

W. E. Howell

# SABBATH SCHOOL LESSON QUARTERLY

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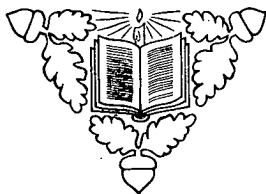
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SENIOR DIVISION

FIRST QUARTER, 1916

JANUARY TO MARCH



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**PACIFIC PRESS PUBLISHING ASSOCIATION**

Mountain View, California

# SABBATH SCHOOL LESSONS

ON THE

# Life and Teachings of Jesus

As Recorded in the Book of Matthew

SENIOR DIVISION  
FIRST QUARTER

1916

Lesson 1 — Many Called, but Few Chosen

JANUARY 1, 1916

DAILY STUDY OUTLINE

<b>Sabbath</b> .....	<b>Read the lesson scripture</b>	
<b>Sunday</b> .....	<b>The invitation unheeded</b> .....	<b>Ques. 1-3</b>
<b>Monday</b> .....	<b>The message rejected</b> .....	<b>Ques. 4-6</b>
<b>Tuesday</b> .....	<b>Wedding furnished with guests</b> .....	<b>Ques. 7-10</b>
<b>Wednesday</b> .....	<b>Without a wedding garment</b> .....	<b>Ques. 11-15</b>
<b>Thursday</b> .....	<b>Read "Christ's Object Lessons,"</b> pages 307-319	
<b>Friday</b> .....	<b>Review the lesson</b>	

LESSON SCRIPTURE: Matt. 22: 1-14.

## Questions

1. How did Jesus frequently speak to the people?  
Matt. 22: 1.
2. To what did He at this time liken the kingdom of heaven? Verse 2.
3. What did the king send his servants forth to do? What was the result? Verse 3. Note 1.
4. What message did he send by other servants? Verse 4.
5. What course did some who were bidden now take? Verse 5. Note 2.

6. What did the rest of them do? Verse 6.

7. How did the king feel when he heard what they had done? What did he do? Verse 7.

8. What did he then say to his servants? Verse 8. Note 3.

9. What did he direct his servants to do? Verse 9.

10. Whom did the servants gather in? What end was accomplished? Verse 10. Note 4.

11. When the king came in to see the guests, whom did he see among them? Verse 11.

12. What did the king say to him? How did it affect him? Verse 12.

13. What did the king then bid his servants do? Verse 13, first part.

14. How is the place of outer darkness described? Verse 13, last part.

15. What is said of the number of those who are called? What is said of the number chosen? Verse 14.

#### Notes

1. According to an Oriental custom, guests were invited some time before the wedding took place, then summoned when everything was ready for the ceremony. So here the servants went out to call those who had been bidden. The language in our text, "They would not come," seems a little strong, considering the force our idiom gives to "would." A more exact translation of the expression "would not" is, "did not desire" or "were not disposed" to come.

2. The second message of the king, with more detail, was designed to awaken their desire to come; but they were indifferent, did not care to come, rather than "made light of it" in the modern acceptance of these words.

3. This statement anticipates the Saviour's final comment on the parable, that many are called, but few are worthy to be chosen. The sinner can never be worthy; but when Jesus calls him, that call implies that His own worthiness will avail for the sinner, for "worthy is the Lamb that was slain."

4. Notice that the king was not thwarted in his plan properly to celebrate his son's marriage. Since those to whom he gave preference were not worthy, he filled their places with others not included in the first invitation. This was

strikingly fulfilled in the rejection of Christ by the Jews, and the response of the gentiles to the gospel call. It is equally true of individuals to-day that when the gospel is rejected by those who are favored with the first call, it is carried to those who may, outwardly at least, seem of less promise.

## Lesson 2 — Knowing the Scriptures

JANUARY 8, 1916

### DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	
Sunday	.....	Seeking to entangle Jesus. "The Desire of Ages," page 601	..... Ques. 1-4
Monday	.....	Duty to Cæsar and to God. Id., page 602	..... Ques. 5-10
Tuesday	.....	Unbelief of the Sadducees. Id., pages 603, 604	..... Ques. 11
Wednesday	.....	Interpreting a law of Moses. Id., page 605	..... Ques. 12-15
Thursday	.....	Resurrection of the dead. Id., page 606, first half	..... Ques. 16-19
Friday	.....	Review the lesson	

LESSON SCRIPTURE: Matt. 22: 15-33.

### Questions

1. What did the Pharisees take counsel to do? Matt. 22: 15.
2. Whom did they send out to Jesus? Verse 16, first part. Note 1.
3. With what words did they approach the Master? Verse 16, last part.
4. What question did they ask Jesus? Verse 17.
5. What question did Jesus ask in reply? Verse 18.
6. What did He tell them to do? What did they bring? Verse 19.
7. What question did Jesus then ask? Verse 20.
8. What was their answer? Verse 21, first part.
9. What far-reaching answer to their question did Jesus give? Verse 21, last part. Note 2.
10. How did His answer affect them? What did they do? Verse 22.

11. Who else came to Jesus the same day? What belief did they hold? Verse 23.

12. What regulation in the law of Moses did they state? Verse 24.

13. What case among themselves did they describe? Verses 25-27.

14. What question did they then ask? Verse 28.

15. In reply, what did Jesus say was their difficulty? Verse 29. Note 3.

16. How will it be in the resurrection? Verse 30.

17. To what authority did Jesus refer His hearers for instruction concerning the resurrection? Verse 31.

18. What words of the Lord to Moses are then quoted? Verse 32.

19. How were the multitude affected by His teaching? Verse 33.

#### Notes

1. "The Herodians were a political party rather than a religious sect. They were the partisans of the Idumean dynasty, which, springing from heathenism, remained, in taste, inclination, barbarity, and licentiousness, heathen still, though from state policy they outwardly conformed to the Jewish ritual observances."—"Oxford Helps to Bible Study."

2. In this reply, Jesus drew a clear distinction between the sphere of the church and the sphere of the state, and established as a Christian principle an absolute separation of one from the other. He was not laying down any new principle, but was putting into the form of a direct statement the lesson which had already been taught in a concrete way in the experience of the three worthies under Nebuchadnezzar's rule in Babylon. During all the centuries since this statement was made, there has been a more or less close union of the church with the state, until the birth of the American nation, when, for the first time, the principle enunciated by Christ was adopted. For many years, an organized effort has been made to reverse this new order of things, and to use the power of the state to enforce the observance of religious dogmas. This has all been foretold in prophecy, and the message against the beast and his image involves an intelligent opposition to every effort to establish those false principles which found their highest expression in the Middle Ages, when the church and the state were but different as-

pects of the same power, and the pope and the emperor were bound together in the closest union.

3. The use of this text by Jesus to prove the resurrection of the dead is an indication of the depth of meaning and far-reaching application of some scriptures which are entirely overlooked by the ordinary mind. The argument runs thus: Many years after the death of these three patriarchs, the Lord said to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." The statement of Jesus, in His use of this scripture, "God is not the God of the dead, but of the living," instead of proving that these patriarchs were then living in heaven, indicates that they were then dead, but that a resurrection would be necessary in order that they might be living again. Here is definite proof that those who are in their graves are not regarded as living.

### Lesson 3 — Love God and Your Neighbor

JANUARY 15, 1916

#### DAILY STUDY OUTLINE

Sabbath	.....Read the lesson scripture	
Sunday	.....The "first and great commandment"	..... Ques. 1-4
Monday	.....The second great commandment and all the law	..... Ques. 5-7
Tuesday	....."Not far from the kingdom"	..... Ques. 8-10
Wednesday	....."What think ye of Christ?"	..... Ques. 11-15
Thursday	.....Read "The Desire of Ages," pages 606-609	
Friday	.....Review the lesson	

LESSON SCRIPTURE: Matt. 22: 34-46.

#### Questions

1. After the Sadducees had been put to silence, what did the Pharisees do? Matt. 22: 34. Note 1.
2. Whom did they put forward to tempt Jesus? Verse 35.
3. What question did the lawyer ask Jesus? Verse 36. Note 2.
4. What commandment did Jesus quote? Verse 37.
5. What did He say about this commandment? Verse 38.

6. What did He give as the second and like commandment? Verse 39.

7. What did He say further about these two commandments? Verse 40. Note 3.

8. What additional statement does Mark give? Mark 12: 31, last part.

9. How did one of the scribes respond? Verses 32, 33.

10. What did Jesus then say to him? Verse 34.

11. What question did Jesus ask the Pharisees? Matt. 22: 41, 42. What was their answer? Note 4.

12. What did Jesus then ask them? Verse 43.

13. What was David's language? Verse 44.

14. What question did Jesus then ask? Verse 45.

15. What effect did His question have on the people? Verse 46.

#### Notes

1. The Pharisees stood in no more friendly relation with the Sadducees than with the Herodians, but they could make common cause with them in seeking to entrap Jesus. His plain, pointed teaching had often rebuked both sects, and they sought to break His influence as a teacher, and to disprove His claim to being the Messiah, by entangling Him in His talk — by leading Him to say something upon which they could seize to condemn Him as an impostor. Disputes, too, often arose between these sects, and they sometimes carried these to Jesus, to secure His influence on one side or the other. They never came to Him for any purpose without receiving instruction, which, if heeded, would have worked salvation for them.

2. The Pharisees were much more concerned about the technical classification of the commandments than about the practical observance of them in daily life. On artificial grounds, they had divided the commandments of the law into the great and the small; and this lawyer in effect asked the question, "What kind of commandment in the law is great?" It is evident that his purpose was, to show to the people the ignorance of this alleged prophet of Nazareth concerning what the teachers of the synagogue regarded as a most important matter. Jesus, in His reply, brushed aside all these merely technical distinctions, and taught the great principle that love is the fulfilling of the law; and although He did not in plain words reprove the Pharisees for substituting



formalism for a heart experience, yet His reply could not fail to suggest their lack of that which is vital in religion.

3. This is a very sweeping statement. Not only are the first four commandments based on love to God, and the last six on love to man; but all that the prophets wrote, and in fact all that Jesus taught and the New Testament writers wrote, was but the unfolding, in one way or another, of these two great principles.

4. "What think ye of Christ?" is a practical question, which the Christian may ask himself every day. Our real estimate of Christ is based upon experience in receiving and appropriating the riches of His grace in our daily walk. We should meditate much upon His character and words, for in beholding we become changed into the same image.

## Lesson 4 — Self-Love and Humility

JANUARY 22, 1916

### DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	
Sunday	.....	Saying, and not doing	..... Ques. 1-4
Monday	.....	"To be seen of men"	..... Ques. 5-8
Tuesday	.....	Love not honors and titles	..... Ques. 9-12
Wednesday	.....	Greatness and humility	..... Ques. 13-16
Thursday	.....	Read "The Desire of Ages," pages 610-613.	
Friday	.....	Review the lesson	

LESSON SCRIPTURE: Matt. 23: 1-12.

### Questions

1. To whom did Jesus next speak? Matt. 23: 1.
2. What did He say concerning the scribes and the Pharisees? Verse 2. Note 1.
3. How should the people relate themselves to the teaching of these men? Verse 3, first part.
4. What were the people not to do? For what reason? Verse 3, last part. Note 2.
5. How did Jesus describe the "works" of the Jewish teachers? Verse 4, first part.
6. What was their own attitude toward these burdens? Verse 4, last part.

7. With what motive did they do all their works? Verse 5, first part.

8. How did this motive show itself in their dress? Verse 5, last part. Note 3.

9. What did they love in assemblies of the people? Verse 6.

10. What other things did they love? Verse 7.

11. What warning did Jesus give? For what reasons did He give it? Verse 8.

12. Why should no one be called "our father" upon earth? Verse 9.

13. Why are we not to be called masters? Verse 10. Note 4.

14. What rank will the greatest among Christ's followers occupy? Verse 11.

15. What is said of the one who exalts himself? Verse 12, first part.

16. What is said of the one who humbles himself? Verse 12, last part.

#### Notes

1. Moses was a giver and interpreter of the law. The scribes and the Pharisees were successors to Moses, or pretended to be. As Jesus goes on to show, their sitting in Moses' seat was little more than a form.

2. In directing the people to observe and do what the Jewish teachers bade them, Jesus honored the office of "Moses' seat"; but from what follows, we must understand the expression "all . . . whatsoever" to mean only that which was in harmony with Moses' law. The teaching and the practice of these interpreters of the law were so at variance that Jesus bade the people, in brief, to do what the teachers said, but not to do what the teachers *did*. This has an important application to-day. The inconsistent life of a minister or teacher excuses no one from observing what he teaches according to the Word. The vital thing for us is to receive the implanted Word with meekness, and order our own lives accordingly, leaving the Lord to deal with the inconsistencies of the teacher.

3. To the children of Israel, the Lord had given, through Moses, the following direction concerning His words: "Thou shalt bind them for a sign upon thine hand, and they shall be

as frontlets between thine eyes." Losing sight of the spiritual meaning of this scripture, the Jews applied it literally in the wearing of phylacteries. Of these, Carr, in his notes on Matthew, says: "They were slips of parchment inscribed with four portions of the law (Ex. 12: 3-10, 11-16; Deut. 6: 5-9; 11: 13-21), inclosed in little cases or boxes made of calfskin, and fastened by leather straps to the left arm and on the forehead. . . . To make the phylacteries, or rather the cases which contained them, broad and conspicuous, was to assume a character of superior piety."

4. The love of prominence, and the seeking of distinctive titles, is contrary to the spirit of the gospel. Much greater is the honor of being simply a servant of God, as the New Testament writers often call themselves.

## Lesson 5 — Hypocrisy and Its Remedy

JANUARY 29, 1916

### DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	
Sunday	.....	Shutting up the kingdom; devouring widows' substance	..... Ques. 1-4
Monday	.....	Making converts and taking oaths	..... Ques. 5-8
Tuesday	.....	Confusing the spiritual with the temporal	..... Ques. 9-14
Wednesday	.....	Tithing and weightier matters	..... Ques. 15-19
Thursday	.....	Read "The Desire of Ages," pages 613-617	
Friday	.....	Review the lesson	

LESSON SCRIPTURE: Matt. 23: 13-26.

### Questions

1. How did Jesus address the scribes and the Pharisees directly? Matt. 23: 13, first part.
2. What did He charge them with doing? What did they not do? Verse 13, last part.
3. How did He address them again? Verse 14, first part.
4. What reasons did He give for calling them hypocrites? What is the consequence of such a course? Verse 14, last part.
5. How did Jesus denounce them a third time? Verse 15, first part. Note 1.

6. What was the basis for the utterance of this third woe? Verse 15, last part. Note 2.

7. What did Jesus next call the scribes and the Pharisees? Verse 16, first part.

8. How did they show their blindness? Verse 16, last part.

9. By what question did Jesus make their blindness appear foolish? Verse 17.

10. What other example of their blindness did Jesus give? Verse 18. Note 3.

11. By what question did He expose their foolishness in this case? Verse 19.

12. What conclusion did He draw about the altar? Verse 20.

13. What is His conclusion about the temple? Verse 21.

14. How did He apply the same principle to heaven? Verse 22.

15. What ground did Jesus give for repeating the woe again? Verse 23, first part. Note 4.

16. What was the right course to follow? Verse 23, last part.

17. In what striking language did Jesus characterize such a course? Verse 24. Note 5.

18. What is the basis for another repetition of the woe? Verse 25.

19. How can so blind a course be corrected? Verse 26.

#### Notes

1. Repetition is one of the strongest ways of emphasizing. It is a way that is much used in the Scriptures. It is an idiom in the Hebrew of the Old Testament; as, "Blessing I will bless thee." It is employed in the Greek of the New Testament; as, "Rejoice in the Lord alway: and again I say, rejoice;" "Babylon is fallen, is fallen;" "Woe, woe, woe to the inhabitants of the earth." In the twenty-third chapter of Matthew, the woe pronounced upon the scribes and the Pharisees is repeated seven times in the same words, and uttered once with a little variation, making eight times in all. We must conclude that the sins enumerated under these woes are particularly offensive. They should be carefully

studied, lest the principle of some of them be found in our own lives.

2. Jesus does not condemn the zeal of the scribes and the Pharisees in making proselytes, that is, worshipers, or converts. Paul was a Pharisee of the most zealous type. When converted, his zeal never flagged, carrying him to all parts of the known world, through much peril and suffering, to win souls to Christ. Jesus Himself traveled to and fro from Bethany to Sidon, and from beyond Jordan to the coast, seeking and saving the lost. It was the hypocritical example and influence of the Pharisees over converts that Jesus condemned.

3. The avarice of the Pharisees is made plain in this twofold denunciation. The gold of the temple and the gift on the altar had commercial value. Taking advantage of religious scruples for gain is one of the most wicked methods of the hypocrite. Jesus encountered it on the occasion when He drove the money changers and the stock dealers from the temple.

4. Jesus does not here denounce scrupulous painstaking to tithe the smallest income, as is shown by the next expression. We cannot be too particular to render to God every whit that belongs to Him as the special portion of our income that He has asked. Our failure is, rather, to grow careless in this matter. But along with this, Jesus would have us heedful of things of greater moment as affecting the building of character — the exercising of the Christlike qualities of impartial judgment, of plenteous mercy, and of faith that works by love.

5. The Revised Version states it thus: "Ye blind guides, that strain out the gnat, and swallow the camel!"

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## Lesson 6 — Works of Unbelief

FEBRUARY 5, 1916

### DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	
Sunday	.....	Hypocrites like whited sepulchers	. Ques. 1, 2
Monday	.....	Doing outward deeds to cover iniquity	..... Ques. 3-6
Tuesday	.....	Deeds of the unchanged heart	..... Ques. 7-9
Wednesday	.....	Fruits of unbelief. Read "The Desire of Ages," page 580	..... Ques. 10-12
Thursday	.....	Desolate without Jesus	..... Ques. 13, 14
Friday	.....	Review the lesson	

LESSON SCRIPTURE: Matt. 23: 27-39.

## Questions

1. What further reason did Jesus give for pronouncing woe upon the scribes and the Pharisees? Matt. 23: 27. Note 1.

2. How did they appear outwardly? How are they within? Verse 28.

3. By what acts was their hypocrisy shown? Verse 29.

4. By what words did they show their self-righteousness? Verse 30.

5. Of whom did they witness that they were children? Verse 31.

6. What measure would they fill up? Verse 32. Note 2.

7. How did Jesus next address them? What question did He ask? Verse 33.

8. Whom did Jesus say He would send to that generation? Verse 34, first part. Note 3.

9. How would His messengers be treated? Verse 34, last part.

10. What guilt would come upon these persecutors? Verse 35. Note 4.

11. How did Jesus sum up His statements? Verse 36.

12. Repeat the words of His lament over Jerusalem. Verse 37.

13. How did Jesus describe her state? Verse 38.

14. What prediction did He make to her people? Verse 39.

## Notes

1. A more modern expression for "whited sepulchers" would be "whitewashed tombs." According to the ceremonial law, those who had touched anything belonging to the dead were unclean. The Jews kept their tombs whitewashed, that they might be easily seen and avoided. It served also to give them a pleasant outward appearance. These tombs were a fitting symbol of persons wearing their religion on the outside to conceal inner guilt.

2. In a very proper sense, the Pharisees and scribes of Christ's time were said to fill up the measure of their fathers. They not only continued and added to the wicked deeds of their fathers in their treatment of God's messengers,

but they filled their nation's cup of iniquity so full, by rejecting and crucifying the Messiah, that this great culminating crime marked their rejection as the peculiar people of God.

3. "By prophets, wise men, and scribes, our Lord intends the evangelists, apostles, deacons, etc., who should be employed in proclaiming the gospel; men who should equal the ancient prophets, their wise men and scribes, in all the gifts and graces of the Holy Spirit."—*Clarke*.

4. The Jews of Christ's time were the more guilty because they had a knowledge of what their fathers had done, and condemned it, yet centered upon themselves the guilt of all the blood of righteous men that had been shed from Abel down, by taking the life of the sinless Son of God.

## Lesson 7 — "When Shall These Things Be?"

FEBRUARY 12, 1916

### DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	
Sunday	.....	Temple to be thrown down. "The Desire of Ages," page 627	..... Ques. 1, 2
Monday	.....	"When shall these things be?" Id., page 628, first two paragraphs	..... Ques. 3-6
Tuesday	.....	"The beginning of sorrows." Id., page 628, last paragraph	..... Ques. 7-10
Wednesday	...	Persecution and apostasy. Id., page 629, last part, and page 630, first two paragraphs	..... Ques. 11-13
Thursday	.....	"Then shall the end come." Id., page 633, last two paragraphs	..... Ques. 14-17
Friday	.....	Review the lesson	

LESSON SCRIPTURE: Matt. 24: 1-14.

### Questions

1. When Jesus went out of the temple, what did the disciples show Him? Matt. 24: 1. Note 1.
2. What did Jesus say to them about the temple? Verse 2. Note 2.
3. As Jesus sat upon the Mount of Olives, what did the disciples do? Verse 3, first part.
4. What request did they make of Him? Verse 3, last part. Note 3.

5. What warning did Jesus first give in His answer? Verse 4.
6. What reason did He give for this warning? Verse 5. Note 4.
7. Of what did Jesus say His disciples would hear? Verse 6, first part. Note 5.
8. Why were they not to be troubled about these things? Verse 6, last part.
9. What must take place before the end? Verse 7.
10. What did Jesus say all these things were? Verse 8.
11. How did He say His followers would be treated? Verse 9, first part.
12. How will Christians be regarded by all nations? Why will they be thus regarded? Verse 9, last part.
13. What will take place among Christ's followers? Verse 10.
14. How will many be deceived? Verse 11.
15. What will be the effect of much iniquity? Verse 12.
16. What will be the reward of enduring faithfully to the end? Verse 13.
17. What is to be accomplished before the end comes? Verse 14.

#### Notes

1. In order to understand the teaching of Matthew 24, especially to avoid confusing the sequence of events, we should keep the following considerations in mind:

a. The disciples had not given up the idea that Jesus would deliver the Jews from the Roman yoke, and set up a temporal kingdom of His own.

b. The disciples were amazed when Jesus told them plainly that not one of the stones in the magnificent temple walls would be left upon another.

c. Through parables and otherwise, Jesus had repeatedly spoken of His coming again. This coming had been represented in type at the transfiguration, and in miniature at the triumphal entry into Jerusalem, when the disciples and the multitude thought He was in the very act of making Himself king. When Jesus left the temple the last time, He had declared to the people that they would not see Him again till they should say, "Blessed is He that cometh in the name



of the Lord," thus calling up anew the scene of His triumphal entry, and tending to revive the hope of the disciples that they might see Him established in His kingship.

d. Seemingly with the idea in mind that these three events — the destruction of the temple, the coming of Jesus, and the end of the world — might occur at the same time, the disciples inquire of Jesus privately about "these things."

e. There are two particular points in their question — *when* shall these things take place, and what shall be the *sign* of their approach?

f. In His answer, Jesus "mingled the description of these two events"—the destruction of Jerusalem and the second coming of Christ — giving the *signs* by which the *time* could be discerned.

g. Since events connected with the first advent of Christ, culminating in the destruction of Jerusalem and the deliverance of the Christians, resembled in many respects the events that precede His second coming, many of the words of Christ in answer to the disciples' question have a double application: (1) to the events leading up to the destruction of Jerusalem; (2) to the events leading up to the second coming of Christ.

"Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."—"The Desire of Ages," page 628.

In a general way, the answer of Jesus might be outlined thus:

Verses 4-20 apply primarily to Jerusalem, but also, in large part, to the second advent.

Verses 21, 22 apply to the persecution of Christians, especially during the Dark Ages.

Verses 23-51 apply unmistakably to the last days.

2. The disciples had been disturbed in mind by the words of Jesus while yet in the temple, "Behold, your house is left unto you desolate." It did not seem possible to them that so magnificent a structure as the temple would or could be made desolate. Therefore on going out of the temple, they called the attention of Jesus to the immense stones of the temple, so firmly and compactly put together that the wall appeared almost like solid rock. The great Nebuchadnezzar, with his war machines, had not been able to break down much of it, and all he did break down had been rebuilt. What catastrophe could bring desolation to it now? Then came Jesus' amazing answer.

3. Observe that the disciples asked Jesus two questions, or a double question: 1. "When shall these things be?" This question evidently referred to what He had said in the hearing of many about the throwing down of the temple walls. 2. "What shall be the sign of Thy coming, and of the end of the world?" There is no record that Jesus had spoken directly of the end of the world in connection with the destruction of the walls of the temple, but He had foreshadowed His second coming in the triumphal entry, and had referred to the words used on that occasion in telling the people when they should see Him again. See Matt. 23:39. These words, too, were fresh in the minds of the disciples, so they asked Jesus at the same time about the time of the throwing down of the temple walls, and about the sign of His coming and the end of the world, probably having it in mind that these three events would occur together. As the question was a double one, so also was the answer somewhat twofold, some passages referring to the destruction of Jerusalem only, some to both this and the last days, and some to the last days only.

4. Josephus says that there were many who, pretending to divine inspiration, deceived the people, leading out numbers of them to the desert, pretending that God would there show them the signs of liberty—meaning redemption from the Roman power. See "Wars," book 2, chap. 3.

"Christ's words were fulfilled. Between His death and the siege of Jerusalem, many false messiahs appeared."—"The Desire of Ages," page 628.

That this prophecy applies also to the last days is evident from its being virtually repeated in verses 23, 24. "The Desire of Ages" continues: "But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again."

5. In the statement in this verse, as also in verses 13 and 14, Jesus does not draw a distinction between the end of the Jewish nation and the end of the world, for the reason that both are included. There is a striking parallel between the events which led up to the destruction of Jerusalem and the end of the Jewish nation before the generation then living had passed away, and the events which lead up to the end of the world and the personal advent of Christ. Hence some of the leading signs which would mark the approaching end of the Jewish nation would also, by their recurrence in the latter days, serve as signs of the approaching end of the world. Among these signs having a double application would be strife among nations, and the proclamation of the gospel throughout the world.

## Lesson 8 — For the Elect's Sake

FEBRUARY 19, 1916

### DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	
Sunday	.....	Desolation of the holy place	..... Ques. 1-3
Monday	.....	"Flee into the mountains"	..... Ques. 4-7
Tuesday	.....	"For the elect's sake"	..... Ques. 8-10
Wednesday	.....	False christs and prophets	..... Ques. 11-14
Thursday	.....	"Coming of the Son of man." Read "The Desire of Ages," pages 630, 631	..... Ques. 15, 16
Friday	.....	Review the lesson	

LESSON SCRIPTURE: Matt. 24:15-28.

### Questions

1. How much time was cut off for the Jews from the prophetic period of 2,300 days? Dan. 9:24. Note 1.
2. What was to take place in the midst of the last week of this period? Dan. 9:27, first part. Note 2.
3. For what did the departure of the divine presence from the sanctuary open the way? Dan. 9:27, last part; Matt. 24:15. Note 3.
4. What were the Christians in Judea to do when they saw the prophecy of Daniel fulfilled? Verse 16.
5. How urgent and hasty should be their flight? Verses 17, 18.
6. Who would encounter special hardship? Verse 19.
7. For what should the Christians pray? Verse 20.

8. To what troublous time did Jesus next direct attention? Verse 21. Note 4.

9. How terrible would be the destruction of life? Verse 22, first part.

10. For whose sake would the time of tribulation be shortened? Verse 22, last part.

11. Against what does Christ warn His followers in the last days? Verse 23. Note 5.

12. What work of deception will then be carried on? Verse 24.

13. Why should we not be deceived? Verse 25.

14. What particular sayings are we not to believe? Verse 26.

15. How manifest will the coming of Christ be? Verse 27.

16. By what saying is Jesus' warning illustrated? Verse 28.

#### Notes

1. The 2,300 prophetic days, or literal years, began with the command to restore and build Jerusalem, in the spring of 457 B. C. Seventy weeks, or 490 full years, from that time, reaches to the spring of 34 A. D., when Stephen was stoned to death, the church at Jerusalem was scattered by persecution, and the apostles "went everywhere preaching the Word," to gentiles as well as to Jews.

2. Christ caused "the sacrifice and the oblation to cease" by His death upon the cross, when the veil of the temple was rent in twain, and the typical service of the sanctuary came to an end. Of what Jesus formerly had called "My Father's house," He said, shortly before His crucifixion, "Behold, your house is left unto you desolate." Matt. 23:38. "Desolate" means unoccupied, empty after being occupied. God no longer manifested His presence there.

3. At the siege of Jerusalem, a pagan power, the Roman, set up its own gods in the holy place,—fitting sequel to the rejection of the Messiah by those who once were God's "peculiar people"! This is what Jesus refers to as "the abomination of desolation," a type of the greater abominations to follow in the Dark Ages. This "holy place" means a limited space around the city occupied by the Roman army.

4. Verses 21 and 22 cover the "long centuries of darkness" between the destruction of Jerusalem and the second coming

of Christ, especially the period of persecution known as the Dark Ages. (Compare Luke 21:24.) "For more than a thousand years, such persecution as the world had never before known, was to come upon Christ's followers. Millions upon millions of His faithful witnesses were to be slain. Had not God's hand been stretched out to preserve His people, all would have perished."—"The Desire of Ages," page 631.

5. Commenting on verse 23, "The Desire of Ages," page 631, says: "Now, in unmistakable language, our Lord speaks of His second coming, and He gives warning of dangers to precede His advent to the world."

## Lesson 9 — Gathering the Elect

FEBRUARY 26, 1916

### DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	
Sunday	.....	Signs of Jesus' coming	..... Ques. 1-4
Monday	.....	Gathering the elect; a lesson from the fig tree	..... Ques. 5-8
Tuesday	.....	"My words shall not pass away"	..... Ques. 9, 10
Wednesday	.....	The day and the hour not known	..... Ques. 11-13
Thursday	.....	The gathering illustrated. Read "The Desire of Ages," pages 631- 634	..... Ques. 14-16
Friday	.....	Review the lesson	

LESSON SCRIPTURE: Matt. 24: 29-41.

### Questions

1. What signs did Jesus say would appear in the heavens after the time of tribulation? Matt. 24:29. Note 1.
2. What sign will then appear? Verse 30, first part.
3. How will this sign affect the people of the earth? Verse 30, middle part.
4. In what manner will they see Jesus coming? Verse 30, last part. Note 2.
5. How will the angels herald His coming? Verse 31, first part.
6. What will the angels do? Verse 31, last part.
7. What parable does Jesus give to illustrate the meaning of signs? Verse 32.
8. How did He apply the parable? Verse 33.

9. What declaration did Jesus then make? Verse 34.
10. What did He further declare? Verse 35.
11. What did He say of the day and hour of His coming? Verse 36.
12. To what is His coming compared? Verse 37.
13. What characteristics of Noah's time did Jesus mention? Verses 38, 39, first part. Note 3.
14. When will similar conditions be repeated? Verse 39, last part.
15. How does Jesus illustrate the condition of the people at His coming? Verse 40.
16. What second illustration does He give? Verse 41.

#### Notes

1. The persecution of Christians had come to a close by the middle of the eighteenth century. In 1780 occurred the darkening-of the sun, known in history as the "Dark Day." It was followed the same night (May 19) by darkness of unparalleled density. In 1833 (November 13) occurred the falling of the stars.

"The nineteenth of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called, and is still known as, the 'Dark Day.'"—"History of the Town of Hampton, New Hampshire," by Joseph Dorr, Salem, Massachusetts, volume 1, page 217. Printed by the Salem Press and Printing Company, 1893. (Boston Public Library.)

"But the year 1833 is memorable for the most magnificent display [of falling meteors] on record. This was on the same night of November [13] also, and was visible over all the United States, and over a part of Mexico, and the West India Islands. Together with the smaller shooting stars, which fell like snowflakes, and produced phosphorescent lines along their course, there were intermingled large fireballs, which darted forth at intervals, describing in a few seconds an arc of thirty or forty degrees.

"These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them seen in North Carolina appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light.

"At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."—"The American Cyclopaedia," article "Meteor," New York. D. Appleton and Company, 1891.

2. Just what the "sign of the Son of man" will be is not directly stated, but rather implied. Verse 30 speaks of Jesus as "coming in the clouds of heaven with power and great glory." The "clouds of heaven" are probably angels reflecting the glory of heaven's courts. The first visible sign of Christ's approach in the heavens will be a cloud of glory, increasing in size and brightness as it comes nearer. This may therefore be thought of as the very last and conclusive sign of His coming, or as a part of the coming itself.

3. "The sins that called for vengeance upon the antediluvian world exist to-day. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. . . . God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. The sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which He established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion. A similar condition of things exists now. That which is lawful in itself is carried to excess."—"Patriarchs and Prophets," page 101.

## Lesson 10 — Get Ready

MARCH 4, 1916

### DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Necessity of watching	Ques. 1-4
Monday	Get ready	Ques. 5-7
Tuesday	Fruit of being ready; danger of delay	Ques. 8-10
Wednesday	Destiny of the evil servant	Ques. 11-13
Thursday	Read "The Desire of Ages," pages 634-636	
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 24: 42-51.

## Questions

1. In view of our not knowing the hour when the Master comes from His mediatorial work, what does He admonish us to do? Matt. 24: 42. Note 1.
2. What illustration does Jesus cite to impress the need for watchfulness? Verse 43.
3. In what condition are Jesus' followers to be? Verse 44, first part. Note 2.
4. Why are the people of God to be ready? Verse 44, last part. Note 3.
5. What will the faithful and wise servant be doing at this time when Jesus goes to His Father in heaven to receive of Him the kingdom? Verse 45. See also Dan. 7: 9-14.
6. What is said of such a servant? Verse 46. Note 4.
7. What is to be his final reward? Verse 47.
8. What does Jesus say some of His servants may at that time be saying in their hearts? Verse 48. Note 5.
9. What will these evil servants do? Verse 49.
10. What warning from the lips of Jesus is given to such? Verse 50. Note 6.
11. What will be the portion of the unfaithful servant? Verse 51, first part.
12. When too late for repentance, and his lost condition comes over him, in what way will the evil servant express his disappointment? Verse 51, last part. Note 7.
13. Draw the contrast between the rewards of the two servants. What causes led to the final reward of each?

## Notes

1. This very definite instruction of Jesus is directed to His own servants, not to the world. There is danger that those who have long been looking for the end, will become drowsy, and fail to "watch." This time mentioned, the hour when "your Lord doth come," therefore must apply especially to the close of probation, rather than to the personal appearing of Jesus on the cloud.

"Jesus has left us word, 'Watch ye therefore; for ye know not when the master of the house cometh, at even, or at mid-



night, or at the cockcrow, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, Watch.' [Mark 13:35-37. Mark's record of this same instruction we are studying in Matthew.] We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary."—"Testimonies for the Church," volume 2, page 190.

2. These words of Jesus are a loving admonition to the people who, apart from all others, are expecting their Lord. He desires that we shall be prepared for this hour that comes so suddenly upon all.

"In a view given June 27, 1850, my accompanying angel said: 'Time is almost finished. Do you reflect the lovely image of Jesus as you should?' Then I was pointed to the earth, and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel: 'Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.' I saw that there was a great work to do for them, and but little time in which to do it."—"Early Writings," page 64.

3. Not Jesus, nor the angels in heaven, nor God's people on the earth, know the day and hour when Jesus is to lay down His censer in the most holy place in the heavenly sanctuary. That perhaps most important day of all days to the children of men, the Father keeps in His own power. See Acts 1:6, 7. On that day, the destiny of every soul is fixed for either weal or woe, life or death, beyond the possibility of recall. A most solemn hour!

"When Jesus ceases to plead for man, the cases of all are forever decided. . . . This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth are found sleeping. They became weary of waiting and watching; then became indifferent in regard to the coming of their Master."—"Testimonies for the Church," volume 2, page 191.

4. The servant "ready" and "watching" when the gospel is being finished in all the world will be at work seeking to rescue perishing souls. His heart yearns for those without Christ, without hope of everlasting life. His life is dedicated to his Master for service. Heaven's blessing will rest upon such. They shall hear the words from Jesus' lips, "Well

done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

5. "They [the evil servants] longed not for His appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though His coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared."—"Testimonies for the Church," volume 2, page 191.

6. "If such had only known that the work of Christ in the heavenly sanctuary would close *so soon*, how differently would they have conducted themselves! how earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming [from His mediatorial work]. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation. 'Watch ye therefore; for ye know not.' . . . Those not found waiting and watching, are finally surprised in their unfaithfulness. The Master comes, and instead of being ready to open unto Him immediately, they are locked in worldly slumber, and are lost at last."—"Testimonies for the Church," volume 2, pages 191, 192.

7. "I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble [after the sudden coming of Jesus out of the heavenly sanctuary] without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father."—"Early Writings," page 71.

## Lesson 11 — The Tarrying Time

MARCH 11, 1916

## DAILY STUDY OUTLINE

<b>Sabbath</b> . . . . .	<b>Read the lesson scripture</b> <b>Note.— Memorize the verses in</b> <b>each day's study</b>	
<b>Sunday</b> . . . . .	<b>The wise and the foolish virgins</b> . . . . .	<b>Ques. 1-5</b>
<b>Monday</b> . . . . .	<b>The tarrying time</b> . . . . .	<b>Ques. 6-8</b>
<b>Tuesday</b> . . . . .	<b>The time of trouble for the</b> <b>foolish</b> . . . . .	<b>Ques. 9-12</b>
<b>Wednesday</b> . . . . .	<b>The foolish shut out. Admonition</b> <b>and assurance</b> . . . . .	<b>Ques. 13-17</b>
<b>Thursday</b> . . . . .	<b>Read "Christ's Object Lessons,"</b> <b>pages 405-421</b>	
<b>Friday</b> . . . . .	<b>Repeat from memory the entire</b> <b>parable</b>	

LESSON SCRIPTURE: Matt. 25:1-13.

## Questions

1. To what will the kingdom of heaven be likened at the time described in the closing verses of the preceding chapter? Matt. 25:1, first part. Note 1.

2. What did the ten virgins do? Verse 1, last part.

3. What is said of five of these virgins? What is said of the other five? Verse 2.

4. What kind of preparation did the foolish make? Verse 3.

5. Wherein did the preparation of the wise differ from that of the foolish? Verse 4. Note 2.

6. While the bridegroom tarried, what did all the virgins do? Verse 5. Note 3.

7. What cry went forth at midnight? Verse 6.

8. What did all the virgins then do? Verse 7.

9. What request did the foolish make of the wise? Verse 8, first part.

10. What reason did they give for this request? Verse 8, last part, margin.

11. How did the wise answer them? Verse 9, first part. Note 4.

12. What counsel did the wise give the foolish? Verse 9, last part.

13. What took place while the foolish were gone to buy oil? Verse 10, first part.

14. What did those who were ready do? What was then done? Verse 10, last part.

15. When the foolish virgins returned, what did they say? Verse 11.

16. What answer did the master of the wedding give? Verse 12.

17. With what exhortation did Jesus enforce the lesson of the parable? Verse 13.

#### Notes

1. "Then" refers to the time described in the previous verses. There is a very evident relation between this parable and the theme of the preceding lesson. Two notes sound forth clearly throughout the parable and its application: Watch and get ready. Watching—that is, keeping wide awake—is the main essential to being ready. This represents a class of people who are looking for the coming Bridegroom, and waiting to go out to meet Him. Note that all the waiting ones are virgins—pure in faith. The parable is therefore for the church, not for the hypocrites or the heathen. In your study, watch for the one cause of the failure of half the waiting ones.

2. Mark the difference, in the parable, between the preparation of the foolish and that of the wise, for on this difference turns the meaning of the whole parable: the foolish "took no oil"; the wise "took oil." All had lamps, and the lamps were all filled with oil to start with; but only half of the virgins provided against delay in the coming of the bridegroom.

3. In the parable, no blame is <sup>directly</sup> attached to the virgins—~~directly~~ for falling asleep; they *all* went to sleep. Yet the peril of sleeping on the eve of the great and solemn event just before them is evident from the outcome. If the foolish had taken the time of the delay to go and replenish their oil, instead of spending this time in sleep, they would have gone in to the marriage with the wise.

4. At first thought, the answer of the wise may seem selfish. But these virgins were to have an important part in making the wedding a success. Their first duty was, to discharge this responsibility faithfully. It had to be an individual work. So with the Christian: he cannot say to another, Give me of your supply of grace; he is to go to

"them that sell," to the Source of grace, and buy for himself. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14: 20.

## Lesson 12 — Use of the Lord's Goods

MARCH 18, 1916

### DAILY STUDY OUTLINE

<b>Sabbath</b> .....	<b>Read the lesson scripture</b>	
<b>Sunday</b> .....	<b>The lord delivers goods to his servants</b> .....	<b>Ques. 1-4</b>
<b>Monday</b> .....	<b>The use made of the talents</b> .....	<b>Ques. 5-7</b>
<b>Tuesday</b> .....	<b>The reckoning time</b> .....	<b>Ques. 8-12</b>
<b>Wednesday</b> .....	<b>Report on the one talent</b> .....	<b>Ques. 13-19</b>
<b>Thursday</b> .....	<b>Read "Christ's Object Lessons,"</b> pages 325-365	
<b>Friday</b> .....	<b>Review the lesson</b>	

LESSON SCRIPTURE: Matt. 25: 14-30.

### Questions

1. What parable does Jesus introduce to throw further light on the coming kingdom? Matt. 25: 14, first part. Note 1.
2. What did the man about to travel do before he left home? Verse 14, last part.
3. How did he distribute his goods among his servants? Verse 15, first part.
4. On what basis did he distribute them? Verse 15, last part. Note 2.
5. How did the servant receiving five talents make use of them? Verse 16.
6. How did the servant receiving two use his? Verse 17.
7. What did the servant who had received one talent do with his lord's money? Verse 18.
8. After a long time, what did the lord of those servants do? Verse 19.
9. What report did the servant receiving five talents make to his lord? Verse 20.

10. What response did the lord make to this servant? Verse 21.

11. What report was made by the servant who had received two talents? Verse 22.

12. How did the lord respond to this report? Verse 23.

13. What preface to his report did the servant receiving one talent make? Verse 24.

14. What course had he taken with his lord's money? Verse 25.

15. To what admission did the lord call his servant's attention? Verse 26.

16. What did his lord say he ought to have done, and why? Verse 27.

17. What did the lord command to be done with the one talent? Verse 28.

18. What reason did he give for this command? Verse 29.

19. What did he direct to be done with the unprofitable servant? What statement did he add? Verse 30.

#### Notes

1. The introduction of this parable with "For" indicates a continuation of the Saviour's theme as to how it will be at His coming. ~~The parable of the faithful and the evil servant in chapter 24 would seem to apply primarily to leaders, those made responsible for others, and shows the evil result of mis-using the time of delay before the Lord's coming.~~ The parable of the ten virgins shows the danger of being thoughtless or careless, during the tarrying time, in making necessary a complete preparation for the Bridegroom's coming. ~~In both these parables, it is urged that the only means of safety is to watch.~~ Now this parable of the ten talents shows how to use the time till the Lord's return. The best way to watch is to engage actively in work for the Lord.

2. The lord is represented here as giving his goods to each servant according to his ability. No more is required of any man than the faithful, energetic use of his God-given ability, whatever that ability may be. Ability, talents, grow by use. It is not the Lord's plan that we merely preserve from waste the ability He gives us, if that were possible, without using it, but He expects an increase.

## Lesson 13 — Chapter Outlines and Review

MARCH 25, 1916

## DAILY STUDY OUTLINE

Sabbath	.....	Read Matthew 22 : 1 to 25 : 30	
Sunday	.....	Matthew 22	..... Ques. 1-5
Monday	.....	Matthew 23	..... Ques. 1-3
Tuesday	.....	Matthew 24	..... Ques. 1-4
Wednesday	.....	Matthew 25	..... Ques. 1-4
Thursday	.....	Review the passages to be repeated	
Friday	.....	Review the chapter outlines	

LESSON SCRIPTURE: Matt. 22: 1 to 25: 30.

## Outlines and Questions

## CHAPTER 22

*Marriage of the King's Son; Tribute Money; The Resurrection; Two Great Laws; "What Think Ye of Christ?"*

1. Give the leading lesson in the parable of the marriage of the king's son. Note.
2. What great principle was taught from the tribute money?
3. How did Jesus instruct the Sadducees concerning the resurrection?
4. Repeat the words of Jesus on the two great laws.
5. How did Jesus answer His own question, "What think ye of Christ?"

## CHAPTER 23

*Warnings Against Pharisaism; Woes on the Scribes and the Pharisees; Lament over Jerusalem*

1. What distinct Pharisaical practices did Jesus condemn? How did He define true greatness?
2. Give the ground for each of the eight woes against the scribes and the Pharisees.
3. Repeat the words of Jesus' lament over Jerusalem.

## CHAPTER 24

*Signs of the Destruction of Jerusalem, and of the  
End of the World; Instruction and Exhortations  
in View of the End*

1. Enumerate the signs that apply primarily to the destruction of Jerusalem.
2. Which of these signs apply also to the last days?
3. What signs are given that refer only to the second coming of Christ?
4. What instruction and exhortation did Jesus give regarding the coming of the Son of man?

## CHAPTER 25: 1-30

*Parable of the Ten Virgins; Parable of the Talents*

1. Repeat the parable of the ten virgins.
2. What is the chief lesson of this parable?
3. Give the substance of the parable of the talents.
4. What lessons are taught by this parable?

## Note

Do not fail to master the chapter outlines for this quarter. Go back also and review previous chapter outlines in Matthew.

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