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SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
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The Life of Christ

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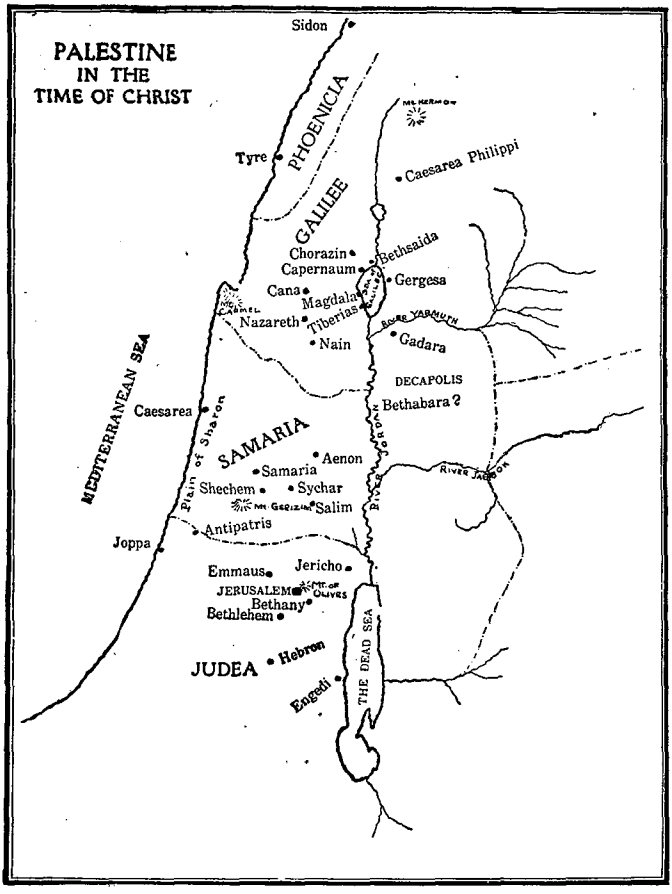

ENROLL IN THE SABBATH SCHOOL

You are not a member of the Sabbath school unless your name is enrolled. There are persons who attend frequently, but who, because their names are not recorded, can not be counted, and so are among the "missing members."

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THE LIFE OF CHRIST

LESSON 1

JESUS DINES WITH A PHARISEE; PARABLE OF THE GREAT SUPPER

January 2, 1926

LESSON SCRIPTURE: Luke 14: 1-24.
MEMORY VERSE: Luke 14: 11.
LESSON HELP: "Christ's Object Lessons," pp. 219-237.
PLACE: At the home of a Pharisee, probably somewhere in Perea.
PERSONS: Jesus and His host; a sick man; other guests of the Pharisee.

SETTING OF THE LESSON

"The Saviour was a guest at the feast of a Pharisee. He accepted invitations from the rich as well as the poor, and, according to His custom, He linked the scene before Him with His lessons of truth. Among the Jews the sacred feast was connected with all their seasons of national and religious rejoicing. It was to them a type of the blessings of eternal life. The great feast at which they were to sit down with Abraham, Isaac, and Jacob, while the gentiles stood without, and looked on with longing eyes, was a theme on which they delighted to dwell."—*"Christ's Object Lessons," p. 219.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-4, and Note 1. Children may read paragraphs 1-4 of the primary lesson.
3. Study Questions 5-9, and Note 2. Children may read paragraphs 5-7 of the primary lesson. Read pages 219-221 of the Lesson Help.
4. Study Questions 10-14, and Notes 3, 4. Children may read paragraphs 8-13 of the primary lesson. Read selected portions of the Lesson Help.
5. Study Questions 15-18, and Notes 5, 6. Children may answer questions in primary lesson. Read notes in "The Youth's Instructor," if possible. Read selected portions of the Lesson Help.
6. Let the story of the feast be told, by each member of the family contributing a part.
7. Review the lesson by using questions. Discuss the topics "Things to Think About," in the junior lesson.

QUESTIONS

1. Into whose house did Jesus enter one Sabbath day? For what purpose? Luke 14: 1. Note 1.
2. Who was among the company present, although probably not invited? Verse 2.
3. What question in which there was general interest did Jesus ask the Pharisees? How did they respond to the question? What did Jesus then do? Verses 3, 4.

4. What question based upon their accepted Scriptures did Jesus then ask them? With what result? Verses 5, 6.
5. What did Jesus notice as the guests chose their places for the meal? Verse 7.
6. What parable did He then give to rebuke their selfishness? Verses 8-10.
7. What is the penalty for self-exaltation? What is the reward of true humility? Verse 11.
8. After thus giving instruction to the guests, what counsel did Jesus give the host? Verses 12-14.
9. When one of the guests heard this, what did he say? Verse 15. Note 2.
10. What further parable did Jesus put forth? In the parable, what was the servant directed to do? Verses 16, 17. Note 3.
11. What did all those who were invited to the supper begin to do? What excuse did the first offer? Verse 18.
12. What reasons were offered by the second for not attending? Verse 19.
13. What seemed to be a good excuse for the third person? Verse 20.
14. What was the real reason for all the excuses made? Note 4.
15. After reporting this experience to his master, what was the servant instructed to do? Verse 21. Note 5.
16. After carrying out his master's instruction, what did the servant report? Verse 22.
17. What further instruction was given to him? Verse 23.
18. What statement was made concerning those who did not accept the invitation? Verse 24. Note 6.

NOTES

1. The evidence is strong that the invitation for Jesus to dine with this Pharisee was given for the purpose of affording opportunity to entrap Him in some way. Although knowing this, and that eminent men,—rabbis and Pharisees, acting as spies,—would be present, Jesus did not hesitate to accept the invitation. Before the company reclined to eat, Jesus saw a poor afflicted man enter the house, according to Oriental license. This gave Jesus occasion for asking a direct question upon the topic which was no doubt uppermost in the minds of many: "Is it lawful to heal on the Sabbath?"

2. "Christ's words were a rebuke to their selfishness. To the Pharisees His words were distasteful. Hoping to turn the conversation into another channel, one of them, with a sanctimonious air, exclaimed, 'Blessed is he that shall eat bread in the kingdom of God.' This man spoke with great assurance, as if he himself were certain of a place in the kingdom. His attitude was similar to the attitude of those who rejoice that they are saved by Christ

when they do not comply with the conditions upon which salvation is promised. . . . The Pharisee was not thinking of his own fitness for heaven, but of what he hoped to enjoy in heaven. His remark was designed to turn away the minds of the guests at the feast from the subject of their practical duty. He thought to carry them past the present life to the remote time of the resurrection of the just.

"Christ read the heart of the pretender, and, fastening His eyes upon him, He opened before the company the character and value of their present privileges. He showed them that they had a part to act at that very time, in order to share in the blessedness of the future."—*"Christ's Object Lessons," p. 221.*

3. It was the custom in Oriental countries to send a messenger to summon the guests, previously invited, to a feast. To refuse to keep the promise of acceptance without furnishing the host with sufficient reason for the absence, was regarded as a grievous insult.

4. "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," p. 222.*

5. A lesson of comfort and hope is taught by the urgency of the master of the feast. It was imperative that he have guests at his feast. "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts." Heb. 4:6, 7. There is none so poor and wretched but that he will be accepted as a guest. Such are entreated to come. They will make as worthy guests as any, since the robe and all the fitness that is necessary are supplied by the Lord. It is He that "hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12.

6. The gospel invitation to accept Jesus as the Saviour was first given to the Jewish people, those who professed to serve God. When the priests and leaders refused to accept, the message was given to publicans and sinners, the poor, the halt, the blind. Afterward the gospel was preached to the gentiles.

"We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. The command, 'Go out into the highways and hedges,' is reaching its final fulfillment. To every soul Christ's invitation will be given. The messengers are saying, 'Come; for all things are now ready.' Heavenly angels are still working in coöperation with human agencies. The Holy Spirit is presenting every inducement to constrain you to come. Christ is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for His entrance. Angels are waiting to bear the tidings to

heaven that another lost sinner has been found. The hosts of heaven are waiting, ready to strike their harps, and to sing a song or rejoicing that another soul has accepted the invitation to the gospel feast."—*"Christ's Object Lessons," p. 237.*

LESSON 2

PARABLE OF THE LOST SHEEP; THE PRODIGAL

January 9, 1926

LESSON SCRIPTURE: Luke 15: 1-32.
PARALLEL SCRIPTURE: Matt. 18: 11-14.
MEMORY VERSE: Luke 15: 18.
LESSON HELP: "Christ's Object Lessons," pp. 185-211.
PLACE: Jesus was doubtless in Perea, the country east of the Jordan, when He gave this instruction.
PERSONS: Jesus and His disciples; Pharisees, scribes, and publicans.

SETTING OF THE LESSON

In the parable of the lost sheep, Jesus appealed to the experience of His hearers. "The wide spreading tablelands on the east of Jordan afforded abundant pasturage for flocks, and through the gorges and over the wooded hills had wandered many a lost sheep, to be searched for and brought back by the shepherd's care. In the company about Jesus there were shepherds, and also men who had money invested in flocks and herds, and all could appreciate His illustration."—*"Christ's Object Lessons," pp. 186, 187.*

The parable of the prodigal son has been called "the crown and pearl of all our Lord's parables." A great English writer refers to it as "the most touching story in all literature."

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read Luke 15: 1-10. Children may read paragraphs 1-3 of the primary lesson. Drill each day on the memory verse.
2. Study Questions 1-5, and Note 1. Read selected portions of the Lesson Help, pp. 185-197.
3. Read Luke 15: 11-32. Children may read paragraphs 4-10 of the primary lesson.
4. Study Questions 6-11, and Notes 2-5. Read selected portions of the Lesson Help, pp. 198-211.
5. Study Questions 12-18, and Note 6. Read notes in "The Youth's Instructor."
6. Call upon different members of the family to tell the stories of the lost sheep, the lost coin, and the lost son.
7. Review the lesson by asking questions from senior, youth's, junior, or primary lesson.

QUESTIONS

1. Upon one occasion, what caused the Pharisees to find fault with Jesus? Luke 15: 1, 2.

2. In view of their murmurings, what parable did the Lord speak? Verses 3-6.
3. What application did Jesus make of this parable? Verse 7.
4. What further parable was given to show the love of God for the lost? Verses 8, 9. Note 1.
5. Who rejoices when our efforts to save sinners are successful? Verse 10.
6. By what story of human experience did Jesus seek to illustrate God's love for the sinner? Verses 11-32.
7. Who is represented by the father? By the prodigal? By the elder brother? Note 2.
8. What attitude did the younger son manifest toward his father? Verses 12, 13. Note 3.
9. What was the result of following his own inclination? Verses 14-16. (Compare Prov. 14:12.) Note 4.
10. What change did this condition make in the prodigal's mind? What did he do? What evidence did he at once have of his father's love? Luke 15:17-20. Note 5.
11. What causes the sinner to repent? Rom. 2:4; Jer. 31:3; John 16:8.
12. What confession did the son make to the father? Luke 15:21.
13. How was the penitent son received by his father? Verses 22-24.
14. What is the continual attitude of the heavenly Father toward His children? Ps. 103:13; John 6:37.
15. While the prodigal was being received with joy, where was the elder son? What did he ask of one of the servants? Luke 15:25, 26.
16. What reply did the servant make? Verse 27.
17. How did the elder son regard the restoration of his brother? What did he say to his father? Verses 28-30.
18. What was his father's reply? What was the sin of the elder brother? Verses 31, 32. Note 6.

NOTES

1. "This parable, like the preceding, sets forth the loss of something which with proper search may be recovered, and that with great joy. But the two parables represent different classes. 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, but 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 objects 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. This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members."—*"Christ's Object Lessons," pp. 193, 194.*

2. "In the parable of the prodigal son is presented the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will."—*Id., p. 198.*

"By the elder son were represented the unrepenting Jews of Christ's day, and also the Pharisees in every age, who look with contempt upon those whom they regard as publicans and sinners. Because they themselves have not gone to great excesses in vice, they are filled with self-righteousness. Christ met these cavilers on their own ground. Like the elder son in the parable, they had enjoyed special privileges from God. They claimed to be sons in God's house, but they had the spirit of the hireling. They were working, not from love, but from hope of reward. In their eyes, God was an exacting taskmaster. They saw Christ inviting publicans and sinners to receive freely the gift of His grace,—the gift which the rabbis hoped to secure only by toil and penance,—and they were offended. The prodigal's return, which filled the Father's heart with joy, only stirred them to jealousy."—*Id., p. 209.*

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

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

4. "Whatever the appearance may be, every life centered in self is squandered. Whoever attempts to live apart from God, is wasting his substance. He is squandering the precious years,

squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels, has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends."—*"Christ's Object Lessons," pp. 200, 201.*

5. "Little did the gay, thoughtless youth, as he went out from his father's gate, dream of the ache and longing left in that father's heart. When he danced and feasted with his wild companions, little did he think of the shadow that had fallen on his home. And now as with weary and painful steps he pursues the homeward way, he knows not that one is watching for his return. But while he is yet 'a great way off,' the father discerns his form. Love is of quick sight. Not even the degradation of the years of sin can conceal the son from the father's eyes. He 'had compassion, and ran, and fell on his neck' in a long, clinging, tender embrace."—*Id., p. 203.*

6. The great sin of the younger son was lack of appreciation of his father's love. The elder brother was self-righteous, and was working for the benefits that would accrue to him. He misinterpreted his father's love, and was hard-hearted toward his brother. The father does not give him merited rebuke, but tenderly pleads with him, to show him his error.

LESSON 3

THE UNJUST STEWARD

January 16, 1926

LESSON SCRIPTURE: Luke 16: 1-15.
MEMORY VERSE: Luke 16: 10.
LESSON HELP: "Christ's Object Lessons," pp. 366-375.
PLACE: Perea, east of the Jordan.
PERSONS: Jesus and His disciples; Pharisees and publicans.

SETTING OF THE LESSON

"The Saviour had been censured by the Pharisees for mingling with publicans and sinners; but His interest in them was not lessened, nor did His efforts for them cease. He saw that their employment brought them into temptation. They were surrounded by enticements to evil. The first wrong step was easy, and the descent was rapid to greater dishonesty and increased crimes. Christ was seeking by every means to win them to higher aims and nobler principles. This purpose He had in mind in the story of the unfaithful steward. There had been among the publicans just such a case as that represented in the parable, and in Christ's description they recognized their own practices.

Their attention was arrested, and from the picture of their own dishonest practices many of them learned a lesson of spiritual truth."—*"Christ's Object Lessons," p. 368.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-4, and Notes 1-3. Children may read paragraphs 1-5 of the primary lesson. Read selected portions of the Lesson Help.
3. Study Questions 5-9, and Notes 4-6. Children may read paragraphs 6-10 of the primary lesson. Read selected portions of the Lesson Help.
4. Study Questions 10-14. Read notes in "The Youth's Instructor." Read selected portions of the Lesson Help.
5. Let the story of the lesson and the substance of the notes be told, by each member of the family taking part.
6. Discuss the topics under the heading "Riches" in the junior lesson in "The Youth's Instructor." Review especially the notes in all lessons.
7. Review the lesson, asking questions from senior, youth's, junior, or primary lesson, each member of the family taking part.

QUESTIONS

1. Of whom did Jesus speak to His disciples in another parable? What report had reached the rich man's ears concerning his steward? Luke 16: 1. Note 1.
2. What inquiry did this information cause the rich man to make of his steward? Verse 2. Note 2.
3. What searching question did this inquiry cause the steward to ask of himself? How did he further consider within himself this subject? Verses 3, 4. Note 3.
4. How did he proceed to realize his purpose? Verses 5, 6.
5. What did he propose to another? Verse 7.
6. For what reason was he commended by his lord? Verse 8, first part. Note 4.
7. What conclusion did he draw from his steward's action? Verse 8, last part. Note 5.
8. What lesson did Jesus commend to His people in view of this experience? Verse 9. Note 6.
9. By what rule did Jesus say we are to measure faithfulness and justice? Verse 10.
10. What significant interpretation did Jesus give to this parable? Verses 11, 12.
11. What further truth regarding the service of servants did Jesus emphasize? How does Jesus say two masters are regarded by one servant? Verse 13.
12. What did the Pharisees do when they heard this teaching? Verse 14.
13. To whom did Jesus directly apply the lessons of this parable? Verse 15, first part.
14. What knowledge does God have that enables Him to judge aright? How does God's standard of judgment differ from that of man? Verse 15, last part.

NOTES

1. The definition given for the word "steward" is: "A person intrusted with the management of estates or affairs not his own; hence, one who manages or disburses for another or others. An agent appointed by a lord of the manor, or other great landlord, to lease lands, collect rents, etc."

2. The solemnity of our individual responsibility in the day when it shall be said to us, "Give an account of thy stewardship," is well set forth in the following paragraphs:

"Christian stewardship has its final issue in the reckoning before Him for whom men have been stewards. The wage earner and the millionaire, the one who had the least committed to him and the one who had the most, each must stand before the judgment seat of Christ and have their gettings and their givings, their accumulations and their expenditures, their motives and their methods, brought under the searching scrutiny of Him whose eyes are as a flame of fire. All wrong ways of getting money, all fraud and dishonesty and oppression, together with all wrong ways of using and spending money, will be laid bare in that day. All withholding from God, all selfishness and covetousness, all wastefulness and extravagance, all spending of money to gratify pride or sensual desires, will be seen in the light of the eternal throne, and no cloak of respectability or religiousness, no paltry excuse, such as is so often made by those who do not give, will be able to conceal or extenuate any blemish or flaw in any man's stewardship. Every man will be rewarded according as his works have been.

"On the other hand, all diligence and fidelity in the service of God as His stewards, all getting and giving for God's glory, all prayerfulness and consecration, all unselfishness and liberality and self-sacrifice, whether by those who have had little, or by those who had much, will be remembered by the Lord of those servants."—*"Stewardship and Missions," pp. 167, 168.*

3. Dr. Adam Clarke comments thus on Luke 16:3: "'I can not dig': He could not submit to become a common day laborer, which was both a severe and base employment: 'To beg I am ashamed.' And as these were the only honest ways left him to procure a morsel of bread, and he would not submit to either, he found he must continue the system of knavery, in order to provide for his idleness and luxury, or else starve. Woe to the man who gets his bread in this way! The curse of the Lord must be on his head, and on his heart; in his basket, and in his store."

4. "The worldly man praised the sharpness of the man who had defrauded him. But the rich man's commendation was not the commendation of God. Christ did not commend the unjust steward, but He made use of a well-known occurrence to illustrate the lesson He desired to teach."—*"Christ's Object Lessons," p. 367.*

5. "After relating the parable, Christ said, 'The children of this world are in their generation wiser than the children of

light.' That is, worldly-wise men display more wisdom and earnestness in serving themselves than do the professed children of God in their service to Him. So it was in Christ's day. So it is now. Look at the life of many who claim to be Christians. The Lord has endowed them with capabilities, and power, and influence; He has intrusted them with money, that they may be coworkers with Him in the great redemption. All His gifts are to be used in blessing humanity, in relieving the suffering and the needy. . . . The means over and above the actual necessities of life are intrusted to man to do good, to bless humanity."—*Id., p. 370.*

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

LESSON 4

THE RESURRECTION OF LAZARUS; PRIESTLY PLOTTINGS

January 23, 1926

LESSON SCRIPTURE: John 11: 1-54.
MEMORY VERSE: John 11: 25.
LESSON HELP: "The Desire of Ages," pp. 524-541.
PLACE: Bethany, a village on the slope of the Mount of Olives, about two miles southeast of Jerusalem.
PERSONS: Jesus and His disciples; Lazarus, Mary, and Martha; Jews and Pharisees.

SETTING OF THE LESSON

Jesus was at Bethabara, beyond Jordan.

"Among the most steadfast of Christ's disciples was Lazarus of Bethany. From their first meeting his faith in Christ had been strong; his love for Him was deep, and he was greatly beloved by the Saviour. It was for Lazarus that the greatest of Christ's miracles was performed."—*"The Desire of Ages," p. 524.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read John 11: 1-46. Drill on the memory verse each day.
2. Study Questions 1-5, and Notes 1, 2. Children may read paragraphs 1-5 of the primary lesson. Read selected portions of the Lesson Help.

3. Study Questions 6-10, and Notes 3-6. Children may read paragraphs 6-10 of the primary lesson. Read selected portions of the Lesson Help.

4. Study Questions 11-14, and Note 7. Children may read paragraphs 11-13 of the primary lesson. Read selected portions of the Lesson Help.

5. Study Questions 15-18, and Note 8. Study the notes in "The Youth's Instructor."

6. Relate the story of the lesson, giving all details, each member of the family taking part. Note the topics under the heading "Blessed Truths," in "The Youth's Instructor."

7. Review the lesson by asking questions from senior, youth's, junior, or primary lesson. Review the notes.

QUESTIONS

1. What friends of Jesus lived at Bethany? Once when Jesus was out of Judea, what message came to Him from Mary and Martha? John 11:1-3.
2. What did Jesus say when He heard it? How highly did Jesus esteem this family? Notwithstanding the urgency of the message, how long did He wait before starting for Bethany? Verses 4-6. Note 1.
3. What conversation took place when Jesus proposed to go into Judea? Verses 7, 8, 16.
4. What was Jesus' reply? Verses 9, 10. Note 2.
5. By what figure did Jesus speak of the death of Lazarus? How did the disciples understand Him? Why was He glad He was absent from Bethany at this time? Verses 11-15.
6. When Jesus arrived at Bethany, what did He find? What were many of the Jews trying to do? Verses 17, 19. Note 3.
7. How did each of the sisters express their confidence in Jesus on meeting Him? Verses 20-22, 32. Note 4.
8. What did Jesus say to Martha? What was her reply? What great truth did Jesus then state? Verses 23-26. Note 5.
9. What did Mary do when she heard that Jesus had come? Who followed her when she went to meet Him? When Mary came where Jesus was, what did she do? What did she say? Verses 28-32.
10. How was Jesus affected when He saw the people weeping? What question did He ask? How did Jesus show His love and sympathy? Verses 33-36. Note 6.
11. What query arose in the minds of some? Verse 37.
12. When they reached the tomb, what did Jesus direct should be done? What protest was made? What gentle rebuke did Jesus administer? Verses 39, 40.
13. What prayer did Jesus offer when the stone had been taken away? What words did He then speak? With what result? Verses 41-44. Note 7.
14. How were the different ones who saw the miracle affected by it? Verses 45, 46.
15. What perplexing question came before the Jewish Sanhedrin immediately after the resurrection of Lazarus? Verses 47, 48.

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

17. In what sense were the words of Caiaphas a prophecy? Verses 51, 52. Note 8.

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

NOTES

1. "They [Mary and Martha] thought that He [Jesus] would immediately respond to their message, and be with them as soon as He could reach Bethany.

"Anxiously they waited for a word from Jesus. As long as the spark of life was yet alive in their brother, they prayed and watched for Jesus to come. But the messenger returned without Him. Yet he brought the message, 'This sickness is not unto death,' and they clung to the hope that Lazarus would live. Tenderly they tried to speak words of hope and encouragement to the almost unconscious sufferer. When Lazarus died, they were bitterly disappointed; but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour."—*"The Desire of Ages," p. 526.*

2. Jesus answered the objections of the disciples by saying, " 'Are there not twelve hours in the day?' I am under the guidance of My Father; as long as I do His will, My life is safe. My twelve hours of day are not yet ended. I have entered upon the last remnant of My day; but while any of this remains, I am safe."—*Id., p. 527.*

3. "On His journey to Bethany, Jesus, according to His custom, ministered to the sick and the needy. Upon reaching the town He sent a messenger to the sisters with the tidings of His arrival. Christ did not at once enter the house, but remained in a quiet place by the wayside. The great outward display observed by the Jews at the death of friends or relatives was not in harmony with the spirit of Christ. He heard the sound of wailing from the hired mourners, and He did not wish to meet the sisters in the scene of confusion. Among the mourning friends were relatives of the family, some of whom held high positions of responsibility in Jerusalem. Among these were some of Christ's bitterest enemies. Christ knew their purposes, and therefore He did not at once make Himself known.

"The message was given to Martha so quietly that others in the room did not hear. Absorbed in her grief, Mary did not hear the words. Rising at once, Martha went out to meet her Lord, but thinking that she had gone to the place where Lazarus was buried, Mary sat still in her sorrow, making no outcry."—*Id., p. 529.*

4. It is worthy of note that the absence of Jesus meant death, His coming, life; "Lord, if *Thou* hadst been here, my brother had not died." He is not the death-bringer, but the Life-giver.

5. "Still seeking to give a true direction to her faith, Jesus declared, 'I am the resurrection, and the life.' In Christ is life,

original, unborrowed, underived. 'He that hath the Son hath life.' The divinity of Christ is the believer's assurance of eternal life. . . . Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross, stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life."—*"The Desire of Ages," p. 530.*

6. "He [Jesus] read the hearts of all assembled. He saw that with many, what passed as a demonstration of grief was only pretense. He knew that some in the company, now manifesting hypocritical sorrow, would erelong be planning the death, not only of the mighty Miracle-worker, but of the one to be raised from the dead."—*Id., p. 533.*

"It was not only because of the scene before Him that Christ wept. The weight of the grief of ages was upon Him. . . . Looking down the years to come, He saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands."—*Id., p. 534.*

7. "Lazarus is set free, and stands before the company, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood. His eyes beam with intelligence and with love for his Saviour. He casts himself in adoration at the feet of Jesus.

"The beholders are at first speechless with amazement. Then there follows an inexpressible scene of rejoicing and thanksgiving. The sisters receive their brother back to life as the gift of God, and with joyful tears they brokenly express their thanks to the Saviour. But while brother, sisters, and friends are rejoicing in this reunion, Jesus withdraws from the scene. When they look for the Life-giver, He is not to be found."—*Id., p. 536.*

8. "In declaring that one man should die for the nation, Caiaphas indicated that he had some knowledge of the prophecies, although it was very limited. But John, in his account of this scene, takes up the prophecy, and shows its broad and deep significance. He says, 'And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.' How blindly did the haughty Caiaphas acknowledge the Saviour's mission!

"On the lips of Caiaphas this most precious truth was turned into a lie. The policy he advocated was based on a principle borrowed from heathenism. Among the heathen, the dim consciousness that one was to die for the human race, had led to the offering of human sacrifices. So Caiaphas proposed by the sacrifice of Jesus to save the guilty nation, not from transgression,

but in transgression, that they might continue in sin. And by his reasoning he thought to silence the remonstrances of those who might dare to say that as yet nothing worthy of death had been found in Jesus."—*Id., p. 540.*

LESSON 5

THE IMPORTUNATE WIDOW; THE PHARISEE AND THE PUBLICAN; BLESSING LITTLE CHILDREN

January 30, 1926

LESSON SCRIPTURE: Luke 18: 1-17.
PARALLEL SCRIPTURES: Matt. 19: 13-15; Mark 10: 13-16.
MEMORY VERSE: Luke 18: 16.
LESSON HELPS: "The Desire of Ages," pp. 511-517; "Christ's Object Lessons," pp. 150-180.
PLACE: Probably in Judea.
PERSONS: Jesus and His disciples; Pharisees; mothers and children.

SETTING OF THE LESSON

"Christ had been speaking of the period just before His second coming, and of the perils through which His followers must pass. With special reference to that time He related the parable 'to this end, that men ought always to pray, and not to faint.' "—*"Christ's Object Lessons," p. 164.*

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-5, and Notes 1-3. Children may read paragraphs 1-3 of the primary lesson. Read "Christ's Object Lessons," pp. 164-168.
3. Study Questions 6-11, and Notes 4-6. Children may read paragraphs 4-9 of the primary lesson. Read selected portions of "Christ's Object Lessons," pp. 150-163.
4. Study Questions 12-14. Read notes in "The Youth's Instructor." Read selected portions of "Christ's Object Lessons," pp. 150-163.
5. Study Questions 15-18, and Notes 7, 8. Read "The Desire of Ages," pp. 511-517. Children may read paragraphs 10-12 of the primary lesson. Answer questions under heading "Why" in the junior lesson.
6. Read the two parables in the lesson, and state the practical truths taught by each. Review the notes.
7. Review the lesson by asking questions in senior, youth's, junior, or primary lesson, each member of the family taking part.

QUESTIONS

1. For what purpose did Jesus speak a certain parable? What was the character of the judge? Luke 18: 1, 2. Note 1.
2. What did the widow seek? Verse 3. Note 2.
3. What influenced the judge to answer her request? Verses 4, 5.

4. What lesson does Jesus draw from this parable? Verses 6, 7. Note 3.
5. With what solemn question does Jesus close this parable? Verse 8.
6. To what class of people did Jesus speak another parable? Verse 9.
7. By what two persons does Jesus further illustrate the spirit of true prevailing prayer? Verse 10.
8. What marked contrast is shown in the prayers of these two men? Verses 11-13. Note 4.
9. What was the Pharisee's prayer? Verses 11, 12. Note 5.
10. What does the comparison with others indicate? 2 Cor. 10: 12. Note 6.
11. Of what kind of righteousness did the Pharisee boast? Luke 18: 12. (Compare Matt. 23: 23.)
12. What was the publican's prayer? Luke 18: 13.
13. What was the result of these two prayers? Verse 14, first part.
14. With what great principle of truth did Jesus close this parable? Verse 14, last part. (Compare Matt. 20: 26, 27; 23: 12.)
15. What is the besetting sin of the Laodicean church? Rev. 3: 17. Note 7.
16. With whom does the Lord dwell? Isa. 57: 15.
17. For what purpose were little children brought to Jesus? Luke 18: 15.
18. What did He say and do when the disciples tried to restrain those who brought the children? Verses 16, 17. Note 8.

NOTES

1. Too many people mistake the meaning of the parable of the unjust judge. It is not an illustration of how God deals with men, and an indication that we shall receive notice from God only by repeated effort. God is just, and the judge was unjust. There is no comparison, but a sharp contrast, between God and the judge. God is listening to hear before we ask. 1 Peter 3: 12. He has provided the way for us to come to Him, and asks us to come boldly. He delights in mercy. Micah 7: 18. The reason why we are to be encouraged to continue instant in prayer, and not to faint, is that God is so kind and ready to give. Rom. 8: 32.

2. "The widow's prayer, 'Avenge me'—'do me justice'—'of mine adversary,' represents the prayer of God's children. Satan is their great adversary. He is the 'accuser of our brethren,' who accuses them before God day and night. He is continually working to misrepresent and accuse, to deceive and destroy the people of God. And it is for deliverance from the power of Satan and his agents that in this parable Christ teaches His disciples to pray."—*"Christ's Object Lessons," p. 166.*

3. "Give me these links,—(1) sense of need; (2) desire to get; (3) belief that God has it in store; (4) belief that though

He withholds a while, He loves to be asked; and (5) belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven."—*William Arnot.*

4. Standing was an ordinary attitude; but the word used to describe the Pharisee's position "differs from that used to designate the publican's standing, and gives a very different impression. It means that he stationed himself, struck an attitude, ostentatiously."—*Vincent.* How different the attitude of the poor publican, who, feeling himself unworthy to mingle with other worshipers or approach near the altar, "stood afar off" with bowed head and downcast eyes. The publican's sense of his own sinfulness did not allow any comparison with others.

5. The Pharisee did not pray in the sense of offering a petition or thanksgiving to God. It was communing with himself, and boasting in the name of thanksgiving. "The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness."—*"Christ's Object Lessons," p. 160.*

6. He who measures himself by others is living by a low standard. Yet how natural it is to do it! H. Clay Trumbull says: "Even of those who admit that they are not righteous, most feel sure that they are not the worst men in the world; and they are glad of it. Men who will lie, boast that they do not steal. Men who will lie and steal, are glad that they are not drunkards. Men who are liars, thieves, and drunkards, take comfort in the thought that they have never been licentious. Men who know that they have broken every commandment of the moral law, thank God that they are not hypocrites and make no pretense to decency. . . . The echo of the Pharisee's prayer fills the air to-day; and it is a very rare thing to find a person anywhere who does not think he is better than most men, if not better than all."

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

8. A shepherd, when asked the secret of his success in raising such a fine flock of sheep, said, "I take care of the lambs." How many to-day, like the disciples, say, in actions if not in words, that the work of God is too important to stop to give attention to the children! Children are hindered (1) by a lack of interest in religious things and proper religious instruction on the part of the parents in the home; (2) by neglect of their religious education; (3) by conduct of the church services with little or no regard to the lambs of the flock, thus making the church services distasteful to them; (4) by criticism of the church and Christian workers in their presence.

LESSON 6

THE RICH YOUNG RULER

February 6, 1926

LESSON SCRIPTURE: Matt. 19: 16-30.
PARALLEL SCRIPTURES: Mark 10: 17-31; Luke 18: 18-30.
MEMORY VERSE: Matt. 19: 17.
LESSON HELPS: "The Desire of Ages," pp. 518-523; "Christ's Object Lessons," pp. 390-396.
PLACE: Probably in Perea.
PERSONS: Jesus and His disciples; a rich young ruler.

SETTING OF THE LESSON

Jesus and His disciples were traveling along the east side of the Jordan toward Jerusalem. The rich young man who came running, in his earnestness, to Jesus, "was a member of the honored council of the Jews, and Satan was tempting him with flattering prospects of the future."

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson," and read the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-4, and Notes 1, 2. Children may read paragraphs 1-5 of the primary lesson. Read "The Desire of Ages," pp. 518, 519.
3. Study Questions 5-8, and Notes 3-5. Children may read paragraphs 6-9 of the primary lesson. Read "The Desire of Ages," pp. 520, 521.
4. Study Questions 9-13, and Note 6. Study the topics under the heading "Choosing" in the junior lesson in "The Youth's Instructor." Read "Christ's Object Lessons," pp. 390-392.
5. Study Questions 14-17, and Note 7. Review the lesson by repeating the words of all the characters mentioned, beginning with the opening words of the young ruler. Read "Christ's Object Lessons," pp. 393-395.
6. Review the notes in all lessons at hand. Seek for the practical lessons to the church and to the individual. Let the children tell the story of the lesson.
7. Review the lesson by asking questions from senior, youth's, junior, or primary lesson, each member of the family taking part.

QUESTIONS

1. As Jesus and His disciples were journeying toward Jerusalem, who came to Him in haste? What question did he ask? Matt. 19: 16; Mark 10: 17.
2. How did Jesus reply? Matt. 19: 17, first part. Note 1.
3. By what means did Jesus say we are to enter into life? Verse 17, last part. Note 2.
4. What is the meaning of the further question which the young man asked? What was Jesus' answer? Verses 18, 19.
5. Of what law are these commandments a part? To which of these did Jesus make reference? Ex. 20: 3-17.
6. What did the young ruler claim to have done? What shows that he was not fully satisfied with his experience? Matt. 19: 20. Note 3.
7. How did Jesus regard him as He looked upon him? What counsel did Jesus give him? What was his lack? Mark 10: 21; Matt. 19: 21. Note 4.

8. How did the answer of Jesus affect the young man? Why did he feel so? Matt. 19:22. Note 5.
9. What did this experience cause Jesus to say concerning rich men? Verse 23.
10. When the disciples were astonished at His words, what did Jesus say? Mark 10:24.
11. How did Jesus still further emphasize the hindrance of riches to one who would enter the kingdom? Matt. 19:24. Note 6.
12. How did this statement impress the disciples? What question did they ask? Verse 25.
13. As Jesus looked upon His disciples, what further did He say? Verse 26.
14. What question did Peter ask? Verse 27.
15. What future honor did Jesus set before Peter? Verse 28.
16. How did He recognize the personal sacrifices that many of His people must make? Verse 29. Note 7.
17. What statement did Jesus add? Verse 30.

NOTES

1. We do not understand that Jesus' reply was a rebuke, or a denial that Christ was good, but rather an attempt to lead the young man toward the only ideal of good,—the only source of good. The ruler used the common title of respect for a teacher; but Christ desired to test his sincerity, and to lead him to declare whether he regarded Him merely as any other teacher, or if he recognized Him as the Son of God.

2. God's "commandments are righteousness" (Ps. 119:172), and "in the way of righteousness is life" (Prov. 12:28). That we can not of ourselves keep the law, does not lessen our obligation, especially when the promise of God is that our righteousness is of Him. Isa. 54:17. The sinner who truly seeks with all his heart, over his repeated failures it may be, to do God's will, shall find Christ the door. Rom. 7:24, 25; 8:1-3. In seeking to keep the commandments in their spiritual fullness, the young man would have understood his personal need, and accepted Christ, whom to know aright is life eternal.

3. No doubt this young man's life conformed outwardly to the letter of the law. Perhaps he could recall no special act of disobedience. But if he had been satisfied, he would not have sought Jesus.

4. "'One thing thou lackest,' Jesus said. 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow Me.' Christ read the ruler's heart. Only one thing he lacked, but that was a vital principle. He needed the love of God in the soul. This lack, unless supplied, would prove fatal to him; his whole nature would become corrupted. By indulgence, selfishness would strengthen. That he might receive the love of God, his supreme love of self must be surrendered. . . .

"His claim that he had kept the law of God was a deception. He showed that riches were his idol. He could not keep the commandments of God while the world was first in his affections. He loved the gifts of God more than he loved the Giver. Christ had offered the young man fellowship with Himself. 'Follow Me,' He said. But the Saviour was not so much to him as his own name among men or his possessions. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too great a risk. He refused the offer of eternal life, and went away, and ever after the world was to receive his worship."—*"The Desire of Ages," pp. 519, 520.*

5. According to the young man's testimony, he had observed the commandment not to covet anything that was his neighbor's, and so had caught the negative view of this commandment. But the idea that he should take his own goods and give them to the poor, was too severe a test for him, even though Jesus had promised him "treasure in heaven" in return. There was an idol in his heart which stood in the way of the perfect keeping of the commandments. Our idol may not be riches, but still may constitute some other god before Jehovah.

6. Jesus recognized the danger of riches' weaning the heart away from God. One who loves his riches makes an idol of them, trusts in them. One who so cherishes his possessions can not be truly following the Saviour. God intrusts men with means that they may be His agents in helping the poor, and in advancing His work in the earth.

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

LESSON 7

LABORERS IN THE VINEYARD

February 13, 1926

LESSON SCRIPTURE: Matt. 20: 1-16.
MEMORY VERSE: Matt. 20: 4.
LESSON HELP: "Christ's Object Lessons," pp. 396-404.
PLACE: Probably in Perea.
PERSONS: Jesus and His disciples; Pharisees and people.

SETTING OF THE LESSON

Peter's question in Matt. 19:27 introduces the question of reward for service. This lesson is a continuation of the reply to Peter.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-15. Children may read paragraphs 1-6 of the primary lesson.
3. Study Notes 1-7 in the senior lesson. Children may read paragraphs 7-12 of the primary lesson.
4. Relate the lesson story. Read the Lesson Help, pp. 396-399. Children may answer questions in the primary lesson.
5. Name the persons or characters mentioned in the lesson, and tell what each one said and did. Read the Lesson Help, pp. 400-404.
6. Discuss the following topics: In the interpretation of the parable, who is the householder? What is the vineyard? Who are the laborers? Would it be right for an employer to treat his employees as did the householder in the parable?
7. Review the lesson and the notes. Use "The Youth's Instructor" and "Our Little Friend" if these papers are at hand.

QUESTIONS

1. Continuing the conversation concerning the question of reward, what did Jesus say the kingdom of heaven is like? Matt. 20:1. Note 1.
2. What agreement did the householder make with the laborers? Where did he send them? Verse 2. Note 2.
3. What did he do a few hours later? Verse 3.
4. What was the difference in the arrangements made with the laborers hired first and those hired at the third hour? Verse 4.
5. At what hours was this experience repeated? Verse 5.
6. At what late hour did the householder again hire laborers? What was the agreement made with them? Verses 6, 7.
7. At even, what did the lord of the vineyard say to his steward? In what order was the steward to proceed in paying the workers? Verse 8. Note 3.
8. What wages did those receive who were hired at the eleventh hour? Verse 9.
9. What did this cause those who were hired first to suppose? How were they disappointed? Verse 10. Note 4.
10. On receiving the pay agreed upon, what did they do? Verse 11.
11. What was the ground of their complaint? Verse 12.
12. How did the householder answer? Verse 13.
13. What did he advise them to do? What was his decision concerning the matter? Verse 14. Note 5.
14. What question did he ask them in justification of his course? Verse 15. Note 6.
15. How did Jesus sum up the lesson of this parable? Verse 16. Note 7.

NOTES

1. All the parables of Jesus are given to illustrate one distinct truth or phase of truth. In studying them, we do well not to lose the point among the details of the setting. Jesus often makes the application Himself, as He did here. In order to appreciate His conclusion, one must study the setting carefully.

2. The Roman *denarius,* here translated "penny," was equivalent to about seventeen cents. In the parable, this definite wage was agreed upon as satisfactory to both the householder and the laborers first hired.

3. Settlement for the day's labor began with the last employed. If the laborers had received their pay in the order in which they were hired, the first might have received their pennies and gone on their way satisfied. But the greed and envy in their hearts was revealed as soon as they saw others faring better than themselves. Selfishness can never enter heaven. This parable teaches also that eternal life is not earned, but bestowed out of the grace and love in the heart of the Giver.

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

5. "This parable does not excuse those who hear the first call to labor, but who neglect to enter the Lord's vineyard. When the householder went to the market-place at the eleventh hour, and found men unemployed, he said, 'Why stand ye here all the day idle?' The answer was, 'Because no man hath hired us.' None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy."—*Id., p. 399.*

6. "The householder's dealing with the workers in his vineyard represents God's dealing with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The laborer expects to be paid only that which he earns. But in the parable, Christ was illustrating the principles of His kingdom,—a kingdom not of this world. He is not controlled by any human standard. . . .

"Not the amount of labor performed, or its visible results, but the spirit in which the work is done, makes it of value with God. Those who came into the vineyard at the eleventh hour were thankful for an opportunity to work. Their hearts were full of gratitude to the one who had accepted them; and when at the close of the day the householder paid them for a full day's

work, they were greatly surprised. They knew they had not earned such wages. And the kindness expressed in the countenance of their employer filled them with joy. They never forgot the goodness of the householder, or the generous compensation they had received. Thus it is with the sinner, who, knowing his unworthiness, has entered the Master's vineyard at the eleventh hour. His time of service seems so short, he feels that he is undeserving of reward; but he is filled with joy that God has accepted him at all. He works with a humble, trusting spirit, thankful for the privilege of being a coworker with Christ. This spirit God delights to honor."—*Id., pp. 396-398.*

7. "The Jews had been first called into the Lord's vineyard; and because of this they were proud and self-righteous. Their long years of service they regarded as entitling them to receive a larger reward than others. Nothing was more exasperating to them than an intimation that the gentiles were to be admitted to equal privileges with themselves in the things of God."—*Id., p. 400.*

LESSON 8

JESUS AGAIN FORETELLS HIS DEATH; JAMES AND JOHN SEEK HONOR

February 20, 1926

LESSON SCRIPTURE: Matt. 20: 17-28.
PARALLEL SCRIPTURES: Mark 10: 32-45; Luke 18: 31-34.
MEMORY VERSE: Matt. 20: 27.
LESSON HELP: "The Desire of Ages," pp. 547-551.
PLACE: On the way to Jerusalem.
PERSONS: Jesus and His disciples; the mother of James and John.

SETTING OF THE LESSON

"The time of the Passover was drawing near, and again Jesus turned toward Jerusalem. In His heart was the peace of perfect oneness with the Father's will, and with eager steps He pressed on toward the place of sacrifice. But a sense of mystery, of doubt and fear, fell upon the disciples. The Saviour 'went before them, and they were amazed, and as they followed, they were afraid.'

"Again Christ called the twelve about Him, and with greater definiteness than ever before, He opened to them His betrayal and sufferings."—*"The Desire of Ages," p. 547.*

All the Jewish men were required to attend the Passover feast, and the roads were doubtless thronged with travelers.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-4, and Notes 1, 2. Children may read paragraphs 1 and 2 of the primary lesson. Read page 547 of the Lesson Help.

3. Study Questions 5-10, and Notes 3-5. Children may read paragraphs 3-10 of the primary lesson. Read the Lesson Help, pp. 548, 549.

4. Study Questions 11-15, and Notes 6, 7. Ask questions in the primary lesson. Read the Lesson Help, pp. 550, 551.

5. Read the Parallel Scriptures, noting points of difference. Discuss topics: What makes a man or a woman truly great? What kind of greatness did Jesus wish His disciples to attain? What temptations lie in the way of him who determines to be greater than his fellow man? Study notes in "The Youth's Instructor," if available.

6. Review the lesson by members of the family repeating the words of the different persons mentioned in the lesson. Emphasize the practical points.

7. Review the lesson by asking the questions in senior, youth's, junior, or primary lesson.

QUESTIONS

1. On the way to Jerusalem, how did Jesus make opportunity to be alone with His disciples? Matt. 20: 17.
2. How did He again endeavor to prepare the disciples for the coming crisis? Verses 18, 19. Note 1.
3. With what result? Luke 18: 31-34.
4. What were the feelings of the twelve as they went on their way? Mark 10: 32. Note 2.
5. Who came to Jesus at this time desiring a certain thing? Matt. 20: 20.
6. What request did the mother make of Jesus? Verse 21. Note 3.
7. What reply did Jesus make? Verse 22, first part. Note 4.
8. What question did Jesus then ask them? What was their answer? Verse 22, last part.
9. What experience did Jesus say would come to them? Verse 23, first part.
10. Who only could grant their request? Verse 23, last part. Note 5.
11. How did this conversation cause the ten other disciples to feel? Verse 24.
12. What reference did Jesus make to the ways of the world? Verse 25.
13. What contrast did He draw as a rule for His followers? Verse 26. Note 6.
14. What service did He prescribe for those who would be chief? Verse 27.
15. How was this principle illustrated in the earthly life of Jesus? Verse 28. Note 7.

NOTES

1. Since the time of His rejection in Galilee, Jesus had been walking as it were in the shadow of the cross. He had endeavored to give the twelve a true understanding of the nature of His work on earth, and to prepare them for the supreme crisis before them. Matt. 16: 21; 17: 22, 23. As they journeyed toward Jerusalem, Jesus told the disciples in detail the things that should come to pass.

2. The disciples knew the dangers that threatened Jesus. On this account, they had objected to His going to Judea at the time of the sickness of Lazarus, and at that time the Sanhedrin had again determined upon His death. Now His face is turned steadily toward Jerusalem again. Knowing these things, and yet thinking of a temporal kingdom and the twelve thrones that had recently been promised them (Matt. 19:28), the apostles must have been greatly troubled and confused.

3. By referring to Matt. 4:21, we recall that "Zebedee's children" were James and John, whom Jesus had called next after Simon Peter and Andrew, to become His disciples. John is mentioned as "the disciple whom Jesus loved."

"At every possible opportunity, John took his place next the Saviour, and James longed to be honored with as close connection with Him. Their mother was a follower of Christ, and had ministered to Him freely of her substance. With a mother's love and ambition for her sons, she coveted for them the most honored place in the new kingdom. For this she encouraged them to make request."—*"The Desire of Ages," p. 548.*

4. How far-reaching was Jesus' answer, "Ye know not what ye ask." The mother and her sons asked for a certain result, or final attainment, which was uppermost in their minds. Jesus saw all that was implied in the question,—the experience necessary to realize their wish. Our prayers are often thus blind or limited in comprehension. We too often ask for something we long for, without sensing what the answer to our request would mean. Then when the Lord grants our petition by sending us the experience by which it is necessary for us to realize our own desire, we think that something strange has happened to us, and take a rebellious attitude toward it. Should not part of our prayer always be, "Lord, make us to know what we ask, and to recognize the answer when it comes"?

5. "In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained; they are the tokens of self-conquest through our Lord Jesus Christ."—*"The Desire of Ages," p. 549.*

6. "Christ was establishing a kingdom on different principles. He called men, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under the greater obligation to serve his fellows."—*Id., p. 550.*

7. "The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love."—*Id., p. 549.*

In Matt. 20:25-28, the spirit of the world and the spirit of Christ are clearly contrasted. Nearly all the evils that have come into God's church have been a result of disregarding this principle, and have sprung from the desire to be honored and to rule, rather than to serve.

LESSON 9

A BLIND MAN HEALED; JESUS VISITS ZACCHEUS

February 27, 1926

LESSON SCRIPTURE: Luke 18: 35 to 19: 10.
PARALLEL SCRIPTURE: Mark 10: 46-52.
MEMORY VERSE: Luke 19: 6.
LESSON HELP: "The Desire of Ages," pp. 552-556.
PLACE: Near Jericho.
PERSONS: Jesus and His disciples; the blind man; Zaccheus; the multitude.

SETTING OF THE LESSON

The road Jesus was traveling to Jerusalem led through Jericho, a city watered by living springs, and beautified by palm trees and rich gardens. "Jericho was one of the cities anciently set apart for the priests, and at this time large numbers of priests had their residence there. But the city had also a population of a widely different character. It was a great center of traffic, and Roman officials and soldiers, with strangers from different quarters, were found there, while the collection of customs made it the home of many publicans. 'The chief among the publicans,' Zaccheus, was a Jew, and detested by his countrymen."—*"The Desire of Ages," p. 552.*

1. Note the "Setting of the Lesson." Read the three accounts of restoring sight to the blind as recorded in Luke 18: 35-43; Matt. 20: 29-34; Mark 10: 46-52. Study Question 1, and Note 1. Drill on the memory verse each day.
2. Study Questions 2-8. Children may read paragraphs 1-5 of the primary lesson.
3. Study Questions 9-15, and Notes 2-6. Children may read paragraphs 6-11 of the primary lesson.
4. Tell the story of the lesson. Read the Lesson Help, pp. 552-554. Children may answer questions in "Our Little Friend."
5. Name the persons mentioned in the lesson, and tell what each one said and did. Read the Lesson Help, pp. 555, 556.
6. Emphasize the practical truths in the incidents of the lesson. Review the notes. Take a little time to review the lesson titles for the quarter.
7. Review the lesson by asking the questions in senior, youth's, junior, or primary lesson.

QUESTIONS

1. As Jesus was nearing Jericho, what unfortunate man called to Him from the roadside? Luke 18: 35. (Compare Matt. 20: 29, 30; Mark 10: 46, 47.) Note 1.
2. What question did the blind man ask? Luke 18: 36.
3. What answer did he receive? What did he do? Verses 37, 38.
4. When those who went before endeavored to quiet him, what did he do? Verse 39.

5. What command did Jesus then give? Verse 40.
6. What question did Jesus ask the blind man? What was his answer? Verse 41.
7. How did Jesus reply to the blind man's request? What reason did Jesus give for the cure? Verse 42.
8. How did this miracle affect the man who was blind? What did all the people do who saw it? Verse 43.
9. Who came under the notice of Jesus as He was passing through Jericho? Who was Zaccheus? Luke 19:1, 2. Note 2.
10. How did Zaccheus show his intense desire to see Jesus? Verses 3, 4. Note 3.
11. How was this seeker after salvation brought in touch with Jesus? Verses 5, 6. Note 4.
12. What did this cause the people to do? Verse 7.
13. What reformation did the words of Jesus work in the life of Zaccheus? Verse 8. Note 5.
14. In recognition of the sincerity of his declaration, what did Jesus reply to Zaccheus? Verse 9. Note 6.
15. For what purpose did Jesus say He came into the world? Verse 10.

NOTES

1. "Matthew speaks of *two* blind men, Mark and Luke mention only one of them, Bartimæus, who may have been either previously or subsequently better known. A more important difference is, that Matthew and Mark describe the miracle as having been performed *after our Lord's departure* from Jericho, while Luke says that it was *during His approach* to the city. . . . The true solution of the difficulty seems to lie in the fact that our Lord probably spent some days in Jericho or its vicinity, and while there would naturally have made excursions into the country. Very possibly He spent His nights at some house in the country and came into the city during the day, as was His custom at Jerusalem, and as is still often done by travelers in the East. A miracle performed when He had thus gone into the country, and was nearing the city on His return, might naturally be described by one evangelist as taking place when He had gone out of the city, and by another with more particularity, as being performed on His approach to the city."—*Gardiner, quoted in "A Critical Harmony of the Gospels," by Cadman.*

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

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

4. "The wealthy customs officer was not altogether the hardened man of the world that he seemed. Beneath the appearance of worldliness and pride was a heart susceptible to divine influences. Zaccheus had heard of Jesus. The report of One who had borne Himself with kindness and courtesy toward the proscribed classes, had spread far and wide. In this chief of the publicans was awakened a longing for a better life. Only a few miles from Jericho, John the Baptist had preached at the Jordan, and Zaccheus had heard of the call to repentance. The instruction to the publicans, 'Exact no more than that which is appointed you,' though outwardly disregarded, had impressed his mind. He knew the Scriptures, and was convicted that his practice was wrong. Now, hearing the words reported to have come from the great Teacher, he felt that he was a sinner in the sight of God. Yet what he had heard of Jesus kindled hope in his heart." —*"The Desire of Ages," p. 553.*

5. "No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*Id., p. 555.*

6. "He also is a son of Abraham." Jesus did not here refer to his family connection as a descendant from Abraham. Salvation on this basis was universally held by the Jews, and was one of their great errors, for which Jesus often corrected them. "We be Abraham's seed, and were never in bondage to any man," said the caviling Pharisees. But Jesus replied: "I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you. . . . If ye were Abraham's children, ye would do the works of Abraham." John 8: 33, 37, 39.

"Before Zaccheus had looked upon the face of Christ, he had begun the work that made him manifest as a true penitent."—*"The Desire of Ages," p. 555.* It was because of this that salvation came to his house. (See Gal. 3: 7, 29.)

THIRTEENTH SABBATH OFFERING

March 27, 1926

SOUTH AND EAST BRAZIL UNIONS

(South America)

LESSON 10

ANOINTING OF JESUS

March 6, 1926

LESSON SCRIPTURE: John 12: 1-11.
PARALLEL SCRIPTURES: Matt. 26: 6-13; Mark 14: 3-9; Luke 7: 36-50.
MEMORY VERSE: Mark 14: 8.
LESSON HELP: "The Desire of Ages," pp. 557-568.
PLACE: Simon's house at Bethany.
PERSONS: Jesus and His disciples; Mary, Martha, and Lazarus; Simon; the Jews.

SETTING OF THE LESSON

"The Saviour had reached Bethany only six days before the Passover, and according to His custom had sought rest at the home of Lazarus. The crowds of travelers who passed on to the city, spread the tidings that He was on His way to Jerusalem, and that He would rest over the Sabbath at Bethany. Among the people there was great enthusiasm. Many flocked to Bethany, some out of sympathy with Jesus, and others from curiosity to see one who had been raised from the dead."—*"The Desire of Ages," p. 557.*

So far as we know, this is the first time Jesus had been at Bethany since Lazarus was raised from the dead.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read the Lesson Scripture, also the story as told in Matt. 26: 6-13. Drill on the memory verse each day.
2. Study Questions 1-5, and Notes 1, 2. Children may read paragraphs 1-4 of the primary lesson. Read the Lesson Help, pp. 557-559.
3. Study Questions 6-9, and Notes 3, 4. Children may read paragraphs 5-9 of the primary lesson. Read the Lesson Help, pp. 560-564.
4. Study Questions 10-13, and Notes 5-7. Ask the children the questions in "Our Little Friend." Read the Lesson Help, pp. 565-568.
5. Study Questions 14-16, and Note 8. Tell the story of the lesson, connecting with it the notes, each member of the family taking part.
6. Read the lesson as recorded in the Parallel Scriptures, noting points of difference. Consider practical questions such as: Why was there no waste in Mary's deed? What are some things so priceless that a money value can not be given to them? How can we to-day show our love for Jesus? What does the lesson teach concerning the lowest sinner?
7. Review the lesson by asking the questions in senior, youth's, junior, or primary lesson.

QUESTIONS

1. At what place did Jesus arrive shortly before the Passover? What notable miracle had He performed at this place? John 12: 1.
2. Upon His arrival in Bethany, where was He entertained? Mark 14: 3. Note 1.
3. Who had the honor of serving at this meal? Who was one of the guests? John 12: 2. Note 2.
4. What did Mary do while Jesus sat at meat? Verse 3.

5. What remark did this act draw from one who was present? What did this man do at a later period? What reason did he give for his criticism? Verses 4, 5.
6. What motive actuated Judas in asking his question? What responsibility did he carry among the twelve disciples? Verse 6.
7. What did the attitude of Judas lead others to say? Matt. 26:8, 9. Note 3.
8. How did Jesus show His disapproval of their criticism? For what purpose had Mary saved this expensive ointment? John 12:7. Note 4.
9. What did Jesus say in justification of her act? Verse 8.
10. When Simon saw the devotion of Mary, what thoughts passed through his mind? Luke 7:39. Note 5.
11. How did Jesus answer the unspoken thought? Verses 40-42.
12. What right answer did Simon make to the question Jesus asked him? Verse 43. Note 6.
13. What contrast did Jesus draw between the devotion of Simon and that of Mary? Verses 44-47. Note 7.
14. Whom were the Jews particularly interested in seeing? For what reason? John 12:9. Note 8.
15. What did the chief priests desire to do with Lazarus? Verse 10.
16. What reason did they have to desire his death? Verse 11.

NOTES

1. "Simon of Bethany was accounted a disciple of Jesus. He was one of the few Pharisees who had openly joined Christ's followers. He acknowledged Jesus as a teacher, and hoped that He might be the Messiah, but he had not accepted Him as a Saviour. His character was not transformed; his principles were unchanged. Simon had been healed of the leprosy, and it was this that had drawn him to Jesus. He desired to show his gratitude, and at Christ's last visit to Bethany he made a feast for the Saviour and His disciples."—*"The Desire of Ages," p. 557.*

2. At this feast, there sat with Jesus both Simon, the healed leper, and Lazarus, whom Jesus had raised from the dead. Then Mary, who had been cleansed of seven devils, and had been led into sin by this same Simon the leper, was there to pour out her soul in deep gratitude for the forgiveness of sins, as symbolized by the precious ointment she used. Simon, too, repented on this occasion, and obtained forgiveness. Wonderful gathering at this His last visit to Bethany of those who had been objects of Jesus' special mercy!

3. "Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light. He had gained their confidence, and had a strong influence over them. His professed sympathy for the poor deceived them, and his artful insinuation caused them to look distrustfully upon Mary's devotion. The murmur passed round the table, 'To what

purpose is this waste? for this ointment might have been sold for much, and given to the poor.' "—*"The Desire of Ages," p. 559.*

4. "The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour, she poured upon His living form. At the burial its sweetness could only have pervaded the tomb, now it gladdened His heart with the assurance of her faith and love. Joseph of Arimathea and Nicodemus offered not their gift of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form. The women who bore spices to the tomb found their errand in vain, for He had risen. But Mary, pouring out her love upon the Saviour while He was conscious of her devotion, was anointing Him for the burial. And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones forever." —*Id., p. 560.*

5. "Simon the host had been influenced by the criticism of Judas upon Mary's gift, and he was surprised at the conduct of Jesus. His Pharisaic pride was offended. . . . But it was Simon's ignorance of God and of Christ that led him to think as he did. He did not realize that God's Son must act in God's way, with compassion, tenderness, and mercy. Simon's way was to take no notice of Mary's penitent service. Her act of kissing Christ's feet and anointing them with ointment was exasperating to his hard-heartedness. He thought that if Christ were a prophet, He would recognize sinners and rebuke them."—*Id., p. 566.*

6. "By the two debtors of the parable, Simon and the woman were represented. Jesus did not design to teach that different degrees of obligation should be felt by the two persons, for each owed a debt of gratitude that never could be repaid. But Simon felt himself more righteous than Mary, and Jesus desired him to see how great his guilt really was. He would show him that his sin was greater than hers, as much greater as a debt of five hundred pence exceeds a debt of fifty pence."—*Id., pp. 566, 567.* "Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error. He saw the magnitude of the debt which he owed his Lord. His pride was humbled, he repented, and the proud Pharisee became a lowly, self-sacrificing disciple."—*Id., pp. 567, 568.*

7. "When to human eyes her case appeared hopeless, Christ saw in Mary capabilities for good. He saw the better traits of her character. The plan of redemption has invested humanity with great possibilities, and in Mary these possibilities were to be realized. Through His grace she became a partaker of the divine nature. The one who had fallen, and whose mind had been a habitation of demons, was brought very near to the Saviour in fellowship and ministry. It was Mary who sat at His feet and learned of Him. It was Mary who poured upon His head the precious anointing oil, and bathed His feet with her

tears. Mary stood beside the cross, and followed Him to the sepulcher. Mary was first at the tomb after His resurrection. It was Mary who first proclaimed a risen Saviour."—*Id., p. 568.*

8. "Many expected to hear from Lazarus a wonderful account of scenes witnessed after death. They were surprised that he told them nothing. He had nothing of this kind to tell. Inspiration declares, 'The dead know not anything. . . . Their love, and their hatred, and their envy is now perished.' But Lazarus did have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose. With assurance and power he declared that Jesus was the Son of God."—*Id., pp. 557, 558.*

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

LESSON 11

TRIUMPHAL ENTRY INTO JERUSALEM; SECOND CLEANSING OF THE TEMPLE

March 13, 1926

LESSON SCRIPTURE: Matt. 21: 1-16.
PARALLEL SCRIPTURES: Mark 11: 1-11, 15-19; Luke 19: 28-48; John 12: 12-19.
MEMORY VERSE: Matt. 21: 9.
LESSON HELP: "The Desire of Ages," pp. 569-579, 589-600.
PLACE: On the way from Bethphage to Jerusalem; the temple.
PERSONS: Jesus and His disciples; a great multitude; children; priests and scribes.

SETTING OF THE LESSON

"Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors, now comes to Jerusalem as the promised heir to David's throne.

"It was on the first day of the week that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany, now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. All nature seemed to rejoice. The trees were clothed with verdure, and their blossoms shed a delicate fragrance on the air. A new life and joy animated the people. The hope of the new kingdom was again springing up."—*"The Desire of Ages," p. 569.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read the Lesson Scripture. Drill on the memory verse each day.

2. Study Questions 1-6, and Note 1. Children may read paragraphs 1-6 of the primary lesson. Read the Lesson Help, pp. 569, 570.

3. Study Questions 7-13, and Notes 2-4. Children may read paragraphs 7-14 of the primary lesson. Read the Lesson Help, pp. 575-579.

4. Study Questions 14-16, and Note 5. Children may answer questions in primary lesson. Read the Lesson Help, pp. 589-592.

5. Study Questions 17-19, and Note 6. Turn to the prophecies to which reference is made in the lesson, and describe their fulfillment.

6. Name the persons mentioned in the lesson, telling what each one said and did, using conversational style, and keeping the order of events.

7. Review the lesson by asking the questions in senior, youth's, junior, or primary lesson.

QUESTIONS

1. What prophecy had been given many years before concerning an experience in the life of Jesus? Zech. 9:9.
2. Into what small village did Jesus enter on His way to Jerusalem? Matt. 21:1. Note 1.
3. While some distance from the city, what did Jesus tell two of His disciples to do? What should they say in case anyone questioned their taking the animals? What would be the result? Verses 2, 3.
4. Of what was this a fulfillment? Verses 4, 5.
5. How did the disciples respond to Jesus' direction? Verse 6.
6. What was their actual experience when loosing the colt? Luke 19:33, 34.
7. What did they do when the animals were brought? Matt. 21:7, 8.
8. What did all the people cry? Verse 9. Note 2.
9. What did some of the Pharisees ask Jesus to do? What was His reply? Luke 19:39, 40.
10. When Jesus came into Jerusalem, what did all the people ask? Matt. 21:10. Note 3.
11. What did the multitude answer? Verse 11. Note 4.
12. As Jesus drew near the city, what evidence did He give of great sorrow of heart? What did He exclaim? Luke 19:41, 42.
13. What prophecy concerning Jerusalem did He utter? Verses 43, 44.
14. What did Jesus do when He came to the temple the next day? Matt. 21:12. Note 5.
15. How did this cleansing differ from the first? John 2:14-16.
16. What prophecy did Jesus quote in vindication of His action? Matt. 21:13; Isa. 56:7.
17. What occurred when the temple was cleared of those who were misusing it? What part did the children have in the rejoicing? How did the priests and scribes feel about the day's events? Matt. 21:14, 15.
18. What did they say to Jesus? What answer did He give? Verse 16.
19. What did the triumphant entrance into Jerusalem mean to Jesus? What did it mean to His disciples? Note 6.

NOTES

1. The name "Bethphage" means "place of figs." It was a village near Bethany, on or near the road from Jericho to Jerusalem. Mark mentions both villages. Bethphage probably stood between Bethany and Jerusalem, near the descent from the Mount of Olives, and not far from the old road that crosses the mountain at the summit.

2. The term "Hosanna" is derived from the Hebrew, and means, "Save, I pray" or "Save now." It is found in the opening part of Ps. 118: 25.

3. The very question, "Who is this?" reveals an ignorance of Jesus that is widespread to-day. When Saul, on the way to Damascus, fell terror-stricken to the earth, and heard the voice of Jesus, he cried out, "Who art Thou, Lord?" The answer came clear and definite, "I am Jesus whom thou persecutest." It was enough. Saul's next trembling question was, "Lord, what wilt Thou have me to do?" So here the multitude answered, "This is Jesus." It is our privilege to be part of a multitude to tell the world, by our lives and by our words, "This is Jesus. Hear ye Him."

4. "Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to His kingdom. No sooner was He seated upon the colt than a loud shout of triumph rent the air. The multitude hailed Him as Messiah, their King. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. All were happy and excited; the people vied with one another in paying Him homage. They could not display outward pomp and splendor, but they gave Him the worship of happy hearts. They were unable to present Him with costly gifts, but they spread their outer garments as a carpet in His path, and they also strewed the leafy branches of the olive and the palm in the way. They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, Nature's emblem of victory, and waved them aloft with loud acclamations and hosannas."—*"The Desire of Ages," p. 570.*

5. This is not the first cleansing of the temple, though it is the only one recorded by Matthew. In John 2: 13-16 is the account of an earlier cleansing, which probably took place in the first year of Jesus' ministry. Though the two accounts are similar, they should not be confused.

6. "Never before in His earthly life had Jesus permitted such a demonstration. He clearly foresaw the result. It would bring

Him to the cross. But it was His purpose thus publicly to present Himself as the Redeemer. He desired to call attention to the sacrifice that was to crown His mission to a fallen world. While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should now be directed to Him; the events which preceded His great sacrifice must be such as to call attention to the sacrifice itself. After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene.

"The events connected with this triumphal ride would be the talk of every tongue, and would bring Jesus before every mind. After His crucifixion, many would recall these events in their connection with His trial and death. They would be led to search the prophecies, and would be convinced that Jesus was the Messiah; and in all lands converts to the faith would be multiplied."—*"The Desire of Ages," p. 571.*

"This day, which seemed to the disciples the crowning day of their lives, would have been shadowed with gloomy clouds had they known that this scene of rejoicing was but a prelude to the suffering and death of their Master. Although He had repeatedly told them of His certain sacrifice, yet in the glad triumph of the present they forgot His sorrowful words, and looked forward to His prosperous reign on David's throne."—*Id., pp. 571, 572.*

LESSON 12

THE FRUITLESS FIG TREE; JESUS AND THE PHARISEES

March 20, 1926

LESSON SCRIPTURE: Matt. 21: 17-32.
PARALLEL SCRIPTURES: Mark 11: 12-14, 20-23; Luke 20: 1-8.
MEMORY VERSE: Luke 13: 3.
LESSON HELPS: "The Desire of Ages," pp. 581-588, 593-595; "Christ's Object Lessons," pp. 272-283.
PLACE: On the way from Bethany to Jerusalem; in the temple.
PERSONS: Jesus and His disciples; chief priests and rulers of the Jews.

SETTING OF THE LESSON

After the triumphal ride of Jesus into the city of Jerusalem, He with His disciples returned to Bethany for the night. Jesus spent the entire night in prayer, and in the morning came again to the temple.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read the Lesson Scripture. Drill on the memory verse each day. Read selected portions from "The Desire of Ages," pp. 581-588.

2. Study Questions 1-7, and Notes 1, 2. Children may read paragraphs 1-5 of the primary lesson. Read selected portions from "The Desire of Ages," pp. 581-588.

3. Study Questions 8-12, and Notes 3, 4. Children may read paragraphs 6, 7, of the primary lesson. Read "The Desire of Ages," pp. 593, 594.

4. Study Questions 13-17, and Notes 5, 6. Children may read paragraphs 8-12 of the primary lesson. Read selected portions from "Christ's Object Lessons."

5. Trace the events in their order from the triumphal entry of Jesus into Jerusalem to the last event recorded in this lesson, describing briefly each incident. Children may answer questions in the primary lesson.

6. Name the persons mentioned in the lesson, telling what each one said and did, using conversational style, and keeping the order of events.

7. Review the lesson by asking the questions in senior, youth's, junior, or primary lesson.

QUESTIONS

1. Where did Jesus go in the evening after His triumphal entry into Jerusalem? Matt. 21: 17.
2. What is said of Jesus as He returned to the city in the morning? Verse 18. Note 1.
3. How did He think to find food? How was He disappointed? What did He say to the fig tree? Verse 19.
4. After going on to the temple, driving out those who were doing business there, as recorded in the last lesson, where did Jesus go again in the evening? Mark 11: 19.
5. On the way to Jerusalem the next morning, what caused the disciples to wonder? Who called the Master's attention to the tree? Matt. 21: 20; Mark 11: 20, 21. Note 2.
6. What did Jesus say to them? Matt. 21: 21.
7. What assurance does Jesus give to those who pray? Verse 22.
8. Who came to Jesus when He entered the temple? What two questions did the chief priests ask? Verse 23.
9. How did Jesus answer? Verse 24.
10. What question did He then ask? How did they reason about His question? Verses 25, 26. Note 3.
11. What did they fear the people would do to them if they displeased them by their answer concerning John? Luke 20: 6.
12. How did they finally answer Jesus? How did Jesus respond? Matt. 21: 27. Note 4.
13. In the parable which Jesus began to relate, what did the father ask of the first son? Verse 28.
14. How did this son answer? What did he afterward do? Verse 29.
15. How did the second son reply to his father? What did he afterward do? Verse 30. Note 5.
16. What question did Jesus then ask? How did they answer? What strong statement did Jesus then make? Verse 31.
17. What reasons did Jesus give for so saying? Verse 32. Note 6.

NOTES

1. The two words, "He hungered," record an intensely human experience of our Lord. Like men, He felt hungry. Like men

at times, He had not wherewith to satisfy His hunger, and was obliged to search for food.

One may wonder why Jesus should return to Jerusalem in the morning hungry, since He had lodged at Bethany, the home of Lazarus and his sisters, with whom He often stayed. But seemingly He did not pass the night at their home, for "The Desire of Ages," page 581, says, "The entire night Jesus spent in prayer, and in the morning He came again to the temple."

2. "The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel's doom. For this purpose He invested the tree with moral qualities, and made it the expositor of divine truth. The Jews stood forth distinct from all other nations, professing allegiance to God. They had been specially favored by Him, and they laid claim to righteousness above every other people. But they were corrupted by the love of the world and the greed of gain. They boasted of their knowledge, but they were ignorant of the requirements of God, and were full of hypocrisy. Like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but they yielded 'nothing but leaves.' The Jewish religion, with its magnificent temple, its sacred altars, its mitred priests and impressive ceremonies, was indeed fair in outward appearance, but humility, love, and benevolence were lacking."—*"The Desire of Ages," pp, 582, 583.*

"The warning is for all time. Christ's act in cursing the tree which His own power had created, stands as a warning to all churches and to all Christians. . . . In the sentence pronounced on the fig tree Christ demonstrates how hateful in His eyes is this vain pretense. He declares that the open sinner is less guilty than is he who professes to serve God, but who bears no fruit to His glory."—*Id., p. 584.*

3. Here is an illustration of the kind of reasoning that has respect to selfish interests only, that seeks to avoid a trap while pursuing a wrong course. It is right to reason. Faculties of mind are given us for that use, but our reasoning is not to be such as darkens and weakens faith. When we reason with the Lord, let our reasoning not be Pharisaical, seeking to justify self, but let it be rather that which seeks to determine how we and the Lord can come together, and be fully reconciled.

4. "Scribes, priests, and rulers were all silenced. Baffled and disappointed, they stood with lowering brows, not daring to press further questions upon Christ. By their cowardice and indecision they had in a great measure forfeited the respect of the people, who now stood by, amused to see these proud, self-righteous men defeated. . . . Many of those who had anxiously awaited the result of the questioning of Jesus, were finally to become His disciples, first drawn toward Him by His words on that eventful

day. . . . Many of those who witnessed the words and deeds of Jesus in the temple, from that time enshrined Him in their hearts as a prophet of God."—*"The Desire of Ages," p. 594.*

5. "In this parable the father represents God, the vineyard the church. By the two sons are represented two classes of people. The son who refused to obey the command, saying, 'I will not,' represented those who were living in open transgression, who made no profession of piety, who openly refused to come under the yoke of restraint and obedience which the law of God imposes. But many of these afterward repented, and obeyed the call of God. . . . In the son who said, 'I go, sir,' and went not, the character of the Pharisees was revealed. Like this son, the Jewish leaders were impenitent and self-sufficient. The religious life of the Jewish nation had become a pretense."—*"Christ's Object Lessons," pp. 275, 276.*

6. "Many to-day claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with Him in His work for the saving of the world, but they content themselves with saying, 'I go, sir.' They do not go. They do not coöperate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God."—*Id., p. 279.*

"The son who for a time refused obedience to his father's command was not condemned by Christ; and neither was he commended. The class who act the part of the first son in refusing obedience deserve no credit for holding this position. Their frankness is not to be regarded as a virtue. . . . The fact that a man is not a hypocrite does not make him any the less really a sinner. When the appeals of the Holy Spirit come to the heart, our only safety lies in responding to them without delay."—*Id., pp. 280, 281.*

LESSON 13

THE REVIEW

March 27, 1926

Suggestions for Daily Family Study

1. Study Questions 1, 2. Let each member of the family tell the details of the great supper. Children may tell the stories of the lost sheep and the prodigal son. In each day's study, review the memory verses.
2. Study Questions 3, 4. Let the children tell the story of the resurrection of Lazarus.
3. Study Question 5. Children relate the stories, older members of the family emphasize the practical truths.
4. Study Question 6. Children relate the story of the rich young ruler. The practical application should place the right estimate upon riches.
5. Study Questions 7, 8. Children should learn to define true greatness according to the Bible standard.
6. Study Questions 9, 10. Children may relate the three stories.
7. Study Questions 11, 12. Children describe the triumphal entry and the temple scene.

QUESTIONS

1. In the parable of the great supper, what excuses were offered by those bidden? How was the feast supplied with guests? What lessons may we learn from this parable? Lesson 1. Luke 14: 12-24.
2. Relate the parable by which Jesus makes known the worth of a single soul. Of what is the parable of the prodigal son an illustration? Lesson 2. Luke 15: 1-32.
3. What lesson may we learn from the parable of the unjust steward? Lesson 3. Luke 16: 1-15.
4. By what great miracle did Jesus prove the truthfulness of His claim that He was the Son of God? What did this miracle cause the chief priests and rulers to do? Lesson 4. John 11: 1-54.
5. What lesson is taught from the experience of the importunate widow? Contrast the prayer of the publican with that of the proud and boastful Pharisee. Lesson 5. Luke 18: 1-17.
6. What test did Jesus give to a certain rich young ruler? What did this incident lead Jesus to say about riches? What did He say about future reward? Lesson 6. Matt. 19: 16-30.
7. How did Jesus make plain the true principle which is the basis of the reward the Lord gives to His servants? Lesson 7. Matt. 20: 1-16.
8. How did Jesus seek to prepare His disciples for the events awaiting Him? What mistaken notion led James and John to seek high honors? What is true greatness? Lesson 8. Matt. 20: 17-28.
9. What wayside incident led to the healing of a blind man? What is the practical lesson taught by the story of Zaccheus? Lesson 9. Luke 18: 35 to 19: 10.
10. What great honor was shown to Jesus at a feast given by Simon, at Bethany? What caused criticism of the act? Lesson 10. John 12: 1-11.
11. How was prophecy fulfilled in the triumphal entry of Jesus into Jerusalem? What scene was repeated in the temple? Lesson 11. Matt. 21: 1-16.
12. What lesson is taught by the cursing of the fig tree? How were the Pharisees led to condemn themselves after hearing the parable of the two sons? Lesson 12. Matt. 21: 17-32.

"Christ calls upon His people to believe and practice His word. Those who receive and assimilate this word, making it a part of every action, of every attribute of character, will grow strong in the strength of God."—*"Testimonies," vol. 8, p. 300.*

"The words of the living God are the highest of all education." —*"Testimonies," vol. 8, p. 308.*