

INTERNATIONAL

SABBATH
SCHOOL

QUARTERLY

Sabbath School Lessons

ON THE

Gospel by John

Chapters 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 3d 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 thought. 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

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?

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 coöperation 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

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 preëxistence 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 I, 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).

FOR MISSION WORK IN INDIA.

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 loosening 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?

FOR MISSION WORK IN INDIA.

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

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?

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

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

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?

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?

SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

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

consists in loving Me and giving his heart to Me, who hath loved him with an infinite love.' ” This verse completes the three-fold 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?

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?

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

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?

SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

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 yourselves. . . . 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 Sa-

maria 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?

FOR MISSION WORK IN INDIA.

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

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

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 worshipping 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, LIFEGIVER 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?

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

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 deal-

ing 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 Himself.

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?

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

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;

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 coöperate 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 in which they stand to Christ.

- (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 therefrom 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 preëxistence 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.

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