

SABBATH SCHOOL LESSON
QUARTERLY

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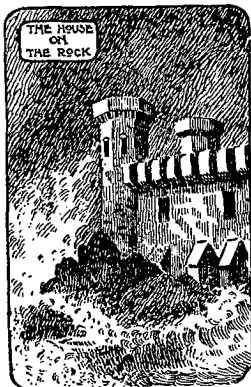
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PARABLES of JESUS

Senior Division, July to September, 1919



THIRTEENTH SABBATH OFFERING
September 27, 1919
KOREA AND JAPAN

RECORDS OF OUR LORD'S PARABLES

PARABLES	MATTHEW	MARK	LUKE
I. RECORDED IN ONLY ONE GOSPEL			
The tares	13: 24-30		
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The goodly pearl	13: 45, 46		
The drawnet	13: 47-50		
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The unmerciful servant	18: 23-35		
Laborers in the vineyard	20: 1-16		
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New wine in old bottles	9: 17	2: 22	5: 37
The sower	13: 3-9	4: 3-9	8: 4-15
The mustard seed	13: 31, 32	4: 30-32	13: 18, 19
The wicked husbandmen	21: 33-43	12: 1-9	20: 9-16
The fig tree	24: 32, 33	13: 28, 29	21: 29, 31

"From everything our Saviour saw,
 Lessons of wisdom He would draw;
 The clouds, the colors of the sky,
 The gentle breeze that whispers by,
 The fields, all white with waving
 corn,
 The lilies that the vale adorn,
 The reed that trembles in the wind,
 The tree where none its fruit can
 find,

The little birds that fly in air,
 The sheep that need the shep-
 herd's care,
 The pearls that deep in ocean lie,
 The gold that charms the miser's
 eye—
 All from His lips some truth pro-
 claim,
 Or learn to tell their Maker's
 name."

LESSONS ON THE PARABLES OF JESUS

Lesson 1—Teaching in Parables

JULY 5, 1919

Daily Study Outline

1. Read Matt. 13: 10-17, 51, 52.
2. Read "Christ's Object Lessons," pages 17-21.
3. Read "Christ's Object Lessons," pages 22-27.
4. Questions 1-6.
5. Questions 7-14.
6. Read the story of the making of the earth, Gen. 1: 1-31.
7. Review the lesson.

Questions

1. What is one of God's chosen means of revealing truth?
Ps. 78: 2. Note 1.
2. How did Jesus make use of this method in His teaching?
Matt. 13: 34.
3. What things did He reveal through parables? Verse 35.
Note 2.
4. After relating the parable of the sower, what did Jesus say? Verse 9. Note 3.
5. What question did the disciples then ask? Verse 10.
6. What reply did Jesus make? Verses 11-13. Note 4.
7. When did the earth and all that was on it reveal God most perfectly? Gen. 1: 31.
8. How did man's transgression mar this perfect revelation of God through nature? Gen. 3: 17, 18. Note 5.
9. What is yet revealed to men by the things of nature?
Rom. 1: 20. Note 6.
10. When the lesson taught in this way is not learned, what change takes place in the heart? Verse 21.
11. Why does the natural man see so little of God in His created works? Eph. 4: 18.
12. For what purpose has God made all His wonderful works?
Ps. 111: 4.
13. After giving instruction by the use of parables, what question did Jesus ask His disciples? Matt. 13: 51.
14. How did Jesus suggest that they follow His example in teaching gospel truth? Verse 52.

Notes

1. "A parable is a story or narrative drawn from life or nature, by means of which some important lesson is drawn."

2. "Our Saviour's parables are distinguished above all others for clearness, purity, chasteness, intelligibility, importance of instruction, and simplicity. They are taken mostly from the affairs of common life, and are intelligible, therefore, to all men."—*Dr. Albert Barnes, on Matt. 13: 3.*

3. Let us not blame the Master for the deaf ears. We dull them ourselves by turning from God's voice, till, becoming deaf to its peculiar loveliness, we cannot distinguish it. So also do we blind our eyes to the light and pleadings of the Spirit. Had He spoken to the people in plain language, they would not have believed, and would probably have tried to take His life. He sought to arrest their attention by speaking to them in parables, and thus lead them to seek the truth, yet leave them without excuse. It is to the eager eye, the open ear, the responsive heart, that God reveals truth.

4. "Christ's object, therefore, in using parables was to teach the mysteries, or truths, of the kingdom of heaven,—truths not necessarily difficult to understand, but which had long been hidden or obscured by sin, apostasy, and tradition,—in such a way that the spiritually minded and those desirous of learning the truth, might understand them, and the worldly-minded and unwilling would not. When asked the meaning of any parable, Christ readily explained it to His disciples. See Luke 8: 9-15; Matt. 13: 36-43; Mark 4: 33, 34."—*"Bible Readings for the Home Circle," 1916 edition, page 155.*

"In the days of Christ these lessons had been lost sight of. Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed Him. . . . Not only the things of nature, but the sacrificial service and the Scriptures themselves,—all given to reveal God,—were so perverted that they became the means of concealing Him."—*"Christ's Object Lessons," page 18.*

5. "To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. Wisdom spoke to the eye, and was received into the heart; for they communed with God in His created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature."—*Ib.*

6. "The earth is now marred and defiled by sin. Yet even in its blighted state, much that is beautiful remains. God's object lessons are not obliterated; rightly understood, nature speaks of her Creator."—*Ib.*

"So through the creation we are to become acquainted with the Creator. The book of nature is a great lesson-book, which in connection with the Scriptures we are to use in teach-

ing others of His character, and guiding lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written Word are impressed on the heart."—*Id.*, page 24.

Lesson 2—The Parable of the Sower

JULY 12, 1919

LESSON SCRIPTURE: Matt. 13: 1-9, 18-23.

LESSON HELP: "Christ's Object Lessons," pages 33-61.

Daily Study Outline

1. Read the lesson scripture and Mark 4: 1-20; Luke 8: 4-15.
2. Questions 1-6; lesson help, pages 33-43.
3. Questions 7-10; lesson help, pages 43-46.
4. Questions 11-13; lesson help, pages 46-50.
5. Questions 14-16; lesson help, pages 50-58.
6. Questions 17-19; lesson help, pages 58-61.
7. Review the lesson.

Questions

1. In what surroundings did Jesus speak the parable of the sower? Matt. 13: 1-3. Note 1.
2. What feature of the sowing is first mentioned? What became of the seed? Verse 4.
3. Where did some of the other seed fall? With what immediate result? What finally became of the plants? Verses 5, 6.
4. Where else did some of the seed fall? What was the result? Verse 7.
5. Where did still other seed fall? What fruit did it bear? Verse 8.
6. What call to attention shows the importance of this parable? Verse 9. Note 2.
7. How does Jesus begin to explain this parable? Verse 18.
8. What is the meaning of the seed falling by the wayside? Verse 19. Note 3.
9. What makes the heart of the wayside hearer hard, like the beaten path? Heb. 3: 13. Note 4.
10. How alert is the wicked one in catching away the seeds of truth? 1 Peter 5: 8. Note 5.

11. Who is represented by him that received the seed into stony places? Matt. 13:20. Note 6.
12. What is the outcome in this case? Verse 21. Note 7.
13. What evidence shows that immediate acceptance of the Word does not necessarily prove one to be a "stony-ground" hearer? Matt. 4:18-22. Note 8.
14. What class is represented by those who received the seed among thorns? Matt. 13:22. Note 9.
15. At what time should especial care be taken against the things represented by the "thorns"? Luke 21:34.
16. What hope is held out to one who is in any of the conditions represented so far in the parable? Heb. 7:25; Isa. 1:18. Note 10.
17. Who is represented by him that received the seed into good ground? Matt. 13:23. Note 11.
18. What is a strong characteristic of the one who bears fruit? Luke 8:15.
19. What experience is necessary if one bears "much fruit"? John 15:2, 5.

Notes

1. "By the Sea of Galilee a company had gathered to see and hear Jesus,—an eager, expectant throng. The sick were there, lying on their mats, waiting to present their cases before Him. It was Christ's God-given right to heal the woes of a sinful race, and He now rebuked disease, and diffused around Him life and health and peace.

"As the crowd continued to increase, the people pressed close about Christ until there was no room to receive them. Then, speaking a word to the men in their fishing boats, He stepped into the boat that was waiting to take Him across the lake, and bidding His disciples push off a little from the land, He spoke to the multitude upon the shore.

"Beside the sea lay the beautiful plain of Gennesaret, beyond rose the hills, and upon hillside and plain both sowers and reapers were busy, the one casting seed, and the other harvesting the early grain."—*Christ's Object Lessons*, pages 33, 34.

2. "That with which the parable of the sower chiefly deals is the effect produced on the growth of the seed by the soil into which it is cast. By this parable Christ was virtually saying to His hearers, It is not safe for you to stand as critics of My work, or to indulge disappointment because it does not meet your ideas. The question of greatest importance to you is, How do you treat My message? Upon your reception or rejection of it your eternal destiny depends."—*Id.*, pages 43, 44.

3. Bear in mind, through this interpretation, that the seed represents the "word of the kingdom," and the soil the heart of the hearer. The various conditions of the soil indicate conditions of the heart. The fruitage itself represents elements of character, and deeds of love in the life. This is not only true of the individual who receives the word, but also of every other one to whom he may minister that word. In the missionary sense, the hundredfold, the sixtyfold, and the thirtyfold may represent the souls brought to a saving knowledge of the gospel by various workers.

4. "As the birds are ready to catch up the seed from the wayside, so Satan is ready to catch away the seeds of divine truth from the soul. He fears that the word of God may awaken the careless, and take effect upon the hardened heart. Satan and his angels are in the assemblies where the gospel is preached. While angels of heaven endeavor to impress hearts with the word of God, the enemy is on the alert to make the word of no effect. With an earnestness equaled only by his malice, he tries to thwart the work of the Spirit of God. While Christ is drawing the soul by His love, Satan tries to turn away the attention of the one who is moved to seek the Saviour. He engages the mind with worldly schemes. He excites criticism, or insinuates doubt and unbelief. The speaker's choice of language or his manner may not please the hearers, and they dwell upon these defects. Thus the truth they need, and which God has graciously sent them, makes no lasting impression."—*Id.*, pages 44, 45.

5. "Satan has many helpers. Many who profess to be Christians are aiding the tempter to catch away the seeds of truth from other hearts. Many who listen to the preaching of the word of God make it the subject of criticism at home. . . . The message that should be regarded as the word of the Lord to them is dwelt upon with trifling or sarcastic comment. The minister's character, motives, and actions, and the conduct of fellow members of the church, are freely discussed. . . . Often these things are spoken by parents in the hearing of their own children. Thus are destroyed respect for God's messengers, and reverence for their message."—*Id.*, pages 45, 46.

6. The words "forthwith" (verse 5), "anon" (verse 20), and "by and by" (verse 21), are variations of the same word in the original, and mean *immediately*. It is sometimes translated elsewhere "straightway."

7. The word "offended" here, as usually elsewhere in the Gospels, means *caused to stumble*, or, more literally still, *entrapped, ensnared*.

8. "It is not because men receive the word immediately, nor because they rejoice in it, that they fall away. As soon as Matthew heard the Saviour's call, immediately he rose up,

left all, and followed Him. As soon as the divine word comes to our hearts, God desires us to receive it; and it is right to accept it with joy. 'Joy shall be in heaven over one sinner that repenteth.' And there is joy in the soul that believes on Christ. But those who in the parable are said to receive the word immediately, do not count the cost. They do not consider what the word of God requires of them. They do not bring it face to face with all their habits of life, and yield themselves fully to its control."—*Id.*, pages 46, 47.

9. "The cares of this world.' No class is free from the temptation to worldly care. To the poor, toil and deprivation and the fear of want bring perplexities and burdens. To the rich come fear of loss and a multitude of anxious cares. Many of Christ's followers forget the lesson He has bidden us learn from the flowers of the field. They do not trust to His constant care. Christ cannot carry their burden, because they do not cast it upon Him. Therefore the cares of life, which should drive them to the Saviour for help and comfort, separate them from Him."—*Id.*, page 51.

10. "The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure. It is by resisting the Spirit that men become inattentive to or neglectful of God's word. They are themselves responsible for the hardness of heart that prevents the good seed from taking root, and for the evil growths that check its development."—*Id.*, page 56.

11. "Throughout the parable of the sower, Christ represents the different results of the sowing as depending upon the soil. In every case the sower and the seed are the same. Thus He teaches that if the word of God fails of accomplishing its work in our hearts and lives, the reason is to be found in ourselves."—*Ib.*

Lesson 3—The Parable of the Tares

JULY 19, 1919

LESSON SCRIPTURE: Matt. 13: 24-30, 36-43.

LESSON HELP: "Christ's Object Lessons," pages 70-75.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-7.
3. Questions 8-12.
4. Questions 13-15.
5. Questions 16-18.
6. Read "Christ's Object Lessons," pages 70-75.
7. Review the lesson.

Questions

1. In this parable, what did Jesus say the kingdom of heaven is like? Matt. 13:24.
2. What took place while men slept? Verse 25.
3. When did the tares appear? Verse 26. Note 1.
4. What questions did the servants ask the householder? Verse 27.
5. How did the householder answer them? Verse 28, first part.
6. What did the servants then ask? Verse 28, last part.
7. What direction did the householder give? Verse 29. Note 2.
8. How long should they let the wheat and the tares grow together? What would the reapers do in the time of harvest? Verse 30.
9. After Jesus had sent the multitude away, what request did the disciples make of Him? Verse 36. Note 3.
10. Who is the sower of the good seed? Verse 37.
11. What is the field? The good seed? The tares? Verse 38. Note 4.
12. Who is the enemy that sowed the tares? What is the harvest? Who are the reapers? Verse 39. Note 5.
13. What is usually done with tares? When will the same be done with the tares of the parable? Verse 40.
14. What will the angel reapers gather out of the kingdom? Verse 41.
15. What is done with the doers of iniquity? Verse 42.
16. How completely will the wicked be destroyed in this last great fire? Ps. 37:20; Mal. 4:3. Note 6.
17. What glorious experience awaits the class represented in the parable by the wheat? Matt. 13:43, first part. Note 7.
18. What exhortation is given to all? Verse 43, last part.

Notes

1. The "tares" here mentioned are a kind of darnel, a poisonous weed. During growth, it is very similar in appearance to wheat; but when it heads out, the grains are black, and easy to distinguish from wheat.

2. Of the darnel, it is said that the roots often grow so closely intertwined with those of the wheat, that the one cannot be pulled up without rooting out the other. Not in this life is the line drawn. The Lord sends rain on the just and the unjust. But the harvest time is sure to come, and then will come the separation.

"Christ has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time."—*Christ's Object Lessons,* pages 71, 72.

3. For "declare," the Revised Version has "explain." The meaning of the parable was not clear to the disciples, especially the feature of the tares. As they frequently did, so here they asked Him for an explanation in private.

4. "The good seed represents those who are born of the word of God, the truth. The tares represent a class who are the fruit or embodiment of error, of false principles. 'The enemy that sowed them is the devil.' Neither God nor His angels ever sowed a seed that would produce a tare. The tares are always sown by Satan, the enemy of God and man."—*Id.*, pages 70, 71.

5. "In the East, men sometimes took revenge upon an enemy by strewing his newly sown fields with the seeds of some noxious weed that, while growing, closely resembled wheat. Springing up with the wheat, it injured the crop, and brought trouble and loss to the owner of the field. So it is from enmity to Christ that Satan scatters his evil seed among the good grain of the kingdom. The fruit of his sowing he attributes to the Son of God. By bringing into the church those who bear Christ's name while they deny His character, the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled. . . .

"Judas Iscariot was numbered with the apostles. The Redeemer does not want to lose one soul; His experience with Judas is recorded to show His long patience with perverse human nature."—*Id.*, pages 71, 73.

6. "The wicked are to be utterly destroyed—consumed away into smoke, brought to ashes. Having inseparably allied themselves with sin, they have forfeited the right to life and an immortal existence, and chosen the way of death and destruction. By their choice they have proved themselves worthless. For this reason they are compared to chaff, briers,

thorns, etc. Their destruction will consequently be no real loss. They will themselves have lost their opportunity to obtain eternal life; but by the way in which they used their probationary time they proved themselves unworthy of it. Their destruction will, in fact, be an act of love and mercy on the part of God; for to perpetuate their lives would only be to perpetuate sin, sorrow, suffering, and misery. Terrible, therefore, as this judgment will be, there will, in consequence of it, be nothing of value lost,—nothing lost worth saving. The experiment of sin will be over, and God's original plan of peopling the earth with a race of holy, happy beings will be carried out. 2 Peter 3: 13."—*Bible Readings for the Home Circle*, 1916 edition, page 522.

7. "But amid the tempest of divine judgment, the children of God will have no cause for fear. 'The Lord will be the hope of His people, and the strength of the children of Israel.' The day that brings terror and destruction to the transgressors of God's law, will bring to the obedient, 'joy unspeakable, and full of glory.' 'Gather My saints together unto Me,' saith the Lord, 'those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself.'"—*Patriarchs and Prophets*, page 341.

Lesson 4—The Parable of the Two Debtors

JULY 26, 1919

LESSON SCRIPTURE: Matt. 18: 21-35.

LESSON HELP: "Christ's Object Lessons," pages 243-251.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-7.
3. Questions 8-14.
4. Questions 15-19.
5. Read "Christ's Object Lessons," pages 243-247.
6. Read "Christ's Object Lessons," pages 248-251.
7. Review the lesson.

Questions

1. What question did Peter ask Jesus? What answer did Peter suggest to his own question? Matt. 18: 21. Note 1.
2. What answer did Jesus give him? Verse 22. Note 2.
3. To make the subject of forgiveness still clearer, to what did Jesus liken the kingdom of heaven? Verse 23.
4. In what condition was one servant's account found to be? Verse 24.

5. Since the debtor could not pay, what command did the king give? Verse 25.
6. What entreaty did the servant make? Verse 26.
7. What response was given to his plea for mercy? Verse 27. Note 3.
8. What later act shows that this servant did not appreciate the favor he had received? Verse 28. Note 4.
9. What appeal did his fellow servant make? Verse 29.
10. What response was given to this appeal? Verse 30.
11. How did the debtor's fellow servants feel? What did they do? Verse 31.
12. What did his lord say to the forgiven servant, after calling him? Verse 32.
13. What question did his lord ask him? Verse 33. Note 5.
14. How did his lord feel? What did he do? Verse 34.
15. What conclusion did Jesus draw from this parable? Verse 35. Note 6.
16. How do all men stand before the King of heaven? Rom. 3: 23. Note 7.
17. What provision is offered for canceling the indebtedness? Verse 24.
18. What thought is to be associated with our daily prayer for forgiveness? Matt. 6: 12, 14, 15. Note 8.
19. Is this spirit to be cherished only when the offender asks forgiveness? Luke 23: 34; Matt. 5: 43-48.

Notes

1. "The rabbis limited the exercise of forgiveness to three offenses. Peter, carrying out, as he supposed, the teaching of Christ, thought to extend it to seven, the number signifying perfection."—*Christ's Object Lessons*, page 243.

2. If Jesus meant His answer to Peter to be mathematically exact, it would probably cover every case, for one brother would not be likely to need forgiveness more than four hundred and ninety times. But forgiveness, like other Christian virtues, has no limits. Jesus doubtless meant His answer to be interpreted, "As many times as he sinneth against thee."

3. Note that the king granted his servant much more than he asked; for the servant pleaded for time only, and promised to pay all, but the king forgave him the entire debt.

4. "When the debtor pleaded with his lord for mercy, he had no true sense of the greatness of his debt. He did not realize his helplessness. He hoped to deliver himself. 'Have patience with me,' he said, 'and I will pay thee all.' So there are many who hope by their own works to merit God's favor.

They do not realize their helplessness. They do not accept the grace of God as a free gift, but are trying to build themselves up in self-righteousness. Their own hearts are not broken and humbled on account of sin, and they are exacting and unforgiving toward others. Their own sins against God, compared with their brother's sins against them, are as ten thousand talents to one hundred pence,—nearly one million to one; yet they dare to be unforgiving.”—“*Christ's Object Lessons*,” pages 245-247.

5. “The great lesson of the parable lies in the contrast between God's compassion and man's hard-heartedness; in the fact that God's forgiving mercy is to be the measure of our own. ‘Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?’ We are not forgiven *because* we forgive, but *as* we forgive. The ground of all forgiveness is found in the unmerited love of God; but by our attitude toward others we show whether we have made that love our own.”—*Id.*, page 251.

6. “Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace.”—*Ib.*

7. We, like the servant in the parable, because of sin, were ten thousand talents in debt. But when we came to Jesus and asked forgiveness, He freely forgave us the whole debt. The offense of those who may have done us wrong is but a hundred pence as compared with our debt to God. If the Lord has so freely forgiven us the ten thousand talents, ought we not freely to forgive the hundred pence? Every truly forgiven soul will forgive others.

8. “Every one who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; he will feel what they have suffered because of his want of sympathy and tenderness.”—“*Mount of Blessing*,” page 194.

Lesson 5—The Parable of the Good Samaritan

AUGUST 2, 1919

LESSON SCRIPTURE: Luke 10: 25-37.

LESSON HELP: “*Christ's Object Lessons*,” pages 376-389.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-5, lesson help, pages 376-378.
3. Questions 6-10, lesson help, page 379.
4. Questions 11-13, lesson help, pages 380, 381.
5. Questions 14-17, lesson help, pages 382-384.
6. Lesson help, pages 385-389; “*Desire of Ages*,” pages 503-505.
7. Review the lesson.

Questions

1. What question did a certain lawyer ask Jesus? Luke 10: 25. Note 1.
2. What did Jesus say that required the lawyer to answer his own question? Verse 26.
3. What was the lawyer's answer? Verse 27.
4. What did Jesus say of this answer? Verse 28.
5. What motive prompted the lawyer to ask another question? What question did he ask? Verse 29. Note 2.
6. In reply, what did Jesus say of the experience of a certain man? Verse 30. Note 3.
7. How was the wounded man treated by the priest? By the Levite? Verses 31, 32. Note 4.
8. Who next came near the wounded man? What feeling was aroused in his heart? Verse 33.
9. What did the Samaritan do for the unfortunate man? Verse 34.
10. What shows that he felt more than a present obligation to the needy one? Verse 35.
11. After relating the parable, what question did Jesus ask the lawyer? Verse 36.
12. What evidence is there that the lawyer understood the lesson the Saviour designed to teach? Verse 37, first part.
13. What general statement applying to all did Jesus then make? Verse 37, last part. Note 5.
14. What is one evidence of genuine repentance? Dan. 4: 27.
15. What is one evidence of a knowledge of God? Jer. 22: 16.
16. What was the example of Job in helping the needy? How did he learn of the needs of others? Job 29: 12, 13, 15, 16.
17. What constitutes the fast most acceptable to God? Isa. 58: 6-8.

"Somebody near you is struggling alone
 Over life's desert sand;
 Faith, hope, and courage together are gone.
 Reach him a helping hand;
 Turn on his darkness a beam of your light;
 Kindle, to guide him, a beacon fire bright;
 Cheer his discouragement; soothe his affright;
 Lovingly help him to stand.

"Somebody near you is hungry and cold.
 Send him some aid to-day.
 Somebody near you is feeble and old,
 Left without human stay.
 Under his burdens put hands kind and strong;
 Speak to him tenderly, sing him a song;
 Haste to do something to help him along
 Over his weary way."

Notes

1. "Lawyers, men who devoted themselves to the study and explanation of the Jewish law, particularly of the traditional or oral law. They belonged mostly to the sect of the Pharisees, and fell under the reproof of our Saviour for having taken from the people the key of knowledge. They were as the blind leading the blind, Matt. 22: 35; Luke 10: 25; 11: 52; Titus 2: 10."—*Smith's Bible Dictionary.*"

2. "Among the Jews the question, 'Who is my neighbor?' caused endless dispute. They had no doubt as to the heathen and the Samaritans. These were strangers and enemies. But where should the distinction be made among the people of their own nation, and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbor? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would require wearisome effort to remove. Were they to regard the 'unclean' as neighbors?"—*Christ's Object Lessons,* page 376.

"The lawyer knew that he had kept neither the first four nor the last six commandments. He was convicted under Christ's searching words, but instead of confessing his sin, he tried to excuse it. Rather than acknowledge the truth, he endeavored to show how difficult of fulfillment the commandment is. Thus he hoped both to parry conviction and to vindicate himself in the eyes of the people. The Saviour's words had shown that his question was needless, since he was able to answer it himself. Yet he put another question, saying, 'Who is my neighbor?'"—*Id.,* pages 378, 379.

3. "Again Christ refused to be drawn into controversy. He answered the question by relating an incident, the memory of which was fresh in the minds of His hearers."—*Id.,* page 379.

4. "God in His providence had brought the priest and the Levite along the road where the wounded sufferer lay, that they might see his need of mercy and help. All heaven watched to see if the hearts of these men would be touched with pity for human woe. . . . Trained in the school of national bigotry, they had become selfish, narrow, and exclusive. When they looked upon the wounded man, they could not tell whether he was of their nation or not. They thought he might be of the Samaritans, and they turned away."—*Desire of Ages,* page 500.

5. "The glory of heaven is in lifting up the fallen, comforting the distressed. . . . No distinction on account of nationality, race, or caste, is recognized by God. . . . Whatever the difference in religious belief, a call from suffering

humanity must be heard and answered. . . . We should anticipate the sorrows, the difficulties, the troubles of others. . . . All around us are poor, tried souls that need sympathizing words and helpful deeds. There are widows who need sympathy and assistance. There are orphans whom Christ has bidden His followers receive as a trust from God. Too often these are passed by with neglect."—"*Christ's Object Lessons*," page 386.

Lesson 6—The Parable of the Foolish Rich Man

AUGUST 9, 1919

LESSON SCRIPTURE: Luke 12: 13-34.

LESSON HELP: "Christ's Object Lessons," pages 252-259.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-4, lesson help, pages 252-254.
3. Questions 5-9, lesson help, pages 255-257.
4. Questions 10-12, lesson help, pages 258, 259.
5. Questions 13-15.
6. Read "Early Writings," Part I, "Duty in View of the Time of Trouble," pages 56-58.
7. Review the lesson.

Questions

1. When Jesus spoke the parable of the foolish rich man, what were the surroundings? Luke 12: 1.
2. What request by one of the company served to introduce the parable? Verse 13. Note 1.
3. What did Jesus refuse to be? What principle did He see as the basis of the dispute? Verses 14, 15, first part.
4. In what does one's life not consist? Verse 15, last part.
5. What problem perplexed the rich man in the parable? Verses 16, 17.
6. To what decision did he come? Verse 18.
7. What were his plans for the future? Verse 19. Note 2.
8. What truth did this man not recognize? James 4: 14, 15.
9. How were his ambitious plans cut short? What question did Jesus ask? Luke 12: 20; Ps. 39: 6. Note 3.
10. Who is like this foolish rich man? Luke 12: 21.
11. What did Jesus say to His disciples? Verses 22, 23. Note 4.

12. What lessons of trust would the Lord have us learn from the ravens? From the lilies? Verses 24-28.
13. For what are the nations of the world seeking? What does the Father know? Verses 29, 30.
14. What should be our chief concern? What promises may we then claim? Verses 31, 32.
15. How is it possible to lay up treasure in heaven? What decides where the heart's affections are centered? Verses 33, 34. Note 5.

Notes

1. "There is probably no Oriental town to be found that does not have its chronic and long continued cases of family litigation over questions concerning the division of property by inheritance. The judicial customs of Eastern tribunals are such as to encourage litigation, and leave cases open for repeated appeals. . . . Every one who comes into the neighborhood having a reputation as a learned man, or one above the ordinary level of intelligence, is compelled to hear the story, look through the documents, and express some opinion on the merits of the case."—*Tarbell*.

2. "This man's aims were no higher than those of the beasts that perish. He lived as if there were no God, no heaven, no future life; as if everything he possessed were his own, and he owed nothing to God or man. The psalmist described this rich man when he wrote, 'The fool hath said in his heart, There is no God.'"—*Christ's Object Lessons*, pages 257, 258.

3. "Thou fool." The fool is the one who says in his heart, "There is no God." Ps. 14: 1. This was practically what the rich man in the parable said. Every man whose soul is absorbed in amassing wealth for himself and for his children, as well as the poor man whose anxiety day and night is how he can make a living, really says in his heart, "There is no God." He acts as though God were not in existence, and everything depended on himself. Life is something besides eating and drinking and having plenty of clothing. Life, indeed, is rest in God, and trust in His care. "He that hath the Son hath life; he that hath not the Son of God hath not life." 1 John 5: 12.

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

5. "The heart follows the treasure as the needle follows the loadstone."—*Matthew Henry*.

Lesson 7—The Parable of the Prodigal Son

AUGUST 16, 1919

LESSON SCRIPTURE: Luke 15: 10-32.

LESSON HELP: "Christ's Object Lessons," pages 19C-211.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-4, lesson help, pages 198-200.
3. Questions 5-7, lesson help, pages 201, 202.
4. Questions 8-11, lesson help, pages 203-206.
5. Questions 12, 13, lesson help, pages 206, 207.
6. Questions 14-17, lesson help, pages 208-211.
7. Review the lesson.

Questions

1. In this parable, what request did the younger son make of his father? With what result? Luke 15: 11, 12. Note 1.
2. What course did the younger son then pursue? Verse 13. Note 2.
3. What was the result of following his own inclinations? Verse 14. Compare Prov. 14: 12.
4. What did he do to relieve his distress? To what extremity did his hunger bring him? Luke 15: 15, 16. Note 3.
5. What change was wrought in the prodigal's mind? How did he begin to reason? Verse 17. Note 4.
6. What decision did he make? Verse 18, first part. Note 5.
7. What did he resolve to say to his father? Verses 18, 19. Note 6.
8. As he was returning home, when did his father see him? How did the father manifest his love? Verse 20.
9. What did the prodigal say to his father? Verse 21. Note 7.
10. What command of the father cut short what the son had planned to say? Verses 22, 23.
11. What reason was given for the feast of rejoicing? Verse 24.
12. How truly does the parable represent the attitude of the Father toward the repentant sinner? Isa. 55: 7. Note 8.
13. With what illustrations has the Lord elsewhere shown His joy over the return of the wanderer? Isa. 62: 5; Zeph. 3: 17.
14. Hearing the sound of rejoicing, what questions did the elder son ask? What explanation was given? Luke 15: 25-27.

15. What effect did this have upon the elder son? What would he not do? Verse 28.
16. What did he say in reply to his father's entreaty? Verses 29, 30. Note 9.
17. How was the father's unflinching love and wisdom shown in his reply? Verses 31, 32. Note 10.

Notes

1. According to the Jewish law, the elder son would receive a double and the younger a single portion of the father's property at his death. Deut. 21: 17. "The latter then desired that his father, anticipating the division, should give him the equivalent of his portion in money, an arrangement in virtue of which the entire domain, on the father's death, would come to the elder."—*Godet*.

"THE SPIRITUAL MEANING OF THE REQUEST.—It is the expression of man's desire to be independent of God's control and restraints, and to do as he pleases. He thinks he can be happier thus to yield to his unrestrained lusts and desires. He is weary of seeing 'Thou shalt nots' over the gates of so many a temple of pleasure and seeming paradise. He is weary of so many restraints and laws."—*Peloubet*.

2. "'Not many days' after, his thoughts took some form in action. 'Took his journey into a far country.' Perhaps Rome, or Corinth, where were gathered every luxury and vice. The far country is being far from God in character, in motives, in feelings, in works, in sympathy. It is estrangement from God; dislike of His rule, opposition to His principles."—*Id.*

3. "To a Jew this was the most menial and degrading of employments. The youth who has boasted of his liberty, now finds himself a slave. He is in the worst of bondage,—'holden with the cords of his sins.' The glitter and tinsel that enticed him have disappeared, and he feels the burden of his chain. Sitting upon the ground, in that desolate and famine-stricken land, with no companions but the swine, he is fain to fill himself with the husks on which the beasts are fed. Of the gay companions who flocked about him in his prosperous days, and ate and drank at his expense, there is not one left to befriend him."—"*Christ's Object Lessons*," page 200.

4. "Whatever the appearance may be, every life centered in self is squandered. Whoever attempts to live apart from God, is wasting his substance. He is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the

companionship of angels, has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends."—*Id.*, pages 200, 201.

5. "Doubtless there was a terrible battle of conflicting emotions; hope, need, desire, conscience, remembrance of his father and home, struggling against doubt whether he would be received, shame for his past, conscious unworthiness, fear of the taunts of his companions. Satan's chains are not easily broken."—*Peloubet*.

6. "‘I have sinned.’ Once, when he was fretting against the discipline of home and planning a way of escape, he called his conduct independence; in the far country, when bright eyes were shining on him and soft arms encircling him, he called it pleasure; later, after he had run through his means, and friends and lovers had forsaken him, he called it ill luck; even when he commenced his reflections in the course of coming to himself, he only called it folly; but now he has found the right name, when he confesses, ‘I have sinned.’"—*Stalker*.

7. "The father will permit no contemptuous eye to mock at his son's misery and tatters. He takes from his own shoulders the broad, rich mantle, and wraps it around the son's wasted form, and the youth sobs out his repentance, saying, ‘Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.’ The father holds him close to his side, and brings him home. No opportunity is given him to ask a servant's place. He is a son, who shall be honored with the best the house affords, and whom the waiting men and women shall respect and serve."—*Christ's Object Lessons*," pages 203, 204.

8. "What assurance here, of God's willingness to receive the repenting sinner! Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your substance spent, your life plans thwarted, and your hopes dead, do you sit alone and desolate? Now that voice which has long been speaking to your heart, but to which you would not listen, comes to you distinct and clear, ‘Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction.’ Return to your Father's house. He invites you, saying, ‘Return unto Me; for I have redeemed thee.’"—*Id.*, page 205.

9. The great sin of the younger son was scorn of his father's love. The elder brother was actuated by the same spirit, though manifested in a different way. He was self-righteous, and was working for the benefits that would accrue to him. He misinterpreted his father's love, and was hard-hearted toward his brother. The father does not give

him merited rebuke, but tenderly pleads with him, to show him his error.

10. In studying the parable of the prodigal son, do not lose the preciousness of it by applying it to some one else. Whoever you are, the parable means *you*. Granted that the hard elder brother represents the position of the Pharisees toward the publicans and the gentiles, we must still remember that the race of Pharisees is not yet extinct. We are either the prodigal son returning to the Father's house, or else we are the carping elder brother. And the worst of the second case is that we are actually in as hard circumstances as the prodigal, and unconscious of it.

"I have thrown the throttle open, and am tearing down God's track;
I have thrown it out to full speed, and no hand can hold me back!
'Tis my arm controls the engine, though another owns the rail;
But for once I'm in the open, and the yard lights pass and pale!"

"Green lights! Red lights! God has hung His signals out!
Caution here! Danger ho! And what's the man about?
'Tis true he owns the engine, to do as he has done;
But how about the final word—when he ends the run?"

"So from siding on to junction point now I shall have my day;
I have stopped to read no orders, but I take the right of way.
Down the open grade I thunder, and around the curve I swing;
For my hand is on the throttle, and my heart shall have its fling!"

"Light lost! Life lost! Flag, oh, flag the others back!
Switch the wreck! Ditch the wreck! Dare any block God's track?
There creeps into the terminal the man who had his day;
But I wonder, O my soul, just what his God will say!"

Lesson 8—The Parable of the Laborers in the Vineyard

AUGUST 23, 1919

LESSON SCRIPTURE: Matt. 19: 27-30; 20: 1-16.

LESSON HELP: "Christ's Object Lessons," pages 394-404.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-4, lesson help, pages 394-396.
3. Questions 5-10, lesson help, pages 396-398.
4. Questions 11-13, lesson help, pages 399, 400.
5. Questions 14-16, lesson help, pages 401-404.
6. Questions 17, 18.
7. Review the lesson.

Questions

1. By what question had the subject of reward for service been presented to Jesus? Matt. 19: 27.

2. What reply did Jesus make? Verse 28.
3. How abundant is the reward to be to all who have made sacrifice for Jesus' sake? Verse 29.
4. What statement did Jesus add? Verse 30.
5. To illustrate the principle underlying the question of reward, what comparison did Jesus make? Matt. 20:1. Note 1.
6. What agreement did the householder make with the laborers? Where did he send them? Verse 2. Note 2.
7. What did the householder do a few hours later? What did he say to the idle? What did he promise to give them? Did they accept his terms? Verses 3, 4.
8. When did the householder again hire laborers? Verse 5. Note 3.
9. When did he last go to the market place? What did he then say to the idle? Verse 6.
10. How did they respond to his question? What did the householder then say? Verse 7.
11. What did the lord of the vineyard command his steward at even? In what order was the steward to proceed? Verse 8. Note 4.
12. On what basis did the steward settle with the eleventh-hour workers? Verse 9.
13. What did those who had been hired first suppose? What did they receive? Verse 10. Note 5.
14. On receiving the pay agreed upon, what did they do? What was the ground of their complaint? Verses 11, 12. Note 6.
15. How did the householder answer their complaint? What did he advise the complainers to do? What was his final decision? Verses 13, 14.
16. What questions did the householder ask the laborers in justification of his course? Verse 15.
17. What counts for righteousness with the King of heaven? Rom. 4: 5.
18. In what must we trust for salvation? Titus 3: 5; Eph. 2: 8.

Notes

1. "Every Oriental town has a well-known place where men congregate at dawn and wait to be engaged in manual labor, for the day. The laborer stands either without any tools, or with the trowel, spade, hoe, or rope that he is accustomed to use. The common time of engagement is shortly after sunrise; the unengaged linger about for a few hours and then generally go elsewhere in search of small jobs. Such

day laborers are usually too lazy, irregular, or inefficient to follow a regular trade. They expect to have an overseer over them to keep them from loitering, and when the time of payment comes, some incident in the day's proceedings is frequently discovered on which to found a claim for more than the sum agreed upon. The altercation of Matt. 20: 12, from a variety of causes is often repeated."—*G. M. Mackie, in "Bible Manners and Customs."*

2. The Roman *denarius*, here translated "penny," was equivalent to about seventeen cents. In the parable, this definite wage was agreed upon as satisfactory to both the householder and the laborers first hired. The other laborers, hired at various times through the day, were promised "whatsoever is right." At settlement, these laborers received a "penny" as their pay, and were satisfied that the promise of their employer had been fully kept.

3. The Jews divided the time between sunrise and sunset into twelve parts; the third hour was about nine o'clock in the morning; the sixth and the ninth hour, noon and three in the afternoon, respectively; the eleventh hour, five in the evening.

4. It is necessary, to the purpose of the parable, that settlement for the day's labor should begin with the last employed. If the laborers had received their pay in the order in which they were hired, the first might have received their "penny" and gone on their way satisfied. But settling with the last first, gave opportunity for envy to display itself, and for the lesson to be taught that in the kingdom of heaven reward is not earned, but bestowed out of grace and love in the Giver.

5. "The householder's dealing with the workers in his vineyard represents God's dealings with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The laborer expects to be paid only that which he earns. But in the parable, Christ was illustrating the principles of His kingdom,—a kingdom not of this world."—*"Christ's Object Lessons," pages 396, 397.*

6. "Not the amount of labor performed, or its visible results, but the spirit in which the work is done, makes it of value with God. Those who came into the vineyard at the eleventh hour were thankful for an opportunity to work. Their hearts were full of gratitude to the one who had accepted them; and when at the close of the day the householder paid them for a full day's work, they were greatly surprised. They knew they had not earned such wages. And the kindness expressed in the countenance of their employer filled them with joy. They never forgot the goodness of the house-

holder, or the generous compensation they had received. Thus it is with the sinner, who, knowing his unworthiness, has entered the Master's vineyard at the eleventh hour. His time of service seems so short, he feels that he is undeserving of reward; but he is filled with joy that God has accepted him at all. He works with a humble, trusting spirit, thankful for the privilege of being a coworker with Christ. This spirit God delights to honor."—*Id.*, pages 397, 398.

"Lord of the vineyard, whose dear word declares
Our one hour's labor as the day's shall be,
What coin divine can make our wage as theirs
Who had the morning joy of work for Thee!"

Lesson 9—The Parable of the Wicked Husbandmen

AUGUST 30, 1919

LESSON SCRIPTURE: Matt. 21: 33-46.

LESSON HELP: "Christ's Object Lessons," pages 284-306.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-5.
3. Questions 6-10.
4. Questions 11-15.
5. Read "Christ's Object Lessons," pages 284-295.
6. Read "Christ's Object Lessons," pages 296-306.
7. Review the lesson.

Questions

1. Where was Jesus when He spoke the parable of the wicked husbandmen? Who came to hear Him? Matt. 21: 23.
2. In the parable, what care did the householder give his vineyard? Where did he then go? Verse 33. Note 1.
3. What did the householder do when the fruiting season drew near? Verse 34.
4. How did the husbandmen treat the servants? Verse 35.
5. What did the householder then do? How were these other servants treated? Verse 36. Note 2.
6. Whom did the householder send last of all? Why did he send his son? Verse 37.
7. When they saw the son, what did the husbandmen say? Verse 38. Note 3.

8. What did they do to the son? Verse 39. Note 4:
9. What question did Jesus then ask? Verse 40.
10. What answer did the chief priests and the Pharisees give? Verse 41.
11. To what scripture did Jesus direct their attention? Verse 42. Note 5.
12. What application of the parable did Jesus make? Verse 43. Note 6.
13. What will be the result of falling on this corner stone? What will be the result of the stone falling on any one? Verse 44.
14. What did the chief priests and the Pharisees now understand? Verse 45.
15. What did they wish to do? Why did they not carry out their desires? Verse 46.

Notes

1. "In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple."—*Desire of Ages*, page 596.

2. "As the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain. Thus far the application of the parable could not be questioned."—*Id.*, pages 596, 597.

3. "This alludes to the Eastern custom, that if an owner was not to be found, and the occupier pays the taxes for six years, he can claim the property. The owner, in this case, was in a far country, and had sent servant after servant, but had not enforced his rights. When the legal heir appeared, they were alarmed for their tenure, and hoped that by killing him, unless his father came in person, the estate would become absolutely their own."—*Canon Tristram*. See John 11: 48.

This third act of the husbandmen in refusing to render to their lord his own, brings out the terrible results of starting upon a course of evil. Probably when they maltreated the first servants, they did not purpose to go so far in wickedness. Their greed extended to seizing only upon the crop of the season. This greed indulged, the way soon opened for greater evil—they would seize upon the vineyard itself and make it their own possession. Crime against the servants hardened them for the greater crime of killing the son. So sin of any kind grows rapidly when allowed to come into the life in any degree.

4. "In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers saw a distinct picture of Jesus and His impending fate. Already they were planning to slay Him whom the Father had sent to them as a last appeal. In the retribution inflicted upon the ungrateful husbandmen was portrayed the doom of those who should put Christ to death."—*Desire of Ages*, page 597.

5. "In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the corner stone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit."—*Id.*, pages 597, 598.

6. "The sin of the world to-day is the sin that brought destruction upon Israel. Ingratitude to God, the neglect of opportunities and blessings, the selfish appropriation of God's gifts,—these were comprised in the sin that brought wrath upon Israel. They are bringing ruin upon the world to-day."—*Christ's Object Lessons*, page 302.

Lesson 10—The Marriage of the King's Son

SEPTEMBER 6, 1919

LESSON SCRIPTURE: Matt. 22: 1-14.

LESSON HELP: "Christ's Object Lessons," pages 307-319.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-6, lesson help, pages 307, 308.
3. Questions 7-10, lesson help, page 309.
4. Questions 11-14, lesson help, pages 309, 310.
5. Questions 15-17, lesson help, pages 311, 312.
6. Read "Christ's Object Lessons," pages 314-319.
7. Review the lesson.

Questions

1. In another parable, to what did Jesus liken the kingdom of heaven? Matt. 22: 1, 2.
2. What did the king send his servants forth to do? Verse 3. Note 1.
3. What message did he send by other servants? Verse 4.
4. What course did some who were bidden now take? Verse 5.
5. What did the others do? Verse 6. Note 2.
6. What punishment came upon those who had so treated the king's servants? Verse 7. Note 3.
7. What did the king then say to his servants? Verse 8. Note 4.
8. What did he direct his servants to do? Verse 9.
9. Whom did the servants gather in? What end was accomplished? Verse 10. Note 5.
10. When the king came in to see the guests, whom did he see among them? Verse 11. Note 6.
11. What did the king say to the man without a wedding garment? How did this affect the man? Verse 12.
12. What did the king then bid his servants do? Verse 13.
13. What is said of the number called? Of the number chosen? Verse 14. Note 7.
14. What garment must each one have who is present at the marriage supper of the Lamb? Rev. 19: 7, 8. Note 8.
15. Of what value is our own righteousness? Isa. 64: 6.
16. How only may the proper wedding garment be obtained? Rev. 3: 18. Note 9.
17. What solemn responsibility rests upon those who are bidden to the wedding? Rev. 16: 15; Matt. 24: 42, 44. Note 10.

Notes

1. Guests were invited some time before the wedding took place, then summoned, according to an Oriental custom, 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 first invitation to the marriage supper is represented by the work for the Jews by Jesus and His apostles. The symbol of the second invitation is met by the fact that after the work of Christ on earth was completed, still another earnest effort was made for the Jewish people; but as a nation, they spurned the gospel message, and persecuted the messengers.

3. This may refer primarily to the terrible retribution which came upon Jerusalem and the Jewish people in A. D. 70. The lesson is for all time.

4. 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 Christ calls him, that call implies that Christ's own worthiness will avail for the sinner, for "worthy is the Lamb that was slain."

5. Notice that the king was not thwarted in his plan to celebrate properly 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.

6. "When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord."—*Christ's Object Lessons*, page 309.

"The wedding garment is symbolical of character. This rejection of the marriage dress is proof of alienation of spirit, disaffection. The man who could refuse the festive dress on such an occasion must lack the festive spirit; and it is a real

and internal, not a merely formal distinction, that exists between him and the rest of the guests.—*Dods.*”

7. “The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not put on the robe of Christ’s righteousness. . . . The righteousness of Christ will not cover one cherished sin.”—*“Christ’s Object Lessons,”* pages 315, 316.

8. “By the wedding garment in the parable is represented the pure, spotless character which Christ’s true followers will possess. To the church it is given ‘that she should be arrayed in fine linen, clean and white,’ ‘not having spot, or wrinkle, or any such thing.’ The fine linen, says the Scripture, ‘is the righteousness of saints.’ It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour.”—*Id.*, page 310.

9. “Only the covering which Christ Himself has provided, can make us meet to appear in God’s presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. ‘I counsel thee,’ He says, ‘to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.’ This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us.”—*Id.*, page 311.

10. “In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on, are accepted of God, and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.”—*“The Great Controversy,”* page 428.

Lesson 11—The Parable of the Ten Virgins

SEPTEMBER 13, 1919

LESSON SCRIPTURE: Matt. 25: 1-13.

LESSON HELP: "Christ's Object Lessons," pages 405-421.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-5, lesson help, pages 405, 406.
3. Questions 6-10, lesson help, pages 408-412.
4. Questions 11-14, lesson help, pages 413-415.
5. Questions 15-18, lesson help, pages 416-421.
6. What is represented by the oil?
Read Zechariah 4.
Read lesson help, pages 407, 408.
7. Review the lesson.

Questions

1. To what time does the introductory word of this chapter evidently refer? Matt. 25: 1, first word. Note 1.
2. To what is the kingdom of heaven likened just before the coming of Christ? What did the ten virgins do? Verse 1. Note 2.
3. What is said of these virgins? Verse 2.
4. What kind of preparation did the foolish virgins make? Verse 3.
5. Wherein did the preparation of the wise differ from that of the foolish? Verse 4.
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? What reason did they give for this request? Verse 8, margin. Note 4.
10. How did the wise virgins answer? What counsel did they give? Verse 9. Note 5.
11. What took place while the foolish virgins went to buy oil? Verse 10, first part. Note 6.
12. What privilege did those have who were ready? What was then done? Verse 10, last part.
13. When the foolish virgins returned, what did they say? Verse 11.
14. What answer did the master of the wedding give? Verse 12.

15. With what exhortation did Jesus enforce the lesson of the parable? Verse 13.
16. What is it not possible to give to another? Ezek. 14: 20. Note 7.
17. What admonition does Jesus give to His people? Luke 12: 35-40.
18. What will those who are ready say in the day of the Lord's coming? Isa. 25: 9.

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 chapter, which deals with the coming of the Lord. 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. The marriage customs of the East are thus described: "When the wedding day arrived the bride put on white robes, often richly embroidered, decked herself with jewels, fastened the indispensable bridal girdle about her waist, covered herself with a veil, and placed a garland on her head. The bridegroom, arrayed in his best attire, set out from his home for the house of the bride's parents, attended by friends, accompanied by musicians and singers, and, if the procession moved at night, by persons bearing torches. Having received the bride from her parents, he conducted the whole party back to his own or his father's house with song, music, and dancing. On the way back they were joined by the maiden friends of the bride and groom."—*Dr. Davis*. "When the bridegroom's house was reached, the procession entered, including the invited guests; the door was then closed, and no one arriving subsequently was permitted to enter."—*Abbott*. Then followed the marriage ceremony and the wedding feast."

3. The peril of sleeping on the eve of the great and solemn event 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. "The lighted lamps were most essential, for they symbolized joy and welcome: extinguished lamps were symbolical of mourning and death. Hence the consternation among

the foolish virgins when they saw their lights going out and realized that they had no oil with which to replenish them.”—*Tarbell*.

5. The reply to the wise “is not selfish, even in the figure, for there was ‘not enough for us and you.’ To have divided the oil would have entirely defeated the purpose of the procession. This belonged to the form of the parable. In real life the fact is the same, but for different reasons. However sorry the wise are for the foolish, it is impossible to supply their needs by a transference of qualities and character.”

6. “Jesus has left us word, ‘Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.’ 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, when He lays off His priestly attire, and clothes Himself with garments of vengeance. . . . If such [those who had become careless in their watchfulness because of worldly interests] 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. 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.’”—“*Testimonies for the Church*,” volume 2, pages 190, 191.

7. “Personal character cannot be given by one man to another. You cannot give me your patience to support me in the hour of my anguish. I cannot give you my courage for the discharge of dangerous duty. There is much, indeed, we can and ought to do for each other. But we cannot give to any one the qualities which we ourselves possess, but in which he is deficient.”—*William M. Taylor*.

Lesson 12—The Parable of the Ten Talents

SEPTEMBER 20, 1919

LESSON SCRIPTURE: Matt. 25: 14-30.

LESSON HELP: "Christ's Object Lessons," pages 325-365.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-5, lesson help, pages 325-330.
3. Questions 6-10, lesson help, pages 360, 361.
4. Questions 11-14, lesson help, pages 355, 366, 362.
5. Questions 15-17, lesson help, pages 364, 365.
6. Read "Christ's Object Lessons," pages 333-341.
7. Read "Christ's Object Lessons," pages 342-355.

Questions

1. What parable does Jesus introduce to throw further light on the coming kingdom? Matt. 25: 14. Note 1.
2. How did the man about to travel distribute his goods? On what basis were they given out? Verse 15. Note 2.
3. How did the servant receiving five talents make use of them? Verse 16.
4. How did the servant receiving two talents use his? Verse 17. Note 3.
5. What did the servant with one talent do with his lord's money? Verse 18. Note 4.
6. After a long time, what day came? Verse 19.
7. What report did the servant having five talents make to his lord? Verse 20.
8. What words of approval and what reward were given him by his lord? Verse 21.
9. What report was made by the servant who had received two talents? Verse 22.
10. How did his lord respond to this report? Verse 23.
11. What charge did the servant receiving one talent make against his lord? Verse 24. Note 5.
12. What course had he taken in caring for his lord's money? Verse 25. Note 6.
13. To what admission did the lord call this servant's attention? Verse 26. Note 7.
14. What did his lord say the servant ought to have done? Verse 27.
15. What did the lord command to be done with the one talent? Verse 28. Note 8.

16. What blessing is to be given to those who make right use of their talents? What is the result to those who neglect or refuse to use what they have? Verse 29. Note 9.
17. What command was given concerning the unprofitable servant? 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 ten virgins shows the danger of being thoughtless or careless, during the tarrying time, about making a complete preparation for the Bridegroom's coming. 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 talents are not apportioned capriciously. He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for He who has apportioned to every man, is equally honored by the improvement of each trust, whether it be great or small."—*Christ's Object Lessons*, page 328.

3. "He was as faithful and as successful as the one who received five talents. All depends upon the ratio of faithfulness. Even he who had received but one talent could have surpassed in a short time one who used five with less faithfulness. What an inspiration to use to the best of our ability all that God has intrusted to us!"—*Peloubet*.

4. 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 and 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.

5. "Thus men excuse their neglect of God's gifts. They look upon God as severe and tyrannical, as watching to spy out their mistakes and visit them with judgments. They charge Him with demanding what He has never given, with reaping where He has not sown. There are many who in their hearts charge God with being a hard master because He claims their possessions and their service. But we can bring to God nothing that is not already His. 'All things come of Thee,' said King David; 'and of Thine own have we given Thee.' All things are God's, not only by creation, but by redemption. All the blessings of this life and of the life to come, are delivered to us stamped with the cross of Calvary.

Therefore the charge that God is a hard master, reaping where He has not sown, is false."—*Christ's Object Lessons*, page 362.

6. "It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven."—*Id.*, page 355.

7. "Gathering where thou hast not strawed," or scattered. This seems to refer to the manner of threshing. The husbandman first scattered the loosened sheaves of grain over the floor, then threshed them, and gathered the grain.

His lord said, "Thou knewest," that is, accepting your statement, "I will judge you by your own words (Luke 19: 22). What you plead as an excuse is the very reason why you should have acted differently."

8. "The punishment for refusing to use the talent is the loss of the talent itself. (1) The *opportunities* will be taken away from him who neglects them; he will not see them, nor be able to use them. (2) The *ability* to use them is taken away. The unused limb grows weak; the still water dries up or becomes foul; the inactive mind loses its power. This loss of the talent begins in this life; is gradual, that men may take warning and have opportunity to repent; but finally, at the judgment day, the talent will be wholly and irrevocably taken away."—*Peloubet*.

9. In worldly affairs, the man who does not make good use of his talent finds that opportunities pass away, abilities diminish, and powers wane. So it is in the realm of spiritual things.

Lesson 13—The Parable of the Sheep and the Goats

SEPTEMBER 27, 1919

LESSON SCRIPTURE: Matt. 25: 31-46.

LESSON HELP: "Desire of Ages," pages 637-641.

Daily Study Outline

1. Read the lesson scripture.
2. Questions 1-4, lesson help, page 637.
3. Questions 5-7, lesson help, page 638.
4. Questions 8-12, lesson help, pages 639-641.
5. Questions 3-15, "Testimonies for the Church," volume 4, pages 384-387.
6. "Our Duty to the World," "Testimonies for the Church," volume 6, pages 273-280.
7. Review the lesson.

Questions

1. How does Jesus say the Son of man will come? What will He then do? Matt. 25: 31. Note 1.
2. Who will be gathered before Him? What will He do with the nations? Verse 32. Note 2.
3. Where will He place the sheep? The goats? Verse 33.
4. What will the King say to those on His right hand? Verse 34. Note 3.
5. What reasons does He give for calling them to their inheritance? Verses 35, 36. Note 4.
6. How will the righteous answer? Verses 37-39. Note 5.
7. What wonderful answer will the King give? Verse 40. Note 6.
8. What will the King say to those on His left hand? Verse 41.
9. What reasons will He give for this command? Verses 42, 43.
10. How will they answer the King? Verse 44.
11. What remarkable answer will the King give them? Verse 45.
12. Where will the wicked then go? Into what will the righteous enter? Verse 46. Note 7.
13. What is that time called when all nations appear before God as portrayed in this lesson? 2 Cor. 5: 10.
14. How much of the works of men will be brought into judgment? Eccl. 12: 14.
15. How does an ancient prophet describe the judgment scene? Dan. 7: 9, 10. Note 8.

Notes

1. When Jesus comes the second time, the event is to be so glorious that heaven will be emptied of all its inhabitants to form His escort of honor. Our finite imagination can gain but a faint conception of what the glory of that event will be. Jesus is to bring "all the holy angels with Him." Rev. 5: 11 gives some idea of what their number is, for it says, "The number of them was ten thousand times ten thousand, and thousands of thousands," or as the original gives it, more vividly, "myriads of myriads, and thousands of thousands." A myriad in Greek is the definite number ten thousand, so that this text really says, "ten thousands of ten thousands, and thousands of thousands." The actual number of angels is beyond enumeration. Well may we conclude that "all the holy angels" who will escort the coming King on His glorious return, will be, as the translator of Hebrews puts it, "innumerable hosts of angels." Heb. 12: 22, R. V.

2. "As a shepherd divideth his sheep from the goats." The following is a description of such a scene, condensed from "The Shepherd of Jebel Nur":

"The shepherd's outcry and a quick commotion we heard—there was a sudden affray of the droll creatures. The fierce whack of charging heads, the bleating of terror-stricken sheep, the mingled shouts and soft calls of the hurrying shepherd as he strove to part them and to quell the wrath of one and the consternation of the other—it was all serious enough, that lonely little tumult on the sky-bound height.

"What is the matter with them?" we asked.

"Ah—they are just goats, just goats! Now you can fancy what was in the Master's mind when He said He would part folk, a day coming, 'as the shepherd separateth the sheep from the goats.' Think of His watching a scene like that and saying in His heart, 'There, 'twill be even so!' 'Tis a passing fine way, you see, of picturing what no man of us can explain, try as we will. You will oftentimes be minded of that sight, I warrant—those black, butting creatures parted from the white and gentle sheep. Ah, they are a heady, quarrelsome stock, these goats! Climbing everywhere, devouring anything—why, sirs, pity them as we may, they are like selfishness on legs! All day the shepherd must ward his sheep from them as well as he can; and when folding time comes, he must make sure of shutting them off for the common weal."

3. "While Satan was rallying his army, the saints were in the city, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard His lovely voice, saying, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foun-

dation of the world.' We gathered about Jesus, and just as He closed the gates of the city, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the city. Jesus was also with them; His crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the city, I was enraptured with the sight."—*“Early Writings,”* pages 53, 54.

4. It is important to notice that the service on which the King will base His commendation or condemnation, is service that is within the reach of every one, even of the least. The words “these My brethren” may seem to indicate that this service is to be given to Christ’s followers only, but we should not interpret them narrowly. While there is a special bond of love between Christ and His followers, and a special promise to any who give them as much as “a cup of cold water” (Matt. 10: 42), yet Christ will recognize the spirit of unselfish service that ministers to *any* one in distress, even when the service is performed by one who is not apparently a follower of Christ.

5. “Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.”—*“The Desire of Ages,”* page 638.

6. “Do not shut yourselves up to yourselves, satisfied to pour out all your affection upon each other. Seize every opportunity to contribute to the happiness of those around you, sharing with them your affection. Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul. A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders. It is in unselfish ministry that true happiness is found. And every word and deed of such service is recorded in the books of heaven as done for Christ. ‘Inasmuch as ye have done it unto one of the least of these My brethren,’ He declares, ‘ye have done it unto Me.’ Matt. 25: 40.”—*“Testimonies for the Church,”* volume 7, page 50.

7. The word "everlasting" in verses 41 and 46, and the word "eternal" in verse 46, are the same word in the original. It must be understood in each case as meaning everlasting in effect. The fire will be everlasting in effect by consuming the wicked. As Malachi 4 says, it shall "burn them up," and "they shall be ashes under the soles of your feet." Verses 1, 3. The punishment thus inflicted will be everlasting in effect—there will be no recovery from this destruction. Life can be everlasting in effect, only by never being cut off. In short, there are only two results—everlasting death and everlasting life. The means and progress of producing death need not be confused with the result—death.

8. "There are three phases of the judgment mentioned in the Scriptures,—the investigative judgment, preceding the second advent; the judgment of the lost world and wicked angels by Christ and the saints during the one thousand years following the second advent; and the executive judgment, or punishment of the wicked, at the close of this period. The investigative judgment takes place in heaven before Christ comes, in order to ascertain who are worthy to be raised in the first resurrection, at His coming, and who among the living are to be changed in the twinkling of an eye, at the sound of the last trump. It is necessary for this to take place before the second advent, as there will be no time for such a work between the coming of Christ and the raising of the righteous dead. The executive judgment on the wicked occurs after their cases have been examined by the saints during the thousand years. Rev. 20: 4, 5; 1 Cor. 6: 1-3. The investigative judgment is that which is announced to the world by the angel's message of Rev. 14: 6, 7."—*Bible Readings for the Home Circle*, 1916 edition, page 249.

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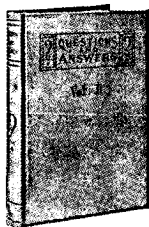
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