M. C. Wilcox

SABBATH-SCHOOL Lesson Quarterly

Mountain View, Cal., April, 1909

[Entered as second-class matter October 13, 1904, at the Post-office in Mountain View, Cal., under the Act of Congress of March 3, 1879]

No. 56 5 cents

Lessons on the

Life of Christ

For Senior Division

Second Quarter 1909, April to July

Published by

Pacific Press Publishing Association

Mountain View, California

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MOUNTAIN VIEW, CAL.
1109 E. 12th St. Kansas City, Mo.
61 Park St. N. Portland, Ore.
Box 666, Regina, Sask., Canada.

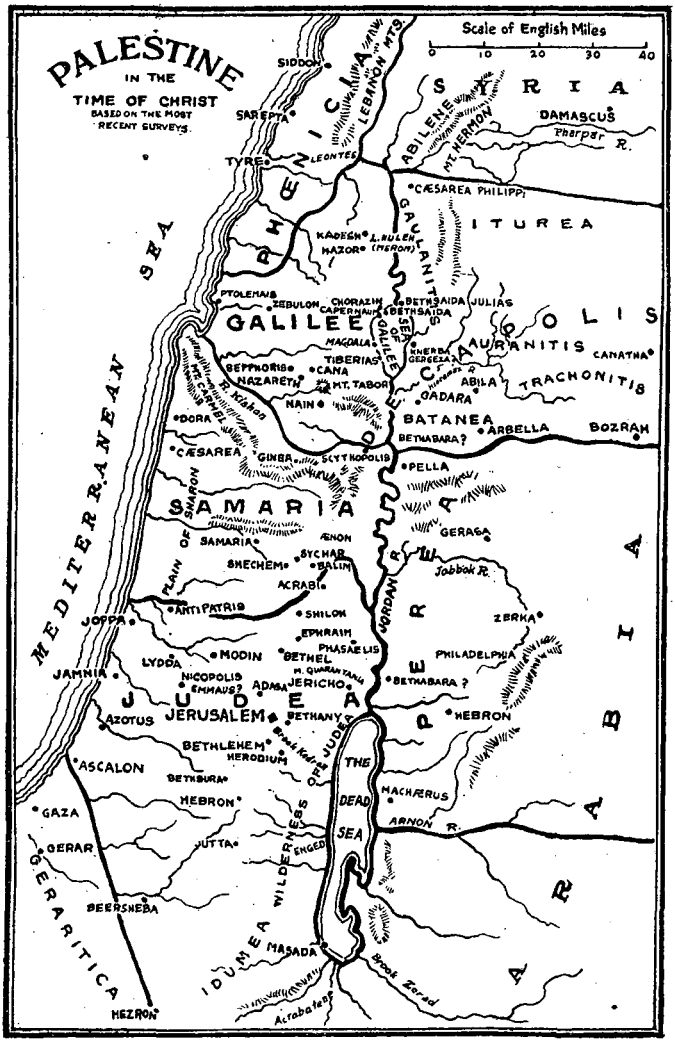
REVIEW AND HERALD
TAKOMA PARK, D. C.
32 Union Square E. New York, N. Y.
Melville Bldg. South Bend, Ind.

SOUTHERN PUBLISHING ASSOCIATION
24th Ave. N. Nashville, Tenn.
307 S. Main St. Fort Worth, Texas.

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 Jas. P. Cadman

EVENTS	PLACE	MATT.	MARK	LUKE	JOHN
Preface to John's Gospel					1: 1-18
Preface to Luke's Gospel				1: 1-4	
Birth of John the Baptist announced				1: 5-25	
Birth of Jesus announced to Mary				1:26-38	
Mary visits Elizabeth				1-39-56	
Birth of John the Baptist	Judea			1:57-80	
An angel appears to Joseph in a dream		1:18-25			
Jesus is born	Bethlehem			2: 1-7	
The genealogies		1: 1-17		3:23-38	
An angel announces the birth to the shepherds				2: 8-20	
The circumcision and presentation in temple	Jerusalem	1: 25		2:21-39	
Visit of the Magi	Nazareth or Bethlehem	2: 1-12			
Flight into Egypt		2:13-15			
Herod's cruelty		2:16-18			
The return and settlement at Nazareth		2:19-23		2:39, 40	
Jesus in the temple when twelve years old				2:41-52	
The ministry of John the Baptist	Near Jordan	3:1-12	1: 1-8	3: 1-18	
The baptism of our Lord	River Jordan	3:13-17	1: 9-11	3:21-23	1:32
The temptation	Judea	4: 1-11	1:12, 13	4: 1-13	
Testimony of John the Baptist					1:19-34
Interview of John's disciples with Jesus					1:35-42
Jesus going into Galilee, takes with Him Philip; interview with Nathanael					1:43-51
Marriage at Cana, departure to Capernaum	Cana				2: 1-12
At the Passover Jesus purifies the temple	Jerusalem				2:13-25
Interview with Nicodemus	Jerusalem				3: 1-21
Jesus baptizes in Judea; further testimony of John	Jordan Valley				5:22-36
John the Baptist is seized				3:19, 20	
Jesus goes into Galilee; talk with woman of Samaria	Samaria	4:12	1:14	4:14	4: 1-42
Jesus teaches publicly in Galilee		4:17	1:14, 15	4:14, 15	4:43, 45
Jesus heals nobleman's son	Cana and Capernaum				4:46-54
Jesus teaches at Nazareth and is rejected	Nazareth			4:16-30	
Leaving Nazareth, fixes abode at Capernaum		4:13-16		4:31	
The call of Peter, Andrew, James, and John; draught of fishes	Near Capernaum	4:18-22	1:16-20	5: 1-11	
Healing of demoniac in synagogue	Capernaum		1:21-28	4:31-37	
Healing of Peter's wife's mother and others	Capernaum	8:14-17	1:29-34	4:38-41	


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
PHENICIA
LEBANON MTS.
SYRIA
ABILENE
MT. HERMON
DAMASCUS
Pharpar R.
CÆSAREA PHILIPPI
ITUREA
KADESH
HAZOR
L. HULEH (MERON)
GAULANITIS
PTOLEMAIS
ZEBULON
CHORAZIN
CAPERNAUM
BETHSAIDA
JULIAS
GALILEE
SEA OF GALILEE
MAGDALA
KHERBA
GERGESA
AURANITIS
CANATHA
TIBERIAS
CANA
BEPPHORIS
NAZARETH
MT. TABOR
ABILA
TRACHONITIS
R. Kishon
MT. CARMEL
NAIN
GADARA
BATANEA
DORA
BETHABARA?
ARBELLA
BOZRAH
CÆSAREA
GINEA
SCYTHOPOLIS
PELLA
SAMARIA
PLAIN OF SHARON
GERASA
SAMARIA
ÆNON
SYCHAR
SHECHEM
BALIN
ACRABI
Jabbok R.
JORDAN R.
PEREA
ANTIPATRIS
SHILOH
JOPPA
ZERKA
EPHRAIM
PHASAELIS
MODIN
BETHEL
PHILADELPHIA
LYDDA
JAMNIA
NICOPOLIS
EMMAUS?
ADASA
JERICHO
BETHABARA ?
JUDEA
JERUSALEM
BETHANY
HEBRON
AZOTUS
BETHLEHEM
HERODIUM
Brook Kedron
ASCALON
BETHSURA
THE DEAD SEA
MACHÆRUS
HEBRON
GAZA
ARNON R.
GERAR
JUTTA
ENGED
WILDERNESS OF JUDEA
BEERSHEBA
IDUMEA
MASADA
Brook Zorad
Acrabatene
HEZRON
MEDITERRANEAN SEA
GERARITICA
ARABIA

Sabbath-School Lessons on the

LIFE OF CHRIST

INTRODUCTION: Previous Sabbath-school studies have given many precious lessons from the word of God. This quarter we begin a study of the life of the Master as revealed in the four Gospels. The lessons are upon the Incarnate Word; the Word lived and taught and exemplified in Jesus, Son of Man and Son of God, in whom it pleased the Father that all the fulness of the Godhead should dwell. Teachers and students should study these lessons, not simply for a Sabbath-school recitation, but for their life value.

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His Spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.

"As we associate together, we may be a blessing to one another. If we are Christ's, our sweetest thoughts will be of Him. We shall love to talk of Him; and as we speak to one another of His love, our hearts will be softened by divine influences. Beholding the beauty of His character, we shall be 'changed into the same image from glory to glory.' "—"*Desire of Ages,*" *page 83.*

Some of the Scripture answers to the questions of the lessons are long. Let the student remember: (1) This must be the case if we cover the entire Gospel record within the time allotted. (2) Such long scripture lessons will generally occur where the lesson is chiefly narrative. (3) There is no royal road, no easy path, to the attainment of the best things. No wealth of knowledge of the word of God can be gained without study. Read the entire lesson scripture through carefully, thoughtfully, and prayerfully. Stop and think through it, then read again. Do this before you read the questions. Fasten the main points in

each question and answer in the mind by study, prayer, practise, and meditation.

In this study we have aimed as far as possible to follow the events of our Lord's earthly life in chronological sequence. We have followed in general the "Synopsis of the Gospels," by James P. Cadman, as given in his scholarly work, entitled "Christ in the Gospels," which is probably as good as any. In this *Quarterly* is found the synopsis of these lessons as given by Mr. Cadman. We would earnestly exhort the student of these lessons to read "Desire of Ages" for the light which it throws upon the life of the Master. However, it is almost impossible at times to refer to chapters in "Desire of Ages" commenting upon the scripture studied in a lesson. The student will find greater help if he will note the lesson scripture in any or all of the Gospels and then turn to the "Scriptural Index" in the "Desire of Ages" and there find the very pages in the book where the scripture in question is treated.

In "Christ's Object Lessons" much light is thrown upon the parables of our Lord, and this excellent book should also be freely used in the study of the lessons.

Study, too, the persons and the places named in the lessons. Consult a Bible dictionary or encyclopedia. Schaff's Bible Dictionary, the American Tract Society's, or Smith's Bible Dictionary, and Fausset's Bible Cyclopedia, are each excellent. An outline map of Palestine is in the *Quarterly*. This should be used, and all places mentioned in the lessons located.

LESSON I.—The Word Made Flesh.

APRIL 3, 1909.

LESSON SCRIPTURE: John 1:1-18.

RELATED SCRIPTURES: Gen. 1:26; Isa. 63:9; Micah 5:2; 1 Cor. 8:6; Col. 1:16.

LESSON HELPS: "Desire of Ages," chapters 1 to 3.

NOTE: At the beginning of each lesson, chapters or pages are designated in "Desire of Ages" and other books to which we are referred to find help upon the lesson. No better notes, or commentary, could possibly be written than those found in these books, and we urge that all provide themselves with these books and carefully study the references cited.

THE RECORD: The Gospel of John, the beloved disciple, written probably at Ephesus, near the close of the first century. This Gospel emphasizes the deity and divinity of Christ, and His rejection by His own people; and life through believing.

Questions.

1. When was the Word? With whom was the Word? Who was the Word? John 1:1, 2. Compare chapter 17:5. Note 1.

2. Through whom were all things brought into existence? Verse 3.

3. What was in Him? What is this life to men? Verse 4. Compare chapter 10:10, 27, 28. Note 2.

4. Where did the light shine? With what result? Verse 5.

5. Who was sent from God? Verse 6.

6. For what purpose did he come? What was the object of his witness-bearing? Verse 7.

7. Was John the light? Verse 8.

8. What does the true light of the Word do? Verse 9. Note 3.

9. What was Christ's relationship to the world? How did the world regard Him? Verse 10.

10. How did He regard His own? How did His own regard Him? Verse 11.

11. What did He do for those who received Him? Verse 12. Note 4.

12. What change was wrought in those who received Him? Verse 13.

13. What wonderful revelation was made to man? Verse 14. Compare Rom. 8:3. Note 5.

14. What witness did John bear of this Word? Verse 15.

15. What have we received from that Word? Verse 16.

16. What contrast is drawn between Jesus and Moses? Verse 17. Note 6.

17. What is said about man having seen God? How only may we know Him? Verse 18. Note 7.

Notes.

1. The Greek term here rendered "word" is *logos*. The Son is here called the Word, because He was "God's thought made audible."

How far back "in the beginning" goes we may not say. We could not understand it if we were told. Suffice it to say that it was before the earth and stars were created.

2. In Him *was* and *is* life. The Gospel of John is the Gospel of life. Our Lord came to give the dying world what it needed most — life. And that life lived and given is the only salvation, the only guide, the only life to lead and save the souls of men.

3. "Lighteth every man." This is what Jesus has done. His spirit of conviction, of persuasion, of enlightenment, has gone unto all the earth's inhabitants. The doctrine of the future probation of man ignores this illuminating scripture.

4. The "right," the "power" (authority), the "privilege," to become a son of God is open to every soul. The receiving of Him is the yielding all of self to Him and accepting all from Him instead. It is self-denial, crucifixion, and believing on His name for cleansing, for life, for leading.

5. "The Word became flesh." Divinity tabernacled in the flesh of humanity. Not the flesh of sinless man, but such flesh as the children of earth possess. That was the glory of it. The divine Seed could manifest the glory of God in sinful flesh, even to absolute and perfect victory over any tendency of the flesh. This is the victory of our faith; for so Christ will dwell in our flesh, to conquer self and sin. See Gal. 2:20; 1 John 4:1-5.

6. Moses could only speak law. He had no life in himself to impart to the people. It was Moses' desire that the people should hear God speak and live. They refused and would listen only to the human, the voice of right words, but words devoid of life that would save. Christ Jesus spoke words of life and grace and truth. God's word received from man as the word of man is only cold, dead law.

7. "He hath declared Him." The Son of God came not to manifest Himself. All the grace, love, tenderness, and wisdom revealed were of God. The revelation of Jesus Christ, who is Himself the revelation of the Father, is to be seen in the character of His people.

LESSON II.—Parents of John the Baptist — The Angel Appears to Mary.

APRIL 10, 1909.

LESSON SCRIPTURE: Luke 1:1-57.

LESSON HELPS: "Desire of Ages," chapter 10, (first four pages).

PLACE: Jerusalem.

PERSONS: (1) Herod the Great, king of Judea, son of Antipater, an Idumean, made king by the Roman Senate B.C. 40. He was ambitious, despotic, and cruel. He died in B.C. 4; (2) Zacharias, a priest; and (3) Elizabeth, his wife, of the family of Aaron; (4) the angel Gabriel, God's messenger of Revelation. See Dan. 8:16; 9:21; (5) Mary; (6) Joseph, of the tribe of Judah.

Questions.

PARENTS OF JOHN THE BAPTIST.

1. What was the purpose of Luke in writing his Gospel? Luke 1:1-4. Note 1.

2. Who were the parents of John the Baptist? Verse 5.

3. What was the character of each? Verse 6.

4. Of what blessing were they deprived? Verse 7.

5. What experience had Zacharias as he was performing his duties in the priest's office? What were the people doing? Who appeared to Zacharias? How was he affected? Verses 8-12.

6. How did the angel reassure him? What did the angel say had been heard? Verses 13, 14.

7. What did he say would be the character and work of the promised son? With what was he to be filled? In whose spirit was he to go forth? Verses 15-17. Compare John 1:19-23.

8. When Zacharias doubted the angel's word, what followed? Verses 18-23.

THE ANGEL APPEARS TO MARY.

9. Shortly after this, what announcement came to the virgin Mary? What was to be the name of this child? Verses 26-31.

10. What is said of the promised child? Verses 32, 33.

11. Why was the child to be called the Son of God? Verse 35. Note 2.

12. Relate the chief things for which Mary praised God? Verses 46-55. Note 3.

Notes.

1. The Gospel of Luke was written by an educated man, a physician, a companion of Paul. See Col. 4:11, 14; Acts 16:10-17 (as Luke, being the writer of the book of Acts, uses the pronoun "we," it is evident he was a companion of Paul); 2 Tim. 4:11. It was written with the Gentiles in view, presenting Christ as the Saviour of men of every nation. Luke makes especially prominent the human nature of Jesus, and speaks much of His healing power. He gives not less than twenty-three parables, miracles, and incidents not mentioned by the other Gospel writers. His Gospel was probably written about A.D. 63. The fact that Luke had studied the events of Christ's life does not in any way lessen the inspiration of his narrative.

2. The subject studied in our last lesson is here told in detail. While we can not explain the mystery of the incarnation, yet this amazing sacrifice is a demonstration to every trembling soul of the love of God for sinners, and an assurance that all who will may be delivered from the bondage of sin, and receive as a gift the precious boon of eternal life.

3. Note (1) Mary's song is not an exaltation of self, but of God, her Saviour; (2) Jesus regards the lowly; (3) It was the mighty One who wrought, who is holy, merciful, and strong to put down evil and save the good, and who remembers Israel and His covenant to Abraham.

LESSON III.—Birth of John the Baptist—Birth of Jesus.

APRIL 17, 1909.

LESSON SCRIPTURE: Luke 1:57-80; 2:1-7; Matt. 1:18-25.

GENEALOGY OF JESUS: Luke 3:23-38; Matt. 1:1-17.

The apparent difference between these two genealogies is best explained by the supposition that Matthew gives the royal descent of Jesus through the males, while Luke gives the descent from Mary through Joseph the son, or son-in-law, of Mary's father, or Heli. Men only are mentioned because according to Jewish law the descent of genealogy is so reckoned.

LESSON HELPS: "Desire of Ages," chapter 4; chapter 10, pages 100-102.

TIME: B.C. 4, birth of Jesus. "It is very perplexing to many to find that Jesus was actually born four years before the time from which we count His birth. The simple reason is that no one calculated dates from the birth of Christ until centuries after He was born, and then Dionysius Exiguus, the monk who published the calculations in A.D. 526, made a mistake of four years. . . . Since it is impossible to rectify the dates in all books and records over the world, we simply apply the true dates to the life of Christ. He was five years old at the close of A.D. 1."—*Peloubet.*

PLACES: Jerusalem, Nazareth, Bethlehem.

PERSONS: Elizabeth, Zacharias, and John; Mary, Joseph, and Jesus; Cæsar Augustus, emperor of Rome; Quirinus, Roman governor of Syria. Look up the biography of these persons in a Bible dictionary or an encyclopedia.

Questions.

BIRTH OF JOHN THE BAPTIST.

1. When the time for the fulfilment of God's promise to Zacharias came, what occurred? Luke 1:57, 58.

2. How was the name of the child selected? Verses 59-63.

3. What blessing came to Zacharias? How were the people affected? Verses 64-66.

4. What additional great blessing was bestowed upon Zacharias? Verse 67.

5. What was the burden of his prophecy? Verses 68-79. Note 1.

6. What is said of the early life of John? Verse 80.

BIRTH OF JESUS.

7. What announcement was made to Joseph concerning Mary? Matt. 1:21.

8. Of what would this birth be a fulfilment? Verses 22, 23.

9. What is the meaning of the word Emmanuel? Verse 23. See also John 1:14. Note 2.

10. What decree went forth about the time of John's birth? Luke 2:1, 2. Note 3.

11. What persons are especially mentioned as meeting the requirements of this decree? To what place did they go? Why? Verses 3-5.

12. What occurred while they were at Bethlehem? Verses 6, 7.

Notes.

1. The prophecy of Zacharias may be summed up in the following: Redemption to Israel; the appearance of the Saviour in the house of David as predicted of old; the remembering of God's holy covenant to Abraham; deliverance from our enemies in order that we may serve God; John the forerunner of David's son to give knowledge of salvation from sin, light to those in darkness, and to guide us in the path of peace.

2. Jesus — Saviour; Emmanuel — God-with-us. Thus was salvation brought to us. "The Word was made flesh." He became one with poor, lost humanity, that every lost soul might be saved and become one with God.

3. The word "enrolled" (see margin) is better than "taxed." This was a register preparatory to the taxing. This decree was given by Augustus Cæsar in his twenty-eighth year, under the Roman governor Quirinus. Both Joseph and Mary, being of the seed of David, went up to Bethlehem.

LESSON IV.—Visit of the Shepherds—The Dedication.

APRIL 24, 1909.

LESSON SCRIPTURE: Luke 2:8-39.
LESSON HELPS: "Desire of Ages," chapters 4 and 5; "Spirit of Prophecy," Vol. 2, pages 14 to 19.
TIME: B.C. 4.
PLACES: Bethlehem, Jerusalem.
PERSONS: The shepherds; Mary, Joseph, the infant Jesus; Simeon, Anna.

Questions.

VISIT OF THE SHEPHERDS.

1. Who were in the same country when Jesus was born? Luke 2:8.

2. Who came to them? How did his appearance affect them? Verse 9.

3. What assuring message did the angel bring? Verse 10.

4. Why was it good tidings? Verse 11. Note 1.

5. What sign was given by which they might recognize the promised Saviour? Verse 12.

6. What did the shepherds then behold? Verse 13.

7. What song did the angels sing? Verse 14.

8. What did the shepherds say and do? Verses 15-17.

9. How were the people and Mary affected? Verses 18-20.

THE DEDICATION.

10. What name was bestowed upon the child? Verse 21.

11. What ceremony followed this? How was the

poverty of the parents of Jesus revealed? Verses 22-24. See Lev. 12:6, 8.

12. Who was in the temple at this time? What is said concerning his character. Verse 25.

13. For whom was he looking? Verse 26.

14. What led him into the temple when Mary and the child were present? What did he do? Verses 27, 28.

15. What prophecy did he utter? Verses 29-32.

16. What further occurred? Verses 33-35.

17. Who else dwelt in the temple? What was her character? Verses 36, 37. Note 2.

18. What did she do and say? Verse 38. Note 3.

Notes.

1. The message of the angel was a consummation of the long-deferred hope of the ages. Seers and prophets had predicted it. With longing eyes and aching hearts God's people from dungeon and exile and captivity had looked for that hour. The Redeemer of the lost race was born into the world. Truly this was good tidings; why should not hearts be glad?

2. Anna.—"An aged widow, daughter of Phanuel, of the tribe of Asher. She had married early, but after seven years her husband died, and during her long widowhood she daily attended the morning and evening services of the temple. Anna was eighty-four years old when the infant Jesus was brought to the temple by His mother, and entering as Simeon pronounced his thanksgiving, she also broke forth in praise."—"*Popular and Critical Bible Encyclopedia.*"

3. All of God's children could have known of the coming of Jesus as well as Simeon and Anna. The prophecies concerning His coming might have been understood by all, but sin and unbelief had blinded their eyes and hardened their hearts. It will be the same at the second advent of the Saviour. A few will be waiting for Him like Simeon of old, but the wicked will pass on and be punished. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

LESSON V.— Visit of the Wise Men — Flight Into Egypt — The Childhood of Jesus.

MAY 1, 1909.

LESSON SCRIPTURE: Matt. 2:1-23; Luke 2:39-52.
LESSON HELPS: "Desire of Ages," chapters 6 to 9.
PLACES: Bethlehem, Jerusalem, Egypt, Nazareth. Look up the history of these places in a Bible dictionary or encyclopedia, and locate them on the map.
PERSONS: Jesus, Herod, the Magi, Archelaus.

Questions.

VISIT OF THE WISE MEN.

1. Who was reigning in Jerusalem when Jesus was born? Who came to Jerusalem in his reign? Matt. 2:1. Note 1.

2. What inquiry did they make? Verse 2. Note 2.

3. How was Herod affected? Verse 3.

4. What inquiry did he make? What information did he receive? Verses 4, 5.

5. In what words and by what prophet had God foretold this? Verse 6. Compare Micah 5:2.

6. What did Herod inquire of the wise men? Verse 7.

7. What did he tell them to do? How did they find Jesus? Verses 8-10.

8. What did they do when they found the child? Verse 11.

9. Did they tell Herod? Why not? Verse 12.

FLIGHT INTO EGYPT.

10. What did God direct Joseph to do? Why? Verses 13, 14.

11. What event opened the way for Joseph's return to Galilee? Verse 15.

12. What did the envious Herod do? Verse 16.

13. What prophecy was thus fulfilled? Verses 17, 18; Jer. 31:15.

14. After Herod's death, what instruction did Joseph receive? Matt. 2:19, 20.

15. How did Joseph respond? Verse 21.

16. What led him to turn aside from Judea? Verse 22. Note 3.

17. Where did he go? Verse 23.

THE CHILDHOOD OF JESUS.

18. What is said of the childhood of Jesus? Luke 2:40.

19. What incident occurred when He was twelve years old? Verses 41:51.

20. What is said of the days of His young manhood? Verse 52.

Notes.

1. "Wise men," or better, "Magi." The word is Persian or Median. They were from a priestly caste, who doubtless had received light from the Holy Scriptures, through the influence of Daniel and otherwise.

"As these magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. Seeking clearer knowledge, they turned to the Hebrew Scriptures. In their own land were treasured prophetic writings that predicted the coming of a divine teacher. Balaam belonged to the magicians, though at one time a prophet of God; by the Holy Spirit he had foretold the prosperity of Israel and the appearing of the Messiah; and his prophecies had been handed down by tradition from century to century. But in the Old Testament the Saviour's advent was more clearly revealed. The magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord."—*"Desire of Ages," pages 60, 61.*

2. "That star was a distant company of shining angels."—*"Desire of Ages," page 60.*

"Strange occupants were in that stable. The wise and proud were there kneeling. Angels had been there adoring. The Son of God was there sleeping in a human mother's arms. The stable was greater than the palace of a king, for its manger cradled the 'King of Kings, Emmanuel, the Wonderful, Counselor, Prince of Peace, Redeemer, Saviour of men,' who were all embraced in that helpless infant. There it lay, calm and fair, and lovely, the companion of cattle, and yet the Maker of the earth and the adored of heaven — the son of a carpenter, and the 'Son of God.' . . . The priests of Aaron had stood before the altar and struggled for ages with the mighty problem, and lo! the 'Star of Bethlehem' pointed to that Babe as its solution. The long wanderings of the Hebrews, the miracles that preserved them, the imposing ceremonies of their religion, the 'ark of God,' the 'mercy-seat,' the pomp of temple worship, what did they all mean? That silent star pointed to the reply. Altars and sacrifices, prayers and prophecies, all were to end here. For four thousand years the earth had been rolling on its axis to bring about one event, and lo! it was accomplished."—*Headley, in "Golden Sheaves," page 515.*

3. Archelaus was the son of Herod the Great by a Samaritan woman named Malthace. On complaint before the emperor of his tyranny, he was dethroned, and exiled to Gaul where he died.

LESSON VI.— The Voice in the Wilderness.

MAY 8, 1909.

LESSON SCRIPTURE: Luke 3:1-18.
PARALLEL SCRIPTURES: Mark 1:1-8; Matt. 3:1-12.
LESSON HELPS: "Desire of Ages," chapter 10.
PLACES: The Desert; by the Jordan.
PERSONS: Tiberius Cæsar, emperor of Rome, A.D. 12 to A.D. 36; Pontius Pilate, A.D. 25 to A.D. 35; Herod Antipas, B.C. 3 to A.D. 39; Philip, A.D. 3 to A.D. 33; Lysanias of Abilene, a district north of Damascus, length of reign not obtainable; Annas and Caiaphas, ex-high priest and high priest; John the Baptist; Pharisees and Sadducees, Jesus.

Questions.

1. During the time of what rulers did John begin his ministry? Luke 3:1, 2. Note 1.

2. What did he preach? Verse 3. Compare Matt. 3:2.

3. What prophecy did he fulfil? Luke 3:4-6.

4. What strong words did he use to those who came to be baptized? Verse 7.

5. What should be manifest in true repentance? Verse 8, first part. Compare 2 Cor. 7:10. What would not avail them? Verse 8, last part.

6. What would be the result of continued fruitlessness? Verse 9. Note 2.

7. What question did the multitude ask? Verse 10.

8. What did he answer? Verse 11.

9. What instruction did he give the publicans? Verses 12, 13.

10. How did he admonish the soldiers? Verse 14.

11. What expectation came to the people's minds? Verse 15.

12. What did John say of himself? Verse 16, first part. Who was coming after him? Compare Matt. 3:11.

13. In what way would Jesus baptize? Luke 3:16.

14. What is further said concerning the work of Jesus? Verse 17.

Notes.

1. Observe how explicit Luke is in giving details. No writer who cared for his reputation and who was not sure of his ground, would thus deliberately set down such detailed statements, so easily proved false if the story were not true. The facts of the record are well established.

2. To us as well as the people in the days of John the Baptist these words come as a warning. Cumberers of the ground are as displeasing to the Lord now as then. The severest rebukes administered by our Saviour when on the earth were directed against those who occupied a place in the vineyard, and yet bore no fruit.

LESSON VII.—Baptism and Temptation of Jesus.

MAY 15, 1909.

LESSON SCRIPTURE: Matt. 3:13 to 4:11.

PARALLEL SCRIPTURES: Mark 1:9-13; Luke 3:21-25; 4:1-13; John 1:32.

LESSON HELPS: "Desire of Ages," chapters 11, 12; "Spirit of Prophecy," Vol. 2, pages 58-61, 85-98.

TIME: A.D. 27.

PLACES: By the Jordan, thought to be near Jericho; wilderness, probably west of the Jordan and Dead Sea.

PERSONS: John the Baptist, Jesus, Satan in the guise of an angel.

Questions.

BAPTISM OF JESUS.

1. While John was baptizing at Jordan who came to him to be baptized? Matt. 3:13.

2. What were John's feelings regarding this? Verse 14.

3. What reply did Jesus make? Verse 15. Note 1.

4. What occurred as Jesus came up out of the water? Verse 16. Note 2.

5. What was heard from heaven? Verse 17. Note 3

TEMPTATION OF JESUS.

6. Through what experience did Jesus then pass? Matt. 4:1. Note 4.

7. How long did He fast in His struggles against the enemy? Verse 2.

8. How did the tempter seek to take advantage of the physical needs of Jesus? Verse 3.

9. How did our Lord meet the temptation? Verse 4.

10. What did the enemy then do? How did the devil seek to enforce this temptation? Verses 5, 6.

11. How did our Lord meet this temptation? Verse 7.

12. What did the devil then do? What did he show the Saviour? Verse 8. Note 5.

13. What did Satan promise to give the Saviour? Upon what conditions was all this glory and power offered Him? Verse 9. Note 6.

14. How was this temptation met? Verse 10.

15. By what scriptures were each of these temptations met? Deut. 8:3; 6:16, 13. Note 7.

16. What did the devil then do? Who then ministered unto Jesus? Matt. 3:11.

Notes.

1. "To fulfil all righteousness." Jesus was God acting in sinful flesh on behalf of the sinner. He made Himself one with humanity. He took upon Himself the woes, the needs, and sins, of humanity, so that He felt the consciousness and keenness of it as no other soul ever felt it. He was baptized for humanity. In all that He did He was fulfilling righteousness for humanity.

2. The word "baptize" is taken directly into English from the Greek, and means "plunge," "immerse," "whelm." If the water had been sprinkled or poured upon the Lord, He need not have gone down *into* the water, as He must have done to have come up *out of* the water.

3. The voice from heaven was the voice of the Father. It was God's encouragement to His Son to help meet the temptation and agony that awaited Him in the wilderness. Every soul clothed in the righteousness of Jesus may take home to his heart the same words of comfort and encouragement.

4. "There came to the Saviour, as if in answer to His prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end."—"*Desire of Ages,*" *page 118.*

5. Satan is "the god of this world." 2 Cor. 4:4. When man yielded himself to temptation in Eden, he yielded his dominion over the earth given him by the Creator. Satan holds this dominion, in fact, but not by right, for man had no authority to yield that which he held in trust from God. Jesus came to win back the lost possession by giving His life to meet the penalty of sin. The devil offered what seemed an easier way. Only worship me, and all shall be Thine. The Master, however, did

not yield him homage. Yet many of His professed followers have done so, and through yielding, have themselves become subjects of Satan.

6. We have here one of the best meanings of worship; namely, service. To serve is the highest kind of worship.

7. It is worthy of note that one of the books of the Bible which has been assailed by the "higher critics" was the armory from which our Lord drew all His mighty weapons in this contest with Satan. These three temptations were representative; appetite and the flesh, presumption, and the love of power.

LESSON VIII.—Testimony of John—The First Disciples.

MAY 22, 1909.

LESSON SCRIPTURE: John 1:19-51.
PARALLEL SCRIPTURE: John 5:33.
LESSON HELPS: "Desire of Ages," chapter 14.
PLACE: Bethany, or Bethabara, east of the Jordan.
PERSONS: John the Baptist; priests and Levites of the Pharisees; Jesus, Andrew, Simon, Philip, Nathanael.

Questions.

TESTIMONY OF JOHN.

1. When leading Pharisees in Jerusalem heard of John's preaching, what deputation did they send? For what purpose? John 1:19, 24.

2. What reply did John make? Verse 20.

3. What question did they next ask? What was John's answer? Verse 21. Note 1.

4. What third question did they ask? What did they finally demand? Verse 22.

5. Who did John say he was? Verse 23. Note 2.

6. What further question did the Pharisees ask? Verse 25.

7. To whom did John bear witness? Verses 26, 27.

8. Where did these things occur? Verse 28.

9. How did John bear witness concerning Jesus when he saw Him on the morrow? Verse 29.

10. In what words did he speak of our Lord's superiority? Verses 30, 31.

11. What further witness did he bear concerning Him? Verses 32-34.

THE FIRST DISCIPLES.

12. How were two of John's disciples directed to Jesus? Verses 35, 36.

13. What conversation took place between Jesus and these disciples? Verses 37-39.

14. Who was one of these two disciples? Verse 40.

15. Where did Andrew begin laboring for souls? With what result? What did Jesus say of Simon? Verses 41, 42.

16. What disciple did Jesus find the next day? Verse 43.

17. What did Philip then do? Whom did he say he had found? Verse 45.

18. What doubting question did Nathanael ask? What was Philip's reply? Verse 46.

19. What did Jesus say of Nathanael? Verses 47, 48.

20. What confession was Nathanael led to make? What blessed assurance did our Lord give him? Verses 49-51.

Notes.

1. I am not Elijah; that is, the personal Elijah for whom some of the Jews were looking. He was Elijah only in the sense of coming "in the spirit and power" of Elijah. Luke 1:17. To this our Lord refers in Matt. 11:14. "That prophet" doubtless refers to a belief which the Jews held that the prophet of

Deut 18:15, 18 was not the Messiah, but His forerunner. This error was not, however, held by all. Others thought He was one of the old prophets raised from the dead.

2. John counts it the highest honor in simply being a "voice" for God. He is a type of the remnant church. Like John they should not seek earthly glory, but be happy in being simply a "voice" for Him in this generation.

LESSON IX.— The First Miracle — The First Passover.

MAY 29, 1909.

LESSON SCRIPTURE: John 2.

LESSON HELPS: "Desire of Ages," chapter 15; "Spirit of Prophecy," Vol. 2, chapter 7.

PLACES: Cana of Galilee; Capernaum; Jerusalem. The word Cana means a nest or cave. It was a village about nine miles north of Nazareth. Its site is thought to be the deserted village of Kana-el-jelie.

PERSONS: Jesus, His mother, His brethren, His disciples; the people at the wedding; the money-changers in the temple.

Questions.

THE FIRST MIRACLE.

1. What followed the choosing of the first four disciples? Who were called to the wedding? John 2:1, 2. Note 1.

2. What did the mother of Jesus say to Him? Verse 3.

3. What did Jesus reply? Verse 4.

4. How was the mother's confidence in the power of her Son shown? Verse 5.

5. What request did Jesus make of the servants? Verses 6-8.

6. What was the result? Verses 9, 10.

7. What was revealed by this first miracle? What was the result? Verse 11. Note 2.

8. To what place did Jesus then go? Verse 12.

THE FIRST PASSOVER.

9. What great feast was near at hand? What did Jesus do? Verse 13.

10. What condition did He find in the temple? Verse 14. Note 3.

11. What did He do? Verse 15.

12. What ringing words of reproof did He utter? Verse 16.

13. What scripture did His words bring to the minds of His disciples? Verse 17.

14. What question did the Jews ask? Verse 18. Note 4.

15. What reply did Jesus make? Verse 19. Note 5.

16. What showed the blindness of the Jews? What was the true meaning of Jesus' words? What did the disciples call to mind after His resurrection? Verses 20-22. Note 6.

17. What was the result of this visit to Jerusalem? Verse 23.

18. Why did He not fully commit Himself to them? What knowledge has He of man? Verses 24, 25.

Notes.

1. The presence of our Lord at the marriage in Cana, and the work which He did at that place, stamps with divine approval the sacred marriage institution. It shows, too, that proper joyous occasions are right in His sight. This does not mean that He necessarily approved of all which may have been done there, but holy, happy, home occasions He is pleased to honor with His presence.

2. Jesus when on earth was both the Son of God and the Son of Man. This miracle manifested forth the glory, the goodness, the power, with which God clothed His Son, who "emptied

Himself'' to save humanity. In this Jesus was declaring His Father. John 1:18. His miracles when on earth were to help others, not Himself. Not a single thread of selfishness was seen in His life.

3. ''As Jesus entered the temple, He was indignant to find the court of the temple arranged as a cattle-market and a place of general traffic. There were not only stalls for beasts, but there were tables where the priests themselves acted as money-brokers and exchangers. It was customary for each person who attended the Passover to bring a piece of money, which was paid to the priests upon entering the temple. . . . Many came from a great distance and could not bring their sacrificial offerings. Under the plea of accommodating such persons, in the outer court were cattle, sheep, doves, and sparrows for sale at exorbitant prices.''—*''Spirit of Prophecy,'' Vol. 2; pages 115, 116.*

4. Unbelief asked, ''What sign?'' just as though the work of Christ then and there was not sufficient sign of His divinity. There is danger of being so blind to the present evidence of God's work that we shall fail to see any evidence whatever.

5. By comparing Matt. 26:61, 62, we see that false witnesses, in order to secure Jesus' condemnation, perverted the statement, ''Destroy this temple, and in three days I will raise it up.'' They quoted Him in a way that made Him appear to say that He was going to destroy the temple of Herod. Instead of this, he told *them* to destroy this (His body) and in three days He would rise from the dead.

6. ''His disciples remembered.'' John writes this long after the resurrection of our Lord. Jesus knew that His disciples must pass through great trials, and He was ever laying up evidence for them in and after the sore trials they experienced so that they could look back and see that all the way there were witnesses for Him, and that His words had been fulfilled.

LESSON X.—The New Birth—John Again Testifies of Jesus.

JUNE 5, 1909.

LESSON SCRIPTURE: John 3.

RELATED SCRIPTURES: Luke 3:19, 20; 4:14; Matt. 4:12.

LESSON HELPS: ''Desire of Ages,'' chapters 16-18; ''Spirit of Prophecy,'' Vol. 2, chapter 9.

PLACES: Jerusalem; Enon, or Ænon, meaning ''springs,'' near Salim.

PERSONS: Our Lord; Nicodemus, a Pharisee, a member of the Sanhedrin; John the Baptist; the disciples of John and Jesus.

Questions.

THE NEW BIRTH.

1. Who came to Jesus by night? Who was Nicodemus? What did he say? John 3:1, 2.

2. What response did Jesus make? Verse 3. Note 1.

3. What question did Nicodemus ask? Verse 4.

4. In what way did Jesus emphasize His first statement? Verse 5.

5. How did Jesus illustrate His teaching concerning the new birth? Verses 6-8. Note 2.

6. What did Jesus say in answer to the further question of this Jewish teacher? Verses 9-13. Note 3.

7. To what did He refer as a type of His own sacrifice? Verses 14, 15. Note 4.

8. What proof did He offer of God's love? Verse 16.

9. For what purpose did the Son of God come into the world? Verse 17. Note 5.

10. What follows as a result of faith? What of unbelief? Verse 18.

11. What is the condemnation of the world? How is light and darkness manifest? Verses 19-21.

JOHN AGAIN TESTIFIES OF JESUS.

12. Where did Jesus then go? Verse 22.

13. Where was John? What followed as a result of his work? Verses 23, 24; Luke 3:19, 20.

14. What question arose among John's disciples? John 3:25. Note 6.

15. How did the enemy try to create envy in the heart of John? Verse 26. Note 7.

16. What was John's unselfish reply? Verses 27-29.

17. What contrast is drawn between heavenly and earthly teachers? How does the world generally regard the forerunner? Verses 30-33. Note 8.

18. What assurance is given regarding the mission and work of Christ? Verses 34, 35.

19. What is the final result of disobedience, or unbelief, and of belief, or obedience? Verse 36.

Notes.

1. "Born again," or better, "born from above," as given in the margin. The American Revised Version reads, "Except one be born anew." The new birth from its very inception is of divine origin.

2. "The wind bloweth where it listeth." The A. R. Version, margin, reads, "The Spirit breatheth where it will." Rotherham's translation reads, "The Spirit where it pleases blows." This is the only instance in the New Testament where the word *Pneuma* is not rendered Spirit. It evidently means Spirit here also. God's Spirit is not under man's direction, nor can man measure its work. It is utterly incomprehensible to the natural man.

3. "Art thou a Master of Israel, and knowest not these things?" Nicodemus, holding the position he did, ought to have fully understood concerning the new birth. "The conversion of the soul through faith in Christ was but dimly comprehended by Nicodemus, who had been accustomed to consider cold formality and rigid services as true religion."—"*Spirit of Prophecy,*" *Vol. 2, page 131.*

4. "The learned Nicodemus had read these pointed prophecies with a clouded mind, but now he began to comprehend their true meaning, and to understand that even a man as just and honorable as himself must experience a new birth through Jesus Christ, as the only condition upon which he could be saved, and secure an entrance into the kingdom of God. . . . The scales fell from his eyes, and faith took the place of doubt and uncertainty. Beams of light streamed from the secret interview in the mountain and illuminated the cross of the Saviour."—"*Spirit of Prophecy,*" *Vol. 2, pages 132, 135.*

5. The negative in this wonderful scripture ought to be emphasized. Our blessed Lord did not come to condemn the

world, for the world, because of sin, is condemned already. He came to save from the condemnation of sin.

6. "A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all."—*"Desire of Ages," page 178.*

7. "Though John's mission seemed about to close, it was still possible for him to hinder the work of Christ. If he had sympathized with himself, and expressed grief or disappointment at being superceded, he would have sown the seeds of dissension, would have encouraged envy and jealousy, and would seriously have impeded the progress of the Gospel. John had by nature the faults and weaknesses common to humanity, but the touch of divine love had transformed him. He dwelt in an atmosphere uncontaminated with selfishness and ambition, and far above the miasma of jealousy."—*Id., page 179.*

8. " 'He must increase.' His present success is but the beginning of a most glorious and universal spread of righteousness, peace, truth, and good will among men. 'I must decrease.' My baptism and teaching, as pointing out the coming Messiah, must cease; because the Messiah is now come, and has entered publicly on the work of His glorious ministry."—*Clarke.* "He must increase, but I must decrease," contains a great spiritual lesson which should not be overlooked.

LESSON XI.—The Woman of Samaria.

JUNE 12, 1909.

LESSON SCRIPTURE: John 4:1-42.

LESSON HELPS: "Desire of Ages," chapter 19; "Spirit of Prophecy," Vol. 2, chapter 10.

PLACE: Shechem, or Sychar.

PERSONS: Jesus; John the Baptist; the woman of Samaria; the disciples; the Samaritans, a mixed people, their religion a mixture of the true and false. See 2 Kings 17:24-41.

NOTE: It was about this time that John was cast into prison, as recorded in Luke 3:19, 20, for reproving Herod for marrying Herodias, his brother's wife. He was probably imprisoned in the castle of Machaerus (the Greek name means, The Black Fortress), east of the Dead Sea. Jesus went to Galilee on hearing this, and on His way passed through Samaria.

Questions.

1. That no strife might arise over His own and John's labors, what did Jesus do? Through what section of Palestine did He pass? John 4:1-3.

2. As He came to Jacob's well, what did He do? Through what region did He pass to reach this well? Near what city was the well? Verses 4-6. Note 1.

3. Who came to the well? Relate the conversation that took place. Verses 7-10.

4. What did the woman understand the living water to be? Verses 11, 12.

5. What reply did Jesus make? Verses 13, 14.

6. What conversation followed? Verses 15-18.

7. Of what did Jesus' words convince the woman? Verse 19.

8. What old controversy did she bring up in trying to turn the conversation from her soul's condition? Verse 20.

9. What emphatic reply did Jesus make? Verses 21, 22.

10. What only is the nature of true worship? Verses 23, 24.

11. In whom was the woman's hope? Verse 25.

12. What reply did Jesus make? Verse 26.

13. What did the disciples find on their return? How were they affected? Verse 27.

14. What message did the woman bear away? What was its effect? Verses 28-30.

15. Relate the conversation which then occurred between Jesus and His disciples? What was the work of Jesus? Verses 31-34.

16. What did He say in order to arouse them to a sense of God's urgent demands upon them? Verse 35. Note 2.

17. Who receives wages? What principles of sowing and reaping did He enumerate? Verses 36-38.

18. What was the result of this one woman's work? Verse 39. Note 3.

19. What urgent invitation came to Jesus? What was the result of His work in Samaria? Verses 40-42.

Notes.

1. "Jacob's well is not mentioned in the Old Testament, but was made famous by the meeting of Jesus with the woman of Samaria at that place, as recorded in John 4:5-30. It is located near Shechem, otherwise known as Sychar, the modern Nablus. This is one of the very few spots in Palestine which have been closely identified with our Saviour's presence. It is about half a mile north from Joseph's tomb at the base of Mt. Gerizim. Manndress, in 1698, found the depth of the well to be 105 feet, with 15 feet of water. Captain Anderson, who visited it in 1866, found it to be only 75 feet. It may have been twice that depth originally. When visited by Farrar in 1870, it was only about 20 feet deep, and was in a state of hopeless ruin."—"*Popular and Critical Bible Encyclopedia.*"

"*Sychar,*—a name of reproach applied by the Jews to Shechem."—*Id.*

2. One practical lesson to be gained from the narrative of this woman from the city of Sychar is that she began her work near her home. This is where we ought to begin. To the man whom the Saviour healed in the country of the Gadarenes, He said, "Go home to thy friends, and tell how great things the Lord hath done for thee." Mark 5:19. The world now is "white already to harvest," and faithful, home missionary work is the need of the hour.

3. Such is the effect of simple witness born for Christ. We would scarcely have selected this woman as the one to bring a revival of godliness to the wicked village of Sychar. But many "believed on Him for the saying of the woman, which testified, He told me all that ever I did." The secret of her success lies in the fact that she had a face-to-face talk with the Saviour. This changed her from a life of sin to a life of righteousness. Before we can bring souls to the Lord, we, too, must have a personal interview with Jesus, and experience a transformation of life.

LESSON XII.— Healing the Nobleman's Son — At Nazareth.

JUNE 19, 1909.

Questions.

LESSON SCRIPTURE: John 4:43-54; Luke 4:14-31.

PARALLEL SCRIPTURES: Mark 1:14, 15; Matt. 4:12-17.

LESSON HELPS: "Desire of Ages," chapters 20, 24; "Spirit of Prophecy," Vol. 2, chapter 11.

PLACES: Galilee, in northern part of Palestine; Cana, mentioned in lesson 9; Nazareth, meaning "branch," "separated," southwest of the Sea of Galilee, population numbers now about 4,000; Capernaum, a town on the north shore of Galilee.

PERSONS: Jesus; the nobleman; his child; the Jews at Nazareth.

Questions.

HEALING THE NOBLEMAN'S SON.

1. After His work at Jerusalem and in Samaria, where did Jesus go? John 4:43-45. Note 1.

2. What did He find on again coming to Cana? Verse 46. Note 2.

3. What plea did the father make? Verse 47.

4. How did Jesus test his faith? What was the nobleman's response? Verses 48, 49.

5. What was the result of the father's plea? Verse 50.

6. What did he learn as he neared home? Verse 51.

7. What definite evidence of Christ's healing power was given? Verse 52.

8. What was the result of the miracle? Verse 53.

9. How many miracles had been performed in Galilee? Verse 54.

AT NAZARETH.

10. What characterized His work in Galilee? Where did He teach? Luke 4:14, 15.

11. What did He do at Nazareth? From the writings of what prophet did He read? Luke 4:16-19.

12. What did He say concerning the prophecy He had just read? Verse 20, 21.

13. How did the people at first seem to regard His words? How were they afterwards affected? Verse 22. Note 3.

14. What did Jesus forewarn them that they would say? What proverb did He quote? Verses 23, 24; see Matt. 13:57.

15. What illustration did He draw from Elijah's experience? Verses 25-27.

16. How did the people receive His words? Verse 28.

17. What did they endeavor to do? Verse 29.

18. How did He escape their wrath? Verse 30.

Notes.

1. Galilee "is the district which was of all others the most honored with the presence of our Saviour. Here He lived entirely until He was thirty years of age; and although, after the commencement of His ministry, He frequently visited the other provinces, it was here that He chiefly resided."—"*Popular and Critical Bible Encyclopedia.*"

2. Nobleman. "The word so rendered in John 4:46 is the Greek *bas-el-ee-kos,* which is somewhat varied in signification. It may mean: (1) Descended from a king. (2) One belonging to the court. (3) A soldier of the king, in which latter sense it often occurs in Josephus. (4) Well born, used in the parable of the talents as a title of the person who placed his servants in charge of certain amounts, for which they were to be held accountable, thus testing their fidelity and ability."—*Id.*

3. "Is not this Joseph's son?" The wisdom and power with which He spoke, and the gracious utterances which fell from His

lips, greatly impressed the people, and unbelief began to give way. But they hardened their hearts. They remembered that He was "Joseph's son," that He was a "carpenter," and therefore reasoned that He could not be the Son of God.

LESSON XIII.—Calling of Fisherman—Healing of Demoniac—Healing of Peter's Wife's Mother.

JUNE 26, 1909.

LESSON SCRIPTURE: Luke 5:1-11; 4:31-41.

RELATED AND PARALLEL SCRIPTURES: Matt. 4:18-22; 8:14-17; Mark 1:16-34.

LESSON HELPS: "Desire of Ages," chapter 25; "Spirit of Prophecy," Vol. 2, chapters 13, 17.

PLACE: Near and at Capernaum, a city on the northwestern side of the sea of Galilee.

PERSONS: Jesus; Simon and Andrew, James and John, Zebedee; the demoniac; Peter's wife's mother; the people.

Questions.

CALLING OF FISHERMAN.

1. How did the people manifest their eagerness to hear the word? Luke 5:1. Note 1.

2. What did this lead Jesus to do? Verses 2, 3. Note 2.

3. When He finished His discourse, what did He tell Simon to do? Verse 4.

4. What was the reply of Simon? What was the result when they obeyed His word? Verses 5-7.

5. What was the effect of this miraculous draught of fishes upon the disciples? What encouraging words did Jesus speak to Peter? Verses 8-10. Note 3.

6. What did these disciples immediately do? Verse 11. Note 4.

HEALING OF DEMONIAC.

7. To what city of Galilee did Jesus again come? What did He do there? How did He speak? Luke 4:31, 32.

8. What occurred while He was teaching? Verses 33, 34. Note 5.

9. What did Jesus do? What did the unclean spirit do? Verse 35.

10. What was the result of Christ's work at this place? Verses 36, 37.

PETER'S WIFE'S MOTHER.

11. Where did He go from the synagogue? What did He find in this home? Verse 38.

12. What did our Lord do for the sick one? Verse 39.

13. At the close of the Sabbath, what did the people do? What help did He render the afflicted? Verses 40, 41.

14. What was the burden of His teaching in Galilee? Mark 1:14, 15.

15. What prophet had before prophesied of the times of the Messiah? Dan. 9:24-26.

16. Where was John the Baptist at this time? Matt. 4:12.

17. Where did Jesus make His home after leaving Nazareth? Verse 13.

18. What prophecy was He fulfilling in His preaching? Verses 14-16.

Notes.

1. "The Sea of Chinnereth (Num. 34:11), called in the New Testament, 'the Sea of Galilee' (Matt. 4:18), the 'Sea of Ti-

berias' (John 21:1), and the 'Sea' or 'Lake of Gennesaret' (Luke 5:1-11), which last is but a variation of the Hebrew name."—*"Popular and Critical Bible Encyclopedia."*

2. It would seem that Simon and the other disciples whom Jesus first called had gone back to their fishing when Jesus returned to Galilee.

3. We may, like the disciples who toiled all the night without results, in our labor for souls sometimes see no one won to Christ. Yet we should not become discouraged and abandon the work. Connect more fully with the Saviour, take Him on board the ship, and at the word let down the Gospel net, and it may enclose a multitude.

4. The disciples "forsook all" in order to follow Christ. No less is required of His people in this age. We can not serve God and mammon. Following Christ means a separation from the world.

5. "The mind of this wretched sufferer had been darkened by Satan, but in the Saviour's presence a ray of light had pierced the gloom. He was roused to long for freedom from Satan's control; but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, another's will held him; another's words found utterance through him. The conflict between the power of Satan and his own desire for freedom was terrible."—*"Desire of Ages," pages 255, 256.*

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