

SABBATH-SCHOOL LESSONS

ON THE

Life and Teachings of Jesus

As Recorded in the Book of Matthew

SENIOR DIVISION
FIRST QUARTER

1915

Introductory Note

This series of lessons is to continue six quarters. The senior and the junior lessons cover the entire text of Matthew, while the intermediate and the primary are based on the same scriptures, or selected parts of the same, that are studied by the seniors each Sabbath. This will make it possible for family study to be enjoyed together to a considerable degree. Fathers and mothers can study the primary and the intermediate lesson with their children, and at the same time be getting a large part of their own lesson—in many cases all of it.

The plan of these lessons is to make them simple, direct, and connected. It is not an attempt to study all the teachings of Jesus, nor to introduce all the recorded events of His life and seek to follow them in strictly chronological order. The aim is rather to take the record as Matthew gives it, and concentrate effort upon obtaining the greatest practical lessons possible. Matthew's narrative is simple, compact, and highly spiritual, but not always in chronological order. He records twenty miracles, twenty parables, and more distinct events in the life of Christ than any other writer. If we assimilate well the teachings of the Master as presented by Matthew, the converted tax-collector and true disciple, we shall doubtless gain more practical help for daily living than if we sought to follow in our study historical sequence or a harmony of the Gospels. "The *words* that I speak unto you, they are spirit, and they are life."

Lesson 1 — The Lineage and Birth of Jesus

JANUARY 2, 1915

DAILY STUDY OUTLINE

Sabbath	.... Read the lesson scripture	.....
Sunday	.... Lineage of Jesus	..... Ques. 1-5
Monday	.... Birth of Jesus foretold	..... Ques. 6, 7
Tuesday	.... Meaning of the name Jesus	..... Ques. 8, 9
Wednesday	.... Prophecy fulfilled	..... Ques. 10-13
Thursday	.... Read "Desire of Ages," chapter 4.	
Friday	.... Review the entire lesson	.....

LESSON SCRIPTURE: Matthew 1

Questions

1. What title does Matthew give to his book? Matt. 1:1. Note 1.
2. Why is Jesus called the Son of David? Isa. 11:1-5; Jer. 23:5, 6.
3. Why is Jesus called the Son of Abraham? Gen. 22:18; Gal. 3:16. Note 2.
4. Look through the genealogy of Christ in Matt. 1:2-16, and note the names that are familiar to you.
5. How many generations were there from Abraham to David? From David to the captivity? From the captivity to Christ? Verse 17.
6. By whom and to whom was the birth of Christ foretold? Luke 1:26-31.
7. What did the angel instruct Joseph to call this Child of miraculous birth? Matt. 1:21.
8. Why was this name to be given? What is the meaning of the name *Jesus*? Matt. 1:21, last part. Note 3.
9. What is the meaning of the name *Christ*? John 1:41. Note 4.
10. What prophecy was fulfilled in the birth and naming of Jesus? Isa. 7:14; Matt. 1:22, 23.

11. Who was this Jesus, born into the world by the Holy Spirit? 1 Tim. 3:16.

12. How does John declare His eternal existence and His manifestation in the flesh? John 1:1-3, 14.

13. Being thus Emmanuel, "God with us," creative power manifested in human flesh, what was He to do for those who put their trust in Him? Verses 12, 13.

Notes

1. Whether this title is meant for the entire book or not, it is very suitable for the first part. As the book of Genesis includes much more than the genesis of the heavens and the earth, so may the book of Matthew contain much more than the mere generation or lineage of Jesus.

2. Abraham and David were two great lights in the history of the Jews. All Jews prided themselves on being sons of Abraham and subjects of the royal house of David, especially as the Messiah was promised as the seed of both. Jesus being of the lineage of both according to the flesh, it was fitting that He should be called Son of Abraham and Son of David. Abraham is the spiritual father of all that believe (Rom. 4:11), and David was the prototype of Christ as the King of the true Israel. Christ was frequently addressed as "Thou Son of David," but preferred to style Himself more broadly "the Son of man," emphasizing His relationship to the human family as elder Brother.

3. *Jesus* is the Greek form of *Joshua*. See Acts 7:45 and Heb. 4:8, where reference is plainly made to Joshua. The meaning of *Joshua* is *Jehovah-salvation*, or *Jehovah-saviour*. Thus Matthew interprets the name *Jesus*, when he says, "He shall save His people from their sins."

4. *Christ* is the Greek equivalent of *Messiah*, meaning *anointed*. This is why the expression "the Christ" is sometimes used, the term *Christ* not being originally a proper name. Thus *Jesus Christ* means *Jesus the anointed*.

"Should Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is still forlorn.
If thou wilt give thy heart a manger for the birth,
Christ will again become a child upon the earth."

Lesson 2 — Visit of the Wise Men

JANUARY 9, 1915

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture	.....
Sunday	..... Birthplace of Jesus	..... Ques. 1-4
Monday	..... Coming of the wise men	..... Ques. 5-8
Tuesday	..... Interview with Herod	..... Ques. 9-13
Wednesday	..... Wise men worship Jesus	..... Ques. 14-16
Thursday	..... Read "Desire of Ages," pages 59-63	
Friday	..... Review the lesson	.....

LESSON SCRIPTURE: Matt. 2: 1-11

Questions

1. Where was Jesus born? Matt. 2: 1.
2. In what prophecy had the place of His birth been foretold? Micah 5: 2; Matt. 2: 6.
3. What historical facts connected with Bethlehem made it the fitting birthplace of Jesus? Luke 2: 11; John 7: 42; I Sam. 16: 1. Note 1.
4. In what way was the prophecy concerning His birthplace fulfilled? Luke 2: 1-7.
5. When did the birth of Jesus take place? Matt. 2: 1. (In B. C. 4, as given in the margin of some of our Bibles.)
6. Who came to Jerusalem at that time? Matt. 2: 1. Note 2.
7. For whom did they inquire? Verse 2.
8. Why had they come at this particular time? Verse 2. Note 3.
9. For what purpose had they come? Verse 2.
10. Why did their coming trouble King Herod? (Note the inquiry of the wise men in verse 2.)
11. What did Herod do? Verse 4.
12. What further inquiry did he make? Verse 7.
13. What charge did he give the wise men, and with what pretended motive? Verse 8.

14. How did the wise men find the particular spot where the Child Jesus was? Verses 9, 10.

15. When they had found the Child, what did they do? Verse 11, first part.

16. What gifts did they bring to Jesus? Verse 11, last part. Note 4.

Notes

1. Bethlehem was the city of David. Here David was born, had his shepherd experience, and was anointed king. Christ was of the seed of David, and of the royal line. *Bethlehem* means *house of bread*. Jesus was the "bread of life," sent down from heaven. Joseph was also "of the house and lineage of David," and so went up to Bethlehem, the city of David, to be enrolled. In such a wonderful manner do the providences of God work out His purposes in the fulfilment of prophecy.

2. "Wise men," or better, "Magi." The word is Persian or Median. They were from a priestly caste, who doubtless had received light from the Holy Scriptures, through the influence of the Jews of the dispersion.

"As these Magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. Seeking clearer knowledge, they turned to the Hebrew Scriptures. In their own land were treasured prophetic writings that predicted the coming of a divine teacher. Balaam belonged to the magicians, though at one time a prophet of God; by the Holy Spirit he had foretold the prosperity of Israel and the appearing of the Messiah; and his prophecies had been handed down by tradition from century to century. But in the Old Testament the Saviour's advent was more clearly revealed. The Magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord."—"Desire of Ages," pages 59, 60.

3. "The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, 'There shall come a star out of Jacob, and a scepter shall rise out of Israel.' Could this

strange star have been sent as a harbinger of the Promised One? The Magi had welcomed the light of heaven-sent truth; now it was shed upon them in brighter rays. Through dreams they were instructed to go in search of the new-born Prince."—*Id.*, page 60.

4. "The Magi had been among the first to welcome the Redeemer. Their gift was the first that was laid at His feet. And through that gift, what privilege of ministry was theirs! The offering from the heart that loves, God delights to honor, giving it highest efficiency in service for Him. If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us."—*Id.*, page 65.

Lesson 3 — Flight into Egypt and the Return

JANUARY 16, 1915

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture	.....
Sunday	..... Flight into Egypt	..... Ques. 1-4
Monday	..... Cruelty of Herod	..... Ques. 5, 6
Tuesday	..... Return to Nazareth	..... Ques. 7-11
Wednesday	..... Child life of Jesus	..... Ques. 12, 13
Thursday	..... Read "Desire of Ages," pages 64-74	
Friday	..... Review the lesson	.....

LESSON SCRIPTURE: Matt. 2: 12-23

Questions

1. Why did the wise men not return to Herod, as requested by him? Matt. 2: 12.
2. What instruction did the angel of the Lord give to Joseph in a dream? Verse 13.
3. What did Joseph promptly do? Why did he depart by night? Verse 14.
4. How long did they remain in Egypt? What prophecy refers to this experience? Verse 15.
5. What course did Herod pursue meanwhile? Verse 16.

6. What prophecy was thus fulfilled? Verses 17, 18.
7. After Herod's death, what did the angel of the Lord instruct Joseph to do? Verses 19, 20.
8. What did Joseph again promptly do? Verse 21.
9. Where did Joseph evidently desire to make their home? Verse 22, first part. Note.
10. How was he again directed by the angel of the Lord? Verse 22, last part.
11. Where did he finally return to dwell? Verse 23, first part.
12. What prophecy was thus fulfilled? Verse 23, last part.
13. What is the Scripture record of the child life of Jesus? Luke 2:40, 52.

Note

The only direction given Joseph by the angel was, "Go into the land of Israel." That he desired to return to Judea and dwell at Bethlehem seems evident from the record that he was afraid to go there when he heard that Herod's son was ruling, and "turned aside" into Galilee. Here again prophecy was to be fulfilled.

Lesson 4 — Work of John the Baptist

JANUARY 23, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Message of John the Baptist	Ques. 1-4
Monday	Effects of John's preaching	Ques. 5-10
Tuesday	Language used by John	Ques. 11-15
Wednesday	Baptism of Jesus	Ques. 16-20
Thursday	Read "Desire of Ages," pages 97-114	
Friday	Review the lesson	

LESSON SCRIPTURE: Matthew 3

Questions

1. Where did John the Baptist do his work? Matt. 3:1. Note 1.
2. What timely message did he preach? Verse 2.

3. What prophecy did he thus fulfil? Verse 3.
4. How had Zacharias, speaking by the Holy Spirit, defined the mission of John? Luke 1:76-79.
5. What direction had the angel given Zacharias about John's habits of living? Verse 15.
6. What simple manner of life did John follow? Matt. 3:4. Note 2.
7. Who were attracted by the power of John's message? Verse 5.
8. What results followed his preaching? Verse 6.
9. Discerning, through the Spirit of God, the hypocrisy of many of the Pharisees and Sadducees who came to his baptism, by what question did he rebuke them? Verse 7.
10. What did he specially urge these Pharisees and Sadducees to do? Verse 8.
11. In what strong language did he rebuke the racial pride of the Jews? Verse 9.
12. What figure did John use to impress the importance of fruitful repentance? Verse 10.
13. In what and to what did John baptize? Verse 11, first part, Revised Version. Note 3.
14. In what would Jesus baptize? Verse 11, last part, Revised Version.
15. In what figurative language did John unfold his meaning? Verse 12.
16. Who came from Galilee to be baptized by John? Verse 13.
17. Why did John at first refuse to baptize Him? Verse 14.
18. What led him to change his mind? Verse 15.
19. What followed the baptism of Jesus? Verse 16.
20. What established the identity of Jesus as the Son of God? Verse 17.

Notes

1. "It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. But it was his choice to forego the enjoyments and luxuries of life for the stern discipline of the wilderness. . . . But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. The burden of his mission was upon him. In solitude, by meditation and prayer, he sought to gird up his soul for the life-work before him."—"Desire of Ages," pages 101, 102.

2. As John was to come in the spirit of Elijah (Mal. 4:5, 6; Matt. 17:12, 13), so was it suitable that he should wear the dress of the ancient prophet. 2 Kings 1:8. This would help impress the people of his time with the force of his message.

3. The Revised Version reads: "I indeed baptize you in water unto repentance: but He that cometh after me . . . shall baptize you in the Holy Spirit and in fire."

Lesson 5 — The Temptation of Jesus

JANUARY 30, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Temptation in the wilderness	Ques. 1-3
Monday	First and second temptation	Ques. 4-9
Tuesday	Third temptation	Ques. 10-14
Wednesday	Victory over Satan	Ques. 15-17
Thursday	Read "Desire of Ages," chapters 12 and 13	
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 4:1-11

Questions

1. Where was Jesus led by the Spirit? For what purpose? Matt. 4:1.

2. What physical test did He undergo? Verse 2.

3. How much of this time was He under temptation?
Luke 4: 2.

4. On what point was He tempted at the end of the forty days? Matt. 4: 3.

5. Why was this a temptation to Him? Note 1.

6. How did He meet this temptation? Verse 4.

7. By what wrong use of Scripture did Satan seek to lead Jesus into sin? Verses 5, 6.

8. How was this a temptation to Jesus? Note 2.

9. How did Jesus meet it? Verse 7.

10. What did the devil next do? Verse 8.

11. How did he again seek to tempt Jesus? Verse 9.

12. Why was this a temptation to Jesus? Note 3.

13. What direct command did Jesus give the devil?
Verse 10, first part.

14. How did He again meet the temptation? Verse 10, last part.

15. What did the devil now do? Verse 11.

16. Why did Satan leave him? Verse 10, first part.
Note 4.

17. How was Jesus strengthened after this ordeal?
Verse 11, last part.

Notes

1. Three reasons may be given: 1. He was hungry, and needed nourishment. 2. He was able to turn the stones into bread. 3. His sonship was challenged.

"Satan was seeking a dispute with Jesus concerning His being the Son of God. He referred to His weak, suffering condition, and boastfully affirmed that he was stronger than Jesus. But the word spoken from heaven, 'Thou art My beloved Son; in Thee I am well pleased,' was sufficient to sustain Jesus through all His sufferings. I saw that Christ had nothing to do in convincing Satan of His power, or of His being the Saviour of the world. Satan had sufficient evidence of His exalted station and authority. His unwillingness to yield to Christ's authority had shut him out of heaven."—"Early Writings."

2. This temptation was a crafty one. Jesus had just used the Word to meet the first temptation. Satan now uses the Word as

a means of temptation. Jesus might vindicate the reliability of the Word quoted by Satan, and show His favor with God. Instead, He uses the Word to condemn Satan's use of it and at the same time affirm His own divinity.

"If Jesus had cast Himself from the pinnacle of the temple, it would not have glorified His Father; for none would have witnessed the act but Satan and the angels of God. And it would have been tempting the Lord to display His power to His bitterest foe. It would have been condescending to the one whom Jesus came to conquer."—"Early Writings."

3. Satan had usurped the dominion of the earth and man, which Christ came to redeem. Jesus is here tempted to receive this dominion back without enduring the cross.

4. Jesus asserted His divine authority in the command, "Get thee hence," and Satan quailed before it.

Lesson 6 — Beginning of Jesus' Ministry

FEBRUARY 6, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Jesus' return to Galilee	Ques. 1-5
Monday	Work in Capernaum	Ques. 6, 7
Tuesday	Call of the first disciples	Ques. 8-12
Wednesday ..	Method and work of Jesus	Ques. 13-17
Thursday	Read "Desire of Ages," pages 138, 139	
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 4: 12-25

Questions

1. Some months after the temptation, where did Jesus go? Matt. 4: 12.

2. What power was present with Him? Luke 4:14. Note 1.

3. How did He occupy His time in Galilee? Verse 15.

4. On leaving Nazareth, where did He dwell? Matt. 4: 13.

5. What prophecy was thus fulfilled? Verses 14-16.

6. How did His work in Capernaum impress the people? Why? Luke 4:32. Note 2.

7. Whose message did Jesus continue to give? Matt. 4:17. Compare Matt. 3:2.

8. Relate how Peter and Andrew were called as disciples. Matt. 4:18-20.

9. What remarkable evidence of Jesus' power of adaptation in His work is seen in this call? Verse 19. Note 3.

10. What is the first step in true discipleship when the call comes to follow Jesus? Verse 20. Note 4.

11. How is this illustrated in the call of James and John? Verses 21, 22.

12. What personal touch is given to the response of these two disciples? Verse 22. Note 5.

13. What method of Jesus' should characterize the work of every missionary? Verse 23, first part. Note 6.

14. What three kinds of work did He combine? Verse 23.

15. How far did His fame reach? Verse 24, first part.

16. What work was brought to Him? Verse 24, last part.

17. How great a following did He have? Verse 25.

Notes

1. "The power of the Spirit." Jesus followed the leading of the Spirit into the wilderness of temptation, and was delivered by His ministry through the Word in the hour of temptation. No leading of the Spirit is ever responded to, and no temptation endured and overcome by the believer, that does not leave him stronger for life and service than before.

2. "His word was with power." Nothing will give greater power to the teaching or preaching of the Word, than experiencing the power of that Word for deliverance in personal conflicts under temptation.

3. "I will make you fishers of men"—a wonderful adaptation of the call to circumstances! How could Jesus have made

clearer or more impressive the meaning of His call than by this simple language in terms of familiarity to these catchers of fish?

4. Two elements of action in responding to the call of the Master are noticeable: (1) making no delay; (2) leaving the former life and following the new way.

5. Here the two brothers not only left their ship and nets, and left them immediately, but they also left "their father"—a still greater test for every missionary who goes out into the service of Christ. But what compensation came to James and John in this life, and what rewards await them at the Master's call in the day of resurrection!

6. One feature of the Master's work is noticeable—He went about all the country, seeking out opportunities for teaching, preaching, and healing. So will His true followers do in our day.

Lesson 7 — The Mount of Blessing

FEBRUARY 13, 1915

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture	.....
Sunday	..... On the mount of blessing	..... Ques. 1-4
Monday	..... The mourners, the meek, the hungry	..... Ques. 5-8
Tuesday	..... The merciful, the pure, the peacemakers	..... Ques. 9-11
Wednesday	..... The persecuted	..... Ques. 12-14
Thursday	..... Read "Mount of Blessing," pages 11-58	.....
Friday	..... Review the lesson	.....

LESSON SCRIPTURE: Matt. 5: 1-12

Questions

1. What audience did Jesus have in His first recorded teaching? Matt. 4: 25.
2. To what place did He resort? Who sat next to Him? Matt. 5: 1.
3. Whom does He first call blessed? Why? Verse 3.
4. What is the meaning of "blessed"? Of "poor in spirit"? Note 1.
5. What word was spoken for the mourner? Verse 4.
6. Who are next called blessed? Why? Verse 5.

7. What is the meaning of "meek"? Note 3.
8. Upon whom does Jesus next pronounce a blessing? What shall be done for them? Verse 6.
9. What class does He next call blessed? Why? Verse 7. Note 4.
10. What is said of the pure in heart? Verse 8.
11. What class are next called blessed? Why? Verse 9. Note 5.
12. What unexpected class are called blessed? Why? Verse 10.
13. How is the experience of the persecuted further described? Verse 11.
14. What are they exhorted to do? Why? Verse 12. Note 6.

Notes

1. The term "blessed" indicates a state of solemn joy, of deep satisfaction, of supreme favor. It is the fruit of experience—of grace applied, of power received and appropriated. It is the prerogative of the believer. It is unknown to the world. It is the gift of God. It is the blessed antepast of heaven itself.

The "poor in spirit" are those who recognize that they are nothing and have nothing outside of Christ. They feel their entire dependence upon One who is mighty to save. To them is promised the greatest and best of all riches—the kingdom of heaven "within you," and "in the world to come, eternal life."

2. "They that mourn": (1) For their sins. Sorrow for sin is the first condition of forgiveness. It is the best assurance that the sin will not be willingly repeated. The mourning state is blessed because it is a necessary step to the more blessed state of forgiveness. (2) For temporal losses. Mourning for a dear one that death has taken, or in sympathy with the afflicted, or even for property loss, mellows the spirit, and tends to lead the mourner to sorrow for sin. And there is comfort for the sorrowing from the "God of all comfort."

3. "The meek." Those who are patient and gentle under trial or under wrong. They show no spirit of retaliation, no resentment, no bigotry, no hardness. Self and self-consciousness are subdued. The spirit is not contentious, or quarrelsome, or irritable. Self-possession, calmness, and peace mark all they say and do.

4. "The merciful." In human experience, only those who know how to exercise mercy may obtain mercy; and those who do

exercise mercy are sure to obtain mercy. The Lord exercises mercy toward us, that we may learn the meaning of mercy, and so become better acquainted with Him, and, like Him, exercise it toward our fellow men. "If ye forgive men their trespasses, your heavenly Father will also forgive you."

5. "The peacemakers." Where contention and strife and irritability make life miserable, the one who possesses the gift of composing differences, who has the happy faculty of "pouring oil on the troubled waters," has indeed a blessed ministry. The world is so full of unrest and conflict that peacemakers are needed everywhere, in the home, in the church, in the community.

6. No joy is so great as that of victory under trial, no peace so blissful as that which follows the storm. The degree of joy is proportionate to the intensity of the struggle passed through.

Lesson 8 — Work of Believers in the World

FEBRUARY 20, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Salt of the earth — Read "Mount of Blessing," pages 59-62	Ques. 1-4
Monday	Light of the world — Read "Mount of Blessing," pages 63-72	Ques. 5-7
Tuesday	Jesus and the law	Ques. 8-13
Wednesday ..	Meaning of the law	Ques. 14-16
Thursday	Read "Mount of Blessing," pages 73-92	
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 5: 13-26

Questions

1. Name the classes that are called blessed. Matt. 5: 3-11.
2. What are such persons said to be? Verse 13, first part.
3. To what are those compared who lose these blessed experiences? Verse 13, last part.
4. How may such a condition be avoided? Mark 9: 50, last part; Col. 4: 6.
5. What are the blessed further said to be? To what are they compared? Matt. 5: 14, first part.

6. How is a lamp or candle made to serve its purpose? Verse 15.

7. How should we use spiritual light? To what end? Verse 16.

8. How did Jesus guard against any possible charge that He was setting aside the law of God? Verse 17.

9. How long will the law remain unchanged? Verse 18. Note 1.

10. Of what importance, therefore, is the keeping of the law? The teaching of it? Verse 19.

11. In what statement did Jesus call for a higher standard of righteousness? Verse 20.

12. What is the meaning of being "called the least in the kingdom of heaven"? Verse 20, last part.

13. What was said by them of old time about killing? Verse 21.

14. What common offenses have in them the seeds of murder? Verse 22. Note 2.

15. How should we therefore seek right relations with our fellow men before coming to worship God? Verses 23, 24. Note 3.

16. Why should we agree quickly with an adversary? Verses 25, 26.

Notes

1. For "fulfilled" in this verse, the Revised Version reads "accomplished," and the original Greek is "come to pass." The law, then, is not to be modified in the slightest degree. This is emphasized by the use of the terms "jot" and "tittle." The word "jot" is for *jod*, the smallest letter in the Hebrew alphabet. See *JOD* in Psalm 119, between verses 72 and 73. In the Greek, the word used is *iota*, the smallest letter in the Greek alphabet, and a term familiar to us in every-day speech. Not one iota of the law is to pass away. The Greek word rendered "tittle" is *kerea*, meaning a *little horn*. The term was used by Greek grammarians to denote a mere accent or diacritical mark on a word, and in Hebrew refers to the mere tip or hornlet of a Hebrew character. Not one iota, nor the tip end of a letter or accent, is to pass away from the law, till all things come to pass.

2. The Revised Version omits the phrase "without a cause." This simplifies and makes definite the meaning of the text, for no one gets angry who does not think he has a cause for it. Does not the Scripture teach us elsewhere that true patience does not admit anger even with a just cause for it?

The Greek word rendered "in danger of" is the usual word for "guilty," and is so rendered in James 2: 10; 1 Cor. 11: 27; Matt. 26: 66; etc. Anger, then, brings guilt, because it contains the essence of what would bring forth death if allowed to develop. One who is angry feels an impulse to injure the object of his anger, and unrestrained anger easily leads to murder. This illustrates the filling out, or amplifying, of the meaning of the law, which Jesus came to accomplish. He did not make the law mean less, but more. What a contrast to the efforts of men nowadays to tone down or smooth away the meaning of the law till sin all but disappears!

3. Note the language here: not, "that thou hast aught against thy brother," but, "that thy brother hath aught against thee"; not, "reconcile thy brother to thee," but, "be reconciled to thy brother." If we know that a brother feels wrong toward us, we are to take the initiative in reconciliation, even though we have nothing against him. So would the Lord have us live void of offense toward God or man.

Lesson 9 — Interpreting the Law

FEBRUARY 27, 1915

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture	
Sunday	..... Jesus' relation to the law; purity—Read "Mount of Blessing," pages 93, 94	Ques. 1-4
Monday	..... Removing the cause of sin—Read "Mount of Blessing," pages 95-101	Ques. 5-7
Tuesday	..... "Swear not at all"—Read "Mount of Blessing," pages 102-105	Ques. 8-12
Wednesday	..... Pure and simple speech	
Thursday	..... Read "Mount of Blessing," pages 104, 105	Ques. 13-15
Friday	..... Review the lesson	

LESSON SCRIPTURE: Matt. 5: 27-37.

Questions

I. How did Jesus define His relation to the law?
Matt. 5: 17.

2. What had Isaiah said the Lord would do to the law? Isa. 42:21. Note 1.

3. How did Jesus expand the meaning of the seventh commandment? Matt. 5:27, 28.

4. How is the principle here involved explained in another scripture? James 1:14, 15. Compare the last part of note 2 in lesson 8.

5. Why is it important to keep the heart pure? Prov. 4:23.

6. How earnest should be the work of removing the aids to sin? Matt. 5:29, 30.

7. How does the Saviour interpret the law of divorce-ment? Verses 31, 32.

8. What was the ancient law of oaths? Verse 33.

9. What does Jesus say about swearing? Verse 34, first part. Note 2.

10. Why should one not swear by heaven? Verse 34, last part. Matt. 23:22.

11. Why should one not swear by the earth? By Jerusalem? Matt. 5:35.

12. For what reason ought one not to swear by his own head? Verse 36.

13. How simple and direct should our language be? Verse 37, first part.

14. For what good reason should our speech be thus simple and pure? Verse 37, last part. Note 3.

15. What other instruction emphasizes the importance of simplicity in the Christian's speech? James 5:12.

Notes

1. While the word "magnify" is doubtless not confined to the idea of amplifying or opening up the meaning of the law, yet it is a very fitting and suggestive term in this connection. As we use the microscope to magnify and bring into the range of vision things too small for the unaided eye to see, so here Jesus enlarges upon the meaning of the law, bringing into view principles and applications which the unaided mind does not easily grasp.

2. "I saw that some of God's children have made a mistake in regard to oath-taking, and Satan has taken advantage of this to oppress them, and take from them their Lord's money. I saw that the words of our Lord, 'Swear not at all,' do not touch the judicial oath." "I saw that if there is any one on earth who can consistently testify under oath, it is the Christian. He lives in the light of God's countenance. He grows strong in His strength. And when matters of importance must be decided by law, there is no one who can so well appeal to God as the Christian." "Jesus submitted to the oath in the hour of His trial." The high priest said unto Him, 'I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.' Jesus said unto him, 'Thou hast said.'—"Testimonies for the Church," volume 1, pages 201-203.

3. That the Saviour's instruction here includes profane, slangy, and careless speech is evident from the tenor of His words, especially in verse 37. The Christian should take this instruction to heart; for while he would not use the name of God in profane or careless ways, he may fall into the habit of using bywords, slang, or uncouth expressions which have in them the principle or spirit of profanity, just as anger has in it the germ of murder, and the lustful look the seed of impurity.

"Some exaggerate in their language. Some swear by their own life; others swear by their head,—as sure as they live; as sure as they have a head. Some take heaven and earth to witness that such things are so. Some hope that God will strike them out of existence if what they are saying is not true. It is this kind of common swearing against which Jesus warns His disciples."—"Testimonies," volume 1, page 201.

Lesson 10 — Treatment of Enemies

MARCH 6, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Attitude toward evil-doers— Read "Mount of Blessing," pages 106-111	Ques. 1-3
Monday	Giving to them that ask— Read "Mount of Blessing," pages 111, 112	Ques. 4-7
Tuesday	Love your enemies— Read "Mount of Blessing," pages 113-115	Ques. 8-11

Wednesday .. Work for perfection Ques. 12-15
Thursday Read "Mount of Blessing," pages
116-118
Friday Review the lesson

LESSON SCRIPTURE: Matt. 5:38-48

Questions

1. What is the ancient law of compensation for wrong-doing? Matt. 5:38; Lev. 24:17-22.
2. Does this law justify a man in avenging himself on a wrong-doer? Prov. 20:22; 24:29. Note 1.
3. What does Jesus say about our attitude toward the evil-doer? Matt. 5:39-41. Note 2.
4. How ought we to respond to those who ask for help? Verse 42.
5. What is to be our guide in giving to the needy? Deut. 15:7, 8.
6. In what spirit should we render aid to the needy? Luke 6:35.
7. What compensation is assured to those who give to the poor? Deut. 15:10.
8. What other saying did Jesus mention? Matt. 5:43.
9. What course toward enemies does Jesus urge upon us? Verse 44.
10. Whose children do we thus become? Verse 45, first part.
11. How does our Father illustrate this lesson in nature? Verse 45, last part.
12. If we do no more than love those who love us, to whom may we be compared? Verse 46; Luke 6:32.
13. What is intimated concerning those who greet their brethren only? Matt. 5:47.
14. To whom would our Father have us be kind? Luke 6:35, last part.
15. What standard is set before us? Matt. 5:48.

Notes

1. The law in Leviticus requiring the offender to restore in kind, was a civil law, to be administered by proper authority. Its supreme justice is evident. It does not, however, justify a man's seeking to requite the wrong himself, for in so doing he might commit a greater wrong. The exacting of the penalty must be left to disinterested persons.

2. The Revised Version reads, "Resist not him that is evil," or, more literally, "Resist not the evil one." This instruction was especially fitting to the Jews under the Roman yoke, and was evidently meant to teach them not to resist the authority of their rulers. How wonderfully Jesus exemplified the principle during His trial and crucifixion, not only toward authorities, but toward any who did Him evil! See Isa. 50:6: Such a course will often cause him "that is of the contrary part" to be ashamed.

Lesson 11 — Motive and Manner of Service

MARCH 13, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Motive in right-doing	Ques. 1-4
Monday	Two ways of giving — Read "Mount of Blessing," pages 119-124	Ques. 5-8
Tuesday	Two ways of praying	Ques. 9-14
Wednesday ..	How to pray; two ways of fast- ing	Ques. 15-19
Thursday	Read "Mount of Blessing," pages 125-130	
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 6: 1-18

Questions

1. What motive should not enter into right-doing? Matt. 6: 1, first part, margin.
2. What shows that our Father regards the motive or spirit even more than the deed? Verse 1, last part; Mark 9: 41. Note 1.
3. How do hypocrites do alms, or deeds of mercy? Matt. 6: 2, first part.

4. What is their only reward? Verse 2, last part. Note 2.

5. By what figure is the true way of doing right illustrated? Verse 3.

6. What is the contrast between this way and the hypocritical way? Verse 4, first part. Compare verse 2.

7. Who is always sure to notice such deeds? Verse 4, middle part.

8. Contrast the rewards of the two ways. Verse 4, last part. Note 3.

9. What is the way of hypocrites in praying? Verse 5, first part.

10. What is their motive? Their reward? Verse 5.

11. How does the true follower of Jesus pray? Verse 6, first part.

12. Who is sure to hear such prayers? Verse 6, last part.

13. What error of the heathen should we avoid in praying? Verse 7.

14. Why is "much speaking" in prayer unnecessary? Verse 8.

15. Study the model prayer given by our Lord, asking yourself these questions:

a. How many times is the name of God mentioned? In what form?

b. How many distinct things are asked for?

c. Would the answer to this prayer cover our essential needs each day?

d. What is the reason for asking these things of the Father? Note 4.

16. Was it the Saviour's purpose to prescribe the length or content of our prayers? Verse 9, first part. Note 5.

17. What is the condition of obtaining forgiveness? Verses 14, 15. Note 6.

18. What instruction is given on fasting? Verses 16-18.

19. How does this instruction compare with that on doing good deeds and on praying?

Notes

1. The first verse lays down a general principle which is enlarged upon and applied in the following instruction on doing alms, on praying, and on fasting. When such deeds are prompted by wrong motive, they "have no reward" of our heavenly Father.

2. The reading of the Revised Version, "They have received their reward," brings out a little more clearly the meaning of this passage; that is, they have received the reward they seek for—the glory of men—but nothing more.

3. In the Revised Version, the word "openly" is omitted in verses 4, 6, and 18. It is not necessary to the meaning. To know that "thy Father . . . shall reward thee," is enough. We can leave to Him how and when and where to do it.

4. "The Lord's prayer was twice given by our Saviour, first to the multitude in the sermon on the mount, and again some months later, to the disciples alone. . . . The Saviour does not, however, restrict us to the use of these exact words. As one with humanity, He presents His own ideal of prayer,— words so simple that they may be adopted by the little child, yet so comprehensive that their significance can never be fully grasped by the greatest minds. We are taught to come to God with our tribute of thanksgiving, to make known our wants, to confess our sins, and to claim His mercy in accordance with His promise."—"Thoughts from the Mount of Blessing," pages 151-153.

"Our Father"—"an evidence of the eagerness of the Saviour's heart to welcome us as members of the family of God." "The first step in approaching God is to know and believe the love He hath to us." 1 John 4: 16. "In calling God our Father, we recognize all His children as our brethren."

"Which art in heaven." "Shall I lift up mine eyes to the hills? whence should my help come?" No. "My help cometh from the Lord, which made heaven and earth." Ps. 121: 1, 2, margin.

"Hallowed be Thy name"—a prayer that God's name and character (Ex. 34: 5-7) may be revered by both yourself and the world. "We are called by Thy name," said Jeremiah; therefore pray that you do no dishonor to "the worthy name by which ye are called"; pray that you rightly represent the character of God to those about you.

"Thy kingdom come." By this prayer, we pledge ourselves to work for the upbuilding of the kingdom of grace in the hearts of men, that the kingdom of God may be thereby hastened.

"Give us this day our daily bread." Having made God's service our first interest, we now ask for the supplying of our needs. This prayer, uttered in sincerity, will never fail of an answer. Little children, men, and women have brought angels of God to earth many times by pleading this petition in faith. It is not, Give *me*, but, Give *us*. We thus ask for others as well as ourselves, that we may give to the needy as we have opportunity. It is also a prayer for spiritual food.

"Forgive us our debts [sins]." Christ said, Forgive to be forgiven. Paul said, Forgive because forgiven. Eph. 4: 32.

"And lead us not into temptation." David offered a similar petition. Ps. 141: 4. God tempts no man. James 1: 13. "Do not suffer us, or permit us, to be tempted to sin," is Barnes's comment on this text. God would empty heaven of every angel, and even come personally to our assistance, before He would permit a trusting child of His to be led unwillingly into sin. Only seek for keeping power, and it is yours.

5. All through the scriptures of this lesson, the *manner* of serving God is emphasized—the spirit, the motive, the method. Of this prayer it is said definitely, "After this manner" pray ye. How?—Simply, reverently, definitely. If so done, public prayer may usually be short. Often it is much better for a few to pray briefly than for one to pray at length. Personal or private prayer may be according to the need of the suppliant. Jesus sometimes "continued all night" in prayer. John 17 is all a prayer. In "Early Writings" it is said, "Ye let go of the arm of the Lord too soon." Jacob wrestled in prayer till break of day. Prevailing prayer is the standard for the suppliant in private devotion.

6. The merciful shall obtain mercy. Matt. 5: 7. "Forgive us our debts, as we also *have forgiven* our debtors." Matt. 6: 12, R. V. Asking forgiveness of God implies our having forgiven the trespass of another against us. If we have not done this, our prayers "have no reward."

Lesson 12 — Two Masters

MARCH 20, 1915

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	.....
Sunday	.....	Laying up treasure—Read "Mount of Blessing," pages 133-135	.....	Ques. 1-6
Monday	.....	Two masters—Read "Mount of Blessing," pages 139, 140	.....	Ques. 7-12
Tuesday	.....	Be not anxious—Read "Mount of Blessing," pages 141-146	.....	Ques. 13-16
Wednesday	..	First the kingdom of God	.....	Ques. 17-20
Thursday	....	Read "Mount of Blessing," pages 147-150	.....
Friday	.....	Review the lesson	.....

LESSON SCRIPTURE: Matt. 6: 19-34

Questions

1. Why is it not worth while to lay up treasure upon earth? Matt. 6: 19.
2. Where does it please God to have us lay up treasures? Verse 20, first part.
3. What shows that the heavenly treasure is secure? Verse 20, last part.
4. Why would our Father have us lay up treasures in heaven rather than on earth? Verse 21.
5. What are "treasures upon earth"? "Treasures in heaven"?
6. What figure illustrates the importance of walking in the full light of truth? Verses 22, 23.
7. Why can no man serve two masters? Verse 24.
8. What two masters are mentioned here? Verse 24, last part. Note 1.
9. What would our heavenly Father have us not grow anxious about? Why? Verse 25. Note 2.
10. Give a comforting example of His care. Verse 26.
11. How does He reason with us? Verse 26, last part; verse 27.

12. What other daily necessity are we not to grow anxious over? Verse 28, first part.
13. How do the lilies grow? Verse 28, last part.
14. With what result? Verse 29.
15. What lesson would Jesus have us draw? Verse 30.
16. What exhortation is repeated? Verse 31.
17. What is the basis for this counsel? Verse 32.
18. What is to be our first concern? Verse 33, first part.
19. What will then be added? Verse 33, last part.
20. What is the conclusion of the whole matter? Verse 34.

Notes

1. The word "serve" used here means *be a slave or servant to*. The term "Mammon" is an Aramaic word meaning *wealth or riches*, corresponding to the Greek name for the god of riches, Pluto. The term is evidently used here to refer to the material things of life, such as food, drink, and clothing. The contrast between the service of the two masters, God and Mammon, is carried through the rest of the chapter, the one a tender Father, the other a worker of evil through "gnawing care."

2. For "Take no thought," in these verses, the Revised Version reads, "Be not anxious." The original word means to *divide the mind*, and is used in Phil. 4:6; 1 Cor. 7:32, 33; and elsewhere. The noun form of the same word is used in Matt. 13:22; 1 Peter 5:7 (for the word "care"); and elsewhere.

Lesson 13 — Summary of Chapters 1 to 6

MARCH 27, 1915

DAILY STUDY OUTLINE

Sabbath	Read	Matthew 1	Ques. 1-3
Sunday	Read	Matthew 2	Ques. 1-4
Monday	Read	Matthew 3	Ques. 1, 2
Tuesday	Read	Matthew 4	Ques. 1-3
Wednesday ..	Read	Matthew 5	Ques. 1-3
Thursday	Read	Matthew 6	Ques. 1-3
Friday	Review	the chapter contents	

LESSON SCRIPTURE: Matthew, chapters 1-6

Outline and Questions

CHAPTER 1—*Lineage, Birth, and Name of Jesus*

1. Why is Jesus called the Son of Abraham? Why the Son of David?
2. Why does Jesus call Himself the Son of man?
3. What is the meaning of the name *Jesus*? Of *Christ*? Of His prophetic name *Emmanuel*?

CHAPTER 2—*Visit of the Wise Men; Jealousy of Herod; Flight into Egypt; Return to Nazareth*

1. In what four ways were the wise men guided in their visit to Jesus?
2. What was the ground of Herod's interest in Jesus, and how did he give vent to his jealousy?
3. How and why was Joseph directed to Egypt?
4. When and how was Joseph directed to leave Egypt? Why did he want to live at Bethlehem? Why did he finally settle in Nazareth?

CHAPTER 3—*Work of John the Baptist; Baptism of Jesus*

1. What was the message of John the Baptist? What did his baptism typify?
2. Why was Jesus baptized by John? How was He anointed and ordained?

CHAPTER 4—*Temptation of Jesus; Beginning of His Ministry; Choosing of Disciples*

1. Why was the temptation of Jesus permitted? How did He overcome it? Why are we allowed to be tempted? How may we overcome?
2. What three kinds of work did Jesus do from the beginning? What are the three main lines of our work?
3. What was Jesus' purpose in calling the disciples? What can we learn from their response to His call?

CHAPTER 5—*The Beatitudes; State of Believers in the World; Magnifying the Law*

1. Outline the beatitudes, comparing the state of the believer with the reward promised,

2. What qualities and uses of salt illustrate the work of believers in the world? What of light?

3. What assurances does Jesus give concerning His relation to the law, and the integrity of the law itself? What principles in the law does He magnify and unfold?

CHAPTER 6—*Motive and Manner of Service;
the Serving of Two Masters*

1. What motive should never enter into our offerings, our prayers, or our fasting? What counsel is given us to follow in these things?

2. Why can no man serve two masters? Show how this truth works out in the practical things of life.

3. What should be made first in our endeavor, and what should never enter into it?

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