



SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
Fourth Quarter, 1925

The Life of Christ

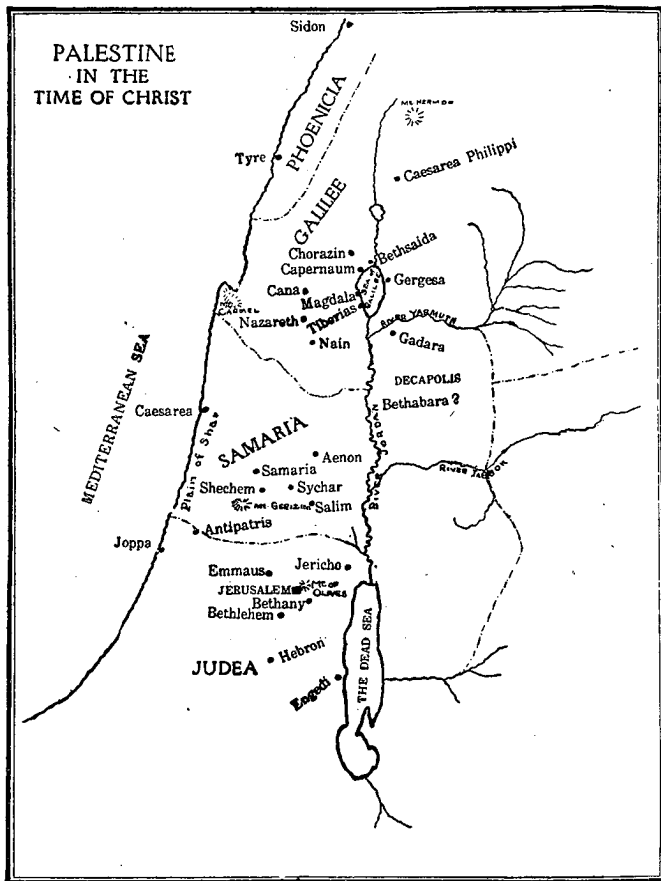
Thirteenth Sabbath Offering, December 26, 1925
BURMA AND SOUTH INDIA

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PALESTINE
IN THE
TIME OF CHRIST



ENROLL IN THE SABBATH SCHOOL

You are not a member of the Sabbath school unless your name is enrolled. There are persons who attend frequently, but who, because their names are not recorded, can not be counted, and so are among the "missing members."

THE LIFE OF CHRIST

LESSON 1

JESUS FORETELLS HIS DEATH; PROVIDES TRIBUTE MONEY; TEACHES HUMILITY

October 3, 1925

LESSON SCRIPTURES: Matt. 17: 22 to 18: 10; Mark 9: 31-50;
Luke 9: 46-50.

MEMORY VERSE: Matt. 18: 14.

LESSON HELP: "The Desire of Ages," pp. 432-442.

PLACES: Galilee; Capernaum.

PERSONS: Jesus and His disciples; tax collectors; a little child.

SETTING OF THE LESSON

"On the journey through Galilee, Christ had again tried to prepare the minds of His disciples for the scenes before Him. . . . The disciples did not even now comprehend His words. Although the shadow of a great sorrow fell upon them, a spirit of rivalry found a place in their hearts. They disputed among themselves which should be accounted greatest in the kingdom. This strife they thought to conceal from Jesus, and they did not, as usual, press close to His side, but loitered behind, so that He was in advance of them as they entered Capernaum."—"The Desire of Ages," p. 432.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and Matt. 17: 22 to 18: 10. Drill on the memory verse each day.
2. Study Questions 1-6, and Notes 1-4. Children may read paragraphs 1-4 of the primary lesson. Read the Lesson Help, pp. 432-434.
3. Study Questions 7-9. Children may read paragraphs 5-7 of the primary lesson. Read the Lesson Help, pp. 435-437.
4. Study Questions 10-12, and Note 5. Children may read paragraphs 8-10 of the primary lesson. Read the Lesson Help, pp. 438, 439.
5. Study Questions 13-15, and Notes 6, 7. Review the lesson by telling what each person said and did, each member of the family taking part. If convenient, note the "Practical Lessons" in the junior lesson.
6. Review the first half of the lesson by asking questions from senior, youth's, junior, or primary lesson. Read notes on lessons in "The Youth's Instructor."
7. Review the last part of the lesson as suggested for the preceding study.

QUESTIONS

1. While Jesus and His disciples were in Galilee, what events did He foretell? Matt. 17: 22, 23.
2. What prevented the disciples from understanding the meaning of His words? Luke 9: 45, 46. Note 1.

3. When they arrived at Capernaum, what question was asked of Peter? Matt. 17: 24. Note 2.
4. What was Peter's reply? When he reached the house, what question did Jesus ask him? Verse 25.
5. What conclusion did Jesus draw from Peter's answer? Verse 26. Note 3.
6. What motive prompted Jesus to pay the temple tax, or tribute money? What instruction did He give Peter? Verse 27. Note 4.
7. What question did the disciples ask Jesus at this time? Matt. 18: 1.
8. What experience gave rise to this question? Mark 9: 33, 34.
9. In what impressive way did Jesus reply? What personal application to the disciples did He make of this lesson? Matt. 18: 2, 3.
10. Who did He say would be greatest in the kingdom of heaven? Verse 4.
11. When we receive such a child in Jesus' name, whom do we receive? Verse 5.
12. What is said of one who causes a believer in Christ to stumble? Verse 6. Note 5.
13. Though offenses must come, what does Jesus say of him who occasions them? Verse 7.
14. How did Jesus seek to impress His disciples with the importance of putting away every cause for offense? Verses 8, 9. Note 6.
15. What caution did Jesus give regarding His little ones? What is said concerning their angels? Verse 10. Note 7.

NOTES

1. It was because the disciples were at strife among themselves as to which of them should be greatest, that the real truth concerning the events to occur at Jerusalem was hidden from them. They might have known, but they still held to the cherished idea of the Jewish people that the Messiah must establish a temporal kingdom at Jerusalem. They were so occupied anticipating what their place of authority might be in the new administration of affairs, that they could not receive the unwelcome truth which Jesus began to unfold to them regarding His sufferings and death.

2. "This tribute was not a civil tax, but a religious contribution, which every Jew was required to pay annually for the support of the temple. A refusal to pay the tribute would be regarded as disloyalty to the temple,—in the estimation of the rabbis a most grievous sin."—*The Desire of Ages*, pp. 432, 433.

3. "While the people of a country are taxed for the maintenance of their king, the monarch's own children are exempt.

So Israel, the professed people of God, were required to maintain His service; but Jesus, the Son of God, was under no such obligation. If priests and Levites were exempt because of their connection with the temple, how much more He to whom the temple was His Father's house."—*Id.*, p. 433.

4. "If Jesus had paid the tribute without a protest, He would virtually have acknowledged the justice of the claim, and would thus have denied His divinity. But while He saw good to meet the demand, He denied the claim upon which it was based. In providing for the payment of the tribute He gave evidence of His divine character. It was made manifest that He was one with God, and therefore was not under tribute as a mere subject of the kingdom."—*Id.*, p. 434.

5. The word "offend" used here and elsewhere means *cause to stumble*, and is so rendered in the Revised Version. It means literally the placing of an impediment or trap before the feet so as to cause one to stumble and fall.

6. "One sin cherished is sufficient to work the degradation of the character, and to mislead others. If the foot or the hand would be cut off, or even the eye would be plucked out, to save the body from death, how much more earnest should we be to put away sin, that brings death to the soul."—*The Desire of Ages*, p. 439.

"The surrender of the will is represented as plucking out the eye or cutting off the hand. Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled. But it is better, says Christ, for self to be maimed, wounded, crippled, if thus you may enter into life."—*Thoughts from the Mount of Blessing*, pp. 95, 96, new edition.

"Men often part with some members of the body, at the discretion of a surgeon, that they may preserve the trunk, and die a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endanger the eternal death of the soul." "We must shut our senses against dangerous objects, to avoid the occasions of sin, and deprive ourselves of all that is most dear and profitable to us, in order to save our souls, when we find that these dear and profitable things, however innocent in themselves, cause us to sin against God."—*Dr. Adam Clarke*.

7. "A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. . . . The angels appointed to minister to the children of God have at all times access to His presence."—*The Great Controversy*, pp. 512, 513.

The last time a Thirteenth Sabbath Offering was given to India there was no overflow. This quarter we have an opportunity to help give the gospel to the countless multitudes in South India and Burma. Make your offering a liberal one, so there will be a generous overflow.

LESSON 2

GAINING THE BROTHER; RECKONING WITH SERVANTS

October 10, 1925.

LESSON SCRIPTURE: Matt. 18: 15-35.

MEMORY VERSE: Matt. 6: 15.

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

PLACE: Capernaum.

PERSONS: Jesus; Peter; probably all the disciples.

SETTING OF THE LESSON

While Jesus was with His disciples in a house in Capernaum, He gave them some very practical teaching concerning their relation to others. "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*," p. 243.

Suggestions for Daily Family Study.

1. Read the "Setting of the Lesson," and the Lesson Scripture. Drill on the memory verse each day.

2. Study Questions 1-4, and Notes 1, 2. Read the Lesson Help, pp. 248-250.

3. Study Questions 5-8, and Note 3. Children may read paragraphs 1 and 2 of the primary lesson, and answer questions.

4. Study Questions 9-13, and Notes 4, 5. Children may read paragraphs 3-5 of the primary lesson, and answer questions.

5. Study Questions 14-18, and Notes 6, 7. Children may read paragraphs 6-8, and answer questions. Read selections from the Lesson Help.

6. Review the lesson by naming the persons mentioned in the lesson, telling what each said and did, each member of the family taking part.

7. Review the lesson by asking questions from the senior, youth's, junior, or primary lesson. Discuss topics under the heading, "Some Things to Think About," in the junior lesson.

QUESTIONS

1. How are we to deal with a brother who sins against us? What do we gain if he hears us? Matt. 18: 15.
2. If our first effort toward reconciliation fails, what should we then do? Verse 16. Note 1.
3. Under what circumstances should the matter be brought to the church? If the judgment of the church is not heeded, how should the person be regarded? Verse 17. Note 2.
4. If this instruction be followed, how will God look upon the result? Verse 18.
5. What promise is made concerning the petition of two or more who are agreed? Verse 19.
6. Who is present when two or three gather in the name of Jesus? Verse 20.

7. What question did Peter ask concerning forgiveness? Verse 21.
8. What reply did Jesus make? Verse 22. Note 3.
9. To what is the kingdom of heaven likened? Verse 23.*
10. What were the obligations of one servant found to be? Verse 24. Note 4.
11. What did the king determine to do with that servant? Verse 25.
12. What entreaty did the servant make?, Verse 26.
13. How did his plea affect the king? Verse 27. Note 5.
14. How was this experience repeated? In what respect did the second experience differ from the first? Verses 28-30.
15. How was the king made acquainted with all that had occurred? Verse 31.
16. After calling the forgiven servant, what did his lord say to him? Verses 32, 33.
17. How are his lord's feelings described? How was the unforgiving servant punished? Verse 34. Note 6.
18. What lesson did our Lord design we should learn from this parable? Verse 35. Note 7.

NOTES

1. "Go and tell him his fault between thee and him alone." "If he will not hear thee, then take with thee one or two more." The Lord desires that alienation between brethren and all difficulties in the church should be kept within as small a circle as possible. "An earnest effort should be made in every church to put away evil-speaking and a censorious spirit as among the sins productive of the greatest evils in the church. Severity and fault-finding must be rebuked as the workings of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all, in the fear of God and with love to their brethren, close their ears to gossip and censure."—*Testimonies*, vol. 5, p. 609.

"If a brother is supposed to have erred, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying these supposed errors and faults. Much of this work is done, and the result is, the displeasure of God rests upon those who do it, and Satan exults that he can weaken and annoy those who might be strong in the Lord."—*Id.*, p. 615.

2. The Lord here clearly teaches the necessity of maintaining the purity and order of the church. When members have been separated from the church, our duty then, as Christians, is to continue to labor for their conversion, that they may again be brought into the church from which they have been separated.

3. Jesus' answer to Peter was broad enough to cover every case; for forgiveness, like other Christian virtues, has no limits.

Jesus doubtless meant His answer to be interpreted, "As many times as he sinneth against thee." Read Luke 17: 3, 4.

4. "This talent was probably worth £200, or \$1,000."—*American Revised Version*. The total amount of indebtedness would thus be ten million dollars.

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

6. "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."—*Thoughts from the Mount of Blessing*, p. 194, new edition.

7. The offense of those who may have done us wrong is but a hundred pence (\$17) as compared with our debt to God, a debt of which we can not pay a farthing.

"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."—*Christ's Object Lessons*, p. 251.

"He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us."—*Thoughts from the Mount of Blessing*, p. 166, new edition.

Thirteenth Sabbath Offering
BURMA AND SOUTH INDIA
December 26, 1925

LESSON 3

TEST OF DISCIPLESHIP; THE SEVENTY SENT FORTH

October 17, 1925

LESSON SCRIPTURE: Luke 9: 57 to 10: 20.

PARALLEL SCRIPTURES: Matt. 8: 19-22; 11: 21-24.

MEMORY VERSE: Luke 9: 58.

LESSON HELP: "The Desire of Ages," pp. 488-496.

PLACES: Samaria, Galilee, Chorazin, Bethsaida, Tyre, Sidon, Capernaum.

PERSONS: Jesus; the twelve; a certain scribe; the seventy.

SETTING OF THE LESSON

Jesus and His disciples were on their way to Jerusalem to attend the feast, and He had sent messengers before Him to announce His coming. Luke 9: 51, 52.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson," and read Luke 9: 57-62. Study Questions 1-6, and Notes 1, 2. Drill on the memory verse each day.

2. Read Luke 10: 1-20. Children may read paragraphs 1-4 of the primary lesson. Read selected portions of the Lesson Help.

3. Study Questions 7-11, and Note 3. Children may read paragraphs 5-10 of the primary lesson.

4. Study Questions 12-14. Children may answer questions in the primary lesson. Read selected portions of the Lesson Help.

5. Study Questions 15-18, and Notes 4, 5. Read page 493 of "The Desire of Ages." Read notes in the junior lesson, if convenient.

6. Review the lesson by asking questions from the senior, youth's, junior, or primary lesson. Read notes on the youth's lesson in "The Youth's Instructor."

7. Review the last part of the lesson as suggested for the preceding study.

QUESTIONS

1. On Jesus' way to the feast with His disciples, what did a certain man say to Him? Luke 9: 57.
2. What reply did Jesus make to him? Verse 58. (Compare 2 Cor. 8: 9.) Note 1.
3. What call to service did He give to another? What excuse was given for refusing the invitation? Luke 9: 59.
4. How did Jesus further urge him to follow Him? Verse 60. Note 2.
5. When the invitation was extended to another, what excuse did he offer? Verse 61.
6. What unfits one for a place in the kingdom of God? Verse 62.
7. Whom besides the twelve disciples did Jesus choose for His work? How were they sent forth? To what places were they to go? Luke 10: 1.
8. What did Jesus tell them concerning the harvest? For what were they asked to pray? Verse 2.

9. With what danger did He compare their going forth? What were they not to provide for their journey? How were they to avoid delays? Verses 3, 4. Note 3.
10. What were they to do upon entering a house? Verses 5, 6.
11. What were they to do in a house that received them? What further instruction did Jesus give them? Verses 7, 8.
12. What work were they to do in the cities? What was to be the keynote of their message? Verse 9.
13. What did Jesus tell them to do in places where they were not welcome? Verses 10, 11.
14. What comparison did Jesus make between some of the wicked cities of old, and the cities which had witnessed His mighty works? Verses 12-15.
15. How fully did Jesus identify Himself with His disciples? Verse 16.
16. Concerning what did the seventy rejoice when they returned to Christ? Verse 17.
17. What event did this experience of the seventy bring to the mind of Jesus? Verse 18. Note 4.
18. What power did Christ give to His disciples? What should be a greater cause of joy than the possession of power? Verses 19, 20. Note 5.

NOTES

1. Jesus no doubt saw that this offer to follow Him was prompted by a desire for personal gain. By referring to His own poverty, and His sacrifice to save man, Jesus revealed the life of toil and privation of all who truly follow Him.

2. This does not seem to be a request simply to attend the funeral of a father then dead. The father might live for years. The lesson is clearly this: Not the most urgent or important affairs of this life must stand in the way of obeying the call of God. He must come first; temporal things, even the most important, must take second place.

3. He who sent forth these workers would provide and care for them. To have carried money would have invited violence and robbery. To have provided food in their scribe and extra clothing would have encumbered them in their labors.

It may seem strange that Jesus instructed the seventy to "salute no man by the way." The explanation is this: In Eastern countries, the forms of greeting passed between travelers meeting on a journey involve so many questions, repeated expressions of welcome, and tedious forms, as to cause much delay. The seventy were sent forth with an important message requiring haste, and no time was to be lost in getting from city to city.

4. Study 2 Peter 2: 4; Rev. 12: 7-9; John 12: 31; Rev. 20: 10; 5: 13. "The scenes of the past and the future were presented to

the mind of Jesus. He beheld Lucifer as he was first cast out from the heavenly places. He looked forward to the scenes of His own agony, when before all the worlds the character of the deceiver should be unveiled. He heard the cry, 'It is finished,' announcing that the redemption of the lost race was forever made certain, that heaven was made eternally secure against the accusations, the deceptions, the pretensions, that Satan would instigate.

"Beyond the cross of Calvary, with its agony and shame. Jesus looked forward to the great final day, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. Jesus beheld the work of evil forever ended, and the peace of God filling heaven and earth."—*The Desire of Ages*, p. 490.

5. "There is a book of remembrance in the heavens, the Lamb's Book of Life, in which the names of all His true and faithful followers are written. It may be a great thing to have one's name inscribed in large, enduring letters in the roll of those who have done great things for Christ and for Christ's cause upon this earth; but that earthly register does not correspond with the one that is kept above. There are names to be found in the one that will not be met with in the other. There are names which shine bright in the one that appear but faintly luminous in the other. There are names that have never been entered in the one that beam forth with a heavenly brilliance in the other. The time comes when over the one the waters of oblivion shall pass, and its records be all wiped away. The time shall never come when the names that shall at last be found written in the other shall be blotted out."—*The Life of Christ*, Hanna, p. 410.

LESSON 4

JESUS PRAYS; TEN LEPERS CLEANSED

October 24, 1925

LESSON SCRIPTURES: Matt. 11: 25-30; Luke 17: 11-19.

PARALLEL SCRIPTURE: Luke 10: 21-24.

MEMORY VERSE: Luke 17: 17.

LESSON HELPS: "The Desire of Ages," pp. 328-332; "Testimonies," vol. 3, pp. 179, 180.

PLACE: Through Samaria and Galilee¹ on the way to Jerusalem.

PERSONS: Jesus and His disciples; ten lepers.

SETTING OF THE LESSON

Jesus and His disciples are on their way to attend the feast at Jerusalem. The first part of the lesson is a continuation of the last lesson. Luke 10: 1-20. The story of the ten lepers is one of the incidents of the journey.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read Matt. 11: 25-30. Study Questions 1-3, and Note 1. Drill on the memory verse each day.
2. Study Questions 4-6, and Notes 2-4. Children may read paragraphs 1-5 of the primary lesson. Read selections from "The Desire of Ages," pp. 328-332.
3. Read Luke 17: 11-19. Ask children questions on paragraphs 1-5 of the primary lesson. Read selections from pages suggested in "The Desire of Ages."
4. Study Questions 7-10. Read "Testimonies," vol. 3, pp. 179, 180. Children may read paragraphs 6-10 of the primary lesson.
5. Study Questions 11-14, and Note 5. Children may answer questions on paragraphs 6-10 of the primary lesson.
6. Review the first half of the lesson by asking questions from the senior, youth's, junior, or primary lesson. Read notes in "The Youth's Instructor."
7. Review the last part of the lesson as suggested for the preceding study.

QUESTIONS

1. After pronouncing woes upon the cities that had rejected Him, for what did Jesus give thanks? Matt. 11: 25. Note 1.
2. What did Jesus say that shows His oneness with the Father? Verse 26.
3. What had been delivered to Christ? How only can we know the Father? Verse 27.
4. What gracious invitation does Jesus extend to all? What promise is given? Verse 28. Note 2.
5. What does He ask us to take upon us? What will He give in return? Verse 29. Note 3.
6. How does Jesus describe His yoke? Verse 30. Note 4.
7. Through what countries did Jesus pass on His way to Jerusalem? Luke 17: 11.
8. As He entered into a certain village, who met Him? Verse 12.
9. What did the lepers ask? Verse 13.
10. What did Jesus tell them to do? As they went, what miracle was wrought? Verse 14.
11. What did one of the healed men do? Whom did he glorify? Of what nation was he? Verses 15, 16.
12. What two questions did Jesus then ask? Verse 17.
13. How did He refer to the Samaritan? Verse 18. Note 5.
14. What did Jesus then say to him? Verse 19.

NOTES

1. Self-satisfied, and occupied with their own ambitions and pursuits, the worldly class is a difficult one to reach with the gospel. God does not refuse spiritual things to the so-called "wise and prudent," but they think themselves too wise to listen to Him, and they close their ears and eyes to His Word. It is only to the humble and to those who consider themselves babes in understanding that the Lord can impart His light and knowledge.

2. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

"These words of comfort were spoken to the multitude that followed Jesus. The Saviour had said that only through Himself could men receive a knowledge of God. He had spoken of His disciples as the ones to whom a knowledge of heavenly things had been given. But He left none to feel themselves shut out from His care and love. All who labor and are heavy laden may come unto Him. . . .

"In these words, Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. 'The Lord hath laid on Him the iniquity of us all.' He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart."—*"The Desire of Ages," pp. 328, 329.*

3. "There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. In order to gratify ambition and worldly desires, they wound the conscience, and bring upon themselves an additional burden of remorse. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, 'My yoke is easy, and My burden is light.' He bids them seek first the kingdom of God and His righteousness, and His promise is, that all things needful to them for this life shall be added. Worry is blind, and can not discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme, will find perplexities vanish, and a plain path before their feet."—*Id., p. 330.*

4. Contrast the two yokes. It is easy to wear the yoke of Jesus, because He bears the heavy end of it. When we walk in the way of His commandments, we are walking with Him, and in His love the heart finds rest. A share in His service here leads to a crown of rest and peace in the earth made new. Satan's yoke is a yoke of bondage. He would make it appear that his way is the easiest, and that serving self brings happiness; yet there is no true happiness and joy in his service.

5. Commenting upon the experience of the ten lepers, F. B. Meyer says:

"Their common misery drew these poor outcasts together and made them forget the fierce national antipathies of Jew and Samaritan. When bidden to go to the priest, before there were any outward signs of healing, they started, and thus gave evidence of their faith that they were healed. It was this faith that saved them, because faith like this lets in the whole tide of God's saving health. In the case of the poor alien, it was clear that he was not only healed, but saved, as his gratitude and worship indicated. Do we thank God, not only for His miracles, but for His daily providence?"—*Through the Bible Day by Day,* vol. 5, p. 145.

LESSON 5

HEALING THE BLIND MAN ON THE SABBATH

October 31, 1925

LESSON SCRIPTURE: John 9.

MEMORY VERSE: John 9: 4.

LESSON HELP: "The Desire of Ages," pp. 463-465, 470-475.

PLACE: Jerusalem.

PERSONS: Jesus and His disciples; a blind man; parents of the blind man; Pharisees and people.

SETTING OF THE LESSON

Jesus in the temple at Jerusalem had drawn a sharp contrast between the unbelief of the Jews and the faith of their father Abraham. The priests and rabbis cried out against Him as a blasphemer, and "then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." Then follows the incident of the healing of the blind man, a miracle of much importance, as is indicated by the fact that an entire chapter is given to it.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Study Questions 1-3, and Notes 1, 2. Read selected portions from pages 463-465 of the Lesson Help. Drill on the memory verse each day.

2. Study Questions 4-7, and Note 3. Children may read paragraphs 1-6 of the primary lesson. Read pages 470, 471, of the Lesson Help.

3. Study Questions 8-14, and Notes 4, 5. Children may read paragraphs 7-11 of the primary lesson. Read pages 472, 473, of the Lesson Help.

4. Study Questions 15-18, and Note 6. Answer questions under heading "What Do You Think?" in "The Youth's Instructor." Ask children questions in the primary lesson.

5. Review the lesson by naming the characters mentioned, telling what each said, and did, following closely the natural order of events. Read pages 474, 475, of the Lesson Help.

6. Review the first half of the lesson by asking questions from senior, youth's, junior, or primary lesson. Read notes in "The Youth's Instructor."

7. Review the last part of the lesson as suggested for the preceding study.

QUESTIONS

1. As Jesus passed by, whom did He see? By what question did His disciples reveal the prevailing idea of their time concerning sin and suffering? John 9: 1, 2. Note 1.
2. What was Jesus' reply to the question? Verse 3. Note 2.
3. What did Jesus say He must do while it was day? What did He declare Himself to be? Verses 4, 5.
4. Describe the manner in which the miracle was performed. Verses 6, 7.
5. What three questions did the people ask? What reply did the man make to each question? Verses 8-12.
6. Before whom was the man brought for examination? Upon what day was the miracle performed? What question did the Pharisees ask? What did the man say in reply? Verses 13-15.
7. State the conflicting opinions expressed concerning Jesus. Verses 16, 17. Note 3.
8. How did the Pharisees still further attempt to discredit the story of the miracle? Verse 18.
9. When questioned, to what facts did the parents bear testimony? Verses 19, 20.
10. What information did they withhold? Why did they do this? Verses 21-23. Note 4.
11. Again calling the man who had been blind, what demand and accusation did the Pharisees make? What was his reply? Verses 24, 25. Note 5.
12. Being pressed with further queries, with what question did the healed man taunt his questioners? With what effect? Verses 26-28.
13. What declaration of ignorance concerning Christ did the Pharisees make? What unanswerable argument did the man offer in response? Verses 29-33.
14. How did the rulers express their hatred not only of Christ but also of the healed man? Verse 34.
15. On hearing of this, what did Jesus do? How plainly did Jesus declare Himself to this man? What acknowledgment did the man make? Verses 35-38.
16. What did these things lead Jesus to say? Verse 39.
17. What question was asked by some of the Pharisees? What did Jesus reply? Verses 40, 41. (See John 15: 22, 24.)
18. What is an exceptional feature of the miracle recorded in this chapter? Note 6.

NOTES

1. "It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some

wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen, had the additional burden of being regarded as a great sinner.”—*“The Desire of Ages,”* pp. 470, 471.

2. “While Jesus corrected their error, He did not explain the cause of the man's affliction, but told them what would be the result.”—*Id.*, p. 471.

“Thus He transferred the question from intellectual ground to that of the moral purpose which suffering might serve.”—*Edersheim.*

3. The Pharisees were zealous for what they conceived to be the proper observance of the Sabbath, yet they were planning murder on that very day. They had abundant ground for a charge against Jesus, according to their man-made laws. The making of clay, or the application of a remedy where life or an organ was not in danger, was considered as Sabbath breaking. “It was not lawful to wash the eyes with spittle medicinally on the Sabbath day, much less to go to a pool of water to wash them.”—*“Commentary,”* Henry and Scott, p. 421.

4. Edersheim states that among the Jews there were three kinds of “excommunication.” The first and lightest was a rebuke. Ordinarily the period of disapproval lasted for seven days, but if pronounced by the head of the Sanhedrin, it continued for thirty days. The second degree of excommunication lasted for thirty days; and at the end of that term, “a second admonition” was given, which extended the time thirty days longer. This could be pronounced only in an assembly of ten, and was accompanied by curses, and sometimes proclaimed with a blast of the horn. The final excommunication placed a ban of indefinite duration on a man. “Henceforth he was like one dead. He was not allowed to study with others, no intercourse was to be held with him, he was not even to be shown the road. He might, indeed, buy the necessaries of life, but it was forbidden to eat or drink with such an one.”

5. “The man was made of sturdier stuff than his parents. He was not to be overawed by their authority, or knocked down by their assertions. . . . ‘We know,’ the Pharisees had said, ‘that this man is a sinner.’ ‘Whether He is a sinner,’ the man replied, ‘I do not know; one thing I do know, that, being blind, now I see.’ Then they began again their weary and futile cross-examination. ‘What did He do to thee? How did He open thine eyes?’ But the man had had enough of this. ‘I told you once, and ye did not attend. Why do ye wish to hear again? Is it possible that ye too wish to be His disciples?’ Bold irony this—to ask these stately, ruffled, scrupulous Sanhedrists, whether he was really to

regard them as anxious and sincere inquirers about the claims of the Nazarene Prophet! Clearly here was a man whose presumptuous honesty would neither be bullied into suppression nor corrupted into a lie. He was quite impracticable. So, since authority, threats, blandishments had all failed, they broke into abuse. . . . Unable to control any longer their transport of indignation, they flung him out of the hall, and out of the synagogue."—*Life of Christ,* Farrar, p. 398.

6. "If sifting the evidence for a miracle, stating every possible objection to it, discussing publicly, not centuries afterwards, but at the time and on the spot, the whole details, turning the occurrence out and in, back and forth, exhausting every effort to shake its validity, and then finding that it has been a veritable work above the ordinary processes of nature and beyond the powers of men—if such cross-examination should seem to anyone essential to his believing in the historicity of the miracles, in this instance it actually took place, and we have the circumstantial record of it in this chapter.

"This treatment is entirely exceptional in the miracle narratives; but on that account this single specimen has all the greater apologetic value. It can no more be said that the difficulties of the modern mind are wholly disregarded in the Gospels. Here is precisely that argumentative handling of the various difficulties about a miracle with which we are so familiar. The occurrence is related. Then arise the questions upon it: Was there really anything unusual done? How was it done? Who was the doer of it? Was the doing of it a mark of divine commission and authority? Who and what shall we conclude the worker of it to be? These and such as these are the questions which every age—our own preëminently—has asked about the miracles of Jesus. They are asked and answered, in this instance, in presence of the facts themselves."—*Miracles of Our Lord,* Laidlaw.

LESSON 6

THE GOOD SHEPHERD

November 7, 1925

LESSON SCRIPTURE: John 10: 1-21.

MEMORY VERSE: John 10: 11.

LESSON HELP: "The Desire of Ages," pp. 476-484.

PLACE: Jerusalem; perhaps in or near the temple.

PERSONS: Jesus and His disciples; Pharisees and people.

SETTING OF THE LESSON

The parable of the good shepherd is apparently a continuation of the conversation which arose out of the healing of the blind man as recorded in the previous chapter. One writer says, "Per-

haps the parable was suggested by the sight of the shepherds and their flocks on the hills about Jerusalem."

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read John 10: 1-21. Drill on the memory verse each day.
2. Study Questions 1-5, and Note 1. Children may read paragraphs 1-6 of the primary lesson.
3. Study Questions 6-8. Read selected portions from the Lesson Help. Read or repeat the Shepherd Psalm—Psalm 23.
4. Study Questions 9-12, and Notes 2-4. Children may read paragraphs 7-10 of the primary lesson. Read selected portions of the Lesson Help.
5. Study Questions 13-17, and Notes 5, 6. Ask children the questions in the primary lesson. Read selected portions of the Lesson Help.
6. Review the first half of the lesson by asking questions from senior, youth's, junior, or primary lesson. Read notes in "The Youth's Instructor."
7. Review the last part of the lesson as suggested in the preceding study.

QUESTIONS

1. What beautiful illustration did Jesus give of His relation to His followers? Compare the manner of the shepherd and that of the robber when entering the sheepfold. John 10: 1-3.
2. How else is the shepherd distinguished from the thief and the robber? Why will the sheep not follow a stranger? Verses 4, 5.
3. In explaining the parable, what did Jesus say of Himself? What is said of those who came before Him? Verses 6-8. Note 1.
4. What is the reward of those who enter in by the door? Verse 9.
5. For what purpose does the thief enter the sheepfold? For what did the Saviour say He had come? Verse 10.
6. Besides being the door to the fold, what other term did He apply to Himself? How great a sacrifice does the shepherd's love lead him to make? Verse 11.
7. On the other hand, what does the hireling do in time of danger? Verse 12.
8. Why does a hireling desert his flock? Verse 13.
9. What intimate relation exists between Christ and His followers? Verses 14, 15. Note 2.
10. What was the earnest desire of Jesus for all His scattered sheep? Verse 16. Note 3.
11. What Old Testament prophecy foretold the accomplishment of this work? Isa. 56: 8.
12. What is said of the Father's love for Christ? John 10: 17. Note 4.
13. What shows that Christ's sacrifice for lost humanity was a willing one? By what power did Jesus rise from the dead? Verse 18. Note 5.

14. What did these words cause among His hearers? Verse 19.
15. What did many of His hearers say of Him? Verse 20.
16. How were His teachings regarded by others? Verse 21.
17. What great comfort is ours to-day? Verses 27, 28. Note 6.

NOTES

1. "The Pharisees had not entered by the door. They had climbed into the fold by another way than Christ, and they were not fulfilling the work of the true shepherd. The priests and rulers, the scribes and Pharisees, destroyed the living pastures, and defiled the wellsprings of the water of life."—*The Desire of Ages*, p. 478.

Not only is Jesus a door or entrance to life and safety, but the only one. All those who at any time teach any other way than the merits of Christ for salvation, whether they be Jewish leaders, heathen philosophers, or professed Christian teachers, are thieves and robbers; "for there is none other name under heaven given among men, whereby we must be saved."

2. "I am the good shepherd; and I know Mine own, and Mine own know Me." John 10: 14, A. R. V. What a precious lesson is taught by this parable, setting forth so clearly the mission of Christ, and the intimate relation existing between Him and His people. To get the force of the illustration, we should understand shepherd life in the East. Note the following description of an Oriental scene:

"As we sat and looked, almost spellbound, the silent hillsides around us were in a moment filled with life and sound. The shepherds led their flocks forth from the gates of the city. They were in full view, and we watched them and listened to them with no little interest. Thousands of sheep and goats were there, grouped in dense, confused masses. The shepherds stood together until all came out. Then they separated, each shepherd taking a different path, and uttering, as he advanced, a shrill, peculiar call. The sheep heard them. At first the masses swayed and moved, as if shaken by some internal convulsion; then points struck out in the direction taken by the shepherds; these became longer and longer, until the confused masses were resolved into long, living streams, flowing after their leaders. Such a sight was not new to me, still it had lost none of its interest. It was, perhaps, one of the most vivid illustrations which human eyes could witness of that beautiful discourse of our Lord recorded by John."—Porter, in *"Bible Student's Manual."*

3. "Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, 'Other sheep I have, which are not of this fold.'"—*The Desire of Ages*, p. 483.

4. "Therefore doth My Father love Me, because I lay down My life, that I might take it again.' That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father. . . . While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die."—*Id.*, pp. 483, 484.

5. It is repeatedly stated that the Father raised Jesus from the dead. (See Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30-37; 1 Thess. 1:10; Rom. 4:24, 25; 6:4; 8:11.) On the other hand, Jesus speaks of it as His own act. John 2:19; 10:17, 18. There is no contradiction in these texts. Both statements are true, and the unity of both is clearly seen by reading John 5:19-30.

For a description of the resurrection, see "The Desire of Ages," pp. 779, 780.

6. "Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. To-day the same tender, sympathizing heart is open to all the woes of humanity. To-day the hand that was pierced is reached forth to bless more abundantly His people that are in the world. 'And they shall never perish; neither shall any man pluck them out of My hand.' The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast.

"Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. 'I am He that liveth, and was dead; and, behold, I am alive forevermore.' I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live."—*The Desire of Ages*," pp. 480, 483.

"Parents should take special interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures."—*Testimonies*," vol. 3, p. 189.

LESSON 7

PARABLE OF THE GOOD SAMARITAN

November 14, 1925

LESSON SCRIPTURE: Luke 10: 25-37.

MEMORY VERSE: Luke 10: 27.

LESSON HELPS: "The Desire of Ages," pp. 497-505; "Christ's Object Lessons," pp. 376-389.

PLACE: Not certainly known.

PERSONS: Jesus and His disciples; a lawyer; the multitude.

SETTING OF THE LESSON

The topic, "Who is my neighbor?" was an old one. "Among the Jews this question 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?"—"The Desire of Ages," p. 498.

The story told by Jesus "was no imaginary scene, but an actual occurrence, which was known to be exactly as represented. The priest and the Levite who had passed by on the other side were in the company that listened to Christ's words."—*Id.*, p. 499.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read Luke 10: 25-37. Drill on the memory verse each day.
2. Study Questions 1-4, and Notes 1, 2. Read "The Desire of Ages," pp. 497, 498, or "Christ's Object Lessons," pp. 376-378.
3. Study Questions 5-7, and Note 3. Children may read paragraphs 1-8 of the primary lesson. Read selected portions of either of the Lesson Helps.
4. Study Questions 8, 9, and Notes 4, 5. Children may read paragraphs 9-11 of the primary lesson. Read selected portions of either of the Lesson Helps.
5. Study Questions 10-13, and Notes 6, 7. Read selected portions of either of the Lesson Helps.
6. Review the lesson by naming the persons mentioned, and telling what each said or did. There are very interesting notes in "The Youth's Instructor." These should be read if possible.
7. Review the lesson by asking questions from senior, youth's, junior, or primary lesson. Give special study to Notes 6, 7.

QUESTIONS

1. While Jesus was teaching the people, who came to Him with a puzzling question? What prompted the lawyer to ask this question? Luke 10: 25. Note 1.
2. To what did Jesus refer him for an answer? Verse 26.

3. In what words did the lawyer answer his own question? Verse 27.
4. What endorsement did Jesus then give to the lawyer's answer? Verse 28. Note 2.
5. What further question did the lawyer ask? Verse 29.
6. In answering this question, what did Jesus relate? Verse 30.
7. Who came along the road where the wounded man was lying? How did he show indifference to the one in need of help? Verse 31. Note 3.
8. Who was the next passer-by? What did he do? Verse 32. Note 4.
9. Who next journeyed along the same road? What did his pity for the wounded man lead him to do? Verses 33-35. Note 5.
10. After relating this experience, what question did Jesus ask the lawyer? Verse 36.
11. What was the lawyer's reply? What did Jesus then say? Verse 37.
12. What revelation did Jesus give in this story of the good Samaritan? Note 6.
13. What lesson is needed to-day? Note 7.

NOTES

1. The men called "lawyers" were those who "devoted themselves to the study and explanation of the Jewish law, particularly of the traditionary or oral law." This lawyer "was not satisfied with the position and works of the Pharisees. He had been studying the Scriptures with a desire to learn their real meaning. He had a vital interest in the matter, and had asked in sincerity, 'What shall I do?'"—*The Desire of Ages*, p. 497.

2. "The Pharisees had suggested this question to the lawyer, in the hope that they might entrap Christ in His words, and they listened eagerly for His answer. But the Saviour entered into no controversy. He required the answer from the questioner himself. . . . The Saviour's commendation of this answer placed Him on vantage ground with the rabbis. They could not condemn Him for sanctioning that which had been advanced by an expositor of the law."—*Christ's Object Lessons*, p. 377.

3. A priest "passed by." Those who belonged to the priesthood were regarded as the most holy among the Jews. Many priests lived at Jericho. Peloubet suggests of this one: "Possibly he thought that the robbers were still in the neighborhood and he would be in danger from them. He had excuses enough, we may be sure,—such as they were."

4. "The care of the temple, the oversight of the poor, the doing of works of charity and mercy," were the specially named duties

of the Levites. Like the priest, the Levite no doubt had excuses which he thought sufficient to relieve him from any responsibility in the matter.

5. "Two pence," two denarii, about thirty-three cents, two days' wages, or enough for several days' care.

6. "In the story of the good Samaritan; Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. He left His glory, to come to our rescue. He found us ready to die, and He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. He died to redeem us. Pointing to His own example, He says to His followers, "These things I command you, that ye love one another." "As I have loved you, that ye also love one another."—*"The Desire of Ages,"* pp. 503, 504.

7. "The lesson is no less needed in the world to-day than when it fell from the lips of Jesus. Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*Id.*, p. 504.

LESSON 8

AT THE HOME OF MARY AND MARTHA; DINING WITH A PHARISEE

November 21, 1925

LESSON SCRIPTURES: Luke 10: 38-42; 11: 37-54.

MEMORY VERSE: Luke 10: 42.

LESSON HELP: "The Desire of Ages," pp. 524, 525, 617-619.

PLACES: Bethany; probably Judea.

PERSONS: Jesus; Mary and Martha; a Pharisee; lawyers and scribes.

SETTING OF THE LESSON

In this world which He came to save, Jesus had no home of His own. He was dependent upon the hospitality of His friends. "Our Saviour appreciated a quiet home and interested listeners. He longed for human tenderness, courtesy, and affection."—*"The Desire of Ages,"* p. 524.

The "certain village" was Bethany, the home of Mary and Martha and Lazarus. This little town was on the east slope of Mount Olivét, about two miles southeast of Jerusalem, on the road to Jericho.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read Luke 10: 38-42. Locate Bethany on the map. Drill on the memory verse each day.
2. Study Questions 1-3, and Note 1. Children may read paragraphs 1-7 of the primary lesson. Read pages 524 and 525 of the Lesson Help.
3. Read Luke 11: 37-54. Children may read paragraphs 8-13 of the primary lesson.
4. Study Questions 4-9, and Notes 2, 3. Children may answer questions in the primary lesson.
5. Study Questions 10-16, and Notes 4, 5. Read selections from the Lesson Help, pp. 617-619.
6. Review the first half of the lesson by asking questions from senior, youth's, junior, or primary lesson. Read notes in "The Youth's Instructor."
7. Review the last part of the lesson as suggested in the preceding study.

QUESTIONS

1. During His travels, in whose house did Jesus one day rest? Luké 10: 38.
2. What complaint did Martha bring to Jesus about her sister? Verses 39, 40.
3. What did Jesus reply concerning the course of these two women? Verses 41, 42. Note 1.
4. With whom did Jesus dine on a certain occasion? Luke 11: 37.
5. What caused His host to marvel? Verse 38.
6. How did Jesus meet the thought of the Pharisee? Verses 39, 40. Note 2.
7. What substitute did Jesus suggest for ceremonial purification of vessels? Verse 41.
8. How faithful were the Pharisees in tithing? But what did they overlook? What should they have done? Verse 42. Note 3.
9. Upon what other point did Jesus reprove the Pharisees? Verse 43.
10. For what other evil did He pronounce a woe upon them? Verse 44. Note 4.
11. What did one of the lawyers say Jesus had done in pronouncing these woes? What reply did Jesus give? Verses 45, 46.
12. How did the monuments to the prophets witness against them? Verses 47, 48; Matt. 23: 29-31. Note 5.
13. What would be charged to that generation? Luke 11: 49, 50.
14. For what period did Jesus say He would require the blood of that generation? Verse 51.

15. What effect did the teaching of these expounders of the law really have? Verse 52.
16. What did the words of Jesus lead the scribes and Pharisees to do? Verses 53, 54.

NOTES

1. Wrong conclusions should not be drawn from the words of Jesus to Martha. Hospitality is highly commended in the Bible, and Martha was giving the highest proof of liberality and benevolence in thus entertaining the Lord. But in trying to exercise her office as a true hostess, she did what many are doing,—she was “careful and troubled about many things,”—unnecessary care and trouble! How much of this is seen in home life to-day! Where a few simple things suffice for the present need, many things are added, and in consequence, the heart is filled with care, the spirit chafes, and the mind is thrown into tumult. This was Martha’s trouble, and the basis of her appeal to Jesus for help. He would have been well pleased had she spent less time in serving, and given more time for the “better part” for which the Lord commended Mary.

2. This does not refer to the washing of hands to cleanse them, but to the ceremonial washing which was a religious form. Jesus “exposed the mere externalism of the Pharisaic law of purification, to the utter ignoring of the higher need of inward purity, which lay at the foundation of all.”—*Life and Times of Jesus the Messiah*, Edersheim, p. 211.

3. Referring to Luke 11:42, we have this comment: “In these words Christ again condemns the abuse of sacred obligation. The obligation itself He does not set aside. The tithing system was ordained by God, and it had been observed from the earliest times. Abraham, the father of the faithful, paid tithes of all that he possessed. The Jewish rulers recognized the obligation of tithing, and this was right; but they did not leave the people to carry out their own convictions of duty.”—*The Desire of Ages*, pp. 616, 617.

4. “The three distinctions of a Pharisee were: not to make use nor to partake of anything that had not been tithed; to observe the laws of purification; and, as a consequence of these two, to abstain from familiar intercourse with all non-Pharisees. This separation formed the ground of their claim to distinction. It will be noticed that it is exactly to these three things our Lord adverts; so that these sayings of His are not, as might seem, unconnected, but in the strictest internal relationship. Our Lord shows how Pharisaism, as regarded the outer, was connected with the opposite tendency, as regarded the inner man: outward purification, with ignorance of the need of that inward purity which consisted in God-consecration, and with the neglect of it; strictness of outward tithing, with ignorance and neglect of the

principle which underlay it, viz., the acknowledgment of God's right over mind and heart (judgment and love of God); while, lastly, the Pharisaic pretense of separation, and consequent claim to distinction, issued only in pride and self-assertion. Thus, tried by its own tests, Pharisaism terribly failed."—*Life and Times of Jesus the Messiah*, "Edersheim, p. 212.

5. By building these tombs, they pretended to honor the martyred prophets, thus gaining popularity; but their actions showed them to possess the same spirit as that which led their fathers to kill the prophets.

LESSON 9

WARNINGS AND INSTRUCTIONS; PARABLE OF THE RICH MAN

November 28, 1925

LESSON SCRIPTURE: Luke 12: 1-21.

MEMORY VERSE: Luke 12: 34.

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

PLACE: Uncertain.

PERSONS: Jesus and His disciples; a great multitude.

SETTING OF THE LESSON

This lesson seems to be a continuation of the incidents of the preceding lesson. The people no doubt had heard of the severe rebuke given by Jesus to the scribes and Pharisees, and the multitude grew larger, and the desire to hear Jesus increased.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read Luke 12: 1-21. Drill on the memory verse each day.
2. Study Questions 1-4, and Note 1. Children may read paragraphs 1-3 of the primary lesson.
3. Study Questions 5-8, and Notes 2, 3. Tell the lesson thus far in story form, connecting the notes in the recital.
4. Study Questions 9-11, and Note 4. Children may read paragraphs 5, 6, of the primary lesson. Ask them questions on paragraphs 1-6.
5. Study Questions 12-17, and Notes 5, 6. Children may read paragraphs 7-10 of the primary lesson. Read selected portions of the Lesson Help.
6. Review the first half of the lesson by asking questions from senior, youth's, junior, or primary lesson. Read notes in "The Youth's Instructor."
7. Review the last part of the lesson as suggested in the preceding study.

QUESTIONS

1. How great was the audience that had gathered to listen to Jesus' teaching? What warning did He give to His disciples? Luke 12: 1. Note 1.
2. How fully will all hypocrisy be exposed? Verses 2, 3.

3. Of whom need we not be afraid? What is the worst an enemy can do? Whom should we fear? Verses 4, 5.
4. What illustrations did Jesus give to show God's care for us? Verses 6, 7.
5. What will be the experience of those who confess Christ before men? What is awaiting those who deny Him? Verses 8, 9. Note 2.
6. What terrible warning is given to those who persistently reject the invitations of mercy? Verse 10. Note 3.
7. What should not trouble us when we are brought to trial for our faith in Christ? Verse 11.
8. What help is promised for such a time? Verse 12.
9. What request was made of Jesus by one of the company, concerning an inheritance? Verse 13.
10. How did Jesus answer the question? Verse 14. Note 4.
11. What instruction did this lead Jesus to give? Verse 15.
12. With what parable did Jesus illustrate the danger of covetousness? Verse 16.
13. What question did this rich man ask of himself? Verse 17.
14. What did he decide to do? Verse 18.
15. How did he further comfort his covetous soul? Verse 19. Note 5.
16. What did God say to the rich man? Verse 20. Note 6.
17. What application did Jesus make of the parable? Verse 21.

NOTES

1. Hypocrisy is one of the worst forms of evil. All shams are hateful, but a religious sham is worst of all. Admitted into the life, it will corrupt the whole nature, just as it had corrupted the Pharisees.

"The religion of Christ is sincerity itself. Zeal for God's glory is the motive implanted by the Holy Spirit; and only the effectual working of the Spirit can implant this motive. Only the power of God can banish self-seeking and hypocrisy. This change is the sign of His working. When the faith we accept destroys selfishness and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order."—*The Desire of Ages*, p. 409.

2. "He who would confess Christ, must have Christ abiding in him. He can not communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christ-like meekness and love, they were not confessing Him. A spirit contrary to the spirit of Christ would deny Him, whatever the profession. Men may deny Christ by evil-speaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life's burdens, by the pursuit of sinful pleasure.

They may deny Him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them. And 'whosoever shall deny Me before men,' He says, 'him will I also deny before My Father which is in heaven.'—*Id.*, p. 357.

3. It is possible to drive the Spirit from us so that its pleading voice can not be heard. "To-day if ye will hear His voice, harden not your hearts," for "the sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent."—*Mrs. E. G. White, in "Review and Herald," June 29, 1897.*

4. "The Saviour's mission on earth was fast drawing to a close. Only a few months remained for Him to complete what He had come to do, in establishing the kingdom of His grace. Yet human greed would have turned Him from His work, to take up the dispute over a piece of land. But Jesus was not to be diverted from His mission. His answer was, 'Man, who made Me a judge or a divider over you?'"

"Jesus could have told this man just what was right. He knew the right in the case; but the brothers were in a quarrel because both were covetous. Christ virtually said, It is not My work to settle controversies of this kind. He came for another purpose, to preach the gospel, and thus to arouse men to a sense of eternal realities.

"In Christ's treatment of this case is a lesson for all who minister in His name. When He sent forth the twelve, He said, 'As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.' They were not to settle the temporal affairs of the people. Their work was to persuade men to be reconciled to God. In this work lay their power to bless humanity. The only remedy for the sins and sorrows of men is Christ. The gospel of His grace alone can cure the evils that curse society. The injustice of the rich toward the poor, the hatred of the poor toward the rich, alike have their root in selfishness, and this can be eradicated only through submission to Christ. He alone, for the selfish heart of sin, gives the new heart of love. Let the servants of Christ preach the gospel with the Spirit sent down from heaven, and work as He did for the benefit of men. Then such results will be manifest, in the blessing and uplifting of mankind, as are wholly impossible of accomplishment by human power."—*Christ's Object Lessons,* pp. 253, 254.

5. "The rich man was in perplexity as to what he should do with his produce. His barns were full to overflowing, and he had no place to put the surplus of his harvest. He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods, that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought only of ministering to his own comfort.

"The situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention; there were many places in which to bestow his goods. He could easily have relieved himself of a portion of his abundance, and many homes would have been freed from want, many who were hungry would have been fed, many naked clothed, many hearts made glad, many prayers for bread and clothing answered, and a melody of praise would have ascended to heaven. The Lord had heard the prayers of the needy, and of His goodness He had prepared for the poor. Abundant provision for the wants of many had been made in the blessings bestowed upon the rich man. But he closed his heart to the cry of the needy."—*Id.*, p. 256.

6. How prone man is to trust in uncertain riches (1 Tim. 6: 17), and selfishly to hoard God's gifts which were meant to be used to bless humanity and for the glory of God. But "to live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others."—*Id.*, p. 259.

It is not a sin to have worldly possessions. The Lord expects us to be diligent and economical in our business affairs (Rom. 12: 11; Prov. 10: 4; 27: 23), that we may have resources with which to help the needy and support the gospel. Eph. 4: 28. The use we make of our means in this selfish, grasping age, is a good index to our Christian experience.

LESSON 10

PARABLE OF THE WAITING SERVANTS

December 5, 1925

LESSON SCRIPTURE: Luke 12: 32-57.

MEMORY VERSE: Luke 12: 40.

LESSON HELP: "The Desire of Ages," pp. 634-636.

PERSONS: Jesus; Peter and other disciples; the people.

SETTING OF THE LESSON

In this lesson, Jesus gives instruction especially helpful at the present time. His second coming, the proper attitude of His waiting servants; and the dangers and temptations of these days are portrayed.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read Luke 12: 32-57. Drill on the memory verse each day.
2. Study Questions 1-4, and Note 1. Children may read and answer questions on paragraphs 1-3 of the primary lesson.
3. Study Questions 5, 6, and Note 2. Children may read and answer questions on paragraphs 4-6. Read selected portions from the Lesson Help.

4. Study Questions 7-10, and Note 3. Children may read and answer questions on paragraphs 7-12 of the primary lesson. Read selected portions from the Lesson Help.

5. Study Questions 11-14, and Notes 4, 5. Read selected portions of the Lesson Help.

6. Review the first half of the lesson by asking questions from senior, youth's, junior, or primary lesson. Read notes in "The Youth's Instructor."

7. Review the last part of the lesson as suggested in the preceding study.

QUESTIONS

1. What comforting assurance is given to God's people? Luke 12: 32.
2. How may our treasures be transferred to Christ's kingdom? Verse 33.
3. What will be the result of such transfer? Verse 34.
4. What parable is given by the Lord to illustrate the waiting attitude of His servants? Verses 35-38. Note 1.
5. With what further illustration does Jesus seek to impress the importance of continued watchfulness for His coming? Verses 39, 40. Note 2.
6. What question concerning the parable did Peter then ask? What was Jesus' reply? Verses 41-44.
7. How does Jesus further emphasize His warning against putting far off in our thought His second coming? Verses 45, 46.
8. What is said, in the parable, of that servant who knew his lord's will and did it not? Verses 47, 48. Note 3.
9. What did Jesus say He had come to send on the earth? Verse 49.
10. How did He refer to His sufferings then near at hand? Verse 50.
11. What sometimes results from the preaching of the gospel? Verses 51-53; Matt. 10: 34. Note 4.
12. What did Jesus say concerning their understanding of the signs in nature? Luke 12: 54, 55.
13. What was of far greater importance? Verse 56. Note 5.
14. What figure was used to show the necessity of accepting His love and reconciliation? Verses 57-59.

NOTES

1. "Because we know not the exact time of His coming, we are commanded to watch. 'Blessed are those servants, whom the Lord when He cometh shall find watching.' Those who watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord, and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy. Those who are watching for the Lord, are purifying their souls by

obedience to the truth. With vigilant watching they combine earnest working."—*The Desire of Ages*, p. 634.

2. "If such [those who have neglected preparation] 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*, vol. 2, p. 191.

3. As many prophets and kings had desired to witness the events connected with Jesus' first coming (Luke 10: 24), so the prophets have spoken of, and looked forward to, the consummation of the Christian's hope (Acts 3: 21) at His second coming. We are living in the last generation, with the light of all generations focused upon our pathway. To us much has been given, and of us much will be required.

"The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God."—*Christ's Object Lessons*, p. 363.

4. The gospel is a gospel of peace (Eph. 6: 15), peace in the individual heart, and peace in society as far as its principles are received. But sin and righteousness are in deadly conflict, and those who accept the gospel are often opposed by those who do not, just as Cain was opposed to Abel "because his own works were evil, and his brother's righteous." 1 John 3: 12.

5. "The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. . . . Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win."—*The Desire of Ages*, pp. 635, 636.

LESSON 11

THE BARREN FIG TREE; WOMAN HEALED ON THE SABBATH

December 12, 1925

LESSON SCRIPTURE: Luke 13: 1-17.

MEMORY VERSE: Luke 13: 9.

LESSON HELP: "Christ's Object Lessons," pp. 212-218.

PLACE: Somewhere in Perea, beyond Jordan.

PERSONS: Jesus and His disciples; Jewish rulers and people; the infirm woman.

SETTING OF THE LESSON

"Christ had been warning the people of the coming of the kingdom of God, and He had sharply rebuked their ignorance and indifference. . . . The hearers told Jesus of an event which had just caused great excitement. Some of the measures of Pontius Pilate, the governor of Judea, had given offense to the people. There had been a popular tumult in Jerusalem, and Pilate had attempted to quell this by violence. On one occasion his soldiers has even invaded the precincts of the temple, and had cut down some Galilean pilgrims in the very act of slaying their sacrifices. The Jews regarded calamity as a judgment on account of the sufferer's sin, and those who told of this act of violence did so with secret satisfaction. In their view their own good fortune proved them to be much better, and therefore more favored by God, than were these Galileans. They expected to hear from Jesus words of condemnation for these men, who, they doubted not, richly deserved their punishment."—*Christ's Object Lessons*, pp. 212, 213.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read the Lesson Scripture. Drill on the memory verse each day.
2. Study Questions 1-6, and Notes 1, 2. Read pages 212, 213, of the Lesson Help.
3. Study Questions 7, 8, and Notes 3, 4. Children may read and answer questions on paragraphs 1-4 of the primary lesson. Read selected portions of the Lesson Help.
4. Study Questions 9-15. Children may read and answer questions on paragraphs 5-11.
5. Study Question 16, and Note 5. Review other instances of Jesus' healing on the Sabbath.
6. Review the first half of the lesson by asking questions from senior, youth's, junior, or primary lesson. Read notes in "The Youth's Instructor."
7. Review the last part of the lesson as suggested in the preceding study.

QUESTIONS

1. What occurrence was related to Jesus by some who had heard His teaching? Luke 13: 1.
2. What mistaken idea of the Jews did Jesus seek to correct? Verse 2. Note 1.

3. What warning did He give? Verse 3.
4. What further illustration did He use to show that affliction and calamity are not always the result of our sins? Verse 4.
5. What warning is repeated? Verse 5.
6. How was this prediction terribly fulfilled upon the Jewish nation? Luke 19: 43, 44. Note 2.
7. By what parable did Jesus illustrate the sure result of a failure to repent? Luke 13: 6, 7. Note 3.
8. How is the long-suffering of God shown in this parable? Verses 8, 9. Note 4.
9. Who was present on one occasion as Jesus was teaching in one of the synagogues? What day was it? How long had this woman been ill? Verses 10, 11.
10. When Jesus saw her, what did He say and do? What was the immediate result? Verses 12, 13.
11. How did the ruler of the synagogue regard the matter? Verse 14, first part.
12. What did he say to the people? Verse 14, last part.
13. How did Jesus address the ruler? What question did He ask? Verse 15.
14. What further question did Jesus ask concerning the woman? Verse 16.
15. How did these words affect the adversaries of Jesus? How did they affect the people? Verse 17.
16. Recall former experiences of healing on the Sabbath. Note 5.

NOTES

1. Recall the question of the disciples concerning the blind man by the wayside: "Master, who did sin, this man, or his parents, that he was born blind?" John 9: 2. Now again Jesus tried to impress upon them that physical injuries or great misfortunes were not always the direct results of personal sins.

2. "As Jesus talked with the disciples and the multitude, He looked forward with prophetic glance, and saw Jerusalem besieged with armies. He heard the tramp of the aliens marching against the chosen city, and saw the thousands upon thousands perishing in the siege. Many of the Jews were, like those Galileans, slain in the temple courts, in the very act of offering sacrifice. The calamities that had fallen upon individuals were warnings from God to a nation equally guilty. 'Except ye repent,' said Jesus, 'ye shall all likewise perish.' For a little time the day of probation lingered for them. There was still time for them to know the things that belonged to their peace."—*Christ's Object Lessons*, pp. 213, 214.

3. We may learn from the parable of the barren fig tree that those who bear no fruit will be cut off. (Compare John 15: 1-6.)

But we may also learn the long-suffering of Christ, and be encouraged. We know that one who had taken great pains with a tree, cultivating and dressing it carefully, without seeing any fruit for three years, would not cut it down the fourth year, if it bore only a little fruit. "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." "He who began a good work in you will perfect it until the day of Jesus Christ." Phil. 1: 6, A. R. V.

4. "Christ's hearers could not misunderstand the application of His words. David had sung of Israel as the vine brought out of Egypt. Isaiah had written, 'The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant.' The generation to whom the Saviour had come were represented by the fig tree in the Lord's vineyard,—within the circle of His special care and blessing."—*Christ's Object Lessons*, p. 214.

5. There are several interesting accounts of healing which Jesus performed on the Sabbath. In Jerusalem, the impotent man (John 5) and the blind man (John 9) were healed; and in both instances, a spirited controversy with the Jews followed. In Galilee, the man with the unclean spirit and Peter's wife's mother were healed on the Sabbath (Mark 1: 21-32). In Perea, beyond Jordan, the healing of the afflicted woman on the Sabbath (Luke 13: 11-17) aroused the ruler of the synagogue to express his indignation.

LESSON 12

JESUS TEACHING THE PEOPLE

December 19, 1925

LESSON SCRIPTURE: Luke 13: 22-35.

MEMORY VERSE: Matt. 23: 37.

LESSON HELPS: "Thoughts from the Mount of Blessing," pp. 197-210; "The Desire of Ages," pp. 587, 588, 825-828.

PLACE: On the way to Jerusalem.

PERSONS: Jesus and His disciples; Pharisees and the people.

SETTING OF THE LESSON

Jesus and His disciples are journeying toward Jerusalem, traveling slowly, and lingering in the villages and cities as the interest of the people demanded. Some of the instruction given at this time is a repetition of that which was given to His disciples earlier in His ministry.

Suggestions for Daily Family Study

1. Note the "Setting of the Lesson." Read the Lesson Scripture. Drill on the memory verse each day.

2. Study Questions 1-5, and Notes 1, 2. Children may read and answer questions on paragraphs 1-4 of the primary lesson. Read the first citation in the Lesson Helps.

3. Study Questions 6-10, and Note 3. Children may read and answer questions on paragraphs 5-9. Read selected portions cited in "The Desire of Ages."

4. Study Questions 11-13. As the lesson is a hard one for the children, review the questions in "Our Little Friend." Read selected portions of the Lesson Helps.

5. Study Questions 14-16, and Note 4. Try telling the lesson as a story.

6. Review the first half of the lesson by asking questions from senior, youth's, junior, or primary lesson. Read notes on lessons in "The Youth's Instructor."

7. Review the last part of the lesson as suggested for the preceding study.

QUESTIONS

1. While Jesus was journeying and teaching in Perea, what question was asked Him? Luke 13: 22, 23.
2. What admonition did Jesus give in reply? Verse 24. Note 1.
3. After what time does He say an entrance can not be gained? What does the master say? Verse 25.
4. Finding the door closed, what claims do they press to gain an entrance? Verse 26.
5. What sorrowful answer do they receive? Verse 27. Note 2.
6. How did Jesus again remind the Jews that natural descent from the patriarchs was not a guarantee of heaven? Verse 28.
7. Who besides the ancient worthies does Jesus imply will be saved? Verse 29.
8. What shows that human calculations and reckonings will be reversed? Verse 30. (See Eccl. 9: 11; Matt. 21: 31.)
9. Of what was Jesus warned by certain of the Pharisees? Luke 13: 31.
10. What reply did Jesus make? Verses 32, 33. Note 3.
11. What terrible crime did He again connect with the history of Jerusalem? Verse 33, last part.
12. What expression of sorrow did the memory of such things bring from Jesus? Verse 34, first part.
13. What had Jesus a longing desire to do for the Jewish people? Verse 34, last part.
14. Having rejected Him, what was the condition of their temple? Verse 35, first part. Note 4.
15. When would the people of Jerusalem see Him again? Verse 35, last part.
16. At what time was this prediction fulfilled? Matt. 21: 9.

NOTES

1. "In the road to death the whole race may go, with all their worldliness, all their selfishness, all their pride, dishonesty, and moral debasement. There is room for every man's opinions and doctrines, space to follow his inclinations, to do whatever his self-love may dictate. In order to go in the path that leads to destruction, there is no need of searching for the way; for the

gate is wide, and the way is broad, and the feet naturally turn into the path that ends in death.

"But the way to life is narrow and the entrance strait. If you cling to any besetting sin, you will find the way too narrow for you to enter. Your own ways, your own will, your evil habits and practices, must be given up if you would keep the way of the Lord. He who would serve Christ can not follow the world's opinions, or meet the world's standard."—*Thoughts from the Mount of Blessing*, pp. 197, 198.

2. "The test of sincerity is not in words, but in deeds."—*Christ's Object Lessons*, p. 272.

"Saddest of all words that ever fell on mortal ear are those words of doom, 'I know you not.'"—*Id.*, p. 413.

The class of persons described in Luke 13:25-27 are those who profess to love God, and show great activity in good works, as many of the Jews did, yet do not repent of their sins and obey the word of the Lord.

3. "Jesus had now been for some time in Perea, in the territory of Antipas, the murderer of John. The intense unpopularity of the crime had, doubtless, been a protection to Him; but, besides the fact that Antipas personally feared the great Miracle-worker, thinking He was perhaps the murdered Baptist, risen from the dead, there were many other reasons why he should wish Him fairly out of his dominions. Unwilling to appear in the matter, he used the Pharisees, counting on their readiness to further his end. Some of their number, therefore, came to Christ, with the air of friends anxious for His safety, and warned Him that it would be well for Him to leave Perea as quickly as possible, as Herod desired to kill Him.

"Jesus at once saw through the whole design, as a crafty plan of Herod for His expulsion. But He was on His way to Jerusalem, and contented Himself with showing that He gave no ground for political suspicion, and that He quite well understood how little friendship there was in the advice the Pharisees had given Him."—*Life and Words of Christ*, Geikie, vol. 2, p. 343.

4. "Your house." Jesus does not now speak of it as "My house." It was once the Lord's temple, God's own house. He dwelt over the mercy seat between the cherubims; His glory, the holy Shekinah, lighted all its rooms. There He spoke to His priests in guiding and giving the nation counsel. To it the nation looked when they remembered the God of all the earth.

But now Jesus says "your temple," your house, to intimate that God had abandoned it and would dwell in it no more forever. So in 2 Chron. 36:17, when He delivered the temple into the hands of the Chaldeans,—the house of your sanctuary. A similar form of speech is found in Ex. 32:7, where the Lord said to Moses, "thy people," to intimate that He acknowledged them no longer for His followers.

LESSON 13

THE REVIEW

December 26, 1925

Suggestions for Daily Family Study

1. Study Questions 1, 2. In each day's study, review the memory verses. Let each member of the family help to supply the details of the story told in Matt. 18: 23-35.
2. Study Questions 3, 4. Let the children tell the story of the ten lepers. Luke 17: 12-19.
3. Study Question 5. Let each member of the family help to supply the details of the lesson story.
4. Study Questions 6, 7. Let the children tell what the Good Shepherd does for His lambs, and also relate the parable of the good Samaritan.
5. Study Questions 8, 9. Children may relate the story of the selfish rich man.
6. Study Questions 10, 11. Children may tell the story of the fig tree, and that of the healing of the sick woman.
7. Study Question 12. Children may tell of Jesus' love and sorrow for the people in Jerusalem.

QUESTIONS

1. Relate briefly the story of the tribute money, and one lesson you get from it. How was humility exalted by Christ before His disciples? Lesson 1.
2. What did Jesus teach to be the full measure of forgiveness to others? How was this illustrated? Lesson 2.
3. Name the different excuses offered by those invited to follow Jesus. What should be a cause for greater rejoicing than the possession of great power? Lesson 3.
4. What were the ten lepers doing when healing came to them? What did one do when he saw that he was healed? Who was he? Lesson 4.
5. Tell briefly the story of the healing of the blind man. How did this miracle affect the Pharisees? Lesson 5.
6. Who is the Good Shepherd? What does He give for His sheep? How intimate is His knowledge of the flock? Lesson 6.
7. For what purpose did a lawyer question Jesus? How did Jesus bring an answer to his question from the lawyer's own lips? Relate the parable of the good Samaritan. Lesson 7.
8. Why did Jesus reprove Martha while visiting in her home? On what occasion and in what manner did Jesus reprove hypocrisy in the Pharisees? Lesson 8.
9. Relate briefly the parable given to warn against covetousness. Lesson 9.

10. Relate the parable given to admonish us to be always ready for Jesus' coming. How are families sometimes affected by the preaching of the gospel? Lesson 10.
11. What lesson is taught by the parable of the fig tree? After healing the woman on the Sabbath day, how did Jesus meet the objections of the synagogue ruler? Lesson 11.
12. How does Jesus show that outward forms or profession do not insure one a place in the kingdom of heaven? What were some of the causes that brought from Jesus deep expressions of sorrow and anguish? Lesson 12.

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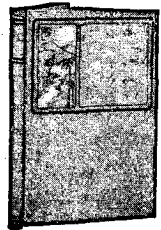


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