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Lessons on the

Life of Christ

For Senior Division

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SABBATH-SCHOOL STATISTICS

The Record for Twenty-Three Years

Previous to 1887 the California schools had given $700 for the work in Australia.

Year	Members	Total Contributions	Donated to Missions
1887	23,700	$16,751.83	$10,615.72
1888	25,375	18,485.77	10,755.34
1889	28,900	22,541.24	11,767.95
1890	32,000	28,642.75	17,707.39
1891	33,400	29,435.05	16,750.94
1892	35,300	37,542.27	23,618.77
1893	40,100	37,936.11	24,162.50
1894	49,626	39,562.42	20,850.50
1895	50,266	37,336.35	19,800.76
1896	54,070	40,125.13	23,666.08
1897	52,045	41,541.40	33,409.32
1898	55,160	40,301.87	21,475.18
1899	53,967	39,071.79	21,842.09
1900	55,255	46,794.40	25,235.47
1901	57,762	43,819.67	21,947.90
1902	59,351	51,642.01	28,298.86
1903	66,811	55,823.85	34,778.85
1904	71,643	60,460.80	40,278.05
1905	71,700	69,421.95	48,972.42
1906	75,622	74,775.26	57,915.81
1907	83,651	86,454.47	71,753.01
1908	88,843	104,917.72	94,500.12
1909	92,694	117,961.96	112,047.46
		$1,141,346.07	$792,150.49

During this time, in addition to the amount contributed to missions, the Sabbath-schools on special occasions gave $53,104.40 for the maintenance of the Haskell Home for Orphans.

Sabbath-School Lessons on the

LIFE OF CHRIST

NOTE.—In the lessons for this quarter we shall study the closing scenes in Jesus' public ministry. Every act of Christ during this time, and especially His words to His disciples, contain lessons of deep significance to us who live in the last days of the gospel work upon the earth. Therefore each lesson should be studied very carefully. Jesus tore away the mask that the scribes and Pharisees used in hiding their deformities of character. He was well aware of what the result would be in thus bringing the truth to bear upon these hidden sins. "Satan's attacks against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ's day the chief priests and rulers stirred up the people against Him, so to-day the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth."—"*Testimonies for the Church,*" *volume 9, page 239.* Let us learn of Christ, by studying His methods and words during the last days of His ministry, that we may be prepared to meet the issues before us.

LESSON I.—Warnings and Woes

JULY 2, 1910

LESSON SCRIPTURE: Matthew 23.

RELATED SCRIPTURE: Luke 20:45-47.

LESSON HELPS: "Desire of Ages," chapter 67; *Sabbath School Worker.*

PLACE: In the temple at Jerusalem.

PERSONS: Jesus; the disciples; the chief priests, scribes, and Pharisees; the multitude.

Questions

1. With what words did Jesus begin His discourse?

What did He tell His disciples to do? What were they not to do? Why? Matt. 23:1-3. Note 1.

2. What did the Pharisees bind upon the people? What were they themselves unwilling to do? Verse 4.

3. By what motive were these religious teachers prompted in their services? Verses 5-7.

4. What instruction did He give His followers regarding titles of honor? Verses 8-10.

5. What principle opposite to that followed by the world must govern the actions of the subjects of His kingdom? Verses 11, 12. Note 2.

6. What did Christ pronounce upon the scribes and Pharisees? Why? By their course what had they shut up? Verse 13.

7. What other sins incurred further woes? Verses 14, 15.

8. What kind of guides were they? Why? Verses 16-22.

9. How was their carefulness in tithe-paying shown? Upon what did they pay tithe? What had they omitted to do? What ought they to have done? Verse 23. Note 3. In what way did Christ illustrate their course? Verse 24.

10. With what illustration and comments did He lay bare the hypocrisy of these men? Verses 25, 26.

11. To what else did Jesus liken the scribes and Pharisees, in exposing their hypocrisy? While without they appeared righteous unto men, what did the Lord behold within? Verses 27, 28.

12. What apparently reverent acts had increased their

guilt? While garnishing the tombs of the righteous, what did they say? Verses 29, 30.

13. Instead of the children of righteous forefathers, whose children did Jesus proclaim them to be? Verses 31, 32.

14. With what terrible words did Jesus end His woes upon their hypocrisy and sin? Verse 33. Note 4.

15. What further denunciation did He utter? Verse 34.

16. Because of their rejecting Him and His messengers, what did Jesus say should come upon that generation? Verses 35, 36.

17. What were Jesus' sorrowful words as He left their beautiful temple for the last time? Verses 37-39. Note 5.

Notes

1. Before entering upon the woes pronounced upon the Pharisees, a brief review of their characteristics may be in place.

"The Pharisees were the most numerous and wealthy sect of the Jews. . . . Their leading tenets were the following: that the world was governed by fate, or by a fixed decree of God; that the souls of men were immortal, and were either eternally happy or miserable beyond the grave; that the dead would be raised; that there were angels, good and bad. . . . Some of the laws of Moses they maintained very strictly. In addition to the written laws, they held to a multitude which they maintained had come down from Moses by tradition. These they felt themselves as much bound to observe as the written law. Under the influence of these laws they washed themselves before meals with great scrupulousness; they fasted twice a week — on Thursday, when they supposed Moses ascended Mount Sinai, and on Monday, when he descended. . . . They were in general a corrupt, hypocritical, office-seeking, haughty class of men."—*Barnes's Notes, volume 1, pages 50, 51.*

2. Christ took the place of a servant. Greatness in the estimate of heaven consists in the service rendered others. Greatness as viewed among men consists in being served. Christ here lays

down the eternal principle that must govern every subject of His kingdom — that of true humility manifested in helpful service for others. He who is constantly lifting self into prominence, is not following in the footsteps of his lowly Master. Luke 9:48.

3. Christ did not lessen man's obligation to faithfully pay tithe, even upon the little profits of the garden (Luke 16:10); but He wanted all to see how it is possible to neglect the great principles of judgment, mercy, and faith, in stickling for little things. Neither tithe-paying nor the weightier matters are to be left undone. "Every church-member should feel under obligation to consecrate his tithe to God. None are to follow the sight of their eyes, or the inclination of their selfish hearts, and thus rob God. . . . The requirement is, 'Honor the Lord with thy substance.' The tendency to covetousness must be constantly restrained, else it will eat into the hearts of men and women, and they will run greedily after gain."—"*Testimonies for the Church,*" *volume 5, page 481.*

4. Christ makes it plain to all the people that He is not to be associated in their minds in any way with the wicked practises of the Pharisees. They had sinned against great light. Jesus was about to leave them forever. He gave them to understand that unless they repented of their sins, they could have no share in the kingdom of God.

5. "Divine pity marked the countenance of the Son of God as He cast one lingering look upon the temple and then upon His hearers. In a voice choked by deep anguish of heart and bitter tears He exclaimed, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' This is the separation struggle. In the lamentation of Christ the very heart of God is pouring itself forth. It is the mysterious farewell of the long-suffering love of the Deity."—"*Desire of Ages,*" *page 620.*

LESSON II.— The Widow's Mites; Tithing; The Coming Agony

JULY 9, 1910

LESSON SCRIPTURE: Mark 12:41-44; John 12:20-36.
RELATED SCRIPTURE: Luke 21:1-4.
LESSON HELPS: "Desire of Ages," chapters 67, 68; *Sabbath School Worker.*

PLACE: At the temple in Jerusalem.

PERSONS: Jesus; the disciples; the rich Jews; a poor widow; some believing Greeks.

Questions

1. Where did Jesus one day sit while teaching at the temple? What attracted His attention? What is said of many who cast in offerings? Mark 12:41. Note 1.

2. Among those presenting their gifts, who came with an offering? How much did she give? Verse 42. Note 2.

3. When Jesus saw this poor widow cast in her two mites, what did He do? What did He say concerning her gift? Verse 43. Note 3.

FAITHFULNESS IN TITHES AND OFFERINGS

4. In presenting offerings to God, what should lie back of every gift? For God to accept it, what must not be the motive or purpose? Why? 2 Cor. 9:7, A. R. V.

5. What is God able to do for every giver whose purpose is like that of the poor widow? Verse 8; Prov. 11:24, 25.

6. What trait of character does God especially abhor? Isa. 57:17; Eph. 5:3.

7. What commandment of God does a covetous person break? Col. 3:5.

8. What should the men chosen for leaders hate? Ex. 18:21.

9. What does God require of every one? Mal. 3:8-10.

10. Is there danger of the promised blessing being

withheld, should the gifts be withheld through covetousness? Joshua 7:11-13.

11. How liberally has God given in our behalf? Rom. 8:32. Note 4.

12. Out of what did Jesus say the rich had cast into the treasury? Out of what had the widow put in her offering? How much did she put in? Mark 12:44.

13. What does it mean, then, to give the "widow's two mites"?

CHRIST'S APPROACHING DEATH

14. What request did certain Greeks attending the feast at Jerusalem make of Philip? How was their request treated? John 12:20-22. See "Desire of Ages," chapter 68.

15. For what event did Jesus seek to prepare His disciples? Verses 23, 27-33.

16. What important instruction did He give regarding our life? Verses 24-26. Note 5.

17. In view of His soon leaving them, what admonition did Jesus give the disciples? Verses 35, 36.

Notes

1. Let it be noticed that Jesus saw all the gifts, and comprehended their value as money was at that time counted. He beheld the "much" cast in by the "many" who were "rich." He also saw the little cast in by the poor. He saw infinitely more than all this. He accurately balanced the gift with the circumstances of the giver. The value in His sight was not altogether measured by the amount cast in. Jesus looked into the hearts of the givers, and beheld the motive prompting the gift. This "how" the givers gave above all else made the offering either of little value or precious in the eyes of the Master. The many rich cast in a little of their surplus. The destitute widow put in "out of her deficiency, all as much as she had . . . the whole of her living."—*Rotherham.*

2. ~~"Two mites."~~ "The word translated *mite* denotes a small coin made of brass — the smallest in use among the Jews. ~~The precise value can not be easily estimated.—It was much less than any coin we have, as the *farthing* was less than an English farthing.~~ It was in value about three mills and a half, or one third of a cent."— ~~*Barnes's Notes, volume 1, page 137.*~~

3. "Many of the rich brought large sums, which they presented with great ostentation. Jesus looked upon them sadly, but made no comment on their liberal offerings. Presently His countenance lighted as He saw a poor widow approach hesitatingly, as though fearful of being observed. As the rich and haughty swept by, to deposit their offerings, she shrank back as if hardly daring to venture farther. And yet she longed to do something, little though it might be, for the cause she loved. She looked at the gift in her hand. It was very small in comparison with the gifts of those around her, yet it was her all. Watching her opportunity, she hurriedly threw in her two mites, and turned to hasten away. But in doing this she caught the eye of Jesus, which fastened earnestly upon her.

"The Saviour called His disciples to Him, and bade them mark the widow's poverty. Then His words of commendation fell upon her ear: 'Of a truth I say unto you, that this poor widow hath cast in more than they all.' Tears of joy filled her eyes as she felt that her act was understood and appreciated. . . . Jesus understood her motive."—"*Desire of Ages,*" *pages 614, 615.*

4. "It was a costly sacrifice that the Lord of heaven made. Divine benevolence was stirred to its unfathomable depths; it was impossible for God to give more [as was also true of the poor widow in our lesson]. He 'so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Why is our gratitude so limited? It is only as a ripple on the surface, compared with the great tide of love that flows to us from the Father."—"*Testimonies for the Church,*" *volume 9, pages 59, 60.* John 3:16; 2 Cor. 9:8.

5. "As the disciples bore the message of the Greeks to Jesus and awaited His answer, He seemed to be in a deep study, and answered them: 'The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' The request of the Greeks to see Jesus brought the future before Him. . . . Jesus regarded these Greeks as representatives of the Gentiles at large. In them He discerned the first-fruits of an abundant harvest, when all nations, tongues, and people upon the face of the earth should hear the

glad tidings of salvation through Christ. He saw that the gathering of the Gentiles was to follow His approaching death."—"*Spirit of Prophecy,*" *volume 3, pages 74, 75.*

This same principle holds good in our dedication of property to the cause of God. We can not *give it* and *keep it* at the same time. That which is placed upon the altar is expected to be consumed. But, like the kernel of wheat, it perishes only to bring forth an abundant harvest later. That which dies, multiplies, and so is saved; that which is preserved, abides alone, and in the end is lost.

LESSON III.—Unbelief of the Jews; Jesus Foretells the End of the World

JULY 16, 1910

LESSON SCRIPTURE: John 12:37-50; Matt. 24:1-14.
RELATED SCRIPTURES: Mark 13:1-13; Luke 21:5-19.
LESSON HELPS: "Desire of Ages," chapter 69; *Sabbath School Worker.*
PLACES: In the court of the temple at Jerusalem; the Mount of Olives.
PERSONS: Jesus; the disciples; scribes and Pharisees; the multitude.

Questions

UNBELIEF OF THE JEWS

1. What is said regarding some who beheld the many miracles wrought by Christ? John 12:37.

2. In what words had the prophet Isaiah foretold the spiritual condition of the people at this time? What would the Lord have done for them had they believed on Him and forsaken their sins? Verses 38-41. Note 1.

3. What did many of the chief rulers do? Why did they not publicly confess their belief in Jesus? What further reason is given why they would not openly confess Jesus' name? Verses 42, 43.

4. What was involved in their believing in Him?

Whom did they see while beholding Him? Verses 44, 45.

5. What did Jesus say He came into the world to be? What would be the result to every one who believed on Him? Verse 46.

6. Even though a man should reject His words and not believe upon Him, what did Jesus say He would not do? Why? What will judge those who reject Him and His words? Verses 47, 48.

7. Upon whose authority did Jesus say He had not spoken? Who did He say had instructed Him what to say? What testimony did He bear concerning the Father's commandment? How had He relieved Himself of all responsibility as to their unbelief of the Father's messages to them? Verses 49, 50.

FORETELLING THE END

8. To what did one of the disciples call Jesus' attention as they left the temple? What was the Master's reply? Mark 13:1, 2.

9. When they reached the Mount of Olives, who came to Jesus privately? Verse 3. What direct questions did they ask the Lord? Matt. 24:3, last part. Note 2.

10. With what important words did Jesus begin to unfold to His disciples the future events of which they had inquired? Verse 4.

11. What would many do? What would be the result? Verse 5. Note 3.

12. Of what would they hear? How did He instruct His disciples to look upon these things? Verse 6.

13. What would be the attitude of one nation toward

another? What would follow these wars? All these would be the beginning of what? Verses 7, 8.

14. What did Jesus say would be the attitude of the nations toward His people? Why would they be hated? How would this persecution affect some of the believers? Verses 9, 10.

15. What class of deceivers would arise? What would be the effect of the prevailing iniquity upon the church? What promise did the Lord make to those who should endure unto the end? Verses 11-13.

16. How extensively was the Gospel to be preached? For what purpose? What would then take place? Verse 14.

Notes

1. God hardens the heart of no one save as the rejection of His mercy leaves the heart ever harder. It is the attitude of the individual to the light and truth God sends, that effects changes upon the heart. While the gospel continues, God will seek to draw men unto Himself. Rev. 22:17. He is no respecter of persons. But when we refuse to walk in the light, reject the gracious wooing of the Spirit, rebel against correction, we harden our hearts. Thus it was with Pharaoh; thus it was with the Jews; thus it is to-day. Heb. 3:12, 13, 15. Observe that in verse 37 reference is made to the *unbelief* of the Jews.

2. "Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."—"*Desire of Ages,*" *page 628.*

3. "Turning to the disciples, Christ said, 'Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many.' Many false messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. Christ's words were fulfilled. Between His death and the siege of Jerusalem many false messiahs appeared. But this warning was given also to those who live in this age of the world. The same deceptions practised prior to the destruction of Jerusalem have been practised through the ages, and will be practised again."—*"Desire of Ages," page 628.*

LESSON IV.—The Destruction of Jerusalem; Signs of the Coming of Christ

JULY 23, 1910

LESSON SCRIPTURE: Matt. 24:15-36.
PARALLEL SCRIPTURES: Mark 13:14-31; Luke 21:20-33.
LESSON HELPS: "Desire of Ages," chapter 69; "Great Controversy," chapters 1 and 2; *Sabbath School Worker.*
PLACE: The Mount of Olives.
PERSONS: Jesus and the disciples.

Questions

1. With what words did Jesus predict the destruction of Jerusalem? Matt. 24:15. Note 1.

2. What would be necessary on the part of the Christians to secure safety? Verses 16-20. Note 2.

3. Following the destruction of Jerusalem, what were the people of God to experience? What would be done for the elect's sake? For what purpose? Verses 21, 22. Note 3.

4. When men arose claiming to be the Messiah, what were Jesus' disciples to do? What proof would these false christs and false prophets bring to substantiate their claims? With what object in view? Verses 23, 24.

5. Why need none of Jesus' followers be deceived? When enticed to go into some desert place to find the Christ, what were they to do? If asked to go to some secret chamber to find the Lord, what were they to do? Verses 25, 26.

6. With what words did Jesus describe His return to the earth? Verse 27. Note 4.

7. What signs of His coming did Jesus say would take place immediately following the great persecution? Verse 29. How has the time for the appearance of these true signs been more definitely located? Mark 13:24. Tell when each of these took place as recorded in history. Note 5.

8. What follows all these signs? How will the coming of the Son of man affect the inhabitants of earth? Matt. 24:30.

9. Who will be associated with Jesus in reaping the harvest of the earth? How general will be this gathering of His saints? Verse 31.

10. What parable did Jesus then speak? What might we know when the signs He foretold, should take place? Verses 32, 33.

11. What statement did Jesus make concerning that generation who should witness the signs of His coming? Verse 34.

12. Desiring to make still more impressive and sure what He had said about His second coming, what important statement did Jesus make? Verse 35.

13. What instruction did Jesus give concerning the exact time of His coming? Verse 36.

Notes

1. In the first investment of Jerusalem by the Roman army, Cestius advanced to the inner wall and pitched his camp opposite the strong positions of the palace and the temple. "Had he immediately assailed the walls in front of him, we are told he would have had an easy victory; but, like not a few generals of besieging armies, he preferred caution to dash, and so allowed the favorable moment to pass unimproved. Josephus deplores this delay, since, in his opinion, the capture of the city at that time would at once have ended the war. He lays the blame on the governor, Florus, who for his own purpose desired that the war should be prolonged. Florus, he says, bribed a great number of the Roman officers, and so prevented an immediate attack.

"A large party of the people now made overtures to Cestius, and offered to open the gates for him. Again he hesitated, until the Zealots within discovered the plot and punished its authors by throwing them down from the city wall. For five days the Romans continued their desultory attacks without success. They then assailed the northern wall of the temple, and when the Jewish darts rained down upon them like hailstones, they put their shields over their heads, and standing or crouching close together, lapped one shield over the edge of another, and thus formed a complete covering like the crust or shell of a single huge animal; this arrangement was known as the *testudo,* or tortoise, and was a regular and effective maneuver of the Roman army in carrying on a siege.

"And now a horrible fear ran through the city as the Roman soldiers, under the protection of their shields, maintained their ground, undermined the wall, and prepared to set fire to the gate of the temple. But of this panic Cestius seemed not to be aware, and if he heard of the existence of a large body of sympathizers within the walls, he either did not believe it or did not care to trust his army to them. Suddenly he suspended operations, renounced his advantages, and withdrew from the temple wall. It was an act so difficult to account for that naturally it was ascribed to a higher power than man. Josephus regarded it as proving the divine anger, for he believed that if the city had been captured then all the subsequent horrors of the war would have been avoided. Others supposed that this was the opportunity pointed out to the disciples by the Saviour, when they might escape to a place of safety and avoid all the coming woes of the siege."—*"Exile to Overthrow," pages 303, 304.*

2. "Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. . . . After the

Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. . . . Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army, and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety,—the city of Pella, in the land of Perea, beyond Jordan."—"*Great Controversy,*" *pages 30, 31.*

3. The "days" of "great tribulation" Jesus here speaks of can be no other than the long period of 1260 years of papal persecution through which the church was to pass, when millions of the saints of God were cruelly put to death as heretics. Dan. 7:25; Rev. 12:6, 13, 14. These days of papal supremacy began in 538 A. D., and ended in 1798. But Jesus said the time of persecution should be "shortened." As a result of the Reformation under Luther and his associates, Jesus' words met their literal fulfilment in that the days of persecution were "shortened."

4. The second coming of Jesus can not be counterfeited. Jesus comes in person, Acts 1:10, 11. He comes with the glory of His Father. Matt. 16:27. He is accompanied by all the holy angels, who come in all their glory. Rev. 8:1; Luke 9:26. He touches not the earth, but remains in the air, sending His angels to bring to Him the resurrected saints and those who have been changed in a moment, in the twinkling of an eye. 1 Thess. 4:16, 17; Matt. 24:31. The whole earth will be lightened by His approach, and every eye shall see Him. Matt. 24:27; Rev. 1:7. It will be impossible for Satan to counterfeit the coming of Jesus as outlined in these words of Scripture. Thus none need be deceived by the false teaching concerning the coming of Christ. Jesus has forewarned His people, so that none need be in ignorance concerning this important event.

5. "Almost if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events during the last century, stands the dark day of May 19, 1780, a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing, bewildered, to their

roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions."—"*Our First Century,*" *page 88.*

Burritt's "Geography of the Heavens," page 163, edition 1854, says of the star shower of 1833:

"The most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. . . . The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' "

LESSON V.— Watchful Preparation Urged; The Parable of the Virgins

JULY 30, 1910

LESSON SCRIPTURE: Matt. 24:37 to 25:13.
RELATED SCRIPTURES: Mark 13:33-37; Luke 21:34-36.
HELPS: "Patriarchs and Prophets," chapter 8; "Christ's Object Lessons," pages 405-421; *Sabbath School Worker.*
PLACE: Mount of Olives.
PERSONS: Jesus; the disciples.

Questions

WATCHFUL PREPARATION URGED

1. After giving the signs in the sun and moon and stars, to what time did Jesus refer as furnishing an example of the condition of the world just before the end? To what did the people in Noah's time give themselves up without restraint? To what day did they continue their riotous living? Why did they not know

what was coming upon the earth? Matt. 24:37-39. Note 1.

2. What illustrations did Jesus use in describing the separation that would take place? Verses 40, 41.

3. What solemn words of exhortation did He direct to those who should live in the last generation? Why? Mark 13:33; Matt. 24:42.

4. With what illustrations did He further seek to impress His people with the importance of being ready for the end? Verses 43, 44; Mark 13:34-36. Note 2.

5. Because the end has not come as soon as expected, what are even believers in danger of saying? What is that servant called who says in his heart, "My Lord delayeth His coming"? What will this attitude lead him to do? Matt. 24:48, 49.

6. How will such servants be surprised? What will be their portion? How will their disappointment affect them? Verses 50, 51. Note 3.

THE PARABLE OF THE VIRGINS

7. To what did Jesus liken the kingdom of heaven? Matt. 25:1.

8. What is said of these virgins? Verse 2.

9. In what respect were five of them foolish? How did the other five virgins manifest wisdom? Verses 3, 4.

10. After the ten virgins took their lamps and went forth to meet the bridegroom, what took place? Because the bridegroom tarried, what did the virgins do? Verse 5. Note 4.

11. What cry arose at midnight? What did all the virgins immediately do? Verses 6, 7.

12. What did five of them discover on trimming their lamps? What request did they make of the wise virgins? Verse 8.

13. What reply was made to this request? Verse 9. Note 5.

14. What did the virgins whose lamps had gone out do? While they were gone, who came? Who went in to the marriage with the bridegroom? After those who were ready had gone in, what took place? Verse 10. Note 6.

15. When the others found the door shut, what petition did they make? Verse 11.

16. From within came what answer? Verse 12.

17. What words of admonition and warning did Jesus repeat after concluding the parable? Verse 13.

Notes

1. It was not because that generation living at the time of the Flood had not *heard* the warning of the coming Deluge. They had heard it so long that it had become to them an old story. They "*knew* not" because they *believed not* God's message. Having cast aside God's Word as uncertain, they at last looked upon Noah's work as a delusion, and the Flood came to them as a surprise. So will it be in the end of the world. ~~For further~~ study, see "Patriarchs and Prophets," pages 95-97.

2. "Jesus has left us word, 'Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.' We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most

holy place of the heavenly sanctuary, when He lays off His priestly attire, and clothes Himself with garments of vengeance, and when the mandate goes forth, 'He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still.' '' —''*Testimonies for the Church,*'' *volume 2, page 190.*

3. ''Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. . . . While their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared. If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves! how earnestly would they have watched! The Master anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation.'' —''*Testimonies for the Church,*'' *volume 2, page 191.*

4. ''Trumbull, attending an Oriental wedding, saw the bride's procession in the afternoon. He was told the bridegroom's procession would move out later in the evening. He watched for it several hours, and seeing no sign thereof he went quietly to bed in his tent. But *at midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him'*—literally the substance of his dragoman's call.''—*Peloubet's Notes, 1901.*

5. ''The reply is not selfish, even in the figure, for there was not enough *for us and you.* To have divided the oil would have entirely defeated the purpose of the procession.'' ''Personal character can not be given by one man to another. . . . There is much, indeed, we can and ought to do for each other. But we can not give to any one the qualities which we ourselves possess, but in which he is deficient.''—*Peloubet's Notes, 1901.*

6. A modern missionary, describing a Hindu wedding, closes by telling how when the bridegroom went into the house, the door ''was immediately shut and guarded by sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—*and the door was shut.*''—*Barnes's Notes, volume 1, page 314.*

In studying this parable, it will be observed that all the virgins took lamps and went out to meet the bridegroom. All had some oil. All waited for him. But as the bridegroom tarried longer

than they thought he would, all went to sleep. All arose at midnight. All trimmed their lamps. Here the separation takes place. Only five now had oil. And only those who had oil and were ready went in before the door was shut.

LESSON VI.—Parable of the Talents; The Judgment Scene

AUGUST 6, 1910

LESSON SCRIPTURE: Matt. 25:14-46.
RELATED SCRIPTURE: Luke 19:11-27.
LESSON HELPS: "Christ's Object Lessons," pages 325-365; "Desire of Ages," chapter 70; *Sabbath School Worker.*
PLACE: In the vicinity of Jerusalem, probably on the Mount of Olives.
PERSONS: Jesus and His disciples.

Questions

THE TALENTS

1. To whom did Jesus liken the kingdom of heaven? What was this nobleman to receive while away? Before leaving on his long journey, whom did he call to him? For what purpose? Matt. 25:14; Luke 19:12. Note 1.

2. How did the nobleman distribute his goods? What rule governed him in bestowing gifts unto his servants? Where did he then go? Matt. 25:15. Note 2.

3. After his departure, what did the servants do? Give the results of their use of their lord's money. Verses 16-18.

4. After a long time, what took place? Verse 19.

5. What report did the servant give who had re-

ceived five talents? What did his lord say to him? Verses 20, 21.

6. When the servant who had two talents was called, what did he say? How did his lord regard his work? Verses 22, 23.

7. What report did the man who had received one talent give when called? Verses 24, 25. Note 3.

8. How did the Master address this servant? Upon what did he base his rebuke? What did he say should have been done with the money? Verses 26, 27; Luke 19:22, 23.

9. What command did the Master give concerning the talent lent this servant? Why was this talent given to the one who had received the five talents? What sentence was then pronounced upon this slothful servant? What will be the experience of those cast into outer darkness? Matt. 25:28-30.

THE FINAL SEPARATION

10. To what scene did Jesus next direct the minds of the disciples? When will He sit upon the throne of His glory? Verse 31.

11. Who will be gathered before Him at that time? What separation will then take place? Verses 32, 33.

12. What will the King then say to those on His right hand? Verses 34-36. Note 4.

13. What reply do the righteous make to these gracious words from the One upon the throne? Verses 37-39.

14. Give the King's answer. Verse 40.

15. What words are then addressed to those upon

His left hand? How does He explain that this class had failed in serving Him? Having failed in securing Christ, with whom must their lot now be cast? Verses 41-43.

16. How do these people reply? Verse 44.

17. What answer is returned by the King? Verse 45.

18. What is said of the reward of those upon His left hand? Of those upon His right? Verses 46.

Notes

1. The parable of the talents is an explanation of the waiting time between Jesus' departure and His return. The parable of the ten virgins emphasizes the need of continual preparation for the Master's return; this of the talents, the use of the time during His absence. The words, "Occupy till I come" (Luke 19:13), show that this parable reaches, as does that of the ten virgins, to the end of the world.

2. "'*His goods.*' His property — representing the offices, abilities, and opportunities for doing good, which He has given to His professed followers." "The word 'talents' here is used to denote indefinitely *a large sum*, and is designed to refer to the endowments conferred on men. We have retained in our language the word 'talent' as referring to the abilities or gifts of men." — *Barnes's Notes, volume 1, page 318.*

3. "It needs no comment to show that his [the one-talent servant's] own words, however honest and self-righteous they might sound, admitted dereliction of his work and duty as a servant, and entire misunderstanding as well as heart-alienation from his master. He served him not, and he knew him not; he loved him not, and he sympathized not with him. But, besides, his answer was also an insult and a mendacious pretext. He had been idle and unwilling to work for his master. If he worked, it would be for himself. He would not incur the difficulties, the self-denial, perhaps the reproach, connected with his master's work. We recognize here those who, although His servants, yet, from selfish indulgence and worldliness, will not do work for Christ with the one talent entrusted to them — that is, even though the responsibility and claim upon them be the smallest."— *Edersheim's "Life and Times of Jesus," volume 2, page 462.*

4. "Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon

their ears they have befriended the missionaries, even ministering to them at the peril of their own lives. . . . How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval."—"*Desire of Ages,*" *page 638.*

LESSON VII.—Enemies Plan Jesus' Death; Preparation for the Passover; Beginning of the Passover Meal

AUGUST 13, 1910

LESSON SCRIPTURE: Matt. 26:1-5; Luke 22:1-18.
RELATED SCRIPTURES: Matt. 26:14-20; Mark 14:1, 2, 10-17.
LESSON HELPS: "Desire of Ages," chapter 71; *Sabbath School Worker.*
PLACES: Probably the Mount of Olives; the upper room where the last Passover supper was eaten.
PERSONS: Jesus; the disciples; the chief priests, scribes, and elders, and Caiaphas; and the man who gave them the use of his guest-chamber.

Questions

PLOTTING OF THE CHIEF PRIESTS TO KILL JESUS

1. At the close of Jesus' prophetic discourse with the disciples upon the Mount of Olives, of what feast did He speak? What did He say would at that time take place? Matt. 26:1, 2. Note 1.

2. Who assembled at the palace of the high priest? Give the name of the high priest. Name three conclusions reached at this council concerning Jesus. Verses 3-5. Note 2.

3. Who took control of Judas at this time? Among whom was he numbered? Having yielded himself to the enemy, where was he led? What was his object in visiting the chief priests? Luke 22:3, 4. Note 3.

4. How did the chief priests receive Judas? Into

what covenant did they enter with him? What did he promise to do? Verses 5, 6.

PREPARATION FOR THE PASSOVER

5. What feast was now near at hand? What question did the disciples ask Jesus? Matt. 26:17.

6. What two disciples were chosen to make the needful preparations? What question did they ask? Luke 22:8, 9.

7. Whom did Jesus say they would meet when they should enter the city? What were Peter and John to do? What were they to say to this man? Verses 10, 11.

8. What did Jesus say beforehand that this man would do? When shown this furnished room, what were Peter and John to do? What did these two disciples find on going into Jerusalem? Verses 12, 13.

AROUND THE PASSOVER TABLE

9. When the hour arrived for the Passover service, what did Jesus do? Who were with Him? Verse 14. Note 4.

10. What did Jesus say to the twelve? Verses 15, 16.

11. What unexpected announcement did He then make? Mark 14:18.

12. How did this statement affect the disciples? What question did they begin individually to ask Him? Verse 19.

13. What solemn announcement did He make regarding the man who should betray his Lord? Matt. 26:24. Note 5.

14. Following the pronouncement of this terrible wo

upon him who should do such a thing, what question did Judas ask? Give Jesus' reply. Verse 25.

15. What did the Lord then do? What did He tell the disciples to do? What impressive statement did He make? Luke 22:17, 18.

Notes

1. From this point, Jesus prepares to enter the final struggle with the prince of darkness. His public ministry is ended. His heart yearningly turns to His disciples. He is closeted, as it were, with them, and imparts all the instruction He sees they can bear. Much that He longs to tell them is stayed upon His lips; for they are not ready. His hour has now come, but they are unprepared for it.

2. It will be observed that the Bible record lifts the veil and reveals the principal events taking place within two circles—that of Jesus and His little band, and that of Satan and those closely allied with him. First we are shown the one, and then the other.

3. "We look with horror upon the treachery of Judas; but his case represents a large class who file in under the banner of Christ, yet are really His worst enemies. They worship only self and money, and use the name of Christian as a cloak to hide their evil deeds. They sell their integrity for money, and their Saviour for a little worldly advantage."—"*Spirit of Prophecy,*" *volume 3, pages 82, 83.*

4. "The request of James and John to sit on the right and left of Christ's throne, had excited the indignation of the others. . . . Judas was the most severe upon James and John. When the disciples entered the supper-room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor."—"*Desire of Ages,*" *pages 643, 644.*

5. Jesus was seeking to save Judas. This general statement was designed to draw from Judas a heartfelt confession of his crime. Now was his opportunity to confess his guilt and receive the Saviour's pardon. As in the case of Achan, of old, the Lord made it as easy as possible for Judas to free himself from the snare in which he was taken, by confessing his sin.

LESSON VIII.— Contention among the Twelve; Jesus Washing the Disciples' Feet

AUGUST 20, 1910

LESSON SCRIPTURE: Luke 22:24-30; John 13:1-20.
LESSON HELPS: "Desire of Ages," chapter 71; *Sabbath School Worker.*
PLACE: Jerusalem, in the guest-chamber at the Passover feast.
PERSONS: Jesus, with the twelve.
TIME: The night preceding the crucifixion-day.

Questions

CONTENTION AMONG THE TWELVE

1. For what did the twelve disciples strive? Luke 22:24. Note 1.

2. What did Jesus say the kings of the Gentiles exercised? What were such supposed to be? Verse 25.

3. In contrast to all this, what did Jesus say would be the rule in His kingdom? In referring to His own life, what position did He say He had chosen? Verses 26, 27.

4. With what words did He commend the twelve? What did He appoint them? What was to be their place and service in His kingdom? Verses 28-30.

THE ORDINANCE OF FEET-WASHING INSTITUTED

5. Of what was Jesus fully conscious? Understanding He was soon to depart out of the world, what is said of His love for His own? John 13:1.

6. What had the devil accomplished at this time? What purpose of the Father did Jesus fully understand? Knowing all this, what did He do? Verses 2-5. Note 2.

7. When Peter's turn came, what did he say to Jesus? Give the Lord's reply. Verses 6, 7.

8. When Peter saw Jesus doing what he had refused to do, what feeling did he emphatically express? Give Jesus' answer. Verse 8.

9. What further statement by Peter showed that he did not understand the deep meaning of the Master's act? With what words did Jesus begin to unfold its significance? Verses 9-11. Note 3.

10. Of what defilement was Jesus speaking? Mark 7:20-23.

11. When He had finished washing the feet of His disciples, and had taken His seat, what did He say? John 13:12-15. Note 4.

12. What principle of true service did He then lay down for all His followers? How did He point out that happiness could be found? Verses 16, 17.

13. In heaven, what was the position of the Son of God? John 1:1-3.

14. To teach us true humility, and show how offensive in the sight of Heaven is self-exaltation, what did Jesus do? Phil. 2:6, 7; Matt. 20:28. Note 5.

15. Why did the Lord tell beforehand who should betray Him? John 13:18, 19.

16. What important consequences attach to receiving a messenger sent by Jesus? Verse 20.

Notes

1. "With Judas an element of antagonism was introduced among the disciples. . . . Though recognizing the divine power of the love of Christ, Judas did not yield to its supremacy. He continued to cherish his own judgment and opinions, his dispo-

sition to criticize and condemn. Christ's motives and movements, often so far above his comprehension, excited doubt and disapproval, and his own questionings and ambitions were insinuated to the disciples. Many of their contentions for supremacy, much of their dissatisfaction with Christ's methods, originated with Judas."—"*Education,*" *pages 91, 92.* Matt. 18:1; Mark 9:33, 34.

2. "Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made [by Peter and John] for the service. The pitcher, the basin, and the towel were there, in readiness for the feet-washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their *silence* they refused to humble themselves."—"*Desire of Ages,*" *page 644.*

"Such girding was the common mark of a slave, by whom the service of foot-washing was ordinarily performed."—*Edersheim's "Life and Times of Jesus," volume 2, pages 501, 502.*

3. "So far as Judas himself was concerned, Christ's work of love had been without avail. But not so as regards his fellow disciples. To them it was a lesson of lifelong influence. Ever would its example of tenderness and long-suffering mold their intercourse with the tempted and the erring. And it had other lessons. At the ordination of the twelve, the disciples had greatly desired that Judas should become one of their number; and they had counted his accession an event of much promise to the apostolic band. . . . But the methods he desired to introduce into Christ's work were based upon worldly principles and were controlled by worldly policy."—"*Education,*" *page 93.*

4. "Christ would have His disciples understand that although He had washed their feet, this did not in the least detract from His dignity. . . . Being so infinitely superior, He imparted grace and significance to the service. No one was so exalted as Christ, and yet He stooped to the humblest duty."—"*Desire of Ages,*" *page 649.*

"Ye also *ought* to wash one another's feet." The Standard Dictionary says: "*Ought* is used chiefly as auxiliary, expressing obligation or fitness. To be under moral obligation to be or do; be bound in duty or by the principles of right." Ye are bound by duty, by an obligation, to do as I have done, to wash one another's feet. Not simply be willing to do it, but do it. And in the doing, happiness will be found.

5. The word "servant" was often applied to a slave. Judas regarded Jesus at the feet-washing as a slave, and it is quite significant that he sold Him for just thirty pieces of silver — the acknowledged price of a slave. "For thirty pieces of silver — the price of a slave — he sold the Lord of Glory to ignominy and death."—"*Desire of Ages,*" *page 716.*

LESSON IX.— Jesus Points Out the Traitor; The Lord's Supper Instituted; Dispersion and Denial Foretold

AUGUST 27, 1910

LESSON SCRIPTURE: John 13:18-38; Mark 14:22-31.
PARALLEL SCRIPTURES: Matt. 26:21-35; Luke 22:19-23, 31-38; 1 Cor. 11:23-26.
LESSON HELPS: "Desire of Ages," chapters 72, 76; *Sabbath School Worker.*
PERSONS: Jesus, with the twelve.
PLACE: Jerusalem, in the guest-chamber at the Passover feast.
TIME: The night preceding the crucifixion-day.

Questions

JESUS POINTS OUT THE TRAITOR

1. After the ordinance of humility, what did Jesus say? Matt. 26:21; John 13:18-21.

2. What was the effect upon the disciples of this statement from their Master? What question did they ask? Matt. 26:22. Note 1.

3. What further question did John ask? What reply did Jesus make? John 13:23-25; Matt. 26:23, 24.

4. What question did Judas then ask? What did Jesus say to him? Matt. 26:25. Note 2.

THE LORD'S SUPPER INSTITUTED

5. As they ate the Passover meal, what did Jesus

do? What did He say concerning the bread and the wine that He had blessed? Mark 14:22-24; Matt. 26:26-28. Note 3.

6. What important statement did He make with reference to His eating of the fruit of the vine? Matt. 26:29. Note 4.

7. When Judas saw that he was known as a traitor, what did he do? John 13:30. Note 5.

8. When Judas had departed, what did Jesus say? Verses 31-35.

9. In what respect was the commandment to love one another new? Verse 34. Note 6.

10. When this new Christ-love is seen in the believer, what is the result? Verse 35.

DISPERSION AND DENIAL FORETOLD

11. What startling statement did Jesus make regarding the eleven? Matt. 26:31.

12. Why did He tell beforehand what was to take place? John 13:19. Note 7.

13. How did Peter declare his loyalty to his Master? Matt. 26:33.

14. What did Jesus tell Peter he surely would do before morning? Verse 34; Luke 22:34.

15. With what words did Peter deny this charge? What position did the rest of the disciples take? What did Jesus say He had done for Peter? Matt. 26:35; Luke 22:31, 32. Note 8.

16. What lesson may we learn from this experience of the disciples?

Notes

1. "As they realized the full import of His words and remembered how true His sayings were, a sudden fear and self-distrust seized them. They began to examine their own hearts to ascertain if one thought against the Master found lodgment there. With the most painful feelings, one after another inquired, 'Lord, is it I?' But Judas sat silent."—"*Spirit of Prophecy,*" *volume 3, pages 85, 86.*

2. "John in deep distress at last inquired, 'Lord, who is it?' And Jesus answered, 'He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but wo unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born.' The disciples had searched one another's faces closely as they asked, 'Lord, is it I?' And now the silence of Judas drew all eyes to him. Amid the confusion of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the scrutiny of the disciples, he asked as they had done, 'Master, is it I?' Jesus solemnly replied, 'Thou hast said.' "—"*Desire of Ages,*" *page 654.*

3. "Though Jesus knew Judas from the beginning, He washed his feet. And the betrayer was privileged to unite with Christ in partaking of the sacrament. . . . This example is for us. When we suppose one to be in error and sin, we are not to divorce ourselves from him. . . . Christ's example forbids exclusiveness at the Lord's supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches (1 Cor. 5:11). But beyond this none are to pass judgment."—"*Desire of Ages,*" *pages 655, 656.*

4. Instead of to an earthly kingdom, Jesus directed their minds to that time when they should be with Him again in the kingdom of God. He also connected the important events of His death with His second coming — a hope that was to cheer the believer until the close of time. 1 Cor. 11:26.

5. "In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. 'Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night.' Night it was to the traitor as he turned away from Christ into the outer darkness. Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line."—"*Desire of Ages,*" *page 654.*

6. To love one another, was not a new precept. But never before had the world witnessed *such* love as the love of Jesus. The new feature of this command was "that ye love one another" "*as* I have loved you." John 13:1; Rom. 5:5; 1 John 3:18, 14.

7. "Had Jesus remained silent, in apparent ignorance of that which was to come upon Him, an impression might have been left on the minds of His disciples that their Master had not divine foresight."—"*Spirit of Prophecy,*" *volume 3, page 87.*

8. "Over and over again, on the very verge of ruin, Peter's words of boasting brought him nearer and still nearer to the brink. Over and over again was given the warning, 'Thou shalt . . . deny that thou knowest Me.' . . . When in the judgment-hall the words of denial had been spoken; when Peter's love and loyalty, awakened under the Saviour's glance of pity and love and sorrow, had sent him forth to the garden where Christ had wept and prayed; when his tears of remorse dropped upon the sod that had been moistened with the blood-drops of His agony,—then the Saviour's words, 'I have prayed for thee; . . . when thou art converted, strengthen thy brethren,' were a stay to his soul. Christ, though foreseeing his sin, had not abandoned him to despair."—"*Education,*" *page 89.*

LESSON X.—Jesus Comforts His Disciples

SEPTEMBER 3, 1910

LESSON SCRIPTURE: John 14.

LESSON HELPS: "Desire of Ages," chapter 73; *Sabbath School Worker.*

PLACE: Generally understood to be the guest-chamber at Jerusalem.

PERSONS: Jesus and the eleven.

TIME: The night preceding the crucifixion-day.

Questions

1. What statement of Jesus had made the eleven sad? John 13:33.

2. With what words did He seek to comfort their hearts? John 14:1-4. Note 1.

3. What statement did Thomas make? How did the Lord reply? Verses 5-7.

4. What truth concerning his Master had Philip not yet grasped? Verses 8-11. Compare with verse 9 Heb. 1:1-3.

5. What did Jesus say those who believed in Him would do? What special privilege would be granted such? John 14:12-14. Note 2.

6. What will those do who love Him? Verse 15. Note 3.

7. What request did Jesus promise to make of His Father for those who loved Him and kept His commandments? How long would this other Comforter remain with believers? How intimate would be His association with them? Verses 16, 17. Note 4.

8. Why were they not to be left comfortless? Explain how the world would not see Him, while the believer would. Verses 18-20.

9. In what way is love for Jesus proved? What promise is made to those who love Him? Verse 21.

10. What important question did Judas — not Iscariot — ask? Give the reply. Verses 22, 23.

11. What had Jesus desired to do at this time? Why could He not do so? For what purpose did He tell the disciples, while still with them, what He would do? John 16:12; 14:25, 29; 13:19.

12. What did He say the Holy Ghost would be able to do for them? John 14:26.

13. What did Jesus bequeath to every true disciple? Verse 27. Note 5.

14. To what did He again refer? What might the disciples have done? Why? Verse 28.

15. Why would it be impossible for Him to talk much more with the eleven? Verse 30. Note 6.

16. What would even the world know by the experiences through which He was to pass? Whose commandment was He obeying? What did He then say to the disciples? Before leaving the upper room, what did they do? Verse 31; Matt. 26:30. Note 7.

Notes

1. "There can not be doubt that the first discourse was spoken while at the supper table. It connects itself closely with that statement which had caused them [the disciples] so much sorrow and perplexity, that, whither He was going, they could not come; . . . the two great elements in the discourse being, teaching and comfort."—*Edersheim's "Life and Times of Jesus," page 513.*

"The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final separation. He was going to prepare a place for them, that He might come again, and receive them unto Himself. While He was building mansions for them, they were to build characters after the divine similitude."—*"Desire of Ages," page 663.*

2. "By this Christ did not mean that the disciples' work would be of a more exalted character than His, but that it would have greater extent. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit."—*"Desire of Ages," page 664.* Acts 2:1-11; Col. 1:5, 6.

3. The condition upon which Jesus promises to send the Holy Spirit to any one, is that he loves Him and keeps His commandments. The Revised Version reads, "Ye will keep My commandments."

4. "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location

or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—"*Desire of Ages,*" *page 669.*

5. What better and more valuable legacy could Jesus bequeath His children than His own blessed peace — that heavenly peace which the world can neither give nor take away? It is of more value than gold or silver or diamonds. He said, "*My* peace I *give* unto you." Let us take it, and be at rest in Him, amid the troubles of life which surround us. Matt. 11:28, 29; Isa. 30:15; Phil. 4:7.

6. "'*Hath nothing in Me.*' There is in Me no principle or feeling that accords with his, and nothing, therefore, by which he can prevail."—*Barnes's Notes, volume 2, page 365.*

7. "Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel [Psalm 117]:

"'O praise the Lord, all ye nations;
Praise Him, all ye people.
For His merciful kindness is great toward us,
And the truth of the Lord endureth forever.
Praise ye the Lord.'"

—"*Desire of Ages,*" *page 672.*

LESSON XI.—The Vine and the Branches

SEPTEMBER 10, 1910

LESSON SCRIPTURE: John 15.

LESSON HELPS: "Desire of Ages," chapter 73; *Sabbath School Worker.*

PLACE: On the way from the upper chamber at Jerusalem to the Garden of Gethsemane.

PERSONS: Jesus and the eleven.

TIME: The night preceding the crucifixion-day.

Questions

1. To what did Jesus liken Himself? What position does His Father occupy? John 15:1. Note 1.

2. What would be done with every unfruitful branch? With every fruitful one? Verse 2; Rev. 3:19.

3. How are God's children made clean? What one imperative condition of true discipleship did Jesus set forth? What are the results of not abiding in the Vine? John 15:3-7. Note 2.

4. How can we best glorify the Father? Verse 8. Compare with Gal. 5:22-26.

5. By what words does Jesus seek to show the depth of His love for us? How only can the disciple abide in Christ's love? John 15:9, 10.

6. Why did He tell His disciples these things? Repeat the new commandment. Verses 11, 12. Note 3.

7. What is the greatest pledge a person can give of his love for another? How do we become friends of Jesus? Explain the difference between being a servant and being a friend. Verses 13-15.

8. Of what did He remind the eleven? What had He ordained them to do? What did He say of the fruit of His labor? Verse 16. Compare with Mark 3:13-15.

9. What command did He repeat? What would be the attitude of the world toward them? How did He seek to encourage them? John 15:17-21.

10. How had the Jews been made responsible in a special sense for their treatment of Jesus and the truth taught them? Verses 22, 24. See also John 9:39-41.

11. What is involved in hating Jesus? What scripture had the Jews fulfilled? John 15:23, 25.

12. What further testimony did He say was to be given concerning His work? What important work would also devolve upon the eleven? Verses 26, 27.

Notes

1. "The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful." "Jesus and the disciples were on the way to Gethsemane. . . . The moon is shining bright, and reveals to Him a flourishing grape-vine. Drawing the attention of the disciples to it, He employs it as a symbol."—"*Desire of Ages,*" *pages 674, 675.* Isa. 5:1-7.

"What a beautiful and appropriate type does the vine afford of the mystical body of Christ. . . . Christ is not the trunk, nor the branches, but the whole vine; they are members of His body, of His flesh, of His bones [Col. 2:17, 19]."—*Peloubet's Notes.*

2. "'*He taketh away.*' Because their presence injures the other branches; and their remaining is of no benefit to themselves. As long as there is hope of their bearing fruit, they are permitted to remain, and are pruned and cared for. (See Luke 13:6-9). If this is of no avail, they are taken away, by the natural withering away of those who draw no nourishment from the true vine. They lose their interest, and practically sever their connection with Christ and His church."—*Peloubet's Notes.* ~~1 John 2:19; Jude 12.~~

3. "'*That My joy.*' The same kind of joy that I have, and to be obtained in the same way. This joy is (1) the joy of a free activity in doing right, like the joy of motion in health, like the song of a bird in the morning. (2) The joy of entire consecration and submission to God. (3) The joy of doing good, of self-denial for others. (4) The joy of perfect faith in a wise and loving God, committing everything to His care. (5) Joy in the conscious love of God to us, communion and friendship with Him. (6) The joy of loving others. (7) The joy of seeing others saved. (8) The joy of victory. (9) In the end, outward delights and pleasures to correspond with the inward joy."—*Peloubet's Notes.*

LESSON XII.—Jesus Warns His Disciples; Promises the Holy Spirit; Prayer in Christ's Name

SEPTEMBER 17, 1910

LESSON SCRIPTURE: John 16.
HELPS: "Desire of Ages," chapter 73; *Sabbath School Worker.*
PLACE: On the way from Jerusalem to Gethsemane.
PERSONS: Jesus and the eleven.
TIME: The night preceding the crucifixion-day.

Questions

JESUS WARNS HIS DISCIPLES

1. What was Jesus' purpose in opening to His disciples future events? John 16:1.

2. What did He say would be done to His disciples? Why? Verses 2, 3.

3. What further reason did He mention for explaining these things to them? Why had He not told them these things at the first? Where did He say He was going? What was the effect of His words upon the eleven? Verses 4-6.

PROMISES TO SEND THE SPIRIT

4. What was expedient? Why? What did Jesus promise to do when He should leave them? When the Comforter should come, what would be His work? Verses 7-11. Note 1.

5. What did Jesus at this time long to do? What prevented Him from doing this? Verse 12.

6. Upon whom must He depend to do that which He was Himself restrained from doing? What would the Spirit of truth do? Of whom would He speak? Whom would He glorify? Verses 13, 14. Note 2.

7. How did Jesus explain the expression, "He shall receive of Mine"? Verse 15. Note 3.

8. What did Jesus mean by the two periods of "a little while" which He spoke about? Verses 16-22.

PRAYER IN CHRIST'S NAME

9. What promise did Jesus give to those who ask in His name? Verses 23, 24.

10. How had He taught? At some future time, what

change would take place in His manner of teaching? Verse 25.

11. What assurance did Jesus give of the Father's regard for our prayers? Verses 26, 27.

12. From whom did Jesus proceed when He came into our world? To whom was He now about to return? Verse 28.

13. What did the disciples think they now fully comprehended? Verses 29, 30.

14. What searching question did Jesus ask? What statement did He make? What did He mean by "every man" being "scattered" unto "his own"? Verses 31, 32. Note 4.

15. Give another reason why He told the disciples these things. What did He say they would have in the world? With what words did He offer them cheer? Verse 33.

Notes

1. Christians pray to God to send them the Comforter — the Holy Ghost. This is proper and right. But we may forget that sometimes the only real comfort the Holy Ghost can administer to us is to reveal our unconfessed and unforsaken sins. To get these put away, is the best and most lasting comfort that He can bestow. Isa. 57:17-21. If He thus comes as a *reprover*, we must still count Him as the *Comforter*. But to experience the comfort, we must immediately confess the sin to God, and make right any wrong we may have done others. This done, there will be no disappointment in experiencing the promised comfort. Acts 2:37-39; Rev. 3:18, 19.

2. "*The work of the Spirit in believers.* (1) Teaching (John 14:26); (2) guiding into all truth (John 16:13); (3) bearing witness (John 15:26; Acts 5:32); (4) giving life (Rom. 8:11); (5) bestowing the living water (John 4:14; 7:38, 39); (6) bestowing gifts, as of teaching, tongues, etc. (1 Cor. 12:7-11); (7) shedding the love of God abroad in them (Rom. 5:5); (8) producing goodness and high morality (Gal. 5:22, 23; Acts

11:24); (9) bestowing power (Acts 1:8; Rom. 15:19); (10) bestowing wisdom (Eph. 1:17).''—*Peloubet's Notes.*

3. Here is an exhibition of the faith of Jesus. With no home, no earthly honor or wealth, and within a few hours of a criminal's death, He promised His believers a share in all the riches and glory of heaven. Being the Father's, He claimed these treasures as His own, and if His, then ours. He had given up all, He claimed all. 2 Cor. 8:9. If we renounce all, like Him, we may claim all. Rom. 8:32.

4. Peter and the rest had avowed their allegiance in strong terms (Matt. 26:33-35). They were now within two or three hours of their great test. For it they were unprepared. Jesus knew better than they the strength of the temptation awaiting them. The Shepherd was to be smitten (Zech. 13:7), and the sheep scattered. (See margin, John 16:32.) It will be observed that this final stroke to the eleven came suddenly. Another similar hour of trial awaits the remnant. But a living faith and trust in God and His Word will pass the believer triumphant through this final test into the city Jesus has gone to prepare for His saints.

LESSON XIII.— Christ's Last Prayer with His Disciples

SEPTEMBER 24, 1910

LESSON SCRIPTURE: John 17.
HELPS: ''Desire of Ages,'' chapter 73; *Sabbath School Worker.*
PERSONS: Jesus and the eleven.
PLACE: On the way to Gethsemane.
TIME: The night preceding the crucifixion-day.

Questions

1. After finishing His instruction to the eleven, what did Jesus do? Give the opening words of His prayer. John 17:1. Note 1.

2. What power had been given Him? For what purpose? Verse 2; John 6:37.

3. What is eternal life? John 17:3.

4. What had Jesus done on earth? Verse 4.

5. For what did He ask? To whom had He manifested the Father's name? How had those given Him related themselves to the Father's Word? Verses 5, 6.

6. What did Jesus say these followers knew and believed? Verses 7, 8.

7. For whom did He pray? For whom did He not pray? To whom do those who believe on Him belong? In what way did Jesus also claim them? In whom is Christ glorified? Verses 9, 10.

8. What did He say concerning Himself? What of the disciples? Into whose care and keeping did He commit them? What would thus result? Verse 11.

9. How had He kept His disciples? What reference did He make to the absent one? Why had He spoken these things in the world? Verses 12, 13.

10. What had He given them? Why were they hated by the world? Verse 14. How did He comfort them, in view of this hatred? Verse 16. For what did He not pray? What was His request? Verse 15.

11. Through what were His followers to be sanctified? What is truth? What had Jesus Himself done? For what? Verses 17, 19.

12. With what exalted commission had His disciples been endowed? Verse 18.

13. For whom, besides those present, did Jesus pray? What blessing did He ask for them? What would be the effect upon the world of this oneness among His followers? Verses 20, 21. (See "Patriarchs and Prophets," page 520, last paragraph.)

14. In what did Jesus glory during His earthly ministry? Verse 4; John 6:38.

15. When Christ's glory is revealed in us, what will be the result? Who dwells in those who are united in the love of Christ? What will the world thus know? John 17:22, 23.

16. What feature of Christ's prayer remains unfulfilled? What did He want His loved ones to see? Verse 24. Note 2.

17. Of whom is the world in ignorance? How had this essential knowledge concerning the Father been placed within the reach of all? Verse 25; John 15:22.

18. To whom had Jesus declared what is comprehended in His Father's name (Ex. 33:18, 19)? What would He continue to do? With what result? John 17:26.

Notes

1. It is the Son of God addressing His Father and our Father ~~(John 20:17)~~. Divinity in humanity is pleading with divinity for humanity. No other such prayer can be found upon record. It is the out-breathing of divine love for God's own in a sinful world. Ponder the prayer. Become familiar with its words. Every sentence is full of divine meaning. Let it become Jesus' prayer for *you*. Peter and James and John and the other apostles are dead. But the prayer is still for those who are "*in* the world" but "are not *of* the world." Hence, it is for us (John 17:20).

2. "When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request, 'I will that they also, whom Thou hast given Me, be with Me where I am' (John 17:24). Then with inexpressible love and power came forth the answer from the Father's throne, 'Let all the angels of God worship Him.' Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name."—"*Great Controversy,*" *page 502.*

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