



INTERNATIONAL
SABBATH SCHOOL
QUARTERLY

SABBATH SCHOOL LESSONS

ON THE

LIFE OF CHRIST

FOR

SENIOR CLASSES



SECOND QUARTER



Oakland, Cal. - - April, 1899


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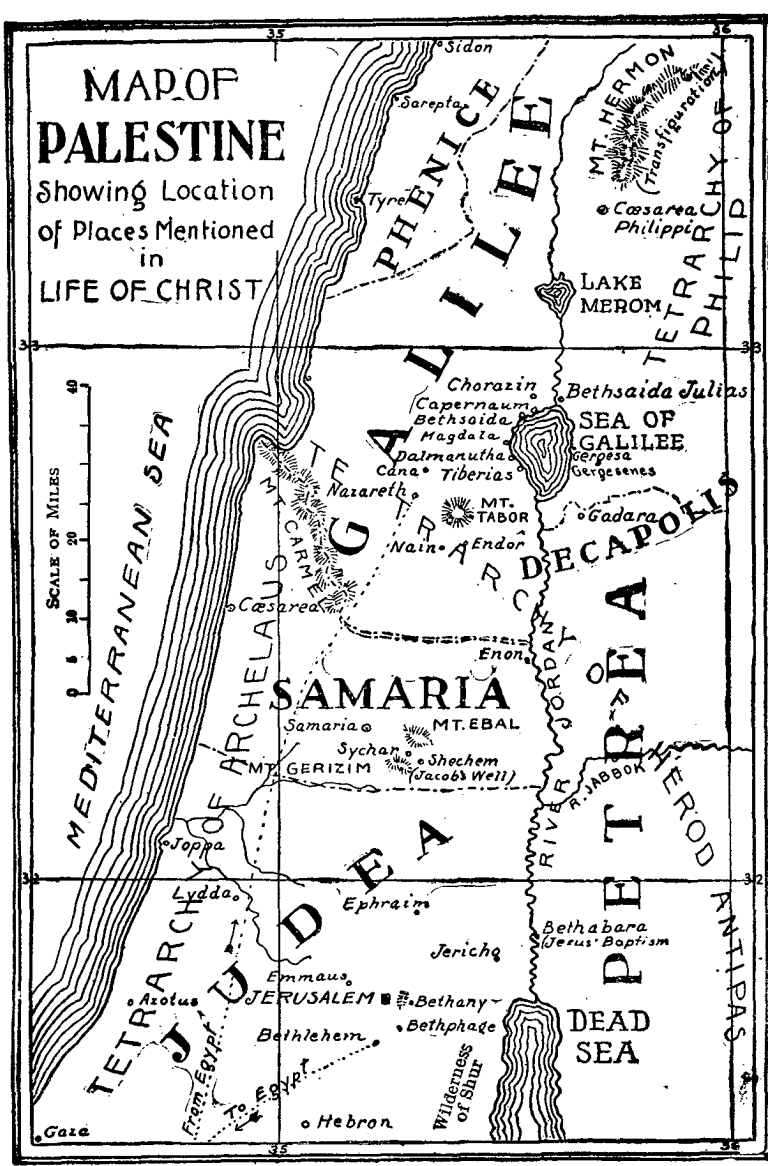
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Showing Location of Places Mentioned in LIFE OF CHRIST



SABBATH-SCHOOL LESSONS
ON THE
LIFE OF CHRIST
For Senior Classes

SECOND QUARTER, 1899.

SUGGESTIONS TO TEACHERS AND PUPILS.

Please Read Carefully.

Do not be satisfied with formally looking over the lesson. Do not be satisfied with even a fair study of the text cited at the close of each question. The life of Christ can not be learned from any single account of an evangelist, for the reason that some details omitted by one are supplied by another. In fact, some incidents in the life of Christ are entirely omitted by one or more of His biographers. This statement will be more fully appreciated by comparing the tables of contents in the accounts of the four evangelists, as shown by any Harmony of the Gospels.

But it is not enough simply to know historically the life of Christ. His doings and sayings should be studied for the *spiritual force* which may be derived from them. This can not be accomplished by passing hastily over the lessons. Let every one, then, take time to meditate on them, not forgetting to ask for the illuminating power of the Holy Spirit. Earnest, faithful study of these lessons is sure to bring to the student "a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times."

THE SURPLUS DONATIONS during the present quarter will be used in the most needy foreign fields.

LESSON I.—HEALING THE NOBLEMAN'S SON AND THE BETHESDA CRIPPLE.

April 1, 1899.

Cana and Jerusalem, A. D. 28, 29.

(John 4:43-54; 5:1-16.)

*Side texts to be
studied with
questions.*

1. AFTER remaining two days with the people of Sychar, where did Jesus then go? John 4:43.

2. What reception did He first meet in Galilee? Why? Verse 45.

John 2:14-23.

3. Coming to Cana, whom did He meet there from Capernaum? Verse 46.

4. What request did the nobleman make of Christ? Verse 47. -

Ps. 139:2.

5. After some words between them, what did the Saviour say to the nobleman? Verse 50.

Ps. 107:18-20.

6. Believing these words of Christ, what did the nobleman hear on his way home? Verse 51.

7. Upon inquiry as to the time when his son began to amend, of what was the father convinced? Verses 52, 53.

8. Where did Christ next go? For what purpose? John 5:1.

Deut. 16:16.

9. Whom did He find at the pool of Bethesda, with an affliction of many years' standing? Verses 2-5.

10. Seeing this cripple, what did Jesus ask him? Verse 6.

11. Upon hearing the poor man's sad story, what did Jesus then say to him? Verses 7, 8.

Acts 3:6; 4:14

12. When the Jews saw the man carrying home the pallet on which he had lain, what objection did they raise? Verses 9, 10.

13. Whose authority did he give for doing as he did? Verse 11.

14. In the meantime, where was Christ? V. 13.

15. Finding the man shortly after in the temple, what did Jesus say to him? Verse 14.

John 8: 11;
Matt. 12: 45.

16. What did the man then tell the Jews in answer to the question previously asked him? Verses 15, 12.

17. What did the Jews therefore seek to do to Jesus? Why? Verse 16.

Matt. 12: 10-14.

READING.

"Desire of Ages," pp. 196-213.

LESSON II.—IMPRISONMENT OF JOHN; PREACHING OF CHRIST.

April 8, 1899.

Nazareth and Capernaum.

(Matt. 4: 12-17; Luke 4: 14-32.)

1. WHAT befell John the Baptist shortly after the events studied in the last lesson? Matt. 4: 12. See note 1.

Side texts to be studied with questions.

Luke 3: 19, 20.

2. Upon hearing of this, where did Jesus go? See note 2.

Luke 4: 14.

3. How did the Galileans at first receive Him? Luke 4: 15.

John 4: 45.

4. When He came to Nazareth, what did He do? Verse 16. See note 3.

5. On this occasion, from what book of Scripture was Christ asked to read? Verse 17.

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| 6. What portion of the prophecy did He recite? Verses 18, 19. | Isa. 61:1, 2. |
| 7. Having finished reading, what application did He make of it? Verse 21. | Isa. 11:2;
John 1:32. |
| 8. How did Christ's teaching at that time affect those present? Verse 22. | Matt. 13:54. |
| 9. What did He then predict they would soon say of Him, in view of His claim to being the Anointed? Verse 23. | Matt. 11:23. |
| 10. How did He answer their anticipated objection? Verse 24. | Ex. 4:1. |
| 11. By what accounts did He prove His statement true? Verses 25-27. | 1 Kings 17:9;
2 Kings 5:1, 10-14. |
| 12. How did this recital affect the minds of His hearers? Verse 28. | |
| 13. What did they do with Christ? Verse 29. | |
| 14. How did He escape from them? Verse 30. | |
| 15. Where did He then go? Verse 31. See note 4. | |
| 16. Why did Christ then make Capernaum the center of His work? Matt. 4:14-16. | Isa. 9:1, 2; 42:7. |
| 17. From that time, what message did Jesus emphatically proclaim? Verse 17. | Luke 4:43. |
| 18. How did His doctrine affect the people? Why? Verse 32. | |

READING.

"Desire of Ages," pp. 52, 214-235, 253.

NOTES.

1. Our last lesson left the Saviour in Jerusalem, where the Jews were seeking to kill Him. John 5:18. The place of John's imprisonment, according to Josephus, was in the strong fortress of Malchærus, nearly northeast of Jerusalem, on the frontiers of Arabia. Later, at the time of the Baptist's death, Herod had his court in a mansion adjoining the prison.

2. It is difficult to determine how long after Christ's baptism this

tour of Galilee began. We know, however, that a great part of that interval was spent in Judea. The purpose of this is easily perceived. It seemed necessary to spend much time at first in the vicinity of Jerusalem, in order to give the leading Jews an opportunity to decide concerning His Messiahship. John having been rejected and cast into prison, Jesus proceeded to Galilee, there to call the twelve disciples, and to enter more fully upon His ministry. There is no record of His being much in Judea after this, except at the annual feasts, where He appeared in harmony with the requirements of the Levitical law.

3. At the scene of His childhood, youth, and young manhood,—at the very point where He was best known,—He gave His personal acquaintances the same opportunity that had been afforded the people of Judea.

4. "Capernaum" means the *village of Nahum*. It was on the west shore of the Sea of Galilee, near its head, or northern end, and was the boundary town between the territory of Philip and Antipas, hence contained a custom-house and garrison. Luke 5:27; 7:2.

LESSON III.—CALLING OF FOUR DISCIPLES; HEALING OF A DEMONIAK.

April 15, 1899.

In and about Capernaum.

(Matt. 4:18-22; Mark 1:16-28; Luke 5:1-11.)

1. As Jesus walked by the seashore near Capernaum, whom did He see? Matt. 4:18. See note 1.

Side texts to be studied with questions.

Luke 5:1.

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| 2. What were these men doing? See note 2. | |
| 3. For what reason did the Lord address one of these fishermen? Luke 5:1, 3. | |
| 4. After His discourse, what did the Saviour ask Simon to do? Verse 4. | John 21:6. |
| 5. What objection did Simon interpose? Verse 5. | |
| 6. Tell what resulted from obeying Christ's command. Verses 6, 7. | |
| 7. Recognizing that a most wonderful miracle had been wrought, what did Peter do? Verse 8. See note 4. | Isa. 6:5, 7;
Dan. 10:8. |
| 8. What assuring and comforting words were then spoken to Peter? Verse 10. | Matt. 4:19;
Jer. 16:16. |
| 9. What four disciples were called at that time? Mark 1:16-20. | Luke 5:10, 11;
Matt. 4:20-22. |
| 10. Where did they first go? Verse 21. | |
| 11. How did Christ's words on that occasion affect the people? Verse 22. | Matt. 7:28, 29. |
| 12. What interruption occurred while Jesus was speaking? Verses 23, 24. | Luke 4:33, 34. |
| 13. With what words did Jesus rebuke this acknowledgment of His Messiahship? Verse 25. See note 5. | Acts 16:18. |
| 14. What then took place at the command of Jesus? Verse 26. | Mark 9:26. |
| 15. How was the scene regarded by those present? Verse 27. | |
| 16. How far did the knowledge of this affair extend? Verse 28. | |

READING.

Luke 4:31-37; "Desire of Ages," pp. 244-259.

NOTES.

1. "Sea of Galilee," so called because of the province of that

name, which formed its western shore. It was also known as Lake Gennesaret, because of a most beautiful and fertile plain by that name, which bordered on one of its northwestern indentures; it was called the Sea of Tiberias, from the city of Tiberias, which was located on its western shore; and, in ancient times, it was called the Sea of Chinnereth, from a town of that name near it. See Num. 34:11; Josh. 12:3; 19:35.

2. Some months before this, these men had voluntarily, but temporarily, it seems, joined themselves to Christ, as related in John 1:35-42. No one had, as yet, fully united as colaborer with Christ. These men had listened to His teaching and witnessed His miracles; but, having also seen the combination of religious leaders against Christ, they had found relief in assuming their former occupation.

3. These were words only of discouragement. All night Peter had toiled in vain. "During the lonely hours he had thought of the fate of John the Baptist, who was languishing alone in his dungeon. He had thought of the prospect before Jesus and His followers, of the ill success of the mission to Judea, and the malice of the priests and rabbis. Even his own occupation had failed him; and as he watched by the empty nets, the future had seemed dark with discouragement."—*Desire of Ages*, p. 245.

4. Conflicting emotions overcame the erring disciple. He had, in great measure, lost sight of Christ's calling, of which he had been convinced a few months before. His was now the cry of self-loathing, as his true self of unbelief and unholiness was clearly revealed by the flash of supernatural illumination.

5. A strong expression, literally, "be thou muzzled." The Lord would not recognize this satanic testimony to His office and work. But His calm intrepidity gave force to His word of authority, and a dignified standing to His heavenly message. For further comments on this case, see "Desire of Ages," pp. 255, 256.

LESSON IV.—HEALING THE MULTITUDE.

*April 22, 1899.***Capernaum and Parts of Galilee.**

(Matt. 8: 14-17; Mark 1: 29-45; Luke 5: 12-16.)

	<i>Side texts to be studied with questions.</i>
1. AFTER leaving the synagogue, where did Jesus go? Mark 1: 29. See note 1.	Luke 4: 38; Matt. 8: 14.
2. Upon entering the house, of what was Jesus informed? Verse 30.	
3. Taking her by the hand, what did He do? With what result? Verse 31.	Luke 4: 39; Matt. 8: 15.
4. When the day closed, what demonstration took place before the house where Jesus was? Matt. 8: 16. See note 2.	Mark 1: 32, 33; Isa. 49: 24, 25.
5. What did the Lord then do for all these? Verse 16.	Luke 4: 41; Isa. 53: 4, 5.
6. Before daylight the following morning, where did Jesus go? For what purpose? Mark 1: 35.	Luke 6: 12; Matt. 14: 23.
7. Who followed Him to His retreat? V. 36.	Luke 4: 42.
8. Upon finding Him, what plea did Peter and those with him make? Verse 37.	
9. Notwithstanding the apparent great interest to hear the truth, what course did the Saviour take? Verses 38, 39.	Luke 4: 43.
10. While on this circuit, what particularly diseased person met Jesus? Mark 1: 40. See note 3.	Luke 5: 12.
11. What did he say to Jesus?	
12. On beholding the man's wretchedness, what moved the Lord to help him? Verse 41.	Matt. 20: 31; Heb. 4: 15.
13. At the word of Jesus, what instantly took place? Verse 42.	Luke 5: 13.

14. Before sending the man away healed, what charge did He give him? Verses 43, 44. See note 4. Luke 5 : 14.

15. What, however, did the man do? With what result? Verse 45. Luke 5 : 15.

READING.

Luke 4 : 38-43 ; 5 : 12-16 ; " Desire of Ages." pp. 259-266.

NOTES.

1. It appears that, although Peter's home had shortly before been at Bethsaida (John 1 : 44), a little southwest of Capernaum, on the sea, he was at this time living in the house with his wife's mother in the latter place. On this particular occasion James and John, as well as Andrew and Peter, were present.

2. Jewish tradition had placed so many restrictions around the Sabbath that none were supposed, on that day, to make a journey of more than two thousand paces. It was also considered unlawful to heal the sick on that day. Luke 6 : 7 ; 13 : 14 ; John 5 : 18 ; 9 : 16. These regulations gave the Saviour a short respite from labor. But from the report of the incident in the synagogue during the service of the day, every one was in expectation. All knew where Jesus was quartered, and as soon as the trumpet blast announced the Sabbath closed, all the people of that region flocked to Peter's house, bringing their sick with them. Every disease was there represented,—leprosy, fever, asthma, consumption, dropsy, palsy, deaf, dumb, and those possessed with devils.

3. Leprosy was a loathsome disease of that day, supposed by some to be similar to the worst form of modern elephantiasis. It began in small specks on the eyelids or hands, and spread until it affected every part of the body, causing angry swellings and putrefying sores. From the skin it ate through the tissues to the bones, rotting the entire body by degrees. When the malady arrived at this stage, death was a welcome messenger. The man in this case was "full" of the dread disease which debarred him from approaching a member of the community, or permitting another to come toward him without his giving the warning cry,

“Unclean, unclean.” Faith alone in the saving power of Christ, after hearing of and perhaps seeing from afar His wonderful work, could possibly have induced him to be so bold.

4. It was too early in the ministry of Christ for so great a stir to be made as was sure to follow public announcement of such miraculous healing, as it would likely precipitate undue opposition from the priests, and this would interfere with the intended work of Christ. See Isa. 42:2-4. So the word was, “See thou *say nothing to any man.*” Jesus knew that it was better to let the priest decide that the man’s leprosy was departed, and so publish it, as the law required.

LESSON V.—PARALYTIC HEALED; MATTHEW CALLED.

April 29, 1899.

Capernaum.

(Matt. 9:1-9; Mark 2:1-14; Luke 5:17-28.)

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| <p>1. In consequence of the leper’s public testimony, what did Jesus do? Mark 1:45.</p> <p>2. Did the people lose sight of Him in His retirement?</p> <p>3. In due time, where did Christ again appear? Mark 2:1. See note 1.</p> <p>4. When this was noised abroad, what demonstration was made? Verse 2.</p> <p>5. Who were especially mentioned as being present on the occasion? Luke 5:17. See note 2.</p> <p>6. While Jesus was speaking, who was brought forward? In what manner? Matt. 9:2.</p> | <p><i>Side texts to be studied with questions.</i></p> <p>Ps. 109:1-5.</p> <p>Matt. 9:1.</p> <p>Luke 6:7; 20:20.</p> <p>Mark 2:3.</p> |
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7. When the bearers of the palsied man could not press through the multitude, what did they do? Mark 2:4. See note 3.

Luke 5:19;
Matt. 11:

8. Beholding such zealous faith, what did the Lord say to the young man? Matt. 9:2. See note 4.

9. At these words, how did some of the scribes silently reason? Verse 3.

Mark 2:7;
Luke 5:21;
Lev. 24:16.
Matt. 12:25;
Ps. 139:2.

10. Knowing the working of their minds, what questions did Jesus ask them? Verses 4, 5. See note 5.

11. How did Christ then prove His power to forgive sin? Verse 6.

Ps. 33:9;
107:17-20.

12. How did the man respond to these words? Verse 7.

Luke 5:25.

13. How did this sight affect the multitude? Verse 8.

Mark 2:12;
Luke 5:26.

14. Where did the Saviour then go? Mark 2:13.

Luke 5:27.

15. Passing toward His favorite resort, who did the Saviour see? What was he doing? Matt. 9:9. See note 6.

Mark 2:14.

16. What did the Saviour say to this man? With what result?

READING.

"Desire of Ages," pp. 267-273.

NOTES.

1. It would seem that the place chosen by the Saviour in which temporarily to retire from public gaze, was east of the Sea of Galilee. A large part of this district was uninhabited, especially the cliffs, wherein were the monuments and tombs of the dead. Matt. 8:28.

2. "These were of the rabbis or 'masters' in Israel. They were called 'scribes' from the Hebrew *saphar* (to write). The rabbinical law was known as the 'words of the Sopherim.' They

were also named 'lawyers,' and 'doctors of the law,' because they taught the law to the people. They were sometimes referred to as Pharisees, because the large majority of them were of that sect, but all rabbis were not Pharisees, nor all Pharisees rabbis. Their influence was wide-spread, though their numbers were not large. On this occasion they came as spies,—emissaries from those who hated Jesus,—having before sought His life for healing a cripple. John 5:2-16."—*Geikie's Life and Words of Christ*, vol. 2, p. 578.

3. "Eastern houses had outside stairs leading to the roofs. Matt. 24:17. The roof constructions were light rafters stretched from wall to wall, on which were thickly and evenly laid short sticks. Over these was a layer of fine brush-wood, with a coating of mortar next. Over all this was spread an earthy substance, composed of carbonate of lime, clay, and sand. In cases of poverty, common earth, mixed with ashes, lime, and chopped straw, was used. To break up such a roof was merely to scrape back the dirt, and remove the short sticks."—*Geikie's Life and Words of Christ*; vol. 2, p. 22.

4. The word here translated "son" is *not huios* (son), but *teknon* (a child), implying that the paralytic was young.

5. Jesus does not ask which is easier to do, but to say. One might say, "Thy sins are forgiven," and no one know whether it were so or not. This would be easy; but to say, "Rise up and walk," is a test of power to be determined by an outward demonstration. It is harder to say this and maintain it. To demonstrate the power of His word, He said that which would produce unquestioned evidence of His heavenly origin.

6. All traffic landed at Capernaum, either from across the lake, or by the highways, had to pay duties. Men were stationed at every avenue to collect these tolls, or taxes. These publicans became so greedy of gain as to be almost intolerable, and so received the execrations of the people. None were more hated. Every Israelite who became a publican was ostracized, and declared incompetent to bear witness in courts of law. They were classed with robbers and murderers. The families of such were also disgraced. See "Desire of Ages," p. 272.

LESSON VI.—MATTHEW'S FEAST; THE CHARGE OF SABBATH-BREAKING.

May 6, 1899.

Galilee.

(Matt. 9: 9-17; 12: 5-8; Mark 2: 23-26.)

Side texts to be studied with questions.

1. WHAT was the name of the publican called to be one of the twelve? Matt. 9: 9.

Mark 2: 14;
Luke 5: 27.

2. After his call, what did Matthew do to honor Christ publicly? Luke 5: 29.

3. Who were prominent guests at the feast? Matt. 9: 10. See note 1.

Mark 2: 15.

4. What did the scribes and Pharisees say to the disciples about Christ's attitude on this occasion? Verse 11.

Gal. 2: 12-15.

5. When Jesus heard of these murmurings, what did He say in vindication of His presence there? Verse 12.

6. What did He then tell them to go and learn? Verse 13. See note 2.

Hosea 6: 6;
Micah 6: 8;
Luke 18: 9-14.

7. What question did John's disciples raise? Verse 14.

Luke 5: 33;
Mark 2: 18.

8. By what illustration did Jesus make plain the matter? Verse 15.

John 3: 29.

9. What further illustrations did He use to teach them the nature of God's work? Verses 16, 17. See note 3.

Luke 5: 36-38.

10. Going through the fields on the Sabbath with their Master, what did His disciples do? Mark 2: 23.

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| 11. What did some Pharisees, who were present, say to this? Verse 24. See note 4. | Deut. 23:25. |
| 12. What case did Jesus cite to vindicate the course of His disciples? Verses 25, 26. | Ex. 29:32;
Lev. 24:7-9. |
| 13. What further citation did He make to show that the Sabbath law permitted work of necessity? Matt 12:5. | |
| 14. What allusion did He make to Himself in this connection? Verse 6. | 2 Chron. 6:18;
Acts 7:49. |
| 15. From what did Christ say they would have refrained, had they known the meaning of mercy? Verse 7. | Matt. 23:23. |
| 16. Of what is Jesus the Lord? Verse 8. | Mark 2:27, 28;
Rom. 14:9. |

READING.

Mark 2:13-28; Luke 5:27-39; 6:1-5; "Desire of Ages," pp. 273-283

NOTES.

1 "Sinners," a name given indiscriminately to usurers, gamblers, thieves, publicans, shepherds, and sellers of fruit grown in the Sabbath years."—*Geikie, vol. 2, p. 30.*

2. Mercy is that quality of disposition which leads us to treat an offender better than he deserves. These sinners *did not deserve* Christ's presence, but He showed mercy to them, and so rebuked the haughty, self-contained Pharisees, who felt themselves too good to mingle, socially, with any but those of their own caste. Christ associated with those sinners who felt themselves to be such, and needy, in preference to attending the gatherings of the Pharisees, who were righteous in their own estimation, and felt no need of help.

3. This language could not refer to the earthen bottles, but to those made of goat skins, which were common in the East. They were of different sizes. The larger ones, in which water was carried for domestic purposes, were made from the tough skins of the goats. Smaller ones, such as were used for drinking purposes on journeys, were made from kid skins. They grew brittle

with age, and then would not bear the expansion produced by the fermentation of new wine.

4. It was not counted wrong, ordinarily, to pluck and eat all the grain one's hunger demanded; nor was the journey on that day accounted wrong, since the Pharisees themselves were along. It was, however, considered wrong by these fault-finders to satisfy hunger in that way *on the Sabbath*, but only by a law of their own making. The Sabbath law is silent regarding such details. The Mishna (a collection of rabbinical rules and precepts), however, lays down such minute restrictions regarding Sabbath observance as even to forbid a tailor going out with his needle, near sundown, on the approach of the Sabbath, lest he forget, and carry it with him on the Sabbath.

LESSON VII.—HEALING THE MAN WITH THE WITHERED HAND.

May 13, 1899.

Capernaum.

(Matt. 12:9-21; Mark 3:1-12; Luke 6:6-12.)

1. PASSING out from the grain fields, where did Jesus go? Matt. 12:9.

2. Who is specially mentioned as being in the synagogue? Verse 10.

3. What motive had the Pharisees for watching Christ on this occasion? Luke 6:7.

4. What question did the Pharisees ask Christ? Matt. 12:10.

Side texts to be studied with questions.

Luke 6:6.

Mark 3:2.

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| 5. How did Christ answer the question? Verses 11, 12. | |
| 6. What did Christ then say to the afflicted man? Mark 3:3. | Margin, Greek, "Arise, stand forth in the midst." Luke 6:8. |
| 7. What questions did the Saviour then ask His would-be accusers? Verse 4. See note 1. | |
| 8. Did they attempt an answer to these questions? | |
| 9. With what feeling did Christ then speak to the crippled man? What did He bid him do? Verse 5. See note 2. | Matt. 14:29. |
| 10. In their senseless rage, what did the Pharisees then do? Verse 6. See note 3. | Luke 6:11; Matt. 12:14. |
| 11. Knowing their designs, what did Jesus do? Verse 7. | Luke 6:12. |
| 12. Who followed Him on the way? What did He do for them? Matt. 12:15. | Mark 3:7-10. |
| 13. Having healed them, what charge did He give them? Verse 16. | |
| 14. Why did He do this? Verses 17-21. | Isa. 42:1-4. |
| 15. Going up into the mountain, how did Jesus occupy Himself? For how long? Luke 6:12. | Matt. 14:23. |

READING.

"Desire of Ages," pp. 284-287.

NOTES.

1. There was much involved in these questions, to cut the proud, deceitful Pharisees to the heart. The queries really contrasted His life and work with theirs.

2. "He stretched it out," withered though it had been. The power to do so was *in the word* by which the action was commanded. Christ's enemies were by this method foiled in their efforts to find in the act of Christ a violation of the Sabbath law. The Saviour was *indignant* at their voluntary blindness, yet He

carefully wrought so as to give them no hold on Him. Ordering the crippled man to stand forth in plain sight of them all, He laid no hand on him. He did not even question him. He but *spoke*, and the man was healed. It was not unlawful *to speak* on the Sabbath, even by their most rigorous rule of observance. But they were filled with "senseless rage" (Greek of Luke 6:11) at what they witnessed, and were more determined than ever to destroy Jesus.

3. The Herodians had been regarded by the Pharisees as apostate, on account of their alliance with the Roman power, and consequent imitation of heathen practises. So far had they gone in flattery of the reigning house that they tried to represent Herod the Great as the promised Messiah. (~~Farrar's "Life of Christ," vol. I, p. 472.~~) This, of course, made them the natural enemies of Christ and His work. The Pharisees, in their mad rage, were willing to be reconciled to such a hateful sect, in order to secure their cooperation to destroy One holding doctrines so noble as to shame their lives, even though no other charge could be sustained against Him.

LESSON VIII.—ORDINATION OF THE TWELVE; THE SERMON ON THE MOUNT.

May 20, 1899.

Hill of Hattin (?).

(Matt. 10:1-8; chapters 5-7.)

I. AFTER spending a whole night in prayer, what did the Saviour do early in the morning?
Luke 6:13.

Side texts to be studied with questions.

Mark 3:13.

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| 2. Why did He ordain twelve? What general name did He then give them? Mark 3:14, 15. See note 1. | Matt. 10:5-8;
19:28. |
| 3. Repeat the personal names of the twelve in their order. Matt. 10:2-4. | Luke 6:14-16. |
| 4. Where did the Saviour then go? For what purpose? Matt. 5:1. See note 2. | Luke 6:17. |
| 5. With what words did He begin His instruction? Matt. 5:3-12. | Isa. 57:18; 61:3;
Jer. 3:12, 13;
31:13. |
| 6. In what position did Christ then place the apostles before the world? Verses 13-16. | Phil. 2:15;
Prov. 4:18;
1 Peter 2:9. |
| 7. Knowing that some of the Pharisees thought His teaching was belittling the law, what did Christ say to destroy this impression? Verses 17-20. | Rom. 3:31; 8:2-4;
10:1-4. |
| 8. How did He then proceed to expand the law? Verses 21, 22, 27, 28, 31-34, 38-48. | |
| 9. What instruction did He give His disciples in regard to almsgiving? Matt. 6:1-4. | Rom. 12:8-21. |
| 10. In contrast with the formal method, how did He teach them to pray? Verses 5-13. | |
| 11. What did He say about forgiveness? Verses 14, 15. | Eph. 4:32;
Luke 23:34. |
| 12. How did He tell them to fast? Verses 16-18. | Isa. 58:6-11. |
| 13. What did Christ say relative to gathering earthly treasure? Verses 19-21. See note 3. | Luke 12:15-21. |
| 14. What did Christ show was the proper attitude for His followers to occupy relative to the things of the world? Verses 24-34. | Ps. 37:25; 1 Kings
17:9, 12, 16. |
| 15. What does Christ say will positively be done for those who trust Him? Matt. 7:7-11. | Jer. 29:11-13. |
| 16. Who does He say will not enter the kingdom of heaven? Verses 21-23. | Isa. 29:13, 14. |
| 17. To what did He liken the two classes of hearers of the Gospel? Verses 24-27. | Luke 6:47-49. |

18. How were the people affected by the Saviour's doctrine? Why? Verses 28, 29. See note 4.

READING.

Mark 3: 13-19; Luke 6: 13-49; 12: 15-34; "Desire of Ages," pp. 290-314; "Mount of Blessing," pp. 144-168.

NOTES.

1. These twelve had for some time been disciples, *i. e.*, *learners*. Upon their ordination they were called apostles, or *those sent forth*. They were sent forth to represent the Gospel church, as the twelve patriarchs had represented the tribes of Israel. See "Desire of Ages," pp. 291, 292. For knowledge of the dispositions of these men, see "Desire of Ages," p. 296.

2. The ordination of the twelve is supposed to have taken place on one of the two horn-like heights of Hattin. These were two hours' journey (from five to seven miles) west of Tiberias, overlooking the mouth of a gorge which opens into the cliffs of Arbela. The "plain" below these heights, to which the Saviour descended with His apostles, was easily accessible from the lake, yet only a few minutes' walk from the summit. This plain was a level space on the side-hill, well adapted for the gathering of a multitude. See "Desire of Ages," p. 299.

3. The Jews had come to believe that the amount of riches one possessed indicated the favor he had with God. Christ's teaching in this text was to destroy that illusion.

4. No wonder they were astonished. They had been accustomed to the verbal trifling of intricate sophistries, and the tortuous windings of tradition and prescription. They now heard these criticized and rejected for the plain, ungarnished Word. The great Teacher came not from any of the authorized schools, yet His teaching was fresh as the morning breeze upon the mountain-side. He appealed to no authority but the Word of God, tearing away from the law the false traditions which obscured its obvious import.

LESSON IX.—CENTURION'S SERVANT HEALED, AND WIDOW'S SON RAISED.

May 27, 1899.

Capernaum and Nain.

(Luke 7:1-35.)

*Side texts to be
studied with
questions.*

1. GOING down from the "mount of blessing" to Capernaum, who met Christ there? For what purpose? Luke 7:1-3.

Matt. 8:5, 6.

2. What strong plea was offered in behalf of the centurion? Verses 4, 5. See note 1.

3. When Jesus was on His way to the centurion's house, who was sent to meet Him? With what message? Verses 6-8.

4. Hearing this, what did Jesus say to those following Him? Verse 9. See note 2.

5. When the centurion's friends returned to his house, what did they find? Verse 10.

6. The day following, where was Christ leading a large company? Verse 11. See note 3.

7. Drawing near the city, what sort of procession did they see issuing from its gates? Verse 12. See note 4.

8. What moved the Saviour to speak to the woman? With what words did He comfort her? Verse 13.

9. What mighty work did He perform? Verses 14, 15.

Matt. 28:18;
Eph. 5:14.

10. At sight of this, how were the people moved? What did they say? Verse 16. See note 5.

1 Kings 17:21;
2 Kings 4:35.

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| 11. Hearing the general rumor of Christ's wonderful works, what did John's disciples do? Verses 17, 18. | Matt. 11 : 2. |
| 12. What message did the Baptist then send to Christ by two of his disciples? Verse 19. See note 6. | Num. 24 : 17 ;
Dan. 9 : 25 ;
John 1 : 25-31. |
| 13. While the men were in the presence of Christ, what did they behold? Verse 21. | |
| 14. After they had seen this, what gentle message did Christ send to John? Verses 22, 23. | Isa. 28 : 16 ;
1 Peter 2 : 6. |
| 15. As soon as John's messengers were departed, what did Christ say of him? Verses 24-30. | Matt. 21 : 28-32. |
| 16. What consistent rebuke did Christ then administer to the people of His day? Verses 31-35. | Matt. 11 : 20-24. |
| 17. After pronouncing wo upon those cities wherein He had wrought, what prayer did He then offer? Matt. 11 : 25, 26. | Matt. 16 : 17. |
| 18. What gracious invitation did He then offer to all? Verses 28-30. See "Desire of Ages," p. 331. | Jer. 6 : 16. |

READING.-

Matt. 8 : 5-13; 11 : 2-19; "Desire of Ages," pp. 315-320.

NOTES.

1. Several items serve to make this an interesting account. The centurion was counted a heathen by the Jews, but while in command of the Roman post at Capernaum, he had been so favorably impressed with the Jewish religion as to build for them a synagogue at that place. No particular favor was asked for the centurion, but his anxiety was for a *servant*,—a slave,—generally considered as a *thing* rather than a *person*. Mommsen says that all the miseries of negro slavery were a drop in the ocean compared to the slaves of those days. Yet this man's tenderness for his slave prompted him to send to Jesus, whom he had never seen, for relief for his beloved slave. Matthew sets forth the centurion

as making the appeal, on the principle that the Jewish elders represented him. Compare Matt. 20:20 with Mark 10:35 for a similar case.

2. Here was a strange saying. One regarded as a heathen was found to have more genuine faith than was in all Israel. And on what ground?—Simply that of believing that the word alone was able to produce the desired result. In this artless faith was a confession that Christ had godlike power, and was, therefore, able to heal the sick by His word. This was greater faith than any one among the Jews possessed, even though that people professed to be then expecting the Desire of Ages. It was indeed a marvelous faith.

3. Nain,—the fair, the beautiful,—was more than twenty miles from Capernaum, on the northwest slope of Little Hermon, in full view of Tabor and the heights of Zebulun. The most common route to that point from Capernaum was to go by boat to the south end of the lake, then pass down the Jordan Valley to the point where the ravines of Esdraelon slope down to it. Passing thence to the west between Mount Tabor and Endor, the journey was easily accomplished in less than a day. But the fact that “much people” were following Christ on this journey renders it questionable about His having taken this lake route.

4. To die childless was counted a terrible calamity among the Jews, and to have their offspring entirely cut off was regarded a direct punishment for some sin. This woman was already a widow, and was following her *only son* to the grave,—a most wretched affliction.

5. It may be well to remember that Shunem, the place where Elisha raised the “great” woman’s son, was a village on the opposite side of the very hill upon which Nain was situated, and that the plain of Jezreel, the scene of the greatest events of Elijah’s life, stretched out in full view of the place. It was perhaps the memory of these great prophets that called to the lips of the people that another great prophet had arisen among them.

6. John had been in prison for a long yet indefinite time. Herod had relaxed his severity enough to permit visitors to see

the prisoner frequently, as if almost ashamed to keep the innocent one in confinement. Thus he could hear of Christ's doings, which caused him much thought. John's ideas of the Messiah were evidently those held in common with all the Jews,—that of the establishment of a pure theocracy on the earth. The thought was therefore most natural, If He is the Messiah, why does He not assume the throne of David? Why does He leave me to languish in prison, who went before Him to proclaim His coming? Why am I set aside, apparently forgotten, and my work permitted to drop? (On this point see "Desire of Ages," p. 361.) These very thoughts were calculated to bring despondency, unless he remembered the lives of Moses and Elijah, who had been over the ground before him. No wonder, then, that he had, and even ourselves have, temporary seasons of depression, when looking at ourselves, and the seeming lack of appreciation which follows one's pathway.

LESSON X.—SECOND CIRCUIT THROUGH GALILEE.

June 3, 1899.

Christ and the Pharisees at Capernaum.

(Luke 7 : 36 to 8 : 3 ; Matt. 12 : 22-50.)

1. WHAT invitation did one of the Pharisees give to Jesus? Luke 7 : 36. See note 1.
2. While Christ was eating in the Pharisee's house, who came behind Him? For what purpose? Verses 37, 38. See note 2.
3. Seeing this, what did the Pharisee say in his heart? Verse 39.

Side texts to be studied with questions.

John 11 : 2.

Matt. 26 : 6 ;
Mark 14 : 3.

Luke 15 : 2.

4. Knowing what was in his mind, how did Christ draw from him a confession of the truth? Verses 40-43. Matt. 18: 23-27.
5. How did the Saviour then contrast the Pharisee's treatment of Him with the woman's? Verses 44-47. See note 3. Ps. 23: 5.
6. What did Jesus say to the woman? Verses 48, 50. Matt. 9: 3; Mark 2: 7.
7. What question was raised by those present? Verse 49.
8. After this, where did Jesus and the twelve go? Luke 8: 1.
9. What women attended these journeyings, to care for the needs of the company? Verses 2, 3. Matt. 27: 55; Luke 23: 55, 56.
10. At Capernaum what sort of case was brought to Christ to be healed? With what result? Matt. 12: 22. See note 4. Luke 11: 14.
11. Upon witnessing the miracle, what question did the people ask? Verse 23. See note 5.
12. Hearing this question seriously asked, how did the Pharisees from Jerusalem reply? Verse 24. See note 6. Mark 3: 22, 30.
13. Knowing what the Pharisees were saying, what did the Saviour do and say? Verses 25, 26. Mark 3: 23-26.
14. What cutting question did He then ask them? Verse 27.
15. Tell the moral and warning that Christ drew from His open conflict with these men. Verses 28-37.
16. With what request did some of the Pharisees interrupt His discourse? Verse 38. 1 Cor. 1: 22.
17. What answer did Christ return? Verses 39-45. See note 7. Luke 11: 33-36.
18. The rumor having reached Nazareth that Jesus was "beside Himself," what did His mother and brethren do? Verse 46. See note 6. Mark 3: 21.

19. Upon being told of His mother's and brethren's presence, and their mission, what reply did Christ make? Verses 48-50. | Mark 3: 33-35.

READING.

Luke 11: 14-36; Mark 3: 22-31; "Desire of Ages," pp. 321-327.

NOTES.

1. This was probably to draw the Saviour out in private company in a way to compromise Himself, so that evidence might be found against Him, sufficient to condemn Him. For evidence of this, see Luke 11: 37-54.

2. The custom of the Jews was to sit at meals, having the feet crossed beneath the body. See side texts with question 2. The same custom now prevails in the East, with tables about a foot high. In Christ's day the custom of the Persians, Greeks, and Romans, of reclining on cushions, had become common. The guest lay on his left arm, with feet extended outside.

3. For the master of a house to meet his guest with a kiss on the cheek, and to invoke a blessing upon him, was a formal welcome. This was always followed by bringing water to wash the guest's feet, in order to remove the dust. The head and beard were next anointed with fragrant oil, either by the host or one of his servants. This last was an especial point of etiquette.

4. The Jews themselves pretended to cast out demons, but they had never shown power to make the blind see, and the dumb speak. This was what so hurt the proud Pharisees. They could not deny the miracle, and what was more, they saw that the common people would recognize its genuineness, and so they feared the result.

5. This was an expression meaning, "Is not this the Messiah?" It was the first general public confession of Christ as to His true mission, and it only angered the Pharisees.

6. Beelzebub,—the filth god. Mark says they charged Him with having an "unclean" spirit. The Phenicians assigned to this god the power to inflict diseases of all kinds. They implied

that the unclean spirit on Him had made Him mad, and turned His brain. See also John 10:20. When this report reached His brethren, they went to take Him home, because they said He was "beside Himself."

7. Vast multitudes had followed John, and seemed temporarily benefited by his ministrations. The old, unclean spirit had, for a time, seemed to be gone out of the people. But inasmuch as they refused to let God's Spirit come in and fill them, Jesus predicted that their old spirit, with others still worse, would come in to dwell with them, and they would be worse than before. This was but to foretell His rejection by them. For application of the "diseased eye," see "Desire of Ages," p. 322.

LESSON XI.—PARABLES OF THE KINGDOM, AND THE OBEDIENT ELEMENTS.

June 10, 1899.

On the Shore and Sea of Gennesaret.

(Luke 11:37-54; Matt. 13:1-47; 8:18-27.)

1. WHAT invitation was again extended to the Saviour? Luke 11:37.

2. In complying with the request, what act of Christ's seemed to astonish the Pharisee? Verse 38.

3. How did the Saviour meet the scruples of the Pharisees on this point? Verses 39-41.

4. What did Christ then pronounce upon that class because of their formalities? Verses 42-44.

5. At this point, what interruption did a certain lawyer offer? Verse 45. See note 1.

*Side texts to be
studied with
questions.*

Mark 7:3, 4.

Matt. 23:23-33.

6. In reply, what did the Lord say of the lawyers? Verses 46-52.

7. What course was then adopted by the Pharisees? For what purpose? Verses 53, 54.

8. Where did Jesus go and teach the people? Matt. 13:1.

9. What point of vantage did Jesus choose, from which to teach them? Verse 2.

10. By what parable did He begin His teaching? Verses 3-8.

11. Upon hearing this parable, what question did the apostles ask? Verse 10.

12. What answer did the Saviour return? Verses 11-17. See note 2.

13. What application did He then make of this parable? also the one about the tares? Verses 19-23, 37-43.

14. How many other parables did Jesus utter on this occasion? To what purpose? Verses 24, 31, 33, 44, 45, 47. See note 3.

15. Having dismissed the audience, where did Jesus propose to His disciples to go? Matt. 8:18.

16. As they were about leaving, who came to Christ? For what purpose? Verse 19.

17. What reply was made to him? Verse 20.

18. What did another say to Jesus? What answer was returned to him? Verses 21, 22.

19. As they sailed, and Jesus rested from His arduous labors, what exciting circumstance arose? Verses 23-25. See note 4.

20. Upon being awakened, what did Jesus say and do? Verse 26.

21. How were the disciples affected? What questions did they ask among themselves? V. 27.

Mark 12:13.

Mark 4:1.

Luke 8:4.

Mark 4:11.

Mark 4:35.

Luke 9:57.

Mark 4:36-38;
Luke 8:23.

Ps. 107:29, 30;
Mark 4:39, 40.

Luke 8:25;
Mark 4:41.

READING.

Mark 4:1-41; Luke 8:4-25; "Desire of Ages," pp. 333-336.

NOTES.

1. The Pharisees were a sect of the Jews, who believed that all the principles of the law needed to be elaborated, in order to be understood by the common people. They had, therefore, in the days of Christ, so elaborated these as to employ the entire worship of the people in carrying out the multitudinous forms prescribed for them. The lawyers are generally supposed to have been the same as scribes,—Pharisees learned in the law. The term “lawyer” was simply a title used in common parlance.

2. Teaching by parable was a common method with Jewish rabbis. Christ had not hitherto resorted to that form. By reference to Matthew, chapters 5 to 7, and all of Christ’s early teaching, it will be seen that He, at first, taught truth in the simplest manner. The Jews, however, chose to find fault with this, and so, in speaking to them, He adopted their chosen method, in order that they, having deliberately rejected Him, might have the prophecy concerning them fulfilled. See Isa. 6:9, 10, and the Saviour’s reference to it in Matt. 13:13-15, especially verse 15. It will be the same with us, also, unless we heed the plain teaching already received concerning the truth.

3. It will be noticed that each of these parables relates to some particular phase of the one great subject,—the kingdom of God. The first (tares) shows the kingdom entire before sin entered, its corruption through sin, and its restoration. The next shows the growth of the kingdom in the heart, and so on through the list. These parables should be closely studied to get the most good from the teaching of Christ relative to the kingdom of God.

4. The word here used is the usual term for an earthquake. It means a heavy, sudden storm, as the fury of a whirlwind, raging from below upwards. The wild roaring of the wind, the blinding torrents of rain, the thick darkness blotting out the stars, and the sea breaking over the boat, was enough to fill the stoutest hearts with terror. Christ, however, seemed peacefully indifferent, as He rested from His excessive labors. When aroused, He exhibited no fear. His first thought was not of danger; His first word was not to the tempest; but His first care was for His disciples, that they might be quieted.

LESSON XII.—THE DEMONIACS, AND OTHER MIRACLES OF HEALING.

June 17, 1899.

Gergesa, Capernaum, and Gennesaret.

(Matt. 8: 28-34; 9: 18-26; Mark 5: 1-43.)

*Side texts to be
studied with
questions.*

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| 1. CHRIST having stilled the tempest, where did He and His disciples soon land? Mark 5: 1. See note 1. | Luke 8: 26. |
| 2. Upon landing from the boat, who met the Saviour? Verses 2-5. See note 2. | Matt. 8: 28. |
| 3. How did he approach Jesus? Verses 6, 7. | Matt. 8: 29. |
| 4. Why did the demoniac thus address Christ? Verse 8. | Luke 8: 29. |
| 5. When asked his name, what reply did the suffering man make? Verse 9. | |
| 6. What request was then asked in behalf of the demons? Verse 10. | Luke 8: 31. |
| 7. Where did the demons desire to go? Verses 11, 12. | |
| 8. What was the result of their being permitted to enter the swine? Verses 13, 14. See note 3. | |
| 9. In consequence of the extended report by the swine-herders, how many came to meet Jesus? Matt. 8: 34. | Luke 8: 37. |
| 10. When the people saw what was done, how were they affected? Mark 5: 15-17. | |
| 11. As Jesus was complying with the people's request, what earnest plea was made by the restored man? With what result? Verses 18-20. See note 4. | |

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| <p>12. Upon returning to the other side of the lake, how did the people there receive Jesus? Luke 8: 40.</p> | <p>Mark 5: 21.</p> |
| <p>13. Just then who came to Jesus? With what request? Verses 41, 42.</p> | <p>Mark 5: 22, 23;
Matt. 9: 18.</p> |
| <p>14. Tell the story of the woman who touched the garment of Christ while He was on His way to the ruler's house. Verses 43-48.</p> | <p>Mark 5: 26-28.</p> |
| <p>15. During this circumstance, what message was brought to Jesus from the ruler's house? Verse 49.</p> | |
| <p>16. Upon hearing this, what comforting words did Jesus address to the ruler? Verse 50.</p> | <p>Mark 5: 36.</p> |
| <p>17. Arriving at the house, what did Jesus find? Matt. 9: 23. See note 5.</p> | <p>Mark 5: 38, 39.</p> |
| <p>18. Having put out the noisy throng, what did the Lord then do? Mark 5: 40, 41, 37.</p> | |
| <p>19. What followed the Lord's words? How were the child's parents touched? Verse 42.</p> | <p>Luke 8: 56.</p> |
| <p>20. What charge was then given them? V. 43.</p> | |

READING.

Luke 8: 26-56; "Desire of Ages," pp. 337-342.

NOTES.

1. Gadara was the fortified capital of Perea, the "country of the Gadarenes" or Gergesenes. It was about eight miles southeast from Tiberias. The present ruins of the city are about two miles in circumference. The tombs were in the sides of the cliffs, round about the city, some of which are still preserved, and used by Arabs for dwellings.

2. Mark and Luke speak of but one demoniac coming to Christ, while Matthew introduces two. The lesson here given follows the two former accounts, simply because they are more complete in detail. While two demoniacs were present, probably one of them

made the prominent demonstrations, which would explain why only one is mentioned by the two evangelists.

3. "It was in mercy to the owners of the swine that this loss had been permitted to come upon them. They were absorbed in earthly things, and cared not for the great interests of spiritual life. Jesus desired to break the spell of selfish indifference, that they might accept His grace. But regret and indignation for their temporal loss blinded their eyes to the Saviour's mercy."—*Desire of Ages*, p. 338, 339.

4. Jesus readily complied with the selfish request of the Gergesenes to leave their coasts, even though He was deprived of the needed rest He had sought in crossing the lake; for He knew that, although He was to be absent in person, the restored demoniac would proclaim the truth instead. The record states that he "began to publish in Decapolis," meaning ten cities, the things Jesus had done for him. Pliny says that this district reached from Damascus on the north to Philadelphia on the south, and from Scythopolis on the west to Canatha on the east. Six other cities than those here mentioned were included: Hippos, Gadara, Pella, Gerasa, Dion, and Raphana. All of these cities except Scythopolis were on the east side of the Jordan. "The two restored demoniacs were the first missionaries whom Christ sent to preach the Gospel in the region of Decapolis. For a few moments only these men had been privileged to hear the teachings of Christ. Not one sermon from His lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew, what they themselves had seen and heard and felt of the power of Christ. This is what every one can do whose heart has been touched by the grace of God. . . . This is the witness for which our Lord calls, and for want of which the world is perishing."—*Desire of Ages*, p. 340.

5. These "minstrels" were hired mourners, who kept up continual discord on wind instruments, accompanied with wild howls of lamentation. The number of these mourners was in proportion to the wealth of the afflicted family.

LESSON XIII.—THE TWELVE SENT OUT; DEATH OF JOHN THE BAPTIST.

June 24, 1899.

Capernaum.

(Matt. 10: 1-39; Mark 6: 7-29.)

1. FOLLOWING the healing of Jairus' daughter, what power did Jesus give to the twelve disciples? Matt. 10: 1.

2. To whom were they sent? Verses 5, 6.

3. What did He then send them to do? Verses 7, 8.

4. In what order did He send them? Mark 6: 7. See note 1.

5. What general instruction was given them to regulate their conduct? Luke 9: 3-5.

6. What was the burden of their message? Verse 6.

7. What position did Jesus say the disciples would occupy in the world? Matt. 10: 16-18.

8. When called to answer for their faith, what were they instructed to do? Verses 19, 20.

9. When severely persecuted, what were they to do? Verses 21-24.

10. After giving sundry admonitions, what regard for the truth did Jesus say the disciples must have? Verses 34-39.

11. What did the disciples do after being thus instructed? Mark 6: 12, 13.

12. When Herod the king heard what was being done, how did he feel? Why? Luke 9: 7.

*Side texts to be
studied with
questions.*

Luke 9: 1.

Mark 6: 10, 11.

Mark 6: 12.

Acts 5: 40; 12: 1

Jer. 1: 7, 8.

Luke 4: 29-31.

Mark 13: 13.

Luke 9: 6.

Mark 6: 14.

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|---|----------------------|
| 13. What reply did Herod make to these surmises? Verse 9. | |
| 14. Upon this accumulated testimony, at what decision did Herod arrive? Mark 6: 16. | Matt. 14: 2. |
| 15. On what charge had John been imprisoned? Verses 17-19. See note 2. | Lev. 20: 21. |
| 16. What had prevented the Baptist from being killed before? Verses 19, 20. | Matt. 14: 5; 21: 26. |
| 17. Relate how the king was induced to consent to the death of John. Verses 21-23. | |
| 18. What was then done with the prophet's headless body? Verse 29. See note 3. | Matt. 14: 12. |

READING.

Luke 9: 1-7; "Desire of Ages," pp. 349-357.

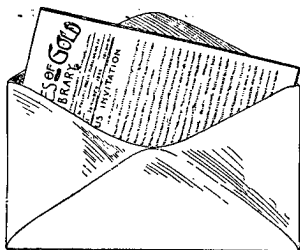
NOTES.

1. "Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the Gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed."—*Desire of Ages*, p. 350.

2. It is said to have been while Herod Antipas was on a visit to Rome, and was the guest of his brother Philip (not the tetrarch of that name, but a son of Herod the Great by Mariamne, who, being disinherited by his father, was living privately in Rome), that he became ensnared by his brother's wife, and repaid the hospitality he had received by eloping with her.

3. Tradition says that Herodias ordered the body to be thrown over the battlements of the palace, for dogs and vultures to devour.

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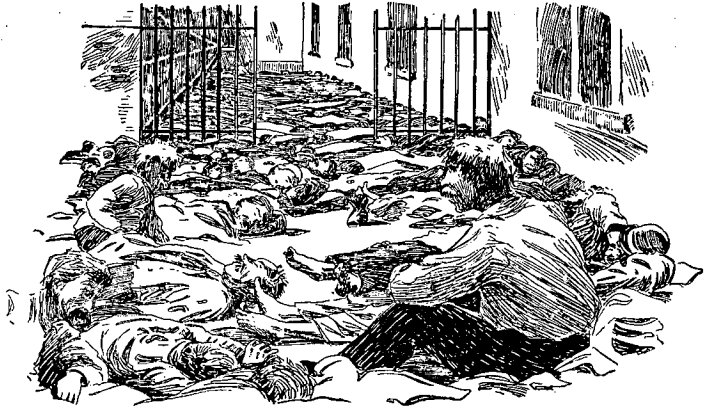
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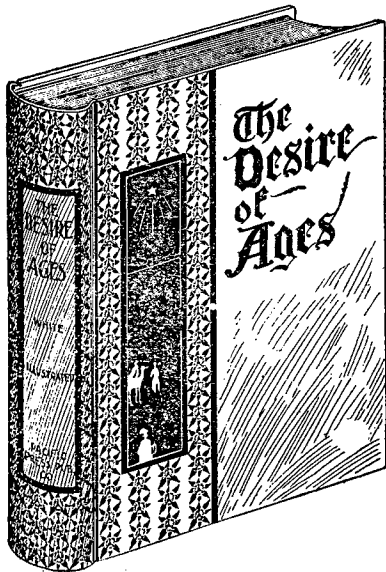
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