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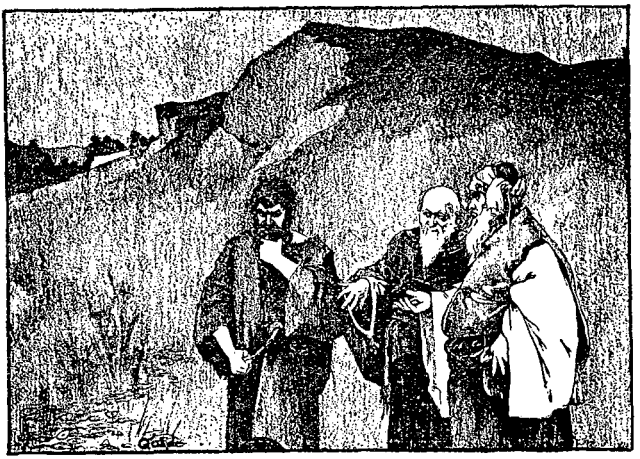

SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
Second Quarter, 1926

The Life of Christ

Thirteenth Sabbath Offering, June 26, 1926
NORTHEAST AND NORTHWEST INDIA

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THE LIFE OF CHRIST

LESSON 1

THE PARABLE OF THE WICKED HUSBANDMEN

April 3, 1926

LESSON SCRIPTURE: Matt. 21: 33-46.
PARALLEL SCRIPTURES: Mark 12: 1-12; Luke 20: 9-19.
MEMORY VERSE: 1 John 4: 9.
LESSON HELPS: "Christ's Object Lessons," pp. 284-306, old edition, or pp. 287-311, new edition; "The Desire of Ages," pp. 596-600.
PLACE: Jerusalem.
PERSONS: Jesus and His disciples; chief priests and rulers.

SETTING OF THE LESSON

In the temple, in this last public teaching which Jesus did, He spoke the truth in parables to the chief priests and the rulers. The scene is vividly described thus:

"The contrast between Jesus and the high priest as they talked together was marked. The proud dignitary of the temple was clothed in rich and costly garments. Upon his head was a glittering tiara. His bearing was majestic, his hair and his long flowing beard were silvered by age. His appearance awed the beholders. Before this august personage stood the Majesty of heaven, without adornment or display. His garments were travel-stained; His face was pale, and expressed a patient sadness; yet written there were dignity and benevolence that contrasted strangely with the proud, self-confident, and angry air of the high priest. 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. But as the popular feeling turned in His favor, the hatred of the priests toward Jesus increased."—*"The Desire of Ages," p. 594.*

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 1-7, and Notes 1 and 2. Children may read paragraphs 1-4 of the primary lesson. Read selected portions from "The Desire of Ages," pp. 596-600.

3. Study Questions 8-11, and Notes 3-5. Children may read paragraphs 5-8 of the primary lesson. Read selected portions from "Christ's Object Lessons," pp. 287-311.

4. Study Questions 12-16. Children may complete the reading of the primary lesson in "Our Little Friend." Ask questions on the primary lesson. Read selected portions from pages cited in "Christ's Object Lessons."

5. Discuss the following topics: In this interpretation of the parable, who is the householder? What is the vineyard? Who are the husbandmen? Where is the "far country"? Who are the servants? Who is the son? Read selected portions from pages cited in "Christ's Object Lessons."

6. Read the lesson story as told in the Parallel Scriptures, noting the similarity and also the points of difference. Read Isaiah 5: 1-7, fitting it into the lesson.

7. Review the lesson and the notes. Use "The Youth's Instructor" and "Our Little Friend" if these papers are at hand.

QUESTIONS

1. While in the temple talking to the chief priests and the elders, what other parable did Jesus put forth? In this parable, what did the householder do? Where did he then go? Matt. 21: 33. Note 1.
2. What did he do when the fruiting season drew near? Verse 34.
3. How did the husbandmen treat his servants? Verse 35.
4. What did the householder then do? How were these servants received? Verse 36.
5. Last of all, whom did the householder send? Why did he send his son? Verse 37.
6. When they saw the son, what did the husbandmen say? Verse 38.
7. What did they do to the son? Verse 39. Note 2.
8. What question did Jesus then ask? Verse 40.
9. How did the chief priests and the Pharisees answer? Verse 41. Note 3.
10. To what scripture did Jesus then make reference? Verse 42. Note 4.
11. What application of the parable did He make? Verse 43. Note 5.
12. What will be the result of falling on this corner stone? What will be the result of the stone's falling on anyone? Verse 44.
13. What had Isaiah declared Christ should be to Israel? Isa. 8: 13-15.
14. In what very different way does the same prophet refer to Him? Isa. 28: 16.
15. What did the chief priests and the Pharisees now perceive? Matt. 21: 45.
16. Why did they not lay hands on Him? Verse 46.

NOTES

1. The householder is represented as planting the vineyard and supplying all the conditions essential in producing fruit. In Isaiah 5: 1, the vineyard of the Lord is represented as planted "in a very fruitful hill."

"The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us. The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.

"We have been redeemed by a costly ransom. Only by the greatness of this ransom can we conceive of its results. On this earth, the earth whose soil has been moistened by the tears and blood of

the Son of God, are to be brought forth the precious fruits of Paradise. In the lives of God's people, the truths of His word are to reveal their glory and excellence. Through His people Christ is to manifest His character and the principles of His kingdom."—*"Christ's Object Lessons," p. 300.*

2. This final act of violence on the part of the husbandmen warns of the terrible results of starting upon a course of evil. Probably when they maltreated the first servants, they did not purpose to go so far in wickedness. Their greed extended only to seizing the crop of the season. This greed indulged, the way soon opened for greater evil—they would seize upon the vineyard itself and make it their own possession. Crime against the servants hardened them for the greater crime of killing the son. Sin of any kind grows rapidly when allowed to come into the life in any degree.

3. In His desire for fruit from His vineyard, the Lord will not ultimately be disappointed. If His offers of grace are rejected by one, they will be made to another. The vineyard misused by the first husbandmen passes into the hands of others, who will deal justly with their Lord.

Christ's sorrowful words, "Behold, your house is left unto you desolate," express in a short form the fearful doom which the scribes and Pharisees were facing. They were about to be separated from God. Awful destruction was just before them. The vineyard was about to be intrusted to other husbandmen. Hitherto those to whom the parable was addressed had been the trusted and responsible leaders of God's people, the shepherds of His flock, the keepers of His vineyard, the officers of His church. But all this was to be taken from them; His people, His church, was to be taken from those husbandmen, the Jewish rulers and spiritual leaders, and to be given to other husbandmen. What a warning there is in this experience, for the church of Christ to-day! The Lord will surely require as much of this people, favored above all others with gospel light and privileges, as He did of His chosen people of old.

"The hearers recognized the warning. But notwithstanding the sentence they themselves had pronounced, the priests and rulers were ready to fill out the picture by saying, 'This is the heir; come, let us kill him.'"—*"The Desire of Ages," p. 597.*

4. "In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the

corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last, attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the corner stone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit."—*Id., pp. 597, 598.*

5. "In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple. . . . As the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain. . . . In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers saw a distinct picture of Jesus and His impending fate. Already they were planning to slay Him whom the Father had sent to them as a last appeal. In the retribution inflicted upon the ungrateful husbandmen was portrayed the doom of those who should put Christ to death."—*Id., pp. 596, 597.*

LESSON 2

MARRIAGE OF THE KING'S SON; TRIBUTE TO CÆSAR

April 10, 1926

LESSON SCRIPTURE: Matt. 22: 1-22.
PARALLEL SCRIPTURES: Mark 12: 13-17; Luke 20: 20-26.
MEMORY VERSE: Rev. 3: 5.
LESSON HELPS: "Christ's Object Lessons," pp. 307-319, old edition, or pp. 313-325, new edition; "The Desire of Ages," pp. 601, 602.
PLACE: The temple at Jerusalem.
PERSONS: Jesus and His disciples; chief priests and rulers.

SETTING OF THE LESSON

Jesus continued His work in the temple, talking with the chief priests and the rulers. The parable of the marriage feast reminds us of the parable of the great supper, recorded in Luke 14: 16-24. In this lesson, the necessity for personal preparation is emphasized.

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 1-4, and Notes 1 and 2, getting well in mind the significance of the "first call" to the marriage supper. Children may read paragraphs 1-5 of the primary lesson.
3. Study Questions 5-8, and Notes 3 and 4, noting the meaning of the second and third invitations to the supper. Read "Christ's Object Lessons," pp. 313-315.
4. Study Questions 9-12. Children may read paragraphs 6-9 of the primary lesson. Read selected portions of "Christ's Object Lessons," pp. 316-325.
5. Study Questions 13-19, and Notes 5 and 6. Children may read paragraphs 10-12 of the primary lesson. Read "The Desire of Ages," pp. 601, 602.
6. Review the first half of the lesson, connecting the notes with the study. Use the questions and notes in "The Youth's Instructor" and "Our Little Friend" if these papers are at hand.
7. Review the last part of the lesson as described for the previous day.

QUESTIONS

1. As Jesus continued His instruction to the people, to what did He liken the kingdom of heaven? Matt. 22: 1, 2.
2. In the parable, what did the king send his servants forth to do? What was the result? Verse 3. Note 1.
3. What message did he send by other servants? Verse 4.
4. What course did some who were bidden take? Verse 5. Note 2
5. What did the others do? Verse 6.
6. How did the king feel when he heard what they had done? What did he do? Verse 7. Note 3.
7. What did he then say to his servants? Verse 8.
8. What did he direct his servants to do? Verses 9, 10. Note 4.
9. When the king came to see the guests, what did he find? Verse 11.
10. What did he say? How did his words affect the guest? Verse 12.
11. What did the king then bid his servants do? Verse 13.
12. What is said of the number called, and of the number chosen? Verse 14.
13. What did the Pharisees take counsel to do? With whom did they join in carrying out their plan? With what words of flattery did they address Jesus? Verses 15, 16.
14. What question did they ask? Verse 17.
15. By what question did Jesus show that He understood their purpose? What did He ask to see? Verses 18, 19.
16. When a penny was brought to Him, what did He ask? What was their answer? What broad principle did Jesus then lay down? Verses 20, 21. Note 5.
17. What is the Christian's duty toward earthly powers? Rom. 13: 1; 1 Peter 2: 13-15.
18. When is it proper not to render obedience to men? Acts 5: 29; Dan. 3: 8-18.
19. What was the effect of Jesus' answer upon His questioners? Matt. 22: 22. Note 6.

NOTES

1. "The call to the feast had been given by Christ's disciples. Our Lord had sent out the twelve and afterward the seventy, proclaiming that the kingdom of God was at hand, and calling upon men to repent and believe the gospel. But the call was not heeded. Those who were bidden to the feast did not come."—*"Christ's Object Lessons," p. 314.* 308

2. Referring to the second call, and commenting upon verse 4 in the lesson, we have this statement: "This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory, that they turned upon the bearers of the message. There was 'a great persecution.' "—*Id., pp. 314, 315.*

3. This seems to foreshadow the terrible retribution which came upon Jerusalem and the Jewish people in A. D. 70. The lesson, however, is for all time.

4. "The third call to the feast represents the giving of the gospel to the gentiles."—*"Christ's Object Lessons," p. 315.*

5. In this reply, Jesus drew a clear distinction between the sphere of the church and the sphere of the state, and established as a Christian principle an absolute separation of the one from the other. He was not laying down any new principle, but was putting into the form of a direct statement the lesson which had already been taught in a concrete way in the experience of the three worthies under Nebuchadnezzar's rule in Babylon. During all the centuries since this statement was made, there was a more or less close union of the church with the state, until the eighteenth century, when, for the first time, notably in the American nation, the principle enunciated by Christ was adopted. For many years, however, an organized effort has been made to reverse this new order of things, and to use the power of the state to enforce the observance of religious dogmas. This has all been foretold in prophecy, and the message against the beast and his image (Rev. 14:9, 10) involves an intelligent opposition to every effort to establish those false principles which found their highest expression in the Middle Ages, when the church and the state were but different aspects of the same power, and the pope and the emperor were bound together in the closest union.

6. "The spies had expected Jesus to answer their question directly, in one way or the other. If He should say, It is unlawful to give tribute to Cæsar, He would be reported to the Roman authorities and arrested for inciting rebellion. But in case He should pronounce it lawful to pay the tribute, they designed to accuse Him to the people as opposing the law of God. Now they felt themselves baffled and defeated. Their plans were disarranged. The summary manner in which their question had been settled left them nothing further to say."—*"The Desire of Ages," p. 602.*

LESSON 3

THE GREAT COMMANDMENT; THE WIDOW'S MITES

April 17, 1926

LESSON SCRIPTURE: Mark 12: 28-44.
PARALLEL SCRIPTURES: Matt. 22: 35-46; Luke 21: 1-4.
MEMORY VERSE: 2 Cor. 9: 7.
LESSON HELP: "The Desire of Ages," pp. 606-616.
PLACE: In the temple.
PERSONS: Jesus and the scribe; the disciples; the poor widow.

SETTING OF THE LESSON

The Pharisees and the Sadducees had asked Jesus many questions, hoping to lead Him into saying something that would cause the people to lose confidence in Him, or which could be made to appear as a statement of disloyalty to the government, so that the Romans would arrest Him. "Not a word had been spoken of which the least advantage could be taken for His condemnation. His adversaries had gained nothing but the contempt of the people. The Pharisees, however, did not yet despair of driving Him to speak that which they could use against Him. They prevailed upon a certain learned scribe to question Jesus as to which of the ten precepts of the law was of the greatest importance."—*"The Desire of Ages," p. 606.*

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 1-6, and Notes 1 and 2. Children may read paragraphs 1-5 of the primary lesson. Read pages 606 and 607 of the Lesson Help.
3. Study Questions 7-9, and Note 3. Children may read paragraphs 6 and 7 of the primary lesson. Read pages 608 and 609 of the Lesson Help.
4. Study Questions 10 and 11, and Note 4. Ask questions on paragraphs 1-7 of the primary lesson. Read selected portions from pages 610-613 of the Lesson Help.
5. Study Questions 12-15, and Notes 5-7. Children may read paragraphs 8-12 of the primary lesson. Read pages 614-616 of the Lesson Help.
6. Review the story of the lesson included in Questions 1-9, each member of the family taking part. Let the study include a review of the notes.
7. Review the story of the lesson included in Questions 10-15, in the manner suggested for the previous day's study.

QUESTIONS

1. Who is mentioned as listening to Jesus while He reasoned with the Sadducees? What did the scribe perceive? What question did he ask? Mark 12: 28. Note 1.
2. What did Jesus say is the first great commandment? Verses 29, 30.
3. What did He say of the second great commandment? How great are these commandments? Verse 31.
4. How did the scribe receive the words of Jesus? Verse 32.
5. In what fitting way did the scribe exalt the true spirit of obedience to the law of God? Verse 33.

6. What did Jesus then say to the scribe who had fearlessly spoken his convictions? Verse 34. Note 2.
7. While the Pharisees were gathered together, what question did Jesus ask them? How did they answer? Matt. 22:41, 42.
8. In reply to the statement that Christ was the son of David, what puzzling question did Jesus ask? Verses 43-45. Note 3.
9. What was no man able henceforth to do? Verse 46.
10. What warning did Jesus give concerning the scribes? Mark 12:38, 39.
11. Besides desiring to be seen, what else did they do? Verse 40. Note 4.
12. One day while Jesus was in the court of the temple, near the treasury, what did He observe? Verse 41. Note 5.
13. Who especially attracted His attention? How much did she give? Verse 42. Note 6.
14. Calling His disciples to Him, what did Jesus say of the widow's gift? Verse 43.
15. On what basis does Jesus place a value upon our gifts? Verse 44. Note 7.

NOTES

1. The Pharisees, Sadducees, and Herodians were joining hands in the effort to entangle Jesus by asking shrewd questions. The Pharisees stood in no friendly relation either to the Sadducees or to the Herodians, but the Pharisees could make common cause with them in seeking to entrap Jesus. His plain, pointed teaching had often rebuked both sects; and they sought to break His influence as a teacher, and to disprove His claim to being the Messiah, by entangling Him in His talk—by leading Him to say something upon which they could seize to condemn Him as an impostor. Disputes, too, between these sects were sometimes carried to Jesus, to secure His influence on one side or the other. But no one ever came for any purpose without receiving instruction, which, if heeded, would have worked salvation for himself.

2. "The heart of Jesus went out in pity to the honest scribe who had dared to face the frowns of the priests and the threats of the rulers to speak the convictions of his heart. 'And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God.'

"The scribe was near to the kingdom of God, in that he recognized deeds of righteousness as more acceptable to God than burnt offerings and sacrifices. But he needed to recognize the divine character of Christ."—*"The Desire of Ages," p. 608.*

3. "The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning, He put a question to them: 'What think ye of Christ? whose son is He?' This question was designed to test their belief concerning the Messiah,—to show whether they regarded Him simply as a man or as the Son of God." —*Ibid.*

4. "The same rebuke falls upon many in our day who make a high profession of piety. Their lives are stained by selfishness and avarice, yet they throw over it all a garment of seeming purity, and thus for a time deceive their fellow men. But they can not deceive God. He reads every purpose of the heart, and will judge every man according to his deeds."—*Id., p. 614.*

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

6. "The word translated 'mite' denotes a small coin made of brass—the smallest in use among the Jews. . . . It was in value about three mills and a half, or one third of a cent [two thirds of an English farthing]."—*Barnes.*

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

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

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."

LESSON 4

JESUS FORETELLS THE END OF THE WORLD

April 24, 1926

LESSON SCRIPTURE: Matt. 24: 1-14.
PARALLEL SCRIPTURES: Mark 13: 1-13; Luke 21: 5-19.
MEMORY VERSE: Matt. 24: 14.
LESSON HELPS: "The Desire of Ages," pp. 627-630; "The Great Controversy," pp. 17-38.
PLACES: In the court of the temple at Jerusalem; the Mount of Olives.
PERSONS: Jesus and His disciples.

SETTING OF THE LESSON

Jesus had spent the day in the temple, answering the questions with which the Pharisees were trying to entangle Him, and speaking parables of warning. Though He had wrought so many miracles before them, and though His words convicted them, the Pharisees turned from Him, hardening their hearts and refusing to believe. Jesus then said to the Jews, "Behold, your house is left unto you desolate." Slowly and with deepest regret He left the precincts of the temple, never to return.

Jesus' words and manner struck terror to the hearts of the priests and rulers, even though they seemed indifferent. The disciples, too, were fearful, and anxiously waited for some further explanation.

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 1-3, and Notes 1 and 2. Children may read paragraphs 1-3 of the primary lesson. Read selected portions of the Lesson Help.
3. Study Question 4, and Note 3. Children may read paragraphs 4-8 of the primary lesson. Read selected portions of the Lesson Help.
4. Study Questions 5-8, and Note 4. Children may read paragraphs 9-11 of the primary lesson. Read selected portions of the Lesson Help.
5. Study Questions 9-13. Children may answer questions in the primary lesson. Read selected portions of the Lesson Help.
6. Study Questions 14-16, and Note 5. Review Note 3. Drill children on difficult portions of the lesson.
7. Review the lesson and the notes, each member of the family taking part.

QUESTIONS

1. With what startling statement did Jesus close His talk with the Pharisees in the court of the temple? Matt. 23: 38, 39. Note 1.
2. As Jesus was leaving the temple, to what did the disciples call His attention? Matt. 24: 1.
3. What did Jesus say to them about the temple? Verse 2. Note 2.
4. As Jesus sat upon the Mount of Olives, what two important questions did the disciples ask Him? Verse 3. Note 3.
5. In His answer, what warning did Jesus first give? Verse 4.
6. What reason did He give for this warning? Verse 5. Note 4.
7. Of what did Jesus say His disciples would hear? Verse 6, first part.

8. Why were they not to be troubled about these things? Verse 6, last part.
9. What must take place before the end? Verse 7.
10. What did Jesus say of these things? Verse 8.
11. What treatment did He say His people would receive in this world? Why would they be hated? Verse 9.
12. What did He say would take place among Christ's followers? Verse 10.
13. How would many be deceived? Verse 11.
14. What would be the effect of much iniquity? Verse 12.
15. What reward is promised to those who faithfully endure to the end? Verse 13.
16. What is to be accomplished before the end comes? Verse 14. Note 5.

NOTES

1. "Christ's words to the priests and rulers, 'Behold, your house is left unto you desolate,' had struck terror to their hearts. They affected indifference, but the question kept rising in their minds as to the import of these words. An unseen danger seemed to threaten them. Could it be that the magnificent temple, which was the nation's glory, was soon to be a heap of ruins? The foreboding of evil was shared by the disciples, and they anxiously waited for some more definite statement from Jesus."—*"The Desire of Ages," p. 627.*

2. It did not seem possible to the disciples that so magnificent a structure as the temple could be destroyed. Therefore on going out of the building, they called the attention of Jesus to the immense stones, so closely fitted that the wall appeared almost like a solid rock. What catastrophe could bring desolation to it? Then came Jesus' amazing answer.

When Jesus spoke these words concerning the destruction of the temple, the Jewish nation was at peace. Yet in the short space of forty years all His words came true. The Roman army, under the command of Titus, in A. D. 70, laid siege to Jerusalem, and took the city. A soldier thrust a lighted torch between the hinges of the door of the temple, and in an instant the cedar-lined chambers were ablaze. The soldiers continued their work of destruction until both the city and the temple were "razed to their foundations, and the ground upon which the holy house had stood was plowed like a field."

3. In order to understand the teaching of Matthew 24, especially to avoid confusing the sequence of events, we should keep the following considerations in mind:

a. The disciples had not given up the idea that Jesus would deliver the Jews from the Roman yoke, and set up a temporal kingdom of His own.

b. The disciples were amazed when Jesus told them plainly that not one of the stones in the magnificent temple walls would be left upon another.

c. Through parables and otherwise, Jesus had repeatedly spoken of His coming again. This coming had been represented in type at

the transfiguration, and in miniature at the triumphal entry into Jerusalem, when the disciples and the multitude thought He was in the very act of taking the kingdom. When Jesus left the temple the last time, He had declared to the people that they would not see Him again till they should say, "Blessed is He that cometh in the name of the Lord." Thus He called up anew the scene of His triumphal entry, which tended to revive the hope of the disciples that they might see Him established in His kingship.

Seemingly with the idea in mind that these three events—the destruction of the temple, the coming of Jesus, and the end of the world—might occur at the same time, the disciples inquire of Jesus privately about "these things."

There are two particular points in their question—*when* shall these things take place, and what shall be the *sign* of their approach?

In His answer, Jesus "mingled the description of these two events"—the destruction of Jerusalem and the second coming of Christ—giving the *signs* by which the approach could be discerned. Since events connected with the first advent of Christ, culminating in the destruction of Jerusalem and the deliverance of the Christians, resembled in many respects those preceding His second coming, many of the words of Christ in answer to the disciples' question have a double application: (1) to the events leading up to the destruction of Jerusalem; (2) to those leading up to the second coming of Christ.

The historian Josephus says that there were many who, claiming divine inspiration, deceived the people, leading out numbers of them to the desert, pretending that God would there show them the signs of liberty—meaning redemption from the Roman power. (See "Wars," book 2, chapter 3.)

"Christ's words were fulfilled. Between His death and the siege of Jerusalem, many false messiahs appeared."—*"The Desire of Ages," p. 628.*

That this prophecy applies also to the last days is evident because it is virtually repeated in verses 23, 24. "The Desire of Ages" continues: "But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again."

5. Verse 14 stands out prominently in Matthew 24. The verses preceding and those following verse 14 picture distressing conditions that would obtain between the time of Christ and that of His second coming. There would be war, famine, pestilence, deception, persecution, great tribulation. But despite these forbidding conditions, the gospel of the kingdom was to "be preached in all the world for a witness unto all nations; and then" should the end come. Following long centuries of darkness, the Reformation again set the light of the gospel ablaze. In more recent times, many agencies have cooperated in preparing the way for the message of the soon coming of Jesus. Bible societies have distributed millions of copies of the word of God in many lands. More than a century ago missionaries began opening the doors of heathen countries.

Then a little time before 1844, the attention of the world was turned to the prophecies of His coming kingdom. Following the disappointment of 1844, a handful of believers rallied to the task of sending to the remotest parts of the earth the message of the coming of Jesus. This message has advanced from a small beginning until in the face of opposition, it has been carried into countries far and near. There is hardly a part of the world where the messengers of this movement have not gone. More than 15,000 workers are in unison telling the story in about two hundred languages. Possibly the most important and most definite sign of the end is the fulfillment of Matthew 24: 14.

LESSON 5

THE DESTRUCTION OF JERUSALEM; SIGNS OF THE COMING OF CHRIST

May 1, 1926

LESSON SCRIPTURE: Matt. 24: 15-31.
PARALLEL SCRIPTURES: Mark 13: 14-27; Luke 21: 20-28.
MEMORY VERSE: Matt. 24: 30.
LESSON HELP: "The Desire of Ages," pp. 630-632.
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

SETTING OF THE LESSON

Jesus continues His talk to the disciples in answer to their question concerning the destruction of the temple and the end of the world.

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

The lesson begins with a reference to the destruction of Jerusalem, and to Daniel's prophecy concerning that event.

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 1-3, and Notes 1-3. Explain to the children as clearly as possible the prophecy of the 2300 days.

3. Study Questions 4-6. Children may read paragraphs 1-3 of the primary lesson. Read page 630 of the Lesson Help.

4. Study Questions 7-13, and Notes 4-6. Children may read paragraphs 4 and 5 of the primary lesson. Read page 631 of the Lesson Help.

5. Study Questions 14-17, and Notes 7-9. Children may read paragraphs 6-9 of the primary lesson.

6. Review Matthew 24: 1-31, until it is possible to give from memory the principal events in their order. Children may answer questions in the primary lesson.

7. Review the lesson, dwelling particularly upon the signs of the second coming of Christ, the manner of His coming, and the danger of being deceived by false teaching on this subject.

QUESTIONS

1. How much time was cut off, or set apart, for the Jews, from the prophetic period of 2300 days? Dan. 8: 14; 9: 24. Note 1.
2. What was to take place in the midst of the last week of this period of seventy weeks? Dan. 9: 27. Note 2.
3. For what did the departure of the divine presence from the sanctuary open the way? Verse 27, last part; Matt. 24: 15. Note 3.
4. What were the Christians in Judea to do when they saw the prophecy of Daniel fulfilled? Matt. 24: 16.
5. How urgent and hasty should be their flight? Verses 17, 18.
6. In view of the hardships of that time, for what should the Christians pray? Verses 19, 20.
7. To what troublous time did Jesus next direct attention? Verse 21.
8. How terrible would be the destruction of life? For whose sake would the time of trouble be shortened? Verse 22. Note 4.
9. Against what does Christ warn His followers? Verse 23.
10. What work of deception did He say would be carried on? Verse 24. Note 5.
11. Why should we not be deceived? Verse 25.
12. What particular sayings are we not to believe? Verse 26.
13. How did Jesus describe His return to the earth? Verse 27. Note 6.
14. By what saying is Jesus' warning illustrated? Verse 28. Note 7.
15. What signs did Jesus say would be seen in the heavens after the time of tribulation? Verse 29. Note 8.
16. What will then appear? Verse 30. Note 9.
17. Who will then be sent to gather the elect? Verse 31.

NOTES

1. The 2300 prophetic days, or literal years, began with the command to restore and build Jerusalem, in the autumn of 457 B. C. Seventy weeks, or 490 full years, from that time, reaches to the autumn of 34 A. D., when Stephen was stoned to death, the church at Jerusalem was scattered by persecution, and the apostles "went everywhere preaching the Word," to gentiles as well as to Jews.

2. Christ caused "the sacrifice and the oblation to cease" by His death upon the cross, when the veil of the temple was rent in twain, and the typical service of the sanctuary came to an end. Of what

Jesus formerly had called "My Father's house," He had said, "Behold, your house is left unto you desolate." Matt. 23: 38. "Desolate" means unoccupied, empty after being occupied. God no longer manifested His presence there.

3. At the siege of Jerusalem, a pagan power, the Roman, set up its own gods in the holy place,—fitting sequel to the rejection of the Messiah by those who once were God's "peculiar people"! This is what Jesus refers to as "the abomination of desolation," a type of the greater abominations to follow in the Dark Ages.

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

5. "As one of the signs of Jerusalem's destruction, Christ had said, 'Many false prophets shall rise, and shall deceive many.' False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, 'Behold, He is in the desert'? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where men profess to hold communion with departed spirits, is not the call now heard, 'Behold, He is in the secret chambers'? This is the very claim that Spiritualism puts forth. But what says Christ?—'Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' "—*"The Desire of Ages," p. 631.*

6. The second coming of Jesus can not be counterfeited. It will be impossible for Satan to imitate the manner of His coming as outlined in these words of Scripture. Jesus has forewarned His people, so that none need be deceived by false teaching concerning the coming of Christ.

7. "In these words our Saviour announces a vital principle of eternal justice. The destruction to come first upon Jerusalem and the men of that generation, and later upon the last generation, would not come because of an arbitrary decree of an offended God, but as the inevitable result of the deliberate choice of the people. Taking note of the calamities foretold by our Lord, but failing to discern the principle involved, the disciples asked, 'Where, Lord?' And Jesus answered, 'Wheresoever the body is, thither will the eagles be gathered together.' Luke 17: 37. In other words, wherever the cup of iniquity of an individual, a city, a nation, or a generation has been filled up, there will fall the condemnation and judgments."—*"Heralds of the King," pp. 72, 73.*

8. The signs given in verse 29 have had their fulfillment as follows:

May 19, 1780, is known in history as "the dark day." The following night, although the moon was almost at its full, was so dark that a sheet of white paper held close to the eyes was equally invisible with the blackest velvet.

November 13, 1833, is noted for the remarkable display of falling stars, which has been described as "the greatest display of celestial fireworks" ever seen.

9. Just what "the sign of the Son of man" will be is not directly stated in the text, but rather implied. However, we have this description by the servant of God of the coming of Jesus: "Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene."—*"Early Writings," p. 286.*

LESSON 6

WATCHFUL PREPARATION

May 8, 1926

LESSON SCRIPTURE: Matt. 24: 32-51.
PARALLEL SCRIPTURES: Mark 13: 28-33; Luke 21: 29-38.
MEMORY VERSE: Matt. 24: 36.
LESSON HELPS: "The Desire of Ages," pp. 632-636; "Testimonies," vol. 2, pp. 190-199.
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

SETTING OF THE LESSON

The portion of Jesus' talk with His disciples which is the topic of this lesson, deals almost entirely with the preparation the people of God should be making at this time, for the second coming of Christ.

"Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'"—*"The Desire of Ages," p. 636.*

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 1-5, reading also the Parallel Scriptures. Children may* read paragraphs 1 and 2 of the primary lesson. Read page 632 of "The Desire of Ages."

3. Study Questions 6-10, and Notes 1-3. Children may read paragraphs 3-6 of the primary lesson. Read pages 633 and 634 of "The Desire of Ages."

4. Study Questions 11-14, and Note 4. Children may read paragraphs 7 and 8 of the primary lesson. Read selected portions in "Testimonies," vol. 2, pp. 190-199.

5. Study Questions 15-17, and Notes 5 and 6. Children may read paragraphs 9 and 10 of the primary lesson. Read selected portions in "Testimonies," vol. 2, pp. 190-199.

6. Study Question 18, and Note 7. Review the evidence that the coming of the Lord is near, and the preparation His people should now be making.

7. Review the lesson. Discuss the following topics in such a manner as will be helpful to every member of the family: What does each of the parables in this lesson teach? How to get ready for the coming of the Lord. Danger in delaying preparation.

QUESTIONS

1. In continuing His instruction to His disciples on the Mount of Olives, what parable did Jesus give to illustrate the meaning of signs? Matt. 24: 32.
2. How did He apply the parable? Verse 33, margin.
3. What declaration did Jesus then make? Verse 34.
4. How did He emphasize the enduring nature of His word? Verse 35.
5. What did He say of the day and hour of His coming? Verse 36.
6. To what is His coming compared? Verse 37.
7. What characteristics of Noah's time did Jesus mention? Verses 38, 39. Note 1.
8. When will similar conditions be repeated? Verse 39, last part.
9. What illustrations are given of the separation of the people in the judgment hour? Verses 40, 41. Note 2.
10. In view of the fact that we do not know the hour when the Master will come, what does He admonish us to do? Verse 42. Note 3.
11. What illustration does Jesus cite to impress the need for watchfulness? Verse 43.
12. In what condition are Jesus' followers to be? Why are they to be ready? Verse 44. Note 4.
13. What will the faithful and wise servant be doing while waiting for his Lord's return? Verse 45.
14. What is said of such a servant? What will be his final reward? Verses 46, 47.
15. What may some of the servants at that time say in their hearts? Verse 48. Note 5.
16. What will these evil servants do? With what result? Verses 49, 50. Note 6.
17. What will be the portion of the unfaithful servant? When too late for repentance, in what way will the evil servant express disappointment? Verse 51.
18. What solemn admonition has been given us as a people? Note 7.

NOTES

1. "The sins that called for vengeance upon the antediluvian world, exist to-day. The fear of God is banished from the hearts

of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. . . . God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which He established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion. A similar condition of things exists now. That which is lawful in itself is carried to excess."—*"Patriarchs and Prophets," p. 101.*

2. In studying verses 32-51 of this chapter, it is well to keep in mind that some of the many texts of the Bible referring to the second coming of Christ refer to specific incidents in that group of experiences, others to the broader event as a whole. There are only two advents of Christ particularly named and numbered in the Bible,—the first advent and the second advent. Taken in their larger aspect, each of these events covers all the incidents of its respective period.

3. "Jesus has left us word, 'Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.' We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire, and clothes Himself with garments of vengeance, and when the mandate goes forth, 'He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still.' "—*"Testimonies," vol. 2, pp. 190, 191.*

4. No one knows the day and hour when Jesus is to lay down His censer in the most holy place in the heavenly sanctuary. That most important day of all days to the children of men, the Father keeps in His own power. (See Acts 1:6, 7.) On that day, the destiny of every soul is fixed for either weal or woe, life or death, beyond the possibility of recall. A most solemn hour!

"When Jesus ceases to plead for man, the cases of all are forever decided. . . . This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master."—*"Testimonies," vol. 2, p. 191.*

5. "They [the evil servants] longed not for His appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly

treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though His coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared."—*Ibid.*

6. "If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves! how earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation. 'Watch ye therefore: for ye know not.' . . . Those not found waiting and watching, are finally surprised in their unfaithfulness. The Master comes, and instead of their being ready to open unto Him immediately, they are locked in worldly slumber, and are lost at last."—*Id., pp. 191, 192.*

7. "The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, 'All things continue as they were from the beginning.' 'To-morrow shall be as this day, and much more abundant.' We will go deeper into pleasure loving. . . .

"Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. . . .

"The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut."—*"The Desire of Ages," pp. 635, 636.*

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

LESSON 7

THE PARABLE OF THE VIRGINS

May 15, 1926

LESSON SCRIPTURE: Matt. 25: 1-13.
MEMORY VERSE: Matt. 25: 13.
LESSON HELP: "Christ's Object Lessons," pp. 405-421, old edition, or pp. 415-431, new edition.
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

SETTING OF THE LESSON

"Christ with His disciples is seated upon the Mount of Olives. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. In full view is a dwelling house, lighted up brilliantly, as if for some festive scene. The light streams from the openings, and an expectant company wait around, indicating that a marriage procession is soon to appear. . . . As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming." —*"Christ's Object Lessons," pp. 415, 416.*

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 pages 415-419 of the Lesson Help, new edition.
3. Study Questions 5-9, and Notes 4-6. Children may read paragraphs 6-8 of the primary lesson. Read pages 420-423 of the Lesson Help.
4. Study Questions 10-13, and Note 7. Children may read paragraphs 9-11 of the primary lesson. Read pages 424-427 of the Lesson Help.
5. Study Questions 14 and 15. Ask questions in "Our Little Friend." Read notes in "The Youth's Instructor" if the paper is available.
6. Name the persons mentioned in the lesson, telling what each said and did. Study Oriental customs mentioned in this lesson. (See Bible Dictionary.) Name some things which it is not possible to give to another. Read pages 428-431 of the Lesson Help.
7. Review the lesson, each member of the family taking part.

QUESTIONS

1. To what will the kingdom of heaven be likened at the time described in the latter part of the preceding chapter? Matt. 25: 1, first part. Note 1.
2. What is said of five of the virgins who went forth to meet the bridegroom? What is said of the other five? Verse 2.
3. What act determined the wisdom or foolishness of these ten virgins? Verses 3, 4. Note 2.
4. While the bridegroom tarried, what did all the virgins do? Verse 5. Note 3.
5. What cry arose at midnight? Verse 6.
6. What did all the virgins then do? Verse 7. Note 4.

7. What request did the foolish make of the wise? What reason did they give for this request? Verse 8, margin. Note 5.
8. How did the wise answer them? Verse 9, first part. Note 6.
9. What counsel did the wise give the foolish? Verse 9, last part.
10. What took place while the foolish were gone to buy oil? Verse 10, first part.
11. What did those who were ready do? What was then done? Verse 10, last part.
12. When the foolish virgins returned, what did they say? Verse 11.
13. What answer did the master of the wedding give? Verse 12. Note 7.
14. With what exhortation did Jesus enforce the lesson of the parable? Verse 13.
15. What will those who are ready say in the day of the Lord's coming? Isa. 25:9.

NOTES

1. "Then" refers to the time described in the latter part of the preceding chapter. There is a very evident relation between this parable and the theme of the preceding chapter, which deals with the coming of the Lord. Two notes sound forth clearly throughout the parable and its application: Watch, and be ready. Watching—that is, keeping wide-awake—is the main essential to being ready. This represents a class of people who are looking for the coming Bridegroom, and waiting to go out to meet Him.

2. Mark the difference, in the parable, between the preparation of the foolish virgins and that of the wise ones, for on this difference turns the meaning of the whole parable: the foolish "took no oil;" the wise "took oil." All had lamps, and the lamps were all filled with oil to start with; but only half of the virgins provided against delay in the coming of the bridegroom.

3. "On the occasion of a marriage the bridegroom, attended by his friends, went to the house of his bride, and brought her with her friends in joyful procession to his own house. The virgins mentioned in the text were probably some of the friends of the bride, who were to meet and join the procession at some convenient place. . . .

"Whether these virgins carried torches, or merely lamps, as some commentators suppose, they needed a supply of oil to replenish their light, and hence were obliged to carry 'vessels' to contain the supplies of oil. Great efforts are made to have an abundance of light at Oriental weddings. . . . Reference is made to this custom of night weddings, not only in these two verses, but also in the first verse, and in the fifth and sixth verses. Lamps, torches, and lanterns are freely used in the marriage procession, and also at the house of the bridegroom, where the ceremony is performed. . . .

"At all formal banquets the invited guests presented their tablets or cards to a servant stationed at the entrance door for the purpose, care being taken to keep out uninvited spectators. When the company were assembled the 'master of the house' shut the door, and after that the servant was not allowed to admit anyone, no matter

how great the importunity. This illustrates not only the text, but also Luke 13:24, 25."—*"Bible Manners and Customs," pp. 378, 379.*

4. "In the parable, all the ten virgins went out to meet the bridegroom. All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet Him,' many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit."—*"Christ's Object Lessons," p. 419.*

5. "The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. . . .

"This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency."—*Id., pp. 419, 420.*

6. At first thought, the answer of the wise may seem selfish. But these virgins were to have an important part in making the wedding a success. Their first duty was to discharge this responsibility faithfully. It had to be an individual work. So with the Christian; he can not say to another, Give me of your supply of grace; he is to go to "them that sell," to the Source of grace, and buy for himself. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:20.

7. "Saddest of all words that ever fell on mortal ear are those words of doom, 'I know you not.' The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you can not participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship."—*"Christ's Object Lessons," p. 422.*

THIRTEENTH SABBATH OFFERING

June 26, 1926

NORTHEAST AND NORTHWEST INDIA

LESSON 8

THE PARABLE OF THE TALENTS

May 22, 1926

LESSON SCRIPTURE: Matt. 25: 14-30.
MEMORY VERSE: Matt. 25: 23.
LESSON HELP: "Christ's Object Lessons," pp. 325-365, old edition, or pp. 327-369, new edition.
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

SETTING OF THE LESSON

"Christ on the Mount of Olives had spoken to His disciples of His second advent to the world. He had specified certain signs that were to show when His coming was near, and had bidden His disciples watch and be ready. Again He repeated the warning, 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' Then He showed what it means to watch for His coming. The time is to be spent, not in idle waiting, but in diligent working. This lesson He taught in the parable of the talents."—*"Christ's Object Lessons," p. 327.*

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 1-5, and Notes 1-3. Children may read paragraphs 1-3 of the primary lesson. Read selected portions from pages 327-335 of the Lesson Help, new edition.
3. Study Questions 6-10. Children may read paragraphs 4-6 of the primary lesson. Read selected portions from pages 335-345 of the Lesson Help.
4. Study Questions 11-13, and Notes 4 and 5. Children may read paragraphs 7-10 of the primary lesson. Read selected portions from pages 363-369 of the Lesson Help.
5. Study Questions 14-17, and Notes 6 and 7. Children may answer questions in the primary lesson. Read selected portions from pages 345-354 of the Lesson Help.
6. Make a list of the talents mentioned in the Lesson Help as being possessed by all. Note which of these may be used for the Lord. What course would constitute "hiding" them? How may these talents be used by the enemy of our souls?
7. Review the questions and the notes, each member of the family taking part.

QUESTIONS

1. What parable does Jesus introduce to throw further light on the coming kingdom? Before leaving on his long journey, whom did the householder call to him? For what purpose? Matt. 25: 14. Note 1.
2. How did he distribute his goods among his servants? What rule governed him in bestowing his gifts? Verse 15. Note 2.
3. How did the servant receiving five talents make use of them? Verse 16.
4. How did the servant receiving two talents use them? Verse 17.

5. What did the servant who had received but one talent do with his lord's money? Verse 18. Note 3.
6. After a long time, what did the lord of those servants do? Verse 19.
7. What report did the servant receiving five talents make to his lord? Verse 20.
8. What response did the lord make to this servant? Verse 21.
9. What report was made by the servant who had received two talents? Verse 22.
10. What did the lord say to this servant? Verse 23.
11. How did the servant receiving one talent preface his report? Verse 24. Note 4.
12. What had he done with his lord's money? Verse 25. Note 5.
13. To what admission did the lord call his servant's attention? Verse 26.
14. What did his lord say he ought to have done, and why? Verse 27.
15. What did the lord command to be done with the one talent? Verse 28. Note 6.
16. What reason did he give for this command? Verse 29. Note 7.
17. What did he direct to be done with the unprofitable servant? What statement did he add? Verse 30.

NOTES

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

2. The lord is represented here as giving his goods to each servant according to his ability. No more is required of any man than the faithful, energetic use of his God-given ability, whatever it may be. Ability, talents, grow by use. It is not the Lord's plan that we merely preserve from waste the ability He gives us, if that were possible; but He expects an increase.

3. "The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life. In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable."—*"Christ's Object Lessons," pp. 331, 332.*

4. "The word 'strew' means to *scatter*—as men scatter seed in sowing it. It may mean also to *ventilate*, or to *fan* by *ventilating* or winnowing. As *sowing* the seed is mentioned just before, it may be that this refers to gathering grain fanned or winnowed by others, while he did nothing—indicating also a hard or sordid disposition." —*Barnes.*

"Gathering where thou hast not strawed (scattered), 'with the winnowing fan—appropriating everything produced on his land by the labor of his servants, without giving them any share—no inducement to work for such a curmudgeon master.' "—*Expositor's Greek Testament.*

Peloubet says, "This representation of the worst kind of landlord is set forth in the parable in order to show by contrast that if it was mean and unworthy to misuse the property of such a man, how infinitely worse it was so to treat the gifts intrusted by One who is holy and just."

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

6. "The punishment for refusing to use the talent is the loss of the talent itself. (1) The *opportunities* will be taken away from him who neglects them; he will not see them, nor be able to use them. (2) The *ability* to use them is taken away. The unused limb grows weak; the still water dries up or becomes foul; the inactive mind loses its power. This loss of the talent begins in this life; is gradual, that men may take warning and have opportunity to repent; but finally, ~~at the judgment day,~~ the talent will be wholly and irrevocably taken away."—*Peloubet.*

7. "Upon the slothful servant the sentence was, 'Take therefore the talent from him, and give it unto him which hath ten talents.' Here, as in the reward of the faithful worker, is indicated, not merely the reward at the final judgment, but the gradual process of retribution in this life. As in the natural, so in the spiritual world: every power unused will weaken and decay. Activity is the law of life; idleness is death."—*"Christ's Object Lessons," pp. 367, 368.*

"The knowledge of God is obtained from His word. The experimental knowledge of true godliness, found in daily consecration and service, insures the highest culture of body, mind, and soul."—*"Testimonies," vol. 8, p. 63.*

LESSON 9

THE JUDGMENT SCENE

May 29, 1926

LESSON SCRIPTURE: Matt. 25: 31-46.
MEMORY VERSE: Matt. 25: 40.
LESSON HELP: "The Desire of Ages," pp. 637-641.
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

SETTING OF THE LESSON

"Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering. In that day Christ does not present before men the great work He has done for them in giving His life for their redemption. He presents the faithful work they have done for Him."—*"The Desire of Ages," p. 637.*

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 and 2. Children may read paragraphs 1-5 of the primary lesson. Read pages 637 and 638 of the Lesson Help.
3. Study Questions 5-9, and Notes 3 and 4. Children may read paragraphs 6-11 of the primary lesson. Read pages 639 and 640 of the Lesson Help.
4. Study Questions 10-14, and Note 5. Children may answer questions in the primary lesson. Read page 641 of the Lesson Help.
5. Review the lesson titles of all lessons covering the talk of Jesus with His disciples while on the Mount of Olives. Let different members of the family state the principal points in each lesson.
6. Review the lesson, by different members of the family telling the story, omitting no details. Review the notes.
7. Discuss the following:

   How may we minister to those in our homes?
   How may we minister to neighbors and friends?
   How may we minister to strangers?
   How may we minister to those in far-away lands?

QUESTIONS

1. While still upon the Mount of Olives, what scene did Jesus describe to His disciples? Matt. 25: 31. Note 1.
2. Who will be gathered before Him? Verse 32, first part. Note 2.
3. What will He do to the nations? Verse 32, last part.
4. Where will He set the sheep and the goats? Verse 33.
5. What will the King say to those on His right hand? Verse 34. Note 3.
6. What reasons does He give for calling them to their inheritance? Verse 35. Note 4.
7. What three additional reasons does He give? Verse 36.

8. In their reply, what questions will the righteous ask? Verses 37-39.
9. What wonderful answer will the King give? Verse 40.
10. What words will He then address to those upon His left hand? Verse 41.
11. What reasons will He give for this command? Verses 42, 43.
12. How will they answer the King? Verse 44.
13. What remarkable answer will the King give them? Verse 45.
14. Where will these wicked then go? What will be the experience of the righteous? Verse 46. Note 5.

NOTES

1. When Jesus comes the second time, the event is to be so glorious that heaven will be emptied of all its inhabitants to form His escort of honor. Our finite imagination can gain but a faint conception of what the glory of that event will be. Jesus is to bring "all the holy angels with Him." Revelation 5: 11 gives an impression of an innumerable host: "The number of them was ten thousand times ten thousand, and thousands of thousands," or as the original gives it, "myriads of myriads, and thousands of thousands." A myriad in Greek is the definite number ten thousand, so that this text really says, "ten thousands of ten thousands, and thousands of thousands." Well may we conclude that "all the holy angels" who will escort the coming King on His glorious return, will be, as the translators of Hebrews put it, "innumerable hosts of angels." Heb. 12: 22, R. V.

2. The angels do not come with Jesus as an escort of honor alone. In Matthew 24: 31, it is said that "they shall gather together His elect from the four winds, from one end of heaven to the other." A glorious gathering that will be!

3. "While Satan was rallying his army, the saints were in the city, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard His lovely voice, saying, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' We gathered about Jesus, and just as He closed the gates of the city, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the city. Jesus was also with them; His crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the city, I was enraptured with the sight."—*"Early Writings," pp. 53, 54.*

4. It is important to notice that the service on which the King will base His commendation or condemnation, is service that is within the reach of every one, even of the least. The words "these My brethren" may seem to indicate that this service is to be given to Christ's followers only, but we should not interpret them nar-

rowly. While there is a special bond of love between Christ and His followers, and a special promise to any who give them so much as "a cup of cold water" (Matt. 10: 42), yet Christ will recognize the spirit of unselfish service that ministers to anyone in distress, even when the service is performed by one who is not apparently a follower of Christ.

"Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*"The Desire of Ages," p. 638.*

5. The word "everlasting" in verses 41 and 46, and the word "eternal" in verse 46, are the same word in the original. It must be understood in each case as meaning everlasting in effect. The fire will be everlasting in effect by consuming the wicked. As Malachi 4 says, it shall "burn them up," and "they shall be ashes under the soles of your feet." Verses 1, 3. The punishment thus inflicted will be everlasting in effect—there will be no recovery from this destruction. Life can be everlasting in effect, only by never being cut off. In short, there are only two results—everlasting death and everlasting life. The means and process of producing death need not be confused with the result—death.

LESSON 10

ENEMIES PLAN JESUS' DEATH; PREPARATION FOR THE PASSOVER

June 5, 1926

LESSON SCRIPTURES: Matt. 26: 1-5, 14-19; Luke 22: 1-13.
PARALLEL SCRIPTURE: Mark 14: 10-16.
MEMORY VERSE: Matt. 20: 18.
LESSON HELP: "The Desire of Ages," pp. 716, 717.
PLACES: Palace of the high priest; upper room where Jesus ate the Passover supper with His disciples.
PERSONS: Jesus and His disciples; Caiaphas, priests, scribes, elders; the man who gave them the use of the upper room.

SETTING OF THE LESSON

The events of this lesson follow the long talk which Jesus had with His disciples on the Mount of Olives, recorded in Matthew 24 and 25.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read of Judas in Matt. 26: 14-16; Mark 14: 10, 11; Luke 22: 1-6. Children may read paragraphs 1-4 of the primary lesson. Drill on the memory verse each day.

2. Study Questions 1-7, and Notes 1-3. Children may answer questions on paragraphs 1-4 of the primary lesson. Read pages 716 and 717 of the Lesson Help.

3. Read Exodus 12. Study Questions 8-10, and Note 4. For the children, recall interesting experiences in connection with the first Passover feast. Read selected portions from pages 273-280 of "Patriarchs and Prophets."

4. Study Questions 11-16, and Note 5. Children may read paragraphs 5-8 of the primary lesson. Children should be helped to understand the significance of the first Passover feast, and the last one, which Jesus was about to celebrate.

5. Study in this connection Luke 19: 29-32. What lesson should we learn from the exact fulfillment of Jesus' words in these two incidents? Children may answer questions in the primary lesson.

6. Review the experience of Judas, recalling the circumstances under which he became associated with the twelve, by reading Luke 9: 57, 58, and "The Desire of Ages," pp. 293-295.

7. Review the lesson, each member of the family taking part.

QUESTIONS

1. At the close of Jesus' discourse with the disciples upon the Mount of Olives, of what feast did He speak? What did He say would take place at that time? Matt. 26: 1, 2. Note 1.
2. Who then assembled at the palace of the high priest? Verse 3.
3. Name three conclusions reached at this council concerning Jesus. Verses 4, 5. Note 2.
4. Who took control of Judas at this time? Among whom was he numbered? Luke 22: 3.
5. Having yielded himself to the enemy, where was he led? What was his object in visiting the chief priests? Verse 4. Note 3.
6. How did the chief priests receive Judas? Into what covenant did they enter with him? Verse 5.
7. What were the terms of the covenant? Matt. 26: 15; Luke 22: 6.
8. What feast was now being held? What question did the disciples ask Jesus? Matt. 26: 17.
9. When was the Passover feast instituted? Exodus 12.
10. What supreme event in the life of Jesus did the Passover typify? 1 Cor. 5: 7, last part. Note 4.
11. What two disciples were chosen to make the needful preparation for the Passover? Luke 22: 8.
12. What question did they ask? Verse 9.
13. Whom did Jesus say they would meet when they should enter the city? What were Peter and John to do? Verse 10.
14. What were they to say to the good man of the house? Verse 11.
15. What did Jesus say beforehand that this man would do? When shown this furnished room, what were Peter and John to do? Verse 12.
16. What did these two disciples find on going into Jerusalem? Verse 13. Note 5.

NOTES

1. From this point, Jesus prepares to enter the final struggle with the prince of darkness. His public ministry is ended. His heart yearningly turns to His disciples. He is closeted, as it were, with

them, and imparts all the instruction He sees they can bear. Much that He longs to tell them is stayed upon His lips; for they are not ready. His hour has now come, but they are unprepared for it.

2. It will be observed that the Bible record lifts the veil and reveals the principal events taking place within two circles—that of Jesus and His little band, and that of the Jews under the leadership of Satan, with whom they were closely allied in this conspiracy. First we are shown the one, and then the other.

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

4. "The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents 'the Lamb of God,' in whom is our only hope of salvation. Says the apostle, 'Christ our passover is sacrificed for us.' "—*"Patriarchs and Prophets," p. 277.*

"The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten, He was to be sacrificed. He was about to drink the cup of wrath; He must soon receive the final baptism of suffering. But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples."—*"The Desire of Ages," p. 642.*

5. Carrying water was usually woman's work in Palestine, hence the sign Jesus gave was an unusual one. Note that He does not give the man's name nor the location of the house. The preparations which Peter and John were to make no doubt involved the providing of the lamb, the bitter herbs, the unleavened bread, and wine for the Passover feast.

We take great satisfaction in the fact that the Sabbath school lessons are published monthly for the blind, and that those who have heretofore been without them may now have the blessing which comes from their study. The texts are printed in full, but the notes are omitted; many, however, are pleased to receive the lessons in this form. Recently 326 copies were sent to blind people, 141 copies being printed in the Revised Braille, and 185 in the New York Point. If you have blind friends, the lessons may be secured for them from the Christian Record Publishing Company, College View, Nebraska.

"If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation."—*"Testimonies," vol. 8, p. 319.*

LESSON 11

CONTENTION AMONG THE TWELVE; JESUS WASHING THE DISCIPLES' FEET

June 12, 1926

LESSON SCRIPTURES: Luke 22: 24-30; John 13: 1-17.
MEMORY VERSE: Matt. 23: 11.
LESSON HELP: "The Desire of Ages," pp. 642-651.
PLACE: The upper room of a dwelling in Jerusalem.
PERSONS: Jesus, with the twelve.

SETTING OF THE LESSON

Jesus and His disciples entered the upper chamber where Peter and John had made preparations for the Passover feast. Jesus knew that He was soon to be put to death, and on this last evening they were to be together He had much to say to them. But the disciples were cherishing a bitter spirit, and were striving among themselves, each desiring to be the greatest, and so were unprepared to hear and understand the words of Jesus.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson," and read Luke 22: 24-30. Drill on the memory verse each day.
2. Study Questions 1-4, and Note 1. Children may read paragraphs 1 and 2 of the primary lesson.
3. Study Questions 5-10, and Notes 2-5. Children may read paragraphs 3-6 of the primary lesson. Read selected portions from pages 642-646 of the Lesson Help.
4. Study Questions 11-13, and Note 6. Children may read paragraphs 7 and 8 of the primary lesson. Read selected portions from pages 647-651 of the Lesson Help.
5. Study Questions 14 and 15. Children may answer questions in the primary lesson.
6. Review the first part of the lesson by telling it as a story, each member of the family taking part. Discuss the following: What is true humility? How may one attain true greatness?
7. Complete the review as suggested for the preceding day. Discuss the following: In what marked way does the spirit of the world differ from the spirit of Christ? How can the spirit taught in this lesson be revealed in the daily life?

QUESTIONS

1. For what did the disciples strive as they assembled to celebrate the Passover? Luke 22: 24. Note 1.
2. What did Jesus say the kings of the gentiles exercised? What were such supposed to be? Verse 25.
3. In contrast to this, what did Jesus say would be the rule in His kingdom? What position did He say He had chosen? Verses 26, 27.
4. With what words did He commend the twelve? What did He appoint them? What was to be their place and service in His kingdom? Verses 28-30.

5. Of what was Jesus fully conscious? Knowing He was soon to leave this world, what is said of His love for His own? John 13: 1.
6. What had the devil accomplished at this time? What purpose of the Father did Jesus fully understand? Knowing all this, what did He do? Verses 2-5. Note 2.
7. What question did Peter ask when Jesus came to him? What was the Lord's answer? Verses 6, 7.
8. When Peter saw Jesus doing what he had been unwilling to do, what feeling did he emphatically express? What did Jesus say in reply? Verse 8. Note 3.
9. How did Peter then show his willingness to be served? What further evidence did Jesus give that His act meant more than bodily cleanliness? Verses 9, 10. Note 4.
10. What reference did Jesus make to His betrayer? Verse 11. Note 5.
11. Of what defilement was Jesus speaking? Mark 7: 20-23.
12. When He had finished washing the feet of His disciples, what did He say? John 13: 12-15. Note 6.
13. What principle of true service did He then lay down for all His followers? What did He point out would be the result of such service? Verses 16, 17.
14. What was the position of the Son of God in heaven? John 1: 1-3.
15. To teach us true humility, and the sin of self-exaltation, what did Jesus do? Phil. 2: 6, 7; Matt. 20: 28.

NOTES

1. "There was 'a strife among them, which of them should be accounted the greatest.' This contention, carried on in the presence of Christ, grieved and wounded Him. The disciples clung to their favorite idea that Christ would assert His power, and take His position on the throne of David. And in heart each still longed for the highest place in the kingdom. They had placed their own estimate upon themselves and upon one another, and instead of regarding their brethren as more worthy, they had placed themselves first. The request of James and John to sit on the right and left of Christ's throne, had excited the indignation of the others. That the two brothers should presume to ask for the highest position, so stirred the ten that alienation threatened. They felt that they were misjudged, that their fidelity and talents were not appreciated. Judas was the most severe upon James and John.

"When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor."—*"The Desire of Ages," pp. 643, 644.*

2. "Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this

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

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

3. "The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. . . .

"At the words, 'If I wash thee not, thou hast no part with Me,' Peter surrendered his pride and self-will. He could not endure the thought of separation from Christ; that would have been death to him."—*"The Desire of Ages," p. 646.*

4. "When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, 'Ye are clean.' Now there was union of heart, love for one another. They had become humble and teachable. Except Judas, each was ready to concede to another the highest place. Now with subdued and grateful hearts they could receive Christ's words."—*Ibid.*

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

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

LESSON 12

THE LORD'S SUPPER INSTITUTED; JESUS POINTS OUT THE TRAITOR

June 19, 1926

LESSON SCRIPTURES: Mark 14: 22-31; John 13: 21-38.

PARALLEL SCRIPTURES: Matt. 26: 20-35; Luke 22: 19-23, 31-34; 1 Cor. 11: 23-26.

MEMORY VERSE: Luke 22: 19.

LESSON HELP: "The Desire of Ages," pp. 652-661.

PLACE: The upper room of a dwelling in Jerusalem.

PERSONS: Jesus, with the twelve.

SETTING OF THE LESSON

"Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice."—*"The Desire of Ages," p. 653.*

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 and 2. Children may read paragraphs 1-3 of the primary lesson. Read pages 652 and 653 of the Lesson Help.
3. Study Questions 5-9, and Notes 3 and 4. Children may read paragraphs 4 and 5 of the primary lesson. Read pages 654-656 of the Lesson Help.
4. Study Questions 10-14, and Notes 5 and 6. Read pages 659-664 of the Lesson Help.
5. Study Questions 15-18, and Notes 7 and 8. Children may read paragraphs 6-9 of the primary lesson.
6. Review the lesson by reading the Parallel Scriptures. Children may answer questions in the primary lesson.
7. Review the lesson by telling it in story form, keeping the order of events correct. Use may be made of the questions in the Quarterly, or in "The Youth's Instructor."

QUESTIONS

1. As Jesus and His disciples were eating the Passover meal, what new ordinance did Jesus give them? What did He say of the unleavened bread? Mark 14: 22.
2. What did He do with the cup of unfermented wine? What did He say of the wine? Verses 23, 24.
3. What did He say of the time when He would again drink of the fruit of the vine? Verse 25. Note 1.
4. What is shown as often as this ordinance is celebrated? Until what time should the followers of Jesus continue this service? 1 Cor. 11: 26. Note 2.

5. As they were still seated at the table, what statement did Jesus sadly make? John 13: 21.
6. What effect did His words have upon the disciples? Matt. 26: 22. Note 3.
7. At this time, in what attitude was John, the beloved disciple? What did Peter beckon him to do? John 13: 23, 24.
8. What question did John ask? How did Jesus reply? To whom did He give the sop? Verses 25, 26.
9. What question did Judas then ask? What plain statement did Jesus make in reply? Matt. 26: 25. Note 4.
10. What more did Jesus say to Judas? What mistaken idea did the other disciples have? When Judas saw that he was known as the traitor, what did he do? John 13: 27-30. Note 5.
11. When Judas had departed, what did Jesus say? Verses 31, 32.
12. In what tender way did He address His disciples? What further did He say to them? Verse 33.
13. In what respect was the commandment to love one another new? When this love is seen in the believer, what is the result? Verses 34, 35. Note 6.
14. How did the service of the evening close? Matt. 26: 30.
15. What startling statement did Jesus then make regarding the eleven? Verse 31. Note 7.
16. How did Peter declare his loyalty to the Master? Verse 33.
17. What did Jesus tell Peter he surely would do before morning? How did Peter deny this charge? What position did the rest of the disciples take? Verses 34, 35.
18. What did Jesus say He had done for Peter? Luke 22: 31, 32. Note 8.

NOTES

1. "The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples." —*"The Desire of Ages," p. 659.*

2. "As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.

"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship can not flourish in the soul that keeps fresh in memory the scenes of Calvary."—*Id., p. 661.*

3. "At these words amazement and consternation seized them. They could not comprehend how any one of them could deal treach-

erously with their divine Teacher. For what cause could they betray Him? and to whom? Whose heart could give birth to such a design? Surely not one of the favored twelve."—*Id., p. 654.*

4. "The disciples had searched one another's faces closely as they asked, 'Lord, is it I?' And now the silence of Judas drew all eyes to him. Amid the confusion of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the scrutiny of the disciples, he asked as they had done, 'Master, is it I?' Jesus solemnly replied, 'Thou hast said.' "—*Ibid.*

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

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

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

7. The word "offended" as here used, does not mean *angry* as we understand the word, but *caused to stumble.* Jesus knew that the events soon to take place would cause the disciples disappointment and fear. Instead of seeking a place close to Him, they would flee to save their own lives, thus leaving Him alone.

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

"Let the cross of Christ be made the science of all education, the center of all teaching and all study."—*"Testimonies," vol. 8, p. 320.*

LESSON 13

THE REVIEW

June 26, 1926

Suggestions for Daily Family Study

1. Study Questions 1 and 2. Let each member of the family unite in telling the parable of the wicked husbandmen. Children may relate the parable of the king's son, older members emphasizing the practical truths. In each day's study, review the memory verses.

2. Study Questions 3 and 4. Children may tell the story of the widow's mites.

3. Study Questions 5 and 6. Children may describe the signs that have appeared in the heavens, showing that the coming of Jesus is near.

4. Study Questions 7 and 8. Children may relate the story of the ten virgins.

5. Study Questions 9 and 10. Children may name the talents all have, and explain result of a failure to use them properly.

6. Study Questions 11 and 12. All members may assist in recalling the events of the evening when the Passover was eaten.

7. Study Question 13. Describe the institution of the Lord's supper. Children may tell the meaning of the emblems.

QUESTIONS

1. By what parable did Jesus illustrate the manner in which He would be treated by His professed followers? Lesson 1. Matt. 21: 33-46.

2. What leading truths are taught in the parable of the marriage of the king's son? Lesson 2. Matt. 22: 1-14.

3. In what striking way did Jesus teach our duty to God and to the civil power? Lesson 2. Matt. 22: 17-21.

4. Upon what principle do all the commandments rest? By what rule does the Lord measure the real value of our gifts? Lesson 3. Mark 12: 28-44.

5. Name nine points mentioned by Jesus that would in the last days be signs of His second coming to this world. Lesson 4. Matt. 24: 1-14.

6. What further signs did He say would tell of the destruction of Jerusalem, as well as of His second coming? Lesson 5. Matt. 24: 15-31.

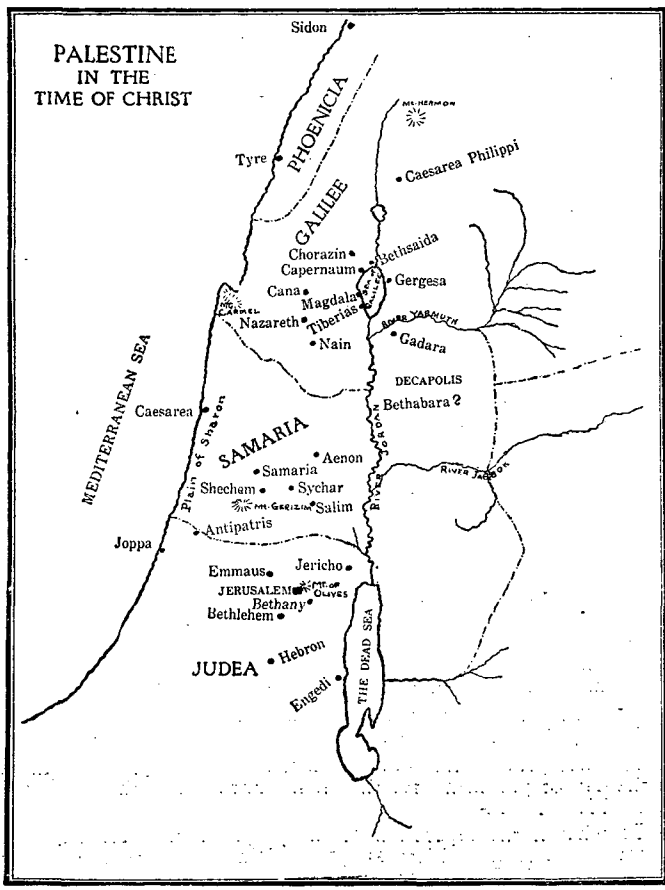
7. By what parable does Jesus tell us that we may know when His coming is near? Lesson 6. Matt. 24: 32-51.

8. What parable was related concerning Christ's coming? What is the chief lesson to be learned from it? Lesson 7. Matt. 25: 1-13.

9. By what parable did Jesus teach that all must give account, in the day of judgment, for the talents intrusted to them? Lesson 8. Matt. 25: 14-30.

10. To what is the separation of the people in the judgment compared? Lesson 9. Matt. 25: 31-46. Who superintends this work of division? John 5: 22, 27-29.

11. What preparation was made for Jesus and His disciples to eat the Passover? Lesson 10. Matt. 26: 1-5, 14-19; Luke 22: 1-13.

12. What caused contention among the disciples? What example did Jesus set for them in their relation to one another and to service? Lesson 11. Luke 22: 24-30; John 13: 1-17.

13. What memorials of His love and sacrifice did the Lord give to His church at this time? Lesson 12. Mark 14: 22-31.