

Sabbath School Lessons (1896, 1897)

Gospel by John - July, 1896

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Chapters 1:1 to 6:14
FOR
SENIOR CLASSES

THIRD QUARTER, 1896

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"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."
Deut. 6:6, 7.

PROGRAM FOR FAMILY STUDY OF S. S. LESSONS

SABBATH

-(After church services or at the close of Sabbath.) Review the lesson of the day by relating in detail the substance of the lesson, recalling Scripture words and references. Read the lesson for the intermediate division for next Sabbath from the *Little Friend*, and learn the memory verse.

SUNDAY

-Study the first half of the lesson in the following manner:

1. Assign a reference to each member of the family, using the lesson pamphlet to ascertain what references are used in the lesson.

2. Then read the texts in their regular order, carefully considering what each one says before reading the next one. Be sure to have each member-of the family understand the meaning of all the words in each text.

3. Select two texts to be committed to memory through the day.

4. Repeat the memory verse.

MONDAY

-Review the portion of the lesson already studied.

1. Have each one name as many references as he can.

2. Give each one an opportunity to repeat the two texts that were to be committed to memory on the previous day.

3. Assign each one a text found in the first half of the lesson, and let one member of the family ask the questions from the lesson pamphlet, and the others in turn read the answers given in the texts or in the Lesson Quarterly.

Then study the last half of the lesson in the same manner that the first half was studied on Sunday.

TUESDAY

-Repeat the texts already committed to memory, and ask the questions on the last half of the lesson, being sure that all understand the questions and the meaning of the words used in them.

Select two texts to be committed to memory during the day.

WEDNESDAY

-Repeat the texts already committed to memory, and review the entire lesson by asking the questions in the Lesson Quarterly, the *Instructor*, or the *Little Friend*, as may be thought best. The number and age of the children would usually indicate which lesson help would be the best.

THURSDAY

-Read the lesson notes in the Quarterly and those in the *Sabbath School Worker*, and any other helps that may be accessible, and review the intermediate lesson in the *Little Friend*, or the one found in the Lesson Quarterly. Repeat the texts committed to memory.

FRIDAY

-Thoroughly review the entire lesson in the following manner:

1. Ask the questions as found in the Lesson Quarterly.

2. Call upon different ones to give a synopsis of the lesson or the lesson story in their own language.

3. Have the references given by different ones, and have those texts repeated that have been committed to memory.

4. Give each one the privilege of questioning others upon the lesson.

SABBATH

-Review practical truths of the lesson, repeat all the texts committed to memory, and relate personal experiences in which the truths of the lesson have been found helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of thorough, regular, systematic study of the Scriptures as given in our Sabbath school lessons.)

SABBATH SCHOOL LESSONS

ON THE

Gospel by John

FOR SENIOR CLASSES 3rd QUARTER, 1896

Introductory Note

The object of studying the Gospel of John is to learn what the Holy Spirit has revealed in this particular book concerning the person, work, and teaching of Jesus Christ. The true method of studying the Gospels is first to study each one independently of any other, in order to become familiar with the characteristic teaching of each, after which they may be profitably compared. For this reason the principal effort should be to obtain a clear knowledge of each thought as presented by the text of the lesson rather than to divert the mind to the development of the thought in other places. There is no better way to express the thoughts presented in the Scriptures than in the very words of the Scriptures, and teachers are therefore urged to require that the answers to the questions shall be given *in the exact words of the text*. The effort of the student should be directed to obtaining a complete mastery of each lesson, not by attempting to commit the *words* to memory, but by so studying the *thoughts* that they shall become a part of his mental make-up; and he will then find that the easiest way to express the thoughts will be in the exact words of the text.

There is constant danger of being diverted from the study of God's thought, as expressed to us in His word, to the study of

what some man has thought about God's thoughts. The very object of Bible study is to be brought into direct communion with the divine mind, that we may learn

from God Himself what He has condescended to reveal to us in language; but this object is defeated when we allow another mind to interpose between us and God's thought. The Scripture is God's thought incarnate, so to speak, put into human speech, in order that His mind may be brought into direct contact with our minds, His thought with our thought. But just as soon as we put man's thought between us and God's thought, and try to let God's thought in through some man's thought, we shut off our minds from a direct contact with the divine mind. Thus the special blessing of real Bible study is lost. The ideal Bible student is not the one who can tell the most *about* the Bible, but the one who has stored his mind with the precious thoughts of God, and is able to express them readily in the very words in which God has expressed them.

This method of study makes it possible that "they shall be all taught of God;" for it is when we consider *what He says*, as He says it, that He can give us understanding, and the Holy Spirit is appointed to this very work.

Those who are skeptical as to this method of Bible study, are urged to give it a fair trial in the study of this Book. Do not consider any lesson properly prepared until any question which will admit of being answered in the words of the text set apart for the lesson, can be readily answered *in the exact words of the text* without looking at the printed text. This can not be accomplished by a hasty reading of the lesson a short time before the Sabbath school. Make it a subject of much meditation and the topic of conversation "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Do not argue with any one as to the meaning of any passage, but be sure that you know exactly what God has said, and then seek the understanding from Him who has promised wisdom to those who ask *Him* for it. Those who follow this plan faithfully will not only acquire a mastery of what is revealed in the Book of John, but will also

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gain an experience in study which will enable them to take up any other Book in the same way for themselves, and thus to become Bible students indeed.

Use the notes and suggestions only as a means of studying the text itself, and do not allow the mind to be diverted by them from the study of the text. Otherwise they are a hindrance instead of a help.

Teachers are urged to make a personal application of the lessons both to themselves and to their classes. We are not to study this book as a record of past events simply, but as living and speaking to us now. We are to see revealed in it a living Saviour, the Bearer of life and light and love *to us*; and as we receive the truth as it is in Jesus, we are to experience its saving power in our daily lives.

After each chapter has been studied, encourage each member of the class to express in few words the *leading thoughts* of the chapter, and by frequent reviews fix these topics in mind. If parents would do this for themselves, and then help their children to do it, making it instead of the gossip of the day-a common subject of conversation in the homes, much good might be accomplished. A genuine and lasting interest in Bible study may thus be developed.

LESSON I.—July 4, 1896. THE INTRODUCTION. (Chapter 1, verses 1-18.)

QUESTIONS

1. What was in the beginning?
 2. Where was the Word?
 3. What was the Word?
 4. When was the Word with God?
 5. How were all things made?
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6. What was in Him? What was it to men? Is it light to you?
 7. Where does the light shine? With what result?
 8. What man was sent from God? For what purpose?
 9. What was the object of his witness-bearing?
 10. Was he that Light? What was his work?
 11. What does the true Light do?
 12. Where was He? What was His relation to the world? Did the world recognize Him?
 13. To what did He come? Was He received?
 14. What did He do for those who received Him?
 15. How were they born?
 16. What change was experienced by the Word? Where did He dwell?
 17. With what was He filled?
 18. What was thus made visible?
 19. What testimony did John bear concerning Him?
 20. What have we thus received?
 21. What did Moses give? What came by Jesus Christ?
 22. Has God Himself been seen?
 23. How has He been revealed?

NOTES

1. The object of writing the Gospel is twofold: to furnish ground for confidence that there was the incarnation of the divine nature in the person of Christ (that *Jesus is the Christ, the Son of God*, chapter 20:31), and that this incarnation has for its object to give eternal life to mankind (that believing ye might have *life through His name, Ib.*). Life *in* Christ only, and life *through* Christ only, are leading thoughts in this Gospel, and they are suggested in this introduction (of verses 4 and 12).

2. The true Light has an influence upon all men. "Whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. . . . The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus."

Verse 11 is also, and properly, rendered, "Unto His own possessions He came, and His own people did not receive Him home."-*Rotherham*. They who "receive Him" are they "that believe on His name." To receive Him is to believe on His name. It is ours to receive Him (Col. 2:6), and His to bestow the "power" ("right or privilege," margin). Christ took our nature by birth (Gal. 4:4), that we might take His nature (2 Peter 1:4) by birth (1 Peter 1:23).

3. "He clothed His divinity with humanity, that He might touch humanity; that His personal presence might be among us; that we might know that He is acquainted with all our trials, and sympathizes with our griefs; that every son and daughter of Adam might understand that Jesus is the friend of sinners. He set up His tabernacle (see Revised Version, margin of verse 14) in the midst of our human encampment; He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life." Thus was He true to His name, Immanuel. Matt. 1:23.

4. "Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God; but this does not make the human agency unessential. Humanity lays hold upon the divine power; Christ dwells in the heart by faith; and through co-operation with the divine, the power of man becomes efficient for good."

5. Christ was a visible manifestation to the world of the glory of the Invisible One (Col. 1:15), and this thought runs through this Gospel (chapters 2:11;7:18;11:40;17:22). The fifteenth verse may be regarded as a parenthesis, and the last clause may be rendered, "He who after me was coming, before me has advanced; because He was my Chief."-*Rotherham*.

6. Grace appropriated becomes "a foundation for the bestowment of more grace;" or grace received becomes "a title

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and claim to new grace." The law, which is the form of truth (Rom. 2:20), was given by Moses, but the truth itself (that is, the "*reality*" of the law in life) was in Christ (John 14:6). Christ reveals God (Matt. 11:27), not simply by words, but also by His life. Thus "He declares the invisible God, acts as His interpreter, gives expression to Him, renders Him cognizable to human faculties." Thus is He the Word. He is able to reveal God fully, for "in the beginning was the Word, and the Word was with God, and the Word was God."

SUGGESTIONS FOR FURTHER STUDY

1. Compare the first five verses in this lesson with the first chapter of Genesis. Note the three steps in both places: "All *things*" (inanimate creation), "life" (vegetable and animal creation), "men" (man). Light and life by the Word of God (the Word) in both records. Light in darkness (compare 2 Cor. 4:6).

2. Observe the foundation for the whole question of conditional immortality laid in verse 4.

3. In the seventeenth verse may be found the true relationship between the law and the Gospel, a formal code becoming life and reality in Christ.

4. Note how fully this introduction to the Gospel presents Christ. It teaches the pre-existence of Christ (verse 1), creation through Christ (verse 3), John's witness to Christ (verse 7), the advent and rejection of Christ (verse 11), the new birth to become like Christ (verse 13), the incarnation of Christ (verse 14), and the representative character of Christ (verse 18). *Seven great facts.* Each one might be studied for a day with profit.

5. *Two great names* are mentioned in this lesson: Moses, a type of Christ, whose prayer was, "Show me now Thy way," and John the Baptist, whose mission it was to "make straight the way." Both were "sent" to do a special work for God.

LESSON II.—July 11, 1896. THE TESTIMONY OF JOHN THE BAPTIST TO CHRIST. (Chapter 1, verses 19-34.)

QUESTIONS

1. What question was asked of John?
2. Who asked it? Who sent the questioners?
3. What reply did John make?
4. With what specific questions did they urge their inquiry? What reply did John make in each case?
5. In order to have some answer to carry back to Jerusalem what did they further ask?
6. What did John then declare himself to be?
7. To what sect did his questioners belong?
8. What did they question his right to do? Why?
9. With what did John say he baptized?
10. Whom did he say stood among them? Was His work earlier or later than that of John?
11. What estimate did John put upon his own unworthiness?
12. Where did these things happen?
13. Whom did John see the next day?
14. Under what figure did he speak of Christ and His work?
15. What testimony did he bear to His superiority?
16. What does he now say was the purpose of his baptizing?
17. What does he declare that he had seen?
18. Of what had this been declared to be the sign? Who told him?
19. As a result of seeing this sign what record did he bear?

NOTES

1. John's work made a great stir (Mark 1:4, 5), and a general belief that it was time for the Messiah led to a spirit of inquiry concerning this man of the wilderness (Luke 3:15).

The excitement became so great that even the Sanhedrin sent an official deputation to John, which asked him, "Who art thou?" In the dialogue which follows John makes a formal proclamation that the Messiah had come, and was indeed present among them, but unknown by every one except John himself. The literal basis of the figurative reply of John may be found in "the practice of eastern monarchs, who, whenever they entered upon an expedition or took a journey, especially through desert countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments."

2. "The rabbis said, 'Every office which a servant will do for his master a scholar should perform for his teacher, except, loosing his sandal thong.' But this exceptionally menial office the Baptist declares he was not worthy to perform for Jesus."

3. Sacrificial offerings of animals could not avail (Heb. 10:4), but the death of Christ met every demand for all time (Heb. 9:15) and for the whole world (1 John 2:2). "When, under the inspiration of the Holy Spirit, John had pointed to Jesus as the Lamb of God, a new light was shed upon the Saviour's mission."

4. "In the throng gathered at the Jordan there were many who had been present at the baptism of Jesus, but the sign then given had been manifest to but few among them. Spiritual things are spiritually discerned. Eyes that had never been turned in faith to Him that is invisible, beheld not the revelation of the glory of God, nor heard the voice from heaven. So it is now. Often the presence of Christ and of the ministering angels is manifest in the assemblies of the people, and yet there are many who know it not. They discern nothing unusual. But to some the Saviour's presence is revealed."

SUGGESTIONS FOR FURTHER STUDY

1. Carefully observe the leading thoughts in the teaching of John. The blood of the Lamb, and the baptism of the Spirit, were the two central truths of his creed and his preaching.

Jesus the Lamb taking away sin, Jesus the Anointed baptizing with the Spirit.

2. Three names are given in this lesson for Christ: The Lamb of God, the Baptizer with the Holy Ghost, and the Son of God.

3. Note the new names introduced in this lesson: The Jews (Pharisees), Elias, Isaiah, and Israel. The new places: Jerusalem, and Bethabara (or Bethany, see R. V.).

4. Observe the humility of John in his estimate of Christ (verses 15, 27, and 30), and then read Christ's estimate of John in Luke 7:28.

5. Consider that the Spirit not only *descended* upon Christ but that it *abode* upon Him.

LESSON III.—July 18, 1896. THE FIRST DISCIPLES. (Chapter 1, verses 35-51.)

QUESTIONS

1. With whom was John the next day?
2. Whom did he see walking? What did he say of Him?
3. What was the effect upon his two disciples?
4. What did Jesus do? What did He say to them? What inquiry did they make?
5. What was His reply? How did they respond to His invitation?
6. What was the name of one of these first disciples?
7. Whom did he at once seek for? What did he say to him? What did he do with him?
8. What did Jesus say to him?
9. What happened the next day?
10. Where did this fourth disciple live?
11. Whom did Philip find? What testimony did Philip bear to him?
12. What was Nathanael's response? What was Philip's reply?
13. With what salutation did Jesus greet Nathanael?
14. What question did Nathanael ask? What was the reply of Jesus?
15. To what confession of his faith did Nathanael then give utterance?
16. What inquiry did Jesus make in response? What assurance did He then give him?
17. What prophetic statement did He then make to him?

NOTES

1. The work of John accomplished the right result,—his disciples *heard him*, but they *followed Jesus*. The great apostasy was caused by men winning disciples *to themselves*. Acts 20:30.

2. "In the calling of John and Andrew and Simon, of Philip and Nathanael, the foundation of the Christian church was laid. John directed two of his disciples to Christ. Then one of these, Andrew, finds his brother and brings him to the Saviour. Philip is then called, and he goes in search of Nathanael. These examples should teach us the importance of personal effort, or of making direct appeals to kindred, friends, and neighbors." The testimony which brought both Simon and Nathanael to Jesus was, "We have found" Him. This is the testimony which wins now.

3. "At the time when Philip called him, Nathanael had withdrawn to a quiet grove to meditate upon the announcement of John, and the prophecies concerning the Messiah. He prayed that if the one announced by John was the deliverer, it might be made known to him; and the Holy Spirit rested upon him with an overwhelming assurance that God had visited His people, and raised up

a horn of salvation for them. Philip's message seemed to Nathanael a direct answer to his prayer."

4. "Like Nathanael, we need to study God's word for ourselves, and pray for the enlightenment of the Holy Spirit. He who saw Nathanael under the fig tree, will see us in the secret

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places of prayer, if we seek Him that we may know what is truth. Angels from the world of light will be near to those who in humility of heart pray for divine guidance." "The tree has never grown which could conceal a soul from the eye of Jesus."

SUGGESTIONS FOR FURTHER STUDY

1. Four new titles for Christ are mentioned in this lesson: Master (better, Teacher, R. V., margin), Messiah, King of Israel, Son of man. What different ideas of the work of Christ are set forth in these titles!

2. Jesus "looked upon" Peter twice. Verse 42, R. V., and Luke 22:61. The two looks may be considered with profit.

3. What is the difference between Philip's confession of Christ as "Jesus of Nazareth, the son of Joseph," and Nathanael's statement, "Thou art the Son of God"?

4. Note the new names and the new places introduced in this lesson.

5. See how readily these men recognized Jesus as the Son of God. Is not this the comment of Scripture upon the promise in Matt. 5:8?

LESSON IV.—July 25, 1896. THE MARRIAGE IN CANA; THE CLEANSING OF THE TEMPLE. (Chapter 2.)

QUESTIONS

1. What happened in Cana of Galilee on the third day? Who was there?

2. Who were also invited?

3. When the wine failed, what did the mother of Jesus say to Him?

4. What reply did He make?

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5. What instructions did His mother give to the servants?

6. What vessels were conveniently near?

7. What command did Jesus give? What was done?

8. What further instructions were given? What did they do?

9. When the ruler of the feast had tasted the new drink, whom did he summon?

10. What did he mention as an unusual circumstance of the feast?

11. In performing this miracle what did Jesus manifest? With what result?

12. To what place did Jesus then go? Who went with Him? How long did they remain?

13. What annual gathering was soon to be held? Did Jesus attend?

14. Whom did He find in the temple?
15. What did He do to them?
16. What did He command them to do?
17. What did this bring to the minds of the disciples?
18. What inquiry did the Jews then make of Him?
19. What was His answer?
20. What apparently unanswerable objection did they make to His reply?
21. Of what was He speaking?
22. What event reminded His disciples of this prophecy? With what result?
23. What was the fruit of Jesus' miracles at the Passover?
24. Did Jesus trust Himself to them? Why not?
25. Did He need any witness about man? Why not?

NOTES

1. It was but natural that the mother of Jesus should be at this gathering; for "the parties were relatives of Joseph and Mary. The special object of Jesus in attending this marriage feast was to commence the work of breaking down the exclusiveness which existed with the Jewish people, and to open the way for their freer mingling with the people. He had come

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not only as the Messiah of the Jews, but the Redeemer of the world. By attending this feast, Jesus sanctioned marriage as a divine institution, and through all His subsequent ministry, He paid the marriage covenant a marked respect in illustrating many important truths by it. While no shadow of worldly levity marred His conduct, He had sanctioned the social gathering with His presence. He gave no license to scenes of dissipation and revelry, yet innocent happiness was pleasing to Him."-*Spirit of Prophecy, vol. 2, chapter 7.*

2. The marriage relation was instituted before the fall (Gen. 2:18, 24), and, using it as an illustration of His union with His church (Eph. 5:23, 25, 29-32), Christ, through the word, has taught precious lessons. It is a striking fact that the Sabbath and marriage, the two institutions which were established during man's innocency, are now the special objects of Satan's attack. Men are now declaring that both are a yoke of bondage, interfering with their liberty. True liberty is only found in being in harmony with God (Ps. 119:45), and is not an excuse for sin (1 Peter 2:16).

3. There was no coldness or disrespect in Christ's form of address to His mother. He used the same form of address in His last words to her. Chapter 19:26.

4. "This donation of Christ to the marriage supper was a symbol of the means of salvation. The water represented baptism into His death; the wine, the shedding of His blood for the purifying of the sins of the world. The provision made for the wedding guests was ample, and not less abundant is the provision for blotting out the iniquities of men. The wine which Christ provided was not of an intoxicating character."-*Spirit of Prophecy, vol. 2, p. 104.* "In the words, 'Destroy this temple,' Christ gives a sign that He reads the secrets of their souls.

These words of Christ possessed a double meaning, referring to the temple at Jerusalem as well as to His own material body (the earthly temple of the Son of God). . . . When the Jews should put Christ to death, they would virtually destroy the temple. . . . As the death of Christ brought

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to an end the sacrificial system, and destroyed the sacredness of the earthly temple, so the resurrection of Christ involved the opening of the true ministration in the sanctuary above, the temple of God in heaven."

SUGGESTIONS FOR FURTHER STUDY

1. Can you see in this miracle any teaching that ceremonials must have in them life and power from Christ to be of any value?
2. See how God's power to create us, to cleanse us, and to raise us from the dead, are all taught in this lesson.
3. Observe the new places mentioned.

LESSON V.—August 1, 1896. THE NEW BIRTH. (Chapter 3, verses 1-15.)

QUESTIONS

1. Who was Nicodemus?
2. To whom did he come? When? How did he begin his talk with Jesus?
3. What apparently irrelevant reply did Jesus make?
4. By what inquiries did Nicodemus show his pretended misapprehension of the statement of Jesus?
5. What explanation was given to him?
6. What great law of heredity was then declared?
7. What exhortation was given?
8. What illustration is introduced?
9. What inquiry revealed Nicodemus' ignorance of spiritual things?
10. What reproof did Jesus administer?
11. With what certainty did Jesus say that He spoke? Was His testimony received?

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12. What inquiry did Jesus then make
13. Who has ascended up to heaven?
14. What was lifted up by Moses? Of what was this a type?
15. Why is the Son of man lifted up

NOTES

1. "The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil, it is the motive power of good. The regenerating Spirit of God, taking possession of

the mind, transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. That power which no human eye can see, has created a new being in the image of God. . . . The power of the Holy Spirit transforms the entire man. This change constitutes the new birth. . . . Human nature is vile, and man's character must be changed before it can harmonize with the pure and holy in God's immortal kingdom. This transformation is the new birth." "Not even a respectable life, and a respectable religiousness besides,-this is not to be reborn; this is but to be mended, patched." There must be "the communication of life by the Spirit of God."

2. The "must" of verse 7 finds its complement in the "must" of verse 14. God "must" make provision for whatever "must" be done in us.

3. "You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this, *because He has promised*. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son."-*Steps to Christ, pp. 51, 54.*

4. Position does not necessarily imply a fitness for the work. One may be "the teacher of Israel" (R. V.) and yet not know "these things."

SUGGESTIONS FOR FURTHER STUDY

1. Nicodemus said, "We know," but Christ said, "I say unto *thee*." What is the force of this change from the plural to the singular?

2. Two teachers are mentioned,-"a teacher come from God," and "the teacher of Israel" (R. V.). Note the difference between them.

3. The "life" of chapter 1:4 is now spoken of as "eternal life." This is one of the key-words of this Gospel. We shall have occasion to study it carefully.

LESSON VI.—August 8, 1896. WONDROUS LOVE! INCREASING AND DECREASING; LIFE THROUGH BELIEVING. (Chapter 3, verses 16-36.)

QUESTIONS

1. How did God's love for the world show itself? What was the purpose of this gift?

2. Did Christ come to judge? What was His work?

3. Who is not judged? Who is already judged? Why?

4. What is the basis of this judgment?

5. Who hates the light? Why does he not come to the light?

6. Who comes to the light? For what purpose?

7. Where did Jesus and His disciples now go? What was done there?

8. Where was John the Baptist? Why did he choose this place?

9. What event had not yet taken place?

10. What inquiry arose? Between whom?

11. What report was brought to John concerning Christ's ministry?
12. To what source did John attribute every man's ability and mission?
13. What statement of his did he call to their minds?
14. Under what figure did he speak of his relation to Christ and His work?
15. What was to be the relative importance of their positions?
16. Who is over all? Of what does he that is of the earth speak?
17. Of what does He that is from heaven speak?
18. What does he do who has received His testimony?
19. What does the One from heaven speak? What makes this possible?
20. What has the Father done for the Son?
21. Of what is the believer on the Son in possession? What awaits the unbeliever?

NOTES

1. The first verse of this lesson contains the whole Gospel,-the love of God, the unspeakable gift (2 Cor. 9:15), as the summary of God's work for the world; faith as the means of apprehending God's gift, and eternal life as the result, on man's part. He loved "the world," He loved "the church" (Eph. 5:25), He loved "me" (Gal. 2:20). "In order to save the sinner, the Creator sacrificed Himself. The Father suffered in His Son. The measure of God's love is Christ. The Saviour's sacrifice was not to create in God a love that had not before existed; it was but the expression of a love which had not been appreciated or understood." "O, what a God have we! What a Benefactor! What claims has He upon our love! Having collected all the riches of the universe, and laid open all the resources of infinite power, He gave all the heavenly treasure into the hands of Christ, and said: 'All these are for man. Use them to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness

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consists in loving Me and giving his heart to Me, who hath loved him with an infinite love.'" This verse completes the threefold purpose of God in giving His Son to the world,-that He might be its Life (chapter 1:4), its Light (chapter 1:9), and its Love.

2. Christ's works were all wrought "in God" (chapter 14:10, 11), that they might be wrought "in us" (Isa. 26:12) by His power (Eph. 3:20), both in willing and in doing (Phil. 2:12, 13).

3. The present possession of eternal life through faith is the lesson of verse 36. This life is in the Son (1 John 5:11, 12), and when we receive Christ by believing on Him (chapter 1:12), it takes possession of us through the Spirit (Rom. 8:2), to be the power (Acts 1:8) that worketh in us mightily (Col. 1:29). This is not to say that we are immortal, or that we are made immortal before the coming of Christ. That which we obtain by faith we must hold by faith. Christ, who is the eternal life (1 John 5:20, last clause), *dwells* in our hearts by faith (Eph. 3:17). "God is the fountain of life, and we can have life only as we are in communion with Him. Separated from God, existence may be ours for a little

time, but we do not possess life. . . . Only through the surrender of our will to God is it possible for Him to impart His life to us. . . . It will require a sacrifice to give yourself to God; but it is a sacrifice of the lower for the higher, the earthly for the spiritual, the perishable for the eternal."

SUGGESTIONS FOR FURTHER STUDY

1. Observe the many new ideas and words brought out in this lesson: Loved, everlasting life, condemnation (judgment, R. V.), purifying, bride, bridegroom, friend of the bridegroom, joy seal, wrath of God. Study them.

2. How much is included in the experience of believing on Christ?

3. The word "sent" occurs over forty times in this Gospel as applied to Christ and His work. Why is this idea emphasized so much?

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4. In what way is the perpetuity of God's law taught in the sixteenth verse?

5. Observe that darkness and evil go together, and light and truth.

6. How much is included in the "above all" of verse 31?

7. How much is included in the "all things" of verse 35? See Matt. 28:18; John 17:2; 1 Cor. 8:6; Eph. 1:10, etc.

8. The believer *hath* life, the unbeliever (he that obeyeth not, R. V.) *shall not* see life. What force in the change of the tense!

LESSON VII.—August 15, 1896. THE WATER OF LIFE. (Chapter 4, verses 1-15.)

QUESTIONS

1. Of what knowledge on the part of the Pharisees was Jesus made aware?

2. Who actually performed the rite of baptism?

3. To what country did Jesus go?

4. Through what country must He pass?

5. To what city did He come?

6. What historic occasions were connected with this place?

7. What was Jesus' physical condition? What did He do in consequence of this? What time of day was it?

8. Who came to the well? What request did Jesus make of her?

9. Where were His disciples?

10. How did the woman reply to the request of Jesus? What was the cause of her astonishment?

11. With what spiritual teaching did Jesus meet her inquiry?

12. How did the woman show that she did not understand His teaching?

13. What unfavorable comparison did she draw?

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14. What is said of those who drank at the well?

15. What is said of those who should drink of the living water?

16. What would the living water become?

17. What request did the woman make which showed that she still failed to understand Christ's words?

NOTES

1. How plainly the expression "being wearied with His journey" brings out the humanity of Christ! See Heb. 2:14, 17, and 4:15. When Jesus needs food for Himself, He waits, although "wearied," while His disciples go to *buy* it, but when others "have nothing to eat," He has "compassion on the multitude," and works a miracle to supply their needs. Nothing for Himself (Rom. 15:3), but everything for others (Phil.2:4).

2. "The Samaritans were of heathen origin" (2 Kings 17), but "an adulterated Judaism was grafted on their native religion. They accepted the five Books of Moses, and looked for a Messiah-as indeed they still do. The origin of their hatred of the Jews is told in Ezra" (Ezra 4:1-3). "They were treated as heathen, who had no part in the religion of Israel. Hence the implacable religious enmity which for centuries manifested itself in all sorts of petty annoyances, and, when occasion offered, more serious injuries."

3. It is of the greatest importance to know the gift of God, and to recognize the presence of Jesus to impart it. "If we are not deriving from Christ what we recognize as living water, it is because there is a defect in our knowledge, because we do not know the gift of God." In speaking of living water Christ "referred to the divine grace which He alone could bestow, and which is as living water, purifying, refreshing, and invigorating the soul."

4. "Jesus did not intend to convey the idea that simply one draught of the water of life would satisfy the receiver; he in whom Christ abides has within himself the Fountain of life. From this source he may draw strength and grace sufficient for

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all his needs. Jesus will cheer the life and brighten the path of all who will receive Him. From the heart in which Christ dwells, flow out words and deeds of love that will carry a blessing to other lives. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life."

SUGGESTIONS FOR FURTHER STUDY

1. Note the universal character of this lesson and the one in the previous chapter, although each was given to a single individual. What two classes are represented by Nicodemus and the woman?

2. Observe how an acquaintance with the facts of Old Testament history is taken for granted in the narratives of the New Testament, and how the two are welded together. "The New Testament is *enfolded* in the Old; and the Old Testament is *unfolded* in the New. For what is the law but the Gospel foreshadowed? and what is the Gospel but the law fulfilled?" "There are in the

New Testament nearly *one thousand* direct quotations from, and palpable allusions to, the Old Testament scriptures."

3. This is a lesson on gifts and giving. How many times is this thought suggested? What contrast is brought out by the word "buy" in verse 8?

4. Study this lesson given by the great Teacher, as an illustration of gentleness and tact in personal labor.

5. Mark the contrasts in this lesson. Jesus "asks for a drink of water; yet He offers to set flowing wells and fountains of water. He is a suppliant for the gifts of another; yet He talks of being able to give with unlimited munificence. He is an obscure Stranger; yet He is greater than the venerable patriarch" Jacob.

6. See in the woman's question in verse 12 the great hindrance to the reception of new truth in all ages. Compare chapter 7:48, etc.

7. Compare the "living water" of this lesson with the "everlasting life" of the last lesson.

LESSON VIII.—August 22, 1896. THE TRUE WORSHIP; THE TRUE FOOD. (Chapter 4, verses 16-38.)

QUESTIONS

1. What turn did Jesus give to the conversation with the woman?
2. What statement did the woman make?
3. In what reply did Jesus show His knowledge of the woman's past life?
4. What did this lead the woman to think?
5. What question about religion did she then bring up for discussion?
6. How did Jesus dispose of this question?
7. What did He say that the Samaritans worshiped? In what respect were the Jews the distinguished people?
8. What characterizes the worship of the true worshipers? Is such worship accepted?
9. What is God? How must He be worshiped?
10. How did the woman acknowledge her belief in a coming Messiah? What did she think He would do?
11. How did Jesus declare Himself?
12. What surprised the disciples on their return? Did they give expression to their surprise?
13. Where did the woman then go?
14. What invitation did she extend to the men of the city? What suggestion did she make?
15. What effect did her invitation have?
16. After the woman had gone, what did the disciples ask Jesus to do?
17. What reply did He make?
18. How did the disciples interpret this reply?
19. How did Jesus then explain His meaning?
20. With what illustration from the world of nature did He enforce the need of prompt and earnest work?

21. What is the reward of the reaper in God's harvest?
22. Who are thus permitted to rejoice together?
23. What saying was fulfilled in the work of the disciples?
24. What part of the whole work did they do?
25. What advantage did they enjoy?

NOTES

1. When thus pressed with her own need of forgiveness and cleansing, how much of human nature is shown in the effort to turn the conversation. "Like this woman, we start some old worn-out theological controversy, to put Him off the scent. There are plenty of people who spend their lives in theological disputes and refinements, because in this way they dexterously manage to pass muster as religious people; though, all the while, they dread anything like definite appeals to their hearts." "How often the same course is pursued! When the Holy Spirit is impressing the heart, when God is seeking to awaken His church to a new life, men turn aside, parrying the arrows of conviction, neglecting that which concerns the salvation of the soul, to dispute over some controverted point of doctrine."

2. In saying, "Ye worship that which ye know not" (R. V.), "Jesus also alluded to the faith of the Samaritans being amalgamated with the worship of graven images. True, they held that these idols were only to remind them of the living God, the Ruler of the universe; but, nevertheless, the people were led to reverence these inanimate figures." This is the philosophy and the result of all idolatry.

3. "That which Jesus had withheld from the Jews and enjoined upon His disciples to keep secret, was distinctly opened before the inquiring woman of Samaria; for He who knew all things perceived that she would make a right use of her knowledge, and be the means of leading others to the true faith." "Wherever there are hearts open to receive the truth, Christ has glad tidings for them. For such He uses no parables. He seeks not to disguise Himself. He says to them, as to the woman of Samaria, 'I that speak unto thee am He.'"

4. The disciples supposed that they had two good reasons

for marveling: first, because Jesus was talking with a Samaritan (Acts 10:28); second, because He was talking with "a woman" (R. V.). "A rabbinical prejudice prevailed, to the effect that woman is not capable of profound religious instruction." The woman's invitation is that of Christ to His first disciples (chapter 1:39), and of Philip to Nathanael (chapter 1:46).

5. "The disciples were good men, but they went into Sychar judging the Samaritans good enough to trade with, but never dreaming of telling them that the Messiah was outside their town. They must have been ashamed to find how much more capable an apostle the woman was than they."

6. "The disciples did not seem to appreciate the character of the food which Jesus had to eat (verse 33) any better than the woman understood concerning

the living water (verse 11). "It was not temporal food alone that sustained Him in His arduous life; the accomplishment of the work which He left the courts of heaven to perform strengthened Him for His labors, and lifted Him above the necessities of humanity. To administer to a soul hungering and thirsting for the truth was more satisfying to the Son of man than eating or drinking. Benevolence was the life of His soul."

SUGGESTIONS FOR FURTHER STUDY

1. Note the new term by which Christ refers to God as "the Father." What is the force of this title?
2. What is the significance of using "we" in verse 22?
3. The woman related her personal experience with Christ as a means of drawing the people of the city to hear Him. Compare this with Paul's method of defending himself before Agrippa.
4. Make a careful study of Jesus as one doing the will of God. "Jesus Christ became man to bring us back to the blessedness of doing God's will."
5. What special force does the instruction of verse 35 have at the present time? What harvest is nearly ripe?
6. Note the frequent recurrence of teaching which pertains to "life eternal."

LESSON IX.—August 29, 1896. FAITH THROUGH HEARING; CHRIST AND THE NOBLEMAN. (Chapter 4, verses 39-54.)

QUESTIONS

1. How did the woman's testimony affect the Samaritans? What was that testimony?
2. What did the Samaritans request Christ to do? How long did He stay?
3. What were the results of His preaching?
4. Upon what did they base their faith? What did they thus know?
5. To what country did Jesus then continue His journey?
6. To what did the experience of Jesus bear testimony?
7. How was He treated by the Galileans? Why?
8. To what city did Jesus go? What notable event had occurred there? What prominent man is now mentioned?
9. When he learned that Jesus was near at hand, what did he do? How critical was the case?
10. How did Jesus test his faith?
11. How did the man endure the test?
12. How did Jesus respond to his faith?
13. What evidence did the man give of the sincerity of his faith in the divinity of Jesus?
14. Whom did he meet on his way home? What news did they bring to him?
15. What inquiry did he make of them? What answer did he receive?

16. What two experiences were thus connected? What was the effect upon his family?

17. How many recorded miracles had Jesus now performed in Galilee?

NOTES

1. When the Saviour's presence is really desired, and He is "besought" to abide with us, He does so. See Luke 24:29. The woman brought her neighbors and friends to Christ with the inquiry, "Is not this the Christ?" and after hearing Him for themselves, they "believed because of His own word," and their belief went beyond hers, just as Nathanael's belief went beyond Philip's. "Before, they had looked upon Him as the great Teacher, the Solver of problems, the Answerer of questions. Now they see that he is the 'Saviour of the world.'" "Come into the very presence of Christ and hear Him for your selves. . . . Such spiritual contact is the life of the Christian life."

2. The Samaritans believed, and then they knew. "Faith is simply the heart's reception of the words of Christ. Belief of the truth is the knowledge of the truth."

3. "The father thought the presence of Christ was necessary. . . . Jesus therefore demands a stronger faith; and in His presence that stronger faith which can trust His word is developed. . . . The faith He approves and delights in is a faith which does not require miracles as its foundation. . . . There was that in Himself and in His talk which was its own best evidence." See chapter 20:29.

4. The words of Christ to the ruler consist of a command ("Go thy way"), and a statement of fact ("Thy son liveth"). The ruler permitted the command to become true in him (he went his way), and the servants met him with the testimony that the statement had become true in his son, repeating the very words of Jesus ("Thy son liveth"). By comparing notes they find that the experience and the statement were synchronous.

SUGGESTIONS FOR FURTHER STUDY

1. The miracle of this scripture is the third lesson of "life only in Christ," and the means of apprehending it. To Nicodemus it is the new birth, and "whosoever *believeth* in Him should . . . have everlasting *life*." To the woman of Samaria

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it is "living water, springing up unto everlasting life." To the ruler it is, "Thy son *liveth*," and he "*believed* the word." What classes are here represented? To which one do you belong?

2. See in this lesson two illustrations of the faith which pleases the Master: "Many more believed because of His own word," and "the man believed the word that Jesus had spoken." See Rom. 10:17.

3. Are signs and wonders a safe basis for faith?

LESSON X.—September 5, 1896. CHRIST AND THE IMPOTENT MAN. (Chapter 5, verses 1-18.)

QUESTIONS

1. To what city did Jesus next go? What was the occasion of His visit?
 2. What noted pool is mentioned? How many entrances did it have?
 3. Who were gathered in these entrances?
 4. What special case is described?
 5. Did Jesus know it was a chronic case?
 6. What question did He put to the man?
 7. What reply was given?
 8. What did Jesus tell him to do?
 9. What was the effect upon the man? What did he do? What day was it?
 10. How did the Jews exhibit their devotion to ceremonialism?
 11. What defense did the man make of his action?
 12. What inquiry did the Jews make?
 13. Could the man answer it? Where was Jesus?
 14. Where did Jesus and the man meet again?
 15. What instruction did He give to him?
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16. What information did the man then give to the Jews?
 17. What course did they pursue toward Jesus? What was their charge against Him?
 18. How did Jesus justify His Sabbath miracle?
 19. What influence had this upon the Jews?
 20. What additional charge did they now bring against Him?

NOTES

1. "Jesus did not ask this wretched sufferer to exercise faith in Him. He simply inquired, 'Desirest thou to become whole?' But, on hearing the voice of command, he believed Christ's word, believed that he was made whole, and he made the effort at once. He *willed* to walk, and he did walk. He acted on the word of God, and God gave the power. Would that the same simple, trusting faith were exercised by every soul in need of spiritual healing. We are stricken, diseased through sin. By transgression man has been severed from the life of God. His soul is palsied. Only through the vivifying influence of the grace of Christ is it possible for us to be restored. Many have long been waiting and vainly striving to obtain by their own efforts that spiritual life which will bring them into communion and harmony with God, but in vain. They find themselves weak in moral power, in slavery to doubt, and controlled by the habits of their life of sin. O weary, struggling ones, look up! The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness, pity, and love, 'Wilt thou be made whole?' If you believe Christ's promise, believe that you do receive life from Him, and will to serve Him, you will receive strength."

2. Christ commanded the man to do three things: "Rise," "take," "walk." The power for rising was in the word "rise;" for taking, in the word "take;" for walking, in the word "walk." Apply the principle in other scriptures: Isa. 60:1; Matt. 11:29;

Col. 2:6. The fruit of the man's faith was seen in what he did. He did it all by faith. He lived by faith (Rom. 1:17), and he walked by faith (2 Cor. 5:8). The words

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accomplished what they commanded. The man "was made whole," "took," and "walked."

3. The whole controversy between Christ and the Jews gathered around three miracles, of which this is the first. The other two will be considered in the study of chapters 9 and 11. A new element,-the question of what constitutes proper Sabbath-keeping,-is now introduced. "Jesus had purposely chosen the Sabbath day upon which to perform the miracle at the pool. . . . A wise purpose underlay every act of Christ's life on earth; everything He did was important in itself and in its teaching. . . . The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews. Jesus wished to rid it of these incumbrances, and leave it standing upon its own holy dignity. Therefore He chose the Sabbath for this special work. . . . This would raise the question of what it was lawful to do on the Sabbath day, and would give Him an opportunity to denounce the narrow prejudice and restrictions of the Jews in regard to the Lord's day, and declare their bigotry and traditions void."-*Spirit of Prophecy*, pp. 161, 162.

4. "Jesus sought to impress upon the narrow minds of the Jews a sense of the folly of their view of the Sabbath. He showed them that God's work never ceases. It is even greater upon the Sabbath than upon ordinary occasions; for at that time His people leave their usual employments and spend their time in prayerful meditation and worship. They ask more favors of Him upon the Sabbath than upon other days; they demand His special attention; they crave His choicest blessings; they offer importunate prayers for special favors. God does not wait for the Sabbath to pass before He grants those requests, but He deals to the petitioners, with judicious wisdom, whatever is best for them to have. Heaven's work never ceases for a moment, and men should never rest from doing good." It should be remembered that "the Son of man is Lord also of the Sabbath," and that what He did on that day was in itself Sabbath-keeping.

5. Christ was persecuted by the Jews, who would have put

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Him to death at once if they could have had their way, because He would not keep the Sabbath according to their ideas of Sabbath-keeping. Cain persisted in making an offering to God according to his own mind, and slew Abel because he would not join him in his way of worshiping God. The contest always has been, and still is, between God's way and man's way. Now a controversy about the Sabbath question has been entered upon which will end only in the effort to put to death those who will not yield to the demand to keep the Sabbath according to man's command (Rev. 13:15); but God will work deliverance for His people. Read the whole Book of Esther upon this subject, but especially chapters 3, 8, and 9.

SUGGESTIONS FOR FURTHER STUDY

1. Was there any controversy between Christ and the Jews at any time as to which day was the Sabbath?
2. Bigotry does not hesitate to break one of the commandments in its efforts to sustain its interpretation of another.
3. Notice the effect upon His work of Christ's first public declaration of His equality with God.
4. Here is another lesson of "life only in Christ." What class is represented by the impotent man?

**LESSON XI.—September 12, 1896. JESUS, LIFE GIVER AND JUDGE.
(Chapter 5, verses 19-38.)**

QUESTIONS

1. What great principle of His life does Jesus now announce?
2. Who is set forth as the Master-workman?
3. To what extent is Christ acquainted with the doings of His Father? What further revelations will be made to Him? Why?

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4. What comparison is made between the Father and the Son in their power to give life?
5. Who has been intrusted with the executive judgment?
6. What is the purpose in this arrangement?
7. In what way is the Father dishonored?
8. What is received through effectual hearing? From what is such a hearer delivered? What change is experienced?
9. What class of persons are able to hear Christ's voice? With what result?
10. How did Christ become the Lifegiver?
11. What special authority has been given to Him? Why?
12. Who are yet to hear Christ's voice? What will they then do?
13. What differences will then be manifest?
14. What principle of His life does Jesus reiterate? What is the basis of His judgment? What kind of judgment is it? Why?
15. Did Jesus expect the Jews to receive His own unsupported statements?
16. Did He have any corroborative testimony? What kind was it?
17. From whom had the Jews had testimony about Christ?
18. Did such testimony strengthen Christ's faith? Why did He refer to it?
19. Was it of temporary benefit to the Jews?
20. What gave stronger evidence of Christ's divine mission?
21. Who had borne personal testimony to the same effect?
22. In what three particulars did the Jews lack knowledge of the Father?
23. What proof is given that they did not know His word?

NOTES

1. The statement in verse 19, repeated in verse 30, brings before us the position of entire dependence upon the Father which Jesus voluntarily took, in order that He might be our example, when He assumed our nature. "Christ came from heaven to give to the world a correct representation of the

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Father. . . . The love and justice of God, and also the immutability of His law, are made manifest by the Saviour's life, no less than by His death. He assumed human nature, with its infirmities, its liabilities, its temptations. Matt. 8:17; Heb. 2:17, 14. He exercised in His own behalf no power which we can not exercise. As man, He met temptation and overcame in the strength given Him of God. He gives us an example of perfect obedience. . . . His life testified that by the aid of the same divine power which Christ received, it is possible for man to obey God's law."

2. "Few realize the full force of Christ's words in regard to His connection with the Father. They teach man that he should consider himself inseparably bound to his heavenly Parent, that whatever position he may occupy, he is responsible to God, who holds all destinies in His hands."

3. The lesson to Nicodemus, the lesson to the woman of Samaria, the lesson in the healing of the nobleman's son, and the impotent man, are all set forth in verse 21, "life only in Christ."

4. "They were to behold greater wonders than the healing of the poor sufferer at Bethesda. They would see the Son of God restoring the dead to life, and this would be a testimony to them of His power to restore to spiritual life those who were dead in trespasses and sins. It was His work, through His teachings, attended by the power of the Holy Spirit, to beget a new life in the souls of men, to make them partakers of the divine nature. . . . This change is no less a miracle of the power of God than is the raising of the dead to life."

5. The present possession of everlasting life through faith is again taught in verse 24; see also verse 36 of chapter 3. By comparing these two verses we shall see that believing on the Son includes hearing His words (hearkening to them) and believing on the Father. "Faith is but the appropriation of the lost life, offered to us again in Christ."

6. God has life "in Himself," Christ has life "in Himself," but apart from God in Christ "ye have not life in yourselves" (chapter 6:53, Revised Version).

7. "Having tasted the very dregs of human affliction and temptation, He is qualified to understand the frailties and sins of men, and to pronounce judgment upon them. Therefore, the Father has given this work into the hands of His Son, knowing that He who victoriously withstood the temptations of Satan, in behalf of man, will be all-wise, just, and gracious in His dealing

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with, him. . . . And He who gave the light, He who has followed the soul with tenderest love and entreaty, seeking to win it from sin to holiness, He it is who is to be its final judge."

SUGGESTIONS FOR FURTHER STUDY

1. The thought that "the Son can do nothing of Himself" is one of wondrous depth, and the whole subject will repay careful study. In this is wrapped up the philosophy of the temptations of Christ. He came to reveal the Father, but He was tempted constantly to reveal Himself, to do something of Him self.

2. What is the "death" and what is the "life" which are contrasted in verse 24?

3. Consider the true basis for being justified by works, as shown in the life of Christ, and appealed to in verse 36.

4. Observe the number of times that Christ mentions "the Father" in this short talk with the Jews. What truth is He thus emphasizing?

5. The full force of the rebuke in verse 38 can only be appreciated by a consideration of the way in which the Jews prided themselves upon possessing the Scriptures, and their elaborate study of their outward form. Compare Matt. 22:29.

LESSON XII.—September 19, 1896. CHRIST IN THE SCRIPTURES; THE MIRACLE OF THE LOAVES. (Chapter 5, verse 39 to chapter 6:14.)

QUESTIONS

1. What testimony did Christ bear to the outward show of regard which the Jews had for the word of God?

2. What reason was given for their attention to it?

3. What connection did Christ declare that there was between the Scriptures and His work?

4. How did Christ show the emptiness of the Jews' religion?

5. Did Christ receive the honor which was due Him?

6. What essential thing did He say that the Jews lacked?

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7. What does He say in proof of this statement?

8. What does He set forth as the root of their unbelief?

9. Who is mentioned as their accuser?

10. How is it shown that they really did not believe the Scriptures?

11. What followed as a consequence of this unbelief?

12. What body of water did Jesus now cross?

13. Who followed Him? Why?

14. To what place did He and His disciples go?

15. What feast was soon to be held?

16. In view of the place and the number, what natural inquiry did Jesus make?

17. What was the real intent of the inquiry?

18. What reply was given to Him by Philip?

19. What information did Andrew give? What question did he ask?

20. What preliminary arrangements for a meal were made? How many sat down?

21. What did Jesus do with the small supply of provisions?

22. After the meal was finished, what command did He give?

23. What quantity of fragments remained?

24. What effect did this miracle have upon those who saw it?

NOTES

1. His rejection by the Jews is still the theme of Christ's discourse with them, and He shows them that, although they pride themselves upon their study of the Scriptures, through their knowledge of which they expect to have salvation, yet they reject that very word when it is made flesh, and are "not willing" to come to Him who is the Life both of the Scriptures and the believer. "The whole Bible tells of Christ. From the first record of creation . . . to the closing promise, 'Behold, I come quickly,' we are reading of His works and listening to His voice: If you would become acquainted with the Saviour, study the Holy Scriptures."

2. "The Scriptures are unfolded, not so much to the intellect, as to the heart, of man. . . . The Bible is a sealed book, so far as its spiritual treasures are concerned, to the man who brings *only* his intellect to the study of it. . . . The intellect is but the handmaid to the heart in Bible study. . . . The Bible is a book addressed to the heart rather than to the head. . . . Men generally do not understand the Bible, because they seek to understand it with their heads, rather than with their

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hearts. The Word of God is to be heard with our ears or seen with our eyes, but it is to be *understood with our hearts*."

3. "Jesus came by the authority of God, bearing His image, fulfilling His word, and seeking His glory; yet the leaders in Israel did not recognize or accept Him; but when others should come assuming the character of Christ, but actuated only by their own will, seeking their own glory; they would be received. And why? Because the teachings of these pretenders were in harmony with the traditions and prejudices of the Jews. The Jewish leaders were destitute of the love of God; and while their hearts were filled with envy, prejudice, and self-righteousness, they could not distinguish the voice of God. They were not acquainted with God. To them His voice through Jesus Christ was the voice of a stranger. Does not the same danger still exist? Are there not still those, it may be even religious leaders, who, by indulging pride, self-righteousness, or prejudice, are hardening their hearts against the influence of God's Holy Spirit, and making it impossible for them to discern His voice? It is thus that many reject the messages of truth that God sends to them."

4. It is "a desert place" (Mark 6:32); but this is simply the country as opposed to the city, an uninhabited place, and so there was "much grass" there. Philip's liberal expenditure of money would only provide "a little" for each one, but Christ's blessing upon, and ministry of, *the little which they had*, made it possible for all to be "filled." A little of this world's goods, with Christ, is better than all that the money of the world can, buy, without Christ.

5. The instruction in verse 12 is of general application. "Every gift of God is to be made the most of. Fragments of time, money, opportunity, influence, are not to be flung away, but used."

6. This lesson brings out the truth that Christ is the Sustainer of spiritual life, as well as the Giver of it, and He would teach that He sustains this life *by imparting Himself*. The full import of this miracle is set forth by Christ Himself in his discourse upon the bread of life, which will be studied in later lessons.

SUGGESTIONS FOR FURTHER STUDY

1. Christ said to the Jews, "Ye have not His word abiding in you," and "Ye have not the love of God in you." How are the "word" and the "love" manifested in those who possess them?

2. God put His own name in Christ from the first (Heb. 1:8;

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Ex. 23:21; Isa. 9:6, etc.) and Christ "was manifested to take away our sins" (1 John 3:5), by manifesting that name (John 17:6) without which there is no salvation (Acts 4:12). That name written in our foreheads (Rev. 14:1) is a sign of the completed work. It is a fulfilment of the new covenant promise (Heb. 8:10).

3. Verse 44 brings out the lesson of "self-seeking a hindrance to faith."

4. Were any delicacies, merely to please or to tempt the appetite, provided in this meal?

5. Compare the effect of this miracle upon the people with its effect upon the rulers.

LESSON XIII.—Sept. 26, 1896. REVIEW

The object of this lesson will be to obtain a general view of the ground already covered, and to fix in the mind some of the leading thoughts. That portion of the Gospel which has now been studied should be read several times, *as a whole*, in order to obtain such a grasp of the whole subject as will enable each one to fill out for himself the following outline:-

I. Instruction for believers in Christ.

1. The new birth.

(a) What it is.

(b) How it is accomplished.

(c) Results of the new birth.

2. The divine power for cleansing.

(a) From what we are to be cleansed.

(b) Through what instrumentality the cleansing power is to be communicated to us.

(c) In what way we are to cooperate in this work.

3. The living water.

(a) Where obtained.

(b) How obtained.

(c) Results of obtaining.

II. Instruction for workers for Christ.

1. As witnesses for Christ.

(a) To have a clear understanding of the relation which they stand to Christ.

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(b) To have such a knowledge of Christ and the work given to them to do that they shall give with, clearness the very message needed at the time.

2. To point out Christ as the Lamb of God.

3. To bring individuals to Christ by personal labor.

4. To rejoice when Christ is so being exalted that the minds of the people turn to Him rather than to the Worker.

5. To know where the wells of salvation are, and to be able to draw water there from for others.

6. To give just as good instruction to an audience of one as of five thousand.

III. Instruction in the doctrine of Christ.

1. The pre-existence of Christ.

2. The incarnation of Christ.

3. Christ our Sacrifice.

4. Christ the Baptizer with the Holy Ghost.

5. Christ the Messiah, according to prophecy.

6. Christ the means of communication between heaven and earth.

7. Christ the Power of God.

8. Christ the Temple of God.

9. Christ the Gift of God.

10. Christ the Bridegroom.

11. Christ the Water of Life.

12. Christ the mighty Healer.

13. True Sabbath-keeping, as taught by Christ.

14. The divinity of Christ.

(a) Doing the same works as the Father.

(b) Giving life to the dead.

(c) Equal in honor to the Father.

(d) Having life in Himself.

(e) Having authority to execute judgment.

IV. Leading thoughts running through all the lessons.

1. Christ our Life, and life only in Christ both now and hereafter.

2. Christ's work in manifesting the glory (character) of God.

NOTE

The object of this review lesson should be kept carefully in mind and this will suggest the best way to study it. The purpose is not to learn the outline here given, and thus to be able to recite it. This outline is given merely as suggestive, and should be used in that way only. Read these chapters through several times

with the outline before you, and note the scriptures which treat of the different topics.

Gospel by John - October, 1896

[Author understood to be W. W. Prescott]

Chapters 6:15 to 9:41

FOR

SENIOR CLASSES

FOURTH QUARTER, 1896

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"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Deut. 6:6, 7.

PROGRAM FOR FAMILY STUDY OF S. S. LESSONS

SABBATH

-(After church services or at the close of Sabbath.) Review the lesson of the day by relating in detail the substance of the lesson, recalling Scripture words and references. Read the lesson for the intermediate division for next Sabbath from the *Little Friend*, and learn the memory verse.

SUNDAY

-Study the first half of the lesson in the following manner:

1. Assign a reference to each member of the family, using the lesson pamphlet to ascertain what references are used in the lesson.
2. Then read the texts in their regular order, carefully considering what each one says before reading the next one. Be sure to have each member-of the family understand the meaning of all the words in each text.
3. Select two texts to be committed to memory through the day.
4. Repeat the memory verse.

MONDAY

-Review the portion of the lesson already studied.

1. Have each one name as many references as he can.
2. Give each one an opportunity to repeat the two texts that were to be committed to memory on the previous day.
3. Assign each one a text found in the first half of the lesson, and let one member of the family ask the questions from the lesson pamphlet, and the others in turn read the answers given in the texts or in the Lesson Quarterly.

Then study the last half of the lesson in the same manner that the first half was studied on Sunday.

TUESDAY

-Repeat the texts already committed to memory, and ask the questions on the last half of the lesson, being sure that all understand the questions and the meaning of the words used in them.

Select two texts to be committed to memory during the day.

WEDNESDAY

-Repeat the texts already committed to memory, and review the entire lesson by asking the questions in the Lesson Quarterly, the *Instructor*, or the *Little Friend*, as may be thought best. The number and age of the children would usually indicate which lesson help would be the best.

THURSDAY

-Read the lesson notes in the Quarterly and those in the *Sabbath School Worker*, and any other helps that may be accessible, and review the intermediate lesson in the *Little Friend*, or the one found in the Lesson Quarterly. Repeat the texts committed to memory.

FRIDAY

-Thoroughly review the entire lesson in the following manner:

1. Ask the questions as found in the Lesson Quarterly.
2. Call upon different ones to give a synopsis of the lesson or the lesson story in their own language.
3. Have the references given by different ones, and have those texts repeated that have been committed to memory.
4. Give each one the privilege of questioning others upon the lesson.

SABBATH

-Review practical truths of the lesson, repeat all the texts committed to memory, and relate personal experiences in which the truths of the lesson have been found helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of thorough, regular, systematic study of the Scriptures as given in our Sabbath school lessons.)

SABBATH SCHOOL LESSONS

ON THE

Gospel by John

FOR SENIOR CLASSES 4th QUARTER, 1896

LESSON I.—October 3, 1896. CHRIST'S POWER OVER THE STORM; FALSE MOTIVES IN SEEKING CHRIST. (Chapter 6, verses 15-27.)

QUESTIONS

1. After seeing such a display of Christ's power, what did the people purpose to do?
2. How did Christ prevent this?
3. Where did the disciples go at even?
4. For what port did they start?
5. Had Jesus joined them?
6. What sort of weather did they experience?
7. Toward morning what unusual sight met their eyes? What effect did it have upon them?
8. What did Jesus say to them?
9. How did they respond to His words?
10. What effect did His presence have in completing the voyage?
11. What facts did the people observe the next day?
12. From what other place had boats come?
13. For what place did the people then set sail? For what purpose?
14. After finding, Jesus, what did they say to Him?
15. What did He declare to be their reason for seeking Him?
16. What food did He urge them to labor for? Who could supply it? Why?

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NOTES

1. By usurpation and fraud Satan had established his kingdom in the earth. Christ came to win back the dominion which had been betrayed by man into the hands of Satan, and to reestablish His own authority over those who would

willingly yield allegiance to Him. So He preached concerning His kingdom from the first (Mark 1:14, 15), of His ministry until His ascension (Acts 1:3); but He found great difficulty in freeing His disciples' minds from the idea that His kingdom was a temporal one, and in impressing them with the belief that the kingdom which He came to establish would be a greater boon to them than to be delivered from the rule of the Roman power. The miracle of the loaves had made a deep impression upon the minds of the people. "His teachings and work of healing had already nearly convinced them of His divinity, and this miracle crowned their growing conviction with entire belief. . . . They quietly consult among themselves, and arrange to take Him by force, and bear Him upon their shoulders, proclaiming Him the king of Israel. . . . This, to the faithful followers of Jesus, seemed the golden opportunity to establish their beloved Master as Israel's king." But this is entirely out of harmony with the work which Jesus came to accomplish, and so He sent away His disciples, and then dismissed the multitude. "There were men of strong minds and firm determination in that throng, but the kingly bearing of Jesus, and His few quiet words of authority, quelled the tumult in a moment and frustrated all their designs."

2. From another record (Mark 6:46) we learn that Jesus went into the mountain to pray. "He needs that communion with the Father which is His very soul's life, and the more so that the hatred of the priestly party and the enthusiastic but unspiritual admiration of the Galileans are more and more complicating His position and embarrassing His work." "Our Saviour identified

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Himself with our needs and weaknesses, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. . . . His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer. . . . The life must be like Christ's life,-between the mountain and the multitude."

3. "He could not maintain the heavenly life in His soul with out continually separating Himself from man, and communing with His Father. . . . What a lesson for every Christian! . . . Nothing can atone for the loss of secret and direct intercourse with God. . . . The law of the heavenly manna, that what is heavenly can not remain good long upon earth, but must day by day be renewed afresh from heaven, still holds good. . . . It is from Heaven alone that the power to lead a heavenly life on earth can come. . . . Christlike praying in secret will be the secret of Christlike living in public."

4. The narrative in verses 16-21 is a perfect picture of the experience of those who are trying to get along without Jesus. There was no lack of effort. They were "toiling in rowing," but the fourth watch found them only "five and twenty or thirty fur longs" from their starting-place. But when they had received Jesus, they "immediately" reached their destination.

5. When the people had come across the sea and found Jesus, "they began to inquire how and when He had crossed the sea. They were astonished when the disciples related to them the events of the preceding night. The fury of the

storm, and the many hours of fruitless rowing against the fury of adverse winds, the appearance of Christ walking upon the water, the tears thus aroused, His reassuring words, the adventure of Peter and its result, with the sudden stilling of the tempest and landing of the boat, were all faithfully recounted to the wondering crowd, amid frequent interruptions and exclamations of amazement. . . . As soon as the discourse was ended, they gathered around the Saviour, questioning Him, hoping to receive from His own lips a

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fuller account of His mighty work of the previous night. . . . Jesus declared to them that they did not seek Him from any worthy motive. He bade them not to labor for the meat which perishes, but to seek for spiritual food, that wisdom which endures unto everlasting life."

SUGGESTIONS FOR FURTHER STUDY

1. It was on a mountain that Christ gave the law, delivered His longest sermon, was transfigured, ascended to heaven. Note other important events which have occurred upon mountains what lessons have been connected with mountains as used in comparisons?

2. It is no new thing for Christ to control the winds. As God's agent He had done it at the Red Sea (Ex. 14:21; 15:10), and the stormy wind fulfils His word (Ps. 148:8).

3. In connection with the sealing of Christ by the Father, study Lev. 2:4 (the meat offering anointed) and Heb. 1:9.

4. Observe the displays of royal power and authority by One who would not allow Himself to be made king.

5. In what way is life through Christ again taught in this lesson?

LESSON II.—October 10, 1896. THE BREAD OF LIFE. (Chapter 6, verses 28-40.)

QUESTIONS

1. What inquiry did the people address to Jesus?
 2. What did He define the work of God to be?
 3. What demand did they then make of Him?
 4. What historical fact did they mention?
 5. What scripture did they quote?
 6. What error in their belief did He then correct?
 7. What positive teaching did He inculcate?
 8. How did He define the real bread?
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9. What request was then made by the people?
 10. What did Jesus declare that He was?
 11. Who did He say would not hunger? Who would not thirst?
 12. What former statement did Jesus call to their attention?

13. How many did He say would come to Him? How would He treat them?
14. What was the declared purpose in His coming to earth?
15. What did He say was His Father's will?
16. In what other form did He repeat this same statement?

NOTES

1. In His reply to the inquiry of the Jews, Christ presents the foundation principle of all Christian experience. "He places *being* before *doing*; because the spiritual tree must have life before it bears fruit." There must be a change of nature (John 3:5), an indwelling Saviour (Eph. 3:17), and then we can do (Phil. 4:13), yet not we (1 Cor. 15:10), but God in Christ working in us (Phil. 2:12, 13). To believe on Christ is the all-important thing (Acts 16:31), but it is very necessary to understand the true meaning of such faith. "Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed on Him, there is faith,-faith that works by love and purifiers the soul. Through this faith the heart is renewed in the image of God."

2. "The works that Christ performed bore testimony to the fact that He was God manifest in the flesh. . . . The believer is by his faith united to Christ even as the branch is to the vine. The influences and efficiency of the vine all reveal themselves in the branches. . . . What Christ can do, faith can do." Thus what God requires of us is summed up in true faith. This includes the self-denial (Matt. 16:24), the submission (Rom. 10:3), and the yielding (Rom. 6:16), that the fruits of righteousness (Phil. 1:11) may appear in us.

3. the rabbis taught that the Messiah when He came would renew the gift of manna, which may explain the reference made to the giving of the manna in the inquiry made by the Jews. "His life was one continual miracle, but they knew it not, and demanded

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that He should show them a miracle." Their inquiry was virtually saying, "If you are sent from God, we may surely expect you to rival Moses." Jesus answers their very thoughts, saying: "Not Moses gave you the bread out of the heaven; but My Father gives you the bread out of heaven, the real bread." "As to the Samaritan woman, and to the inhabitants of Jerusalem, so now to the Galileans, Jesus manifests Himself as sent to communicate to man life eternal. . . . What is there in Christ which constitutes Him the Bread of Life? There is, first of all, that which He Himself constantly presses, that He is sent by the Father, that He comes out of heaven, bringing from the Father a new source of life into the world. . . . Christ is the Bread from heaven, because in Christ God gives Himself to us, that by His life we may live." Christ is the "Desire of all nations" (Hag. 2:7), that which meets the longing of the human soul; and so those who receive Him are satisfied.

4. "If, on the one hand, it is true that all the given ones shall come, it is also true, on the other hand, that all who come are included among the given ones. Would you know whether you are one of these? Ask yourself if you have truly

come to Christ, or believed in Him as Saviour, Friend, and King." Men may cast out the believer in Jesus (John 9:34), but the Saviour will never do so. This is but carrying out God's will (Matt. 18:14), whose heart embraces all (2 Peter 3:9), and who in Christ invites all (Matt. 11:28).

5. "It is not enough to impart eternal life. That would bless the spirit, but leave the body untouched. And the Saviour will not rest until the whole of our complex nature shares the emancipation and blessing of His salvation. A transfigured manhood and a glorified body must be the crown of His work for His own; and so by His mighty power, He will raise us up in the likeness of His glory, and make us the sharers of His royal and exalted state. Phil. 3:21." "Christ gives eternal life. . . . The life which man forfeited in Eden is given back in the second Man, the Lord from heaven. . . . We can not explain the mystery of the imparting of this eternal life; and we know as little of the life itself. We are sure that it can not be acquired, but must be given. We are sure that life is not the result of knowledge, but knowledge

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the result of life. . . . And we know that by this the religion of the Bible is distinguished from all other religions whatsoever, that it provides for the communication of this life to all who believe. Whatever a man professes and knows, without this life he is no Christian."

6. He who "seeth the Son and believeth on Him," is the one who looks with the eye of faith. Moses saw Christ in this way. Heb. 11:27. "He saw Jesus as his Saviour, and he believed that the Saviour's merits would be imputed to him. This faith was to Moses no guesswork; it was a reality. This is the kind of faith we need, -faith that will endure the test." "Look unto Me and be ye saved, all the ends of the earth."

SUGGESTIONS FOR FURTHER STUDY

1. Study the meaning of the word "true" as used in this gospel. Compare the "True Light," the "True Bread," the "True Vine."
2. What is the force of the present tense in verse 33?
3. Observe that throughout this lesson Christ sets Himself forth as the very heart and life of Christianity. A personal Saviour is the need of every individual.
4. Compare bread in its power to sustain life, as containing all necessary food elements, with other kinds of food, and note the force of the statement, "I am the Bread of Life."

LESSON III.—October 17, 1896. THE BREAD OF LIFE-Continued. (Chapter 6, verses 41-59.)

QUESTIONS

1. How did the Jews receive the teaching of Jesus?
2. At what statement did they stumble?
3. By what reasoning did they try to show His statement to be untrue?

4. What injunction did Jesus give to them?
5. In what way only did He say men could come to Him? What promise was made to every one who comes?
6. What scripture did Jesus then quote to them?
7. What comment did He make upon it?
8. Who is the only one who has seen the Father's person?
9. What is received through faith in Christ?
10. What did Jesus again declare Himself to be?
11. What happened to those who ate the literal bread from heaven?
12. What different experience is for those who partake of the spiritual Bread?
13. In what words is this same teaching repeated? What did Jesus declare the living Bread to be?
14. What effect did this teaching have upon His hearers? With what inquiry did they reveal their unbelief?
15. In what way did Jesus teach that life must be obtained?
16. What assurance did He then give them? What promise did He make?
17. What did He declare to be true food? True drink?
18. What experience belongs to those who partake of this true food?
19. What comparison did Christ draw between His own life and the life of such followers?
20. How did He again compare the spiritual and the literal bread?
21. Where did Christ teach these things?

NOTES

1. The plain declarations of Jesus concerning Himself and His work greatly stirred the Jews. "Their jealousy was aroused, that this man of humble birth was able to work wonders that they could not explain away, and teach truths that could not be contradicted. So they endeavored to awaken the prejudice and unbelief of the people by referring scornfully to the lowly origin of Jesus. . . . They contemptuously referred to His life as a Galilean

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laborer, and to His family as being poor and lowly. They declared that the lofty claims of this uneducated carpenter should at once be repudiated. But Jesus . . . again, in more forcible language, declared His connection with the Father, and the necessity for the heart to be enlightened by the Spirit of God before it can feel the need of a Saviour."

2. Jesus "declared unto them that the temporal food then given them from heaven was but a meager gift compared with the blessing of eternal life which he now offered them. The food eaten then sustained the strength, but did not prevent the approach of death, nor insure immortal life. The Bread that the Son of God offered to man was death destroying, giving in the end immortal life to the body. . . . He declared that as temporal bread imparts health and strength to the body, so will faith in Christ and obedience to His teachings give spiritual vigor to the soul, and life everlasting." In His statement concerning giving His flesh for the

life of the world, Christ "points forward to His approaching death, the only true propitiation for the sins of humanity."

3. "The connection between Christ and us must be of the closest possible kind, so close that the assimilation of the food we eat is not too strong a figure to express it. . . . We eat His flesh when we use in our own behalf the death of Christ, and take the blessings it has made possible to us; when we accept the forgiveness of sins, enter into the love of God, and adopt as our own the spirit of the cross. . . . The figure of eating reminds us that receptance of Christ is an act which each man must do for himself. No other man can eat for me. It also reminds us that as the food we eat is distributed, without our will or supervision, to every part of the body, giving light to the eye and strength to the arm, making bone or skin in one place, nerve or blood-vessel in another, so, if only we make Christ our own, the life that is in Him suffices for all the requirements of human nature and human duty."

4. Christ in His humanity lived a life of dependence upon the Father. This He did, not of necessity, but of choice, that He might be a perfect example to us. He did not exchange His divinity for humanity, but, clothing His divinity with humanity, He

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emptied Himself, and did not avail Himself of His divine attributes in His contest with evil. As Son of man, through a life of complete dependence upon the Father, He won back the glory and exaltation which belonged to Him as the Son of God. And not only this, but He won for us in our human nature a life of victory over evil, and made it possible for us to live the life which He lived. This involved His death; for "the life which He had before His death was fair, but not communicable; that which He won in death and its defeat is fairer still, and capable of being given to all who hear and obey His invitation to come." Christ's life of voluntary dependence demonstrated that it is possible for humanity, through the provisions of God's grace, to render perfect obedience to the law of God, and forever silenced the charge that God required more of His creatures than it was possible for them to render. Christ in His humanity, subject to all the conditions and limitations of humanity, obeyed perfectly that law which He in His divinity had proclaimed with His own voice from Sinai, and thus won for us a life of obedience, which, as our High Priest, He ministers to all who yield themselves to Him. "Great is the mystery of godliness."

SUGGESTIONS FOR FURTHER STUDY

1. How many are drawn to Christ? Who will be responsible if any do not come?

2. Emphasize the difference between the present possession of "everlasting life" and being made immortal.

3. Study the force of the word "living" in verse 51. Compare Rev. 1:18, etc.

4. The marginal reading of the Revised Version of verse 55 is "For My flesh is *true* meat, and My blood is *true* drink." Apply the previous study of the word "true."

5. Is there any connection between the showbread of the tabernacle and the "Living Bread"?

6. Compare "the bread which cometh," of verse 50, with "every word that proceedeth," of Matt. 4:4.

LESSON IV.—October 24, 1896. SPIRIT AND LIFE. (Chapter 6, verses 60-71.)

QUESTIONS

1. What effect had this teaching of Jesus upon His disciples?
2. Did they need to give expression to their unbelief? What question did Jesus ask them?
3. What further spiritual truth does He present to their minds?
4. How does He compare spirit and flesh?
5. What key does He give to the explanation of His previous teaching?
6. What does He say is the experience of some of His disciples? Was this revelation of their unbelief a surprise to Jesus?
7. What previous statement had been based upon this knowledge?
8. What separation resulted from this presentation of deep spiritual truth?
9. What inquiry did Jesus make?
10. With what question did Peter introduce his reply? What reason did he give for remaining with Jesus?
11. What confession of faith did he make?
12. With what question did Jesus reveal His knowledge of the individual character of His followers?
13. Whose case was then in His mind? What was he to do to Jesus?

NOTES

1. Many of the same company which was fed with "the meat which perisheth" have now been fed with "that meat which endureth unto everlasting life," but the very ones who were then ready to "take Him by force to make Him king," now pronounce His discourse in the synagogue a hard one. His teaching had the evidently intended effect of making a separation among His followers, and of revealing their own motives to those who were seeking Him because of the loaves. The man in the parable

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regarded his lord as a "hard man" (Matt. 23:24), and did not make a right use of the talents delivered to him; so these selfish followers regard His saying as a hard one, and will not remain with Him longer. "Great crowds are following Him to be healed and to be fed, while the politically inclined have at last made a distinct effort to make Him king, to force Him into a collision with the authorities. His proper work is in danger of being lost sight of. He finds it necessary to sift the crowds who follow Him. And He does so by addressing them in terms which can be acceptable only to truly spiritual men—by plainly assuring them that He was

among them, not to give them political privileges and the bread that perisheth, but the bread that endureth. . . . They seek earth, and Heaven is thrust upon them. They turn away disappointed, and many walk no more with Him."

2. "Some may question the wisdom of Jesus in introducing a subject so easily misunderstood as that which turned so many from Him on this occasion. But He had a purpose in view. He saw that a most trying ordeal awaited His disciples in His betrayal, His agony in Gethsemane, and His crucifixion. He knew who among His followers were unbelieving and who were of weak faith. Had no test been given them, Jesus would have had many among His followers who were weak in character, and undecided. When the great trial came, and their Lord was betrayed and condemned in the judgment hall; when He was humiliated, and the multitude, who had hailed Him as their king, hissed at Him and reviled Him; when the cruel, jeering crowd cried, 'Crucify Him!' then these faint-hearted ones would have sunk beneath their fear and disappointment. The apostasy of these professed followers of Christ at such a time would have been more than the twelve could have endured, in addition to their great grief and the ruin of their fondest hopes. . . . But Jesus brought about this crisis while He was still present to comfort and strengthen His chosen, and prepare them for what was to follow."

3. "'It is the Spirit that quickeneth;' in these words and the corresponding ones of Paul, 'The Spirit giveth life,' we have the nearest approach to what may be called a definition of the Spirit . . . as a life-giving principle. ['The Spirit is what gives life.'] In contrast to the Spirit our Lord places the flesh. . . .

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It is the power in which the natural man, or even the believer who does not fully yield to the Spirit, seeks to serve God, or to know and possess divine things. . . . His words are spirit and life; they are not meant for the understanding, but for the life. . . . They have themselves a divine life, working out effectually with a divine energy the truth they express into the experience of those who receive them. . . . Not into the mind only, nor into the feelings, nor even into the will alone, must the word be taken, but through them into the life. . . . It is the Spirit that comes from God, the Spirit that Christ came to bring, becoming our life, that will make them become the truth and power in us. . . . The Holy Spirit has for all ages embodied the thoughts of God in the written word, and lives now for this very purpose in our hearts, there to reveal the power and meaning of that word. . . . The Scriptures, which were spoken by holy men of old as they were moved by the Holy Spirit, can only be understood by holy men as they are taught by the same Spirit."

4. Enoch walked with God (Gen. 5:22) when God was the invisible One, but when He was manifested in the flesh, those who listened to His gracious words refused to walk with Him, but went "away behind." When, under special tests, many are turning away from Christ and are showing that their professions are an empty form, and "the question comes to us, as in Providence it does, 'Will ye also go away?' we must have our answer ready."

5. "And we have *believed* and *know* that Thou art the Holy One of God." Verse 69, R. V. *Knowledge* of Christ as the Holy One is the result of *faith* in Him.

SUGGESTIONS FOR FURTHER STUDY

1. What kind of hearing is referred to in verse 60? Compare Rev. 2:7, etc.
2. Observe that the preexistence of Christ is taught in verse 62.
3. Christ says, "The words that I speak unto you," rather than "My words." What is the difference? Compare Deut. 18:18; John 17:8, etc.
4. Study the opposite effect of the same teaching and privileges upon Judas and the other disciples. What lesson in this?
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5. Since Christ's words are life, may we not expect them to perform the functions of life? Compare Heb. 4:12; Acts 12:24; 19:20, etc.
6. Observe the progress of the change in the feeling of the people toward Christ as shown in this chapter. Verses 15, 41, 52, 60, 66.
7. The word translated "a devil" in verse 70 is translated "slanderers" in 1 Tim. 3:11, and "false accusers" in 2 Tim. 3:3 and Titus 2:3. Satan was the great original slanderer, who slandered both God and Christ. Judas followed in his track. He "misrepresented Christ in telling the priests falsehoods about His teaching."
8. In what ways is "life only in Christ" taught in this lesson?

LESSON V.—October 31, 1896. JESUS AT THE FEAST OF TABERNACLES. (Chapter 7, verses 1-20.)

QUESTIONS

1. In what country did Jesus now remain? Why did He avoid Judea?
2. What annual gathering was approaching?
3. What did some members of His family urge Jesus to do?
4. What reason did they give for their counsel?
5. Did they have confidence in His work?
6. In His reply what contrast did Jesus draw?
7. What did He say was the attitude of the world toward them? toward Him?
Why this difference?
8. What did He urge them to do? What did He say of His own plans?
9. Where did He remain for a time?
10. After awhile where did He go? In what manner?
11. What inquiry was made by the Jews?
12. What opinions prevailed among the people concerning Jesus?
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13. Did they express their opinions publicly? Why not?
14. What did Jesus do at the height of the feast?
15. In what inquiry did the Jews express their astonishment about Him?
16. Who did Jesus say was the author of His teaching?
17. What did He present as the true way of understanding about the teaching?
18. What test would reveal the character of the teacher?

19. What charge did He bring against the people?
20. In what question did He reveal His knowledge of their true feeling toward Him?
21. How did they endeavor to repel the charge?

NOTES

1. "Three times a year all the Jews were required to assemble for religious purposes at Jerusalem. Jesus had not attended several of these gatherings, because of the enmity of the Jews." It was now time for the celebration of the Feast of Tabernacles. "But this feast was not solely a celebration of the in gathering, or a thanksgiving for the harvest. The name of it re minds us that another feature was quite as prominent. In its original institution God commanded, 'Ye shall dwell in booths or tabernacles seven days; all that are Israelites born shall dwell in booths,' the reason being added, 'that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt.' The particular significance of the Israelites dwelling in booths seems to be that it marked their deliverance from a life of bondage to a life of freedom; it reminded them how they had once no settled habitation, but yet found a booth in the desert preferable to the well-provided residences of Egypt. And every Feast of Tabernacles seemed in tended to recall these thoughts." "The sons of Joseph, who passed as brothers of Jesus, were very much affected by this desertion of so many of His disciples, and, as the time approached for the Feast of Tabernacles, they urged Jesus to go up to Jerusalem, and, if He was indeed the Messiah, to present His claims before the rulers and enforce His rights." "The lever they use

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to move is a taunt: 'If these works of yours are genuine miracles, don't hang about villages and country towns, but go and show yourself at the capital. No one who is really confident that he has a claim on public attention wanders about in solitary places, but repairs to the most crowded haunts of men. Go up now to the feast, and your disciples will gather around you, and your claims will be settled once for all.'" "For not even His brothers were putting faith in Him." "Thus their very intimacy with Jesus, growing up with Him, as they did, from the beginning, in the same Nazareth home, not only had not predisposed them to belief in His Messiahship, but had probably prejudiced them unconsciously against such belief, the principle which prevailed with His fellow-townsmen (chapter 4:44) operating yet more powerfully with those of His own household." "At the following Passover He entered Jerusalem in the manner desired by His brethren, and the result, as he foresaw, was His death."

2. "At the commencement of the Feast of Tabernacles, the absence of Jesus was commented upon. The Pharisees and rulers anxiously looked for Him to come, hoping that they might have an opportunity to condemn Him on account of something He might say or do. They anxiously inquired, 'Where is He?' but no one knew. Presently a dispute arose among the people in regard to Jesus, many nobly defending Him as one sent of God, while others bitterly accused Him as a

deceiver of the people. . . In the midst of the feast, when the dispute concerning Himself was at its height, Jesus walked calmly into the court of the temple, and stood before the crowd as one possessed of unquestionable authority. . . . They were astonished at His dignified and courageous bearing in the midst of many powerful men who were thirsting for His life. Standing thus, with the eyes of all the people riveted upon Him, He addressed them as no man had ever done. His knowledge was greater than that of the learned priests and elders, and He assumed an authority which they had never ventured to take. . . . The hearts of the people thrilled with awe as they listened to His divine words. His discourse showed that He was well acquainted with the law in all its bearings, and was a clear interpreter of the Scriptures. The question passes from one to another, 'How knoweth this man letters, having never learned?'

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Some, less acquainted with His former life, inquire in what school He has been instructed."

3. "If any man *willeth* to do His will" (R. V.). "Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. . . . This will, that forms so important a factor in the character of man, was at the fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. But the infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government, 'Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure.'"

4. "In these words (verse 20) they would insinuate that all the wonderful works of Jesus were instigated by an evil spirit. They also wish to direct the minds of the people from the words of Jesus revealing their purpose of taking His life." "Such is the climax of unbelief-death to the Christ of God! For this is its essential meaning, even where the same literal deed is impossible."

SUGGESTIONS FOR FURTHER STUDY

1. When the Jews sought to kill Jesus in Judea, He avoided that country and walked in Galilee. What lesson may we learn with reference to the question of persecution for the truth's sake?

2. Why did not God by miraculous interposition save His own Son from the murderous schemes of men? Why does He not save His people from the persecutions of wicked rulers?

3. He deceiveth the people." Compare Rev. 12:9; 1 Tim. 2:14; 2 Thess 2:10. From the beginning of the first disaffection in heaven it has been Satan's plan to charge upon others the very things of which he is guilty himself. What blindness of mind when the arch-deceiver himself can persuade men to charge Christ, "The Faithful and True Witness," with being "that deceiver"!

4. What is the force of the appeal to Moses and the law in verse 19?

**LESSON VI.—November 7, 1896. QUESTIONS CONCERNING CHRIST
AND HIS WORK. (Chapter 7, verses 21-31.)**

QUESTIONS

1. What previous miracle did Jesus now mention?
2. What rite had the Jews received from Moses? Was it first known in the time of Moses?
3. Did they regard the work of circumcising as a transgression of the fourth commandment?
4. What argument did Jesus build upon this well-known fact?
5. What principle of judging did He command to them?
6. What inquiry did the people make concerning Him?
7. At what did they express their astonishment?
8. What reason did they suggest for the course taken concerning Christ?
9. Did they really believe their own suggestion?
10. How far did Jesus declare that their knowledge of Him extended?
11. With whom were they unacquainted?
12. Was Jesus acquainted with Him? To what extent?
13. What were they desirous of doing? Why did they not carry their desire into execution?
14. How did the people respond to His teaching?
15. In what inquiry did they show their confidence in Him?

NOTES

1. In speaking of the "one work" in verse 21 "Jesus referred to His act of healing the man on the Sabbath (chapter 5:8, 9), and showed that it was in accordance with Sabbath law. He alluded also to the custom among the Jews of circumcising on the Sabbath. If it was lawful to circumcise on the Sabbath, it must certainly be right to relieve the afflicted."

2. Circumcision did not originate with Moses. Gen. 17:10; Rom. 4:11. In fact, both the moral and the ceremonial law were given to Adam. "If man had kept the law of God, as given to

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Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And had the people practiced the principles of the ten commandments, there would have been no need of the additional precepts given to Moses. The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through

long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instructions concerning the sacrificial service." So, although it was repeated to Moses and by him given to the people, yet in reality it was not "of Moses but of the fathers."

2. The boldness with which Jesus taught in the most public manner astonished the people and induced the inquiry, "Have the rulers come to know that this is the Christ indeed?" "Many of those who lived at Jerusalem, and were not ignorant of the designs of the Sanhedrin council against Jesus, were charmed with the doctrine that He taught and with His pure and dignified bearing, and were inclined to accept Him as the Son of God. They were not filled with the bitter prejudice and hatred of the priests and rulers; but Satan was ready to suggest doubts and questions in their minds as to the divinity of this man of humble origin. Many had received the impression that the Messiah would have no natural relationship to humanity, and it was not pleasant for them to think of Him whom they hoped would be a mighty king of Israel, as one who sprung from poverty and obscurity. . . . The minds of these men were closed to the prophecies, which pointed out how and when Christ was to come." "They thought they could account for Christ and trace Him to his origin; and therefore they could not believe He was from God. This is the common difficulty. Men find it difficult to believe that one who was really born on earth,

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and did not suddenly appear, nobody knew whence, can in any peculiar sense be from God."

3. "They claimed a knowledge of what the origin of Christ should be, while they were in reality utterly ignorant of it, and were locked in spiritual blindness. If they had lived in accordance with the will of the Father, they would have known His Son when He was manifested to them. The words of Jesus convinced many of those who listened; but the rage of the rulers was increased by this very fact, and they made an attempt to seize Him."

4. Observe "the insufficient tests used both by the people and the authorities for ascertaining whether Jesus was or was not their promised king. The tests they used were such as these: 'Will Christ do more miracles?' 'Will He come from the same part of the country?' and so forth. . . . In all His conversations with the unbelieving Jews, He condemned them for their unbelief, ascribed it to moral defects, and persistently maintained that it was within the reach of any man to ascertain whether He was true or a pretender."

SUGGESTIONS FOR FURTHER STUDY

1. What was and is the true circumcision?
2. Who were "the fathers"? and why so called?
3. Study the evil consequences of resting our decision concerning Christ upon a knowledge of Him which is merely human.
4. How is the unity of purpose between Father and Son in the plan of salvation shown in verse 29?

LESSON VII.—November 14, 1896. THE ATTEMPTED ARREST; THE WATER OF LIFE. (Chapter 7, verses 32-52.)

QUESTIONS

1. Who learned of the attitude of the people toward Jesus?
2. To what action did this lead?
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3. What was Jesus saying when the officers arrived?
4. What evident reference did He make to their errand?
5. What questions arose among the Jews concerning His departure from them?
6. What other statement of His was also discussed?
7. What time of the feast had now arrived? What lesson did Jesus connect with the principal ceremony of the day?
8. What promise did He make to every believer?
9. What was the real meaning of this figurative statement? Why was the fulfilment of the promise still future?
10. What did some of the people declare? What did others say? What objection was raised to this?
11. What scripture was quoted in the argument?
12. To what did these discussions lead?
13. What did some desire to do? Did they make the attempt?
14. After hearing Christ's teaching, where did the officers go?
15. What question was asked them?
16. What reply did they make?
17. How did the Pharisees express their surprise at the reply?
18. How did they show their regard for the action of the leaders?
19. How did they show their contempt for the action of the people?
20. What former inquirer was present to defend Jesus?
21. What principle of common justice did he urge?
22. By what question did they seek to ridicule him?
23. With what argument did they answer him?

NOTES

1. "The words of Jesus found a place in many hearts, and, like seed sown in goodly soil, they afterward bore abundant harvests. The spies scattered throughout the throng now report to the chief priests and elders that Jesus is gaining great influence among the people, and that many are already acknowledging their belief in Him. The priests therefore secretly lay their plans to arrest Jesus; but they arrange to take Him when He is alone; for they dare not risk the effect upon the people of seizing Him while in their presence." Jesus understood their purposes, and replied to them in verses 33, 34. "Soon the Saviour of the world will find a refuge

from the persecution of His enemies, where their scorn and hate will be powerless to harm Him. He will ascend to His Father, to be again the Adored of angels; and thither His murderers can never come." Believers have no difficulty in finding Christ (Matt. 7:7), and they will soon go to meet Him (1 Thess. 4:17), but the world sees Him no more (John 14:19).

2. "The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which should be in them a well of water springing up into everlasting life. . . . The words of the divine Teacher presented the gospel in a most impressive figure. . . . Jesus knew the wants of the human soul. . . . Many of those who heard Jesus were mourners over disappointed hopes, some were nourishing a secret grief, some were seeking to satisfy the restless longing of the soul with the things of this world and the praise of men; but when all this was gained, they found that they had toiled to reach only a broken cistern, from which they could not quench their fever thirst. . . . That sudden cry, 'If any man thirst,' startles them from their sorrowful meditation, and as they listen to the words that follow, their minds kindle with a new hope. . . . The cry of Christ to the thirsty soul is still going forth. It appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The weary and exhausted ones are offered the refreshing draught of eternal life. . . . All who come to Christ receive His love in their hearts, which is the water that springs up into everlasting life. Those who receive it impart it in turn to others, in good works, in right examples, in Christian counsel."

3. "The church has long been content with little of the blessing of God. They have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience is of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them do. They are not able to present the great and glorious truths of God's holy word, that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception."

4. The people are believing on Jesus as the Christ, the officers

are softened by the power of His teaching, and Nicodemus speaks in His behalf before the Sanhedrin. The Pharisees are furious, but their rage is held in check. "They were startled and chagrined that one of their own number had been so impressed by the power of Jesus as to openly defend Him in the council." "Note their bitterness towards their servants, who had presumed to think for themselves; towards the multitude, who were cursed; towards Nicodemus." How characteristic it is of opposers of the truth to resort to sarcasm and ridicule when arguments fail! Thus did the Pharisees.

SUGGESTIONS FOR FURTHER STUDY

1. How did it happen that the Pharisees had "officers" of the law at their command? To what extent were they permitted to exercise civil authority? What law did they administer?
2. What daily ceremony of the Feast of Tabernacles would suggest the figure used by Jesus in verses 37 and 38?
3. By what experience is Jesus glorified? How is He glorified by us? 1 Peter 4:12-14.
4. Upon what foundation does Christ rest the promise made in verse 38?
5. How many among the Jews were supposed to know the law? What was included by them in "the law"?
6. The Pharisees had already judged Jesus without a hearing, but the law requires a hearing before *it* judges. The Pharisees are justifying both of the charges made against them by Jesus. Verse 19.
7. How is life only in Christ taught in this lesson?

LESSON VIII.—November 21, 1896. A LESSON IN FORGIVENESS; THE LIGHT OF THE WORLD. (Chapter 7:53 to chapter 8:18.)

QUESTIONS

1. Where did the people now go?
 2. Where did Jesus go?
 3. To what place did He come the next morning? Who assembled there? What did He do?
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4. What unusual event occurred during His discourse?
 5. What charge was made against this woman?
 6. What punishment did they say had been provided in such cases? What inquiry did they make of Jesus?
 7. What was the real object of this question?
 8. What did Jesus do?
 9. As they pressed the question, what reply did He make?
 10. How did He further arouse their curiosity?
 11. What were the accusers led to do? What was the cause of this action?
 12. Who were thus left together?
 13. When Jesus perceived this, what did He ask?
 14. What reply did the woman make?
 15. What assurance and instruction did Jesus then give to her?
 16. What did Jesus declare Himself to be?
 17. What promise did He make to His followers?
 18. What charge did the Pharisees make against Him?
 19. What reply did He make to them?
 20. What reason did He give for His statement?
 21. What contrast did He draw in the matter of judging?

22. What kind of judgment was He capable of giving? Why?
23. With what law was His decision thus in harmony?
24. Who did He say were the two witnesses required by the law?

NOTES

1. The Feast of Tabernacles is ended. For a week they have lived in booths, "to commemorate the time when the Hebrews dwelt in tents during their sojourn in the wilderness," but "the last day, that great day of the feast," with its experiences, as set forth in the last lesson, is gone, and "every man went unto his own house;" but "Jesus went unto the Mount of Olives." They had permanent dwellings to which they could return after their brief and typical experience of camp life, but not so with Him. Matt. 8:20. He seeks the solitude of the mountain as being more in harmony with His feelings, and as offering the desired opportunity for communion with His Father. The shadow of the cross is deepening, and the climax of His earthly career is nearing. Feeling the need of that help rendered necessary by His humanity, He seeks it from the Father, just as we are bidden to do.

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2. The story of the woman taken in sin "reveals in our Saviour's character a wisdom so profound, a tenderness to sinners so delicate, a hatred of sin so intense, an insight into human hearts so searching, that it is impossible to suppose the mind of man could have conceived, or the hand of man invented, this most pathetic story."

3. "Jesus well knew for what purpose this case had been brought to Him; He read the secrets of their hearts, and knew the character and life history of every man in His presence. He seemed indifferent to the question of the Pharisees, and, while they were talking and pressing about Him, He stooped and wrote carelessly with His finger in the sand. Although doing this without apparent design, Jesus was tracing on the ground, in legible characters, the particular sins of which the woman's accusers were guilty, beginning with the eldest and ending with the youngest. . . . As their eyes fell upon the words written in the sand, fear and surprise took possession of them. The people looking on saw their countenances suddenly change, and pressed forward to discover what they were regarding with such an expression of astonishment and shame. Many of those who thus gathered round also read the record of hidden sin inscribed against these accusers of another. . . . There was not one of her accusers but was more guilty than the conscience-stricken woman who stood trembling with shame before Him."

4. "Jesus did not palliate sin nor lessen the sense of crime; but He came not to condemn; He came to lead the sinner to eternal life. . . . Instead of to condemn the guilty, His work was to reach into the very depths of human woe and degradation, lift up the debased and sinful, and bid the trembling penitent to sin no more."

5. "It is a terrible thing for a sinner to fall into the hands of his fellow-sinners. Sin blinds them to their own faults, but sharpens them to detect the faults of

others. . . . Ah, how many there are around us who had never come to what they are, had they not been driven to it by the way in which the religious people around them dealt with their first deviation from the paths of strict integrity. . . . The world is full of sinners who are plunging

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to deeper sin, because they have been taught by their more religious fellows that there is no hope for such as they are. But they might be saved if they could only be freed from the religious world and left alone with Jesus. . . . O souls conscious of sin, do not wait to *be brought* into His holy presence! Haste thither of your own free-will. It is the only place in all the universe where you will be safe. Accusing voices are hushed there, and accusing forms are banished. Wait! He will condemn thy sin but not thee."

6. "This was the beginning of a new life to this tempted, fallen soul, a life of purity and peace, devoted to the service of God. In raising this woman to a life of virtue, Jesus performed a greater act than that of healing the most grievous bodily malady; He cured the sickness of the soul which is unto death everlasting. This penitent woman became one of the firmest friends of Jesus."

SUGGESTIONS FOR FURTHER STUDY

1. Christ wrote the law on stone, but the sins of these men on the sand. What lesson do these facts teach?
2. How is life only in Christ taught in this lesson?
3. Who acts the part of an accuser even in the presence of the Lord? Read Zechariah 3. Whose mouthpiece are those who do the same?
4. In connection with verse 12 study the following scriptures: 1 John 1:5; Matt. 5:14; John 17:18. Compare the light of the physical world with the light of the spiritual world. See Mal. 4:2.
5. How did Christ bear witness of Himself? How did the Father bear witness of Him?

LESSON IX.—November 28, 1896. JESUS TEACHING THE PEOPLE. (Chapter 8, verses 19-30.)

QUESTIONS

1. What query did Jesus' last statement raise in the minds of the Pharisees?
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2. How did Jesus expose their ignorance of God's character?
 3. Where was Jesus speaking? Why was He not arrested?
 4. What further instruction did He then give them?
 5. How did they interpret His teaching?
 6. What contrast did Jesus then draw between the character of the Pharisees and His own character?
 7. Of what statement did He declare this to be the reason?
 8. How did He further explain the reason for that same statement?

9. What inquiry did this lead the Pharisees to make?
10. Where did He tell them to look for an answer?
11. What did He say of His future work among them?
12. To whom did He refer as the source of all His instruction?
13. Did the Pharisees perceive the meaning of this statement?
14. What event did Jesus declare would make it clear to them? In what more specific way did He refer to the source of His teaching?
15. Whose presence did He say that He had?
16. What made this experience possible to Him?
17. What result followed from His teaching at this time?

NOTES

1. The fact that the Jews did not recognize the character of God in Christ (2 Cor. 5:19) showed that they did not know God. Christ was the "outshining" of God's glory (Heb. 1:3), the arm reaching down from heaven (Isa. 53:1), the means devised in infinite wisdom and condescension to reveal God to men (Matt. 11:27), and yet the very people to whom had been entrusted the oracles of God (Rom. 3:2), foretelling all these things, rejected Him (John 1:11).

2. The rejection of Christ by us here involves His rejection of us in the heavenly courts (Luke 9:26), whither He went. Refusing to follow Him here (Matt. 16:24), we can not follow Him there (Rev. 14:4). It is important to notice that Christ says "can not" rather than "will not." So He said to Nicodemus "can not see" and "can not enter." There is only one way (John 14:6; Heb. 10:19, 20), and one name (Acts 4:12); and when these are refused, God "can not," in harmony with His divine plan, and in

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view of man's freedom of choice, bring man into His presence. "The goodness of God leadeth to repentance." But it is equally true that by the mystery that attaches to our creation, man has it in his power to frustrate this intention of God. The Holy Spirit pleads with him, but he resists. He can resist. Were it not so, he would be a mere machine. "Hearts can not be compelled; they can only be drawn. Christ knocks at the door; but we can, if we choose, keep it bolted on the inside, and Christ will not break the door down and force the way in." The choice which we are making daily is fixing our choice for eternity. What choice are we making? The personality of Christ is inseparable from His teaching. He was what He taught. He not only spoke the truth, but He was the truth; He not only revealed the way, but was Himself the way. He not only instructed them about eternal life, but He was "that eternal life." The Word was made flesh.

3. How constantly Christ presents the Father to the people, and Himself as merely the mouthpiece and representative of the Father. "The only witness He cared for was that which the father bore to Him. Chapter 5:32; 8:18. The name in which He name was the Father's. Chapter 5:43. He professed that all the attraction wrought by Him upon men was due to His Father's agency. Chapter 6:44. He was sent by the Father; He lived by the Father; He could do nothing of Himself; the life He had was given; so also was the authority with which He

executed judgment. Chapter 5:26, 27; 6:57. He spoke only as the Father taught Him. Chapter 8:28. He could dispense with all human help, because the Father never left Him alone. Chapter 8:16, 29. To honor Him, to please Him, to work His works, to live in His love, to perform His commandments, to show good works from Him, to glorify His name, to divert the attention of men to Him—such was the passion of His life." We are to follow His example (Matt. 16:24; 1 Peter 2:21), but "service like this is a fruit which can only be plucked from trees which have been planted and are tended by the Spirit of God."

4. Three times in this gospel Christ speaks of Himself as one to "be lifted up." The first was in His private talk with Nicodemus. This is the second time He has spoken of it, but the first public mention.

SUGGESTIONS FOR FURTHER STUDY

1. With "His hour" of verse 20 compare "your hour" of Luke 22:53.
2. The people who thought that possibly He might kill Himself, probably little thought that they would kill Him. Acts 3:15. What wrought this change in their attitude toward Him?
3. What is the difference between being "in the world" and being "of the world"? Note carefully Christ's statements, I am "from above," I am "not of this world."
4. Christ says, "I judge no *man*" (verse 15), and, "I have many *things* to . . . judge *concerning you*" (verse 26, R. V.). Make the difference between these statements clear.
5. The word rendered "lifted up," in chapters 3:14; 8:28, and 12:32, is rendered "exalted" in every other place in the New Testament, with one exception only. What part did the crucifixion have in the exaltation of Christ? Compare Phil. 2:8, 9; James 4:10, etc. The cross was the ladder to the throne.
6. In what way is life only in Christ taught in this lesson?
7. Christ was what He taught, and this gave power to His teaching. What a lesson for all who would be teachers of the Word!

LESSON X.—December 5, 1896. FREEDOM THROUGH CHRIST; DEEDS REVEAL THE TRUE CHARACTER. (Chapter 8, verses 31-51.)

QUESTIONS

1. What experience did Jesus declare to be the basis of true discipleship?
2. What would His disciples understand? What would it do for them?
3. From whom did they say that they were descended? Had they ever been in slavery? What question did they ask?
4. How did Jesus show that He was speaking of the bondage of sin?
5. What contrast did He draw between the experience of a slave and that of a son?
6. Who did He say had the power to give complete freedom?

7. Did He know from whom they were descended? How did He now show that He understood the thoughts of their hearts?
8. What did He say that He spoke? What did He therefore urge them to do?
9. In what statement did they reveal their ignorance of His real meaning?
10. How did Jesus make their own statement testify against them?
11. What intent on their part showed that they were not truly Abraham's children?
12. Whose works were they doing?
13. Whose children did they now claim to be?
14. What did Jesus say would follow as a consequence?
15. With what question and answer did He further instruct them?
16. Who did He say was their father? What course did they choose to follow?
17. What was the character of their father? What was natural to him?
18. What did Jesus declare to be the reason for their not believing Him?
19. With what argument did He set forth the ground of faith in Him?
20. What did their rejection of His teaching show?
21. What charge which the Jews had previously made did they now reiterate?
22. Did Jesus admit their charge? What counter-charge did He bring against them?
23. What aim in life had He repudiated?
24. How did Jesus teach that one could be saved from death?

NOTES

1. "The 'word' of which Jesus here speaks is His whole revelation, all He taught by word and action, by His own habitual conduct, and by His miracles. This it is which gives knowledge of

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the truth. That is to say, all the truth which men require for living they have in Christ." To continue ("abide," R. V.) in His word is to abide in Christ (chapter 15:5), in the faith (Col. 1:23), in hope (Rom. 12:12), in love (Eph. 3:17). To those who do this the promise is, Ye shall know the truth."

2. "When the Lord Jesus reveals the truth of all that He has done for us—that in Him we are accepted and triumphant; that through Him we sit in heavenly places, with Satan beneath our feet; that from Him we are equipped with power to tread on serpents and scorpions, and all the power of the enemy—*then* the whole aspect of our life alters; we see our position, and we take it; we learn our power, and we use it; we realize that we are free, and as such we begin to act. . . . Acting by faith in the truth revealed to us, we discover that it is so."

3. John the Baptist, in his preaching, had taught them to the contrary (Matt. 3:9), yet the Jews were resting in their literal descent from Abraham. Christ emphasizes the fact that "not descent, but character, is the important thing." Rom. 9:8; Gal. 3:29.

4. "Here [verse 34] is one of the profoundest sentences ever spoken by our Lord. Men had not been wont to count themselves slaves. They were in the habit of thinking that they could take up sin, or lay it down, at their will, that they were

its masters. Christ, however, has shown that it is not so, but that every time we yield to sin we increase its hold over us and become more deeply enthralled under its tyrannous power, so that we are compelled to obey its behests, however cruel or malignant they may be." "Every sinful indulgence strengthens the soul's aversion to God. The man who manifests an infidel hardihood, or a stolid indifference, to divine truth, is but reaping the harvest of that which he has himself sown. In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man, that the sinner 'shall be holden with the cords of his sins.' Prov. 5:22. Those who are "of the devil" (1 John 3:8) are slaves (2 Peter 2:19); but the service of Christ is freedom. "Jesus Christ came into the world to set men free, and to plant in their souls the genuine principle of liberty, liberty actuated by love,

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. . . liberty in which man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to bring them to the enjoyment of this same liberty. This is freedom indeed. This is the freedom which Christ gave to man."

5. How much is included in the promise, "Ye shall be free in reality"? We are freed from the imputation of Adam's sin, because He as the second Adam has borne it away; free from the lash of a broken law, because He has paid the penalty, and met its last demands. We are set free for service (Luke 1:74, 75), and that the character of God as set forth in His law may be fulfilled in us (Rom. 8:2-4) through Christ. Freedom from *the curse* of the law (Gal. 3:13) and the privilege of being "made the righteousness of God in Him" (2 Cor. 5:21), have been purchased for us. "Oh, blessed announcement that God our Father has taken our part against our sin, and, in the person of His Son, has come to make us free, that we maybe free indeed." "Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not *desire* to be set free, if we *will* not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love."

6. The true children of Abraham "do the works of Abraham." By nature inherited from Adam being children of wrath (Eph. 2:3) we need a new nature (2 Peter 1:4) in order that "we may work the works of God." "As Adam never could have brought us under the power of sin and death if he had not been our father, communicating to us his own nature, so Christ never could save us except by taking our nature upon Him, doing in that nature all that we would need to do, had it been possible for us to deliver ourselves, and then communicating the fruit of what He effected as a nature within us to be the power of a new, an eternal life. . . . So alone could He be the second Adam, the Father of a new race."

7. Jesus "spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. . . . These words (verse 44

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were spoken with sorrowful pathos, as Jesus realized the terrible condition into which these men had fallen." Speaking the truth roused enmity against Himself,

and so it will against His messengers (Gal. 4:16); but let every messenger be sure that he gives no other cause for enmity than "speaking the truth in love."

8. Christ was without sin *in Himself*, although sin was laid *on Him* (Isa. 53:6), being found without fault at His trial. John 18:38. No one could convince Him of sin (1 John 3:4); for the law which He fulfilled (Matt. 5:17) was in His heart (Ps. 40:8). He is asking of many to-day, "Why do ye not believe Me?" Is there any answer? See Matt. 22:12.

SUGGESTIONS FOR FURTHER STUDY

1. Had these Jews forgotten Egypt, Babylon, and the Roman power? What was the cause of their subjection to other nations?

2. Note that the personality of the devil, and the fact that he has inspired others with his nature, are clearly taught here. See 1 John 3:10, etc.

3. How many of the human family had Satan involved with himself in the guilt of being murderers? See 1 John 3:15; Titus 3:3, etc.

4. How did the Jews condemn themselves by their appeal to their descent from Abraham?

5. How is life only in Christ taught in this lesson?

LESSON XI.—December 12, 1896. JESUS AND ABRAHAM; JESUS AND THE BLIND MAN. (Chapter 8:52 to chapter 9:12.)

QUESTIONS

1. Of what did the Jews regard the last statement of Jesus as proof?

2. By what course of reasoning did they prove His statement to be unreasonable?

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3. How did they regard Him in comparison with Abraham and the prophets?

4. On what ground did Jesus base His claim to greatness?

5. What did He say to them concerning His acquaintance with God?

6. In what statement did He declare His pre-eminence over Abraham?

7. How did the Jews show their failure to apprehend the real meaning of Jesus?

8. In what unequivocal terms did Jesus then declare His divinity? With what result?

9. How did Jesus save Himself from their attack?

10. As He left the Jews, whom did Jesus meet?

11. What inquiry did the disciples make concerning this man?

12. Did Jesus regard the man's misfortune as the result of sin? What opportunity was afforded by this condition?

13. What did Jesus say concerning His work?

14. What did He declare Himself to be?

15. What outward ceremony did Jesus then perform?

16. What did He command the man to do? What was the result of obedience to His directions?
17. What inquiry was made by those who had known of his former condition?
18. What did some of them say? What did others say? What did he say?
19. What question did they ask him?
20. What account did he give of the miracle?
21. For whom did they then inquire? What reply did the man make?

NOTES

1. Jesus came to be the bearer of eternal life to the world (John 6:51), but the very assertion of the purpose of His mission became to the darkened minds of the Jews evidence that He was possessed of "a demon." The Jews said, "Now we *know* that Thou hast a devil," but their knowledge was not based upon faith, and so was not *fact*, but rather falsehood. They were being taught by a liar (chapter 8:44), and were believing a lie (2 Thess. 2:11);

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but those who are taught of God "may know" through faith that Christ's words are true (1 John 5:13, R. V.). As His words are life (John 6:63) and He is the word, those who keep His words find Him in them, and so find life (Prov. 8:35). What the Jews were thinking of as death was changed into sleep by the work of Christ for man. 1 Cor. 15:22. Death comes later to those who have not laid hold on "the life which is life indeed." 1 Tim. 6:19, R. V.

2. "If I glorify Myself, My glory is nothing; it is My Father that glorifieth Me." Verse 54, R. V. Christ glorified not Himself (Heb. 5:5), but He desired glory that He might shed it back again upon His Father," who gave it to Him.

3. In verse 58 Jesus makes the plainest declaration of His divinity and pre-existence. He declares Himself to be the I AM, as He did later in the presence of the high priest. Mark 14:61, 62. "He appropriated the incommunicable name of Jehovah."

4. The connection between the eighth and ninth chapters is very close, and should not be broken. The Jews were rich and increased with goods and had need of nothing, and so refused the treasures offered to them in Christ. He was driven from them, and so "passed by" them, but in doing so He found the blind beggar, and gave him light.

5. In His reply to the question of the disciple, Jesus "did not mean to suggest that there is no such thing as suffering for individual or hereditary sin. . . . It was our Lord's intention to warn the disciples against a curious and uncharitable scrutiny of any man's life to find the cause of his misfortunes. We have to do rather with the future than with the past, rather with the question how we can help the man out of his difficulties, than with the question how he got himself into them. . . . No matter what has caused the suffering, here it certainly is always with us, and what we have to do with it is to find in it material and opportunity for a work of God. . . . We can cause men to feel that God is thinking of them, and has sent help through us to them. . . . If men can be induced to believe in the

love of their fellow-men, they are well on the road to belief in the love of God." "It is true that sin brings suffering; but there is some suffering which is

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not the evidence of special wrongdoing. . . . Suffering is permitted for wise and good reasons, which we shall one day comprehend, and among them is this: that it may provide a platform on which the grace and power of God may manifest themselves, each new phase of evil leading to some new forth putting of the heart of God. . . . If there is need for the works of God to be manifested, we must be at hand, and willing at all costs to manifest them. . . . The unique work of healing blindness and enriching beggary is confined to earth, and we must hasten to do all of this allotted to us before the nightfall."

6. Christ, who was the Light of heaven, was sent *into the world* that He might be "the Light of the *world*." So dense was the darkness in which men were living, and so glorious was the light which He came to manifest, that it was necessary to veil the light, lest men should be destroyed by it. So He clothed His divinity with humanity. If this Light is received and followed as the "Light of life," our path will grow brighter (Prov. 4:18) until we shall be able to endure the vision of His perfect glory (John 17:24) in the world of light. As He is the light of this world, so He will be of the heavenly city. Rev. 21:23.

7. "The waters of Siloam by their very name ["Sent"] were a perpetual reminder to the Jews of the water of life which God sent to them in the desert land of their wanderings, and a parable of the true water of life which He would send to them in the desert land of this world's evil. How impressively, as he washed his blindness away, must they have spoken to the blind man of the healing mercy which had been sent to him by the stranger, with the result that his spiritual vision was likewise restored!"

SUGGESTIONS FOR FURTHER STUDY

1. In this lesson we have the plainest statements yet made of Christ's divinity ("My Father . . . is your God"), and His pre-existence ("Before Abraham was I am"), and also the strongest outbreak of unbelief yet noted. The greater the light rejected, the greater the darkness. See Matt. 6:23.

2. How did Abraham see Christ's day?

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3. What lesson is taught in the fact that Jesus used some outward means in restoring sight to the blind?

4. What added force is given to this miracle by the statement that the man "was blind from his birth"?

5. Compare this miracle with the one recorded in 2 Kings 5:9-14. Note the similarities and the differences.

6. How is life only in Christ taught in this lesson?

7. The combination "verily, verily," occurs repeatedly in this gospel, but not once in either of the others. "Verily" is our word "amen." In Isaiah 65:16 God is called "the God of Amen "(R. V., margin). Compare 2 Cor. 1:20. What is the lesson taught?

**LESSON XII.—December 19, 1896. THE MIRACLE DISCUSSED.
(Chapter 9, verses 13-25.)**

QUESTIONS

1. What was done with the man who had received sight?
 2. On what day was the miracle performed?
 3. What inquiry did the Pharisees make?
 4. How did the man reply to them?
 5. What conclusion did some of the Pharisees draw?
 6. How did others view the matter?
 7. What was thus made manifest?
 8. How did they continue their questioning of the man?
 9. What did he declare his belief to be?
 10. What conclusion did the Jews adopt concerning his story?
 11. What question did they ask his parents?
 12. What did his parents admit that they knew?
 13. Of what did they deny any knowledge?
 14. What did they recommend the Jews to do?
 15. Why did the parents take this course?
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16. What caused this feeling on their part?
 17. What action was based upon this threat of the Jews?
 18. Who was now called again?
 19. What did the Jews declare their belief to be concerning the One who had wrought the miracle?
 20. Of what did the man admit his ignorance?
 21. What did he know?

NOTES

1. It may have been no special ill feeling which led the neighbors to bring to the Pharisees the man who had been healed of his blindness, "but as work had been done on the Sabbath, they judge it best to refer the matter to these great authorities in matters of religion." The former inquiries are now repeated. "Again, therefore, he was asked, and (now) by the Pharisees, how he had recovered his sight." The reply of the man caused a division among his judges, and it is worth while to observe carefully the conclusions arrived at, and the basis of their reasoning. The one party say, This Man is not of God, because He keepeth not the Sabbath day. Their course of reasoning is virtually this: We have certain regulations in regard to the observance of the Sabbath, and this Man has gone contrary to them. The fact that a remarkable miracle of mercy has been performed by this Man does not weigh in our minds against the other fact that He does not keep the Sabbath, in harmony with our well-established rules. This is really saying that God Himself must act in harmony with their traditions if He

wishes them to acknowledge Him as God. They are exalting themselves above God. But this is only the logical result of putting man's ideas in place of God's ideas, and demanding submission to a man-made creed. We see the same thing being done over again to-day. Then the chief question was whether the Sabbath should be kept as God intended that it should be kept, and so be a blessing to men, or whether it should be a burden grievous to be borne because weighted down with the added exactions of men. Now the question is whether the same day which God blessed, and thus made a blessing to men, shall be observed, or whether a rival day, upon which God has never placed a blessing,

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shall be foisted into its place under ecclesiastical authority alone. Christ Himself was condemned by the religious teachers of His day as a Sabbath-breaker, and some of those who choose to follow Him in the matter of Sabbath-keeping are being condemned in the same way to-day. But, according to His own testimony, He kept the commandments of God (John 15:10), and now through His word He bears similar testimony (Rev. 14:12) concerning those who refuse to accept the traditions of men about the Sabbath.

2. The other party among the Pharisees yielded to the evidence, and agreed with Nicodemus (John 3:2) that He exhibited divine credentials. It does not follow that they became believers on Christ, but in view of the nature of the miracle, they were not prepared to accept the logic of their traditions, lest haply they should be "found to fight even against God." They broke away from ecclesiastical bondage far enough to say, "How can a man that is a sinner do such miracles?" This may be a step toward belief on Him.

3. "Jesus had been among this people, so marked with bigotry and prejudice, and He knew that in healing on the Sabbath day He would be regarded as a transgressor of the law. He was aware that the Pharisees would seize upon such acts with great indignation, and thereby seek to influence the people against Him. He knew that they would use these works of mercy as strong arguments to affect the minds of the masses, who had all their lives been bound by the Jewish restrictions and exactions. Nevertheless, He was not prevented by this knowledge from breaking down the senseless wall of superstition that barricaded the Sabbath, and teaching men that charity and benevolence are lawful on all days."

4. "In all His lessons, Jesus presented to men the worthlessness of merely ceremonial obedience. He sought to impress them with the spirituality of the law, unveiling its vital principles, and making plain its eternal obligation. The righteousness of the law was presented to the world in the character of Christ, and the holy, benevolent, and paternal attributes of God were revealed in the Saviour's dealings with mankind."

5. The prophecy stated that Christ would be "numbered with

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the transgressors" (Isa. 53:12), and so He was, during His ministry (John 9:24), and at His crucifixion (Mark 15:27, 28).

6. The Jews were not seeking for evidence that Jesus was the Christ, for they had not only decided against Him themselves already, but had threatened with

excommunication any who might believe on Him. And this being put out of the synagogue was a "punishment involving the direst consequences socially and religiously. It was, in fact, the lesser excommunication, which lasted thirty days, but might be lengthened for continued impenitence, or curtailed by contrition. It shut a person utterly from the synagogue; for even if he entered it, he was reckoned as not present. No mourning for the dead, and no right of circumcision, could take place in his house, and no one but his wife or child could come within four cubits of him."

SUGGESTIONS FOR FURTHER STUDY

1. Jesus made the clay and anointed his eyes; the man went and washed. What lesson is taught in these facts?

2. Every effort to hinder Christ's work only resulted in advancing it. 2 Cor. 13:8. The semi-official and critical examination into this miracle only established its reality beyond a doubt. How is the same principle illustrated in God's work to-day?

3. God treated Christ as a sinner. Why? Men treated Christ as a sinner? Why? What was the difference in their treatment of Him?

4. Some now accept the view, of the Pharisees that Jesus broke the Sabbath. Are they prepared to accept the conclusion that He was "not of God"?

5. Were not the Pharisees right in their logic? If a man wilfully breaks the Sabbath, can he be "of God"? What is the present application of this principle?

6. Are miracles ever wrought through the instrumentality of "a man that is a sinner"? Will the question be of any special interest to this generation?

LESSON XIII.—December 26, 1896. SIGHT TO THOSE WHO ARE BLIND; BLINDNESS TO THOSE WHO SEE. (Chapter 9, verses 26-41.)

QUESTIONS

1. What further inquiries did the Jews make of the man born, blind?
2. What reference did he make to their former discussion of the matter?
3. What inquiry did he make of them?
4. What did they declare concerning him? What did they claim for themselves?
5. What did the man regard as a remarkable circumstance?
6. What admitted truth did he state concerning a man's relation to God?
7. Was the miracle which had been performed upon him an ordinary one?
8. What conclusion did he arrive at?
9. In what way did they meet his convincing argument?
10. What did they do to him?
11. Who heard that they had cast him out? What did He ask him?
12. What response did the man make to this question?
13. How did Jesus then declare Himself to him?
14. How did the man receive this declaration?

15. How did Jesus say that His coming into the world would affect the blind? How would it affect those who had sight?
16. Who were listening to this teaching?
17. What did it lead them to ask?
18. How did Jesus reply to their inquiry?

NOTES

1. It is perfectly evident even to the man whose case is being investigated that the Pharisees are not repeating their inquiries in

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order to obtain more complete information. They are simply quibbling. Their continued nagging stirs up the man to ask them the question which above all others would exasperate them: "Are ye, too, wishing to become His disciples? But they reviled him, and said, Thou art a disciple of that One, but we are Moses' disciples." (Rotherham.) A disciple of that One, as if putting Him far from them, in disdain. A disciple is a learner, and unintentionally the Pharisees were speaking in praise of the Man whom they despised. They prided themselves upon being followers of Moses, but their treatment of Jesus proved their claim a false one. Chapter 5:46. They were right in thinking that God spake to Moses (Ex. 33:11), but it was *God* in His Son who spoke, and not *Moses*. Although Moses was dead, yet God still lived, and had they really known Him, they would have recognized that He was speaking to them "*in His Son.*" Heb. 1:2, R. V.

2. How these Jews contradict themselves! A little while ago they rejected Jesus because they felt too well acquainted with Him (chapter 6:41, 42), but now they reject Him because they "know not from whence He is." The logic of the beggar was better than that of the Pharisees. He is not a theologian by profession, but light seems to have come into his mind as well as into his eyes. His experience illustrates a truth already taught to the Jews. Chapter 7:17. "He does not know much, but he knows this [How is it that *they* do not know it?] that such a miracle is an answer to prayer, and that the prayer of the wicked is not answered."

3. The case is no ordinary one. The miracle is a "notable" one, and induces an irresistible conviction that the doer is "of God." But this the Pharisees have decided beforehand not to admit, and so no weight of evidence can compel them to change their view. Their very decision has shut out the light which would enable them to reach a right conclusion. It is the light from the sun shining into the eye which enables us to see the sun itself, and if one deliberately closes his eyes, it is no wonder if he does not see the sun. But there is still one course open to the Pharisees, and, like a dishonest lawyer when the evidence is all against him, they can abuse the witness, and this they proceed to

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do. They now admit what they had been inclined to deny, that he had been born blind, by taunting him with it as a proof that he was evidently a child of sin; and, with a self-sufficiency which they seem to regard as enough to settle the whole question, they scornfully inquire, "Dost thou teach us?"

4. "There are men in such repute as leaders of opinion, and so accustomed to teach rather than to learn, and to receive homage rather than to give it, that scarcely any greater humiliation could be required of them than to publicly profess themselves followers of Christ." It was the application of this principle which prevented the Pharisees from receiving instruction from the beggar. They did not have power over his mind, and so could not cast the truth out of it, as they gladly would have done if possible, but they did have power over his connection with the outward forms of worship, "and they cast him out."?

5. "But Jesus heard of his punishment, and sought him out, and declared to him more fully who He Himself was. He thus gave to the man assurance of a friendship outweighing in value what he had lost. He made him feel that, though cut off from the fellowship of the visible church, he was made a member of the true commonwealth of men-numbered among those who are united in friendship, and in work, and in destiny, to Him who heads the real work of God, and promotes the abiding interests of men. And such is ever the reward of those who make sacrifices for Christ, who lose employment or friends by too boldly confessing their indebtedness to Him. They will themselves tell you that Christ makes up to them for their losses by imparting clearer knowledge of Himself, by making them conscious that they are remembered by Him, and by giving them a conscience void of offense, and a spirit superior to worldly misfortunes."

6. "The blind man now saw, because he knew he was blind, and trusted that Christ could give him sight; the Pharisees were stone-blind to the world Christ opened to them and carried in His person, because they thought that already they had all the knowledge they required. And wherever Christ comes, men thus form themselves around Him in two groups, blind and seeing. 'For judgment,'-for testing and dividing men,-He is come. Nothing

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goes more searchingly into a man's character than Christ's offer to be to him the Light of life, to be his Leader to a perfect life. This offer discloses what the man is content with, and what he really sighs for."

SUGGESTIONS FOR FURTHER STUDY

1. What kind of sinners does God refuse to hear? To what kind does He lend a listening ear? Compare Ps. 66:18; Dan. 9:3, 23.
2. What connection did the Jews make in their teaching between poverty, or physical blemish and suffering, and sin?
3. What is taught in the statement that Jesus found him?
4. What is the measure of responsibility in God's sight?

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"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Deut. 6:6, 7.

PROGRAM FOR FAMILY STUDY OF S. S. LESSONS

SABBATH

-(After church services or at the close of Sabbath.) Review the lesson of the day by relating in detail the substance of the lesson, recalling Scripture words and references. Read the lesson for the intermediate division for next Sabbath from the *Little Friend*, and learn the memory verse.

SUNDAY

-Study the first half of the lesson in the following manner:

1. Assign a reference to each member of the family, using the lesson pamphlet to ascertain what references are used in the lesson.
2. Then read the texts in their regular order, carefully considering what each one says before reading the next one. Be sure to have each member of the family understand the meaning of all the words in each text.
3. Select two texts to be committed to memory through the day.
4. Repeat the memory verse.

MONDAY

-Review the portion of the lesson already studied.

1. Have each one name as many references as he can.
2. Give each one an opportunity to repeat the two texts that were to be committed to memory on the previous day.
3. Assign each one a text found in the first half of the lesson, and let one member of the family ask the questions from the lesson pamphlet, and the others in turn read the answers given in the texts or in the Lesson Quarterly.

Then study the last half of the lesson in the same manner that the first half was studied on Sunday.

TUESDAY

-Repeat the texts already committed to memory, and the questions on the last half of the lesson, being sure that all understand the questions and the meaning of the words used in them.

Select two texts to be committed to memory during the day.

WEDNESDAY

-Repeat the texts already committed to memory, and review the entire lesson by asking the questions in the Lesson Quarterly, the *Instructor*, or the *Little Friend*, as may be thought best. The number and age of the children would usually indicate which lesson help would be the best.

THURSDAY

-Read the lesson notes in the Quarterly and those in the *Sabbath School Worker*, and any other helps that may be accessible, and review the intermediate lesson in the *Little Friend*, or the one found in the Lesson Quarterly. Repeat the texts committed to memory.

FRIDAY

-Thoroughly review the entire lesson in the following manner:

1. Ask the questions as found in the Lesson Quarterly.
2. Call upon different ones to give a synopsis of the lesson or the lesson story in their own language.
3. Have the references given by different ones, and have those texts repeated that have been committed to memory.
4. Give each one the privilege of questioning others upon the lesson.

SABBATH

-Review practical truths of the lesson, repeat all the texts committed to memory, and relate personal experiences in which the truths of the lesson have been found helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of thorough, regular, systematic study of the Scriptures as given in our Sabbath school lessons.)

**SABBATH SCHOOL LESSONS
ON THE
GOSPEL BY JOHN
FOR SENIOR CLASSES 1st QUARTER, 1897**

LESSON I.—January 2, 1897. THE GOOD SHEPHERD. (Chapter 10, verses 1-21.)

QUESTIONS

1. How is the robber of the sheepfold to be distinguished?
2. How is the shepherd contrasted with the robber?
3. How is the shepherd recognized by the porter? By the sheep? What does he do to the sheep?
4. How does he direct the course of the sheep? With what success? Why?
5. How will the sheep act toward a stranger? Why?
6. Was Christ's teaching comprehended by His hearers?
7. How did He begin the explanation of the parable?
8. What did He say of those who came before Him? Did the sheep respond to them?
9. What did Jesus declare Himself to be? What would be the experience of each one who used "the door"?
10. What is the purpose of the thief?
11. What is the object of Christ's work?
12. What does Jesus now declare Himself to be? What distinguishes the good shepherd?
13. What is an hireling? How does he treat the flock in time of danger? With what result?
14. What is the real cause of such action?
15. What bond of union exists between the shepherd and the sheep?
16. How is this mutual knowledge illustrated?
17. What sacrifice does the shepherd make?
18. Is there more than one fold? What will be the experience of the "other sheep"? With what result?
19. What is the basis of the Father's love for Christ?
20. Was the sacrifice of Christ a voluntary one? Was it in harmony with God's will?
21. What effect was produced by this parable?
22. What did one party say?
23. How did the other party refute their claim?

NOTES

1. "Few images could better express the relationship between our Lord and His people than that of Shepherd and sheep, so often applied to God in the Old Testament, and appropriated by Christ Himself in the New. . . . The Eastern sheepfold is a mere enclosure surrounded by a palisade. The sheep are brought into it in the evening, several flocks being committed to the care of the common keeper, or porter, for the night. In the morning the shepherds return, and knock at the closely barred door of the enclosure, which the porter opens from within. Each separates his own sheep by calling to them; and the sheep respond,

disentangling themselves from the rest; and when thus collected, they follow their own shepherd, wherever he may lead."

2. "The entire disputation with the Jews turned on the rights of our Lord to do as He was doing. What claims had He to assume such a position among the people? He was setting Himself forth as the one object of the people's faith and following; but was not this a self-constituted leadership? He proceeds now to answer

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them by an allegory, and under the figure of the true shepherd. He presents His claims as the claims, of authority, of ownership, and of love. . . . He was a divinely appointed shepherd, of the, sheep . . . Christ, the Chief Shepherd, has claims, which no other can have-the sheep are His very own, . . . that ownership being involved in His relation to the creation, and intensified by His relation to the redemption, of men (1 Cor. 6:20; Titus 2:14, R. V.) . . . The claims of ownership are at once heightened and transfigured by the claims of love."

3. "He goeth before them." "This is the place ever assigned to Him in the Old Testament. 'He leadeth me by the still waters.' 'Thou leadest Thy people like a flock.' He permits none of His own to go along a path which He has not trodden, and in which He has not had previous experience. . . . Take heart, O trembling believer! However strange and hard your path seems to you, if you look closely at it you will detect in its dust the footprints of the Shepherd; and where He has preceded you, you need not fear to follow."

4. "The sheep follow him." "The utter dependence of the sheep on the master shepherd is a beautiful emblem of our attitude toward our Lord. . . . Let Jesus Christ stand between you and everything-between you and circumstances; between you and dreaded trials; between you and temptation; between you and your attainments in the blessed life; between you and your projects of Christian usefulness. Follow Him; that is, let Him go first. If He does not go forward, wait for Him. Every step taken apart from Him, or in front of Him, will have to be retraced with bitter tears."

5. "The shepherd's life of diligence and caretaking, and his tender compassion for the helpless creatures intrusted to his charge, have, been, employed by the inspired writers to illustrate some of the most, precious truths of the gospel. Christ, in His relation to His people, is compared to a shepherd. After the fall, He saw His sheep doomed to perish in the dark ways of sin. To save these wandering ones, He left the honors and glories of His Father's house. He says, 'I will seek that which was lost, and

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bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.' 'I will save My flock, and they shall be no more a prey,' 'neither shall the beast of the land devour them.' His voice is heard calling them to His fold, 'a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.' His care for the flock is unwearied. He strengthens the weak, relieves the suffering, gathers the lambs in His arms, and carries them in His bosom."

6. There are numerous instances recorded in the Scriptures where the heavenly voice has been heard (Ex. 19:19; 1 Kings 19:12; Luke 9:35; Acts 9:4, etc.); but the voice of the Shepherd is recognized in other ways than by the hearing of the ear. "God speaks to us through His providential workings, and through the influence of His Spirit upon the heart. . . . God speaks to us in His word." Compare Ps. 19:1-4, R. V.; Heb. 12:19, "The Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts."

7. The reading of verses 14 and 15 as given in the Revised Version seems preferable: "I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep." "The mutual understanding between the Eternal Father and the Son is the only parallel to the mutual understanding of Christ and His people."

SUGGESTIONS FOR FURTHER STUDY

1. Who was the first shepherd mentioned in the Bible? What other leading characters in Bible history were shepherds?

2. Christ is *the* Door, *the* Good Shepherd, *the* True Vine, etc. Why is it made so definite? Compare Acts 4:12.

3. Who are the "other sheep . . . not of this fold"?

4. How many distinct references does Christ make in this lesson to His approaching death?

5. How is life only in Christ taught in this lesson?

6. What cause is here assigned for insanity?

LESSON II.—January 9, 1897. THE MESSIAH IS THE SON OF GOD. (Chapter 10, verses 22-42.)

QUESTIONS

1. What public gathering was now held? At what season of the year?

2. Where was Jesus?

3. Who came to Him? What did they say?

4. What did Jesus declare that He had already done? To what did He refer as His credentials?

5. Why had they not accepted Him?

6. What general truth did He announce?

7. What gift does Jesus bestow upon believers? What experience will be theirs as the result?

8. Upon what basis does this certainty of experience rest?

9. What relation did Jesus declare between the Father and Himself?

10. What effect did this statement have upon the Jews?

11. What inquiry did Jesus then make?

12. What answer was given to Him?

13. What scripture did Jesus quote in reply?

14. How did He apply this scripture in reference to His own mission?

15. On what condition did He release them from any obligation to believe on Him?
16. What conditional demand did He make of them? For what purpose?
17. What did they attempt to do? Did they succeed?
18. Where did Jesus go?
19. Did He thus escape the notice of the people? What did they say?
20. What was the result of His teaching?

NOTES

1. The Feast of the Dedication "was instituted by Judas Maccabæus to commemorate the purification of the temple and the *renewal* of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the twenty-fifth day of the month Chisleu, which began with the new moon of December." "The weather had been wet and rough, so that He (Jesus) was fain to avail Himself, like the crowds, of the shelter of the arcade running along the east side of the temple enclosure, known ns Solomon's Porch, from the fragment of the first temple, left standing by Nebuchadnezzar."

2. "The comparative equanimity with which they (the Jews) consider the claim of Jesus to be the Messiah, is changed into fury when they imagine that He claims also equality with God. . . . No incident could more distinctly prove that the claim to be the Messiah was in their judgment one thing, the claim to be divine another thing. . . . In a word, it was a Messiah the Jews looked for, not the Son of God. They looked for one with divine powers, the delegate of God, sent to accomplish His will and to establish His kingdom, the representative among them of the divine presence; but they did not look for a real dwelling of a divine person among them. It is quite certain that the Jews of the second century thought it silly of the Christians to hold that the Christ pre-existed from eternity as God, and condescended to be born as man. 'No Jew would allow,' says a writer of that time, 'that any prophet ever said that a Son of God would come; but what the Jews do say is that the Christ of God will come.' . . . This fact, that the Jews did not expect the Messiah to be strictly divine, sheds light on the real ground of accusation against Jesus. So long as it was supposed that He merely claimed to be the promised Christ, and used the title 'Son of God' as equivalent to a Messianic title, many of the people admitted His claim and were prepared to own Him. But when the Pharisees began to apprehend that He claimed to be the Son of God in a higher sense, they accused Him of blasphemy, and on this charge He was condemned. . . . When brought before the Sanhedrim, He was first asked, 'Art Thou the Christ?' . . . He merely says that they themselves

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will one day own His claim. 'Hereafter shall the Son of man sit on the right hand of the power of God.' This suggests to them that His claim was to something more than they ordinarily considered to be involved in the claim to Messiahship; and at once they pass to their second question, 'Art Thou the Son of God?' and on His refusing to disown this title, the high priest rends his clothes, and Jesus is there and then convicted of blasphemy."-*Dods*.

3. "My sheep hear [are hearing] My voice, . . . and I give [am giving] unto them eternal life." "Hear, and your soul shall live!" There is life in the in the voice of the Son of God. John 5:25. His words are life. John 6:63. "If we would listen to His voice, we must let silence reign in the heart. The clamors of self, its pretensions, its lusts, must be rebuked, and we must put on the robe of humility, and take our place as humble learners in the school of Christ." What has been implied in the former teaching of Jesus, is now expressly stated: He and the Father are one. He appeals to the Scripture in justification of His claim, in repelling the charge of blasphemy which His statement had called forth. He says in effect: "If men were called gods *to* whom God's word came—and they are so called in Scripture, which cannot be broken—appointing them to their office, may He not rightly be called Son of God who is Himself sent to men; whose original and sole destiny it was to come into the world to represent *the Father*? . . . The idea of the purpose for which Christ was sent into the world, is indicated in the emphatic use of 'the Father.' He was sent to do the works of the Father; to manifest to men the benignity, tenderness, compassion of the Father; to encourage them to believe that the Father, the Source, of all life, was in their midst, accessible to them. If Jesus failed to reveal the Father, He had no claim to make."

SUGGESTIONS FOR FURTHER STUDY

1. Jesus says of those whom He designates as "My sheep," "They follow Me." Is any further description necessary?

2. On what charge had the Jews previously sought to slay Jesus? Is there any essential difference between the two charges?

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3. Did the Jews have legal authority to put any man to death on any charge? In their pretended zeal for God, what were they really doing?

4. Christ's use of Scripture is worthy of special study. Mark the force of the testimony of its own Author that "the Scripture cannot be broken."

5. How is life only through Christ taught in this lesson?

6. What were Christ's credentials from the Father?

LESSON III.—January 16, 1897. THE SICKNESS AND DEATH OF LAZARUS. (Chapter 11, verses 1-16.)

QUESTIONS

1. Who was sick? Where did he live? How was the town known?

2. Through what event was the faintly well known?

3. What message was sent to Jesus?

4. When Jesus learned of the condition of Lazarus, what did He say?

5. In what way is the affection of Jesus for the family mentioned?

6. In what way did He apparently disregard the message which had been sent to Him?

7. How did He respond to it afterwards?
8. How did His disciples attempt to dissuade Him from His purpose?
9. With what question did Jesus reply to them?
10. What is true of the one who walks in the day? Why?
11. What is the experience of one who walks in the night? Why?
12. What statement did Jesus then make concerning the condition of the sick man?
13. What was the purpose of His going to Judea?
14. What reply did the disciples make?
15. What did they understand from His statement?
16. How did He make His meaning perfectly clear to them?
17. How did He feel about His absence from the scene?
18. What was the purpose of all this? What course does Jesus now urge?
19. How did one of his disciples respond?

NOTES

1. "The eleventh is in some respects the great central chapter of this gospel of life—even as it does indeed happen to be also literally the central chapter." "The ten chapters which precede have served to indicate how Jesus revealed Himself to the Jews in every aspect that was likely to win faith; and how each fresh revelation only served to embitter them against Him, and harden their unbelief into hopeless hostility."

2. "Jesus had often found the rest that His weary human nature required at the house of Lazarus in Bethany. . . . A dark cloud now hung over this quiet home where Jesus had rested. Lazarus was stricken with sudden illness. The afflicted sisters sent a message to Jesus: 'Lord, behold, he whom Thou lovest is sick.' They made no urgent requirement for the immediate presence of Jesus, for they believed that He would understand the case and relieve their brother. Lazarus was a firm believer in the divine mission of Jesus; he loved Him ardently and was in turn beloved by the blessed Master, whose peace had rested on his quiet home. The faith and love which the brother and sisters felt toward Jesus encouraged them to believe that He would not disregard their distress. . . . The sisters counted the days and hours that must intervene between the sending of the message and the arrival of Jesus to their aid. As the time approached when they should expect Him, they anxiously watched the travelers who appeared in the distance, hoping to discover the form of Jesus. . . . Presently their messenger returns, but unaccompanied by Jesus. He bears to the sorrowing sisters the words of the Saviour. 'This sickness is not unto death.' But the hearts of the sisters fail them, for lo, their brother is already wrestling with

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the fierce destroyer, and soon closes his eyes in death. . . . Jesus did not delay going to the relief of Lazarus through want of interest in the stricken family; but He designed to make the sorrowful event of the death of Lazarus an occasion to give undoubted proof of His divine power, and unite His disciples to Him in a faith

that could not be broken. Already some of them were questioning in their minds if they had not been deceived in the evidences of His divine power; if He was really the Christ, would He not have saved Lazarus, whom He loved? Jesus designed to work a crowning miracle, that would convince all who would, by any means, be convinced, that He was the Saviour of the world."-*Spirit of Prophecy, vol. 2, pp. 358, 360, 361.*

3. "When Mary and Martha sent to Jesus, their message was-not, Lord, He who loveth *Thee*, but-'Lord, behold, He whom *Thou* lovest is sick.' It is not my imperfect love to Him which comforts me, but His perfect love to me."

4. "The Lord loves thee, and yet He tarries with His consolation! Be still, my soul, for thou shalt yet praise Him for having refused thee a smaller boon, that He might bestow upon thee a greater." "The persuasion of Christ's love must be graven in our hearts so deeply that no semblance of indifference on His part will ever make the slightest impression upon us. 'This is the victory that overcometh the world.' "

5. "In the forefront of this marvelous chapter stands the affirmation, 'Jesus loved Martha, and her sister, and Lazarus;' as if to teach us that at the very heart and foundation of all God's dealings with us, however dark and mysterious they may be, we must dare to believe in and assert the infinite, unmerited, and unchanging love of God."

6. A glorious experience came to the family at Bethany through the channel of suffering. "Who can estimate how much we owe to suffering and pain? . . . Suffering robs us of proud self-reliance, and casts us in an agony at the feet of God. Suffering prunes away the leaves in which we rejoiced, that the sap may find its way into fruit. Suffering isolates the soul, shutting it away from all creature aid, and surrounding it by a wall of fire. The saves of the aromatic plant must be crushed ere they will emit

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their fragrance; the ore must be plunged in the furnace ere the gold is set free; the pebble must be polished on the lapidary's wheel ere its brilliant colors are apparent."

7. The implied request of the sisters seemed for the time to be unheeded, but this was only that Jesus might "do exceeding abundantly above all that we [they] ask or think." "When we do not receive the very things we ask for at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good;-that which we ourselves would desire, if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. . . . We may have no remarkable evidence at the time that the

face of our Redeemer is bending over us in compassion and love; but this is even so."

8. "It agrees beautifully with divine decorum, that Scripture nowhere speaks of any one having died in the presence of the Prince of Life. If we suppose that death could not have assailed Lazarus when Jesus was near, the words of the two sisters gain a much more sublime signification, and the Lord's joy on account of His absence appears in a clearer light."

SUGGESTIONS FOR FURTHER STUDY

1. Note the wonderful power of inspiration for condensed statement. How many facts are mentioned in verse 1?

2. What sometimes seems to men evidences of God's displeasure or of His neglect may be but the preliminary conditions for a special display of His power and glory. See John 9:3.

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3. What is the teaching of this lesson concerning the condition of man in death?

4. What hint is given as to the relation between sleep and health?

5. What is the true relation between faith and miracles?

6. Jesus spoke of Lazarus as "our friend." Who are the friends of Jesus?

7. How is life only in Christ taught in this lesson?

LESSON IV.—January 23, 1897. THE RESURRECTION AND THE LIFE. (Chapter 11, verses 17-36.)

QUESTIONS

1. How long had Lazarus been dead?

2. How far was Bethany from Jerusalem?

3. In consequence of this nearness, what custom among the Jews was followed in this case?

4. On learning of the approach of Jesus what did Martha do? What did Mary do?

5. How did Martha express her faith in the power of Jesus over death?

6. In what statement does she suggest the thought that Jesus may raise him from the dead at once?

7. What assurance does Jesus give her?

8. How did Martha respond to this promise?

9. What central truth did Jesus then announce?

10. What did he say that faith in Him would do for the dead?

11. What would it do for the living?

12. What personal inquiry did Jesus then make?

13. What response did Martha make?

14. What did she then do? What message did she bear?

15. How did Mary respond to this message?

16. Where was Jesus?

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17. What did the mourners do? What reason did they assign for Mary's leaving the house?

18. On reaching Jesus what did Mary do? What did she say?

19. How did the whole scene affect Jesus?

20. What inquiry did He make? What reply was made?

21. How did Jesus show His sympathy for the sorrowing?

22. What did this lead the Jews to say?

NOTES

1. A glimpse of funeral customs among the Jews is given in the following extract: "The four days since the death had been sad ones in the little household. They had fasted all the day after it, and had since eaten nothing but an occasional egg or some lentils; for that was the only food allowed mourners for the first seven days. The corpse . . . had been borne to the grave after a few hours, an egg had been broken as a symbol of mortality and the cottage left to the two survivors. The funeral procession had been sad enough, with its dirge flutes and hired wailing women; the two sisters and their relations following, and then the neighbors and friends; for it was held a religious duty in all who could, to attend a corpse to the grave. At the grave's mouth, the men had chanted the sublime nineteenth psalm in a slow circuit of seven times around the bier, on which lay the dead, wrapped in white linen. The long procession, headed by the women veiled, had stopped thrice on the way to the grave, while the leader spoke words of comfort to the bereaved ones, and tender exhortations to passers by, '-Comfort ye, comfort ye, ye dear ones! Lift up your souls, lift up your souls! Come to me, all ye who are, of sad and troubled heart, and take part in the sorrow of your neighbors.' Once more in their desolate home, the sisters with veiled heads, even in their own chamber, and with unsandaled feet, sat down on the earth, in the midst of a circle of at least ten friends or professional mourners with rent clothes and dust on their heads. None spoke until the bereaved ones had done so, but every sentence of theirs was followed by some word of sympathy or comfort, and by the wails of the mourners. And thus it would be for seven

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days, and had been for four, before Jesus arrived; for many friends had come from Jerusalem to comfort the two sisters."-*Geikie*.

2. "Jesus did not desire to meet the afflicted sisters in such a scene of confusion as their home then presented so He stopped in a quiet place by the roadside, and sent a messenger to inform them where they could find Him. "-*Spirit of Prophecy vol. 2, p. 362*.

3. "The main teaching of the miracle is announced in the words of Jesus: 'I am the resurrection and the life.' In this statement two truths are contained: That resurrection and life are not future only, but present; and that they become ours by union with Christ. . . . He assured her that in Him were resurrection and life;

that all, therefore, who belonged to Him were uninjured by death, and had in Him a present and continuous life."

4. "Christ is the resurrection because He is the life. He has life originally in Himself; His essence is life; in His victorious conflict with that death which in our flesh He has power to taste for us (Heb. 2:9) life shows itself as resurrection. . . . Not because He has risen is He the Living; but because He is the Living, therefore has He risen See Rev. 1:17, 18, R. V. It was *impossible* that He should be holden of death (Acts 2:24), for the very reason that He is the Living. And what Christ is, this He imparts to His believers. "John 14:19. 'He is the resurrection of the dying and the life of the living.' . . . For all His believers is this precious word of Christ intended." Sight says, "In the midst of life we are in death;" but faith says, "In the midst of death we are in life."

5. "Jesus bade Martha call her sister and the friends that had come to comfort the afflicted women." "How beautiful is this! When thy Saviour has been offering Himself to thee to be thy consolation and light, thy resurrection and life, go thy way, call thy brothers and sisters who, like thee, are in need of help."

6. "In view of their human distress, and of the fact that these afflicted friends could mourn over the dead when the Saviour of the world stood by, who had power to raise from the dead, 'Jesus wept.' His grief was not alone because of the scene before Him.

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The weight of the grief of ages was upon His soul, and, looking down the years that were to come, He saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy on His soul, and the fountain of His tears was broken up, as He longed to relieve all their distress."-*Spirit of Prophecy, vol. 2, p. 364.* He wept with me and for me.

SUGGESTIONS FOR FURTHER STUDY

1. The whole subject of the resurrection is naturally suggested by this lesson, and may be studied with profit. Observe that the two great truths emphasized in this lesson are inseparably connected with the *person* of Christ. So it is with other doctrines. Compare 1 Cor. 1:30. Thus have all doctrines become experience in Christ, that they may be known as experience by us. This is "the truth as it is in Jesus."

2. Is the second death implied in this lesson?

3. How is the time of the resurrection fixed in this lesson? Compare 2 Tim. 2:18. See also John 6:40.

4. Why could the statement in verse 22 be made unconditionally? Compare Matt. 26:53, 54.

5. How is life only in Christ taught in this lesson?

LESSON V.—January 30, 1897. LIFE GIVEN TO THE DEAD; CHRIST OUR SACRIFICE. (Chapter 11, verses 37-53.)

QUESTIONS

1. In what question did some of the Jews reveal their unbelief?
 2. How did this affect Jesus?
 3. What description is given of the grave?
 4. What did Jesus direct to be done?
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5. What protest did Martha then offer?
 6. What reply did Jesus make to her?
 7. What was then done?
 8. For what did Jesus express His thanks to the Father?
 9. How did He indicate His uniform confidence in God?
 10. Why did He offer a public prayer?
 11. At the conclusion of His prayer, what did Jesus say?
 12. What was the result of this command?
 13. What was the condition of Lazarus?
 14. What command did Jesus give?
 15. What was the effect of this miracle upon many of the Jews?
 16. What did some of them do?
 17. What action was immediately taken? What inquiry was made in the council? What was the cause of this inquiry?
 18. What seemed to them to be the inevitable result of further inaction?
 19. Who was Caiaphas? and with what statement did he begin his counsel?
 20. What prophetic statement did he then make?
 21. Did Caiaphas really say more than he was aware of?
 22. How broad an application did his words have?
 23. What was the result of his advice?

NOTES

1. "All God's works are wont to have a small beginning. Behold, He who was about to raise the dead commanded the stone to be take away, as if He could not remove it by the same power of His word, or make the dead look out alive through the stone! Why, then, does He perform the greater thing, the awakening from death, whilst He leaves undone the smaller thing,' as also afterwards the loosing of the grave clothes? Now, this is the order in which He still works His wonders. Daily He nourishes us through His almighty word, but He encloses the sustaining power in the bread which we eat. By the word of the Lord the plants and fruit grow, yet He commands to plow and to sow, to plant and to water." "His kindness does not permit us to be idle spectators of His works, but earnest helpers of them. Even in the work of raising

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sinner from spiritual death, He makes use of human hands which 'take away the stone,' and afterwards 'loose' the grave clothes; the act of quickening to life,-this He reserves for Himself; *His* voice must do *that*."

2. Jesus had already announced that this sickness was "for the glory of God." The glory of God is His character, what He really is, and this is always "revealed from faith to faith." Moses desired to see the glory of God (Ex. 33:18), and it was shown to him in the revelation of the character of God (Ex. 34:5-7). That this glory might be seen by all, Christ, who is the brightness (or outshining) of His Father's glory (Heb 1:3), veiled His divinity with humanity, and came to be the "glory of thy people Israel" (Luke 2:32). In His first miracle He "manifested forth His glory" (John 2:11), and throughout His ministry He has continued to do so. This miracle is the climax. "This demonstration of the power of Christ was the crowning manifestation offered by God to man as a proof that He had sent His Son into the world for the salvation of the human race."-*Spirit of Prophecy, vol. 2, p. 366.*

3. Every individual will at some time "see the glory of God." Those who by "looking unto Jesus" With the eye of faith, see this glory "in, the face of Jesus Christ" (2 Cor. 4:6), and thus "are changed into the same image" (2 Cor. 3:18), will "be conformed to the body of His glory" (Phil. 3:21, R. V.), and together with "the King of glory" (Ps. 24:7) will enter "that great city, . . . having the glory of God, . . . for the glory of God did lighten it.' Those who refuse to be hidden in the Rock Christ Jesus (Ex. 33:22) will in that day see the glory of God as a "devouring fire" (Ex. 24:17), for such He is to, sinners out of Christ (Heb. 12:29).

4. "Lazarus stands before them, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood, his eyes beaming with intelligence and love for his Saviour. He bows at the feet of Jesus and glorifies Him. A dumb surprise at first seizes all present; but now succeeds an inexpressible scene of rejoicing and thanksgiving. The sisters receive their brother back to life as the gift of God, and with joyful tears, brokenly express their thanks

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and praise to the Saviour. But while brother, sisters, and friends are rejoicing in this reunion, Jesus retires from the exciting scene, and when they look for the Lifegiver, He is nowhere to be found."-*Spirit of Prophecy, vol. 2, pp. 365, 366.*

5. "Death gives way before Christ's word of power sooner than *unbelief* does." "The Pharisees, who had rejected all lesser evidence, were only enraged at this new miracle of raising the dead in the full light of day and before a crowd of witnesses."-*Id. p. 36.*

6. "It is deserving of remark that when, forty years after, Jerusalem, stained with the murder of Jesus, fell under the avenging sword which God gave into the hand of the Romans, those only escaped destruction who believed in Christ." They did *not* let this man alone, and the Romans *did* come and take away their place and their nation. Man proposes, but God disposes.

7. "The gift of prophecy, which the predecessors of Caiaphas formerly exercised through 'the Light and Right'-the Urim and Thummim (Ex. 28:30)-had been long extinguished, but it was once more to light up in the high priest of *this year*, in order that from Moses' seat, the one true Offering for sin might be set forth before the eyes of the people. Caiaphas and Pilate condemned Jesus, but

both were constrained to testify of Him in words whose meaning went far beyond what they themselves were aware of."

8. "Jesus had now given three years of public labor to the world. His example of self-denial and disinterested benevolence was before them. . . . Yet this short period of three years was as long as the world could endure the presence of its Redeemer." "They had long *sought* to kill Him, but from that day their determination was thenceforward fixed."

SUGGESTIONS FOR FURTHER STUDY

1. In this connection call up some of the short prayers recorded in the Bible. How will the length of Christ's secret prayer compare with the length of His public prayers?

2. How did the chief priests and the Pharisees bear witness to the convincing character of Christ's work?

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3. Which constitutes a better basis for faith, to see such a miracle as this, or to have the record of it in the Scriptures?

4. For whom did, Christ die? Compare John 3:16; John 11:51; Eph. 5:25; Gal. 2:20. The world, that nation, the church, me.

5. Through what agency were the miracles of Christ wrought?

6. What other wicked man was used to utter prophecies of good concerning God's people? What lesson is taught by these facts?

7. How is life only in Christ taught in this lesson?

LESSON VI.—February 6, 1897. THE SUPPER AT BETHANY; THE TRIUMPHAL ENTRY. (Chapter 11:54 to chapter 12:19.)

QUESTIONS

1. What precaution did Jesus now take on account of the plot against His life?

2. To what place did He retire? Who were with Him?

3. What annual gathering was soon to be held?

4. What brought many to Jerusalem before the time of this gathering?

5. What did these people do? What did they say?

6. What announcement had been made by the authorities with a view to the arrest of Jesus?

7. Where did Jesus go about, a week before the Passover? Who was there?

8. What mark of respect as paid to Jesus? Who assisted in serving? Who was one of the guests?

9. What prophetic deed of love was done to Jesus? What made the act known to all the guests?

10. How was this act criticized? Who made the criticism?

11. What was the real ground of this complaint?

12. In what answer did Jesus approve the deed?

13. What reason did He give for His approval?

14. What now became known to many of the people?

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15. What special reason did they have for visiting the place?

16. What did the authorities now plan to do?

17. What was the reason for planning this deliberate murder?

18. As soon as it was known that Jesus was really coming to Jerusalem, what did the people do?

19. What cry was raised?

20. Upon what was Jesus riding?

21. What prophecy was thus fulfilled?

22. When was the full meaning of this occurrence understood?

23. Who were present to bear witness of Jesus as the resurrection and the life?

24. What influence did His last miracle have upon this occurrence?

25. What effect did these things have upon the Pharisees?

NOTES

1. "Driven from Bethlehem by a jealous king, rejected by His own people Nazareth, condemned without cause at Jerusalem, Jesus, with his few faithful followers, finds a temporary asylum in a strange city."

2. "All who according to the Levitical law were unclean, were obliged before the Passover to purify themselves (Num. 9:6, 10) through the observance of a number of rites appointed for the purpose."

3. In spite of all their efforts to apprehend Jesus and bring Him to Jerusalem, He comes of His own accord. "That was not allowed to come to pass which His enemies were planning to effect, that they should bring Him by force to Jerusalem; instead of that He was to *enter in triumph*."

4. Jesus spent His last Sabbath at Bethany. "Before the next He would be crucified. And He knew it." "Simon of Bethany, whom Jesus had healed of leprosy, wishing to show his Master special honor, made a supper and invited Him and His friends as guests. The Saviour sat at the table, with Simon, whom He had cured of loathsome disease on one side, and Lazarus, whom He had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word that fell from the lips of Jesus. . . . At great personal sacrifice she had purchased

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an alabaster box of precious ointment with which to anoint the body of Jesus at His death. But she now heard many express an opinion that He would be elevated to kingly authority when He went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer be despised and rejected, and obliged to flee for His life. In her love and gratitude she wished to be the first to do Him honor, and, seeking to avoid observation, anointed His head and feet with the precious ointment." "This alabaster box of ointment had cost as much as would keep a laboring man's family for a year." "Judas boldly expressed his disapprobation at such a wasteful

extravagance. . . . He had been appointed treasurer of the united funds of the disciples, and had dishonestly appropriated to himself the means which were designed for the service of God. . . . He longed to have the avails of the expensive ointment in his own hands to apply to his own selfish purposes."-*Spirit of Prophecy, vol. 2, pp. 375, 376.* "The very man who objected to this present expenditure was making up his mind to sell Him, [Jesus] for a small part of the sum." "How often, will a man adopt sanctimonious phraseology to hide his real self, and will talk of the poor, and Christ, and religion, not that he cares for any of these things, but because he desires to add to his own estate or position!"

5. Judas talks of the poor, but "the poor of Bethany would probably appeal to Mary much more hopefully than to Judas, and they would appeal all the more successfully because her heart had been allowed to utter itself thus to Jesus." "Kingdoms would rise and fall; the names of monarchs and conquerors would be forgotten; but the memory of this woman's deed would be immortalized upon the pages of sacred history." Mark 14:9. The heart of Judas "burned with envy that Jesus should be the recipient of an offering suitable to the monarchs of earth. He went directly from that supper to the chief priests and agreed to betray Him into their hands."

6. "Jesus will remember every good work done by His children. The self-sacrificing and benevolent will live in His memory and be rewarded. No act of devotion to His cause will be forgotten by Him. There is no sacrifice too costly to be offered on the altar of our faith."-*Spirit of Prophecy vol. 2, p. 383.* Truly comforting

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for souls which are honest towards God is the word, 'She hath done what she could.' . . . Mary had done what she *could*; but in fact, she had done more than she *knew*."

7. In raising Lazarus to life, Jesus exposed both Himself and Lazarus to the murderous hate of the Pharisees. It would not do to put Jesus to death and leave Lazarus alive. "The very fact that a man existed who had been four days in the grave, and whose body had begun to decay, yet had been called to life and health by a word from Jesus, would sooner or later create a reaction and bring disaster upon themselves for sacrificing the life of Him who could perform such a miracle for the benefit of humanity." "But the chief priests plotted to murder Lazarus as well; because, on account of him, many left the Judeans and believed on Jesus."

8. "The world had never before seen such a triumphal procession. It was not like that of the earth's famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that imposing pageant. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's cruel power, praising God for their deliverance. The blind to whom He had restored sight pressed on, leading, the way. The dumb whose tongues He had loosed, shouted the loudest hosannas. The cripples whom He had healed, bounded freely on, the most active in breaking the palm branches and in waving them before the Saviour. Widows and orphans were among the multitude, exalting the name of Jesus for His works

of mercy to them. The lepers who had been cleansed by a word from Him, and rescued from a living death, spread their untainted garments in His path and hailed Him as the King of Glory. Those who had been awakened by His magic voice from the sleep of death were in that throng. Lazarus, whose body had seen corruption in the grave, now restored to the full strength of glorious manhood, guided the humble beast upon which his Liberator rode."-*Spirit of Prophecy, vol. 2, pp. 388, 389.*

SUGGESTIONS FOR FURTHER STUDY

1. What led the people to inquire after Jesus and to question whether He would come to the Passover?

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2. Why is the wrath of Satan stirred so deeply against a truly converged person (one who has been raised from spiritual death) who becomes a witness for Christ?

3. It seems a wonderful thing to sit at the table with *one* who has been raised from the dead, but how will it be the marriage supper of the Lamb?

4. Jesus had hitherto prevented any movement looking toward proclaiming Him as king. John 6:15. Why does, He now accept the title?

5. What is the typical meaning of the palm branch?

6. To what did the disciples look forward as the result of this public demonstration? To what did Jesus look forward?

7. How is life only in Christ brought to our attention again in this lesson?

LESSON VII.—February 13, 1897. LIFE THROUGH DEATH; THE ATTRACTION OF THE CROSS. (Chapter 12, verses 20-36.)

QUESTIONS

1. What nationality was represented among those at the Passover?

2. To whom did its representatives come? With what request?

3. How was this request made known to Jesus?

4. What statement did it lead Him to make?

5. To what teaching of nature did He appeal?

6. What law of life did He then announce?

7. What command and promise did He give for His servants?

8. How will the Father recognize service rendered to Jesus?

9. How did the vision of His future suffering affect Jesus? How does He give expression to His feelings?

10. What petition does He offer? How was it answered?

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11. How did some of the people interpret the answer? What did others say?

12. What reason did Jesus assign for this audible answer?

13. What is the death of Christ to the world? How does it affect the world's prince?

14. How great is the attractive power of Christ's death?
15. How did He foretell the manner of His death?
16. What answer and what inquiries did the People make?
17. What statement did Jesus make in reply? What exhortation did He address to them?
18. In what did He urge them to put faith? For what purpose?
19. What did Jesus then do?

NOTES

1. "The request, of the Greeks to see Jesus, brought the future before Him. . . . He looked forward with joy to the period when the partition wall between Jew and gentile would be thrown down, and the broad harvest-field would be the world. . . . He saw that the gathering of the gentiles was to follow His approaching death. He therefore presented to His disciples and to the listening crowd the figure of the wheat, to represent how His death would be productive of a great harvest. . . . In the gospel of the death and resurrection of Christ, and the resurrection of the dead, life and immortality are brought to light, and the kingdom of heaven is thrown open to all believers."-*Spirit of Prophecy, vol. 3, pp. 74, 75.*

2. "Two points are here suggested: (1) That the life, the living force that was in Christ, reached its proper value and influence through His death; and (2) that the proper value of Christ's life is that it propagates similar lives. . . . Year by year men sacrifice their choicest sample of grain, and are content to bury it in the earth instead of exposing it in the market, because they understand that except it die it abideth alone, but if it die it bringeth forth much fruit. . . . The law of the seed is the law of human life. . . .Your life is a seed now, not a developed plant, and it can become a developed plant only by your taking heart to cast

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it from you and sow it in the fertile soil of other men's needs. . . . To use His own figure, He (Jesus) was as a seed unsown so long as He lived, valuable in His own proper person but by dying, His life obtained the value of seed sown, propagating its kind in everlasting increase. . . . As seed produces grain of its own kind, so Christ produces men like Christ. . . . Christ; having been sown, lives now in His people. . . . He gave His life away for, the good of men, and therefore prolongs His days and sees His seed eternally. . . . Whoever will choose the same destiny as Christ, must take the same road that He took. . . . Self-seeking is self-destroying. . . . Every human life is under this law. There is no path to goodness or to happiness, save this one. Nature herself teaches us as much."

3. There are many lonely people about the world, who complain of desolate and solitary lives, . . . and have never learned that the cure for loneliness comes through the sowing of one's self in a grave, of daily self-sacrifice." "The soul that dares to live this life, will find streams flowing from every smitten rock; honey in the carcass of every slain lion. . . . So it must be ever. Day out of night; spring out of winter; flowers out of frost; joy out of sorrow; fruitfulness out of pruning;

Olivet put of Gethsemane; the ascension put of Calvary; life out of death; and the Christ that is to be, out of the pangs of a travailing creation."

4. "The voice of God had been heard at the baptism of Jesus, at the commencement of His ministry, and again at His transfiguration on the mount; and now, at the close of His ministry, it was heard for the third time, and on this occasion by a larger number of persons and under peculiar circumstances. He had just uttered the most solemn truths concerning the condition of the Jews. He had made His last appeal, and pronounced their doom. The wall of partition between Jew and gentile was tottering, and, ready to fall at the death of Christ."-*Spirit of Prophecy, vol. 3, p. 79.*

5. In the act of Christ dying for the salvation of man, heaven was not only made accessible to man, but God and His Son were justified before all heaven in dealing with the rebellion of Satan, and in his expulsion. The blot which Satan had placed upon

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heaven itself was thus to be washed away; and no sin could evermore enter there to all eternity. The holy angels, and all created intelligences of the worlds where sin had not entered, responded in hallelujahs to the judicial sentence pronounced upon Satan, applauding the act of Christ which removed the mortgage Satan held upon the souls of men. The holy angels, as well as those who are washed by the blood of Christ, are drawn to Him by this crowning act of giving His life for the sins of the world. Christ, in being lifted up upon the cross to die, opened the way of life to both Jews and gentiles, to all nations, tongues, and people."-*Spirit of Prophecy vol. 3, pp. 80, 81.*

6. "The course of the Jewish people, so highly favored and so deeply fallen, should engrave upon the heart of us, the Christian Israel, with letters of fire, the words, 'Walk while ye have the light lest darkness come upon you,' that we may take heed, with fear and trembling, to every spark of light which the word of God essays to cast into our hearts."

7. "The period of great spiritual light, if that light is not sacredly cherished and acted upon, will be turned into a time of corresponding spiritual darkness." "Delay is the *ordinary* expression of antagonism, to Christ; infidelity the *extraordinary*."

SUGGESTIONS FOR FURTHER STUDY

1. With the interpretation placed by some of the people upon the voice from heaven, compare Job 37:2-5.

2. Jesus had spoken to the Father for the sake of the people (John 11:42), and now the Father speaks to Jesus for the same reason (see 2 Cor. 4:15)

3. On what ground is Satan called the prince of this world? How did he obtain his power here? Is it an unlimited power? Notice the means used to overcome him. See Heb. 2:14.

4. How is life only in Christ taught in this lesson?

**LESSON VII.—February 20, 1897. RESULTS OF CHRIST
MANIFESTATION. (Chapter 12, verses 37-50.)**

QUESTIONS

1. How did the Jews respond to the works of Christ?
2. With, what was this result in harmony?
3. What prophetic inquiries had foretold this situation?
4. What was the result of their previous unbelief?
5. How had this also been foretold?
6. What experience of the prophet caused these utterances?
7. Who, however, did believe on Jesus as the Christ?
8. What prevented their open allegiance to Him?
9. What was the real cause of their unwillingness to own Him?
10. How did Jesus declare His oneness with the Father?
11. In what other words did He express the same general truth?
12. As what did Jesus come? For what purpose?
13. How did Jesus treat those who refused His teaching?
14. What reason did He give for this plan of action?
15. What is true of the rejecter of His teaching?
16. What will appear against him at the last day?
17. Why did such results come from the rejection of the words of Jesus?
18. What is the nature of the Father's commandment?
19. What principle did Jesus follow in all His teaching?

NOTES

1. "There is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. . . . Many are quieting a troubled conscience with the thought that they can change a course of evil when they choose; that they can trifle with the invitations of mercy, and yet be again and again impressed. They think that. . . . in a moment of terrible

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extremity they can change their course. But this is not so easily done. The experience the education, of a lifetime, has so thoroughly molded the character that few then desire to receive the image of Jesus."

2. "It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice, and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfilment in the life and ministry of the lowly Galilean."

3. "These things said Isaiah, *because* he saw His glory." R. V. The wonderful view granted to Isaiah was but a foreshadowing of the outshining of His glory (Heb 1:3) as it would be revealed in Christ, and the prophet saw that such an exhibition of the glory of the Lord would simply blind the eyes of those who had persistently refused to receive the light as it was gradually revealed, and as they were able to bear it. One who persists in living in a dark cave is blinded when a bright light suddenly breaks upon his vision.

4. Men of influence were convinced that Christ's claims and teaching, were true, but refrained from acknowledging them and Him for fear of losing their standing in society and the church; "for they loved the glory of men more than the glory of God." R. V. The glory of fellowship with God was quite eclipsed by the glory of living in the eye of the people as wise and estimable persons.

SUGGESTIONS FOR FURTHER STUDY

1. Who is the, Arm of the Lord? Why so called? Compare Jer. 23:6 and Rom. 1:16, 17.

2. What relation is suggested between conversion and healing? Compare Ps. 103:3.

3. What principle of true religious liberty is taught in, verse 47?

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4. In the judgment the believer is acquitted by the law, and the gospel witnesses to the righteousness of the acquittal; the sinner is condemned by the same law, and the same gospel witnesses to the justice of the condemnation.

5. What law of life for the Christian is suggested in verse 49?

6. How is life only in Christ taught in this lesson?

LESSON IX.—February 27, 1897. THE HUMILITY OF TRUE GREATNESS. (Chapter 13, verses 1-20.)

QUESTIONS

1. What is the time of the events of this lesson?
2. Of what was Jesus aware?
3. How is the measure of His love for His own expressed?
4. What course had Judas now fully determined upon?
5. What understanding did Jesus have of His own position and work?
6. What preparation did He make for the service He was to perform?
7. In what humble service did He then engage?
8. To whom did He come? With what inquiry was He met?
9. What reply did Jesus make?
10. What positive objection did Peter make? How did Jesus meet it?
11. What did Peter then say?
12. What reply did Jesus make to his vehement submission?
13. What reason did He give for limiting His statement concerning the condition of the disciples?

14. Having finished His service, what inquiry did He make?
15. What titles did He accept as properly belonging to Him?
16. What duty did He then enjoin upon His followers?
17. How did He explain His own act of service?

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18. How did He then announce the true relationship between Himself and His disciples?
19. What blessing was pronounced upon obedience?
20. What scripture was fulfilled in having a traitor among His disciples?
21. Why did He refer His betrayal at this time?
22. What relation did He declare to exist between the Father, the Son, and a disciple?

NOTES

1. The record of the manifestation of Jesus to the world and its results has been completed. We now come to the closing scenes of His earthly life. In this and the three chapters next following we have His last lessons to His disciples. "This indeed was the last evening of His life. Within twenty-four hours He was to be in the tomb." "This was virtually the last Passover that was ever to be celebrated; for type was to meet antitype in the slaying of the Lamb of God for the sins of the world." "It was in accordance with His true human nature that the love He bore his disciples should be felt at its intensest just now, when He was about to leave them."

2. To betray Jesus "was not the first thing that Satan had put into the heart of Judas. Satan does not begin by putting in such monstrous thoughts as these. . . . Anything that is in the heart is the heart's own, and could not at all be there if the heart had not consented. . . . So, it is with the sinful volitions of men at the present day. They choose to do evil; they are not made to do it."

3. Jesus was conscious of His own true dignity and greatness. "It was not in forgetfulness of his divine origin, but in full consciousness of it that He discharged this menial function. . . . Not only does the dignity of Jesus vastly augment the dignity of the action, but it sheds new light on the divine character." "We shall never have any proper conception of what true dignity is until we understand that love is upon the throne of the universe. He that sitteth upon the throne came into the world and washed the feet of those Galilean fishermen, that believers might be blissfully aware that love is wedded to Omnipotence." "He into Whose

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hands the Father had given all things, with those same hands washes, not the hands, but the feet of His disciples."

4. "A contention had arisen among the disciples of Jesus as to who should be the most honored in His kingdom; for notwithstanding the express instruction they had so often received to the contrary, they had clung to the idea that Jesus would establish a temporal kingdom in Jerusalem; and the late demonstrations upon His entering the city, and the manner in which He had received them, revived this belief in their minds. Jesus had checked their aspirations for honor,

and now strengthened the lesson by an act of humility and love, calculated to impress them with a sense of their obligations to one another, and that instead of quarreling for place, each should count the others better than himself."-*Spirit of Prophecy, vol. 3, pp. 84, 85.* "In self-love, self-exaltation, and pride, there is great weakness; but in humility there is great strength. Our true dignity is not maintained when we think most of ourselves, but when God is in all our thoughts, and our hearts are all aglow with the love of our Redeemer and love to our fellow men. Simplicity of Character and lowliness of heart will give happiness, while self-conceit will bring discontent, repining, and continual disappointment. It is learning to think less of ourselves and more of making others happy that will bring to us divine strength."

5. When the way seems dark to the believer, and the providences of God are utterly incomprehensible to him he may remember the gracious promise, "What I do thou knowest not now; but thou shalt know hereafter."

6. No ordinance of the Lord's house has been more clearly established or more explicitly enjoined than feet-washing. The same course of reasoning which makes all this a mere parable, will set aside the use of the bread and the wine, and in fact any institution of the church to which one does not wish to submit himself, no matter how plainly it is commanded in the Scripture. Those who exalt tradition above the plain word of God, are not slow to point out the inconsistency of those who claim to follow the Bible and the Bible alone, and who do yet practice infant baptism, for which there is no command whatever, and omit feet-washing, which is among the plainest of commands. Thus has the cause of true

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Protestantism been hindered. The explanation of all this is found in the pride of the human heart.

7. "Happiness consists not in knowing, but in doing. . . . Be content to be as your Master, and your Master will not be content without making you as He is. There is a woe where there is knowledge unaccompanied by obedience. . . . The knowledge that leads to action is blessed." "Let us look upon every Christian as one with whom Christ is identified, an ambassador in whom Christ is in a certain sense present with us."

SUGGESTIONS FOR FURTHER STUDY

1. For what purpose did the Father give all things into the hands of Christ? When will that purpose be fully accomplished? Compare 1 Cor. 8:6; 15:24-28.

2. The word "Master," in verse 13, is used in the sense of Teacher. See Revised Version, margin. What was He teaching now? What are some of the characteristics of Jesus as "the Teacher"?

3. The spirit which now casts aside this plain instruction of the Teacher, is the same as He met in His teaching. See Matt. 15:1-9.

4. That the practice of literal feet-washing was followed in the early church, is suggested by 1 Tim. 5:10.

5. To wash the feet of equals is regarded as an act of humility, but Christ took the place of a servant of His own servants. Compare Phil. 2:7 and 1 Sam. 25:41; Matt. 20:27, 28, etc.

6. What is the general teaching and purpose of the ordinance of humility? Has the promise of verse 17 been fulfilled in your case?

LESSON X.—March 6, 1897. THE BETRAYAL BY JUDAS; THE NEW COMMANDMENT; THE FALL OF PETER. (Chapter 13, verses 21-38.)

QUESTIONS

1. How was Jesus affected by the thought of His betrayal?
2. What did it lead Him to say?
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3. How did the disciples receive His statement?
4. Who was reclining next to Jesus?
5. What was he urged to do?
6. How did he respond to the request?
7. What answer did Jesus make to his inquiry?
8. What did He then do?
9. Who now took possession of Judas?
10. What instruction did Jesus give to him?
11. Did the other disciples understand His remark?
12. How did some of them interpret it?
13. What did Judas then do? What time was it?
14. After His withdrawal, what statement did Jesus first make?
15. How did He refer to His impending death?
16. What did He say to His disciples with reference to His separation from them?
17. What instruction did He then give them?
18. What did He declare to be evidence of discipleship?
19. What inquiry did Peter make?
20. What reply was given?
21. What inquiry and profession of loyalty followed?
22. What experience did Jesus then foretell?

NOTES

1. "As the disciples sat at the Passover with their beloved Master, they observed that He still appeared greatly troubled and depressed. A cloud settled over them all, a premonition of some dreadful calamity, the character of which they did not understand. As they ate in silence, Jesus said, "Verily, I say unto you that one of you shall betray Me.' " "He says, 'One of you.' Rather will He frighten all, than that the one should lose this last impulse to repentance." "There was, a touching forbearance manifested in the dealing of Jesus with Judas. It evinced an infinite mercy, giving him one more chance of repentance, by showing him

that all his thoughts and purposes were fully known to the Son of God. . . . But Judas, although surprised and alarmed, was not moved to repentance."-*Spirit of Prophecy, vol. 3, pp. 85, 86.*

2. "The fashion of the world is to love the treachery, and to

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hate the traitor. But Christ reverses this-He abhors the treachery, whilst He seeks to save the traitor's soul, because it is dear to Him." "Not even John knew who it was of whom Jesus spake, so reticent had been the love of this most faithful Shepherd of souls so long as a single hope of life yet remained on behalf of this son of perdition!" "John had a right to speak of himself as the disciple whom Jesus loved. So have I, so have you."

3. According to the rendering of the Revised Version, Peter said to John: "Tell us who it is of whom He speaketh;" and John, not knowing himself, asked Jesus; "and He who of old time had not been able to hide from Abraham His secrets; because Abraham was His friend" (Gen. 18:17), reveals this matter to His beloved disciple. Judas "had been deliberately, step by step, opening his heart to Satan, until now at length he had become wholly of one mind with the arch-enemy of Jesus Christ. . . . This, 'Satan entered into him,' is the exact opposite of what the children of God experience when the Father and the Son come and, in the Holy Ghost, take up Their abode within them."

4. "The word of God favors the opinion that every heart is *potentially* deceitful and wicked to this degree, that there are germs of iniquity in every heart, that need only a suitable train and combination of circumstances to fructify into just such marvels of malevolence as we find in Judas."

5. "When Jesus saw that Judas and Satan could now no longer be separated, *He gave him up*, and drove him speeding into the darkness: Depart, then, I will no longer detain thee. It is like that last word which Moses spake to Pharaoh in Ex. 10:29." Compare also Matt. 25:41.

6. "Had Jesus remained silent, in apparent ignorance of that which was to come upon Him, an impression might have been left on the minds of His disciples that their Master had not divine; foresight, and had been deceived, surprised, and betrayed into the hands of a murderous mob." A year before, Jesus had told the disciples that He had chosen twelve, but that one was a devil; and now His words to Judas on the occasion of the Passover, showing that his treachery was fully known to his Master, would strengthen

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the faith of His true followers during His humiliation."-*Spirit of Prophecy, vol. 3, p. 87.*

7. "Some thought that he (Judas) should buy something for the feast. Ah, they little knew what a sacrifice that was which, through the hand of Judas, was to be purchased for this feast. Judas, however, had understood; having received the sop, he went immediately out-and it was night; night also in the heart of this son of perdition; for no ray of grace from Jesus' face could any longer penetrate there. And. soon 'the power of darkness' rushed in (Luke 22:53)."

8. "There comes a point in the downward course of the wicked; at which they are given over to a reprobate mind. In other words, Satan, who has been by

degrees encroaching upon their souls, at last succeeds in establishing his empire within them, and they become his. Then they separate themselves from the company of the godly. They excommunicate themselves. They go to their own place. Like Judas, they step out of the light of the chamber where Jesus is, into the outside darkness."

9. "Men still profess to be Christians who are so only in the degree in which Judas was. They expect *some* good from Christ but not all. . . . They retain command of their own life, and are prepared to go with Christ only so far as they find it agreeable or inviting. . . . They are seeking to use Christ, and are not willing to be used by Him. They are not wholly and heartily His, but merely seek to derive some influence from Him. The result is they one day find that, through all their religious profession and apparent Christian life, their characteristic sin has actually been gaining strength. . . . "They find that the reward of double-mindedness is the most absolute perdition, that both Christ and the world, to be made anything, of, require the whole man, and that he who tries to get the good of both gets the good of neither."

10. "The withdrawal of Judas Was a relief to all present. The Saviour's face lighted immediately, and the oppressive shadow was lifted from the disciples as they saw the peace of heaven return to the pale, worn countenance of their Lord."

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11. "In the command of the New Testament, 'Love one another, as Christ also, hath loved you,' the command of the Old Testament, 'Thou shalt love thy neighbor as thyself,' appears again in a new and restored form." "I have given you the commandment; I will give you the heart to obey it." Eph. 5:2; Eze. 36:26, 27. "Those who cherished a common love to Him were drawn to one another more closely than even to blood-relations."

12. A Picture of self-confidence and its result is presented in the dialogue between Jesus and Peter. "Satan has a quiver full of poisoned arrows. Knowest thou which of them is the most deadly?-It is trust and confidence towards thyself. See to it that he does not wound thee thereby; for in the, wound will grow the proud flesh of security; and that afterwards festers into what?-Presumption."

SUGGESTIONS FOR FURTHER STUDY

1. What intimations, had Jesus, already given that one of His disciples would turn against Him?
2. For a full record of the conversation at the table, compare Matt. 26:21-25; Mark 14:18-21; Luke 22:21-23.
3. On what ground did the other disciples recommend Judas to Jesus as a desirable addition to their number? For what purpose did Jesus accept him?
4. With verses 34 and 35 compare 1 John 4:7-21.

**LESSON XI.—March 13, 1897. THE HEAVENLY MANSIONS; THE
FATHER REVEALED IN CHRIST; IN HIS NAME. (Chapter 14, verses
1-14.)**

QUESTIONS

1. What comforting exhortation did Jesus deliver to His disciples?
 2. What course did He urge upon them?
 3. What comforting revelation did He make to them?
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4. What did He declare to be the purpose of His leaving them?
 5. What event would follow His departure? For what purpose?
 6. What knowledge did He assure them that they already had?
 7. What reply did Thomas make?
 8. What striking statement did this inquiry draw forth, from Jesus?
 9. How did He say that access is had to the Father?
 10. According to His teaching, what does knowledge of Him involve? Was this true of the disciples?
 11. What request did Philip then make?
 12. With what question did Jesus introduce His reply?
 13. What general truth did He then state?
 14. What inquiry did He base upon this statement?
 15. With what question did He refer to the union between Himself and the Father?
 16. Whose were the words and works of Jesus?
 17. What confidence did He urge them to have?
 18. What promise did He make to the believer in Him? On what ground?
 19. How did He place Himself at the command of the believer? With what purpose in view?
 20. How did He repeat the promise?

NOTES

1. The instruction given to His disciples by Jesus on that last night before His crucifixion has been the comfort of believers in all ages. He began with, "Let not your heart be troubled," and the discourse "flows on in one channel of love, and ends at last with the word, 'Be of good cheer.' " We are to be of good cheer while in the world, because He has overcome it, and we are not to be troubled, for He is coming again.

2. "Of what coming again does the Lord here speak?—The same of which He spoke in Matt. 24:30-31, His glorious return at the last day to 'gather His elect.' Acts 1:11. Visibly He departs; visibly will He return; and there He will receive His people to Himself into His heavenly kingdom." The comfort which Jesus offers to the believer is not, "You will soon die and come to me,"

but, "I will come again." "One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's, second coming, to complete the great work of redemption. . . . The doctrine of the second advent is the very key-note of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. . . . About His coming cluster the glories of that 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.' Then the long-continued rule of evil shall be broken; 'the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever.' It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven." "The more of heaven we have here below, through the outpouring of the Spirit, the more rapturous become our anticipations of the glory that is to come."

3. "Jesus says: 'I am the way, the truth, and the life.' 'I am that ladder which Jacob saw, the base of it resting firmly upon the earth, while the topmost round reaches to the throne of God. I am the light that shines upon every soul who climbs up by Me. I am the life, inspiring with faith and love as you move onward and upward.' All truth is found In Christ. . . . Only by presenting the truth as it is in Jesus, will our work be effectual in reaching the hearts of men."

4. " 'I am the way.' It is not a cold, dead road we have to make the most of for ourselves, pursuing it often in darkness, in weakness, in fear. It is a living way-a way that renews our strength as we walk in it, that enlivens instead of exhausting us, that gives direction and light as we go forward. . . . Wherever you are, at whatever point of experience, at whatever stage of sin, this way begins where you are, and you have but to take it and it leads to God. . . . From your person, as you are at this moment, there leads a way to the Father." "Just where the sinner is, in that very quagmire, begins the way. Not a single step heavenward can he take until he depends on Christ."

5. "In Christ we behold God. . . . In Christ blessing little

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children; joining in the harmless gaiety of the Cana wedding-feast; mourning over Lazarus; allowing the penitent woman to touch Him; showing gentleness, courtesy, consideration, tenderness, to everybody,-we have the manifestation of the unseen Jehovah. Such as Christ is, such is God."

6. "Our Saviour said, 'Greater works than these shall ye do; because I go unto My Father.' What are these 'greater works'? If our lips are touched with the living coal from off the altar, we shall reveal to the world the wonderful love manifested by God in giving Jesus, His only-begotten Son, to the world, that whosoever believeth on Him should *not perish*, but have everlasting life." After the crucifixion, resurrection, and ascension of Jesus, the disciples "saw that the prophecies had been literally fulfilled. They could search the Scriptures and accept their teachings with a faith and assurance which they had never known before. The divine Teacher was indeed all that He claimed to be. The prophecies relating to Christ and His mission were no longer a mystery to His disciples, but a living reality; and as they told their experience to the world, as they exalted the

love of God, the divine assurance which they manifested was an evidence to men that they had received the gift of the Holy Ghost. Men's hearts were melted and subdued. The promise, 'Greater works than these shall ye do; because I go unto My Father,' was fulfilled."

SUGGESTIONS FOR FURTHER STUDY

1. Just now Christ is preparing a people for the place which He has prepared for them. Are we ready for our place?

2. The third verse brings up the whole question of Christ's second coming. This opens an almost boundless field for study Note especially 1 Thess. 4:16 to 5:6.

3. The central thought of heaven is to be with Christ. Why would a sinner be unhappy in heaven?

4. Study verse to as revealing the innermost principle of the Christian life: "The Father abiding in Me doeth His works." Revised Version.

5. How is life only in Christ taught in this lesson?

LESSON XII.—March 20, 1897. THE PROMISE OF THE SPIRIT; THE PROOF OF LOVE; THE LEGACY OF PEACE. (Chapter 14, verses 15-31.)

QUESTIONS

1. What results from love to Christ?
2. What promise did Jesus make to the disciples?
3. What is the name of the Advocate promised?
4. What is the attitude of the world toward it? Why?
5. What is the attitude of the disciples toward it? Why?
6. What assurance did Jesus then give to His disciples?
7. What difference would there be between the world and the disciples in reference to this promise?
8. What assurance would the fulfillment of the promise bring to the disciples?
9. What is the proof of love to Jesus?
10. What promises did He make to the one who loves Him?
11. What inquiry did one of the disciples make?
12. How did Jesus again state the proof of love?
13. What further promises did He make?
14. What did He say shows the lack of love?
15. Whose instruction did He give?
16. What two agencies did He mention through which the disciples were instructed?
17. What did He say would be the office of the Comforter?
18. What gift did He then bestow? How contrasted with the world's gift?
19. What exhortation did He deliver unto them?

20. Of what former statement did He remind them?
21. On what condition would this statement bring them joy? Why?
22. Why did He speak of these things before they occurred?

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23. How much further instruction did He propose to give them? Why?
24. What was the basis of His conduct?
25. With what words did Jesus close this lesson?

NOTES

1. "In His farewell discourse, He (Jesus) time after time spoke of obedience to His commands as the one condition of all further spiritual blessing. . . . While the freedom of grace and the simplicity of faith have been preached, the absolute necessity of obedience and holiness has not been equally insisted on. . . . The obedient must and may look for the fulness of the Spirit. . . . A living obedience is indispensable to the full experience of the indwelling; the full experience of the indwelling is what a loving obedience may certainly claim. . . . It is only when God's will has been accepted as our only law, and the commands of Jesus are by the Holy Spirit written in the heart, that the glory of God can fill His temple."

2. " 'I live,' the Lord says; not, 'I shall live,' but now, at the present time, 'I live'; for He *is* indeed life, He is the Living One (Rev. 1:18, R. V.); and, therefore, because He is life, as a necessary consequence He swallowed up death in victory by rising from the dead. But in respect to believers, He says, 'Ye shall live,' because their life grows not out of themselves, but as the fruit out of Christ's life."

3. "The love of the Lord Jesus Christ is expressed in His commandments as well as in His promises and invitations. To believe in the Lord Jesus Christ is to believe that His commandments are expressive of his love. . . . As often as you shut your eyes in presence of a command of the Saviour, you shut your eyes to an exquisite gift sent down to you from the Father of mercies."

4. "If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, 'I will put My laws into their hearts, and in their minds will I write them.' And if the

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law is written in the heart, will it not shape the life? Obedience-the service and allegiance of love-is the true sign of discipleship."

5. " 'We will come unto him.' What wonderful visitation! It had been dimly anticipated in former times (Ps. 8:4); but now it was to be the free and full privilege of all that would receive it (Rev. 3:20). Some indeed could not receive God, nor could they even behold or know Him; from them God and Christ alike were hidden, because sin had blinded their eyes (John 12:40; 2 Cor. 4:4). But to the contrite in spirit, God will look (Isa. 66:2); to the humble He will draw nigh (James 4:6, 8). 'And make Our abode with him;' not as coming for a temporary sojourn, but to be with us 'forever.' And that our heart should, be God's *home-*

surely this means unutterable love of God to us, and our unspeakable joy in God! For it means most intimate communing, even the sharing of His life. He that inhabits eternity is the willing inmate of the lowly soul. Isa. 57:15."

6. "The Holy Ghost was to teach them all things, by bringing to their remembrance all things which they had heard from their Lord." The Holy Spirit is the memory of "the new man." This is the true secret of remembering the right scripture at the right time. "Only those who have the love and the longing for goodness will be wise scholars in Christ's school."

7. "The peace which Christ desires. His disciples to enjoy is that which characterized Himself. . . . By calling it specifically 'My peace,' our Lord distinguishes it from the peace which men ordinarily pursue. . . . The peace of which Christ here speaks may be called His, as being wrought out by Him, and as being only attainable by others through His communication of it to them. . . . Peace amidst all the ills of life can only be attained by a real following of Christ and a hearty and profound acceptance of his principles and Spirit.

8. "To fear, is to have more faith in your antagonist than in Christ. When you have found one greater than Christ, then you may fear."

9. "Satan had nothing in Christ. Look into thy heart, O man, and see what Satan has there."

10. "What Christ rejoiced to do, believers should also make

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haste to do. They should aim to give full proof to the world that they love the Father and keep His commandments."

SUGGESTIONS FOR FURTHER STUDY

1. The word "Comforter" in this lesson is translated "Advocate" in the margin of the R. V. Compare 1 John 2:1. In what sense is the Holy Spirit "another Comforter" or Advocate?

2. In proportion as the church loses the power to see the invisible, it demands visible representations and representatives of invisible things and persons. Compare the history of the great apostasy.

3. Study in this lesson the true doctrine of the Real Presence.

4. What hinders the prayer of Christ from being answered just as fully in our day as at Pentecost?

5. Compare the ability of the world to see and appreciate Christ with the ability of the Christian. What makes the difference?

6. What is the one fundamental cause of the weakness of the present day religion? What will be the only remedy?

7. What things only can the Holy Spirit bring to our remembrance? How does this emphasize the importance of Bible study?

8. With verse 21 compare Rom. 13:10; 1 John 5:3, etc.

9. How is life only in Christ taught in this lesson?

LESSON XIII.—March 27, 1897. A REVIEW LESSON

1. Read carefully the five chapters which have been studied during the present quarter, and make a brief written outline in your own words of the leading topics in each chapter.

2. Observe that Christ is presented in these lessons as:-

- (a) The Good Shepherd.
- (b) The Son of God.
- (c) The Resurrection.
- (d) The Life.

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- (e) The King of Israel.
- (f) The Light of the world.
- (g) The Servant of servants.
- (h) The Way.
- (i) The Truth.
- (j) The Comforter (through the Holy Spirit).

3. Study the following great truths as taught in these lessons:-

- (a) The tender care of Jesus for His children.
- (b) The universal character of the gospel message.
- (c) Christ the only Lifegiver.
- (d) The true character of Christ's kingdom.
- (e) Life through death; the law both for Christ and His followers.
- (f) The cross of Christ the safety of the universe.
- (g) The real cause of blindness and hardness.
- (h) A neglected ordinance and the blessing of observing it.
- (i) The true evidence of discipleship.
- (j) The personal second advent.
- (k) God in Christ.
- (l) The Holy Spirit Christ's representative.
- (m) Love shows itself in obedience.
- (n) True peace for believers.

4. In these chapters Christ finishes His work and His teaching among His enemies, and begins His last teaching in the inner circle of His immediate friends. Note the contrast between the triumphal entry and the washing of the disciples' feet. Are the same principles of His character revealed in both instances?

5. Count the number of places and note the different ways in which life through Christ is taught in these chapters. This gospel is indeed the gospel of life.

6. Would it not be profitable for each one to consider whether he has received personal benefit from the study of these lessons? A clearer knowledge of Christ, and as a consequence, advancement in the Christian life, should be the object of all Bible study. Has this been realized?

NOTE

The object of this review lesson is to present before the mind a comprehensive view of the lessons studied during the past quarter, and to fix

more definitely some of the leading thoughts. The outline given above is merely a suggestive one, and each student may feel at liberty to vary it as he thinks best. If a week of independent personal study should be put upon these five chapters, and then different ones should state briefly the results of their study, it might prove to be a very profitable review. If faithful study has been given to the lessons during the quarter, this review lesson will not be a taxing one. It will be found helpful to read and re-read the chapters several times during the week, and to make the lesson the subject of daily meditation.

Gospel by John - April, 1897

[Author understood to be W. W. Prescott]

Chapters 15:1 to 21:25

FOR

SENIOR CLASSES

SECOND QUARTER, 1897

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"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Dent. 6:6, 7.

PROGRAM FOR FAMILY STUDY OF S. S. LESSONS

SABBATH

-(After church services or at the close of Sabbath.) Review the lesson of the day by relating in detail the substance of the lesson, or repeating the lesson scripture. Read the lesson for the intermediate division or next Sabbath from the *Little Friend*, and learn the memory verse.

SUNDAY

-Study the first half of the lesson in the following manner:

1. Assign a verse to each member of the family.

2. Then read the lesson scripture, carefully considering what each verse says before reading the next. Be sure to have each member of the family understand the meaning of all the words in each verse.

3. Select two verses to be committed to memory during the day.

4. Repeat the memory verse.

MONDAY

-Review the portion of the lesson already studied.

1. Give each an opportunity to repeat the two verses that were to be committed to memory the previous day.

2. Let one ask the questions from the Lesson Quarterly, and others answer in turn in the words of the Scripture.

3. Study the last half of the lesson in the same manner that the first half was studied on Sunday.

TUESDAY

-Repeat the verses already committed to memory, and ask the questions on the last half of the lesson, being sure that all understand the questions and the meaning of the words used in them.

Select two more verses to be committed to memory during the day.

WEDNESDAY

-Repeat the verses committed to memory, and review the entire lesson by asking the questions in the Lesson Quarterly, the *instructor*, or the *Little Friend*, as may be thought best. The number and age of the children would usually indicate which would be best.

THURSDAY

-Read the lesson notes in the Quarterly and those in the *Sabbath School Worker*, and any other helps that may be accessible, and review the intermediate lesson in the *Little Friend*, or the one found in the Lesson Quarterly. Repeat the verses committed to memory.

FRIDAY

-Thoroughly review the entire lesson in the following manner:

1. Ask the questions as found in the Lesson Quarterly.

2. Call upon different ones to give a synopsis of the lesson or the lesson story in their own language.

3. Let each one repeat as much of the lesson scripture as possible.

4. Give each one the privilege of questioning others upon the lesson.

SABBATH

-Review practical truths of the lesson, and relate personal experiences in which the truths of the lesson have been found helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of thorough, regular, systematic study of the Scriptures is given in our Sabbath-school lessons.)

SABBATH SCHOOL LESSONS ON THE GOSPEL BY JOHN FOR SENIOR CLASSES 2nd QUARTER, 1897

LESSON I.—April 3, 1897. ABIDING IN CHRIST. (Chapter 15, verses 1-11.)

Introductory Note

At the Passover supper Jesus gave the instruction found in chapters 13 and 14. Then Jesus said, "Arise, let us go hence" (John 14:31), and He and His disciples left the upper chamber, and crossed the brook Cedron toward the Garden of Gethsemane, which lies at the foot of the Mount of Olives. While on their way the instruction found in chapters 15 and 16 was given, and the Saviour's prayer, as recorded in chapter 17, was offered. See chapter 18, verse 1.

QUESTIONS

1. What does Christ declare Himself to be?
2. What is the Father?
3. What is done with the fruitless branch?

(3)

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4. What is done to the fruit-bearing branch? For what purpose?
5. What was said of the condition of the disciples?
6. How is union with Christ urged?
7. On what condition only is a branch fruitful? What application is made of this fact in nature?
8. Under what figure is union with Christ taught?
9. What is the condition of fruitfulness for the disciple? Why is union with Christ necessary?
10. What is done to the one who does not abide in Christ? What is done to these withered branches?

11. What promise is based upon union with Christ?
12. How is God glorified? Of what is such an experience the evidence?
13. What is the measure of Christ's love to man? What exhortation is based upon this statement?
14. What is the experience of abiding in Christ's love? How is this experience illustrated to us?
15. What is the first purpose in giving this instruction? The second?

NOTES

1. The following extract shows the circumstances under which the Saviour gave the instruction contained in this lesson:-

"Jesus now repaired with His disciples to the Garden of Gethsemane, at the foot of Mount Olivet, a retired place, which He had often visited for seasons of communion with His Father. It was night; but the moon was shining bright, and revealed to Him a flourishing grapevine. Drawing the attention of the disciples to it, He said, 'I am the true vine, and my Father is the husbandman.'" - *Spirit of Prophecy, vol. 3, pp. 89, 90.*

Palestine abounded in vineyards, and the Jews were familiar with the facts which formed the basis of the Saviour's illustration. In the Old Testament scriptures, God's people had often been compared to a vineyard. See Ps. 80:8-16; Isa. 5:1-7; Jer. 2:21.

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2. "Purgeth" here means "pruneth" or "cleanseth," and is rendered "cleanseth" in the Revised Version. So the Saviour says of his disciples, who are compared to branches in verse 5, "Now ye are clean through the word which I have spoken unto you." Verse 3. It means the taking away of worthless and unprofitable portions.

3. "They are burned." As the branches which are separated from the vine wither and die, and are cast into the fire and burned, so those who are separated from Christ become lifeless branches, and are burned up, root and branch. Mal. 4:1. In the parable of the wheat and tares, recorded in Matt. 13:24-30, the Saviour compared the wicked to tares, and in explanation of the parable He declares that the tares will be gathered and burned in the fire (see verses 38-40). And it is a remarkable fact that in every instance in the Scriptures where the fate of the wicked is mentioned, and a comparison is used, they are always compared to the most perishable or combustible materials, and they are never compared to imperishable or enduring substances that withstand the action of the elements and the ravages of time. See Ps. 37:20; Isa. 1:28-31; 10:16-18; Nahum 1:9, 10; Matt. 3:12; 13:47, 48; 1 Cor. 3:12, 13.

4. "Abide in Me." This means a constant union with Christ, the True Vine, by living faith and entire submission of the will to God. When we thus abide in Christ, we shall only *will* to ask according to *His* will, and then we may be sure that the promise, "It shall be done unto you," will be fulfilled. This was Christ's experience in His relation to the Father. His will was wholly submitted to God's will, and His prayers were always heard. John 11:41, 42.

SUGGESTIVE QUESTIONS

1. Can a branch that has just been severed from the vine be distinguished from the other branches by its appearance?
2. Are branches that are severed from the stock the only fruitless ones? Compare Matt. 21:19, 20. What is the lesson?
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3. Name a few plants, trees, etc., which live and bear fruit exclusively for themselves. How about the human tree-the "planting of the Lord"?
4. What is Christ's joy?

LESSON II.-April 10, 1897. PRIVILEGES AND EXPERIENCES CONNECTED WITH ABIDING IN CHRIST. (Chapter 15, verses 12-27.)

QUESTIONS

1. What commandment did Christ give? What example interprets this commandment?
2. What is the highest exhibition of love among men?
3. Who are the friends of Christ?
4. In what way does Christ no longer speak of His followers? Why?
5. What name does He use in speaking of them? Why this change?
6. Through what process do men become the disciples of Christ? To what experience are they appointed? With what purpose in view?
7. What commandment is now repeated?
8. What may encourage those whom the world hates?
9. What experience would secure the love of the world? Why are the followers of Christ hated by the world?
10. What previous statement is now to be recalled? What experiences will the disciple share with his Master?
11. What is the real reason for such treatment of believers?
12. What would have left the world free from the guilt of sin? How is it now?
13. How closely is Christ identified with the Father?
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14. How was the guilt of sin brought upon the world? Whom has the world hated?
15. What scripture has thus been fulfilled?
16. What is the work of the Comforter? From whom does He come? What is He called?
17. Who will be associated in the same work? What fits them for it?

NOTES

1. "They will keep yours also." Those who are acquainted with the Lord's sayings (the Word of God), and keep them, will always have ears to hear His

servants, and hearts to keep their sayings. Those who know the voice of the Good Shepherd will be able to distinguish between the voice of the false and true under shepherds, not only because they are acquainted with God's Word, but because they are so fully acquainted with the Spirit of God in their own experience. They will not believe every spirit, but they will try the spirits (1 John 4:1), and thus be able to discern who are the servants of God, and who are the "false apostles, deceitful workers" (2 Cor. 11:13-15). Thus those who keep Christ's sayings will keep the sayings of His true servants.

2. "They had not had sin." An important truth is taught in verse 22. Jesus said, "If I had not come and spoken unto them, they had not had sin." That is, their guilt was proportionate to the light given them. This was not only true of the Jews then, but it has always been true of all classes, and it is true to-day. It is a truth of general application. The light we have determines our responsibility. Christ did not mean that the people would be sinless if He had not come with greater light, but that with the greater light they would be left without excuse for sin. The law entered-was spoken-that the offense might abound (Rom. 5:20), and that sin by the commandment might become exceeding sinful (Rom. 7:13). The Lord gives light and instruction, not to *increase our guilt*, but that we may

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sense our guilt, and thus be led to accept Christ and receive His abounding grace. See Gal. 3:24; Rom. 5:20. Those who sin without law-without light and instruction-shall also perish without law. Rom. 2:12. Christ came to give *light*, not to condemn the world, but to save the world. John 3:16, 17. Without light and salvation through Christ all would perish (Acts 4:12); for all have sinned (Rom. 3:10, 23; 5:12, 21).

3. "From the beginning." That is, from the commencement of His public work. Luke uses the same expression (Luke 1:2), and refers to the same time in verse 3, when he says "from the very first," and in Acts 1:21, 22. Paul also mentions it, using the expression "at the first" (Heb. 2:3).

SUGGESTIVE QUESTIONS

1. When did Christ give His life for man? See Rev. 13:8. What was the nature of the life which He gave?

2. What is meant by the expression in verse 16, "and that your fruit should remain"?

3. Why are God's people persecuted? Is it because they are good, or is it because their persecutors are bad? Verses 18, 19, 21, 25, and John 16:3.

LESSON III.-April 17, 1897. PERSECUTION AND ITS CAUSE; THE COMING OF THE COMFORTER AND HIS WORK. (Chapter 16, verses 1-16.)

QUESTIONS

1. What was the purpose of the instruction already given?

2. What is said of excommunication?
3. Under what claim would the bitterest persecution be carried forward?
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4. Why would such things be possible?
5. Why were these things now explained? Why was it not necessary to speak of them sooner?
6. What important event in Christ's experience was just at hand? What statement does He make with reference to it?
7. What experience had Christ's instruction produced?
8. What fact did He then state? What reason did He give for this? What promise did He then make?
9. On what counts will the Comforter secure the conviction of the world?
10. Why of sin? Of righteousness? Of judgment?
11. Had Christ imparted all the instruction which He had to give? Why did He not proceed?
12. What would be the work of the Holy Spirit? How would He speak? What would He speak? What will He show, or declare?
13. Whom will the Spirit glorify? How will this be done?
14. How much do the Father and the Son have in common? What statement does this explain?
15. How is the departure of Christ now mentioned? But what would still be true in "a little while"? Why?

NOTES

1. "That we should not be offended" "Offended" here means caused to stumble, the same as in Matt. 11:6; 18:6-9; 26:31, and many other New Testament passages. It does not mean angry, as we might be led to conclude from the use and meaning of the word in our day.

2. "It is expedient for you that I go away." It would be better for God's people for Christ to go away, and send them the Comforter, because Christ could only be present in person in one place at the same time, whereas the Comforter could be present everywhere at all times, to convict, convert, and sanctify the people. Hence, in order to have the gospel do its work in every part of the world it was necessary for Jesus to go away, and for the Comforter to come.

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3. "Reprove" is translated from a word which includes the meaning of the words "convince" and "convict." The work of the Comforter relates to sin, righteousness, and judgment. He convicts us of sin and cleanses us from it. He convinces of Christ's righteousness and brings it to us. He convinces us of a future judgment and prepares us for it. He convicts the world of sin "because they believe not on Me." That is, without faith in Christ, condemnation still rests upon them. "Of righteousness, because I go to My Father, and ye see Me no more." That is, as the Saviour was going away, the Comforter would manifest, or reveal, God's righteousness, teach its principles, and implant them in the hearts of men. Verses 12-15. "Of judgment, because the prince of this world is judged." That is,

as Satan, the prince of this world, was judged or cast out (see John 12:31; Rev. 12:7-13), at the close of the Saviour's work on earth, so the Comforter would convince and convict the world of a final judgment, when all must stand before the judgment-seat of Christ.

4. "He will show you things to come." Thus our Lord clearly taught His people that the Holy Spirit would move upon the hearts of His servants in this dispensation and reveal to them future events, as well as in ancient times; in other words, that the gift of prophecy would be exercised in the Christian church. See Acts 2:38, 39; Rom. 12:6; 1 Cor. 12:1, 7-10, 28; Eph. 4:11-13.

5. By comparing verse 16 with John 14:1-3, it is evident that Jesus is referring to his going to heaven to prepare a place for His people.

SUGGESTIVE QUESTIONS

1. Why did none of them ask Christ, "Whither goest Thou"?
2. What work upon the heart does the Spirit of God perform? See 2 Cor 3:3; Heb. 8:10.
3. How was the "prince of this world" judged?
4. How does the Spirit of God show us things to come?
5. Are there any other parties to the partnership mentioned in verse 15?

LESSON IV.—April 24, 1897. PARTING INSTRUCTION (Chapter 16, verses 17-33.)

QUESTIONS

1. What inquiries did the disciples make among themselves?
2. How did they repeat the inquiry? What did they acknowledge?
3. Of what was Jesus aware?
4. What question did He ask them?
5. How did He contrast their experience with that of the world?
6. What change did He say would come in their experience?
7. With what illustration did He enforce the teaching?
8. How did He apply the illustration?
9. What would be true "in that day"? What promise was made?
10. What encouragement was given for making larger requests?
11. How had Christ been speaking unto His disciples? What change would He make in His manner of teaching?
12. How would requests be made? What would be unnecessary? For what reason? Upon what was this reason based?
13. Whence came Christ? To what? What was He soon to do?
14. How did His disciples respond to this statement?
15. Of what were they now convinced? To what conclusion did this lead them?
16. What question did Jesus ask?

17. What prediction did He then make? What would be His comfort in this hour of trial?

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18. For what purpose had Christ been instructing His disciples?

19. What experience awaited them? What assurance was given?

NOTES

1. The experience mentioned in verse 20 evidently refers to the time immediately following Christ's crucifixion and resurrection. Compare with verse 22. From that time and onward they were to ask nothing of Him, but to ask the Father in His name. See verses 23-26. The reason He states in verse 27, where He says, "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." In this instruction we see how wisely and effectually Jesus sought to reveal the character of God, and direct the minds of His disciples to His Father as the source of all good, by teaching them to pray to the Father in His name.

2. The world may hate us and harass us and cause us tribulation and sorrow, but in Jesus there are rest and peace. This peace comes from harmony with God, and the assurance that as Christ has overcome the world, its trials, its troubles, its temptations, and all the power of the enemy, so He will give us power to do the same, to overcome as He overcame. Therefore we are to be of good cheer; victory is sure; deliverance will come.

SUGGESTIVE QUESTIONS

1. What do you think is implied in our Saviour's statement, "Ye shall see Me, *because* I go to the Father"? Compare John 14:2; Rev. 21:3.

2. With verses 30-32 read 1 Cor. 10:12; first sentence of 2 Cor. 13:5, and 2 Peter 1:1-12.

3. How can we have tribulation in the world and still have peace in Christ?

LESSON V.—May 1, 1897. THE PRAYER OF CHRIST. Chapter 17, verses 1-13.)

QUESTIONS

1. What did Jesus do after speaking these words?

2. With what statement did He open His prayer?

3. What was the first petition? What was its purpose?

4. What power did He acknowledge that He had received?

5. What did He declare to be eternal life?

6. What had Christ accomplished during His earthly career?

7. What petition did He base upon this fact?

8. What had He done to His followers?

9. How did they come to be followers of Christ? What had been their experience?
10. What had His followers learned?
11. What had Christ imparted to them? With what result?
12. For whom did He pray? How is the statement repeated?
13. What statements show the complete union of the Father and the Son?
14. What change was coming in Christ's experience? Where were His followers? What petition does He make in their behalf?
15. What had Christ done for them? To what extent was this true? Upon what did the exception rest?
16. Where was Christ about to go?
17. With what intent was He saying these things?

NOTES

1. In verse 2 we learn that Christ was given power or authority to give eternal life to as many as the Father had given Him.

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By comparing this verse with verses 6-12 we learn who were given to Him, namely, those who keep God's word. See verse 6, last clause. The reason why Judas was lost was because he forsook Jesus, and thus departed from God's word. So when we yield our hearts to God, to keep his word, and do not for sake Jesus, we will be "kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5.

2. To know the only true God, and Jesus Christ whom He has sent, will make a person a Christian, a true child of God, because he who knows God truly will love and obey Him. By beholding we become changed into the same image. 2 Cor. 3:18. Our love for God will be in proportion to our acquaintance with Him. Hence, eternal life is sure to those who know God; for they are connected with the source of life.

3. "In the intercessory prayer of Jesus with His Father, He claimed that He had fulfilled the conditions which made it obligatory upon the Father to fulfil His part of the contract made in heaven with regard to fallen man. He prayed: 'I have finished the work which thou gavest me to do. [That is, He had wrought out a righteous character on earth as an example for men to follow.] And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was.'" -*Spirit of Prophecy vol. 3, p. 260.*

4. "I pray for them." "The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our Advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our Advocate, for He pleads His own merits in our behalf. Hear His prayer before his betrayal and trial, . . . and let every word be engraven upon the tablets of the soul." -*Review and Herald, August 15, 1893.*

SUGGESTIVE QUESTIONS

1. Why are people destroyed? Compare Hos. 4:6; Isa. 5:13 Jer. 8:7, and John 4:22. What, then is our mission?
2. Do you also glorify God in the earth? How? See John 15:8.
3. To what did Jesus refer in verse 5, when He prayed the Father to glorify Him with the glory which He (Christ) had with Him before the world was? Compare also with verse 22 in the next lesson.
4. How does the Father respond to the request in verse 11? See Zech. 2:8.

LESSON VI—May 8, 1897. THE PRAYER OF CHRIST-Continued. (Chapter 17, verses 14-6.)

QUESTIONS

1. What did Christ say that He had given to His disciples?
 2. What feeling had the world displayed toward them? Why?
 3. What experience did Christ not ask for His disciples?
 4. What did He desire for them?
 5. What did He say of them?
 6. What petition did He offer in their behalf?
 7. How did He identify their experience with His own?
 8. Through what experience had He passed? For what purpose?
 9. How many are included in Christ's prayer?
 10. What was His desire for all? What kind of unity did He have in mind? What effect would this have upon the world?
 11. What had He given to His disciples? For what purpose?
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12. How is such unity secured? What would the world thus be led to acknowledge?
 13. What was Christ's wish? What privilege would thus be conferred? Since when did God love His Son?
 14. Who did not know God? Who did know Him? What did the disciples know?
 15. What had Christ done? What would He continue to do? With what purpose in view?

NOTES

1. "It is the will of God that union and brotherly love should exist among His people. The prayer of Christ just before His crucifixion was that His disciples might be one as He is one with the Father, that the world might believe that God had sent Him. This most touching and wonderful prayer reaches down the ages, even to our day; for His words were, 'Neither pray I for these alone, but for them also which shall believe on Me through their word.' While we are not to sacrifice one principle of truth, it should be our constant aim to reach this state of unity.

This is the evidence of our discipleship. Said Jesus, 'By this shall all men know that ye are My disciples, if ye have love one to another.'" - *Patriarchs and Prophets*, p. 520.

2. "The children of God are those who are partakers of His nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love,-a love that embraces all humanity. Even sinners, whose hearts are not utterly closed to God's Spirit, will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good, hoping for nothing again, is the *insignia of the royalty of heaven*, the sure token by which the children of the Highest reveal their high estate." - *Thoughts from the Mount of Blessing*, p. 105.

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3. It is a most encouraging and comforting thought that the Father loves us the same as He loves His only-begotten Son. This is clearly stated in the Saviour's prayer. See verse 23. But this is not all; the same love which God has for His Son and for us,-"the love of God,"-is shed abroad in our hearts by the Holy Spirit (Rom. 5:5) if we are true believers, and Jesus reveals the Father to us that this experience may be ours (Rom. 5:1). He says, "And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them." Verse 26.

SUGGESTIVE QUESTIONS

1. Study Christ's manner of living in this world (see Matt. (8:20; and 10:25), and read again verse 18 of our lesson. Are we content to be as our Master?

2. By what means can the union for which Jesus prayed be secured among God's people?

3. Since God loves me as He loved Christ, and since He loved Him *because* he "lay down His life for the sheep," what ought to be my attitude toward the sheep? See 1 John 3:16.

LESSON VII—May 15, 1897. THE BETRAYAL AND ARREST OF CHRIST (Chapter 18, verses 1-18.)

QUESTIONS

1. Where did Jesus now go? What particular place did He visit?

2. Who knew about this place? How did he learn of it?

3. Who also came to this place? Who were with him?

4. What did Jesus then do? What did He say?

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5. What reply was made? What information did Jesus then give them? Who was among the mob?

6. What effect did the words of Jesus have upon the crowd?

7. What inquiry did Jesus repeat? What reply was made?

8. What answer and request did Jesus make?
9. What word of Christ was thus fulfilled?
10. What attempt was now made to defend Christ? Who was wounded?
11. What instruction did Christ then give? In what words did He show His complete submission to God's will?
12. What was then done to Jesus?
13. To whom was He taken? In what way was this man connected with the high priest?
14. How had Caiaphas already brought himself into prominence?
15. Who followed Jesus? To whom was one of them known? What did he do?
16. Where did the other remain? How did he gain admission to the trial?
17. What question was then asked him? What reply did he make?
18. Who were in the company? What had they done? Why? Who was among them? What was he doing?

NOTES

1. "He [Jesus] stood in advance of His disciples, and inquired, 'Whom seek ye?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am He.' As these words were uttered, the mob staggered back; and the priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Jesus ample opportunity to escape from them if He had chosen to do so. But He stood as one glorified amid that coarse and hardened band. When Jesus answered, 'I am He,' the angel who had lately ministered unto Him moved between Him and

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the murderous mob, who saw a divine light illuminating the Saviour's face, and a dove-like form overshadowing Him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this divine glory, and they fell as dead men to the ground. . . .

"When the angel departed, the Roman soldiers started to their feet, and with the priests and Judas, gathered about Christ, as though ashamed of their weakness, and fearful that He would yet escape from their hands. Again the question was asked by the Redeemer, 'Whom seek ye?' Again they answered, 'Jesus of Nazareth.' The Saviour then said, 'I have told you that I am He. If, therefore, ye seek Me, let these go their way'-pointing to the disciples. In this hour of humiliation, Christ's thoughts were not for Himself, but for His beloved disciples. He wished to save them from any farther trial of their strength."-*Spirit of Prophecy, vol. 3, pp. 102, 103.*

2. "Band," "captain," and "officers." Josephus says that at the festival of the Passover, when a great multitude of people came to observe the feast, lest there should be any disorder, a band of men was commanded to keep watch at the porches of the temple, to repress a tumult if any should be excited. This band, or guard, was at the disposal of the chief priests. See Matt. 27:65. It was composed of Roman soldiers, and was stationed chiefly at the tower of Antonia, at the northwest side of the temple. In addition to this, they had constant guards

stationed around the temple, composed of Levites. "The captain and officers of the Jews" probably referred to those who had charge of the temple guard.

3. Jesus was brought before Annas first because he was probably regarded by the Jews as the legitimate high priest, according to their customs. He was deposed by Valerius Gratus, and after several changes, Caiaphas, his son-in-law, was chosen. See Alford's Notes on Luke 3:2. By reference to that scripture it will be seen that both were counted as high priests at the time John the Baptist began his ministry.

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4. "The coldest hour of the night was that preceding the dawn, and a fire had been lighted in the hall. Around this a company were gathered; and Peter presumptuously took his place with the rest by the fire, and stood warming himself. He did not wish to be recognized as one of the disciples of Jesus, and he thought by mingling carelessly with the people he would be taken for one of those who had brought Jesus to the hall."

"Many who do not hesitate to engage in active warfare for the Lord, are driven to deny their faith through the ridicule of their enemies. They place themselves in the way of temptation by associating with those whom they should avoid. They thus invite the enemy to tempt them, and are led to do and say that which they would never have been guilty of under other circumstances. The disciple of Christ who in our day disguises his faith through dread of suffering or reproach, denies his Lord as virtually as did Peter in the judgment-hall. There are always those who boast of their freedom of thought and action, and laugh at the scruples of the conscientious who fear to do wrong. Yet if those righteous persons are persuaded to yield their faith, they are despised by the very ones who were Satan's agents to tempt them to their ruin."-*Spirit of Prophecy, vol. 3, pp. 107, 108, 112, 113.*

SUGGESTIVE QUESTIONS

1. How did Jesus know all things that should come upon Him?
2. Compare verse 8 with John 10:11, 12. How do the Shepherd's words and the facts compare?
3. What lesson may we draw from verse 11, with reference to Church and State, and also as to our conduct when assailed with carnal weapons?
4. If we begin to follow Peter's example (verse 10), is there not danger of continuing in the course he pursued that night?

LESSON VIII.—May 22, 1897. THE ECCLESIASTICAL TRIAL; THE CIVIL TRIAL. (Chapter 18, verses 19-40.)

QUESTIONS

1. On what points was Jesus then examined?
2. To whom did Jesus say He had spoken? Where had He taught? What plan of teaching had He avoided?

3. What course did He recommend to the high priest? Why ought this to be satisfactory?
4. What did one of the officers then do? What inquiry accompanied the blow?
5. How did Jesus respond to this insult?
6. To whom was Jesus then taken? See Revised Version.
7. Where was Peter? What inquiry was addressed to him the second time? How did he answer?
8. How was he questioned the third time? Who asked him this time?
9. How did he meet the question? What then happened?
10. To what place did they now take Jesus? What time was it? Did the Jews accompany Him? Why not? What did they wish to do?
11. Who came out to them? What did he demand?
12. What charge did the Jews make in reply?
13. What did Pilate instruct them to do?
14. Why did this not satisfy them?
15. What prediction was thus being fulfilled?
16. Where did Pilate then go? How did he begin his examination of Jesus?
17. What response did Jesus make?
18. With what inquiry did Pilate answer him? Who did he say had brought Jesus for trial? What did he ask?

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19. How did Jesus explain the fact that He had been delivered up without any outbreak?
20. What inquiry did Pilate again make?
21. What did Jesus say of His mission?
22. With what inquiry did Pilate close his examination?
23. Where did he then go? What did he say of Jesus?
24. To what custom did he then refer? What question did he ask in reference to it?
25. How did the Jews respond to this effort to release Jesus? Who was Barabbas?

NOTES

1. "Lest they should be defiled." The accusers of Jesus considered the touch of a Gentile to be a source of defilement, and on this occasion they were so afraid of being polluted that they would not enter the house of a Gentile. They could cherish malice and murder in their hearts, and imbrue their hands in the blood of Jesus, but they were exceedingly careful to avoid defilement by touching a sinner. This shows how much more concerned men will often be to avoid the violation of mere forms of religion than to have the heart pure and the life holy. Some will endeavor to quiet their consciences amid their deeds of wickedness, by the observance of the ceremonies of religion.

2. Jesus had foretold how He would be put to death, and who would do it Matt. 20:19. He was to be crucified by the Romans, as that was their manner of executing criminals at that time. This explains the statement made in verses 31,

32. Of course the Jews secured His conviction, and were therefore held responsible for His death. John 19:11; Acts 4:10; 7:52.

3. "My kingdom is not of this world;" that is, of this world in its present state; is not given by this world, neither is it of the same nature as earthly kingdoms. They are ruled by force, and their subjects fight to defend them. Not so, however, with Christ's kingdom. He says, "If My kingdom were of this

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world, then would My servants fight, that I should not be delivered to the Jews." Verse 36. The Christian is not to fight with carnal weapons to defend his Master or his cause. Christ's reign now is spiritual. His dominion is over the heart, subduing evil passions and corrupt desires. Love, and not force, is the ruling principle; and while there is a warfare to be waged, the weapons are spiritual and not carnal. See 2 Cor. 10:4; Eph. 6:10-17.

SUGGESTIVE QUESTIONS

1. Why did Jesus answer some questions at His trial and refuse to answer others? See verses 19, 23, 33-37; 19:9-11; Matt. 27:11-14, and Mark 14:60-62.

2. Was it the Church or the State that put Christ to death?

3. Was there a union of the Jewish Church and the Roman State? See Mark 3:6; 12:13; Luke 20:20; Matt. 22:16. Who were the Herodians?

LESSON IX.—May 29, 1897. THE CONDEMNATION OF CHRIST. (Chapter 19, verses 1-16.)

QUESTIONS

1. What did Pilate now do to Jesus?

2. What did the soldiers make? Where did they put it? With what did they clothe Him?

3. How did they salute Him? What did they do to Him?

4. Where did Pilate then go? What did he say?

5. Who next came out? How was He arrayed? How was He introduced to the mob?

6. What effect did the sight of Jesus have upon the leaders of the people?

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7. How did Pilate respond to their demand?

8. What did the Jews say the punishment of Jesus ought to be? Why?

9. What effect did this statement have upon Pilate? Where did he go? What did he ask? How did Jesus treat the question?

10. With what inquiries did Pilate press Jesus for an answer?

11. How did Jesus meet this assertion of power over Him? Where did He place the larger measure of responsibility?

12. What effect did this have upon Pilate?

13. What pressure did the Jews then bring to bear upon him to secure the condemnation of Jesus?

14. How far did they succeed?
15. What day was it? What time of the day? How did Pilate again Present Jesus to the Jews?
16. What response was made to him?
17. What question did Pilate then ask? How was it answered?
18. How did he then yield to their demands?
19. What did they do with Jesus?

NOTES

1. When Pilate asked Jesus the question, "Whence art Thou?" Jesus gave him no answer. Verse 9. "Pilate was vexed at the silence of Jesus, and haughtily addressed Him: 'Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above; therefore he that delivered Me unto thee hath the greater sin.' Jesus here laid the heaviest burden of guilt upon the Jewish judges, who had received unmistakable evidence of the divinity of Him whom they had condemned to death, both from the prophecies and His own teachings and miracles. What a scene was this to hand down to the world through all time! The pitying Saviour, in the midst of His intense suffering and grief, excuses as far as possible

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the act of Pilate, who might have released Him from the power of His enemies."-
Spirit of Prophecy, vol. 3, p. 145.

The Saviour's answer shows that no power can be exercised against the cause or people of God, except what the Lord permits, and the Lord will permit that only which will be for the good of those who love Him. This should be a source of great comfort to the tempted, buffeted, persecuted child of God as he battles with Satan and the powers of darkness.

2. The statement made in verse 14, that it was about the sixth hour when the trial closed and the decision was made to crucify Jesus, presents a chronological difficulty when compared with the statements made in the other Gospels. Various theories or ideas have been advanced for the purpose of removing the difficulty. The one most generally adopted is that there was an error in transcribing the numeral in verse 14. This would not be a strange mistake, because it has been proven that it was common at that time to use letters to indicate numbers, instead of writing them out in words, and that the letters which were used to represent the numbers three and six might easily be mistaken for each other. Therefore the conclusion is reached that the numeral letter in John 19:14 should have been transcribed third instead of sixth, and thus it would harmonize with the statements in the other Gospels.

3. The great lengths to which people will go in wickedness and oppression when they reject light and close their minds and hearts against the evidences of truth, is illustrated in the cases of Pilate and the chief priests. "Pilate had taken step after step in the violation of his conscience, and in excusing himself from judging with equity and fairness, as his position demanded he should do, until

now he found himself almost helpless in the hands of the Jews." "His wavering and indecision proved his irredeemable ruin. How many, like Pilate, sacrifice principle and integrity, in order to shun disagreeable consequences! Conscience and duty point one way, and self-interest points another; and the current, setting strongly in the wrong

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direction, sweeps away into the thick darkness of guilt him who compromises with evil."-*Spirit of Prophecy, vol. 3, pp. 142, 147.*

But, as before shown, Jesus laid the heaviest burden of guilt upon the Jewish judges, because they had greater light, both from the prophecies and Christ's teachings and miracles.

SUGGESTIVE QUESTIONS

1. What relation did the crown of thorns which Jesus wore bear to the curse mentioned in Gen. 3:17, 18?
2. Pilate said, "Behold the *man*;" John the Baptist cried, "Behold the *Lamb of God*;" what think ye of Christ?
3. Read John 11:47-50. They started out to *save the nation* by crucifying Christ. What were they finally willing to do to compass His death? (See John 19:15.)

LESSON X.—June 5, 1897. THE CRUCIFIXION OF CHRIST. (Chapter 19, verses 17-37.)

QUESTIONS

1. Where did Jesus now go? What is the name in Hebrew? What did He carry?
 2. What was done to Him there? How was His death made more humiliating?
 3. What did Pilate prepare? Where did he place it? How did it read?
 4. Who read this writing? What two facts caused it to be read by many of the people?
 5. What change did the leaders ask him to make in the writing?
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6. What reply did Pilate make?
 7. After Jesus was on the cross, what did the soldiers do? What was peculiar about the coat of Jesus?
 8. What did they say about dividing the coat? What scripture was thus fulfilled? Was this done?
 9. Who were near the cross?
 10. What two persons did Jesus see among them? What did He say to His mother? To the disciple?
 11. How was the dying wish of Jesus respected?
 12. Of what was Jesus now aware? What did He say? Why?
 13. What was conveniently near? What did some of the attendants do?

14. After this what did Jesus say? What did He do?
15. What request did the Jews make with reference to those who had been crucified? What was the reason for this request?
16. What did the soldiers then do?
17. Why did they not do the same to Jesus?
18. How did one of them make sure of the death of Jesus? What unusual result followed?
19. Who has testified of this? Why was this genuine testimony borne?
20. With what were these things in harmony?
21. How had this scene already been described?

NOTES

1. "Golgotha" is a Hebrew word which signifies the place of a skull. The original Greek word in Luke 23:33 means a skull, and the Latin word "Calvary" signifies a skull or place of skulls. It is not known positively why this name was given to the place. Some have thought it was because the hill resembled a human skull in shape; others think it was so called because it was a place for the execution of criminals.

2. "Pilate then wrote an inscription in three different languages, and placed it upon the cross, above the head of Jesus.

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It ran thus: 'This is Jesus, the King of the Jews.' This inscription, placed so conspicuously upon the cross, irritated the Jews. In Pilate's court they had cried, 'Crucify Him! We have no king but CÊsar!' They declared that whoever claimed other than CÊsar for a king was a traitor. But they had overreached themselves in disclaiming any desire to have a king of their own nation. Pilate, in this inscription, wrote out the sentiments which they had expressed. It was a virtual declaration, and so understood by all, that the Jews acknowledged that, on account of their allegiance to the Roman power, any man who aspired to be king of the Jews, however innocent in other respects, should be judged by them worthy of death. There was no other offense named in the inscription; it simply stated that Jesus was the king of the Jews."-*Spirit of Prophecy, vol.3, p. 155.*

3. "The eyes of Jesus wandered over the multitude that had collected together to witness His death, and He saw at the foot of the cross, John supporting Mary, the mother of Christ. . . . He looked upon the grief-stricken face of His mother, and then upon John. Said He, addressing the former, 'Woman, behold thy son!' then to the disciple, 'Behold thy mother!' John well understood the words of Jesus, and the sacred trust which was committed to him. He immediately removed the mother of Christ from the fearful scene of Calvary. From that hour he cared for her as would a dutiful son, taking her to his own home. O pitiful, loving Saviour! Amid all His physical pain, and mental anguish, He had a tender, thoughtful care for the mother who had borne Him. He had no money to leave her by which to insure her future comfort, but He was enshrined in the heart of John, and He gave His mother unto the beloved disciple as a sacred legacy. . . . The followers of Christ should feel that it is a part of their

religion to respect and provide for their parents. No pretext of religious devotion can excuse a son or daughter from fulfilling the obligations due to a parent."-*Id.*, pp. 160, 161.

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4. "Jesus did not yield up His life till He had accomplished the work which He came to do; and He exclaimed with His parting breath, 'It is finished!' Angels rejoiced as the words were uttered; for the great plan of redemption was being triumphantly carried out. There was joy in heaven that the sons of Adam could now, through a life of obedience, be exalted finally to the presence of God. Satan was defeated, and knew that his kingdom was lost."-*Id.*, pp. 167, 168.

5. "The consent of the governor having been obtained, the legs of the two that were crucified with Jesus were broken, to hasten their death; but Jesus was already dead, and they broke not His legs. The rude soldiers who had witnessed the looks and words of Jesus upon His way to Calvary, and while dying upon the cross, were softened by what they had witnessed, and were restrained from marring Him by breaking His limbs. Thus was prophecy fulfilled, which declared that a bone of Him should not be broken; and the law of the Passover, requiring the sacrifice to be perfect and whole, was also fulfilled in the offering of the Lamb of God: 'They shall leave none of it until the morning, nor break any bone of it; according to all the ordinances of the Passover they shall keep it.'"-*Id.*, pp. 171, 172.

SUGGESTIVE QUESTIONS

1. Has the seamless coat of Jesus any spiritual significance?
2. How did Jesus know "all things were accomplished"? and how did He know it was necessary for Him to say, "I thirst" in order "that the Scripture might be fulfilled"? (See article on first page of October, 1896, *Sabbath School Worker*.)
3. Why was John so particular to mention the fact that water and blood flowed from the Saviour's side when it was pierced?
4. What caused the death of Jesus-the nails, the spear-thrust, or some other "wound"?

LESSON XI.—June 12, 1897. BURIAL AND RESURRECTION OF JESUS. (Chapter 19:38 to 20:10.)

QUESTIONS

1. After the death of Jesus, what request was made of Pilate?
2. What is said of him who made the request?
3. Who else came forward to assist? What help did he render?
4. What did they do to the body of Jesus?
5. What was there in Golgotha? What was in the garden? Had it ever been used?
6. What use was now made of it? What made this a natural thing to do?

7. Who first visited the sepulcher? What day was it? What time of the day? What did she see?
8. To whom did she go? What did she say to them?
9. On hearing this what did they do?
10. What showed their haste? Who reached the sepulcher first?
11. What did he then do?
12. Who came next? What did he do? What did he see? What apparently minor detail is fully described?
13. Who now entered the sepulcher? What effect did seeing have upon him?
14. What teaching was not yet understood by them?
15. Where did they now go?

NOTES

1. "John was at a loss to know what measures he should take in regard to the body of his beloved Master. . . . But Joseph and Nicodemus came to the front in this emergency. Both of these men were members of the Sanhedrin, and

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acquainted with Pilate. Both were men of wealth and influence." "Neither of these men had openly attached himself to the Saviour while He was living, although both believed on Him. They knew that if they declared their faith they would be excluded from the Sanhedrin council, on account of the prejudice of the priests and elders toward Jesus. This would have cut them off from all power to aid or protect Him by using their influence in the council. Several times they had shown the fallacy of the grounds of His condemnation, and protested against His arrest, and the council had broken up without accomplishing that for which it had been called together; for it was impossible to procure the condemnation of Jesus without the unanimous consent of the Sanhedrin. The object of the priests had finally been obtained by calling a secret counsel, to which Joseph and Nicodemus were not summoned.

"The two councilors now came boldly forth to the aid of the disciples. The help of these rich and honored men was greatly needed at that time. They could do for the slain Saviour what it was impossible for the poorer disciples to do; and their influential positions protected them in a great measure from censure and remonstrance."-*Spirit of Prophecy, vol. 3, pp. 173, 175.*

2. Embalming among the Jews consisted mainly in wrapping the body in many folds of linen with a profusion of aromatic spices-myrrh, aloes, etc.

SUGGESTIVE QUESTIONS

1. Was it an ordinary request which Joseph made in asking for the body of Jesus?
2. Who first announced that Jesus had risen? Are there any other instances where woman has led out in God's work?
3. In connection with such an event, and amid such exciting scenes, why is such pains taken to describe the position of a napkin?

4. Why did the disciples not know the Scripture that He must rise again from the dead? Is there any lesson here for us?

LESSON XII—June 19, 1897. THE INFALLIBLE PROOFS. (Chapter 20, verses 11-31.)

QUESTIONS

1. Who still remained at the sepulcher?
 2. What did she do?
 3. What did she see?
 4. What inquiry did the angels make?
 5. What answer did Mary give?
 6. Whom did she then see? Did she recognize Him?
 7. What questions did Jesus address to her?
 8. Whom did she suppose Him to be? What did she say to Him?
 9. How did Jesus reply? What response did this call out?
 10. What did Jesus request her not to do? What message did He intrust to her?
 11. To whom did Mary then go? What did she say to them?
 12. How did Jesus then reveal Himself to His disciples? What day of the week was it? What time of the day? What precautions had been taken? Why? What did Jesus say to them?
 13. What proofs did He then give of His real presence? What was the effect upon the disciples?
 14. What did Jesus further say to them?
 15. What did He then impart to them?
 16. What authority was thus to be exercised through them?
 17. Who was absent on this occasion?
 18. What did the other disciples tell him?
 19. What evidence did he demand before he would believe?
 20. How long before the next meeting? Who was present? Who came to them? How did He greet them?
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21. What did Jesus invite Thomas to do? What did He urge upon Him?
 22. What effect did this have upon Thomas?
 23. What did Jesus say of his faith? What experience did He commend?
 24. Were all the acts of Jesus recorded by John?
 25. What was the purpose in writing the things which were recorded? What was to be the result of such faith?

NOTES

1. "The same day at evening, being the first day of the week." This was the same day in which the events took place which are narrated in the previous eighteen verses. From this we know that the meeting recorded in verse 19

occurred in the evening following the first day of the week. The following account of the arrival at Jerusalem of the two disciples from Emmaus after Jesus had made Himself known to them, will be of interest to the student:-

"When the disciples arrived at Jerusalem, they entered the eastern gate, which was open on festal occasions. The houses were dark and silent, but they made their way through the narrow streets by the light of the rising moon. They knew that they would find their brethren in the memorable upper chamber where Jesus had spent the last night before His death. . . . Cautious hands unbarred the door to the repeated demand of the two travelers; they entered, and with them also entered Jesus, who had been their unseen companion all the way. . . . When the disciples from Emmaus entered with their joyful tidings, they were met by the exclamation from many voices, 'The Lord is risen indeed, and hath appeared to Simon.'" -*Spirit of Prophecy vol. 3, pp. 216, 217.*

2. "Whosoever sins ye remit, they are remitted unto them." "Jesus, in giving the disciples their first commission, had said, 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou [referring to responsible men

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who should represent His church] shall bind upon earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' In renewing the commission of those to whom He had imparted the Holy Ghost, He said, 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' These words conveyed to the disciples a sense of the sacredness of their work, and its tremendous results. Imbued with the Spirit of God, they were to go forth, preaching the merits of a sin pardoning Saviour; and they had the assurance that all Heaven was interested in their labors, and that what they did on earth, in the Spirit and power of Christ, should be ratified in heaven. . . . The Saviour taught that *His* is the only name given under heaven whereby men shall be saved. Jesus, however, delegated to His church upon earth, in her organized capacity, the power to censure, and to remove censure, according to the rules prescribed by inspiration; but these acts were only to be done by men of good repute, who were consecrated by the great Head of the church, and who showed by their lives that they were earnestly seeking to follow the guidance of the Spirit of God." -*Id., pp. 244, 245.*

Through the labors of the apostles and God's servants in preaching the *Word*, people would believe the gospel, and their sins would be remitted, as illustrated on the day of Pentecost. Acts 2:37, 38. The power of God's Word over the people, when proclaimed by God's servants, is also illustrated in the case of Jeremiah. (See Jer. 1:9, 10.)

SUGGESTIVE QUESTIONS

1. What lesson is there for us in the tarrying of Jesus to meet Mary at the sepulcher?

2. Jesus said to Mary, "Touch Me not" (verse 17), and yet later He permitted His disciples to touch Him (see Matt. 28:9). How do you explain this?

3. In the light of verse 23, Matt. 18:15-18; and Jer. 50:20, is there any importance attached to membership in the church?

LESSON XIII.—June 26, 1897. THE MEETING AT THE SEA OF GALILEE. (Chapter 21.)

QUESTIONS

1. Where did Jesus next reveal Himself to His disciples?
 2. How many of them were together?
 3. What did Peter say? What reply did the others make? What did they then do? What success did they have?
 4. Who was on the land? Did they recognize Him?
 5. What inquiry did Jesus make? What did they answer?
 6. What instruction did He then give them? What result attended it?
 7. What did one of the disciples then say? What did Peter do?
 8. How did the others reach the land? How far off were they?
 9. On reaching land what did they see?
 10. What did Jesus ask them to do?
 11. What was the extent of their catch? What remarkable fact is stated?
 12. What invitation did Jesus now extend to them? What was each one afraid to do? Why?
 13. How did Jesus minister unto them?
 14. How many times had Jesus now appeared to His disciples?
 15. After they had eaten, what did Jesus say to Peter? What was the reply? What instruction did He then give him?
 16. How were the question and reply repeated? What was the instruction?
 17. What did Jesus ask the third time? How did this affect Peter? What did he say? What instruction was again given?
 18. How did Jesus then contrast Peter's past and future experiences?
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19. What was He foretelling? What command did He then give?
 20. Who then attracted Peter's attention?
 21. What inquiry did he address to Jesus?
 22. What reply did Jesus make?
 23. What report was based upon this statement? Was this what Jesus said? What did He say?
 24. Who was this disciple? What is stated of his testimony?
 25. Are these all the acts of Jesus? How extensive would be the full record of His doings?
 26. What is the closing word?

NOTES

1. "They remembered that at the commencement of His ministry a similar scene had been enacted to that which had just taken place. Jesus had then bade

them launch out into the deep, and let down their nets for a draught, and the net had broken because of the amount of fishes taken. Then He bade them leave their nets and follow Him, and He would make them fishers of men. This last miracle that Jesus had just wrought was for the purpose of making the former miracle more impressive; that the disciples might perceive that, notwithstanding they were to be deprived of the personal companionship of their Master, and of the means of sustenance by the pursuit of their favorite employment, yet a resurrected Saviour had a care over them, and would provide for them while they were doing His work. Jesus also had a purpose in bidding them cast their net upon the right side of the ship. On that side stood Christ upon the shore. If they labored in connection with Him-His divine power uniting with their human effort-they would not fail of success.

"The repetition of the miraculous draught of fishes was a renewal of Christ's commission to His disciples. It showed them that the death of their Master did not remove their obligation to do the work which He had assigned them."-*Spirit of Prophecy, vol. 3, pp. 228, 229.*

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2."The disciples expected that Peter would no longer be allowed to occupy the prominent position in the work which he had hitherto held, and he himself had lost his customary self-confidence. But Jesus, while dining by the seaside, singled out Peter, saying, 'Simon, son of Jonas, lovest thou Me more than these?' referring to his brethren. . . . Three times had Peter openly denied his Lord, and three times did Jesus draw from him the assurance of his love and loyalty, by pressing home that pointed question, like a barbed arrow, to his wounded heart. Jesus, before the assembled disciples, brought out the depth of Peter's penitence, and showed how thoroughly humbled was the once boasting disciple. He was now intrusted with the important commission of caring for the flock of Christ. Though every other qualification might be unexceptionable, yet without the love of Christ he could not be a faithful shepherd over the Christian flock."-*Id., pp. 229-231.*

3. "Jesus here explicitly stated to Peter the fact and manner of his death; He even referred to the stretching forth of his hands upon the cross; and after He had thus spoken, He repeated His former injunction, 'Follow Me.' The disciple was not disconcerted by the revelation of his Master. He felt willing to suffer any death for his Lord. Peter saw that John was following, and a desire came over him to know *his* future, and he 'saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me.' Peter should have considered that his Lord would reveal to him all that it was best for him to know, with out inquiry on his part. It is the duty of every one to follow Christ, without undue anxiety as to the duty assigned to others. In saying of John, 'If I will that he tarry till I come,' Jesus gave no assurance that this disciple should live until the second coming of Christ; He merely asserted His own supreme power, and that even if He should will this to be so, it would in no way affect the work of Peter. The future of both John and Peter was in the hands of the Lord, and obedience in following Him was the duty required of each."-*Id., pp. 232, 233.*

SUGGESTIVE QUESTIONS

1. In the fishing incident what lesson may we learn about Jesus' relation to us in our daily duties?
2. To how many who love Jesus does He address the command, Feed My lambs; feed My sheep?
3. According to verse 22, who am I to watch?
4. What help have you received personally from the study of the lessons on the Gospel by John?

"FEED MY SHEEP."

"Ere the sun had kissed the ripples
Of a far-off eastern sea,
On its shore the night-long fishers
Saw the Man of Calvary.
He had borne the taunts and jeering,
Borne the cross and thorny crown,
Borne the angry oaths and mockings,
Borne the sins that crushed Him down.

"Now the grave had opened for Him;
All death's shackles shattered lay;
Stood He there the Godhead emblem
Of the resurrection day.
Loved disciples gathered round Him,
Listening to each word that fell,
Glad for e'en a broken whisper
From the lips they loved so well.

"In the courts of highest heaven,
Glories, riches, and renown,
All were given-freely given;
In the grave I laid them down.
Now My hungry flock is straying
O'er the mountains wild and steep.
Tell Me, Peter, dost thou love Me?'
'Yea, Thou knowest.' 'Feed My sheep.

"Feed them with the bread I give thee
Feed them with a tender care;
Call upon Me in thy trouble,
I will hear-I'll meet thee there.
Feed them not on honeyed fables,

Earthly pleasures, husks, and shams;
I have ransomed e'en the weakest.
Dost thou love Me? Feed My lambs."

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