J. S. James

SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
Third Quarter, 1926

The Life of Christ

Thirteenth Sabbath Offering, September 25, 1926
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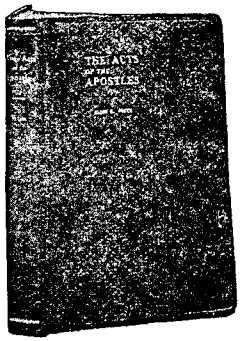
LESSON HELP



BEGINNING with the fourth quarter of 1926 and extending over a period of nine months, the book of Acts will form the basis for study in the Sabbath school; and as a help in studying the lesson, the book,

ACTS OF THE APOSTLES

by Mrs. E. G. White, will be indispensable. Practically every lesson note refers to this book. Quite a full history of the early church and the apostolic dispensation is set forth in this remarkably interesting book. It is a most encouraging account of the church at work, and a very strong help to every believer.

Secure a copy of the book before this interesting series of lessons begins, and study it closely in connection with each lesson.

The book contains 58 chapters, 630 pages, printed on Bible paper. Cloth, $2.25; limp leather, $3.25.

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THE LIFE OF CHRIST

LESSON 1

JESUS COMFORTS HIS DISCIPLES

July 3, 1926

LESSON SCRIPTURE: John 14.

MEMORY VERSE: "Let not your heart be troubled, neither let it be afraid." John 14: 27.

LESSON HELP: "The Desire of Ages," pp. 662-672.

PLACE: A guest chamber in Jerusalem where the Passover feast was held by Jesus and His disciples.

PERSONS: Jesus and the eleven.

SETTING OF THE LESSON

It is understood that Jesus spoke the words of this lesson after the ceremony of washing the disciples' feet and the institution of the Lord's Supper.

"There can not be doubt that the first discourse was spoken while still at the supper table. It connects itself closely with that statement which had caused them [the disciples] so much sorrow and perplexity, that, whither He was going, they could not come."—*"Life and Times of Jesus," Edersheim, vol. 2, p. 513.*

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson," and read the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-4, and Notes 1, 2. Children may read paragraphs 1-5 of the primary lesson. Read pages 662-664 of the Lesson Help.
3. Study Questions 5-8, and Notes 3, 4. Children may read paragraphs 6-9 of the primary lesson. Read pages 667-669 of the Lesson Help.
4. Study Questions 9-12, and Note 5. Children may read paragraphs 10-12 of the primary lesson. Read pages 670 and 671 of the Lesson Help.
5. Study Questions 13-16, and Notes 6-8. Ask the children the questions in the primary lesson. Read page 672 of the Lesson Help.
6. Review Questions 1-8. Study the life of Philip for evidence that he was "slow of heart to believe." (See "The Desire of Ages," pp. 292, 293.) What events are an index to the character of Thomas? John 20: 24-28.
7. Review Questions 9-16, each member of the family taking part.

QUESTIONS

1. What statement had Jesus made to the disciples about His separation from them? John 13: 33. Note 1.
2. With what words of assurance and promise did Jesus seek to comfort His disciples? John 14: 1-4. Note 2.
3. What question did Thomas ask? Name the vital truths set forth in Jesus' reply. Verses 5-7.
4. What truth concerning his Master had Philip not yet understood? Verses 8-11. (Compare Heb. 1: 1-3 with John 14: 9.)

5. What did Jesus say those who believe in Him will do? What special privilege will be granted such? John 14: 12-14. Note 3.
6. What will those do who love Him? Verse 15.
7. What request did Jesus say He would make of His Father? How long will this other Comforter remain with believers? How intimate is His association with them? Verses 16, 17. Note 4.
8. Though leaving His disciples, what did Jesus promise them? What does faith enable the believer to experience in personal relationship with Jesus? Verses 18-20.
9. How is love for Jesus proved? What promise is made to those who love Him? Verse 21.
10. What question was asked by one of the disciples? What did Jesus say in reply? Verses 22-24.
11. What had Jesus desired to do at this time? Why could He not do so? For what purpose did He tell the disciples, while still with them, what He would do? John 14: 25, 29; 13: 19; 16: 12.
12. What did He say the Holy Ghost would be able to do for them? John 14: 26. Note 5.
13. What does Jesus give to every true disciple? Verse 27. Note 6.
14. To what did He again refer? What might the disciples have done? Verse 28.
15. Why would it be impossible for Jesus to talk much more with the eleven? Verse 30. Note 7.
16. What would even the world know by the experiences through which He was to pass? Whose commandment was He obeying? What did He then say to the disciples? Before leaving the upper room, what did they do? Verse 31; Matt. 26: 30. Note 8.

NOTES

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

"The disciples could not rejoice when they heard this. Fear fell upon them. They pressed close about the Saviour. Their Master and Lord, their beloved Teacher and Friend, He was dearer to them than life. To Him they had looked for help in all their difficulties, for comfort in their sorrows and disappointments. Now He was to leave them, a lonely, dependent company. Dark were the forebodings that filled their hearts."—*"The Desire of Ages," p. 662.*

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

3. "By this Christ did not mean that the disciples' work would be of a more exalted character than His, but that it would have greater extent. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit."—*Id., p. 664.*

"The Saviour's promise to His disciples is a promise to His church to the end of time."—*Id., p. 667.*

4. "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*Id., p. 669.*

The Holy Spirit "is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. . . . No amount of education, no advantages, however great, can make one a channel of light without the coöperation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven."—*Id., pp. 671, 672.*

5. "Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*Id., p. 672.*

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

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

8. "Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of

some mournful lament, but in the joyful notes of the Passover hallel [Psalm 117]:

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

"After the hymn, they went out. Through the crowded streets they made their way, passing out of the city gate toward the Mount of Olives. Slowly they proceeded, each busy with his own thoughts."—*"The Desire of Ages," p. 672.*

LESSON 2

THE VINE AND THE BRANCHES

July 10, 1926

LESSON SCRIPTURE: John 15: 1-15.
MEMORY VERSE: "I am the vine, ye are the branches." John 15: 5.
LESSON HELPS: "The Desire of Ages," pp. 674-680; "Steps to Christ," pp. 71-75.
PLACE: On the way from Jerusalem to the foot of Mount Olivet.
PERSONS: Jesus and the eleven.

SETTING OF THE LESSON

"Jesus and the disciples were on the way to Gethsemane, at the foot of Mount Olivet, a retired spot which He had often visited for meditation and prayer. The Saviour had been explaining to His disciples His mission to the world, and the spiritual relation to Him which they were to sustain. Now He illustrates the lesson. The moon is shining bright, and reveals to Him a flourishing grapevine. Drawing the attention of the disciples to it, He employs it as a symbol."—*"The Desire of Ages," p. 674.*

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, 2. Children may read paragraphs 1-3 of the primary lesson. Read pages 675 and 676 in "The Desire of Ages."
3. Study Questions 4-6, and Note 3. Children may read paragraphs 4-6 of the primary lesson. Read pages 72-75 in "Steps to Christ."
4. Study Questions 7-9, and Notes 4, 5. Children may read paragraphs 7-9 in the primary lesson. Read selections from the Lesson Helps.
5. Study Questions 10-15, and Note 6. Children may read paragraphs 10 and 11 of the primary lesson. Read selections from the Lesson Helps.
6. Discuss the following topics:
   The end of a life apart from Christ.
   The source of a fruitful life.
   The fruits of a Christian life.
   The results of a fruit-bearing life.
7. Review the lesson and notes. Use "The Youth's Instructor" and "Our Little Friend" if these papers are at hand.

QUESTIONS

1. While on their way to the Mount of Olives, to what did Jesus call the attention of His disciples? John 15: 1. Note 1.
2. What is done with every unfruitful branch? With every fruitful one? Verse 2. (See Rev. 3: 19.) Note 2.
3. How are God's children made clean? John 15: 3.
4. Upon what conditions may one bear the fruits of a Christian experience? Verse 4. Note 3.
5. What is the result of abiding in Him? How dependent are we upon Christ in all we do? Verse 5.
6. If one abides not in Christ, what is sure to be the result? Verse 6.
7. What unlimited possibilities are the result of abiding in Christ? Verse 7. Note 4.
8. How may we best glorify the Father? Verse 8.
9. By what words does Jesus seek to show the depth of His love for us? How only can the disciple abide in Christ's love? Verses 9, 10. Note 5.
10. Why did He tell His disciples these things? Verse 11. Note 6.
11. What commandment did Jesus then give? Verse 12.
12. What is the greatest pledge a person can give of his love for another? Verse 13.
13. How do we become friends of Jesus? Verse 14.
14. What point of contrast is made between a servant and a friend? Verse 15, first part.
15. How fully had Jesus told His disciples concerning His Father? Verse 15, last part.

NOTES

1. "The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. Israel had been represented as a vine which God had planted in the promised land. The Jews based their hope of salvation on the fact of their connection with Israel. But Jesus says, I am the real Vine. Think not that through a connection with Israel you may become partakers of the life of God, and inheriters of His promise. Through Me alone is spiritual life received."—*"The Desire of Ages," p. 675.* (See Isa. 5: 1-7.)

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

2. "'*He taketh away.*' Because their presence injures the other branches; and their remaining is of no benefit to themselves. As long as there is hope of their bearing fruit, they are permitted to remain, and are pruned and cared for. (See Luke 13: 6-9.)"—*Id.*

"'Every branch that beareth fruit, He purgeth [pruneth] it, that it may bring forth more fruit.' From the chosen twelve who had followed Jesus, one as a withered branch was about to be taken away, the rest were to pass under the pruning-knife of bitter trial. Jesus

with solemn tenderness explained the purpose of the husbandman. The pruning will cause pain, but it is the Father who applies the knife. He works with no wanton hand or indifferent heart. There are branches trailing upon the ground; these must be cut loose from the earthly supports to which their tendrils are fastening. They are to reach heavenward, and find their support in God. The excessive foliage that draws away the life current from the fruit, must be pruned off. The overgrowth must be cut out, to give room for the healing beams of the Sun of Righteousness. The husbandman prunes away the harmful growth, that the fruit may be richer and more abundant."—*"The Desire of Ages," pp. 676, 677.*

3. "You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in Him, you may flourish. Drawing your life from Him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water.

"Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, 'Without Me ye can do nothing.' Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace."—*"Steps to Christ," pp. 73, 74.*

4. Abiding in Christ is being as closely connected with Him as the branch is to the vine. The branch draws its life through the vine from its roots. This makes the branch so much a part of the vine as to partake of the same nature; in fact, it is but an extension of the vine itself. Remaining in that connection, the branch can bear only the fruit of the vine, which is the product of the life of the vine. To have such close connection with Christ is to receive life from God through Him and to bear only that fruit which is the product of His life,—in short, to be the extension of Christ in humanity.

5. To abide in Christ is to abide in His love; not simply to accept forgiveness through His love, but to make His love our own, and live in it. This is the transforming power of Christ, which changes life's ambition, and directs the thoughts from a self-center to seek the upbuilding of the distressed and wretched. This is the fruit of the heavenly vine, which its connected branches must certainly bear.

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

LESSON 3

JESUS IN THE GARDEN OF GETHSEMANE

July 17, 1926

LESSON SCRIPTURE: Matt. 26: 36-56.
PARALLEL SCRIPTURES: Mark 14: 32-52; Luke 22: 39-53; John 18: 1-12.
MEMORY VERSE: "Watch and pray, that ye enter not into temptation." Matt. 26: 41.
LESSON HELP: "The Desire of Ages," pp. 685-697.
PLACE: The Garden of Gethsemane.
PERSONS: Jesus and the eleven; Judas with the soldiers and the mob.

SETTING OF THE LESSON

In the upper room, earlier in the evening, Jesus had eaten the Passover supper with the disciples. He had instituted the ordinances of humility and the Lord's Supper. He had pointed out Judas as the one who should betray Him, and Judas had hastily left the room. On the way from Jerusalem, Jesus had paused in the moonlight to give His disciples the beautiful lesson of the vine and its branches, afterward offering the wonderful prayer recorded in John 17.

"Toward the garden called Gethsemane
We turn our faces and our steps to-day
And wait in hushed and pitying grief apart,
While Christ the world's sins takes upon His heart.
For this He came—the Child of Bethlehem!
To meet this hour He trod strange, toilsome roads,
Misunderstood, hated, despised and feared;
He takes at last the heaviest of all loads—
To bear for others punishment and pain,
And so redeem the world for God again."

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 1-3, and Notes 1-3. Children may read paragraphs 1-3 of the primary lesson. Read pages 685 and 686 of the Lesson Help.
3. Study Questions 4-9, and Notes 4-6. Children may read paragraphs 4 and 5 of the primary lesson. Read pages 687-690 of the Lesson Help.
4. Study Questions 10-14, and Note 7. Children may read paragraphs 6-9 of the primary lesson. Read pages 694 and 695 of the Lesson Help.
5. Study Questions 15-18. Children may read paragraphs 10-12 of the primary lesson. Read pages 696 and 697 of the Lesson Help.
6. Read Luke 22: 39-53 and John 18: 1-12, noting additional information to the account given in the Lesson Scripture.
7. Review the lesson and notes. Use other lesson papers if they are at hand.

QUESTIONS

1. After praying for His disciples, as recorded in John 17, to what place did Jesus come with them? What did He say to them? Matt. 26: 36. Note 1.
2. Who were privileged to go with Him farther into the garden? What was Jesus' state of mind at this time? Verse 37. Note 2.

3. Why did Jesus desire the presence of these three disciples? Verse 38. Note 3.
4. Having gone a little distance from them, what did Jesus then do? Repeat the words of His prayer. Verse 39.
5. On returning to His disciples later, what did He find? What question did He ask Peter? Verse 40. Note 4.
6. What admonition did He then give? Why was this especially needed? Verse 41.
7. Going away a second time, what did Jesus pray? Verse 42. Note 5.
8. In what condition did He find His disciples upon returning to them the second time? Verse 43.
9. What did Jesus then do? With what intensity did He pray? How was He strengthened? Verse 44; Luke 22: 41-44. Note 6.
10. Returning to the disciples, what did He then say to them? What event was about to take place? Matt. 26: 45.
11. What did He bid them do? For what reason? Verse 46.
12. While Jesus was thus speaking, who came into His presence? Verse 47.
13. What sign and direction did Judas give the multitude? What did the betrayer immediately do? Verses 48, 49. Note 7.
14. What did Jesus say to him? What did the multitude then do? Verse 50.
15. What did Peter then do? Verse 51; John 18: 10.
16. What did Jesus say to him for this rash act? If He so desired, in what manner could He have had protection? Why could He not ask to be delivered from His enemies? Matt. 26: 52-54.
17. What question did He then ask the multitude? Verse 55.
18. Why was all this done as it was? What did the disciples do at this time? Verse 56.

NOTES

1. Gethsemane was an inclosure at the foot of the Mount of Olives. Here our Lord was accustomed to go with His disciples for prayer and instruction.

2. "Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. . . . As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure

of a terrible burden. Twice His companions supported Him, or He would have fallen to the earth."—*"The Desire of Ages," pp. 685, 686.*

3. The three disciples taken to the interior of the garden, to witness Christ's suffering, had been the chosen witnesses of His transfiguration. These alone were permitted to behold the power of Christ in raising the ruler's daughter from the dead.

4. "The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy for them was now suffering superhuman agony, and He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin. Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. If He could only know that His disciples understood and appreciated this, He would be strengthened.

"Rising with painful effort, He staggered to the place where He had left His companions. But He 'findeth them asleep.' Had He found them praying, He would have been relieved."—*"The Desire of Ages," pp. 687, 688.*

5. Our Lord shrank from the awful agony before Him; not the physical suffering, not the mocking, the shame, the anguish; but from the awful sense of sin which hid the Father's face, and weighed upon the Son of man like the agony of a lost soul. No wonder He prayed that if possible the cup be removed. God did not condemn Him for that. He does not condemn us when we pray for deliverance from some awful trial. God pities and loves us still; "for He knoweth our frame; He remembereth that we are dust." He loved His Son no less in dark Gethsemane than on the shining mount of transfiguration.

6. "God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord inclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin."—*"The Desire of Ages," p. 693.*

7. Judas could hardly have played the part of a betrayer better. His words of greeting mean literally, *Rejoice, Rabbi,* or, *Be well, Rabbi.* He had given the mob a sign: "Whomsoever I shall kiss." The record says he "kissed Him." But the latter word "kiss" is an intensive form, meaning he kissed Him fondly or heartily; "kissed Him much." A. R. V., margin.

"Judas did not, however, believe that Christ would permit Himself to be arrested. . . . Since He had escaped so many snares, thought Judas, He certainly would not now allow Himself to be taken."—*"The Desire of Ages," p. 720.*

LESSON 4

JESUS BEFORE THE HIGH PRIEST; PETER'S DENIAL

July 24, 1926

LESSON SCRIPTURE: Matt. 26: 57-75.

PARALLEL SCRIPTURES: Mark 14: 53-72; Luke 22: 54-62; John 18: 12-27.

MEMORY VERSE: "He is despised and rejected of men; a man of sorrows, and acquainted with grief." Isa. 53: 3.

LESSON HELP: "The Desire of Ages," pp. 698-715.

PLACE: From the Garden of Gethsemane to the home of Annas, thence to the judgment hall of Caiaphas, the high priest.

PERSONS: Jesus; John; Peter; Annas; Caiaphas; the council; witnesses; onlookers; guards; servants.

SETTING OF THE LESSON

The mob had seized Jesus in the Garden of Gethsemane, and in terror His disciples fled to save themselves. Jesus, knowing that His time has come, yields Himself into the hands of His captors.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-5, and Notes 1-3. Children may read paragraphs 1-6 of the primary lesson. Read selections from the Lesson Help.
3. Study Questions 6-12, and Notes 4, 5. Children may read paragraphs 7-10 of the primary lesson. Read selections from the Lesson Help.
4. Study Questions 13-19, and Note 6. Children may read paragraphs 11-14 of the primary lesson. Read selections from the Lesson Help.
5. Read the Parallel Scriptures, noting additional information to the account given in the Lesson Scripture.
6. Get in mind the order of events from the time Jesus and His disciples left the room where the Passover feast was held until Peter denied his Lord.
7. Review the lesson and notes. Use the youth's and children's lesson papers if they are at hand.

QUESTIONS

1. After Jesus was arrested in Gethsemane, where was He taken by His captors? Matt. 26: 57. Note 1.
2. How did Peter follow his Lord at this time? Where did he go, and for what purpose? Verse 58. Note 2.
3. What did the council deliberately seek to secure? With what purpose in mind? Verse 59.
4. How successful were they in this? Verse 60.
5. What testimony did the false witnesses bear? Verse 61. Note 3.
6. What did the high priest ask Jesus? Verse 62.
7. When Jesus held His peace, what did the high priest then say to Him? Verse 63.
8. What answer did Jesus give? Verse 64. Note 4.

9. What did the high priest then do and say? Verse 65.
10. When he pressed the council for a decision, what verdict did they pronounce? Verse 66. Note 5.
11. How was Jesus then treated? Verse 67.
12. What did they say to Him in mockery? Verse 68.
13. What did a damsel say to Peter as he sat without in the palace? Verse 69.
14. How did Peter answer her? Verse 70.
15. When Peter went out into the porch, what remark did another make about him? Verse 71.
16. How did he answer this time? Verse 72.
17. What did bystanders say to Peter a little later? Verse 73.
18. With what emphasis did he deny his Lord a third time? What immediately took place? Verse 74.
19. What did Peter now recall? What did he do? Verse 75. Note 6.

NOTES

1. John's record (John 18: 13, 14) states that Jesus was taken first to the home of Annas, the former high priest, a man much respected by the Jews and still at the head of the officiating priestly family. Later He was taken to the palace of Caiaphas, who was then high priest. Caiaphas is identified as the one who had declared that it was expedient that one man should die for the people. The occasion of this utterance is found in John 11: 47-53, where it is said that the expression did not originate with Caiaphas, but that as high priest, he had been used of the Lord to utter a prophecy concerning Jesus' death. Now he takes a leading part, by illegal and unbecoming means, in bringing about the condemnation of Jesus.

2. "After deserting their Master in the garden, two of the disciples had ventured to follow, at a distance, the mob that had Jesus in charge. These disciples were Peter and John. The priests recognized John as a well-known disciple of Jesus, and admitted him to the hall, hoping that as he witnessed the humiliation of his leader, he would scorn the idea of such a one being the Son of God. John spoke in favor of Peter, and gained an entrance for him also.

"In the court a fire had been kindled; for it was the coldest hour of the night, being just before the dawn. A company drew about the fire, and Peter presumptuously took his place with them. He did not wish to be recognized as a disciple of Jesus. By mingling carelessly with the crowd, he hoped to be taken for one of those who had brought Jesus to the hall."—*"The Desire of Ages," p. 710.*

3. "Early in His ministry Christ had said, 'Destroy this temple, and in three days I will raise it up.' In the figurative language of prophecy, He had thus foretold His own death and resurrection. 'He spake of the temple of His body.' These words the Jews had understood in a literal sense, as referring to the temple at Jerusalem:

Of all that Christ had said, the priests could find nothing to use against Him save this. By misstating these words they hoped to gain an advantage. The Romans had engaged in rebuilding and embellishing the temple, and they took great pride in it; any contempt shown to it would be sure to excite their indignation. Here Romans and Jews, Pharisees and Sadducees, could meet; for all held the temple in great veneration. On this point two witnesses were found whose testimony was not so contradictory as that of the others had been. One of them, who had been bribed to accuse Jesus, declared, 'This fellow said, I am able to destroy the temple of God, and to build it in three days.' Thus Christ's words were misstated. If they had been reported exactly as He spoke them, they would not have secured His condemnation even by the Sanhedrim."—*Id., pp. 705, 706.*

4. When asked directly by the proper person to declare His identity, Jesus did not hesitate to answer. His words, "Thou hast said," are equivalent to an affirmative answer, as when He used the same expression in answering Judas in verse 25.

In answering Caiaphas, "Christ presented the reverse of the scene then taking place. He, the Lord of life and glory, would be seated at God's right hand. He would be the judge of all the earth, and from His decision there could be no appeal. Then every secret thing would be set in the light of God's countenance, and judgment be passed upon every man according to his deeds."—*"The Desire of Ages," p. 707.*

5. According to Jewish law, as cited in the "Cambridge Bible for Schools and Colleges," "the penalty for procuring false witnesses was death." Other violations of the rules of Hebrew justice were, "the trial by night, the sentence on the first day of trial, the trial of a capital charge on the day before the Sabbath, the suborning of witnesses, the direct interrogation by the high priest." Also, "the condemned was not to be executed on the day of his trial."

6. "While the degrading oaths were fresh upon Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned from the frowning judges, and looked full upon His poor disciple. At the same time Peter's eyes were drawn to his Master. In that gentle countenance he read deep pity and sorrow, but there was no anger there.

"The sight of that pale, suffering face, those quivering lips, that look of compassion and forgiveness, pierced his heart like an arrow. . . . He reflected with horror upon his own ingratitude, his falsehood, his perjury. Once more he looked at his Master, and saw a sacrilegious hand raised to smite Him in the face. Unable longer to endure the scene, he rushed, heartbroken, from the hall.

"He pressed on in solitude and darkness, he knew not and cared not whither. At last he found himself in Gethsemane. . . . On the very spot where Jesus had poured out His soul in agony to His Father, Peter fell upon his face, and wished that he might die. It was in sleeping when Jesus bade him watch and pray that Peter had prepared the way for his great sin."—*"The Desire of Ages," pp. 712, 713.*

LESSON 5

JESUS BEFORE THE SANHEDRIN; JESUS BEFORE PILATE; THE DEATH OF JUDAS

July 31, 1926

LESSON SCRIPTURES: Luke 22: 66 to 23: 3; Matt. 27: 1-14.
PARALLEL SCRIPTURES: John 18: 28-38; Mark 15: 1-5.
MEMORY VERSE: "Who did no sin, neither was guile found in His mouth." 1 Peter 2: 22.
LESSON HELP: "The Desire of Ages," pp. 716-728.
PLACES: Before the Sanhedrin; Pilate's judgment hall.
PERSONS: Jesus; the chief priests; Judas; Pilate; the multitude.

SETTING OF THE LESSON

The beginning of this lesson seems to have been a formal meeting of the Sanhedrin, the council highest in authority among the Jews. The purpose of this session in the morning was no doubt that of passing the legal sentence, and approving the acts of the previous night.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson," and read the Lesson Scriptures. Drill on the memory verse each day.
2. Study Questions 1-5, and Note 1. Children may read paragraphs 1-4 of the primary lesson.
3. Study Questions 6-8, and Notes 2, 3. Children may read paragraphs 9-11 of the primary lesson. Read pages 723-725 of the Lesson Help.
4. Study Questions 9-11, and Note 4. Read pages 726-728 of the Lesson Help.
5. Study Questions 12-17, and Notes 5-7. Children may read paragraphs 5-8 of the primary lesson. Read pages 716-719 of the Lesson Help.
6. Review the lesson by reading the Parallel Scriptures, each member of the family reading in turn. Read pages 720-722 of the Lesson Help.
7. Review the lesson and notes. Use "The Youth's Instructor" and "Our Little Friend" if these papers are at hand. Discuss the following topics:

Why did the Jews make it appear that Jesus was working against the Roman government?

Why did Jesus answer Pilate more fully than He had the Jewish priest?

If Judas had truly repented of his sin, how differently would he have acted?

QUESTIONS

1. As soon as the day dawned after the night when Jesus was taken, what was done with Him? Luke 22: 66. Note 1.
2. Having secured a meeting of the Sanhedrin, what question did the elders and priests again ask Jesus? What answer did Jesus give to the question? Verse 67.
3. What further statement did He make? Verses 68, 69.
4. What did this lead them all to ask? How did Jesus acknowledge the truth in their question? Verse 70.
5. How did they regard Christ's answer? Verse 71.
6. After His condemnation by the Sanhedrin, where was Jesus taken? Luke 23: 1. Note 2.

7. What accusation against Jesus was made to Pilate? Verse 2.
8. What question did Pilate ask Jesus? What was Jesus' reply? Verse 3. Note 3.
9. How did Jesus receive the charges of the priests and elders? Matt. 27: 12.
10. What did Pilate then ask Him? Verse 13.
11. When Jesus gave him no answer, how was Pilate affected? Verse 14. Note 4.
12. When Judas saw that Jesus was condemned by Caiaphas and the Sanhedrin, what did he do? Verse 3. Note 5.
13. What confession did he make? What reply was made to him? Verse 4. Note 6.
14. In his despair, what did Judas do? Verse 5.
15. What did the priests say about the betrayal money? Verse 6. Note 7.
16. What did they do with this money? What name was given to the potter's field? Verses 7, 8.
17. What prophecy was thus fulfilled? Verses 9, 10.

NOTES

1. The charge against Christ before the Sanhedrin, or Jewish national council, hastily assembled at the house of Caiaphas, the high priest, was that of blasphemy, because, as they said, He, being a man, made Himself God. But blasphemy against the God of the Hebrews was not a crime under Roman law; therefore, when Jesus was brought before Pilate, He was charged with making Himself a king, forbidding to pay tribute, and speaking against Cæsar.

2. "After condemning Jesus, the council of the Sanhedrin had come to Pilate to have the sentence confirmed and executed. . . . When the Saviour was brought into the judgment hall, Pilate looked upon Him with no friendly eyes. The Roman governor had been called from his bedchamber in haste."—*"The Desire of Ages," p. 723.*

3. Jesus' answer, "Thou sayest," is similar to that used before Caiaphas when urged to say whether He was the Son of God or not. (See Matt. 26: 64.) It is equivalent to an affirmative answer. Jesus could not deny that He was the Son of God or King of the Jews.

4. "Pilate expected an answer. He knew the substantial falsehood of both charges, but he would have them met by a reference to well-known facts, that he might have ostensible grounds for requital, which from first to last it was evidently his wish to pronounce. But our Lord was silent."—*Dean Mansel.*

5. Several things show that the repentance of Judas was not of the genuine kind that brings remission of sins: (1) It did not come till he saw that Jesus was condemned—it was based on consequences, not on the sinfulness of betrayal. (2) If the repentance had been of the right kind, he would not have taken his own life. (3) The word "repented" used here is not the usual one for repentance of sin, but rather denotes a growing anxiety over a thing after it is done, and could very properly be rendered here "filled with regret or remorse."

6. "Judas reasoned that if Jesus was to be crucified, the event must come to pass. His own act in betraying the Saviour would not change the result. . . . Judas did not, however, believe that Christ would permit Himself to be arrested. . . . Judas beheld the captors of Christ, acting upon his words, bind Him firmly. In amazement he saw that the Saviour suffered Himself to be led away. Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at naught all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death.

"As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas!

"The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master."—*"The Desire of Ages," pp. 720-722.*

7. This is a striking example of straining at a gnat and swallowing a camel. Matt. 23: 24. It was a matter for serious counsel what to do with this "tainted" money,—tainted by themselves in taking it out of the Lord's treasury and using it to bribe the betrayer of Jesus. They were mindful of the law in not putting the price of bribery back into the treasury, but they ignored the law in the murder of the innocent Son of God.

LESSON 6

JESUS BEFORE HEROD; PILATE SEEKS TO RELEASE JESUS

August 7, 1926

LESSON SCRIPTURES: Luke 23: 4-25; Matt. 27: 15-26.
PARALLEL SCRIPTURES: John 18: 38 to 19: 12; Mark 15: 5-15.
MEMORY VERSE: "He was wounded for our transgressions, He was bruised for our iniquities." Isa. 53: 5.
LESSON HELP: "The Desire of Ages," pp. 728-740.
PLACES: Pilate's judgment hall; Herod's court.
PERSONS: Jesus; Pilate; Herod Antipas; priests; soldiers; the mob.

SETTING OF THE LESSON

Jesus had been seized in the Garden of Gethsemane, taken before Annas, thence to Caiaphas, the high priest; and had been condemned to death by the Sanhedrin, the highest Jewish authority. Having no authority to execute the death sentence, the Jews brought Him before Pilate, the Roman governor, and sought to have him put Jesus to death.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson," and read the Lesson Scriptures. Drill on the memory verse each day.
2. Study Questions 1-5, and Notes 1, 2. Children may read paragraphs 1-5 of the primary lesson. Read pages 728-730 of the Lesson Help.
3. Study Questions 6-9, and Notes 3, 4. Children may read paragraphs 6, 7, and may answer questions on paragraphs 1-7, of the primary lesson. Read page 731 of the Lesson Help.
4. Study Questions 10-14, and Notes 5, 6. Children may read paragraphs 8 and 9 of the primary lesson. Read pages 732-736 of the Lesson Help.
5. Study Questions 15-17, and Note 7. Children may read paragraphs 10-13 of the primary lesson. Read pages 737-740 of the Lesson Help.
6. Read the Parallel Scriptures. Discuss the following topics:
   The difference between the character of Pilate and that of Herod.
   Why Jesus would not perform a miracle before Herod.
   Whether or not Pilate escaped responsibility for Jesus' death.
7. Review the lesson and notes. Use all lesson papers at hand.

QUESTIONS

1. After Pilate had talked with Jesus, what did he say to the chief priests and the people? Luke 23: 4.
2. In accusing Jesus, what did the Jews say of the extent of His influence? What question did Pilate ask? Verses 5, 6. Note 1.
3. To whom did Pilate send Jesus? Verse 7. Note 2.
4. What had Herod long desired? What did he now hope to see? How did Jesus respond to his questions? Verses 8, 9.
5. What did the chief priests and scribes continue to do? In what cruel way was Jesus now mocked? To whom was He again sent? Verses 10, 11.
6. What resulted from the sending of Jesus to Herod? Verse 12.
7. In what way did Pilate summarize the steps that had been taken against Jesus? What did he offer to do to satisfy the Jews? Verses 13-16.
8. What was customary for the governor to do at the time of the Passover feast? What notorious prisoner was in bonds at that time? Matt. 27: 15, 16. Note 3.
9. What question did Pilate put to the people? What did he know about their motive in arresting Jesus? Verses 17, 18. Note 4.
10. As Pilate sat on the judgment seat, what message did his wife send him? Verse 19. Note 5.
11. What did the chief priests and elders persuade the multitude to do? Verse 20.
12. What question did Pilate ask the people? What was their answer? Verse 21.

13. What further question did Pilate ask? What did they all say? Verse 22.

14. By what question did the governor then seek to dissuade them from their purpose? What did the people persist in crying? Verse 23. Note 6.

15. When Pilate saw he could not prevail with the people, what did he do? How did he show his desire to escape from the responsibility of his act? Verse 24. Note 7.

16. What awful responsibility did the people take upon themselves? Verse 25.

17. What was Pilate's final decision regarding Jesus? Verse 26.

NOTES

1. Three charges against Jesus were made before Pilate by the Jews, and these may be summed up as follows: (1) sedition, inciting revolution; (2) "forbidding to give tribute to Cæsar," the Roman emperor; (3) claiming to be the Son of God and the king of the Jews.

2. The Herod here mentioned is Herod Antipas, son of Herod the Great. He was ruler of Galilee and Perea. He was a wicked man, and one of his greatest crimes was the beheading of John the Baptist. At the time of the events of this lesson, he was in Jerusalem, having come to attend the Passover.

3. "The Roman authorities at this time held a prisoner named Barabbas, who was under sentence of death. This man had claimed to be the Messiah. He claimed authority to establish a different order of things, to set the world right. Under satanic delusion he claimed that whatever he could obtain by theft and robbery was his own. He had done wonderful things through satanic agencies, he had gained a following among the people, and had excited sedition against the Roman government. Under cover of religious enthusiasm he was a hardened and desperate villain, bent on rebellion and cruelty."—*"The Desire of Ages," p. 733.*

4. "By giving the people a choice between this man and the innocent Saviour, Pilate thought to arouse them to a sense of justice. He hoped to gain their sympathy for Jesus in opposition to the priests and rulers. So, turning to the crowd, he said with great earnestness, 'Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?' "—*Ibid.*

5. "Pilate was not left to act blindly. A message from God warned him from the deed he was about to commit. In answer to Christ's prayer, the wife of Pilate had been visited by an angel from heaven, and in a dream she had beheld the Saviour and conversed with Him. Pilate's wife was not a Jew, but as she looked upon Jesus in her dream, she had no doubt of His character or mission."—*Id., p. 732.*

After describing how there passed before her in the dream the scenes in the judgment hall, the crucifixion, and the second coming of Christ in glory, the record continues: "With a cry of horror she awoke, and at once wrote to Pilate words of warning. While Pilate

was hesitating as to what he should do, a messenger pressed through the crowd, and handed him the letter from his wife, which read,—'Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him.'"—*Ibid.*

6. "Like the bellowing of wild beasts came the answer of the mob, Release unto us Barabbas. Louder and louder swelled the cry, Barabbas! Barabbas! Thinking that the people had not understood his question, Pilate asked, 'Will ye that I release unto you the King of the Jews?' But they cried out again, 'Away with this man, and release unto us Barabbas!' 'What shall I do then with Jesus which is called Christ?' Pilate asked. Again the surging multitude roared like demons. Demons themselves, in human form, were in the crowd, and what could be expected but the answer, 'Let Him be crucified'?"—*Id., p. 733.*

7. "The Jews were accustomed to wash their hands when they wished to show that they were innocent of a crime committed by others. (See Deut. 21:6; Ps. 26:6.) Pilate, in doing this, meant to denote that they were guilty of His death, but that he was innocent."—*Barnes' Notes.*

No one can lay the responsibility of his actions upon others. Pilate could not wash his hands of the evil deed.

LESSON 7

JESUS MOCKED; THE CRUCIFIXION

August 14, 1926

LESSON SCRIPTURE: Matt. 27: 27-43.
PARALLEL SCRIPTURES: Mark 15: 16-32; Luke 23: 26-38; John 19: 13-24.
MEMORY VERSE: "Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13.
LESSON HELP: "The Desire of Ages," pp. 741-749.
PLACES: Pilate's judgment hall; Calvary.
PERSONS: Jesus; Pilate; Roman soldiers; priests and people; Simon of Cyrene; two thieves.

SETTING OF THE LESSON

Jesus had been seized in the Garden of Gethsemane, taken before Annas and Caiaphas, and condemned to death by the Sanhedrin. For approval and execution of the death sentence, He was brought before Pilate, who sent Him to Herod. Herod sent Him back to Pilate, who tried to arrange for His release, but the Jews demanded that He be crucified.

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 1-3, and Note 1. Children may read paragraphs 1 and 2 of the primary lesson.
3. Study Questions 4-7, and Notes 2-4. Children may read paragraphs 3 and 4 of the primary lesson. Read pages 741-743 of the Lesson Help.
4. Study Questions 8-12, and Note 5. Children may read paragraphs 5-8 of the primary lesson. Read pages 744 and 745 of the Lesson Help.

5. Study Questions 13-16, and Notes 6 and 7. Children may read paragraphs 9-12 of the primary lesson. Read pages 746-749 of the Lesson Help.

6. Read the Parallel Scriptures, and review the pages of the Lesson Help.

7. Review the lesson and notes. Use the youth's and children's papers also if convenient.

QUESTIONS

1. After Pilate gave sentence against Jesus, to what place did the soldiers take Him? Matt. 27: 27. Note 1.
2. To what mocking ceremony did they then subject Him? How did they further show contempt for Him? Verses 28-30.
3. Having thus satisfied their evil desires, what did they do with Jesus? Verse 31.
4. On the way to Calvary, what happened to Jesus? Who was compelled to carry His cross? What blessing came to Simon as the result of this compulsory service? Verse 32. Note 2.
5. What companions of Barabbas were led along with Jesus to crucifixion? Luke 23: 32. Note 3.
6. Who followed Him on the way to the cross? Verse 27.
7. What did Jesus say of their weeping? Verses 28-31. Note 4.
8. Upon arrival at Calvary, what was offered to Jesus? Matt. 27: 33, 34. Note 5.
9. Being raised upon the cross, what prayer did Jesus offer for His tormentors? Luke 23: 34.
10. Upon beholding Jesus' agony on the cross, what did the rulers and many people say? Verse 35.
11. What mocking words of the soldiers were added? Verses 36, 37.
12. After crucifying Him, how did they again fulfill scripture? Matt. 27: 35.
13. What writing was placed above the head of Jesus on the cross? Verses 36, 37.
14. Who were crucified with Jesus? Verse 38.
15. What did those do who passed by? Verses 39, 40. Note 6.
16. Who besides these joined in mocking Him? What taunting words did they say? Verses 41-43. Note 7.

NOTES

1. "Into the common hall," or the pretorium, or governor's house. (See margin.) The whole band, or cohort, gathered together to mock Jesus. He had endured six trials, before Annas, before Caiaphas and the Sanhedrin at night, before the same body in the morning, before Pilate, before Herod, and again before Pilate. At last, to appease the mob, sentence was given against Him. Yet, after all this, Pilate put forth one more effort to save the Prisoner whom he feared, and knew to be innocent.

2. Cyrene was in North Africa, a province of Libya. That part is now known as Tunis. A large colony of Jews had settled there centuries before, and there were large numbers there still.

"As Jesus passed the gate of Pilate's court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. . . . He fell fainting beneath the burden. . . . At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews. He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders.

"Simon had heard of Jesus. His sons were believers in the Saviour, but he himself was not a disciple. The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden."—*"The Desire of Ages," pp. 741, 742.*

3. "Two companions of Barabbas were to suffer death at the same time with Jesus, and upon them also crosses were placed."—*Id., p. 741.*

4. "'For if they do these things in a green tree, what shall be done in the dry?' By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered His wrath against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of men. What suffering, then, would the sinner bear who continued in sin? All the impenitent and unbelieving would know a sorrow and misery that language would fail to express."—*Id., p. 743.*

"For, if Israel had put such flame to its 'green tree,' how terribly would the divine judgment burn among the dry wood of an apostate and rebellious people, that had so delivered up its divine King, and pronounced sentence upon itself by pronouncing it upon Him!"—*"Life and Times of Jesus," Edersheim, vol. 2, p. 588.*

5. "It was a merciful Jewish practice to give to those led to execution a draught of strong wine mixed with myrrh, so as to deaden consciousness. This charitable office was performed at the cost of, if not by, an association of women in Jerusalem. That draught was offered to Jesus when He reached Golgotha. But having tasted it, and ascertained its character and object, He would not drink it."—*Id., pp. 589, 590.*

6. "The enemies of Jesus vented their rage upon Him as He hung upon the cross. Priests, rulers, and scribes joined with the mob in mocking the dying Saviour. At the baptism and at the transfiguration the voice of God had been heard proclaiming Christ as His Son. Again, just before Christ's betrayal, the Father had spoken, witnessing to His divinity. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery from wicked men."—*"The Desire of Ages," p. 746.*

7. "In their mockery of the Saviour, the men who professed to be the expounders of prophecy were repeating the very words which inspiration had foretold they would utter upon this occasion. Yet in their blindness they did not see that they were fulfilling the prophecy. Those who in derision uttered the words, 'He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the

Son of God,' little thought that their testimony would sound down the ages. But although spoken in mockery, these words led men to search the Scriptures as they had never done before. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by comparing scripture with scripture, they saw the meaning of Christ's mission. Never before was there such a general knowledge of Jesus as when He hung upon the cross. Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, the light of truth was shining."—*Id., p. 749.*

LESSON 8

JESUS ON THE CROSS

August 21, 1926

LESSON SCRIPTURES: Matt. 27: 44-56; Luke 23: 39-49.
PARALLEL SCRIPTURES: Mark 15: 33-41; John 19: 25-37.
MEMORY VERSE: "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.
LESSON HELP: "The Desire of Ages," pp. 749-757.
PLACE: The hill called Calvary.
PERSONS: Jesus; soldiers; priests and people; the two thieves; Mary and John; the centurion.

SETTING OF THE LESSON

Jesus had been taken to the hill Calvary, near Jerusalem, and crucified. Two thieves also were crucified at the same time.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson," and read the Lesson Scriptures. Drill on the memory verse each day.
2. Study Questions 1-5, and Notes 1, 2. Children may read paragraphs 1-3 of the primary lesson. Read pages 749 and 750 of the Lesson Help.
3. Study Questions 6-10, and Notes 3, 4. Children may read paragraphs 4-6 of the primary lesson. Read pages 751-753 of the Lesson Help.
4. Study Questions 11-13, and Notes 5, 6. Children may read paragraphs 7-9 of the primary lesson. Read pages 754 and 755 of the Lesson Help.
5. Study Questions 14-16. Children may read paragraphs 10-13 of the primary lesson. Read pages 756 and 757 of the Lesson Help.
6. Read the Parallel Scriptures. Children may answer questions of primary lesson. Review the order of events from the time Jesus was taken in the Garden of Gethsemane until He hung upon the cross.
7. Review the lesson and notes, using other lesson papers if convenient.

QUESTIONS

1. How did the Jews taunt Jesus as He hung upon the cross? Matt. 27: 40-43.
2. Who besides the priests and the multitude joined in railing upon Him? Verse 44.
3. How did the manner and spirit of Jesus finally affect one of them? Luke 23: 39-41. Note 1.

4. What request did he make of Jesus? Verse 42.
5. What answer did Jesus make to this petition? Verse 43. Note 2.
6. What women are mentioned as standing by the cross? John 19: 25.
7. Into whose care did Jesus commit His mother? What shows that John understood the wish of Jesus? Verses 26, 27. Note 3.
8. What supernatural occurrence witnessed to the tragedy of the cross? Matt. 27: 45. Note 4.
9. About the ninth hour, with what pathetic appeal did Jesus startle those around the cross? Verse 46.
10. What did some of the bystanders say about His cry? What did one of them straightway do? What protest did the rest make? Verses 47-49.
11. As Jesus gave up His life, what words of victory did He utter? Verse 50; John 19: 30. Note 5.
12. What took place in the temple at the same hour? What phenomenon occurred in nature? Matt. 27: 51, 52, first part. Note 6.
13. What wonderful experience took place later? What did the resurrected ones do? Verses 52, last part; 53.
14. What effect did these things have upon the centurion and his men? What did they say? Verse 54.
15. What company stood at a distance witnessing the terrible ordeal? What relation had they sustained to Jesus in His work? Verse 55.
16. Of this company, whose names are especially mentioned? Verse 56; Mark 15: 40, 41.

NOTES

1. "To Jesus in His agony on the cross there came one gleam of comfort. It was the prayer of the penitent thief. Both the men who were crucified with Jesus had at first railed upon Him; and one under his suffering, only became more desperate and defiant. But not so with his companion. This man was not a hardened criminal; he had been led astray by evil associations, but he was less guilty than many of those who stood beside the cross reviling the Saviour. He had seen and heard Jesus, and had been convicted by His teaching, but he had been turned away from Him by the priests and rulers. Seeking to stifle conviction, he had plunged deeper and deeper into sin, until he was arrested, tried as a criminal, and condemned to die on the cross. . . .

"When condemned for his crime, the thief had become hopeless and despairing; but strange, tender thoughts now spring up. He calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. He has heard the words of those who believed in Jesus and followed Him weeping. He has seen and read the title above the Saviour's head. He has heard the passers-by repeat it, some with grieved, quivering lips, others with jesting and mockery. The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging

upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour."—*"The Desire of Ages," pp. 749, 750.*

2. "I say unto thee to-day, Thou shalt be with Me in Paradise. Christ did not promise that the thief should be with Him in Paradise that day. He Himself did not go that day to Paradise. He slept in the tomb, and on the morning of the resurrection He said, 'I am not yet ascended to My Father.' But on the day of the crucifixion, the day of apparent defeat and darkness, the promise was given. 'To-day,' while dying upon the cross as a malefactor, Christ assures the poor sinner, 'Thou shalt be with Me in Paradise.' "—*Id., p. 751.*

"It is well known that the punctuation of the Bible is not the work of the inspired writers. Indeed, punctuation is but a modern art, the comma in its present form having been invented in 1490 by a printer of Venice. . . . In Luke 23: 43, place the comma after 'to-day,' and give the direct instead of the inverted form of the verb, and the text reads, 'Verily I say unto thee to-day, Thou shalt be with Me in Paradise.' There is now no lack of harmony between this text and Christ's later statement, that He had not yet ascended to His Father." —*Id., Appendix.*

3. "O pitiful, loving Saviour; amid all His physical pain and mental anguish, He had a thoughtful care for His mother. He had no money with which to provide for her comfort; but He was enshrined in the heart of John, and He gave His mother to him as a precious legacy. Thus He provided for her that which she most needed,—the tender sympathy of one who loved her because she loved Jesus. And in receiving her as a sacred trust, John was receiving a great blessing. She was a constant reminder of his beloved Master."—*Id., p. 752.*

4. "In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour, Christ was not to be comforted with the Father's presence. He trod the winepress alone, and of the people there was none with Him.

"In the thick darkness, God veiled the last human agony of His Son. All who had seen Christ in His suffering had been convicted of His divinity. That face, once beheld by humanity, was never forgotten. As the face of Cain expressed his guilt as a murderer, so the face of Christ revealed innocence, serenity, benevolence,—the image of God. But His accusers would not give heed to the signet of heaven. Through long hours of agony, Christ had been gazed upon by the jeering multitude. Now He was mercifully hidden by the mantle of God."—*Id., pp. 753, 754.*

5. The seven sayings of Jesus on the cross form a remarkable index to the Christ-life, and a striking epitome of Christian experience:

(1) "Father, forgive them; for they know not what they do." Luke 23: 34.

(2) "Verily I say unto thee, To-day shalt thou be with Me in Paradise." Luke 23: 43.

(3) "Woman, behold thy son!" "Behold thy mother!" John 19: 26, 27.

(4) "My God, My God, why hast Thou forsaken Me?" Matt. 27: 46.

(5) "I thirst." John 19: 28.

(6) "It is finished." John 19: 30.

(7) "Father, into Thy hands I commend My spirit." Luke 23: 46.

6. "Never before had the earth witnessed such a scene. The multitude stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the earth, and a hoarse rumbling, like heavy thunder, was heard. There was a violent earthquake. The people were shaken together in heaps. The wildest confusion and consternation ensued. In the surrounding mountains, rocks were rent asunder, and went crashing down into the plains. Sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, executioners, and people, mute with terror, lay prostrate upon the ground."—*"The Desire of Ages," p. 756.*

LESSON 9

BURIAL AND RESURRECTION OF JESUS

August 28, 1926

LESSON SCRIPTURE: Matt. 27: 57 to 28: 4.

PARALLEL SCRIPTURES: Mark 15: 42 to 16: 4; Luke 23: 50 to 24: 2; John 19: 38 to 20: 1.

MEMORY VERSE: "I have finished the work which Thou gavest Me to do." John 17: 4.

LESSON HELP: "The Desire of Ages," pp. 769-780.

PLACE: Calvary.

PERSONS: Jesus; disciples; Joseph of Arimathea; Nicodemus; Pilate; soldiers; Jews; the women; angels.

SETTING OF THE LESSON

Jesus was crucified in the morning on Friday. He died in the middle of the afternoon. As it was against the Jewish law for criminals to remain on the cross on the Sabbath, preparations were hastened for the removal of the bodies. It was customary to bury those who were executed, in a plot of ground set apart for that purpose. The disciples were greatly troubled, for they did not want Jesus buried in a place of dishonor. They lingered at the cross after the death of Jesus, not knowing what to do.

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 1-4 of the primary lesson. Read pages 769-773 of the Lesson Help.

3. Study Questions 5-8, and Note 4. Children may read paragraphs 5-7 of the primary lesson. Read pages 774-777 of the Lesson Help.

4. Study Questions 9-11, and Note 5. Children may answer questions on paragraphs 1-7 of the primary lesson. Read pages 778 and 779 of the Lesson Help.

5. Study Questions 12-16, and Notes 6 and 7. Children may read paragraphs 8-10 of the primary lesson. Read page 780 of the Lesson Help.

6. Read the Parallel Scriptures. Discuss the following topics:
What must have been Pilate's thoughts during the time between the crucifixion and the resurrection?
What were the thoughts of the disciples?
What were the thoughts of the priests and rulers?
What were the thoughts of the sick and suffering who were seeking Jesus' help?

7. Review the lesson and notes, using also all other lesson papers at hand.

QUESTIONS

1. How were the disciples affected by the death of Jesus? Note 1.
2. Who came to the cross after His death? Matt. 27: 57. Note 2.
3. What request did Joseph make of Pilate? How did Pilate respond to this request? Verse 58. Note 3.
4. What did Joseph do with the body of Jesus? Where did he lay it? How did he make it secure? Verses 59, 60.
5. Who are mentioned as witnessing the burial of Jesus? Verse 61.
6. What indicates that Joseph's tomb was intended only as a temporary burial place for the Lord? John 19: 41, 42.
7. What was the day called on which Jesus was crucified? What day was drawing near? Luke 23: 54.
8. What did the hatred of the chief priests and Pharisees lead them to do on the Sabbath? What saying of Jesus' did they call to Pilate's attention? Matt. 27: 62, 63. Note 4.
9. What request did they make of Pilate? What reasons did they give for this precaution? Verse 64.
10. What was Pilate's answer? Verse 65.
11. How did they make the sepulcher sure? Verse 66. Note 5.
12. What did the women who came with Jesus do after witnessing the burial of their Lord? Luke 23: 55, 56.
13. What had they purposed to do to the body of Jesus? When did they attempt to carry their purpose into effect? Mark 16: 1, 2; Luke 24: 1. Note 6.
14. What had taken place before they reached the tomb? Matt. 28: 2.
15. What was the appearance of this angel? Verse 3.
16. How did the angel's presence affect the Roman guard? What thrilling experience was theirs? Verse 4. Note 7.

NOTES

1. "With the death of Christ the hopes of His disciples perished. They looked upon His closed eyelids and drooping head, His hair matted with blood, His pierced hands and feet, and their anguish was indescribable. Until the last they had not believed that He would die; they could hardly believe that He was really dead. Overwhelmed with sorrow, they did not recall His words foretelling this very scene. Nothing that He had said, now gave them comfort. They saw only the cross and its bleeding victim. The future seemed dark with despair. Their faith in Jesus had perished; but never had they loved their Lord as now. Never before had they so felt His worth, and their need of His presence."—*"The Desire of Ages," p. 772.*

2. Joseph was a "counselor," which probably means that he was a member of the great council of the Sanhedrin. Luke 23: 50, 51. Probably no one but a member of that court would have dared ask such a favor of Pilate, who alone could give permission for the removal of the body. Joseph had secretly believed in Christ for some time, having but one friend to whom he had divulged his feelings, namely, Nicodemus. Together they had decided to brave indignation, and give the Saviour an honorable burial.

3. At this point, John introduces Nicodemus, who "brought a mixture of myrrh and aloes, about an hundred pound weight," and adds, "Then took they [Joseph and Nicodemus] the body of Jesus, and wound it in linen clothes with the spices." John 19: 39, 40. Thus did two rich men contribute to the fulfillment of Isaiah 53: 9.

Nicodemus at first came to Jesus by night; but it was a night which brought light to his soul. He next dared to raise his voice before the Sanhedrin, demanding fair treatment of Jesus. "Doth our law judge any man, before it hear him, and know what he doeth?" he said. Now he comes forward in this time of peril and utter need, to identify himself with the Crucified One, who was lifted up.

4. How singular that these murderers of Jesus should remember His repeated prediction that He should rise again in three days, while His own disciples, according to the testimony of one of the most devoted of them, "knew not the scripture, that He must rise again" (John 20: 9), but were found mourning and weeping when Mary Magdalene came to announce the resurrection, and even then "believed not." Mark 16: 9-11.

The perfidy and hypocrisy of the priests and rulers who condemned Jesus is shown in many things, and in none more than in the fact that while they pretended to believe false witnesses who accused Jesus of desiring to destroy the temple, and build it again in three days, yet they understood so well Christ's prediction concerning His resurrection on the third day that they obtained Pilate's consent, and sealed the tomb with the Roman seal, placing a strong soldier guard about it.

5. "The priests gave directions for securing the sepulcher. A great stone had been placed before the opening. Across this stone they placed cords, securing the ends to the solid rock, and sealing them with the Roman seal. The stone could not be moved without break-

ing the seal. A guard of one hundred soldiers was then stationed around the sepulcher to prevent it from being tampered with. The priests did all they could to keep Christ's body where it had been laid. He was sealed as securely in His tomb as if He were to remain there through all time."—*"The Desire of Ages," p. 778.*

6. Among these women were:

(1) Mary Magdalene, out of whom Mark and Luke say Jesus had cast seven devils, who is usually mentioned first in each of the Gospels (John only excepted), who was first at the sepulcher on the morning of the resurrection, first to discover that the tomb was empty, first to be addressed by Jesus as He revealed to her His identity, first to carry to the disciples, "as they mourned and wept," the joyful news that Jesus had risen.

(2) Mary the mother of James and Joses, generally accepted as identical with the one whom John calls "Mary the wife of Cleophas," of whom but little is known.

(3) "The mother of Zebedee's children," whose name is given by Mark as Salome, and who was very probably identical with the woman mentioned in John 19:25 as "His mother's sister," that is, sister to Mary, the mother of Jesus. In "The Desire of Ages," page 548, it is said that she "was a follower of Christ, and had ministered to Him freely of her substance.' If it be true that Jesus' mother and John's mother were sisters, it affords an added reason why Jesus commended His mother to John's care at the cross, and why John's mother made the special request for her sons to sit next to Jesus in His kingdom.

7. "Now, priests and rulers, where is the power of your guard?—Brave soldiers that have never been afraid of human power, are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, 'I am the resurrection and the life.' " —*"The Desire of Ages," pp. 779, 780.*

THIRTEENTH SABBATH OFFERING

September 25, 1926

LANDING 1926 MISSIONARY RECRUITS IN FIELDS

LESSON 10

VISITS TO THE SEPULCHER

September 4, 1926

LESSON SCRIPTURE: John 20: 1-18.
PARALLEL SCRIPTURES: Matt. 28: 5-15; Mark 16: 5-11; Luke 24: 3-12.
MEMORY VERSE: "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 55.
LESSON HELP: "The Desire of Ages," pp. 781-794.
PLACES: At the sepulcher; in Jerusalem.
PERSONS: Mary and the other women; an angel; Peter and John; Jesus.

SETTING OF THE LESSON

Very early in the morning on the first day of the week, Jesus came forth from the tomb, according to His promise that He would rise the third day. The sealing of the tomb, the soldier guard, the power of Satan,—none of these had been able to prevent Christ's glorious resurrection.

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 1-7, and Notes 1, 2. Children may read paragraphs 1-4 of the primary lesson. Read pages 788 and 789 of the Lesson Help.
3. Study Questions 8-12, and Notes 3, 4. Children may read paragraphs 5-7 of the primary lesson.
4. Study Questions 13-17, and Note 5. Children may read paragraphs 8-12 of the primary lesson. Read pages 790-794 of the Lesson Help.
5. Study Questions 18, 19, and Notes 6, 7. Children may read paragraphs 13 and 14 of the primary lesson. Read pages 781-787 of the Lesson Help.
6. Read the Parallel Scriptures. Discuss the following topics:
   How does the resurrection of Christ concern us personally? 1 Cor. 15: 17, 18.
   Why did the disciples forget what Jesus said about His resurrection?
   Why did the priests remember it?
7. Review the lesson and notes. Use all lesson papers available.

QUESTIONS

1. On the morning of Jesus' resurrection, in what condition did Mary Magdalene find the sepulcher? What did she do and say? John 20: 1, 2.
2. What did the other women do? Luke 24: 1-3. Note 1.
3. As they were perplexed over the empty sepulcher, who appeared to them? Verse 4; Mark 16: 4, 5.
4. What words of assurance did the angel speak? What gentle reproof was given? Matt. 28: 5; Luke 24: 5.
5. What comforting message did the angel announce? Matt. 28: 6; Luke 24: 6-8.
6. What were the women told to do? Matt. 28: 7; Mark 16: 7. Note 2.
7. What response did they make? Matt. 28: 8.
8. As soon as Peter and John heard from Mary the news of the resurrection, what did they do? John 20: 3.

9. With what haste did they go to the sepulcher? Who arrived first? What did he do? Verses 4, 5.
10. What did Peter do as soon as he reached the tomb? What did he see? Verses 6, 7. Note 3.
11. Seeing Peter's boldness, what did John do? Verses 8, 9. Note 4.
12. After assuring themselves that Jesus was not in the tomb, to what place did Peter and John go? Verse 10.
13. When the women went to announce the resurrection, what did Mary Magdalene do? Verse 11. Note 5.
14. Upon looking into the sepulcher, what did she see? What question and reply passed between the angels and Mary? Verses 12, 13.
15. As Mary turned from the interview, who met her? What conversation followed? Verses 14, 15.
16. How did Jesus reveal His identity to Mary? What did Jesus say? Verses 16, 17.
17. Having thus personally met the risen Lord before all others, what did Mary then do? Verse 18.
18. While these events were taking place, what were the Roman soldiers doing? What plan was laid to prevent the truth of the resurrection of Jesus from becoming known? Matt. 28: 11-13. Note 6.
19. How did the chief priests plan to keep the Roman soldiers from receiving the penalty of sleeping on guard? What saying was commonly repeated? Verses 14, 15. Note 7.

NOTES

1. "The women had not all come to the tomb from the same direction. Mary Magdalene was the first to reach the place; and upon seeing that the stone was removed, she hurried away to tell the disciples. Meanwhile the other women came up."—"*The Desire of Ages*," *p. 788*.

2. "He goeth before you." It is not in past traditions, however holy; it is not in past conceptions of truth, however much they may have been blessed; it is not in dead creeds written by men, however good; it is not in plans once successful, that our success lies; it is in following the present living Christ in His work to-day, out into the great fields where the need lies.

"Tell His disciples *and Peter*." Poor, discouraged, repentant Peter! He is not forgotten by his Lord. Now, when risen from the dead, Jesus remembers His sorrowing disciple, and fearing he will in his despondency conclude that the Master does not care for him, He asks that Peter especially be told He is risen from the dead. We have the same loving, compassionate Saviour to-day.

3. "It was Christ Himself who had placed those grave clothes with such care. When the mighty angel came down to the tomb, he was joined by another, who with his company had been keeping guard over the Lord's body. As the angel from heaven rolled away the stone, the other entered the tomb, and unbound the wrappings from

the body of Jesus. But it was the Saviour's hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work."—*"The Desire of Ages," p. 789.*

4. The individual characteristics of Peter and John are seen in their visit to the tomb. Peter, rash and impetuous, went into the tomb as soon as he reached it. John, more cautious and deliberate, first looked in, going in later.

5. After visiting the sepulcher, the disciples went to their home. Not so with Mary Magdalene. She could not go home. She had lost her Lord, and could not rest till she had found Him. She remained by the sepulcher to weep. Often to such anxious souls the Lord appears. While she wept, her Lord appeared with words of comfort. She was the first to greet Him after He had risen from the dead.

6. "At sight of the angels and the glorified Saviour the Roman guard had fainted and become as dead men. When the heavenly train was hidden from their view, they arose to their feet, and as quickly as their trembling limbs could carry them, made their way to the gate of the garden. Staggering like drunken men, they hurried on to the city, telling those whom they met the wonderful news. They were making their way to Pilate, but their report had been carried to the Jewish authorities, and the chief priests and rulers sent for them to be brought first into their presence. A strange appearance those soldiers presented. Trembling with fear, their faces colorless, they bore testimony to the resurrection of Christ. The soldiers told all, just as they had seen it; they had not had time to think or speak anything but the truth. With painful utterance they said, It was the Son of God who was crucified; we have heard an angel proclaiming Him as the Majesty of heaven, the King of Glory.

"The faces of the priests were as those of the dead. Caiaphas tried to speak. His lips moved, but they uttered no sound. The soldiers were about to leave the council room, when a voice stayed them. Caiaphas had at last found speech. Wait, wait, he said. Tell no one the things you have seen.

"A lying report was then given to the soldiers. 'Say ye,' said the priests, 'His disciples came by night, and stole Him away while we slept.' "—*"The Desire of Ages," pp. 781, 782.*

7. "The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offense punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Had they not kept their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money, if they perjured themselves?

"In order to silence the testimony they feared, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a report circulated any more than they did. The Roman soldiers sold their integrity to the Jews for money. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, and on their tongues a lying report which had been framed for them by the priests."—*Id., p. 782.*

LESSON 11

ON THE WAY TO EMMAUS; JESUS APPEARS TO THE DISCIPLES

September 11, 1926

LESSON SCRIPTURES: Luke 24: 13-48; John 20: 19-31.
PARALLEL SCRIPTURE: Mark 16: 12-14.
MEMORY VERSE: "Be not faithless, but believing." John 20: 27.
LESSON HELP: "The Desire of Ages," pp. 795-808.
PLACES: Jerusalem; Emmaus.
PERSONS: Jesus; Cleopas and another disciple; Thomas with the eleven.

SETTING OF THE LESSON

The eleven disciples seem to be the last to accept the truth that Jesus had risen from the dead. The Roman soldiers believed, the priests knew the truth of the matter, and Mary and the other women testified that they had seen Him. To the eleven, these things seemed as "idle tales," and they "believed not."

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson," and read the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-4, and Notes 1-3. Children may read paragraphs 1-4 of the primary lesson. Read pages 795 and 796 of the Lesson Help.
3. Study Questions 5-8, and Notes 4-7. Children may read paragraphs 5-8 of the primary lesson. Read pages 799-801 of the Lesson Help.
4. Study Questions 9-14, and Note 8. Children may read paragraphs 9-11 of the primary lesson. Read pages 802-805 of the Lesson Help.
5. Study Questions 15-17. Children may read paragraphs 12-14 of the primary lesson. Read pages 806-808 of the Lesson Help.
6. Study Questions 18-20, and Note 9. Children may read paragraphs 15 and 16 of the primary lesson. Discuss the following:
   The proofs that Jesus rose from the dead.
   The events in order of that first day of the week on which Jesus arose from the dead.
   The exact fulfillment of Old Testament prophecies.
7. Review the lesson and notes, using all available lesson papers.

QUESTIONS

1. Where did two disciples go on the day of the resurrection? Of what did they talk? Luke 24: 13, 14. Note 1.
2. Who joined them on the way to Emmaus? Why did they not know Him? Verses 15, 16. Note 2.
3. What question did Jesus ask? What reply did Cleopas make? Verses 17, 18.
4. To Jesus' further question, what did they say? What did they say was their hope concerning Jesus? Verses 19-24. Note 3.
5. What reply did Jesus make? Verses 25, 26. Note 4.
6. How did He try to help their understanding of what had taken place? Verse 27. Note 5.

7. As they came near to Emmaus, what did Jesus do? What request did the two disciples make of Him? Verses 28, 29. Note 6.
8. How was Jesus finally revealed to them? What did He then do? What did they say? Verses 30-32. Note 7.
9. Where did the two disciples immediately go? Whom did they find? What was the topic of conversation? What did the two disciples tell the others? Verses 33-35.
10. How was their story received? As they were talking concerning the matter, who appeared to them? Mark 16: 12-14. Note 8.
11. Under what conditions were they assembled? With what words did Jesus salute them? Luke 24: 36; John 20: 19.
12. How did His appearance affect them? Luke 24: 37.
13. How did He reprove them for their unbelief? How did He seek to convince them of the reality of His presence? Mark 16: 14; Luke 24: 38-40.
14. What further proof did He give? Luke 24: 41-43.
15. On what foundation did Jesus establish His words and His mission? Verses 44, 45.
16. What reason did Jesus say the Scriptures give for His suffering, death, and resurrection? What was the relationship of His disciples to those experiences? Verses 46-48.
17. Which of the disciples was absent when Jesus met with them? What did Thomas say when the disciples told him they had seen the Lord? John 20: 24, 25.
18. How long a time elapsed before Jesus met again with the disciples? Who is especially mentioned as being present? How did Jesus again greet them? Verse 26.
19. What did He say to Thomas? What was Thomas' reply? What gentle reproof and lesson did Jesus give? Verses 27-29. Note 9.
20. Of what do we not have a complete record? Why are some of His sayings and works recorded? Verses 30, 31.

NOTES

1. The name "Emmaus" means "warm springs." This was a little town about eight miles from Jerusalem. Its location is not now identified with certainty. Doubtless the disciples left Jerusalem in the afternoon, for the day was far spent when they reached Emmaus. These two disciples were not of the twelve, but of "the rest." Luke 24: 9.

2. "Their eyes were holden." They were so absorbed in the contemplation of their disappointed hopes, and so sad and troubled at the perplexing tidings they had received concerning the empty tomb and the absent body of Jesus, that they did not observe the Stranger very closely. So in our perplexity and trials the blessed Master is near to us, but our eyes are often holden through unbelief, and we do not see Him.

3. They rehearsed the events of the last three days, the betrayal and trials of Jesus, their own disappointment, the visit to the

sepulcher, the half-believed story of His resurrection. Note that of the three days in which all these things happened, this is "the third day," thus showing how elastic is the term over which many are led into controversy. The three days so often mentioned in connection with the Saviour's sufferings include parts of two days and the whole of one.

"Strange that the disciples did not remember Christ's words, and realize that He had foretold the events which had come to pass. They did not realize that the last part of His disclosure would be just as verily fulfilled as the first part, that the third day He would rise again. This was the part they should have remembered."—*"The Desire of Ages," p. 796.*

4. The word "fools" as here used means "dull," or as Christ explains, "slow" to see and understand.

5. Jesus might easily have convinced the disciples of His resurrection by showing them His wounded hands, or revealing His power in some supernatural way. But He desired that their belief in Him should rest, not on sight, or some miraculous revelation, but on the Scriptures. In like manner He desires that we believe in Him, not because we see some miracles performed, but on the plain statement of the Scriptures themselves.

6. Do we desire the Lord's presence sufficiently to urge that He abide with us? We often urge the coming or tarrying of a friend. Would not Christ be oftener our companion in the common things of life if we but urged or "constrained" Him more?

7. "The simple evening meal of bread is soon prepared. It is placed before the guest, who has taken His seat at the head of the table. Now He puts forth His hands to bless the food. The disciples start back in astonishment. Their companion spreads forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of nails. Both exclaim at once, It is the Lord Jesus! He has risen from the dead! They rise to cast themselves at His feet and worship Him, but He has vanished out of their sight."—*"The Desire of Ages," p. 800.*

8. "The travelers find all in surprised excitement. The voices of those in the room break out into thanksgiving and praise, saying, 'The Lord is risen indeed, and hath appeared to Simon.' Then the two travelers, panting with the haste with which they have made their journey, tell the wondrous story of how Jesus has appeared to them. They have just ended, and some are saying that they can not believe it, for it is too good to be true, when behold, another person stands before them. Every eye is fastened upon the stranger. No one has knocked for entrance. No footstep has been heard. The disciples are startled, and wonder what it means. Then they hear a voice which is no other than the voice of their Master. Clear and distinct the words fall from His lips, 'Peace be unto you.'"—*Id., pp. 802, 803.*

9. "Many who are given to doubt excuse themselves by saying that if they had the evidence which Thomas had from his companions, they would believe. They do not realize that they have not only that evidence, but much more. Many who, like Thomas, wait for all cause of doubt to be removed, will never realize their desire. They

gradually become confirmed in unbelief. Those who educate themselves to look on the dark side, and murmur and complain, know not what they do. They are sowing the seeds of doubt, and they will have a harvest of doubt to reap. At a time when faith and confidence are most essential, many will thus find themselves powerless to hope and believe."—*Id., pp. 807, 808.*

LESSON 12

JESUS APPEARS AGAIN TO THE DISCIPLES

September 18, 1926

LESSON SCRIPTURES: John 21: 1-25; Matt. 28: 16-20; 1 Cor. 15: 3-7.

MEMORY VERSE: "Lo, I am with you alway, even unto the end of the world." Matt. 28: 20.

LESSON HELP: "The Desire of Ages," pp. 809-828.

PLACES: The Sea of Galilee; a mountain in Galilee, near the sea, thought by some to be the mount where the Beatitudes were spoken.

PERSONS: Jesus; seven disciples; the disciples and a number of believers.

SETTING OF THE LESSON

On the day of His resurrection, Jesus had appeared to Mary Magdalene (John 20: 11-17); to the other women (Matt. 28: 5-10); to two disciples going to Emmaus (Luke 24: 13-31); to the apostles, excepting Thomas (John 20: 19-21). "After eight days," Jesus appeared to the apostles, Thomas being present (John 20: 24-29). The statement is made in Luke 24: 34 that He had also appeared to Simon Peter, but the occasion is not recorded.

Suggestions for Daily Family Study

1. Study the "Setting of the Lesson" until the points are fully fixed in mind, in their order. Read the Lesson Scriptures. Drill on the memory verse each day.
2. Study Questions 1-4, and Notes 1, 2. Children may read paragraphs 1-4 of the primary lesson. Read page 809 of the Lesson Help.
3. Study Questions 5-10, and Note 3. Children may read paragraphs 5 and 6 of the primary lesson. Read page 810 of the Lesson Help.
4. Study Questions 11-14, and Notes 4-7. Children may read paragraphs 7-9 of the primary lesson. Read pages 811-815 of the Lesson Help.
5. Study Questions 15-17, and Note 8. Children may answer questions on paragraphs 1-9 of the primary lesson. Read pages 816 and 817 of the Lesson Help.
6. Study Questions 18-21, and Note 9. Children may read paragraphs 10-12 of the primary lesson. Read selected portions from pages 818-828 of the Lesson Help.
7. Review the lesson and notes. Use "The Youth's Instructor" and "Our Little Friend," if at hand.

QUESTIONS

1. Before His death, what appointment did Jesus make to meet with His disciples? Matt. 26: 32.
2. What reminder of this appointment was given to the disciples? Matt. 28: 5-7. Note 1.
3. Where did Jesus meet the disciples? Which of the disciples were together? John 21: 1, 2. Note 2.

4. How did they come to be on the water together? Where did they first see Jesus? How did they regard Him? Verses 3, 4.
5. How did Jesus address them? Verse 5.
6. What did Jesus then command them to do? Verse 6. Note 3.
7. Upon witnessing the wonderful result of obedience, what did John say? How did Peter show his haste to meet Jesus? Verse 7.
8. How did the other disciples reach the shore? When they landed, what did they see? What did Jesus say? Verses 8-10.
9. After the disciples had counted the fishes, what did the Lord say to them? What did they not dare to ask? How was the meal served? Verses 11-13.
10. How many times had Jesus now met with the disciples since His resurrection? Verse 14.
11. When they had eaten, what did Jesus say to Peter? What answer did Peter make? Verse 15. Note 4.
12. Why did Jesus repeat this question a second and third time? Verses 16, 17. Note 5.
13. What special commission did Jesus give Peter? What change was made in this commission when it was repeated? Verses 15-17. Note 6.
14. What contrast did Jesus next draw between Peter's early and closing career? Verses 18, 19. Note 7.
15. Turning about just then, whom did Peter see following them? Having learned of his own future, what was Peter curious to know of the other disciple? Verses 20, 21.
16. How was the question answered? What false interpretation was placed upon the words of Jesus? Verses 22, 23. Note 8.
17. In what words does John reveal the identity of "that disciple"? What does John say concerning other things which Jesus said and did during His earthly ministry? Verses 24, 25.
18. Where did the disciples at last meet as Jesus had appointed? Matt. 28: 16.
19. Who besides the apostles met with Him at this time? 1 Cor. 15: 6.
20. Notwithstanding the abundant proof of Jesus' resurrection, what did some do? Matt. 28: 17. Note 9.
21. What did Jesus say had been given to Him? What commission was given to the disciples? How long will He be with His people? Verses 18-20.

NOTES

1. "Jesus had appointed to meet His disciples in Galilee; and soon after the Passover week was ended, they bent their steps thither. Their absence from Jerusalem during the feast, would have been interpreted as disaffection and heresy, therefore they remained till its close; but this over, they gladly turned homeward to meet the Saviour as He had directed.

"Seven of the disciples were in company. They were clad in the humble garb of fishermen; they were poor in worldly goods, but rich

in the knowledge and practice of the truth, which in the sight of Heaven gave them the highest rank as teachers."—*"The Desire of Ages," p. 809.*

2. The Sea of Galilee was also known as the Sea of Tiberias.

3. This is another illustration of the fact that in obeying the Lord's commands there follows a reward which meets the demand of the hour. When the Lord said to the nobleman, "Go thy way; thy son liveth," on returning home he found his heart's desire. When Jesus, out on the deep sea, said to Peter, "Come," obedience to the command provided power with which to walk on the water. The law of friendship with Christ is still the same. John 15: 14. To obey implicitly is the first step into the Lord's confidence, and toward final reward.

4. This question was to refresh Peter's mind regarding what he had said on the night of the betrayal,—that, although all the other disciples should deny the Lord, he never would; that he loved Him enough to go to prison or to death with Him, even though the other disciples should forsake Him. So the Lord reminds us frequently, after our failures, of our boasted love, not by direct reference to the boasts made, but by some other test which will cause us to reflect on the failures.

5. "While Christ and the disciples were eating together by the seaside, the Saviour said to Peter, 'Simon, son of Jonas, lovest thou Me more than these?' referring to his brethren. Peter had once declared, 'Though all men shall be offended because of Thee, yet will I never be offended.' But he now put a truer estimate upon himself. 'Yea, Lord,' he said, 'Thou knowest that I love Thee.' There is no vehement assurance that his love is greater than that of his brethren. He does not express his own opinion of his devotion. To Him who can read all the motives of the heart he appeals to judge as to his sincerity,—'Thou knowest that I love Thee.' And Jesus bids him, 'Feed My lambs.'

"Again Jesus applied the test to Peter, repeating His former words: 'Simon, son of Jonas, lovest thou Me?' This time He did not ask Peter whether he loved Him better than did his brethren. The second response was like the first, free from extravagant assurance: 'Yea, Lord; Thou knowest that I love Thee.' Jesus said to him, 'Feed My sheep.' Once more the Saviour put the trying question: 'Simon, son of Jonas, lovest thou Me?' Peter was grieved; he thought that Jesus doubted his love. He knew that his Lord had cause to distrust him, and with an aching heart he answered, 'Lord, Thou knowest all things; Thou knowest that I love Thee.' Again Jesus said to him, 'Feed My sheep.'

"Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question, like a barbed arrow to his wounded heart. Before the assembled disciples Jesus revealed the depth of Peter's repentance, and showed how thoroughly humbled was the once boasting disciple."—*"The Desire of Ages," pp. 811, 812.*

6. This change is remarkable because it shows that Christ not only distinguished between the older and younger members of His

body, but that He in this case called attention to the younger ones first, indicating that they should find a prominent place in the labors of those who work for the Master. It is also remarkable that the word "feed," used in verses 16 and 17, comes from two different originals. The one in verse 17 means to give pasture, and the other conveys the sense of tending as a shepherd. Not only, then, were the individual members of the flock to be fed, but also tended, and cared for in every need.

7. Peter in his old age "should stretch forth his hands in unwonted helplessness, perhaps to allow them to be fastened to the transverse beam of a cross; and the executioner should gird him, fastening him to the cross with cords; and he should be carried to death against his natural will, though glad thus to suffer for his Lord. It must have humbled him, showing him that he, the denier, was to die the same death as his Lord. According to Origen, Peter was crucified with his head downwards, . . . perhaps at his own request, because in his humility he would not occupy the exact position held by his Master."—*Peloubet.*

8. So it is now; many take their eyes from their own work, tc watch the course of others, as though it were a part of their duty to know all the particulars of a fellow laborer's calling. But the answer to Peter's question is a good one now for all inquisitive ones: "What is that to thee? follow thou Me."

9. "At the time appointed, about five hundred believers were collected in little knots on the mountain-side, eager to learn all that could be learned from those who had seen Christ since His resurrection. From group to group the disciples passed, telling all they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told how his doubts had been swept away. Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshiped Him. But some doubted. So it will always be."—*"The Desire of Ages," p. 819.*

LESSON 13

THE REVIEW

September 25, 1926

Suggestions for Daily Family Study

1. Study Questions 1, 2. Children may tell the true meaning of the illustration of the vine and its branches. In each day's study, review the memory verse.
2. Study Questions 3, 4. Let the children have a part in telling the story of what occurred in the Garden of Gethsemane. Review the experience of Peter in denying his Lord.
3. Study Question 5. Children may relate the story of Judas.
4. Study Question 6. Children may relate the incidents; older members emphasize the practical thoughts.

5. Study Questions 7, 8. Children may relate the incidents, older persons developing the lessons in a practical way.

6. Study Questions 9, 10. Children may tell the story of the resurrection.

7. Study Questions 11, 12. Children may relate the story of Jesus' appearance by the sea.

QUESTIONS

1. Concerning what important event in His life had Jesus been teaching His disciples? What effect did His words have upon them? How did He seek to comfort them? Lesson 1. John 14.
2. What illustration did Jesus use to teach the relationship that His followers sustain to Him and to the Father? Upon what conditions does abundant fruit-bearing depend? Lesson 2. John 15: 1-15.
3. What repeated experience in the life of Jesus reveals His humanity and His dependence upon the Father? How only was He able to supply this need? Lesson 3. Matt. 26: 36-56.
4. In what spirit did Jesus meet the false witness and inhuman treatment of His captors? How did Peter's actions under trial reveal his lack of courage and loyalty to Jesus? Lesson 4. Matt. 26: 57-75.
5. Why was Jesus taken from the Sanhedrin to appear before Pilate? What motive prompted Judas to betray his Lord? What was the nature of his repentance? Lesson 5. Luke 22: 66 to 23: 3; Matt. 27: 1-14.
6. What judgment did Herod render concerning Jesus which was twice given by Pilate? What attempts did Pilate make to release Jesus? Lesson 6. Luke 23: 4-25; Matt. 27: 15-26.
7. To what mocking ceremony was Jesus subjected? What incident took place on the way to Calvary? What writing was placed above the head of Jesus on the cross? Who were crucified with Him? Lesson 7. Matt. 27: 27-43.
8. What experience of Jesus on the cross shows that He is able to save to the uttermost those who accept Him as a Saviour? What four phenomena of nature took place while Jesus hung upon the cross? Lesson 8. Matt. 27: 44-56; Luke 23: 39-49.
9. What two persons of distinction took the body of Jesus from the cross to entomb it? How was this tomb made secure against theft? When was this arrangement made? By whom? What is recorded concerning the details of Jesus' resurrection? Lesson 9. Matt. 27: 57 to 28: 4.
10. Who were the first to discover the empty tomb? On what errand had they come? Name those who visited the tomb that day. Under what circumstances did Jesus reveal Himself? Lesson 10. John 20: 1-18.
11. How did Jesus make Himself known to the disciples who went to Emmaus? Lesson 11. Luke 24: 13-48; John 20: 19-31.
12. What circumstances attended the third appearance of Jesus to His disciples? What special commission did He give to one of them? How many gathered on the mountain-side to meet the appointment previously made by Jesus? Lesson 12. John 21: 1-25; Matt. 28: 16-20; 1 Cor. 15: 3-7.