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SABBATH-SCHOOL LESSONS
ON THE
GOSPEL OF MARK
FOR SENIOR CLASSES.

(FOURTH QUARTER, 1891.)

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THE
LIFE AND WORDS OF CHRIST.

BY CUNNINGHAM GEIKIE, D. D.

WE have quite a stock of the above book on hand, and they will be especially useful to those who are now studying the Sabbath-school lessons on the Gospel of Mark.

As to the plan of the work, we quote from the author's preface:—

"I have tried in this book to restore, as far as I could, the world in which Jesus moved; the country in which he lived; the people among whom he grew up and ministered; the religion in which he was trained; . . . the events, social, religious, and political, not mentioned in the Gospels, that formed the history of his lifetime, so far as they can be recovered.

"In this picture, he, himself, is, of course, the central figure, to which all details are subordinate. . . . All his sayings and discourses are given in full, for a life in which he is not his own interpreter, must be defective.

"No one can feel more keenly than myself how open such a book must be to criticism. Where the best and wisest have differed, I could not expect that all will agree with me, and I cannot hope to have escaped oversights, or even errors, in treating a subject so extensive. I can only plead my honest desire for truth and correctness, in mitigation of judgment."

This is a cheap edition of the "Life of Christ," but is quite well printed and bound in cloth. The book contains 826 pages, and will be sent postpaid for 50 cents.

Address,

Pacific Press Publishing Co.,

Oakland, Cal.

Lessons *from the* Gospel of Mark.

FOR SENIOR CLASSES.

October 3 to December 26, 1891.

LESSON XIV.—October 3, 1891.

AN IMPORTANT TYPE.—MARK 9:1-29.

Parallels: Matt. 17:1-21; Luke 9:28-42.

THE TYPE.

1. WHAT important statement did Jesus make to his disciples at the close of the discourse recorded in our last lesson? Mark 9:1; Matt. 16:28.

2. Whom did he select for this purpose? and where did he take them? Mark 9:2, first clause. (The mountain of transfiguration was probably Hermon)

3. What change took place in him? Verse 2, last clause, and verse 3

4. Who appeared unto them? Verse 4; Luke 9:30, 31. See note 1.

5. What did Peter say as the men departed from Jesus? Mark 9:5; Luke 9:33.

6. Did Peter understand the import of the words of Jesus? Luke 9:33. See note 2.

7. What change took place while Peter was speaking? Verse 34.

8. What voice did they hear? and what did it say? Mark 9:7; Matt. 17:5.

9. How did the voice from glory affect the disciples? Matt. 17:6, 7.

10. Whom did they see as the cloud lifted? Mark 9:8.

11. What charge did Jesus give them? Verse 9. See note 3.

12. Did they keep this charge? Luke 9:36; Mark 9:10.

THE ANTITYPE.

13. When will the kingdom of Christ come? Matt. 25:31.

14. What two classes of subjects will there be in that future kingdom? 1 Cor. 15:51, 52. See note 4.

15. Of what does the apostle say this transfiguration was a view and confirmation? 2 Peter 1:16-18.

THE NEVER-FAILING HELPER.

16. Who met Jesus as he came down from the mount? Mark 9:14-16.

17. What terrible case of affliction was brought to him? Verses 17-22.

18. What assurance did Jesus give the almost doubting father, who had failed to get help from the disciples? Verse 23.

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19. What did the father say? Verse 24.
20. How was faith rewarded? Verses 25-27;
21. Why were the disciples not able to cast out the demon? Verses 28, 29.
22. What assurance have we that we may gain that glorious kingdom? Verse 23; Rom. 2:11.

NOTES ON THE LESSON.

1. QUESTION 4.—Moses and Elias (Elijah) were talking with Jesus. Luke tells us what they were talking about. They conversed with our Lord of his sufferings, sympathizing with and comforting him in view of the trial which awaited him, and cheering him with the assurance of certain triumph over sin and death. Jesus designed all this to be a support to the disciples as they came to that trying hour. This manifestation of glory came in answer to the earnest prayers of Jesus.

2. QUESTION 6.—Peter not only knew "not what to say," but he understood not what he said. He evidently thought that the heavenly guests would abide with them. He understood not the nature of the kingdom.

3. QUESTION 11.—The evident reason for thus charging the disciples was that no other evidences of his divinity should be brought to bear upon the people but what was manifest before all. The apostles, not understanding the nature of Christ's kingdom, would be certain to give it a wrong interpretation, and thus they would spread error rather than truth. They were to wait till the Scripture was opened unto them. Luke 24:45.

4. QUESTION 14.—There will be two classes of subjects gathered home to the kingdom of Christ when he comes. The first will be those who are raised from the dead.

Moses was a type of this class, and was raised as a pledge of the resurrection. This is indicated not only by the design of the vision, but by Jude 9. In a dispute over the body of the servant of God between Christ (Michael) and Satan there could be but one result,—the Son of God would be victorious. The second class will be those translated without seeing death, represented by Elijah, who was thus taken to heaven. 2 Kings 2:11.

LESSON XV.—October 10, 1891.

“WHO IS THE GREATEST?”—MARK 9:30-50.

Parallels: Matt. 18:1-9; Luke 9:44-50.

CHRIST'S SUFFERINGS FORETOLD.

1. FROM the mount of transfiguration where did Jesus and his disciples go? Mark 9:30. See note 1.
2. What did he teach his disciples? Verse 31.
3. How did this teaching affect them? Verse 32; Matt. 17:23; Luke 9:45.

THE GREATNESS OF LITTLENESS.

4. What question did Jesus ask his disciples when in Capernaum? Mark 9:33.
5. What had been the subject of the dispute? Verse 34.
6. What course should one pursue who desires to be first of all? Verse 35.
7. In what way is true wisdom and greatness shown? Ps. 111:10; 119:98-100; Prov. 16:32.

8. In what is truest love shown? 1 John 5:3; Job. 14:23.

9. How does God regard those who are thus truly humble? Isa. 57:15; Ps. 51:17. See note 2.

10. What is the truest greatness in God's sight? —*Id.*

11. How was this lowliness of character manifested in Christ? Matt. 20:28.

12. What illustration of humility and trust did Jesus present before his disciples? Mark 9:36, first clause.

13. What change did he say must take place in his disciples and everyone else to fit them for his kingdom? Matt. 18:3, 4.

14. Would he have us remain children in understanding? 1 Cor. 14:20. Murdock's Syriac reads: "My brethren, be ye not children in your thoughts; but to evil things be ye infants; and in your thoughts be men."

15. How does Christ's standard of greatness compare with that of the world? Matt. 20:25-27.

16. With whom does Christ identify those who thus humble themselves? Mark 9:37.

17. How was the unwise zeal of John rebuked? Verses 38-40.

18. What did Jesus say of those who for his sake helped his disciples, however small these disciples might be in the eyes of the world? Verse 41.

19. What did he say of those who should cause one of his little ones to stumble? Verse 42.

PUTTING AWAY OF STUMBLING-BLOCKS.

20. How anxious should we be to put away everything which would cause us to stumble? Verses 43-48. See note 3.

21. With what illustration and injunction does he show the necessity of having the inward life as it should be? Verses 49, 50. See note 4.

NOTES ON THE LESSON.

1. QUESTION 1.—The reason why Jesus would have no one know of his passing through, evidently, only that part of Galilee lying north of Capernaum, was that he might not be delayed on his way to more important fields, and that he might have opportunity of instructing his disciples when alone with them.

2. QUESTION 9.—There is no more precious grace in the eyes of the Lord than true humility; and there is a reason for this, for he who has a low opinion of his own wisdom, his own righteousness, his own strength, will seek the wisdom and righteousness and strength of God. Hence the high and lofty One dwells with the humble and contrite ones, to revive and encourage them. Isa. 57: 15; 66: 2. The truest wisdom is that which is of the greatest use; and as in the way of righteousness alone is eternal life found, so that wisdom which leads to righteousness is the greatest wisdom. So while man may not glory in the wisdom, and might, and riches of the world, he may glory in that which is infinitely greater—the knowledge of God, who exercises “loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord,” and the knowledge of God is revealed in the meek and lowly. Ps. 25: 9, 14; 139: 6. The smallest in their own sight are greatest in the eyes of the

Lord; for these only can he make great. The greatest faith is that which believes all which God says without question; and true faith is inseparably connected with that love which keeps all the commandments of God. Gal. 5:6. True greatness in God's eyes is, therefore, wise, faithful, loving service, a losing of one's self in the will of God.

3. QUESTION 20.—“Offend,” in verses 42, 43, 45, and 47, should be translated as in the Revised Version, “cause to stumble,” “Whosoever shall cause one of these little ones that believe on me to stumble,” etc., and, “If thy hand cause thee to stumble,” etc. It is not to be understood that the hand, or the foot, or the eye, should be literally cut off or plucked out; for these members but follow the desire of the heart and command or assent of the will. But we should sever from us everything which would cause us to stumble, even though it be as dear as a hand or foot or eye. This is true as a church, it is true as individuals. “The fire that never shall be quenched” ought to be, as in the Revised Version, simply “unquenchable fire,” that is, fire which cannot be quenched till it consumes what it has preyed upon, the worm which does not die till it has devoured the carcasses and there is no more left. An example of this unquenchable fire is given in the destruction of Jerusalem and the temple. See Jer. 17:27; compare with 2 Chron. 36:19, 21; or Jude 7 with 2 Peter 2:6. In both cases the fire burned up, and then went out. The word “hell” comes from *Ge-enna*, the Valley of Hinnom, a place outside of Jerusalem where the dead carcasses of malefactors and all manner of filth and rubbish were cast. Here worms preyed upon it, and what was left was consumed by the fires which were kept constantly burning. The word is therefore used as symbolical of the punishment of the wicked, denoting utter and final destruction.

4. QUESTION 21.—The necessity of the inward work of grace on the heart is shown by verses 49, 50. Salt is known for its power to preserve. In this sense it is a symbol of righteousness. It matters not what the deed is, the inward motive, the state of the soul, the inner life, is what determines its worth. If righteousness is not in the heart of the believer, he is like salt without salt-ness.

LESSON XVI.—October 17, 1891.

THE POOR RICH MAN.—MARK 10:1-31.

Parallels: Matthew 19; Luke 18:18-30.

QUESTION OF DIVORCE.

1. WHERE did our Lord go from Capernaum? Mark 10:1. See note 1.
2. What conversation took place between Jesus and the Pharisees? Verses 2-4; Matt. 19:3.
3. How close and sacred did Jesus show the marriage relation to be? Mark 10:5-9.
4. For what cause only did he say divorce could be granted? Verses 10-12; Matt. 19:9.

CHILDLIKE CONFIDENCE.

5. What characteristic of our Lord is shown in the next incident recorded? Mark 10:13-16.
6. What practical lesson did he draw from the trust of the little ones? Verse 15.

IDOLATRY OF RICHES.

7. As Jesus started on his journey, what question was asked him by a young ruler? Verse 17; Matt. 19:16.

8. In replying, who alone did Jesus say is good? Mark 10:18.

9. Did Jesus by this mean to imply that he himself was not good? John 8:46; 1 Peter 2:22; 2 Cor. 5:21.

10. What was the lesson designed to be taught? See note 2.

11. What did Jesus tell the young man to do? Matt. 19:17; Mark 10:19.

12. How did the ruler reply? Verse 20.

13. How did Jesus regard the young man? Verse 21, first clause.

14. How did he show the young man that he was a transgressor of the law? Verses 21, 22.

15. How was the young man a transgressor? See note 3.

16. How only can one do God's will? John 6:28, 29.

17. What did the young man do? Mark 10:22.

DANGER AND USE OF RICHES.

18. What lesson did Jesus draw from this incident? Verses 23-25.

19. What question did the disciples ask? Verse 26.

20. What did Jesus reply? Verse 27. See note 4.

21. What did Jesus say should be the reward of those who forsake all for his sake? Verses 28-30.

22. For what purpose alone does God give riches? 1 Tim. 6:17-19.

NOTES ON THE LESSON.

1. QUESTION 1.—Between the events of this lesson and our last comes in what is recorded in chapters 10 to 18: 14 in Luke and chapters 7 to 10 in John.

2. QUESTION 10.—God only is absolute good; if, therefore, Jesus was good of himself, he was of God and divine. The young man's address was doubtless only designed to be respectful; Jesus used it to convey a lesson which would be of eternal worth if studied.

3. QUESTION 15.—The young man had kept the law, doubtless, as did Paul. He had observed it outwardly, not realizing that the principles of love on which it was based demanded his all. His wealth was his god, his morality was his pride, and he knew it not. He was really a transgressor of the first commandment, and therefore of the whole law, for it is one law. The law demands all-absorbing love, and love gives all.

4. QUESTION 20.—The words of Jesus show the great danger and powerful snare of riches. Of course, it is only by the power of God that any can be saved, but it would require more of God's power to enable the rich man to relinquish his idol, or break the cords that bind him to the world in so many ways. The proverb concerning the camel and the eye of a needle was a common proverb among the orientals to denote an impossibility. For "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9. To those whose heart is set on riches there is no way to escape its snares. The only hope of the rich is to yield all to God. They are then no longer rich in this world's goods but poor for Christ's sake.

LESSON XVII.—October 24, 1891.**THE BAPTISM OF SUFFERING; BLIND BARTIM-
EUS.—MARK 10 : 32-52.**

Parallels : Matt. 20 : 17-34; Luke 18:31-43.

CHRIST'S SUFFERINGS FORETOLD.

1. WHAT did Jesus tell his disciples on the way to Jerusalem? Mark 10:32-34. See note 1.

2. What shows that the disciples were looking for a temporal kingdom? Verses 35-37. These men made request through their mother. Matt. 20:20, 21.

3. Did they understand what they requested? Mark 10:38, first clause.

4. What question did Jesus ask? Same verse.

5. What was their reply? Verse 39, first clause.

6. What was the baptism and cup to which our Lord referred? Verses 33, 34; Matt. 26:38, 39.

7. What should be their lot and that of others of the servants of Christ? Mark 10:39; 2 Tim. 3:12; Phil. 1:29.

8. What did he say of the positions asked? Mark 10:40; Matt. 20:23.

GREATNESS MEASURED BY SERVICE.

9. How does Jesus say we should strive for greatness? Mark 10:41-44.

10. What great example did he give them of the unselfishness and greatness of true service? Verse 45.

THE BLIND RESTORED.

11. As Jesus and his disciples passed through Jericho, who sat by the wayside begging? Verse 46.

12. What did Bartimeus do as he learned that Jesus was passing? Verse 47.

13. How did Bartimeus regard the rebuke of the people? Verse 48.

14. How did Jesus regard the blind man's cry? Verses 49-52.

15. What did Bartimeus do? Verse 52, last clause.

SPIRITUAL BLINDNESS.

16. What is the spiritual condition of those who are in sin? 2 Peter 1:9; Rev. 3:17.

17. Who alone can make such to see? Isa. 42:7; Rev. 3:18.

18. What does God require that they may see? Matt. 7:7, 8.

19. What will such restoration make of those restored? Mark 10:52; 1 Peter 2:9.

NOTES ON THE LESSON.

I. QUESTION I.—The parable of the laborers in the vineyard recorded in Matt. 20:1-16 comes in between the last lesson and this. It was given to illustrate the truth expressed in Mark 10:31. After that Jesus again tells his disciples of his sufferings. Again and again he repeats it, that they may be prepared for the fearful ordeal.

LESSON XVIII.—October 31, 1891.

FEELING AND FAITH.—MARK 11:1-26.

Parallels: Matt. 21:1-22; Luke 19:28-40; John 11:55-59;
12:12-19.

FULFILLMENT OF PROPHECY.

1. WHAT was the occasion of Jesus and his disciples going to Jerusalem at this time? John 11:55. See note 1.
2. What preparations did Jesus make to enter Jerusalem? Mark 11:1-7.
3. How did the people receive him? Verses 8-10; John 12:15. See note 2.
4. In their jealousy what did some of the Pharisees say to Jesus? John 12:19; Luke 19:39.
5. What reply did Jesus make? Luke 19:40.
6. Why was it necessary that they should do this? Luke 24:44.
7. What prophet had predicted this? Zech. 9:9.
8. Did the great majority of those who took part in this demonstration probably believe in Jesus? John 12:37-40. See note 3.
9. When Jesus reached Jerusalem, what did he do? Mark 11:11.

CLEANSING THE TEMPLE.

10. What did he do in the temple on the morrow? Verses 15-17.

11. How did the scribes and chief priests regard this? Verse 18.

THE BARREN FIG TREE.*

12. What incident occurred as Jesus came into the city? Verses 12-14.

13. What was the effect of Christ's curse upon the tree? Verses 20, 21.

14. What did this fig tree represent? See note 4.

15. What is said of those whose works deny their profession? Titus 1:16. See note 4.

GENUINE FAITH.

16. What lesson did Jesus draw from this for his disciples? Mark 11:21, 22.

17. What did he say of the power and nature of faith? Verses 23, 24.

18. To what did he especially apply this faith? Verse 25.

19. What would effectually hinder the forgiveness of God? Verse 26.

20. What is the most blessed manifestation of faith we could desire? Col. 1:10, 11; Heb. 11:36-38. The faith to live the life of the godly and *endure* all things, even to the end.

NOTES ON THE LESSON.

I. QUESTION 1.—Intervening between this and the last lesson are the events and teaching of Luke 19:1-27 and John 12:1-11. The parable of the pounds was given to correct the erroneous ideas in regard to the kingdom of Christ. Certainly the disciples could not say our Lord had deceived them.

2. QUESTION 3.—They looked not only for the kingdom of God to appear, but they recognized Christ as the King. There seemed also to be a general recognition of his earthly ancestry. See Matt. 9: 27; 20: 30; 15: 22.

3. QUESTION 8.—The testimony of the people did not seem to be the strong conviction of faith; rather, it was pressed upon them by coming under the influence of the Spirit of God, just as Saul prophesied. See 1 Sam. 19: 19-24. Abiding faith dwells only in regenerated, sanctified hearts.

4. QUESTION 15.—The barren fig tree was a fit representative of the Jewish nation and temple worship. Their gorgeous temple, elaborate ritual, and high profession, fitly accorded with the leaves of the fig tree, which do not appear till after the figs. That tree said by its leaves, "You will find fruit here." The Jews said to all surrounding them, "We are the people of God. Here you will find true worship." Jesus came to his vineyard but found no fruit (Luke 13: 6-9), and his curse rested upon the cumberer of the ground. He came to his own, and his own received him not. John 1: 11; Luke 19: 14.

LESSON XIX.—November 7, 1891.

THE PARABLE OF THE VINEYARD.—MARK 11: 27-33; 12: 1-17.

Parallels: Matt. 21: 33-46; 22: 15-22; Luke 20: 1-26.

JESUS FOILS HIS ENEMIES.

1. WHAT questions was Jesus asked by his enemies after the cleansing of the temple? Mark 11: 27, 28.

2. What motive inspired their questions? Luke 19:47; Mark 12:13.

3. How did Jesus answer them? Mark 11:29-33.

THE PARABLE OF THE WICKED HUSBANDMEN.

4. What important parable among others did he then speak? *Ans.*—The parable of the vineyard let out to wicked husbandmen. Mark 12:1-9.

5. What are the principal features in the parable? *Ans.*—The householder, his servants, his son, the husbandmen, and the vineyard. See note 1.

THE APPLICATION.

6. Who is represented by the householder? Isa. 5:7.

7. What does the vineyard represent? Ps. 80; Isa. 5:7, first part.

8. Who are the servants? Mark 12:2-5; 2 Chron. 36:15, 16; see, also, Acts 7:52.

9. After the treatment the husbandman gave his servants, what did the lord of the vineyard do? Mark 12:6.

10. How did the husbandmen treat him? Verses 7, 8.

11. Who is represented by the son? John 1:32-34.

12. For what purpose did He come? John 3:17.

13. What did Christ say would be the doom of those husbandmen? Mark 12:9. See note 2.

14. By what scripture did Jesus show that the

parable was justly applied? Luke 20:17; Ps. 118:22.

15. Whom does this rejected stone represent? Acts 4:10, 11.

16. What application did Jesus himself make of the parable? Matt. 21:43, 44.

17. How did this affect the Pharisees? Matt. 21:45, 46.

CRAFTINESS VERSUS WISDOM.

18. What plans did they lay to entrap Jesus? Mark 12:13; see, also, Luke 20:20.

19. What question did they ask? Mark 12:14.

20. How did the wisdom of Christ meet their craftiness? Verses 15, 16.

21. What great principle did he set forth? Verse

22. How were even his enemies affected by his wisdom? Same verse; Matt. 22:22.

NOTES ON THE LESSON.

I. QUESTION 5.—There are always features in every parable which will not fit the case to which the parable in general applies, for it is impossible that any material thing should perfectly represent the spiritual. It is not best, therefore, to spend the time in trying to make every detail fit somewhere. We have the chief characters and features in the householder, his vineyard, which he let to husbandmen, his servants, and his son. There are certain other features which are also fitting. The tower which was built in the vineyard doubtless applies to the temple; the hedge round about it, to the holy laws, rites, and ceremonies which separated Israel from the world;

the place for the wine-fat is evidently Jerusalem. But here it is well to pause. The going into the far country and the receiving of fruit at a specified time are consistent with the parable, but they are not designed to have any special application, further than this, that God looked for his people to bring forth fruits all the way along. A parable is not designed to apply in every particular. The great practical lesson should be the thing which we should seek to understand, not the detail of the parable.

2. QUESTION 13.—It seems by comparing the different accounts, that Jesus first asked the question, "What shall therefore the lord of the vineyard do?" The people, carried along by the manner and eloquence of Jesus, and not realizing the application of the parable, are constrained to reply: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus then repeats the solemn sentence which the Jews, in their sense of justice, had pronounced: "He shall come and destroy these husbandmen, and shall give the vineyard to others." They see then its application and its force, and reply, "Let it not be;" they would have it otherwise. This must not come upon the holy nation. This protest Jesus meets by quoting from their own Scriptures. Luke brings this out with peculiar force. Jesus paused, looked upon them, and said, "What is this then that is written?" Luke 20:17. "Have ye not read this scripture: "The stone which the builders rejected is become the head of the corner?" It is only as we combine the accounts of the evangelists, many times, that we get the full force and beauty of Christ's teaching.

LESSON XX.—November 14, 1891.

LOVE TO GOD.—MARK 12:18-44.

Parallels: Matt. 22:23-46; Luke 20:27-47; 21:1-4.

INFIDEL CAVILINGS MET.

1. AFTER the defeat of the Pharisees, what class came to Jesus? Mark 12:18.
2. What question did they ask him? Verses 19-23.
3. How did Jesus answer the question? Verses 24, 25.
4. How did he prove by the Scriptures that they erred? Verses 26, 27. See note 1.

MAN'S HIGHEST DUTY.

5. What question did one of the Pharisees then ask? Verse 28; see, also, Matt. 22:34-36.
6. What was our Lord's reply? Mark 12:29-31.
7. From what scriptures did Jesus quote these precepts? Deut. 6:4, 5; Lev. 19:18.
8. What did Jesus say of these two commandments? Mark 12:31, last clause; Matt. 22:40.
9. What did the scribe say of our Lord's answer? Mark 12:32, 33.
10. What did Jesus say to him? Verse 34.
11. In what is the law of God specifically comprehended? Ex. 20:1-17; Deut. 5:22.

12. What is the highest manifestation of love?
Rom. 13: 10.

13. How only can the law be kept? John 6:
28, 29.

HOW IS THIS LOVE OBTAINED?

14. Can we love God without loving our neighbor? 1 John 4: 16, 20, 21.

15. Can we love our neighbor without loving God? Verses 7, 8, 10.

16. Through what agency is this love given us?
Rom. 5: 5.

17. How willing is God to give us his Holy Spirit? Luke 11: 11-13.

18. How must we ask? Mark 11: 24.

19. By what further questions did Jesus endeavor to teach them the truth of his mission? Mark 12:
35-37.

20. What warning did he give the people?
Verses 38-40.

21. What instance of self-sacrificing love did he point out? Verses 41-44.

NOTES ON THE LESSON.

1. QUESTION 4.—The Sadducees were the higher critics, or religious infidels, of their time. They accepted the writings of Moses, but for the most part rejected the other Scriptures, holding that there would be no resurrection. They brought to Jesus one of their stock cavils, one of the hard theological nuts, so to speak, with which they had so often silenced the Pharisees. Jesus first tells them their error, and shows them that they limit God's power. He then from the writings which the Sadducees

professed to believe showed that there would be a resurrection. He takes for the basis of his argument a truth admitted by all that God is a God of the living. It would be no glory to be the God of the dead; for death came by sin. But in the writings of Moses, God calls himself "the God of Abraham, the God of Isaac, and the God of Jacob." Now all knew that these men were dead and buried; how, then, could God be the God of the living in being their God?—For the very simple reason that in God's purpose they still lived, for he would raise them from the dead. He calls those things that are not as though they were (Rom. 4:17), for in his purpose they are. If the souls of Abraham, Isaac, and Jacob were in heaven, and God called himself their God and the God of the living because their souls were there, the words of Christ were the veriest nonsense. Jesus quoted the Scripture to prove that "as touching the dead, that they rise;" and that he did prove it, the tacit admission of the Sadducees bears witness.

LESSON XXI.—November 21, 1891.

THE SECOND COMING OF CHRIST.—MARK 13.

Parallels: Matt. 24; Luke 21; side help, "Exposition of Matthew 24."

1. As Jesus went out from the temple, what did his disciples come to show him? Mark 13:1.
2. What reply did Jesus make? Verse 2.
3. What questions did his disciples ask him when alone with him? Verses 3, 4; Matt. 24:3. See note 1.

4. What did he say would be the sign of Jerusalem's destruction? Mark 13:14; Luke 21:20.

5. What did Jesus say would be the signs of the end of the age, and of his second coming? Luke 21:25-27.

6. Of what did he especially warn them? Mark 13:5, 6, 21-23; Matt. 24:23-26.

7. How might they know that such were false prophets? Matt. 24:27.

8. What did Christ say would appear in the physical and political worlds before he came? Luke 21:25; Mark 13:7, 8.

9. What did he say would be a special sign of the end of the age? Matt. 24:14; Mark 13:10.

10. From the destruction of Jerusalem forward, what was to be the lot of the people of God? Mark 13:9, 11-13, 19, 20; Matt. 24:21, 22.

11. What is meant by the expression "those days"? See note 2.

12. What sign was to occur in those days? Mark 13:24.

13. What signs were to follow? Verses 24, 25, first clause.

14. When did these signs take place? See note 3.

15. In connection with what event will the powers of heaven be shaken? Rev. 16:17, 18, 20, 21; Heb. 12:26; Joel 3:16.

16. What do these signs portend? Mark 13:26, 27.

17. How positively may we know, when we see these signs, that Christ is near? Verses 28, 29.

18. What does he say of that generation which sees those signs? Verse 30; Luke 21:28, 31; Matt. 24:33, 34.

19. With what assurance may we rely on his words? Mark 13:31.

20. Will we know the very time of Christ's coming? Verses 32, 33.

21. What duties has he left his people? Verses 33-36.

22. Were these words spoken for a certain class alone? Verse 37.

23. What will be the surroundings of the people of God while waiting for their Lord? Matt. 24:11, 12; Mark 13:13, first clause.

24. What blessed assurance is given? Mark 13:13; Matt. 24:13.

NOTES ON THE LESSON.

1. QUESTION 3.—The disciples asked these questions, the answers to which can be fully comprehended only by comparing and combining the three accounts of this remarkable prophetic discourse. The first question related to the destruction of the temple, the second to the second coming of Christ, and the third to the end of the world, or *age*, when probation closed. Matthew, and Mark also, proceeds to answer the last question first. Matt. 24:1-14; Mark 13:1-13. Then he takes up the destruction of Jerusalem (Mark 13:14-18), and from that destruction of the Jews he proceeds to the greater affliction of the people of God during the Dark Ages, and thence to Christ's second coming.

2. QUESTION 11.—“Those days,” of verses 19 and 20, refer to the time of the greatest persecution the people

of God ever suffered or ever will suffer. This persecution began during the reign of Pagan Rome, but culminated in the great Papal tribulation of 1260 years, between 538 and 1798 A. D.

3. QUESTION 14.—Matthew says the darkening of the sun was to take place “immediately *after the tribulation of those days.*” Mark says, “In those days, after that tribulation.” The ending of the tribulation of the days is well marked: (1) By the decree of toleration promulgated by Maria Theresa, empress of Austria, in 1776; and (2) by opening to the oppressed of the world free and independent America. The first sign—the darkening of the sun—must, therefore, occur between 1776 and 1798; and it did occur four years after the tribulation ceased, May 19, 1780. The obscuration of the sun came at the very time indicated by the prophecy, and was regarded by scientific men as beyond their power to explain, and by religious men as a sure precursor of Christ’s second coming. The darkening of the moon occurred the next night. The falling of the stars took place in 1833, November 13.

LESSON XXII.—Nov. 28, 1891.

THE LAST PASSOVER.—MARK 14: 1-26.

Parallels: Matt. 26: 1-30; Luke 22: 1-38.

1. How long after our Lord’s discourse on the second advent was the passover? Mark 14: 1.

2. What did the chief priests and scribes do at this time? Matt. 26: 3, 5.

3. Who made the Pharisees an offer to assist in the work of betrayal? Mark 14: 10; Matt. 26: 14, 15.

4. What was the result of the conference between Judas and the Pharisees and priests? Verse 11.
5. At what event occurring six days before had Jesus foretold his death? Mark 14: 3-8; John 12: 1-7.
6. What is there in that incident which reveals a reason why Judas betrayed his Lord? John 12: 6; Matt. 26: 15.
7. When and how did Jesus prepare for the passover? Mark 14: 12-15. Peter and John were the two sent. Luke 22: 8.
8. How did the disciples find this detailed description to be? Mark 14: 16.
9. As they sat down to the passover supper, what words of loving tenderness did Jesus use? Luke 22: 14-18.
10. What ordinance did Jesus at this time institute? See note 1.
11. At its close what solemn declaration did he make? John 13: 18-22; Mark 14: 18.
12. What did the disciples say? Mark 14: 19; John 13: 23-25.
13. What reply did Jesus make? Mark 14: 20, 21; John 13: 26, 27.
14. What question did Judas then ask? Matt. 26: 25, first part.
15. What reply did Jesus make? Same verse.
16. What did this passover typify? 1 Cor. 5: 7. See note 2. •
17. What other ordinance did our Lord at this

time institute? Mark 14:22-25. See, also, Matthew and Luke, as each gives some important additional features. See note 3.

18. Through what apostle, and where, has the Lord revealed the same thing? 1 Cor. 11:23-26.

19. What do the bread and wine symbolize? Verses 24-26.

20. What is necessary that we may have eternal life? See note 4.

21. How must we partake of it in order that it may avail us?

22. In thus partaking by faith, in whom are we made complete? Col. 2:9, 10.

23. What great events should the observance of the Lord's Supper call to mind? See note 5.

24. After the supper ended, what was done? Mark 14:26.

NOTES ON THE LESSON.

1. QUESTION 10.—It would seem from Luke that at the passover supper a strife took place among the disciples as to which should be the greatest. This may have been manifested by their positions at the table. After the opening words and ceremony (Luke 22:14-18), Jesus arose from the passover supper and washed his disciples feet, instituting an ordinance of humility, as recorded in John 13.

2. QUESTION 16.—The very passover supper at which our Lord and his disciples were sitting, was the last legitimate one which would ever be celebrated. Its origin is recorded in Exodus 12, at the time when the angel of wrath smote the firstborn of Egypt and *passed over* the houses of those who had sprinkled the blood of

the passover lamb on the doorcasing. Jesus is our pass-over, and if our sins are covered by his blood in the day of God's fierce anger, no evil will befall us, no plague will come near our dwelling. The passover lamb, without spot or blemish, of which a bone was not broken, typified the Lamb of God, whose blood was shed for all.

3. QUESTION 17.—It is quite difficult to place in chronological order the events of the passover night. It seems evident that what is recorded in Luke 22:31-38, and John 13:31 to the close of chapter 14, took place just after Judas went out. That warning to Peter would be a distinct and prior warning to that recorded in Mark. The "Arise, and let us go hence," of John 14:31, would be uttered just after the Lord's Supper, just before leaving for Gethsemane.

4. QUESTION 20.—In John 6: 53, 54 we are told that, except we eat the flesh and drink the blood of the Son of God, we have no life in us, and that if we do this we have eternal life. Jesus says in the same chapter, verse 63, that the flesh profiteth nothing; the words that he speaks are spirit and life. Christ's sufferings in the flesh were in our behalf (Col. 1: 21, 22; 1 Tim. 3: 16; Heb. 5: 7; 1 Peter 2: 24); his blood was shed for the guilty (1 Peter 1: 18, 19), and he has promised that all who have personal faith in this offering shall have eternal life (John 3: 16). It is through faith in the promise and power of Christ that we become "partakers of the divine nature," that we have eternal life. 2 Peter 1: 4. God is no respecter of persons; he will give life freely to all who will believe.

5. QUESTION 23.—The two greatest events in the history of the race are brought to mind in the Lord's Supper. We are carried *back* to his humiliation, his labors, his suffering, his agony, his death; and we are carried *forward* "till he come," when he will come forth and serve his people at the marriage supper of the Lamb.

LESSON XXIII.—December 5, 1891.

CHRIST'S AGONY AND BETRAYAL.—MARK

14: 27-53.

Parallels: Matt. 26: 30-56; Luke 22: 38-53; John 18: 1-II.

ON THE WAY TO THE MOUNT OF OLIVES.

1. WHERE did Jesus and his disciples go after the Lord's Supper? Mark 14: 26.

2. What did he say to his disciples on the way? Verses 27, 28.

3. What response did Peter make to this? Verse 29.

4. What solemn warning did Jesus again give him? Verse 30. See note 1.

5. What did they all reply to this? Verse 31.

6. To what part of the Mount of Olives did he then go? Verse 32.

7. What instruction did Jesus give his disciples on the way? *Ans.*—The instruction recorded in John 15 and 16, and offered the prayer recorded in John 17.

GETHSEMANE.

8. Who entered with him into the garden? and what did he say to them? Mark 14: 33, 34; Luke 22: 40.

9. How and what did he pray? Mark 14: 35, 36.

10. After his prayer, in what condition did he find his disciples? and what did he say? Verses 37, 38.

11. How many times did he pray? Verses 39-41, first clause; Matt. 26:44.

12. Was his prayer answered? See note 2.

13. What did he say when he came the third time? Mark 14:41, 42. See note 3.

THE APPREHENSION OF JESUS.

14. While Jesus spoke, who came? Verse 43.

15. What conversation then took place? and how were the power and love of Christ shown? John 18:4-9.

16. What sign had Judas given the priests? Mark 14:44, 45.

17. What did Jesus say to him? Matt. 26:50; Luke 22:48.

18. What step did the soldiers then take? Mark 14:46.

19. What then took place? Verse 47; John 18:10.

20. What mild reproof did Jesus give Peter? John 18:11.

21. How did he reprove the Jews who apprehended him? Mark 14:48, 49.

22. What did his disciples do at this time? Verses 50. See note 4.

NOTES ON THE LESSON.

1. QUESTION 4.—The solemn, tender assurance, warning, and instruction given to Peter by the Lord, as recorded in Luke 22: 31-34, seems to be one phase of the same conversation as recorded in John 13: 36-38, and occurred before the Lord's Supper. This conversation recorded in Matthew and Mark took place on the way to Gethsemane.

2. QUESTION 12.—There were two petitions in the prayer of Christ: (1) "Take away this cup from me" (2) "Nevertheless not what I will, but what thou wilt." The first was in his mind of secondary importance; the second petition was primary. He longed for the first; he shrank from the ordeal with an agony that forced from his pores great drops of blood; but he longed for the second more. The first petition was not answered; the second and important petition was; and hence his prayer was answered. Such should be the prayer of every follower of Jesus. Whatever difficulty, trial, affliction, or cross lies before us, while we pray for its removal, let us pray above all that God's will may be done. Our prayers will then never go unanswered, and we may know that God's will is best. Believing this, we may say with all our heart, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. 26: 42. Only in so doing is there peace.

"God pity those who cannot say,
 'Not mine, but thine,' who only pray,
 'Let this cup pass,' who do not see
 The purpose in Gethsemane."

3. QUESTION 13.—As Jesus comes to his disciples, whom he had entreated to watch with him, he finds them sleeping. While gently reproving Peter, he yet frames an excuse for their sleeping. The spirit was ready, but the

flesh weak. But the third time when he comes, the struggle is over, the victory won. He longs for their companionship in watching no longer; they may sleep on and take their rest. It is enough; the hour of agony was over. But even as he speaks, the footsteps of the mob are heard, and Jesus says, "Rise up, let us go; lo, he that betrayeth me is at hand."

4. QUESTION 22.—"And they all forsook him, and fled." This is just what Jesus had warned them of, that all would be offended because of him. All had denied it, but the words of the Master were true. How little do men know of what is in their own heart. Jesus was left alone, and yet he was not alone, for the Father was with him. John 16: 32.

LESSON XXIV.—Dec. 12, 1891.

CHRIST'S TRIALS AND CONDEMNATION.—

MARK 14: 53-72; 15: 1-14.

Parallels: Matt. 26: 57-75; 27: 1-23; Luke 22: 54-71; 23: 1-23; John 18: 12-40; 19: 1-16.

HIS FIRST TRIAL, BEFORE ANNAS; PETER'S DENIAL.

1. WHERE was Jesus first taken when apprehended? John 18: 13.

2. Who followed Jesus before the council? Mark 14: 54; John 18: 15, 16. The other disciple was evidently John.

3. What question was Peter asked? and what did he reply? John 18: 17.

4. What did Jesus say to the questions put to him? Verses 19, 21.

5. What incident occurred because of Christ's righteous answer? Verses 22, 23.

6. As Annas could elicit nothing from Jesus to condemn him, where did he send him? Verse 24. See note 1.

SECOND TRIAL, BEFORE CAIAPHAS.

7. What were the priests determined to do at all hazards? Mark 14: 55-58. See note 2.

8. Why had Jesus no need to answer these witnesses? Verse 59.

9. What question, under oath, did the priest then ask Jesus? Verse 61; Matt. 26:63.

10. What did Jesus reply? Mark 14:62.

11. On what charge and by whose testimony was Jesus condemned before the Sanhedrin? Verses 63, 64.

12. What insults did they begin to heap upon him? Verse 65.

13. How did Peter regard his Master under this humiliation? Verses 66-72.

THE THIRD TRIAL, OR FORMAL CONDEMNATION.

14. Where was Jesus again brought as soon as it was day? Luke 22:66.

15. How were the examination and condemnation again repeated? Verses 67-71. See note 3.

16. How did this condemnation affect Judas? Matt. 27:1-10.

THE FOURTH TRIAL, BEFORE PILATE.

17. Of what was Jesus accused before Pilate? Luke 23:1, 2; John 18:29, 30. See note 4.

18. What conversation took place between Christ and Pilate? John 18:33-38; Mark 15:2.

19. What did Jesus reply to the accusations of the Jews? Mark 15:3-5.

20. What did Pilate decide after this examination? John 18:38.

21. What further accusation did they bring? Luke 23:5.

THE FIFTH TRIAL, BEFORE HEROD.

22. In what did this result? Luke 23:6-15. 1. Herod found no fault in Jesus. 2. Pilate and Herod were made friends.

HIS REHEARING BEFORE PILATE.

23. Whom did the Jews prefer to have released in preference to Jesus? Mark 15:6-11. See note 5.

24. What further cruel treatment did Jesus undergo? John 19:1-11.

25. How did Pilate further appeal to the Jews? Mark 15:12-14.

26. What was the final argument of the Jews and its effect? John 19:12-15; Luke 23:24, 25.

27. For what was Jesus condemned by Pilate? See note 6.

NOTES ON THE LESSON.

I. QUESTION 6.—The arraignment before Annas, the greatest enemy of Jesus, does not seem to have been satisfactory to the fiery priest. The Revised Version reads John 18:24 thus: "Annas *therefore* sent him bound to Caiaphas, the high priest." He was not satisfied with its results; he therefore sent him to his son-in-law. Cai-

aphas may have been in the same palace. Both Annas and Caiaphas are called high priest. See Luke 3:2; Acts 4:6. Annas is supposed by some to have been president of the Sanhedrin.

2. QUESTION 7.—The priests and rulers were so deceived by the devil that all sense of justice seemed to be lost. The devil led them to reason, no doubt, that the *end*—putting Christ to death—justified the *means*—the way in which he was condemned. They therefore sought not simply for witnesses against him, but for *false* witnesses. Matt. 26:59. They did even worse, if possible, in the case of Stephen; they suborned hired men, to testify against him. Acts 6:11.

3. QUESTION 15.—This was the formal and regular trial and condemnation. The Jews, according to law, could not condemn a prisoner in the night unless the trial had lasted through the day previous. It is hardly to be supposed that previous to this the Sanhedrin had been regularly summoned.

4. QUESTION 17.—The former trials were to satisfy the Jews. They had no right to sentence Jesus to death, much less to execute the sentence. He was condemned as worthy of death, not because he called himself the Messiah, but because he said he was the Son of God. He must be sentenced by the Roman governor if he was to die; and they therefore accuse him before Pilate of treason, of setting himself up as a king in the place of Cæsar. Pilate's "Take ye him, and judge him according to your law," brought out the fact that they were determined to put Jesus to death. John 18:31.

5. QUESTION 23.—The limited space of one lesson will not permit the bringing in of the wonderfully interesting

details of the trial of Jesus. The narrative will endure all the study which the student may be able to put upon it, and new light and new phases will flash upon him at every turn. It would be interesting to bring out what led the people to choose as they did, how each step Pilate took led him farther and farther into the power of the priests, how he tried to cleanse himself from guilt, how he was warned of God, how he repeatedly tried to set Jesus free, appealing both to their sense of justice and pity, but how at last he felt compelled to yield or lose his position, etc., etc.; but much of this the student must seek out for himself.

6. QUESTION 27.—Jesus was condemned by Pilate for treason or rebellion against the Roman Government. Pilate would have, no doubt, released him if it had not been for the last argument brought by the Jews: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." Although Pilate knew that Jesus did not design to usurp the earthly power of any, that his kingdom was not of this world, he also knew that the unscrupulous priests would not stop at any measure to accomplish their end, and that they would work his own ruin if he did not condemn Jesus. He, therefore, gave sentence as they required, and condemned him for setting himself up as King of the Jews. See Mark 15: 26.

LESSON XXV.—December 19, 1891.

THE CRUCIFIXION.—MARK 15:15-41.

Parallels: Matt. 27:26-56; Luke 23:26-49; John 19:16-37.

PREPARATION AND PLACE OF CRUCIFIXION.

1. FOR fear of losing his position, what did Pilate at last consent to do? Mark 15:15.

2. What did they first do before proceeding to the place of crucifixion? Verses 16-20. See note 1.

3. Upon whom did they place the cross of Jesus? Verse 21.

4. Where was he taken to be crucified? Verse 22. See note 2.

5. What did they offer Jesus before crucifying him? Verse 23. See note 3.

6. What was done with his garments? Verse 24.

ON THE CROSS.

7. At what time of the day was he crucified?
Ans.—At nine o'clock in the morning. Verse 25.

8. What did Jesus pray as he was nailed to the cross? Luke 23:34.

9. What was published as the reason of his crucifixion? Mark 15:26; John 19:19-22.

10. Who were crucified with him? Mark 15:27, 28.

11. How did the people generally and those crucified with him regard his sufferings? Verses 29-32.

12. How did his fortitude and forbearance affect one of the robbers? Luke 23:39-43.

13. What unselfish thoughtfulness did our Lord manifest while suffering the agony of the cross? John 19:25-27.

14. What phenomenon occurred at noon of the day? Mark 15:33.

15. Of what was the darkness evidently symbolical? and how did it affect the dying Saviour? Verse 34.

16. How did some understand his cry? and what was done to relieve him? Verses 35, 36.

17. What were the dying words of our Lord?
Ans.—"It is finished" (John 19:30); "Father, into thy hands I commend my spirit" (Luke 23:46).

18. What followed this? Mark 15:37, 38; Matt. 27:51-53.

19. What was the testimony of the Roman centurion to Jesus? Luke 23:47; Mark 15:39.

20. Who of Jesus' followers are specially mentioned as witnessing the crucifixion? Mark 15:40, 41.

21. In what different ways were the bodies of those who were crucified treated? John 19:31-36. See note 4.

22. Did Jesus die of physical pain or injury alone? See note 5.

23. What does the death of Christ do for all who believe? Isa. 53:5.

NOTES ON THE LESSON.

1. QUESTION 2.—The scourging and crowning with thorns took place before Jesus was delivered to be crucified. See John 19:1-11. Pilate presents Jesus before the Jews while undergoing these sufferings, and endeavors to move their pity. After delivering him to the Jews, the other indignities and insults mentioned by Matthew and Mark were heaped upon him; but he bore all without a murmur, praying for his persecutors, "Father, forgive them; for they know not what they do."

2. QUESTION 4.—Called the place of a skull, because the configuration of the mountain is such that from a certain position and at a certain distance it resembles a huge human skull. On their way to the place of crucifixion occurred the incident recorded in Luke 22:27-31.

3. QUESTION 5.—They offered to Christ wine and myrrh. It was customary among the ancient nations to give to criminals just before death a drink which would render them stupid, and so lessen their sufferings. This may be what is referred to in Prov. 31:6, "Give strong drink unto him that is ready to perish." But Jesus refused it. He would drink the full cup of his sufferings to the very dregs.

4. QUESTION 21.—The legs of Jesus were not broken, that in him the paschal lamb might meet its antitype. Ex. 12:46. The piercing of the side John records, doubtless, to show that Jesus really died. John gives the fact as a basis of belief. See 1 John 5:8.

5. QUESTION 22.—It was not the physical pain and torture which caused the death of Jesus. It was customary for those crucified to linger for days in agony before death came to their relief. It was for this reason

that, when the centurion learned of the death of Jesus, he "marveled." Mark 15:44. Some have claimed that the blood and water which followed the spear thrust showed his death to be from heart disease. John 19:31-36. But however this may be, it is certain that Jesus gave his life for the world; he broke his heart in sorrow for their sin. "He hath poured out his soul unto death," says the prophet (Isa. 53:12); "My soul is exceeding sorrowful, even unto death," says Jesus in Gethsemane (Matt. 26:38). And Jesus says again of his life: "No man taketh it from me, but I lay it down of myself." See John 10:17, 18. It was a voluntary offering for the sins of men.

LESSON XXVI.—Dec. 26, 1891.

THE RISEN CHRIST.—MARK 15:41-47; 16:1-20.

Parallels: Matt. 27:57-66; 28; Luke 23:50-56; 24; John 19:38-42; 20; 21.

1. Who came for the body of Jesus before the Sabbath? Mark 15:43; John 19:38, 39.
2. What did they do with the body? Mark 15:46, 47; John 19:40, 41. See, also, Matt. 27:60.
3. What precautions were taken by the Jews? Matt. 27:62-66.
4. Who came first to the sepulcher? and for what purpose? Mark 16:1, 2.
5. What question did they ask themselves? Verse 3.
6. How did they find their question answered? Verse 4; Matt. 28:2-4.
7. Who did they find at the sepulcher? Mark 16:5; Luke 24:3, 4.
8. What did the angel say to the women? Luke 24:5-7; Mark 16:6, 7.

9. What did the women do? Mark 14: 8; Matt. 28: 8.

10. What occurred on the way? Matt. 28: 9, 10.

11. What circumstance showed the blind wickedness of the Jews? Matt. 28: 1-15.

12. How did the disciples receive the message? Mark 16: 10, 11; Luke 24: 10, 11.

13. To whom did Jesus next appear? Mark 16: 12. See, also, Luke 24: 13-33.

14. How did the eleven regard the testimony of these two? Mark 16: 13.

15. Did they believe even after Jesus appeared to them? Luke 24: 36-41; Mark 16: 14.

16. What did Jesus say to them when he had convinced them that he had risen? John 20: 21-23; Luke 24: 44.

17. What did the Holy Spirit enable them to do? Luke 24: 45-48.

18. When did Jesus next meet with his disciples? John 20: 26-29.

19. On what occasion did Jesus meet with his disciples the third time? John 21.

20. Where did the next meeting recorded take place? Matt. 28: 16, 17.

21. What instruction did Jesus give his disciples? Verses 19, 20; Mark 16: 15.

22. What did he say would be the effect of their preaching? Mark 6: 16. See, also, 2 Cor. 2: 15, 16.

23. What assurance did he give them? Mark 16: 17, 18; Matt. 28: 20; Luke 24: 49.

24. How able is he to fulfill his promises? Matt. 28: 18; Rev. 1: 18.

25. With what power did the disciples go forth after the ascension of Jesus? Mark 16: 19, 20. See, also, Acts 4: 7, 10; Eph. 1: 19, 20.

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