M. E. Kern.

SABBATH-SCHOOL Lesson Quarterly

Mountain View, Cal., January, 1910

[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. 59 5 cents

Lessons on the

Life of Christ

For Senior Division

First Quarter, 1910

January to March

Published by

Pacific Press Publishing Association

Mountain View, California

THE BEST HELP

FOR THE STUDY OF THESE

LESSONS ON THE LIFE OF CHRIST

IS WITHOUT QUESTION

The Desire of Ages

WE HAVE A FEW COPIES LEFT OF THE

WIDE MARGIN EDITION

IN TWO BINDINGS ONLY

CLOTH, GILT - - - - - - -	*$4.25*
LIBRARY - - - - - - - -	*5.00*

BOOKS WILL BE FORWARDED POST-PAID AT THESE PRICES

WHILE THEY LAST

Pacific Press Publishing Association

Mountain View, Cal.

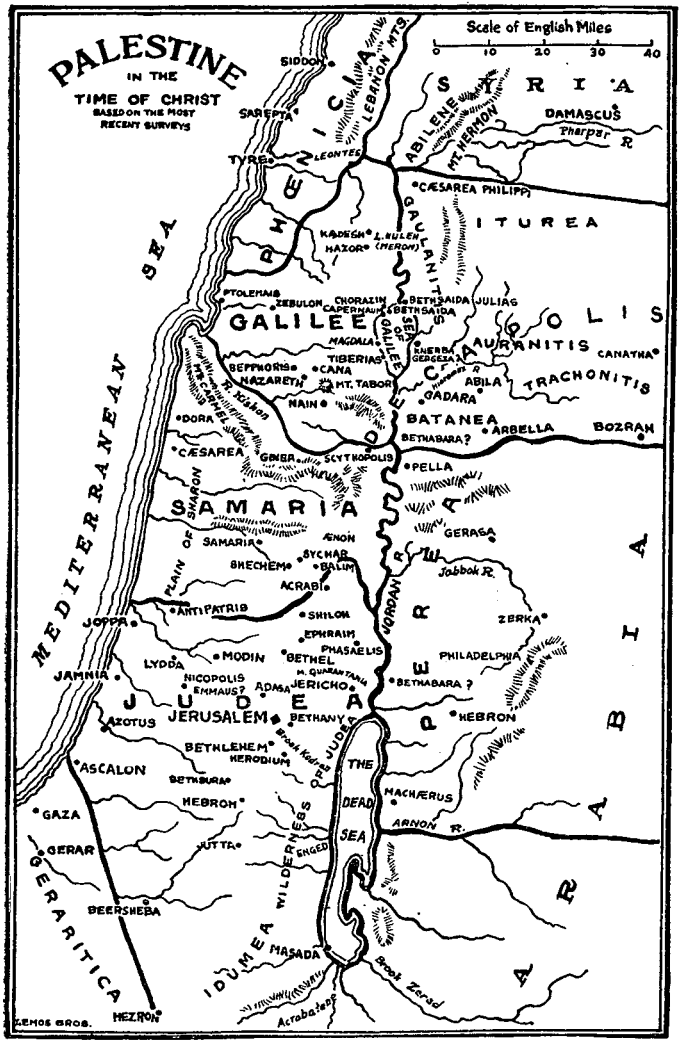
Portland, Ore. Regina, Sask., Canada Kansas City, Mo.

Tabular Harmony of Events in the Life of Christ

Covered in this Quarter's Lessons

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

Events	Place	Matt.	Mark	Luke	John
Jesus at the Feast of Tabernacles	Jerusalem				7:11-52
The Woman Taken in Adultery	"				7:53 to 8:11
The Jews Attempt to Stone Jesus	"				8:12-59
The Blind Man Healed on the Sabbath	"				9:1 to 10:21
The Return of the Seventy	Near Jerusalem	11:25-30		10:17-24	
The Parable of the Good Samaritan	" "			10:25-37	
Jesus at House of Martha and Mary	Bethany			10:38-42	
Disciples Taught How to Pray	Judea			11: 1-13	
At Meat in the House of a Pharisee	"			11:37-54	
Jesus Teaches against Hypocrisy	"			12: 1-12	
Jesus Refuses to Divide an Inheritance; Parable of the Rich Man	"			12:13-21	
Further Instructions; Parable of Waiting Servants	"			12:22-59	
Parables of Slaughter of Galileans, Fig-tree, Mustard-seed, and Leaven; Woman Healed on Sabbath	"			13: 1-21	
The Feast of Dedication; Jesus Retires Beyond Jordan	Beyond Jordan				10:22-42
Our Lord's Journey toward Jerusalem	Perea	19:1, 2	10:1	13:22	
He Teaches on the Way; Warned against Herod	"			13:23-35	
Jesus Dines with Pharisee on Sabbath; Heals the Dropsy; Parable of Great Supper	"			14: 1-24	
What is Required of Disciples	"			14:25-35	
Parables of the Lost Sheep, Lost Money, and the Prodigal Son	"			15: 1-32	


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
TIBERIAS
KNERBA GERGESA
AURANITIS
CANATHA
DECAPOLIS
BEPPHORIS
CANA
NAZARETH
MT. TABOR
ABILA
TRACHONITIS
GADARA
NAIN
DORA
BATANEA
ARBELLA
BOZRAH
BETHABARA?
CÆSAREA
GINEA
SCYTHOPOLIS
PELLA
SAMARIA
PLAIN OF SHARON
ÆNON
GERASA
SAMARIA
SYCHAR
SHECHEM
BALIM
ACRABI
Jabbok R.
ANTIPATRIS
SHILOH
JORDAN R.
JOPPA
ZERKA
EPHRAIM
PHASAELIS
PHILADELPHIA
LYDDA
MODIN
BETHEL
M. QUARANTANIA
JAMNIA
NICOPOLIS
EMMAUS?
ADASA
JERICHO
BETHABARA ?
JUDEA
AZOTUS
JERUSALEM
BETHANY
HEBRON
BETHLEHEM
HERODIUM
Brook Kedron
ASCALON
BETHSURA
THE DEAD SEA
MACHÆRUS
HEBRON
GAZA
ARNON R.
GERAR
JUTTA
ENGED
WILDERNESS OF JUDEA
GERARITICA
BEERSHEBA
IDUMEA
MASADA
Brook Zerad
Acrabatene
HEZRON
ARABIA
MEDITERRANEAN SEA
LEMOS BROS.

Sabbath-School Lessons on the

LIFE OF CHRIST

FIRST QUARTER, 1910

LESSON I.—Jesus at the Feast of Tabernacles.

JANUARY 1, 1910.

LESSON SCRIPTURE: John 7:11-36.
LESSON HELPS: "Desire of Ages," chapters 49, 50, pages 451-460.
PLACE: Jerusalem.
PERSONS: Jesus; the religious leaders; officers; the people.

Questions.

1. What shows the great interest among the people in regard to Jesus and His claims? John 7:11, 12. Note 1.

2. What was the attitude of the people and the Jewish leaders toward Him? Verses 12, 13.

3. When did Jesus make His appearance? What did He do? Verse 14.

4. What was the effect of His teaching upon the people? What query was raised concerning Him? Verse 15. Note 2.

5. In reply, what claim did Jesus make for His teaching? Verse 16.

6. Upon what did He say their knowledge of the truth of His claims depended? Verse 17. See A. R. V. Compare 1 Cor. 2:14.

7. How is the difference between the false and the true teacher shown? John 7:18.

8. By what charge did Christ show the leaders that He read their hearts? What was their reply? Verses 19, 20.

9. How did He defend His acts of mercy performed on the Sabbath? and what appeal did He make to them? Upon what are we not to base judgment? Verses 21-24.

10. What question was raised by some of the people of Jerusalem? Why? Verses 25, 26.

11. By what reasoning did they answer their own query? Verse 27. Note 3.

12. What was Jesus' answer? Verses 28, 29.

13. What two results followed this plain, earnest teaching of Jesus concerning Himself? (a) Verse 31; (b) verses 30, 32.

14. Knowing of the efforts of the chief priests to have Him arrested, what perplexing statement did Jesus further make concerning Himself? What did the Jews say? Verses 33-36. Note 4.

15. Note the six opinions expressed concerning Christ in this lesson.

Notes.

1. The Feast of Tabernacles "was pre-eminently the feast for foreign pilgrims" (Edersheim), and many had come from all parts of the world hoping to see Jesus, who claimed to be the Messiah, and of whose mighty miracles they had heard. Jesus had not attended the national gatherings since the healing of the man at the pool of Bethesda. ("Desire of Ages," page 450.) Some of the people of Jerusalem doubtless knew of the decision of the members of the Sanhedrin at that time to put Him to death. So there was a general feeling of expectancy concerning Him among those who attended this last great feast of the year.

2. "Letters" is literature. "To the Jews there was only one kind of learning — that of theology; and only one road to

it — the schools of the rabbis. Their *major* was true, but their *minor* false — and Jesus hastened to correct it. He had, indeed, 'learned,' but in a school quite other than those which alone they recognized.''— *Edersheim: ''The Life and Times of Jesus the Messiah,'' Vol. 2, page 151.*

3. ''It was a settled popular belief, and, in a sense, not quite unfounded, that the appearance of the Messiah would be sudden and unexpected. He might be there, and not be known; or He might come, and be again hidden for a time. As they put it, when Messiah came no one would know whence He was; but they all knew 'whence this One' was. And with this rough and ready argument of a coarse realism, they, like so many among us, settled off-hand and once for all the great question.''— *Id., Vol. 2, page 154.*

4. Like the suggestion of the high priest at a later time (John 11:49-51), the query of the Jews was prophetic. ''In their mocking words they were picturing the mission of Christ.''

LESSON II.— Last Day of the Feast; Woman Taken in Adultery.

JANUARY 8, 1910.

LESSON SCRIPTURE: John 7:37 to 8:11.

LESSON HELPS: ''Desire of Ages,'' chapters 49, 50, pages 453-462.

PLACE: Jerusalem.

PERSONS: Jesus; the people; Jewish leaders; officers; Nicodemus.

Questions.

THE WATER OF LIFE.

1. What gracious invitation was given by Jesus on the last great day of the feast? John 7:37.

2. What in the surrounding circumstances made this appeal especially forcible? ''Desire of Ages,'' pages 453, 454. Note 1.

3. To what did the living water refer? On what condition could it be received? Verses 38, 39. Note 2.

4. What different opinions were expressed concerning Jesus? What did the enmity of some lead them to desire to do? Verses 40-44.

EFFORTS OF THE COUNCIL AGAINST JESUS.

5. How were the officers who were sent to take Jesus influenced by His teaching? Verses 45, 46. Note 3.

6. What did the Pharisees ask these officers? Verses 47, 48.

7. What motive do these questions reveal?

8. What question was asked in the council? By whom? Verses 50, 51.

9. What was the haughty reply? Verse 52.

10. What, however, was the effect of this legal warning? Verse 53.

11. Study the character of Nicodemus from the references in the Gospels concerning him. See John 3:1-21; 19:38-40.

12. What did Jesus do at the close of the day? John 8:1. Note 4.

ANOTHER EFFORT TO ENTRAP JESUS.

13. While the Saviour was teaching the people the next day, how did the Pharisees again seek to entrap Him? Verses 3-6. Note 5.

14. By what actions and words did He answer their question? Verses 6-9.

15. By what compassionate words did He comfort this fallen soul? Verses 10, 11.

Notes.

1. The ceremony of pouring out the water, which commemorated the smitten rock, was performed each morning during the feast. "Few, if any, have doubted that it was with direct allusion to this daily pouring out of the waters of Siloam, which was so striking a feature of the festival, that on the last, that great day of the feast, Jesus stood and cried, 'If any man thirst, let him come unto Me, and drink.' Your forefathers thirsted in the wilderness, and I smote the rock for them, so that the waters flowed forth. . . . Did not Isaiah tell you, when in My name he spake, saying, 'I will pour water on him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring'? . . . And now I am here to fulfil in person all the promises that I made by the lips of My servant Isaiah, and I gather them up and condense them in the invitation, 'If any man thirst, let him come unto Me, and drink.' "—*Hanna: "Life of Christ," page 371.*

2. "He that believeth shall not barely and alone have his own thirst assuaged; but I in him, by My Spirit given, molding him into My own likeness, shall turn him into a separate well-head, from whose depths rivers of living water shall flow forth to visit, gladden, fructify some lesser or larger portion of the arid waste around. Let us know and remember, then, that Jesus, the divine Assuager of the thirst of human hearts, imparts the blessing to each who comes to Him, that he may go and impart the blessing to others."—*Id., page 372.*

3. "Hardened as were their hearts, they were melted by His words. While He was speaking in the temple court, they had lingered near, to catch something that might be turned against Him. But as they listened, the purpose for which they had been sent was forgotten. They stood as men entranced. Christ revealed Himself to their souls. They saw that which priests and rulers would not see,—humanity flooded with the glory of divinity. They returned, so filled with this thought, so impressed by His words, that to the inquiry, 'Why have ye not brought Him?' they could only reply, 'Never man spake like this man.' " —*"Desire of Ages," page 459.*

4. The close connection between the last verse of chapter seven and the first verse of chapter eight is somewhat obscured by the division into chapters. While every man retired to the comforts of his own home, the Master went into the mountain to pray and seek strength for His work.

5. Like the Pharisees and Herodians at a later time in asking Jesus about paying tribute to Cæsar, the Pharisees by this question meant to place Him in a dilemma. If He does not uphold the Mosaic law, they reason, He will forfeit the respect of the people. If He does, He will be advising a breach of the Roman law.

LESSON III.—Jesus Teaching in the Temple.

JANUARY 15, 1910.

LESSON SCRIPTURE: John 8:12-30.

LESSON HELPS: "Desire of Ages," chapter 51, pages 463-465.

PLACE: Jerusalem.

PERSONS: Jesus; Pharisees and people.

Questions.

1. On another occasion, what did Jesus declare Himself to be? What will be the result of following Him? John 8:12.

2. What in the surrounding circumstances emphasized the figure used? "Desire of Ages," pages 463, 464. Note 1.

3. In making this declaration, of what prophecy was Jesus announcing Himself the fulfilment? Isa. 49:6; Luke 2:32; John 1:4, 5, 9. "Desire of Ages," page 465.

4. What reply did the Pharisees make? John 8:13.

5. What was Jesus' answer? Verses 14-18. Note 2.

6. Why were His accusers incompetent judges? Verses 15, 23.

7. What question did they ask? Verse 19.

8. In reply, what great truth did Jesus state? Verse 19; John 1:18; 14:7; 1 Tim. 3:16.

9. Why was Jesus not arrested? John 8:20.

10. What statement did He repeat? How did the Jews understand it? Verses 21, 22.

11. What was declared necessary to the salvation of His hearers? Verse 24.

12. What was Jesus' response to the direct question, "Who art Thou?" Verses 25, 26. Compare A. R. V.

13. Did they comprehend His meaning? When would they understand His claims? Verses 27, 28.

14. In what words did He declare His unity with God? Verse 29.

15. What result followed this teaching amid so much opposition? Verse 30.

Notes.

1. "In the center of the Court of the Women, at the Feast of Tabernacles, two tall stands were placed, each supporting four large branching candelabra. After the evening sacrifice, all the lights in these candelabra were kindled, the flame broad and brilliant enough to illuminate the whole city, to remind the people of the pillar of light by which their marchings through the wilderness were guided. And still freer and heartier than the morning jubilations which attended on the libation of the water, were the evening ones, which accompanied the kindling of the lights." —*Hanna: "Life of Christ," page 373.*

2. How forcibly are we reminded that "He came unto His own, and His own received Him not." All through Jesus' life, the Father had borne witness to His Son. The visit of the wise men when Jesus was born, the incident at Jerusalem when He was twelve years old, the powerful testimony of John, Jesus' teaching and miraculous works, all bore unmistakable testimony to His divinity. Aside from this, the Father had spoken from heaven in testimony to His sonship.

LESSON IV.— Jesus Reproves the Jews.

JANUARY 22, 1910.

LESSON SCRIPTURE: John 8:31-59.

LESSON HELPS: "Desire of Ages," chapter 51, pages 466-470.

Questions.

1. What did Jesus indicate, to those who believed on Him, as a condition of true discipleship? John 8:31.

2. What promise was made to those who would fulfil this condition? Verse 32.

3. How did the Pharisees reply? Verse 33.

4. What did Jesus explain to be the greatest bondage? Verse 34. See also Rom. 6:16.

5. What did He say of the servant of sin? John 8:35. Note 1.

6. Where only can real freedom be found? Verse 36. Note 2.

7. How did Jesus show that His enemies were not the spiritual children of Abraham? Verses 37-40. See Rom. 9:6, 7.

8. What disproved their being children of God? John 8:41-43. Note 3.

9. With whom were they allied in spirit and purpose? What reason did Jesus assign for their unbelief? Verses 44, 45.

10. By what argument did He show to them their true condition? Verses 46, 47.

11. What was their answer? How did Jesus reply? Verses 48-50.

12. What further did Jesus say of the one who would keep His saying? How severely was His teaching denounced? Verses 51-53.

13. In replying, what relation did Jesus say Abraham sustained to Him? Verses 54-56.

14. In what way did Abraham see the day of Christ? See "Desire of Ages," pages 468, 469.

15. What blind retort did the Jews make? What was Jesus' reply? Verses 57, 58. Note 4.

16. Give other scriptures that prove the pre-existence of Christ.

17. What result followed this interview? Verse 59.

18. As in the case of the Abrahamic descent, what is the true principle of the apostolic succession? Note 5.

Notes.

1. God's eternal purposes will be accomplished. Ps. 33:11; Isa. 46:10. Though the blighting curse of sin now rests upon the earth and its inhabitants, it is an immutable fact in God's purpose that sin is only a temporary intrusion and will be destroyed. Rev. 22:3. It is a thing of time and not of eternity. Thus the servants of sin abide not forever. Here is the divine law of the survival of the fittest.

2. It was the predicted and declared purpose of Jesus to free from sin those who would accept Him. Isa. 42:7; Matt. 1:21; Luke 4:18; 1 John 3:5. How slow we are to accept of the full provisions of the Gospel. But every one who stands before the Son of man at His coming must be wholly freed form the bondage of sin. Rev. 14:5. See "Early Writings," page 61 old edition, page 71 new edition.

3. The slanderous insinuations concerning the character of His birth (verses 19, 25), Jesus passed by apparently without notice, endeavoring all the while to impress His hearers with the truth of His unity with God, the unreasonableness of their opposition to Him, and their need of regeneration.

4. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am." John 8:58, A.R.V. Jesus here

states clearly His pre-existence. He was associated with the Father in the work of creation. Gen. 1:26. "All things were made by Him; and without Him was not anything made that was made." John 1:3.

5. "Descent from Abraham was proved, not by name and lineage, but by likeness of character. So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon spiritual relationship. A life actuated by the apostles' spirit, the belief and teaching of the truth they taught; this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the Gospel." —"*Desire of Ages,*" *page 467.*

LESSON V.— Healing of the Blind Man on the Sabbath.

JANUARY 29, 1910.

LESSON SCRIPTURE: John 9.

LESSON HELPS: "Desire of Ages," chapter 51, pages 470-475.

PLACE: Jerusalem.

PERSONS: Jesus; His disciples; blind man; parents of the blind man; Pharisees; people.

Questions.

1. By what questions did Jesus' disciples express the wrong idea held at that time concerning sin and suffering? John 9:1, 2. Note 1.

2. What was Jesus' reply to the question? Verse 3. Note 2.

3. With what words did He preface the great miracle He was about to perform? Verses 4, 5.

4. Describe the miracle. Verses 6, 7.

5. What three questions were asked by the people

concerning the man? What did the man upon whom the miracle was performed say? Verses 8-12.

6. Before whom was the man brought for examination? Upon what day was the miracle performed? What question did the Pharisees ask? What reply did the man make? Verses 13-15.

7. State the conflicting opinions expressed concerning Jesus. Verses 16, 17. Note 3.

8. What did the Pharisees do as a last resort to discountenance the story? Verse 18.

9. What question did they ask the man's parents? To what facts did the parents bear testimony? Verses 19-21.

10. What information did they withhold? Why? Verses 22, 23. Note 4.

11. Calling again the man who had been blind, what demand and accusation did the Pharisees make? What was his reply? Verses 24, 25.

12. Being pressed with further queries, with what question did the healed man taunt his questioners? With what effect? Verses 26-28.

13. What declaration of ignorance concerning Christ did the Pharisees make? What unanswerable argument did the man offer in response? Verses 29-33. Note 5.

14. How did the rulers express their hatred not only of Christ but of the healed man? Verse 34.

15. On hearing of this, what did Jesus do, and with what result? Verses 35-38.

16. What did these things lead Jesus to observe? Verse 39.

17. What question was asked by some of the Pharisees? What did Jesus reply? Verses 40, 41. See John 15:22, 24.

18. What is an exceptional feature of the miracle recorded in this chapter? Note 6.

Notes.

1. "It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrong-doing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,— as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen, had the additional burden of being regarded as a great sinner."—"*Desire of Ages,*" *pages 470, 471.*

2. "While Jesus corrected their error, He did not explain the cause of the man's affliction, but told them what would be the *results.*"—*Id., page 471.*

"Thus He transferred the question from intellectual ground to that of the moral purpose which suffering might serve."—*Edersheim: "Life and Times of Jesus the Messiah," Vol. 2, page 180.*

3. The wickedness of such a charge seems marvelous, yet such is the blindness of those who have rejected light. They were very zealous for what they conceived as the proper observance of the Sabbath, yet were planning murder on that very day. They had abundant ground for a charge against Him according to their man-made laws. The making of clay, or the application of a remedy where life or an organ was not in danger, was considered as Sabbath-breaking. The application of saliva to the eye was expressly forbidden. (Edersheim.)

4. "Talmudic writings speak of two, or rather, we should say, of three, kinds of 'excommunication,' of which the two first were chiefly disciplinary, while the third was the real 'casting out,' 'unsynagoging,' 'cutting off from the congregation.' . . . The first and lightest degree was . . . properly 'a rebuke,' an inveighing. Ordinarily, its duration extended over seven days; but if pronounced by the nasi, or head of the Sanhedrin, it lasted for thirty days. . . . The second degree of Jewish

excommunication, the so-called niddui, . . . lasted for thirty days at the least, although among Babylonians only for seven days. At the end of that term there was 'a second admonition,' which lasted other thirty days. If still unrepentant, the third or real excommunication was pronounced, which was called the cherem, or ban, and of which the duration was indefinite. Any three persons, or even one duly authorized, could pronounce the lowest sentence. The greater excommunication (niddui) — which, happily, could only be pronounced in an assembly of ten — must have been terrible, being accompanied by curses, and, at a later period, sometimes proclaimed with the blast of the horn. . . . Still more terrible was the final excommunication, or cherem, when a ban of indefinite duration was laid on a man. Henceforth he was like one dead. He was not allowed to study with others, no intercourse was to be held with him, he was not even to be shown the road. He might, indeed, buy the necessaries of life, but it was forbidden to eat or drink with such an one.''— *Edersheim: ''Life and Times of Jesus,'' Vol. 2, pages 183, 184.*

5. ''The man was made of sturdier stuff than his parents. He was not to be overawed by their authority, or knocked down by their assertions. . . . 'We know,' the Pharisees had said, 'that this man is a sinner.' 'Whether He is a sinner,' the man replied, '*I* do *not* know; *one thing I do know*, that being blind, now I see.' Then they began again their weary and futile cross-examination. 'What did He do to thee? *How* did He open thine eyes?' But the man had had enough of this. 'I told you once, and ye did not attend. Why do ye wish to hear again? Is it possible that ye too wish to be His disciples?' Bold irony this — to ask these stately, ruffled, scrupulous Sanhedrists, whether he was really to regard them as anxious and sincere inquirers about the claims of the Nazarene Prophet! Clearly here was a man whose presumptuous honesty would neither be bullied into suppression nor corrupted into a lie. He was quite impracticable. So, since authority, threats, blandishments, had all failed, they broke into abuse. '*Thou* art His disciple: *we* are the disciples of Moses; of *this* man we know nothing.' 'Strange,' he replies, 'that *you* should know nothing of a man who yet has wrought a miracle such as not even Moses ever wrought; and we know that neither He nor any one else could have done it, unless He were from God.' Unable to control any longer their transport of indignation, they flung him out of the hall, and out of the synagogue.''— *Farrar: ''Life of Christ,'' chapter 41, pages 422, 423.*

6. ''If sifting the evidence for a miracle, stating every possible objection to it, discussing publicly, not centuries after-

wards, but at the time and on the spot, the whole details, turning the occurrence out and in, back and forth, exhausting every effort to shake its validity, and then finding that it has been a veritable work above the ordinary processes of nature and beyond the powers of men — if such cross-examination should seem to any one essential to his believing in the historicity of the miracles,— in this instance it actually took place, and we have the circumstantial record of it in this chapter.

"This treatment is entirely exceptional in the miracle-narratives; but on that account this single specimen has all the greater apologetic value. It can no more be said that the difficulties of the modern mind are wholly disregarded in the Gospels. Here is precisely that argumentative handling of the various difficulties about a miracle with which we are so familiar. The occurrence is related. Then arise the questions upon it: Was there really anything unusual done? How was it done? Who was the doer of it? Was the doing of it a mark of divine commission and authority? Who and what shall we conclude the worker of it to be? These and such as these are the questions which every age — our own pre-eminently — has asked about the miracles of Jesus. They are asked and answered, in this instance, in presence of the facts themselves."— *Laidlaw: "Miracles of Our Lord," pages 289, 290.*

LESSON VI.— The Good Shepherd.

FEBRUARY 5, 1910.

LESSON SCRIPTURE: John 10:1-21.
LESSON HELPS: "Desire of Ages," chapter 52.

Questions.

1. What beautiful illustration did Jesus give of His relation to His followers? John 10:1-3.

2. How is the shepherd distinguished from the thief and the robber? Will the true sheep follow a stranger? Why not? Verses 4-6.

3. In explaining the parable, what did Jesus say of

Himself? What is said of those who came before Him? Verses 7, 8. Note 1.

4. What do those have who enter in by the door? Verse 9.

5. For what did the Saviour say He had come? Verse 10. Note 2.

6. What other term did He apply to Himself? How is His great love shown? Verse 11.

7. On the other hand, what does the hireling do? Verses 12, 13.

8. What intimate relation exists between Christ and His followers? Verses 14, 15. See A. R. V. John 17:23. "Desire of Ages," page 483. Note 3.

9. What was His desire for the scattered sheep? John 10:16. Compare A. R. V.

10. To what is reference evidently made in this verse? See Isa. 56:8.

11. How is the great love of the Father and the Son for lost humanity expressed? John 10:17, 18. Note 4.

12. What did these words of Christ cause among the people? Of what did some regard this discourse a new evidence? Verses 19, 20.

13. What opinion did others hold? Verse 21.

Notes.

1. Not only is Jesus a door or entrance to life and safety, but the only one. All those who at any time teach any other way than the merits of Christ for salvation, whether they be Jewish leaders, heathen philosophers, or professed Christian teachers, are thieves and robbers; "for there is none other name under heaven given among men, whereby we must be saved." See "Desire of Ages," page 478.

2. "'In Him was life.' He came that sinners under sentence of death might have life. And the life which He gives is a more abundant life. Instead of a few short years of time, He gives ages of eternity. But the abundance of life is not merely in duration. The touch of God's Spirit intensifies life, and gives it a larger meaning, with new purposes and ambitions. Children of God have a new interest in the world of humanity as the purchased possession of Christ. The new life must be a fuller one, a deeper one than the old, giving birth to thoughts more grave, feelings more deep,—in a word, 'life more abundant.'"—*Dykes: "Christian World Pulpit," Vol. 24, page 177.*

3. What a precious lesson is this parable, or allegory, setting forth so clearly the mission of Christ, and the intimate relation existing between Him and His people. To get the force of the illustration, we should understand shepherd life in the East.

"As we sat and looked, almost spellbound, the silent hillsides around us were in a moment filled with life and sound. The shepherds led their flocks forth from the gates of the city. They were in full view, and we watched them and listened to them with no little interest. Thousands of sheep and goats were there, grouped in dense, confused masses. The shepherds stood together until all came out. Then they separated, each shepherd taking a different path, and uttering, as he advanced, a shrill, peculiar call. The sheep heard them. At first the masses swayed and moved, as if shaken by some internal convulsion; then points struck out in the direction taken by the shepherds; these became longer and longer, until the confused masses were resolved into long, living streams, flowing after their leaders. Such a sight was not new to me, still it had lost none of its interest. It was, perhaps, one of the most vivid illustrations which human eyes could witness of that beautiful discourse of our Lord recorded by John."—*Porter, in "Bible Student's Manual," page 160.*

4. "'Therefore doth My Father love Me, because I lay down My life, that I might take it again.' That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father. . . . While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die."—*"Desire of Ages," pages 483, 484.*

LESSON VII.—Return of the Seventy; Parable of the Good Samaritan; Jesus at the Home of Martha and Mary.

FEBRUARY 12, 1910.

LESSON SCRIPTURE: Luke 10:17-42.

RELATED SCRIPTURE: Matt. 11:25-30.

LESSON HELPS: "Desire of Ages," chapter 53, pages 490-495; chapter 54; chapter 58, pages 524, 525; "Christ's Object Lessons," pages 376-389.

PERSONS: Jesus; the seventy; a lawyer; the disciples; Martha and Mary.

Questions.

RETURN OF THE SEVENTY EVANGELISTS.

1. Concerning what did the seventy rejoice when they returned to Christ? Luke 10:17.

2. What scenes were brought to the mind of Jesus by this circumstance, and what did He say? Verse 18. Compare Rev. 12:7-9; John 12:31; Rev. 20:10; 5:13. Note 1.

3. Recognizing Satan as a defeated foe, what power did Christ give to His disciples? Luke 10:19.

4. What should be a greater cause of joy than the possession of power? Why? Verse 20. "Desire of Ages," page 493. Note 2.

5. For what did Jesus especially rejoice? Verse 21. Note 3.

6. What has been given to Jesus, and what work committed exclusively to Him? Verse 22.

7. How were His disciples especially favored? Verses 23, 24.

8. What precious invitation is recorded in another Gospel? Matt. 11:28-30. Note 4.

THE GOOD SAMARITAN.

9. Who came to Jesus? What question did he ask? Luke 10:25.

10. What was the lawyer's answer to his own question? What did Jesus say concerning the correctness of his answer? Verses 26-28.

11. What further question did the lawyer ask? Verse 29.

12. How did Jesus answer it? Verses 30-35.

13. How do you account for the strange lack of compassion on the part of the priest and the Levite for the wounded man? "Desire of Ages," page 500.

14. What did the Samaritan do? Verses 33-35. Note 5.

15. What does the story teach us as to who are our neighbors, and our duty toward them? Verses 36, 37. Note 6.

16. Compare the life and work of Jesus with the action of the good Samaritan.

IN A FRIENDLY HOME.

17. In whose house did Jesus find rest? Verse 38.

18. For what did Jesus reprove Martha on the occasion of this visit? Verses 39-42.

Notes.

1. "The scenes of the past and the future were presented to the mind of Jesus. He beheld Lucifer as he was first cast out from

the heavenly places. He looked forward to the scenes of His own agony, when before all the worlds the character of the deceiver should be unveiled. He heard the cry, 'It is finished,' announcing that the redemption of the lost race was forever made certain, that heaven was made eternally secure against the accusations, the deceptions, the pretensions, that Satan would instigate.

"Beyond the cross of Calvary, with its agony and shame, Jesus looked forward to the great final day, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. Jesus beheld the work of evil forever ended, and the peace of God filling heaven and earth."—*"Desire of Ages," page 490.*

2. The seventy returned, doubtless not all at one time, rejoicing in their success even to the casting out of devils. They were perhaps somewhat proud of doing what nine of Jesus' own apostles had once failed to do. Jesus rejoiced with them, and assured them of continual success, but warned them against self-confidence. There was cause for greater joy than this.

"There is a book of remembrance in the heavens, the Lamb's Book of Life, in which the names of all His true and faithful followers are written. It may be a great thing to have one's name inscribed in large, enduring letters in the roll of those who have done great things for Christ and for Christ's cause upon this earth; but that earthly register does not correspond with the one that is kept above. There are names to be found in the one that will not be met with in the other. There are names which shine bright in the one that appear but faintly luminous in the other. There are names that have never been entered in the one that beam forth with a heavenly brilliance in the other. The time comes when over the one the waters of oblivion shall pass, and its records be all wiped away. The time shall never come when the names that shall at last be found written in the other shall be blotted out."—*Hanna: "The Life of Christ," page 410.*

3. Spiritual things are spiritually discerned. 1 Cor. 2:14. Those who trust in their own wisdom and prudence, can not understand God's truth.

"The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by the Spirit of Christ. The soul must be cleansed from vanity and pride, and vacated of all that has held it in possession, and Christ must be enthroned within. Human science is too limited to comprehend the atonement. The plan of redemption is so far-reaching that philosophy can not explain it. It will ever remain a mystery that the most profound reasoning can not fathom. The science of salvation can not be explained; but it can be known

by experience. Only he who sees his own sinfulness can discern the preciousness of the Saviour."—*"Desire of Ages," pages 494, 495.*

True science teaches us much of God, but can not fathom the plan of salvation, because of its limitations. God expects us to use our reasoning faculties; but they are limited, and must be supplemented by revelation. Revelation is not contrary to reason, but above it.

4. "Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee.' Our lives may seem a tangle; but as we commit ourselves to the wise Master-worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory — character — of Christ, will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy."—*"Desire of Ages," page 331.*

5. "Two pence," two denarii, about thirty-three cents, two days' wages, or enough for several days' care.

6. "Matters are placed on an entirely different basis from that of Judaism. The question now is not, 'Who is my neighbor?' but, 'Whose neighbor am I?' The Gospel answers the question of duty by pointing us to love. Wouldst thou know who is thy neighbor? Become a neighbor to all, by the utmost service thou canst do them in their need."—*Edersheim: "Life and Times of Jesus the Messiah," page 239.*

LESSON VIII.—Jesus Dines with a Pharisee; Pronounces Woes Against Hypocrisy and Worldliness.

FEBRUARY 19, 1910.

LESSON SCRIPTURE: Luke 11:37 to 12:12.
PERSONS: Jesus; Pharisees; lawyers.

Questions.

1. With whom did Jesus dine on a certain occasion? What caused surprise to His host? Luke 11:37, 38.

2. With what did Jesus charge the Pharisees in reply? Verses 39, 40. Note 1.

3. What would Jesus have them substitute for ceremonial purification of vessels? Verse 41.

4. For what three evils did Jesus pronounce woes upon the Pharisees? In what words is tithing taught in these verses? Verses 42-44. Note 2.

5. For what three evils did He pronounce woes upon the lawyers, or scribes? Verses 45-52.

6. How did the lawyers bind burdens on men? Verse 46. Note 3.

7. How did the monuments to the prophets witness against them? Verses 47, 48; Matt. 23:29-31. Note 4.

8. What would be charged to that generation? Luke 11:49, 50.

9. What effect did the teaching of these expounders of the law really have? Verse 52.

10. What did Jesus' words lead the scribes and Pharisees to do? Verses 53, 54.

11. What shows the great interest of the people in Jesus and His work? Of what did He instruct His disciples to beware? Luke 12:1. Note 5.

12. How fully will the hypocrites be exposed? Verses 2, 3. Compare Eccl. 12:14; 1 Cor. 3:13; 4:5.

13. Whom did Jesus warn them to fear? Why? Luke 12:4, 5.

14. What illustrations were given to show God's care for us? Verses 6, 7.

15. What will be the result of confessing Christ in the life? What of denying Him? Verses 8, 9.

16. What terrible warning was given to those who persistently rejected every good influence? Verse 10. Note 6.

17. What special help is promised to those who are brought to trial for their faith in Christ? Verses 11, 12.

Notes.

1. "He exposed the mere externalism of the Pharisaic law of purification, to the utter ignoring of the higher need of inward purity, which lay at the foundation of all."—*Edersheim: "Life and Times of Jesus the Messiah," page 211.*

2. "The three distinctions of a Pharisee were: not to make use nor to partake of anything that had not been tithed; to observe the laws of purification; and, as a consequence of these two, to abstain from familiar intercourse with all non-Pharisees. This separation formed the ground of their claim to distinction. It will be noticed that it is exactly to these three things our Lord adverts: so that these sayings of His are not, as might seem, unconnected, but in the strictest internal relationship. Our Lord shows how Pharisaism, as regarded the outer, was connected with the opposite tendency, as regarded the inner man: outward purification, with ignorance of the need of that inward purity which consisted in God-consecration, and with the neglect of it; strictness of outward tithing, with ignorance and neglect of the principle which underlay it, viz., the acknowledgment of God's right over mind and heart (judgment and love of God); while, lastly, the Pharisaic pretense of separation, and consequent claim to distinction, issued only in pride and self-assertion. Thus, tried by its own tests, Pharisaism terribly failed."—*Id. page 212.*

3. The lawyers were the professional interpreters of the Jewish law. As Geikie says, they sat in their chambers and schools, creating "legal rules, endless, harassing, intolerable for the people, but not affecting themselves, shut out as they were from busy life."—*"Life and Words of Christ," Vol. 2, page 141.*

4. By building these tombs they pretended to honor the martyred prophets, thus gaining popularity; but their actions show them to possess the same spirit as that which led their fathers to kill the prophets.

5. Hypocrisy is one of the worst forms of evil. "All shams are hateful, but a religious sham is worst of all."—*Abbott.*

Admitted into the life it will corrupt the whole nature, just as it had pervaded all Pharisaism.

"The religion of Christ is sincerity itself. Zeal for God's glory is the motive implanted by the Holy Spirit; and only the effectual working of the Spirit can implant this motive. Only the power of God can banish self-seeking and hypocrisy. This change is the sign of His working. When the faith we accept destroys selfishness and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order."—*"Desire of Ages," page 409.*

6. "That was the true Light, which lighteth every man that cometh into the world." John 1:9. "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." John 6:37.

"But it is possible to drive the Spirit from us so that its pleading voice can not be heard. 'To-day if ye will hear His voice harden not your hearts,' for 'the sin against the Holy Spirit is the sin of persistent refusal to respond to the invitation to repent.'"—*Mrs. E. G. White, in "Review and Herald," June 29, 1897.*

LESSON IX.—Jesus Refuses to Be a Judge; Parable of the Rich Man; Further Instruction; Parable of Waiting Servants.

FEBRUARY 26, 1910.

LESSON SCRIPTURE: Luke 12:13-48.
LESSON HELPS: "Christ's Object Lessons," pages 252-259.
PERSONS: Jesus; Peter and other disciples; the people.

Questions.

1. What request was made of Jesus by one of the company, concerning an inheritance? How did He answer it? Luke 12:13, 14.

2. What instruction did this lead Jesus to give? Verse 15.

THE CHRISTIAN'S RELATION TO MATERIAL THINGS.

3. With what parable did He illustrate the danger of covetousness? Verses 16-21. Note 1.

4. What illustrations were given to teach trust in God under all circumstances? Verses 22-30.

5. What is the greatest object for which we should seek? What assurance is given concerning earthly things to those who seek the kingdom of God? Verse 31.

6. What promise is given to God's people, though they be few? Verse 32.

7. How may our treasure be transferred to the coming kingdom? Verse 33.

8. Where will our heart be? Verse 34.

PREPARATION FOR THE LORD'S COMING.

9. What parables are used to show the necessity of faithfulness in Christian duties and in looking for the Saviour? What promise is given to those who are found watching? Verses 35-40.

10. How is the faithful steward said to be employed? What promise is made to those who are faithful? Verses 41-44.

11. What other class is spoken of? Verse 45.

12. What will be the result of saying in the heart that the coming of the Lord is delayed? Verse 46.

13. What relation does one's knowledge of the truth bear to his responsibility? Who will receive the greater punishment? Verses 47, 48. Note 2.

14. Name some of the special blessings given us in this time, and what God will require of us in turn.

Notes.

1. How prone man is to trust in uncertain riches (1 Tim. 6:17), and selfishly to hoard God's gifts which were meant to be used to bless humanity and for the glory of God. But "to live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others."—"*Christ's Object Lessons,*" *page 259.*

It is not a sin to have worldly possessions. The Lord expects us to be diligent and economical in our business affairs (Rom. 12:11; Prov. 10:4; 27:23), that we may have wherewith to help the needy and support the Gospel. Eph. 4:28. The use we make of our means, in this selfish, grasping age, is a good index to our Christian experience.

2. As many prophets and kings had desired to witness the events connected with Jesus' first coming (Luke 10:24), so the prophets have spoken of and looked forward to the consummation of the Christian's hope (Acts 3:21) at His second coming. We are living in the last generation, with the light of all generations focused upon our pathway. To us much has been given, and of us much will be required.

"The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are these that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God."—"*Christ's Object Lessons,*" *page 363.*

LESSON X.—Divisions; Spiritual Discernment; Repentance Urged; The Barren Fig-Tree; A Woman Healed on the Sabbath.

MARCH 5, 1910.

LESSON SCRIPTURE: Luke 12:49 to 13:17.
LESSON HELPS: "Christ's Object Lessons," pages 212-218.
PLACE: Perea.

Questions.

1. What did Jesus say He had come to send on the earth? In what way did He refer to His sufferings, then near at hand? Luke 12: 49, 50.

2. What is one result of Christ's mission and work through the Gospel? Verses 51-53. Matt. 10: 34. Note 1.

3. How did He reprove the people for their unbelief? Luke 12: 54-56.

4. What figure was used to show the necessity of accepting His love and reconciliation? Verses 57-59.

5. What occurrence was related to Jesus by those present? Luke 13: 1.

6. What principles did Jesus again deny? What warning did He give? Verses 2, 3.

7. What further illustration did He give to show that affliction and calamity are not always the result of our sins? What warning is again given? Verses 4, 5.

8. How was this prediction terribly fulfilled upon the Jewish nation? Note 2.

9. By what parable did Jesus illustrate the sure result of a failure to repent? How is the long-suffering of God shown? Verses 6-9.

10. Describe the miracle performed in a synagogue on the Sabbath. How long had this woman been bound? How was she loosed? Verses 11-13.

11. Who objected to the healing of this woman, and on what ground? Verse 14.

12. What did Jesus reply? Who had bound this woman? Verses 15, 16.

13. What was the result of the Saviour's words and works? Verse 17. Note 3.

Notes.

1. The Gospel is a Gospel of peace (Eph. 6:15), peace in the individual heart, and peace in society as far as its principles are received. But sin and righteousness are in deadly conflict; and those who accept the Gospel are often opposed by those who do not, just as Cain was opposed to Abel "because his own works were evil, and his brother's righteous." 1 John 3:12.

2. "As Jesus talked with the disciples and the multitude, He looked forward with prophetic glance, and saw Jerusalem besieged with armies. He heard the tramp of the aliens marching against the chosen city, and saw the thousands upon thousands perishing in the siege. Many of the Jews were, like those Galileans, slain in the temple courts, in the very act of offering sacrifice. The calamities that had fallen upon individuals were warnings from God to a nation equally guilty. 'Except ye repent,' said Jesus, 'ye shall all likewise perish.' For a little time the day of probation lingered for them. There was still time for them to know the things that belonged to their peace."—"*Christ's Object Lessons,*" *pages 213, 214.*

3. Edersheim makes some interesting comparisons of the narrative of the three Sabbath controversies: in Jerusalem, in Galilee, and in Perea.

"In all, the spirit was the same. And, although the differences between them may seem slight, they are characteristic, and mark, as if they pointed to it with the finger, the locality and circumstances in which each took place. In Jerusalem there is neither reasoning nor rebuke on the part of the Jews, but absolute persecution. There also the Lord enters on the higher exposition of His actions, motives, and mission. In Galilee there is questioning and cunning intrigue against Him on the part of the Judeans who dogged His steps. But while no violence can be attempted against Him, the people do not venture openly to take His part. But in Perea we are confronted by the clumsy zeal of a country archisynagogos (chief ruler of a synagogue), who is very angry, but not very wise; who admits Christ's healing power, and does not dare to attack Him directly, but, instead, rebukes, not Christ, not even the woman who had been healed, but the people who witnessed it, at the same time telling them to come for healing on other days, not perceiving, in his narrow-minded bigotry, what this admission implied. This rustic ruler had not the cunning, nor

even the courage, of the Judean Pharisees in Galilee, whom the Lord had formerly convicted and silenced. Enough, to show this obscure Perean partizan of Pharisaism and the like of him their utter folly, and that by their own admissions. And presently, not only were His adversaries ashamed, while in Galilee they went out and held a council against Him, but the people were not afraid, as the Galileans had been in presence of their rulers, and openly rejoiced in the glorious working of the Christ."—*Edersheim: "Life and Times of Jesus the Messiah," pages 223, 224.*

LESSON XI.—Jesus at the Feast of Dedication at Jerusalem; Visit to Perea; Teaching on the Way.

MARCH 12, 1910.

LESSON SCRIPTURE: John 10:22-42; Luke 13:22-35.
PLACES: Jerusalem; Perea.
PERSONS: Jesus; the people; Herod Antipas.

Questions.

FURTHER CONFLICT WITH THE JEWS AT JERUSALEM.

1. What was the occasion of Jesus' visit to Jerusalem at this time? What season of the year was it? John 10:22. Note 1.

2. As Jesus was walking in Solomon's porch, who came to Him? What demand did they make of Him? Verses 23, 24. Note 2.

3. What did Jesus offer as a proof of His claims? Verse 25.

4. Why had they not believed? What do the sheep do? Verses 26, 27.

5. What words of assurance were spoken of Christ's flock? Verses 28, 29.

6. What close relationship with His Father did He claim? With what result? Verses 30, 31.

7. What question did Jesus propound to His persecutors? How did they try to justify their actions? Verses 32, 33.

8. What reply from Scripture did Jesus make in His defense? Verses 34-36. Ps. 82:6. Note 3.

9. To what did He again appeal as further proof of His claims as the Messiah? John 10:37, 38. Note 4.

10. What did the Jews now seek to do? To what place did Jesus retire after these events? Verses 39, 40.

11. How was He received there? In what did the people find an evidence of His claims? Verses 41, 42.

12. While journeying and teaching in Perea, what question was asked Him? Luke 13:22, 23.

13. What admonition did Jesus give in reply? Verse 24.

14. How did Jesus show that a mere profession is not sufficient to insure the blessing of heaven? Verses 25-27.

15. How did He again remind the Jews that fleshly descent from the patriarchs was not a guarantee of heaven? Verse 28.

16. Who besides the ancient worthies does He imply will also be saved? Verses 29, 30. Note 5.

17. Of what was Jesus warned? What was His reply? Verses 31-33. Note 6.

18. What did this bring to Jesus' mind? How did He speak of Jerusalem? Having rejected Him, what was the condition of their temple? Verses 34, 35.

Notes.

1. The Feast of Dedication was instituted by Judas Maccabeus in 164 B.C. in celebration of the redevotion of the temple to the worship of Jehovah, after it had been polluted by heathen sacrifices by Antiochus Epiphanes. The feast began on the 25th of the month Chisleu (November-December), and lasted eight days. It did not require attendance at Jerusalem. It was an occasion of much festivity.

2. Solomon's porch was the colonnade on the east side of the temple. See Acts 3:11; 5:12.

3. Geikie explains this passage by the following paraphrase: "Is it not written in your law of the rulers of Israel, the representatives and earthly embodiments of the majesty of Jehovah, your invisible King, 'I said, Ye are gods?' If God Himself called them gods, to whom this utterance of His came — and you can not deny the authority of Scripture — how can you say of Me, whom the Father has consecrated to a far higher office than ruler, or even prophet, to that of Messiah; and whom He has not only thus set apart to this great office, but sent into the world, clothed with mighty powers I have shown, and the fulness of grace and truth you now see in Me,— that I blaspheme, because I have said I am God's Son?"—"*Life and Words of Christ,*" *Vol. 2, page 308.*

4. If they could not believe the words, let them believe the works. Recognizing the work as that of the Father, they would come to understand that the Father worked through Him.

5. The statement in verse 30 may refer not only to the coming in of the Gentiles, but to the general truth that in that day human judgment will often be reversed.

6. "Jesus had now been for some time in Perea, in the territory of Antipas, the murderer of John. The intense unpopularity of the crime had, doubtless, been a protection to Him; but, besides the fact than Antipas personally feared the great Miracle-worker, thinking He was perhaps the murdered Baptist, risen from the dead, there were many other reasons why he should wish Him fairly out of his dominions. Unwilling to appear in the matter, he used the Pharisees, counting on their readiness to further his end. Some of their number, therefore, came to Christ, with the air of friends anxious for His safety, and warned Him that it would be well for Him to leave Perea as quickly as possible, as Herod desired to kill Him.

"Jesus at once saw through the whole design, as a crafty plan of Herod for His expulsion. But He was on His way to Jerusalem, and contented Himself with showing that He gave no ground for

political suspicion, and that He quite well understood how little friendship there was in the advice the Pharisees had given Him." —*Geikie: "Life and Words of Christ," Vol. 2, page 343.*

LESSON XII.—Jesus Dines with a Pharisee on the Sabbath; Heals Man with Dropsy; Parable of the Great Supper.

MARCH 19, 1910.

LESSON SCRIPTURE: Luke 14:1-24.
LESSON HELPS: "Christ's Object Lessons," pages 219-237.
PLACE: Perea.

Questions.

1. With whom did Jesus dine on a certain Sabbath? Who was present? What did the Pharisees do? Luke 14:1, 2. Note 1.

2. What question did Jesus ask the Pharisees before performing the miracle of healing? Did they make any reply? What did He then do? Verses 3, 4.

3. What further question did Jesus ask to defend His act? With what result? Verses 5, 6.

4. In what practical way did He teach a lesson on humility? What led Him to do this? Verse 7. Note 2.

5. Relate the parable. Verses 8-10.

6. What is the penalty for self-exaltation? What is the reward for humility? Verse 11.

7. How did Christ further attack their selfishness and feelings of caste? Whom should we bid to a feast? Why? When will we be rewarded? Verses 12-14.

8. What did Jesus' reference to the resurrection of the just lead one of the guests to say? Verse 15.

9. What further parable did Jesus put forth? What did the servant announce? What excuses did those make who were bidden? Verses 16-20.

10. What further command was given the servant? From what places were the guests gathered? What statement was made concerning those who did not accept the invitation? Verses 21-24.

11. What, in the parable, was the real reason for all the excuses made? Note 3.

12. What is taught by the bringing in of the unfortunate classes? Note 4.

13. In what way does the parable have a special emphasis in the last days? Matt. 24:14; Rev. 14:6.

Notes.

1. It is very probable from what follows that the man with the dropsy was not one of the guests. He may, with oriental freedom, have come in to look on, or he may have been placed there by envious design.

2. "The couches on which the guests reclined at meals were arranged so as to form three sides of a square, the fourth being left open to allow the servants to bring in the dishes. The right-hand couch was reckoned the highest; and the others, the middle and the lowest respectively, the places on each couch being distinguished in the same way, from the fact that the guest who reclined with his head, as it were, in the bosom of him behind, seemed to be the lower of the two. The 'highest place' on the highest couch was thus the 'chief place;' and human nature, the same in all ages, inevitably made it be eagerly coveted, while, as precedence was marked by nearness to it, there was an almost equal anxiety to get as close to it as possible. With the vanity and self-righteousness of a moribund caste, there was no little scheming among the rabbis for the best position, and much anxiety on the part of the host not to give offense; for to place a rabbi below any one not a rabbi, or below a fellow rabbi of

lower standing, or younger, was an unpardonable affront, and a discredit to religion itself. The intolerable pride that had made one of their order, in the days of Alexander Janneus, seat himself between Alexander and his queen, on the ground that 'wisdom' made its scholars sit among princes, remained unchanged. Such petty ambition, so unworthy in public teachers of morals and religion, and so entirely in contrast with His own instructions to His disciples, to seek no distinction but that of the deepest humility, did not fail to strike the Great Guest, who had calmly taken the place assigned Him.''—*Geikie: ''Life and Words of Christ,'' Vol. 2, pages 319, 320.*

3. ''All the excuses betray a preoccupied mind. To these intended guests other interests had become all-absorbing. The invitation they had pledged themselves to accept was put aside, and the generous friend was insulted by their indifference.''—*''Christ's Object Lessons,'' page 222.*

4. The parable was doubtless aimed at Jewish bigotry and exclusiveness, and was meant to help His disciples gain a new conception of the work which they must do for the Gentile world. It is a lesson for all time. When Satan can not prevent men from accepting Christ, He will endeavor to foster selfish pride and build up the feeling of caste within the church.

LESSON XIII.—Test of Discipleship; Parables of the Lost Sheep and the Lost Piece of Money.

MARCH 26, 1910.

LESSON SCRIPTURE: Luke 14:25 to 15:10.
LESSON HELPS: ''Christ's Object Lessons,'' pages 185-211.
PLACE: Perea.

Questions.

1. What attitude to worldly things did Jesus indicate as necessary to discipleship? What must the true disciple bear? Luke 14: 25-27. Note 1.

2. How did our Lord illustrate the folly of accepting Him in a thoughtless way? Verses 28-32. Note 2.

3. How much of one's self, sins, and possessions must one yield to God in order to be His disciple? Verse 33. Note 3.

4. How is the worthlessness of the mere form of religion illustrated? Verses 34, 35.

5. Who were especially attracted to Jesus, and for what purpose? Luke 15:1.

6. For what was He censured by the Pharisees and scribes? Verse 2.

7. In reply to this, what parable was spoken to show God's compassionate love for the lost? How does the conversion of a soul affect heaven? Verses 3-7.

8. What further parable was given to show the love of God for the lost? Who rejoice at the conversion of a sinner? Verses 8-10.

9. Wherein are these parables alike?

10. In what are they unlike? Note 4.

11. How do they illustrate God's great love for the individual sinner? Compare John 3:16; 2 Cor. 8:9.

12. What do they show the condition of the sinner to be? Compare Eph. 2:11, 12.

13. What is the attitude of heavenly beings toward this work of reclaiming the lost? Compare Heb. 1:14; Luke 19:10.

Notes.

1. "What hatred can that be, except the hatred of all that stands in the way of and gainsays discipleship, whether it be found in father or mother, in wife or child, in brother or sister, nay, in one's own life even? It is the hatred of all that opposes itself to the love of Christ, to the image and Spirit of Christ; real hatred of what is really hateful, in spite of its being found in the dearest of our fellow creatures or in our own beloved life.

We must in no way seek to weaken this strong word, but only explain it. The disciples must be prepared to forsake those the most beloved, if Christ calls."—*Lange: "Life of Christ," Vol. 2, pages 424, 425.*

The word "hate" in the text had the meaning at that time of "love less, or hold in less esteem." See Matt. 10:37; Gen. 39:30, 31.

2. The cost is to be counted on both sides. It costs something to be a Christian, but it costs more not to be one.

3. This verse is translated by Rotherham as follows: "In this way, then, every one from among you who is not bidding adieu to all his goods, can not be My disciple."

4. "The lost sheep knows that it is lost. It has left the shepherd and the flock, and it can not recover itself. It represents those who realize that they are separated from God, and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, and they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God, are the object of His pitying love. They are to be sought for, that they may be brought back to God.

"The sheep wandered away from the fold; it was lost in the wilderness or upon the mountains. The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search."—*"Christ's Object Lessons," page 194.*

The Sabbath-School Worker

A Sixteen-Page Monthly Journal

Containing valuable instruction on the various phases of the Sabbath-school work, practical suggestions on organization, teaching, class, general, and missionary exercises, with helps on current Sabbath-school lessons for the Senior, Intermediate, Primary, and Kindergarten departments. Also many other valuable suggestions for Sabbath-school officers, teachers, parents and pupils. An invaluable aid to all engaged in Sabbath-school work.

One Yearly Subscription - - - 35c
Two or more Copies to One Address, each 30c

Address

Sabbath-School Worker

Takoma Park Station Washington, D. C.