They did *not* let this man alone, and the Romans *did* come and take away their place and their nation. Man proposes, but God disposes.

7. "THE gift of prophecy, which the predecessors of Caiaphas had formerly exercised through 'the Light and Right'—the Urim and Thummim (Ex. 28:30)—had been long extinguished, but it was once more to light up in the high priest *of this year*, in order that from Moses' seat, the one true Offering for sin might be set forth before the eyes of the people. Caiaphas and Pilate condemned Jesus, but both were constrained to testify of Him in words whose meaning went far beyond what they themselves were aware of."

8. "JESUS had now given three years of public labor to the world. His example of self-denial and disinterested benevolence was before them. . . . Yet this short period of three years was as long as the world could endure the presence of its Redeemer." "They had long *sought* to kill Him, but from that day their determination was thenceforward fixed."

SUGGESTIONS FOR FURTHER STUDY.

1. IN this connection call up some of the short prayers recorded in the Bible. How will the length of Christ's secret prayer compare with the length of His public prayers?

2. How did the chief priests and the Pharisees bear witness to the convincing character of Christ's work?

SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

3. Which constitutes a better basis for faith, to see such a miracle as this, or to have the record of it in the Scriptures?

4. For whom did Christ die? Compare John 3:16; John 11:51; Eph. 5:25; Gal. 2:20. The world, that nation, the church, me.

5. Through what agency were the miracles of Christ wrought?

6. What other wicked man was used to utter prophecies of good concerning God's people? What lesson is taught by these facts?

7. How is life only in Christ taught in this lesson?

LESSON VI.—February 6, 1897.

THE SUPPER AT BETHANY; THE TRIUMPHAL ENTRY.

(Chapter 11:54 to chapter 12:19.)

QUESTIONS.

1. WHAT precaution did Jesus now take on account of the plot against His life?

2. To what place did He retire? Who were with Him?

3. What annual gathering was soon to be held?

4. What brought many to Jerusalem before the time of this gathering?

5. What did these people do? What did they say?

6. What announcement had been made by the authorities with a view to the arrest of Jesus?

7. Where did Jesus go about a week before the Passover? Who was there?

8. What mark of respect was paid to Jesus? Who assisted in serving? Who was one of the guests?

9. What prophetic deed of love was done to Jesus? What made the act known to all the guests?

10. How was this act criticised? Who made the criticism?

11. What was the real ground of this complaint?

12. In what answer did Jesus approve the deed?

13. What reason did He give for His approval?

14. What now became known to many of the people?

15. What special reason did they have for visiting the place?
16. What did the authorities now plan to do?
17. What was the reason for planning this deliberate murder?
18. As soon as it was known that Jesus was really coming to Jerusalem, what did the people do?
19. What cry was raised?
20. Upon what was Jesus riding?
21. What prophecy was thus fulfilled?
22. When was the full meaning of this occurrence understood?
23. Who were present to bear witness of Jesus as the resurrection and the life?
24. What influence did His last miracle have upon this occurrence?
25. What effect did these things have upon the Pharisees?

NOTES.

1. "DRIVEN from Bethlehem by a jealous king, rejected by His own people at Nazareth, condemned without cause at Jerusalem, Jesus, with his few faithful followers, finds a temporary asylum in a strange city."

2. "ALL who according to the Levitical law were unclean, were obliged before the Passover to purify themselves (Num. 9:6, 10) through the observance of a number of rites appointed for the purpose."

3. IN spite of all their efforts to apprehend Jesus and bring Him to Jerusalem, He comes of His own accord. "That was not allowed to come to pass which His enemies were planning to effect, that they should bring Him by force to Jerusalem; instead of that He was to *enter in triumph*."

4. JESUS spent His last Sabbath at Bethany. "Before the next He would be crucified. And He knew it." "Simon of Bethany, whom Jesus had healed of leprosy, wishing to show his Master special honor, made a supper and invited Him and His friends as guests. The Saviour sat at the table, with Simon, whom He had cured of a loathsome disease, on one side, and Lazarus, whom He had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word that fell from the lips of Jesus. . . . At great personal sacrifice she had pur-

chased an alabaster box of precious ointment with which to anoint the body of Jesus at His death. But she now heard many express an opinion that He would be elevated to kingly authority when He went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer be despised and rejected, and obliged to flee for His life. In her love and gratitude she wished to be the first to do Him honor, and, seeking to avoid observation, anointed His head and feet with the precious ointment." "This alabaster box of ointment had cost as much as would keep a laboring man's family for a year." "Judas boldly expressed his disapprobation at such a wasteful extravagance. . . He had been appointed treasurer of the united funds of the disciples, and had dishonestly appropriated to himself the means which were designed for the service of God. . . . He longed to have the avails of the expensive ointment in his own hands to apply to his own selfish purposes."—*Spirit of Prophecy, vol 2, pp. 375, 376.* "The very man who objected to this present expenditure was making up his mind to sell Him [Jesus] for a small part of the sum." "How often will a man adopt sanctimonious phraseology to hide his real self, and will talk of the poor, and Christ, and religion, not that he cares for any of these things, but because he desires to add to his own estate or position!"

5. JUDAS talks of the poor, but "the poor of Bethany would probably appeal to Mary much more hopefully than to Judas, and they would appeal all the more successfully because her heart had been allowed to utter itself thus to Jesus." "Kingdoms would rise and fall; the names of monarchs and conquerors would be forgotten; but the memory of this woman's deed would be immortalized upon the pages of sacred history." Mark 14:9. The heart of Judas "burned with envy that Jesus should be the recipient of an offering suitable to the monarchs of earth. He went directly from that supper to the chief priests and agreed to betray Him into their hands."

6. "JESUS will remember every good work done by His children. The self-sacrificing and benevolent will live in His memory and be rewarded. No act of devotion to His cause will be forgotten by Him. There is no sacrifice too costly to be offered on the altar of our faith."—*Spirit of Prophecy, vol. 2, p. 383.* "Truly comfort-

ing for souls which are honest towards God is the word, 'She hath done what she could.' . . . Mary had done what she *could;* but in fact, she had done more than she *knew.*"

7. IN raising Lazarus to life, Jesus exposed both Himself and Lazarus to the murderous hate of the Pharisees. It would not do to put Jesus to death and leave Lazarus alive. "The very fact that a man existed who had been four days in the grave, and whose body had begun to decay, yet had been called to life and health by a word from Jesus, would sooner or later create a reaction and bring disaster upon themselves for sacrificing the life of Him who could perform such a miracle for the benefit of humanity." "But the chief priests plotted to murder Lazarus as well; because, on account of him, many left the Judeans and believed on Jesus."

8. "THE world had never before seen such a triumphal procession. It was not like that of the earth's famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that imposing pageant. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's cruel power, praising God for their deliverance. The blind to whom He had restored sight pressed on, leading the way. The dumb whose tongues He had loosed, shouted the loudest hosannas. The cripples whom He had healed, bounded freely on, the most active in breaking the palm branches and in waving them before the Saviour. Widows and orphans were among the multitude, exalting the name of Jesus for His works of mercy to them. The lepers who had been cleansed by a word from Him, and rescued from a living death, spread their untainted garments in His path and hailed Him as the King of Glory. Those who had been awakened by His magic voice from the sleep of death were in that throng. Lazarus, whose body had seen corruption in the grave, now restored to the full strength of glorious manhood, guided the humble beast upon which his Liberator rode."—*Spirit of Prophecy, vol 2, pp. 388, 389.*

SUGGESTIONS FOR FURTHER STUDY.

1. WHAT led the people to inquire after Jesus and to question whether He would come to the Passover?

SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

2. Why is the wrath of Satan stirred so deeply against a truly converted person (one who has been raised from spiritual death) who becomes a witness for Christ?

3. It seems a wonderful thing to sit at the table with *one* who has been raised from the dead, but how will it be at the marriage supper of the Lamb?

4. Jesus had hitherto prevented any movement looking toward proclaiming Him as king. John 6:15. Why does He now accept the title?

5. What is the typical meaning of the palm branch?

6. To what did the disciples look forward as the result of this public demonstration? To what did Jesus look forward?

7. How is life only in Christ brought to our attention again in this lesson?

LESSON VII.—February 13, 1897.

LIFE THROUGH DEATH; THE ATTRACTION OF THE CROSS.

(Chapter 12, verses 20–36.)

QUESTIONS.

1. WHAT nationality was represented among those at the Passover?

2. To whom did its representatives come? With what request?

3. How was this request made known to Jesus?

4. What statement did it lead Him to make?

5. To what teaching of nature did He appeal?

6. What law of life did He then announce?

7. What command and promise did He give for His servants?

8. How will the Father recognize service rendered to Jesus?

9. How did the vision of His future suffering affect Jesus? How does He give expression to His feelings?

10. What petition does He offer? How was it answered?

11. How did some of the people interpret the answer? What did others say?

12. What reason did Jesus assign for this audible answer?

13. What is the death of Christ to the world? How does it affect the world's prince?

14. How great is the attractive power of Christ's death?

15. How did He foretell the manner of His death?

16. What answer and what inquiries did the people make?

17. What statement did Jesus make in reply? What exhortation did He address to them?

18. In what did He urge them to put faith? For what purpose?

19. What did Jesus then do?

NOTES.

1. "THE request of the Greeks to see Jesus, brought the future before Him. . . . He looked forward with joy to the period when the partition wall between Jew and gentile would be thrown down, and the broad harvest-field would be the world. . . . He saw that the gathering of the gentiles was to follow His approaching death. He therefore presented to His disciples and to the listening crowd the figure of the wheat, to represent how His death would be productive of a great harvest. . . . In the gospel of the death and resurrection of Christ, and the resurrection of the dead, life and immortality are brought to light, and the kingdom of heaven is thrown open to all believers."—*Spirit of Prophecy, vol. 3, pp. 74, 75.*

2. "Two points are here suggested: (1) That the life, the living force that was in Christ, reached its proper value and influence through His death; and (2) that the proper value of Christ's life is that it propagates similar lives. . . . Year by year men sacrifice their choicest sample of grain, and are content to bury it in the earth instead of exposing it in the market, because they understand that except it die it abideth alone, but if it die it bringeth forth much fruit. . . . The law of the seed is the law of human life. . . . Your life is a seed now, not a developed plant, and it can become a developed plant only by your taking heart to cast

it from you and sow it in the fertile soil of other men's needs. . . . To use His own figure, He (Jesus) was as a seed unsown so long as He lived, valuable in His own proper person; but by dying, His life obtained the value of seed sown, propagating its kind in everlasting increase. . . . As seed produces grain of its own kind, so Christ produces men like Christ. . . . Christ, having been sown, lives now in His people. . . . He gave His life away for the good of men, and therefore prolongs His days and sees His seed eternally. . . . Whoever will choose the same destiny as Christ, must take the same road that He took. . . . Self-seeking is self-destroying. . . . Every human life is under this law. There is no path to goodness or to happiness, save this one. Nature herself teaches us as much."

3. THERE are many lonely people about the world, who complain of desolate and solitary lives, . . . and have never learned that the cure for loneliness comes through the sowing of one's self in a grave of daily self-sacrifice." "The soul that dares to live this life, will find streams flowing from every smitten rock; honey in the carcass of every slain lion. . . . So it must be ever. Day out of night; spring out of winter; flowers out of frost; joy out of sorrow; fruitfulness out of pruning; Olivet out of Gethsemane; the ascension out of Calvary; life out of death; and the Christ that is to be, out of the pangs of a travailing creation."

4. "THE voice of God had been heard at the baptism of Jesus, at the commencement of His ministry, and again at His transfiguration on the mount; and now, at the close of His ministry, it was heard for the third time, and on this occasion by a larger number of persons and under peculiar circumstances. He had just uttered the most solemn truths concerning the condition of the Jews. He had made His last appeal, and pronounced their doom. The wall of partition between Jew and gentile was tottering, and ready to fall at the death of Christ."—*Spirit of Prophecy, vol. 3, p. 79.*

5. "IN the act of Christ dying for the salvation of man, heaven was not only made accessible to man, but God and His Son were justified before all heaven in dealing with the rebellion of Satan, and in his expulsion. The blot which Satan had placed upon

heaven itself was thus to be washed away; and no sin could evermore enter there to all eternity. The holy angels, and all created intelligences of the worlds where sin had not entered, responded in hallelujahs to the judicial sentence pronounced upon Satan, applauding the act of Christ which removed the mortgage Satan held upon the souls of men. The holy angels, as well as those who are washed by the blood of Christ, are drawn to Him by this crowning act of giving His life for the sins of the world. Christ, in being lifted up upon the cross to die, opened the way of life to both Jews and gentiles, to all nations, tongues, and people."—*Spirit of Prophecy, vol. 3, pp. 80, 81.*

6. "THE course of the Jewish people, so highly favored and so deeply fallen, should engrave upon the heart of us, the Christian Israel, with letters of fire, the words, 'Walk while ye have the light lest darkness come upon you,' that we may take heed, with fear and trembling, to every spark of light which the word of God essays to cast into our hearts."

7. "THE period of great spiritual light, if that light is not sacredly cherished and acted upon, will be turned into a time of corresponding spiritual darkness." "Delay is the *ordinary* expression of antagonism to Christ; infidelity the *extraordinary.*"

SUGGESTIONS FOR FURTHER STUDY.

1. WITH the interpretation placed by some of the people upon the voice from heaven, compare Job 37 : 2–5.

2. Jesus had spoken to the Father for the sake of the people (John 11 : 42), and now the Father speaks to Jesus for the same reason (see 2 Cor. 4 : 15)

3. On what ground is Satan called the prince of this world? How did he obtain his power here? Is it an unlimited power? Notice the means used to overcome him. See Heb. 2 : 14.

4. How is life only in Christ taught in this lesson?

SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

LESSON VIII.—February 20, 1897.

RESULTS OF CHRIST'S MANIFESTATION.

(Chapter 12, verses 37-50.)

QUESTIONS.

1. How did the Jews respond to the works of Christ?
2. With what was this result in harmony?
3. What prophetic inquiries had foretold this situation?
4. What was the result of their previous unbelief?
5. How had this also been foretold?
6. What experience of the prophet caused these utterances?
7. Who, however, did believe on Jesus as the Christ?
8. What prevented their open allegiance to Him?
9. What was the real cause of their unwillingness to own Him?
10. How did Jesus declare His oneness with the Father?
11. In what other words did He express the same general truth?
12. As what did Jesus come? For what purpose?
13. How did Jesus treat those who refused His teaching?
14. What reason did He give for this plan of action?
15. What is true of the rejecter of His teaching?
16. What will appear against him at the last day?
17. Why did such results come from the rejection of the words of Jesus?
18. What is the nature of the Father's commandment?
19. What principle did Jesus follow in all His teaching?

NOTES.

1. "THERE is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. . . . Many are quieting a troubled conscience with the thought that they can change a course of evil when they choose; that they can trifle with the invitations of mercy, and yet be again and again impressed. They think that . . . . in a moment of ter-

rible extremity they can change their course. But this is not so easily done. The experience, the education, of a lifetime, has so thoroughly molded the character that few then desire to receive the image of Jesus."

2. "IT is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice, and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfilment in the life and ministry of the lowly Galilean."

3. "THESE things said Isaiah, *because* he saw His glory." R. V. The wonderful view granted to Isaiah was but a foreshadowing of the outshining of His glory (Heb. 1 : 3) as it would be revealed in Christ, and the prophet saw that such an exhibition of the glory of the Lord would simply blind the eyes of those who had persistently refused to receive the light as it was gradually revealed, and as they were able to bear it. One who persists in living in a dark cave is blinded when a bright light suddenly breaks upon his vision.

4. MEN of influence were convinced that Christ's claims and teaching were true, but refrained from acknowledging them and Him for fear of losing their standing in society and the church; "for they loved the glory of men more than the glory of God." R. V. The glory of fellowship with God was quite eclipsed by the glory of living in the eye of the people as wise and estimable persons.

SUGGESTIONS FOR FURTHER STUDY.

1. WHO is the Arm of the Lord? Why so called? Compare Jer. 23:6 and Rom. 1 : 16, 17.

2. What relation is suggested between conversion and healing? Compare Ps. 103:3.

3. What principle of true religious liberty is taught in verse 47?

SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

4. In the judgment the believer is acquitted by the law, and the gospel witnesses to the righteousness of the acquittal; the sinner is condemned by the same law, and the same gospel witnesses to the justice of the condemnation.

5. What law of life for the Christian is suggested in verse 49?

6. How is life only in Christ taught in this lesson?

LESSON IX.—February 27, 1897.

THE HUMILITY OF TRUE GREATNESS.

(Chapter 13, verses 1-20.)

QUESTIONS.

1. WHAT is the time of the events of this lesson?
2. Of what was Jesus aware?
3. How is the measure of His love for His own expressed?
4. What course had Judas now fully determined upon?
5. What understanding did Jesus have of His own position and work?
6. What preparation did He make for the service He was to perform?
7. In what humble service did He then engage?
8. To whom did He come? With what inquiry was He met?
9. What reply did Jesus make?
10. What positive objection did Peter make? How did Jesus meet it?
11. What did Peter then say?
12. What reply did Jesus make to his vehement submission?
13. What reason did He give for limiting His statement concerning the condition of the disciples?
14. Having finished His service, what inquiry did He make?
15. What titles did He accept as properly belonging to Him?
16. What duty did He then enjoin upon His followers?
17. How did He explain His own act of service?

18. How did He then announce the true relationship between Himself and His disciples?

19. What blessing was pronounced upon obedience?

20. What scripture was fulfilled in having a traitor among His disciples?

21. Why did He refer to His betrayal at this time?

22. What relation did He declare to exist between the Father, the Son, and a disciple?

NOTES.

1. THE record of the manifestation of Jesus to the world and its results has been completed. We now come to the closing scenes of His earthly life. In this and the three chapters next following we have His last lessons to His disciples. "This indeed was the last evening of His life. Within twenty-four hours He was to be in the tomb." "This was virtually the last Passover that was ever to be celebrated; for type was to meet antitype in the slaying of the Lamb of God for the sins of the world." "It was in accordance with His true human nature that the love He bore his disciples should be felt at its intensest just now, when He was about to leave them."

2. TO BETRAY Jesus "was not the first thing that Satan had put into the heart of Judas. Satan does not begin by putting in such monstrous thoughts as these. . . . Anything that is in the heart is the heart's own, and could not at all be there if the heart had not consented. . . . So it is with the sinful volitions of men at the present day. They choose to do evil; they are not made to do it."

3. JESUS was conscious of His own true dignity and greatness. "It was not in forgetfulness of his divine origin, but in full consciousness of it that He discharged this menial function. . . . Not only does the dignity of Jesus vastly augment the dignity of the action, but it sheds new light on the divine character." "We shall never have any proper conception of what true dignity is until we understand that love is upon the throne of the universe. He that sitteth upon the throne came into the world and washed the feet of those Galilean fishermen, that believers might be blissfully aware that love is wedded to Omnipotence." "He into Whose

hands the Father had given all things, with those same hands washes, not the hands, but the feet of His disciples."

4. "A CONTENTION had arisen among the disciples of Jesus as to who should be the most honored in His kingdom; for notwithstanding the express instruction they had so often received to the contrary, they had clung to the idea that Jesus would establish a temporal kingdom in Jerusalem; and the late demonstrations upon His entering the city, and the manner in which He had received them, revived this belief in their minds. Jesus had checked their aspirations for honor, and now strengthened the lesson by an act of humility and love, calculated to impress them with a sense of their obligations to one another, and that instead of quarreling for place, each should count the others better than himself."—*Spirit of Prophecy, vol. 3, pp. 84, 85.* "In self-love, self-exaltation, and pride, there is great weakness; but in humility there is great strength. Our true dignity is not maintained when we think most of ourselves, but when God is in all our thoughts, and our hearts are all aglow with the love of our Redeemer and love to our fellow men. Simplicity of character and lowliness of heart will give happiness, while self-conceit will bring discontent, repining, and continual disappointment. It is learning to think less of ourselves and more of making others happy that will bring to us divine strength."

5. WHEN the way seems dark to the believer, and the providences of God are utterly incomprehensible to him, he may remember the gracious promise, "What I do thou knowest not now; but thou shalt know hereafter."

6. NO ORDINANCE of the Lord's house has been more clearly established or more explicitly enjoined than feet-washing. The same course of reasoning which makes all this a mere parable, will set aside the use of the bread and the wine, and in fact any institution of the church to which one does not wish to submit himself, no matter how plainly it is commanded in the Scripture. Those who exalt tradition above the plain word of God, are not slow to point out the inconsistency of those who claim to follow the Bible and the Bible alone, and who do yet practice infant baptism, for which there is no command whatever, and omit feet-washing, which is among the plainest of commands. Thus has the cause of true

Protestantism been hindered. The explanation of all this is found in the pride of the human heart.

7. "HAPPINESS consists, not in knowing, but in doing. . . . Be content to be as your Master, and your Master will not be content without making you as He is. There is a woe where there is knowledge unaccompanied by obedience. . . . The knowledge that leads to action is blessed." "Let us look upon every Christian as one with whom Christ is identified, an ambassador in whom Christ is in a certain sense present with us."

SUGGESTIONS FOR FURTHER STUDY.

1. FOR what purpose did the Father give all things into the hands of Christ? When will that purpose be fully accomplished? Compare 1 Cor. 8:6; 15:24–28.

2. The word "Master," in verse 13, is used in the sense of Teacher. See Revised Version, margin. What was He teaching now? What are some of the characteristics of Jesus as "the Teacher"?

3. The spirit which now casts aside this plain instruction of the Teacher, is the same as He met in His teaching. See Matt. 15:1–9.

4. That the practice of literal feet-washing was followed in the early church, is suggested by 1 Tim. 5:10.

5. To wash the feet of equals is regarded as an act of humility, but Christ took the place of a servant of His own servants. Compare Phil. 2:7 and 1 Sam. 25:41; Matt. 20:27, 28, etc.

6. What is the general teaching and purpose of the ordinance of humility? Has the promise of verse 17 been fulfilled in your case?

LESSON X.—March 6, 1897.

THE BETRAYAL BY JUDAS; THE NEW COMMANDMENT; THE FALL OF PETER.

(Chapter 13, verses 21–38.)

QUESTIONS.

1. How was Jesus affected by the thought of His betrayal?
2. What did it lead Him to say?

3. How did the disciples receive His statement?
4. Who was reclining next to Jesus?
5. What was he urged to do?
6. How did he respond to the request?
7. What answer did Jesus make to his inquiry?
8. What did He then do?
9. Who now took possession of Judas?
10. What instruction did Jesus give to him?
11. Did the other disciples understand His remark?
12. How did some of them interpret it?
13. What did Judas then do? What time was it?
14. After His withdrawal, what statement did Jesus first make?
15. How did He refer to His impending death?
16. What did He say to His disciples with reference to His separation from them?
17. What instruction did He then give them?
18. What did He declare to be evidence of discipleship?
19. What inquiry did Peter make?
20. What reply was given?
21. What inquiry and profession of loyalty followed?
22. What experience did Jesus then foretell?

NOTES.

1. "As THE disciples sat at the Passover with their beloved Master, they observed that He still appeared greatly troubled and depressed. A cloud settled over them all, a premonition of some dreadful calamity, the character of which they did not understand. As they ate in silence, Jesus said, 'Verily, I say unto you that one of you shall betray Me.'" "He says, 'One of you.' Rather will He frighten all, than that the one should lose this last impulse to repentance." "There was a touching forbearance manifested in the dealing of Jesus with Judas. It evinced an infinite mercy, giving him one more chance of repentance, by showing him that all his thoughts and purposes were fully known to the Son of God. . . . But Judas, although surprised and alarmed, was not moved to repentance."—*Spirit of Prophecy, vol. 3, pp. 85, 86.*

2. "THE fashion of the world is to love the treachery, and to

hate the traitor. But Christ reverses this—He abhors the treachery, whilst He seeks to save the traitor's soul, because it is dear to Him." "Not even John knew who it was of whom Jesus spake, so reticent had been the love of this most faithful Shepherd of souls so long as a single hope of life yet remained on behalf of this son of perdition!" "John had a right to speak of himself as the disciple whom Jesus loved. So have I, so have you."

3. ACCORDING to the rendering of the Revised Version, Peter said to John: "Tell us who it is of whom He speaketh;" and John, not knowing himself, asked Jesus; "and He who of old time had not been able to hide from Abraham His secrets, because Abraham was His friend" (Gen. 18:17), reveals this matter to His beloved disciple. Judas "had been deliberately, step by step, opening his heart to Satan, until now at length he had become wholly of one mind with the arch-enemy of Jesus Christ. . . . This, 'Satan entered into him,' is the exact opposite of what the children of God experience when the Father and the Son come and, in the Holy Ghost, take up Their abode within them."

4. "THE word of God favors the opinion that every heart is *potentially* deceitful and wicked to this degree, that there are germs of iniquity in every heart, that need only a suitable train and combination of circumstances to fructify into just such marvels of malevolence as we find in Judas."

5. "WHEN Jesus saw that Judas and Satan could now no longer be separated, *He gave him up*, and drove him speeding into the darkness: Depart, then, I will no longer detain thee. It is like that last word which Moses spake to Pharaoh in Ex. 10:29." Compare also Matt. 25:41.

6. "HAD Jesus remained silent, in apparent ignorance of that which was to come upon Him, an impression might have been left on the minds of His disciples that their Master had not divine foresight, and had been deceived, surprised, and betrayed into the hands of a murderous mob. A year before, Jesus had told the disciples that He had chosen twelve, but that one was a devil; and now His words to Judas on the occasion of the Passover, showing that his treachery was fully known to his Master, would strengthen

the faith of His true followers during His humiliation."—*Spirit of Prophecy, vol. 3, p. 87.*

7. "SOME thought that he (Judas) should buy something for the feast. Ah, they little knew what a sacrifice that was which, through the hand of Judas, was to be purchased for this feast. Judas, however, had understood; having received the sop, he went immediately out—and it was night; night also in the heart of this son of perdition; for no ray of grace from Jesus' face could any longer penetrate there. And soon 'the power of darkness' rushed in (Luke 22:53)."

8. "THERE comes a point in the downward course of the wicked, at which they are given over to a reprobate mind. In other words, Satan, who has been by degrees encroaching upon their souls, at last succeeds in establishing his empire within them, and they become his. Then they separate themselves from the company of the godly. They excommunicate themselves. They go to their own place. Like Judas, they step out of the light of the chamber where Jesus is, into the outside darkness."

9. "MEN still profess to be Christians who are so only in the degree in which Judas was. They expect *some* good from Christ but not all. . . . They retain command of their own life, and are prepared to go with Christ only so far as they find it agreeable or inviting. . . . They are seeking to use Christ, and are not willing to be used by Him. They are not wholly and heartily His, but merely seek to derive some influence from Him. The result is they one day find that, through all their religious profession and apparent Christian life, their characteristic sin has actually been gaining strength. . . . They find that the reward of double-mindedness is the most absolute perdition, that both Christ and the world, to be made anything of, require the whole man, and that he who tries to get the good of both gets the good of neither."

10. "THE withdrawal of Judas was a relief to all present. The Saviour's face lighted immediately, and the oppressive shadow was lifted from the disciples as they saw the peace of heaven return to the pale, worn countenance of their Lord."

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11. "IN the command of the New Testament, 'Love one another, as Christ also hath loved you,' the command of the Old Testament, 'Thou shalt love thy neighbor as thyself,' appears again in a new and restored form." "I have given you the commandment; I will give you the heart to obey it." Eph. 5:2; Eze. 36:26, 27. "Those who cherished a common love to Him were drawn to one another more closely than even to blood-relations."

12. A PICTURE of self-confidence and its result is presented in the dialogue between Jesus and Peter. "Satan has a quiver full of poisoned arrows. Knowest thou which of them is the most deadly? —It is trust and confidence towards thyself. See to it that he does not wound thee thereby; for in the wound will grow the proud flesh of security; and that afterwards festers into what?—Presumption."

SUGGESTIONS FOR FURTHER STUDY.

1. WHAT intimations had Jesus already given that one of His disciples would turn against Him?

2. For a full record of the conversation at the table, compare Matt. 26:21–25; Mark 14:18–21; Luke 22:21–23.

3. On what ground did the other disciples recommend Judas to Jesus as a desirable addition to their number? For what purpose did Jesus accept him?

4. With verses 34 and 35 compare 1 John 4:7–21.

LESSON XI.—March 13, 1897.

THE HEAVENLY MANSIONS; THE FATHER REVEALED IN CHRIST; IN HIS NAME.

(Chapter 14, verses 1–14.)

QUESTIONS.

1. WHAT comforting exhortation did Jesus deliver to His disciples?

2. What course did He urge upon them?

3. What comforting revelation did He make to them?

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4. What did He declare to be the purpose of His leaving them?
5. What event would follow His departure? For what purpose?
6. What knowledge did He assure them that they already had?
7. What reply did Thomas make?
8. What striking statement did this inquiry draw forth from Jesus?
9. How did He say that access is had to the Father?
10. According to His teaching, what does knowledge of Him involve? Was this true of the disciples?
11. What request did Philip then make?
12. With what question did Jesus introduce His reply?
13. What general truth did He then state?
14. What inquiry did He base upon this statement?
15. With what question did He refer to the union between Himself and the Father?
16. Whose were the words and works of Jesus?
17. What confidence did He urge them to have?
18. What promise did He make to the believer in Him? On what ground?
19. How did He place Himself at the command of the believer? With what purpose in view?
20. How did He repeat the promise?

NOTES.

1. THE instruction given to His disciples by Jesus on that last night before His crucifixion has been the comfort of believers in all ages. He began with, "Let not your heart be troubled," and the discourse "flows on in one channel of love, and ends at last with the word, 'Be of good cheer.'" We are to be of good cheer while in the world, because He has overcome it, and we are not to be troubled, for He is coming again.

2. "OF what coming again does the Lord here speak?—The same of which He spoke in Matt. 24:30-31, His glorious return at the last day to 'gather His elect.' Acts 1:11. Visibly He departs, visibly will He return; and there He will receive His people to Himself into His heavenly kingdom." The comfort which Jesus offers to the believer is not, "You will soon die and come to me,"

but, "I will come again." "One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. . . . The doctrine of the second advent is the very key-note of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. . . . About His coming cluster the glories of that 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.' Then the long-continued rule of evil shall be broken; 'the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever.' It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven." "The more of heaven we have here below, through the outpouring of the Spirit, the more rapturous become our anticipations of the glory that is to come."

3. "JESUS says: 'I am the way, the truth, and the life.' 'I am that ladder which Jacob saw, the base of it resting firmly upon the earth, while the topmost round reaches to the throne of God. I am the light that shines upon every soul who climbs up by Me. I am the life, inspiring with faith and love as you move onward and upward.' All truth is found in Christ. . . . Only by presenting the truth as it is in Jesus, will our work be effectual in reaching the hearts of men."

4. "'I AM the way.' It is not a cold, dead road we have to make the most of for ourselves, pursuing it often in darkness, in weakness, in fear. It is a living way—a way that renews our strength as we walk in it, that enlivens instead of exhausting us, that gives direction and light as we go forward. . . . Wherever you are, at whatever point of experience, at whatever stage of sin, this way begins where you are, and you have but to take it and it leads to God. . . . From your person, as you are at this moment, there leads a way to the Father." "Just where the sinner is, in that very quagmire, begins the way. Not a single step heavenward can he take until he depends on Christ."

5. "IN Christ we behold God. . . . In Christ blessing little

children; joining in the harmless gaiety of the Cana wedding-feast; mourning over Lazarus; allowing the penitent woman to touch Him; showing gentleness, courtesy, consideration, tenderness, to everybody,—we have the manifestation of the unseen Jehovah. Such as Christ is, such is God."

6. "OUR Saviour said, 'Greater works than these shall ye do; because I go unto My Father.' What are these 'greater works'? If our lips are touched with the living coal from off the altar, we shall reveal to the world the wonderful love manifested by God in giving Jesus, His only-begotten Son, to the world, that whosoever believeth on Him should *not perish*, but have everlasting life." After the crucifixion, resurrection, and ascension of Jesus, the disciples "saw that the prophecies had been literally fulfilled. They could search the Scriptures and accept their teachings with a faith and assurance which they had never known before. The divine Teacher was indeed all that He claimed to be. The prophecies relating to Christ and His mission were no longer a mystery to His disciples, but a living reality; and as they told their experience to the world, as they exalted the love of God, the divine assurance which they manifested was an evidence to men that they had received the gift of the Holy Ghost. Men's hearts were melted and subdued. The promise, 'Greater works than these shall ye do; because I go unto My Father,' was fulfilled."

SUGGESTIONS FOR FURTHER STUDY.

1. JUST now Christ is preparing a people for the place which He has prepared for them. Are we ready for our place?

2. The third verse brings up the whole question of Christ's second coming. This opens an almost boundless field for study. Note especially 1 Thess. 4 : 16 to 5 : 6.

3. The central thought of heaven is to be with Christ. Why would a sinner be unhappy in heaven?

4. Study verse 10 as revealing the innermost principle of the Christian life: "The Father abiding in Me doeth His works." Revised Version.

5. How is life only in Christ taught in this lesson?

LESSON XII.—March 20, 1897.

THE PROMISE OF THE SPIRIT; THE PROOF OF LOVE; THE LEGACY OF PEACE.

(Chapter 14, verses 15-31.)

QUESTIONS.

1. WHAT results from love to Christ?
2. What promise did Jesus make to the disciples?
3. What is the name of the Advocate promised?
4. What is the attitude of the world toward it? Why?
5. What is the attitude of the disciples toward it? Why?
6. What assurance did Jesus then give to His disciples?
7. What difference would there be between the world and the disciples in reference to this promise?
8. What assurance would the fulfillment of the promise bring to the disciples?
9. What is the proof of love to Jesus?
10. What promises did He make to the one who loves Him?
11. What inquiry did one of the disciples make?
12. How did Jesus again state the proof of love?
13. What further promises did He make?
14. What did He say shows the lack of love?
15. Whose instruction did He give?
16. What two agencies did He mention through which the disciples were instructed?
17. What did He say would be the office of the Comforter?
18. What gift did He then bestow? How contrasted with the world's gift?
19. What exhortation did He deliver unto them?
20. Of what former statement did He remind them?
21. On what condition would this statement bring them joy? Why?
22. Why did He speak of these things before they occurred?

23. How much further instruction did He propose to give them? Why?

24. What was the basis of His conduct?

25. With what words did Jesus close this lesson?

NOTES.

1. "IN His farewell discourse, He (Jesus) time after time spoke of obedience to His commands as the one condition of all further spiritual blessing. . . . While the freedom of grace and the simplicity of faith have been preached, the absolute necessity of obedience and holiness has not been equally insisted on. . . . The obedient must and may look for the fulness of the Spirit. . . . A living obedience is indispensable to the full experience of the indwelling; the full experience of the indwelling is what a loving obedience may certainly claim. . . . It is only when God's will has been accepted as our only law, and the commands of Jesus are by the Holy Spirit written in the heart, that the glory of God can fill His temple."

2. " 'I LIVE,' the Lord says; not, 'I shall live,' but now, at the present time, 'I live'; for He *is* indeed life, He is the Living One (Rev. 1:18, R. V.); and, therefore, because He is life, as a necessary consequence He swallowed up death in victory by rising from the dead. But in respect to believers, He says, 'Ye shall live,' because their life grows not out of themselves, but as the fruit out of Christ's life."

3. "THE love of the Lord Jesus Christ is expressed in His commandments as well as in His promises and invitations. To believe in the Lord Jesus Christ is to believe that His commandments are expressive of his love. . . . As often as you shut your eyes in presence of a command of the Saviour, you shut your eyes to an exquisite gift sent down to you from the Father of mercies."

4. "IF our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, 'I will put My laws into their hearts, and in their minds will I write them.' And if the

law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship."

5. "'WE will come unto him.' What wonderful visitation! It had been dimly anticipated in former times (Ps. 8:4); but now it was to be the free and full privilege of all that would receive it (Rev. 3: 20). Some indeed could not receive God, nor could they even behold or know Him; from them God and Christ alike were hidden, because sin had blinded their eyes (John 12: 40; 2 Cor. 4: 4). But to the contrite in spirit, God will look (Isa. 66 : 2); to the humble He will draw nigh (James 4 : 6, 8). 'And make Our abode with him;' not as coming for a temporary sojourn, but to be with us 'forever.' And that our heart should be God's *home*—surely this means unutterable love of God to us, and our unspeakable joy in God! For it means most intimate communing, even the sharing of His life. He that inhabits eternity is the willing inmate of the lowly soul. Isa. 57: 15."

6. "THE Holy Ghost was to teach them all things, by bringing to their remembrance all things which they had heard from their Lord." The Holy Spirit is the memory of "the new man." This is the true secret of remembering the right scripture at the right time. "Only those who have the love and the longing for goodness will be wise scholars in Christ's school."

7. "THE peace which Christ desires His disciples to enjoy is that which characterized Himself. . . . By calling it specifically 'My peace,' our Lord distinguishes it from the peace which men ordinarily pursue. . . . The peace of which Christ here speaks may be called His, as being wrought out by Him, and as being only attainable by others through His communication of it to them. . . . Peace amidst all the ills of life can only be attained by a real following of Christ and a hearty and profound acceptance of his principles and Spirit.

8. "TO FEAR is to have more faith in your antagonist than in Christ. When you have found one greater than Christ, then you may fear."

9. "SATAN had nothing in Christ. Look into thy heart, O man, and see what Satan has there."

10. "WHAT Christ rejoiced to do, believers should also make

haste to do. They should aim to give full proof to the world that they love the Father and keep His commandments."

SUGGESTIONS FOR FURTHER STUDY.

1. The word "Comforter" in this lesson is translated "Advocate" in the margin of the R. V. Compare 1 John 2:1. In what sense is the Holy Spirit "another Comforter" or Advocate?

2. In proportion as the church loses the power to see the invisible, it demands visible representations and representatives of invisible things and persons. Compare the history of the great apostasy.

3. Study in this lesson the true doctrine of the Real Presence.

4. What hinders the prayer of Christ from being answered just as fully in our day as at Pentecost?

5. Compare the ability of the world to see and appreciate Christ with the ability of the Christian. What makes the difference?

6. What is the one fundamental cause of the weakness of the present day religion? What will be the only remedy?

7. What things only can the Holy Spirit bring to our remembrance? How does this emphasize the importance of Bible study?

8. With verse 21 compare Rom. 13:10; 1 John 5:3, etc.

9. How is life only in Christ taught in this lesson?

LESSON XIII.—March 27, 1897.

A REVIEW LESSON.

1. READ carefully the five chapters which have been studied during the present quarter, and make a brief written outline in your own words of the leading topics in each chapter.

2. Observe that Christ is presented in these lessons as:—

(*a*) The Good Shepherd.
(*b*) The Son of God.
(*c*) The Resurrection.
(*d*) The Life.

(*e*) The King of Israel.
(*f*) The Light of the world.
(*g*) The Servant of servants.
(*h*) The Way.
(*i*) The Truth.
(*j*) The Comforter (through the Holy Spirit).

3. Study the following great truths as taught in these lessons:—
(*a*) The tender care of Jesus for His children.
(*b*) The universal character of the gospel message.
(*c*) Christ the only Lifegiver.
(*d*) The true character of Christ's kingdom.
(*e*) Life through death; the law both for Christ and His followers.
(*f*) The cross of Christ the safety of the universe.
(*g*) The real cause of blindness and hardness.
(*h*) A neglected ordinance and the blessing of observing it.
(*i*) The true evidence of discipleship.
(*j*) The personal second advent.
(*k*) God in Christ.
(*l*) The Holy Spirit Christ's representative.
(*m*) Love shows itself in obedience.
(*n*) True peace for believers.

4. In these chapters Christ finishes His work and His teaching among His enemies, and begins His last teaching in the inner circle of His immediate friends. Note the contrast between the triumphal entry and the washing of the disciples' feet. Are the same principles of His character revealed in both instances?

5. Count the number of places and note the different ways in which life through Christ is taught in these chapters. This gospel is indeed the gospel of life.

6. Would it not be profitable for each one to consider whether he has received personal benefit from the study of these lessons? A clearer knowledge of Christ, and as a consequence, advancement in the Christian life, should be the object of all Bible study. Has this been realized?

SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

NOTE.

THE object of this review lesson is to present before the mind a comprehensive view of the lessons studied during the past quarter, and to fix more definitely some of the leading thoughts. The outline given above is merely a suggestive one, and each student may feel at liberty to vary it as he thinks best. If a week of independent personal study should be put upon these five chapters, and then different ones should state briefly the results of their study, it might prove to be a very profitable review. If faithful study has been given to the lessons during the quarter, this review lesson will not be a taxing one. It will be found helpful to read and re-read the chapters several times during the week, and to make the lesson the subject of daily meditation.

FOR MISSION WORK IN JAPAN.

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