



INTERNATIONAL
SABBATH SCHOOL
QUARTERLY

SABBATH SCHOOL LESSONS

ON THE

LIFE OF CHRIST

FOR

SENIOR CLASSES



FIRST QUARTER



Oakland, Cal. - - - January, 1899


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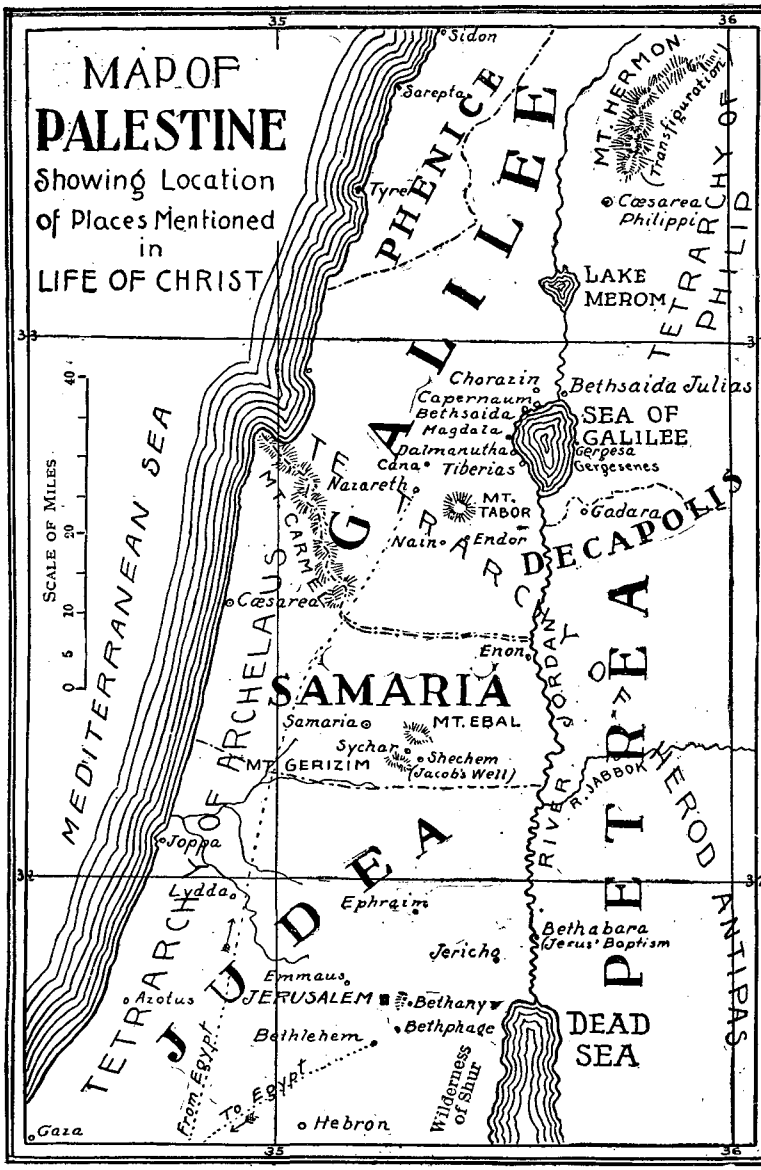
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MAP OF PALESTINE

Showing Location
of Places Mentioned
in
LIFE OF CHRIST



SCALE OF MILES
0 5 10 20 40

MEDITERRANEAN SEA

PHENICE
GALILEE

MT. HERMON
(Transjordanic)
TETRARCHY OF PHILIP
Caesarea Philippi
LAKE MEROM

Chorazin
Capernaum
Bethsaida Julias
Magdala
Dalmanutha
Cana
Tiberias
Bethsaida Julias
SEA OF GALILEE
Gergesa
Gergesenes

Nazareth
MT. TABOR
Nain
A. Endor
Gadara
DECAPOLIS
Enon

SAMARIA
Samaria
MTEBAL
Sychar
MT. GERIZIM
Shechem
(Jacob's Well)

JORDAN RIVER
R. JABBOK
PETRÆA
HEROD ANTIPAS
Bethabara (Jerus' Baptism)

ARCHELAUS
TETRARCHY OF ARCHELAUS
JUDAEA
Ephraim
Jericho

DEAD SEA
Bethphage
Bethlehem
Wilderness of Shur
Hebron
Emmaus
AZOTUS
JERUSALEM
Bethany
From Egypt
To Egypt
Gaza

SABBATH-SCHOOL LESSONS

ON THE

LIFE OF CHRIST

For Senior Classes

FIRST QUARTER, 1899.

INTRODUCTION.

SINCE the days of Abraham, the promises of God to men have been confined to the "Seed of Abraham." The record tells us that the promises were not to the *seeds*—or natural descendants of Abraham—but to, and through, *one Seed*, who is Christ. Gal. 3:16, 29. While in the *fleshy line* Christ was to be counted as the "seed" of Abraham, in His *divinity* He was *before* Abraham (John 8:58), and was therefore his Lord and Saviour, the same as He is ours. But the fact that Christ was to be born in the flesh of Abraham's seed, and so to become possessor of the "promised land," made it necessary for Him to be born *in that land*, from whence was to flow to all nations the promised blessings to Abraham's seed. Gal. 3:7-9, 13, 14.

The scenes of the life of Christ are therefore confined to the land of "Canaan," also termed Palestine. Allowing these names to apply to the entire territory covered by the twelve tribes of Israel, it embraces a sort of parallelogram of country with an area of nearly 12,000 square miles, or a territory about the size of Massachusetts and Connecticut combined. If, however, we confine Palestine to the country between the Mediterranean Sea and the Jordan River, between Mount Lebanon on the north, and the desert on the south, as is often done, we contract it to about 6,600

square miles in dimensions, or to a territory smaller than the state of Massachusetts by 1,200 square miles.

In this narrow compass of territory was the earthly work of Christ accomplished. To become familiar with each locality of this limited region ought not to be a large task, yet even this will require considerable patient research. But this should not be the principal object in studying the life of Christ. Every student of His life should study Christ Himself,—His character, His quiet demeanor, His methods of labor for the uplifting of humanity, and His bearing under the stroke of persecution. In this way alone can the student of the following lessons hope to be benefited.

Study well the side texts in conjunction with the lessons. Study them at home all through the week, and the life of Christ will shine with new luster in your minds. They may not all of them seem to have direct bearing on the subject, but they will be found very helpful to all who desire to dig for hid treasures. The plan of placing these texts in the margin is a new one, which we trust will prove satisfactory and useful to students. Another new departure in this number of the LESSON QUARTERLY is the publication of a map of the country and places mentioned in the lesson scripture. We believe this feature will give added value to the QUARTERLY, and be greatly appreciated by our schools.

THE SURPLUS DONATIONS during the present quarter will be used in the most needy fields. We are informed by the president of the Foreign Mission Board that India, Japan, and Africa will need most of our donations during 1899. Therefore these fields may be studied by our people.

LESSON I.—BIRTH OF CHRIST.

January 7, 1899.

Nazareth and Bethlehem, B. C. 5.

(Matt. 1: 1-25; Luke 1: 26-35; 2: 1-7.)

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|---|---|
| <p>1. How is Christ introduced to the student of the New Testament? Matt. 1: 1. See note 1.</p> <p>2. How did the birth of Christ come about? Verse 18.</p> <p>3. Who had previously visited Mary? Luke 1: 26, 27.</p> <p>4. By what name was she then instructed to call this promised Son? Verse 31.</p> <p>5. As the descendant of David, what was Jesus to receive? Verse 32.</p> <p>6. By what other name was Jesus to be called? What is its meaning? Matt. 1: 23.</p> <p>7. Learning the apparent state of affairs, what did Joseph think of doing? Verse 19. See note 2.</p> <p>8. While in this state of mind, who appeared to Joseph? and how? Verse 20.</p> <p>9. By what words did the angel assure Joseph?</p> <p>10. Why was the child's name to be Jesus? Verse 21.</p> <p>11. In all this, what prophecy was fulfilled? Verses 22, 23.</p> <p>12. What effect did this word from God have upon Joseph's mind? Verse 24.</p> <p>13. Shortly after these things, what decree was issued by the Roman emperor? Luke 2: 1. See note 3.</p> <p>14. Where did Joseph and Mary therefore go to be registered? Verses 3, 4.</p> | <p><i>Side texts to be studied with questions.</i></p> <p>Rom. 9: 4, 5;
1: 3, 4; Gal. 4: 4.</p> <p>Isa. 7: 14.</p> <p>Dan. 8: 16; 9: 21.</p> <p>Luke 2: 21;
Acts 4: 27.</p> <p>2 Sam. 7: 12;
Jer. 23: 5, 6;
Ps. 132: 11;
Rev. 3: 7.</p> <p>Deut. 24: 1.</p> <p>Acts 4: 12.</p> <p>John 1: 14;
1 Tim. 3: 16.</p> <p>Luke 1: 27;
1 Sam. 16: 4-13;
John 7: 42.</p> |
|---|---|

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|---|---|-------------------------------|---------------------------------|
| <p>15. What soon took place after their arrival in Bethlehem? Verses 6, 7. See note 4.</p> <p>16. What humble resting-place was assigned to Jesus? Verse 7. Why was this?</p> | <table border="0"> <tr> <td style="border-right: 1px solid black; padding-right: 5px;">Micah 5 : 2 ;
Matt. 2 : 6.</td> </tr> <tr> <td style="border-right: 1px solid black; padding-right: 5px;">2 Cor. 8 : 9 ;
Matt. 8 : 20.</td> </tr> </table> | Micah 5 : 2 ;
Matt. 2 : 6. | 2 Cor. 8 : 9 ;
Matt. 8 : 20. |
| Micah 5 : 2 ;
Matt. 2 : 6. | | | |
| 2 Cor. 8 : 9 ;
Matt. 8 : 20. | | | |

READING.

“Desire of Ages,” pp. 43, 44.

NOTES.

1. Inasmuch as Christ was to be manifested to the world as the “promised Seed” of Abraham (Gal. 3 : 16), it was absolutely necessary, in giving an account of His life, for the evangelists first to trace His ancestry on the fleshly side, back to Abraham, and so establish His identity as the Messiah. Matthew, therefore, begins with Abraham, and follows the genealogy down through David to Joseph, the reputed father of Christ. Matt. 1 : 1-16. By this he attempts to prove that Jesus is the heir of the everlasting covenant made with Abraham, and renewed to David. Gen. 17 : 7 ; 2 Sam. 7 : 12-17 ; Isa. 9 : 6, 7. To this end he shows that Jesus stood in such family relations to Joseph as to have claim to all that belonged to him as the lineal descendant of Abraham. Luke, however, presents the ancestral line of Mary, inverting the order followed by Matthew, and tracing her lineage from Heli, her father, back through David and Abraham, to Adam, who was the son of God. Luke 3 : 23-38. This record says that Christ was the “supposed” son of Joseph, but He was, in reality, the son, that is, the maternal grandson, of Heli, the son of Matthat, etc. It will be noticed that both genealogies unite in Abraham, making it doubly sure that Christ was the promised “Seed” of that patriarch.

2. It seems that a divorce was easily obtained at that time. The form of such a bill among the Jews was called “Gett,” and was written upon parchment by a Jewish notary, in the presence of one or more of the rabbis, and was to contain no more than twelve lines. It was not supposed to state the reason or reasons why the separation was decreed, but simply to say that the woman was discharged from all obligation to her former connection, and was free to marry whomsoever she pleased.

3. The word "taxed" in the text comes from a word meaning to register or enrol. In such registrations it was necessary for each person to report for enrolment in the ancestral town. Joseph and Mary being both lineal descendants of David, they must repair to the "city of David" to be enrolled, according to the decree of the Roman emperor, whose subjects they were.

4. "And so it was" that Christ was born in Bethlehem of Judea, in fulfilment of the prophecy, when His mother was a resident of Nazareth in Galilee. This is but one of many examples of how decrees of nations or kings have been steps to the fulfilment of prophetic utterances. Not that God made kings issue such decrees, but He, seeing the "end from the beginning," could fully state beforehand the results of these mandates.

LESSON II.—VISIT OF THE SHEPHERDS, AND CHRIST'S PRESENTATION IN THE TEMPLE.

January 14, 1899.

Bethlehem and Jerusalem, B. C. 5.

(Luke 2:8-38.)

1. WHO were in the fields near Bethlehem? and what were they doing when Jesus was born? Luke 2:8.

2. How did the Lord present Himself before the shepherds? Verse 9.

3. At the view given them, what was their state of mind? and what message of comfort was delivered to them? Verses 10, 11.

4. By what sign were the shepherds to recognize Jesus? Verse 12.

5. Immediately following this announcement, what demonstration was made? Verses 13, 14.

Side texts to be studied with questions.

Ps. 25:14;
Amos 3:7.

Gen. 12:3;
Isa. 9:6, 7;
Acts 10:36.

Heb. 1:14;
Gen. 28:10-12;
John 1:51.

6. Upon the departure of the angels, where did the shepherds go? Verses 15, 16.
7. Having found the Saviour, what did the shepherds then do? Verse 17. John 1:41, 45.
8. What effect did the words of the shepherds have upon those who heard? Verse 18.
9. How did the mother of Jesus regard the things passing around her? Verse 19. Luke 1:66.
10. With what spirit did the shepherds return from their visit? Verse 20. Isa. 61:1-3.
11. In order to fulfil the law of Moses, where did the parents of Jesus take Him forty days after His birth? Verse 22. Lev. 12:2-4.
12. What did this law require the parents to offer as a sacrifice on such occasions? Verses 23, 24. See note. Lev. 12:6-8; Ex. 34:20; Num. 3:13.
13. While this service was being performed, who came into the temple? and through what influence did he go there? Verses 25-27. Acts 8:29, 39; 10:19.
14. For what had this man been waiting? Isa. 40:1, 2, 9; Mark 15:43.
15. Taking the child Jesus in his arms, what did Simeon say of Him? Verses 28-32. Isa. 9:2; 60:1, 2.
16. In blessing the parents, what predictions did he venture concerning the child? Vs. 34, 35. Isa. 8:14; John 19:25; Acts 28:22.
17. When Simeon ceased to prophesy, who else came upon the scene? Verses 36, 37. 1 Tim. 5:5.
18. Upon seeing Jesus, what did she begin to do? Verse 38.

READING.

“Desire of Ages,” pp. 47-57.

NOTE.

There were *two* reasons why the parents of Jesus took Him to Jerusalem at this time. The Mosaic law required an offering of every mother, at the end of her days of purification. When she was in circumstances to permit it, this was to consist of a lamb of

the first year for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering. But when parents were too poor to provide a lamb, the law was satisfied with simply a pair of turtle-doves, or two young pigeons. The fact that Christ's parents offered only the latter shows that they were in the deepest poverty. Again, the law required that a first-born son should be redeemed by a fixed sum, and this requirement must be fulfilled by the parents of our Lord, since He was Mary's first-born.

LESSON III.—VISIT OF THE WISE MEN, AND THE FLIGHT INTO EGYPT.

January 21, 1899.

Bethlehem and Jerusalem, B. C. 4.

(Matt. 2: 1-18.)

1. WHO came from the East to Jerusalem, shortly after the birth of Christ? Matt. 2: 1. See note 1.

2. For whom did they inquire? and why? Verse 2.

3. What effect did their inquiry have upon the king and people? Verse 3.

4. In their trouble, what step was taken by the king? Verse 4. See note 2.

5. What did the king learn from the priests and scribes? Verse 5.

6. What reason did the priests give for this statement? See note 3. Verses 5, 6.

7. Having learned so much from the Jewish priests, what did the king then seek to know from the wise men? Verse 7. See note 4.

Side texts to be studied with questions.

Gen. 10: 30;
1 Kings 4: 30;
Esther 1: 13.

Num. 24: 15-17;
Isa. 60: 3.

Mal. 2: 7;
Hosea 4: 6.

John 7: 42.

Micah 5: 2.

Matt. 2: 16.

8. What instruction did he then give these men? Verse 8.

9. As they departed to find Jesus, what friendly assistance was again given them? V. 9.

10. How did they feel when the guiding star reappeared? Verse 10.

11. Having found the Saviour, what did these men do? Verse 11.

12. Did the wise men follow the instruction of Herod? If not, why? Verse 12.

13. Upon the departure of these Eastern visitors, what instruction did God give Joseph? Verse 13. See note 5.

14. How long were they to remain in Egypt?

15. Of what did Joseph take advantage to cover his flight from Bethlehem? Verse 14.

16. How long was the Saviour kept in Egypt? Verse 15.

17. Why was the Lord sent to Egypt, in preference to some other place? See note 6.

18. When Herod saw that he had been "played with as a child" (sense of original word) by the wise men, how did he feel and act? V. 16.

19. In carrying out this decree, what scripture was fulfilled? Verses 17, 18.

Ps. 72: 10;
Isa. 60: 6.

2 Peter 1: 19.

1 Kings 17: 3.

Hosea 11: 1;
Ex. 4: 22.

Jer. 31: 15.

READING.

"Desire of Ages," pp. 59-65.

NOTES.

1. "The epithet by which Matthew describes to us these Eastern strangers is not so vague and indefinite as it seems in our translation. He calls them Magi from the East. The birthplace and natural home of the magian worship was in Persia. And there the Magi had a place and power such as the Chaldeans had in Babylon, the Hierophants in Egypt, the Druids in Gaul, and the Brahmins still have in India. They formed a tribe or caste, priestly in office, princely in rank. They were the depositaries of

nearly all the knowledge or science existing in the country where they lived. . . . The education of royalty was in their hands; they filled all the chief offices of state; they constituted the supreme counsel of the realm. As originally applied to this Median priest-caste, the term Magi was one of dignity and honor."—*Hanna's Life of Christ*, p. 41.

Suetonius, Tacitus, and Josephus each tell of a strong belief among the people of the East that one born in Judea was to arise and rule the world. This may have been propagated by stranger Jews, from their prophecies, and taken strong hold of those who desired a spiritual leader. See "Desire of Ages," p. 59.

2. It seems strange that the first intimation of the Messiah's advent received by those who professed to look for Him as their King, must be given through strangers from a far country, who professed entirely another faith. It is not so strange that they were troubled when the thought was forced upon them that they had so neglected the Word concerning the time and the place of the Saviour's advent, that God would not give them additional means of such knowledge, but sought repositories of that truth among the Gentiles. Thus God has ever done, and will still do by those who become careless in the truth already committed to them.

3. Although the priests had become so absorbed in worldly matters as to lose sight of the *time* of the Messiah's advent, they quickly turned to their neglected prophecies, and established the *birthplace* of their long-heralded King.

4. Herod sought from the wise men information as to *how long* since the star was first seen by them, evidently with the purpose in view which he soon carried out. His edict to slay the children of Bethlehem covered all under two years of age, "according to the time which he had diligently inquired of the wise men." Matt. 2: 16. It had probably been quite a long time since they first observed the strange star, and had studied its significance.

5. God could, by a miracle, have preserved Christ from Herod's malice without His having been removed from Judea. But in all His dealings in behalf of men, their co-operation is sought, that they may have responsibility, and consequent interest in what is

being done for them. The parents of Jesus were therefore commissioned to have a care for the infant Saviour. The journey taken was about sixty miles southward from Bethlehem.

6. That the prophecy "might be fulfilled." The prophecy had said, "When Israel was a child, then I loved him, and called My Son out of Egypt." Hosea 11:1. "Israel" means a *prince of God*. As the Son of God, Christ was, and is, the "Prince of God" in the fullest sense. As the "Seed" of Abraham, He was a *child*; and as the great Antitype of Israel, must go into Egypt, and be again called forth to live temporarily in the promised land, as did Abraham and his children in the flesh. Nothing was omitted from the life of Christ which would tend to associate Him with the house of Abraham, and prove Him to be the promised "Seed" through whom the promises were to come to Israel.

LESSON IV.—RETURN TO NAZARETH, AND VISIT TO JERUSALEM.

January 28, 1899.

B. C. 4 to A. D. 8.

(Matt. 2:19-23; Luke 2:39-52.)

Side texts to be studied with questions.

1. WHEN and where did the Lord next appear to Joseph? Matt. 2:19. See note 1.

2. What did the Lord then say to Joseph? Verse 20.

3. Upon reaching the borders of Palestine, who did Joseph hear was reigning in Judea in the place of Herod? Verse 22.

4. In his fear of Archelaus, and perplexity as to what course to take, how was he again enlightened?

5. Into what part of Palestine did the family then go? Verse 23. See note 2. Luke 2:39.
6. What was to be fulfilled by thus retiring to Nazareth? See note 3.
7. After the return to Nazareth, what is recorded of the child Jesus? Luke 2:40. See note 4. Luke 1:80; John 3:34.
8. What was the yearly custom of the parents of Jesus? Verse 41. Ex. 23:15; Deut. 16:1.
9. At what age is it recorded that Christ first went with His parents to attend the annual feast? Verse 42. See note 5.
10. When the parents started to return home from the feast, what did Jesus do? Verse 43.
11. What caused this seeming neglect of the parents for the child Jesus? Verse 44.
12. Upon missing Him at nightfall, where did they look for Him?
13. Not finding Him in the company, what did they next do? Verse 45. See note 6.
14. After an anxious search in Jerusalem, where did they finally discover Him? Verse 46.
15. How did Jesus' words seem to affect those around Him? Verse 47. Matt. 7:28; Mark 1:22; John 7:46.
16. How were His parents affected by the sight? Verse 48.
17. With what words did the mother chide Him?
18. What answer did she receive? Verse 49. John 2:16.
19. How did the parents receive this saying of Jesus? Verse 50. Luke 9:45; 18:34.
20. Notwithstanding the reply of Jesus on this occasion, how did He regard His parents' wishes? Verse 51. See note 7.
21. What is the further record of Jesus' early life? Verse 52. 1 Sam. 2:26.

READING.

“Desire of Ages,” pp. 66-96.

NOTES.

1. Some have placed the death of Herod the Great in A. D. 2. That would make the sojourn of the Saviour in Egypt six years. This hardly seems probable. In a foot-note on page 54 of Hanna’s “Life of Christ,” he says: “It has been accurately ascertained that Herod must have died between the 13th of March and the 4th of April 750 A. U. C. [after the building of the city, *i. e.*, of Rome].” “Hale’s Chronology,” vol. 1, pp. 85, 96, gives strong arguments in favor of that date. This would set the date of Herod’s death in the early part of B. C. 4, and would make the stay in Egypt cover but the period of a few weeks at most.

2. It was natural for the parents of Christ to turn, on this occasion, to Mary’s old home among the hills of Galilee. Surrounded by prominent elevations, the little village of Nazareth was practically shut away from the world. The place was so insignificant historically that no mention of it occurs in the Old Testament. Even a Galilean felt justified in asking, “Can there any good thing come out of Nazareth?” John 1:46; 21:2. It was seventy miles north of Jerusalem, and six west of Mount Tabor.

3. The word “Nazarene” was a term of contempt. The name Nazarene was derived from the Hebrew *netser*, meaning *sprout*, or *shoot*, and suggested insignificance. “The name is prophetically given to the Messiah (Isa. 11:1). . . . ‘There shall come forth a shoot from the stock of Jesse, and a twig from his roots shall bear fruit.’ As David sprang from the humble family of Jesse, so the Messiah, the second David, shall arise out of great humiliation. The fact that Jesus grew up at Nazareth was sufficient reason for His being despised. He was not a lofty branch on the summit of a stately tree; not a recognized and honored son of the royal house of David, now fallen, but an insignificant *sprout* from the roots of Jesse; a Nazarene, of an upstart sprout-town.” —*Vincent*.

“Whenever men spoke of Jesus as the Nazarene, they either consciously or unconsciously pronounced one of the names of the

predicted Messiah, a name indicative both of His royal descent and His humble condition."—*Smith*.

4. "The child grew, and waxed strong in spirit, filled with wisdom." This is the record of the first twelve years of Christ's life. It tells much in general, but nothing in detail. Beyond the veil of the child's gentle, sunny home life of obedience, we may not obtrude vain curiosity.

5. According to Jewish reckoning, the age of twelve was the time when a boy passed from childhood to youth, and took the name of "son of the Lord." At that age he was supposed to begin attendance at the annual feasts. At that point also he was given over to the school of the rabbis, when destined for the priest's office, in order to begin the instruction necessary to fit himself for that position. See "Desire of Ages," p. 75.

6. What a night of anxiety must have attended Joseph and Mary! The Lord's charge to them had, after twelve long years of constant watching, been neglected, and now they were bereft of the child's society. A whole day had been passed in visiting, without their realizing that He was not in their company. Another day was consumed in retracing the journey to Jerusalem, and at least one more in a fruitless search through the city, and among those with whom they had associated during the feast. At last on the third day He was found in an outer part of the temple used as a school-room, where the rabbis taught youths the system of rabbinism. See "Desire of Ages," p. 78.

7. Knowing that the full time for His public ministry to begin had not yet come, Jesus became subject to His parents for eighteen years longer, doing absolutely nothing to betray His divinity, but living so naturally at home that even His brethren in all those years discerned in Him no mark of His calling. John 7:5. So little was He known that Nathanael, living but a few miles away, in Cana, had never heard of Him until Philip pointed Him out as the Messiah. John 1:45. What a lesson of cheerful, gentle patience! This was truly emptying *self*. In our daily life, let us look to Jesus of *Nazareth* for a pattern, as well as to the *suffering of the cross*.

LESSON V.—MINISTRY OF JOHN THE BAPTIST.

*February 4, 1899.***In the Desert Near the Jordan, Spring of A. D. 27.**

(Matt. 3: 1-12; Luke 3: 1-15.)

	<i>Side texts to be studied with questions.</i>
1. WHILE Jesus was yet with His parents in Nazareth, who began preaching in the wilderness of Judea? Matt. 3: 1.	Luke 3: 2; John 1: 28.
2. What was the burden of his message? Verse 2. See note 1.	Matt. 4: 17; 10: 7.
3. By what did John prove the authority of his mission? Verse 3.	Isa. 40: 3; Mal. 3: 1; Matt. 11: 10.
4. What proclamation did he include which was calculated to stir all the people? Luke 3: 5, 6.	Isa. 52: 10; Ps. 98: 2; Luke 2: 10.
5. Who was then Roman emperor? Luke 3: 1.	
6. Who were acting high priests in the Jewish nation? Verse 2. See note 2.	John 11: 49; 18: 13, 24.
7. In what garb was Christ's forerunner dressed? Matt. 3: 4.	2 Kings 1: 8; Matt. 11: 14; 17: 12.
8. What was the nature of his diet?	
9. Who were attracted by the appearance and preaching of John? Verse 5.	John 1: 19.
10. Upon confession of sin, to what did the people also submit? Verse 6.	Acts 13: 24, 25; 19: 2.
11. How did the leaders of the people regard John's message? Luke 7: 29, 30.	
12. In view of their attitude, with what sharp words did John address them? Matt. 3: 7.	Matt. 12: 34; 23: 33.
13. What remedy did he recommend for their desperate circumstances? Verse 8.	2 Cor. 7: 10, 11; Matt. 26: 75.
14. Of what were these Pharisees evidently thinking? Verse 9.	John 8: 33, 39; Rom. 9: 8.

15. From what did John tell them God was able to raise up seed unto Abraham?	Luke 19:39, 40; Zech. 9:9.
16. What warning did He then proceed to give them? Verse 10.	Luke 13:7, 9; Matt. 21:41-43.
17. What reply did the people make to this? Luke 3:10.	Acts 2:37; 9:6.
18. Of what nature was the work John assigned them? Verse 11.	Luke 11:41; James 2:15, 16; 1 John 3:17; Job 29:15, 16.
19. What question did the publicans ask concerning their duty? Verse 12.	Luke 7:29; Rom. 3:4.
20. What very practical answer did they receive? Verse 13. See note 3.	Luke 19:2, 8; Lev. 6:4.
21. What counsel did John give the soldiers who inquired as to their work? Verse 14.	Ex. 23:7; Phil. 4:8.
22. What condition of mind did the people find themselves in because of John's words? Verse 15.	

READING. ✓

"Desire of Ages," pp. 97-108.

NOTES.

1. "At hand;" that is, *has come nigh*. This was the herald of an expected leader to take them forth from their wanderings in the wilderness of sin. See note 6 of lesson 3. Those to whom the Baptist preached were like their prototypes of old, while in Egypt,—outside of God's kingdom, in the service of another king. Therefore the message to them in the wilderness was to be ready to sustain the better administration which was at hand, and so enter the kingdom of heaven.

2. At this time the Roman emperor claimed and exercised the right to appoint and depose the Jewish high priests, as he chose. All who served in this office must please the emperor. Annas, though a sagacious and purchasable man, was not able to hold the office undisturbed. Appointed by Cyrenius, imperial governor of Syria, in A. D. 7 (Luke 2:2), he was obliged to resign at the beginning of the reign of Tiberius Cæsar, A. D. 14. He managed, however, to secure the office in turn for five of his sons, and for

his son-in-law, Caiaphas, with whom he managed to be associated up to and beyond the time of the crucifixion of Christ. Acts 4:6. See "Desire of Ages," p. 30.

3. Publicans—those holding public office, chiefly tax-gatherers. Doing this work under appointment of, and in the interest of, the Roman Government, this class was odious and despised in the eyes of their countrymen, not only as traitors, but extortioners of large profits out of the national degradation. They received, like all the others, an answer just suited to their needs.

LESSON VI.—BAPTISM OF JESUS.

February 11, 1899.

At the Ford of the Jordan Near Jericho, Autumn of A. D. 27.

(Luke 3:16-23; Matt. 3:11-17.)

1. WHILE the people hesitated in their decision as to who the strange prophet was, what did he say of One who was to follow him? Luke 3:16; Matt. 3:11.

2. What additional baptism did he say would then be given to men?

3. With what does he represent Christ cleansing His people? Luke 3:17; Matt. 3:12.

4. What did he say would be done with those who do not submit to this purging?

5. Where did this occasion take place? John 1:28. See note 1.

6. After the baptism of all the people on a certain day, who came forward and asked John to baptize Him? Matt. 3:13. See note 2.

Side texts to be studied with questions.

John 1:15, 30.

John 1:33, 34;
Acts 2:3, 4.

Mal. 3:3;
Zech. 13:9.

Matt. 13:30, 40;
Mal. 4:1.

Judges 7:24;
John 10:40.

Luke 3:21.

7. How did the Baptist feel about granting the request? Verse 14.
8. What did Jesus say to induce John to change his mind? Verse 15.
9. What did John then do? Mark 1:9.
10. Upon Jesus coming up out of the water, what did He immediately do? Luke 3:21.
11. While in this attitude, what strange sight appeared? Verse 22. See note 3. Isa. 6:1-3; Matt. 3:16; Acts 10:37, 38.
12. In connection with this sight, what was heard, as coming from heaven? Verse 22. Matt. 3:17. Matt. 17:5; 2 Peter 1:17; John 12:28.
13. How old was Jesus at that time? Luke 3:23. Num. 4:1-3.
14. For what reason did John say he had been sent to baptize? John 1:31. Isa. 40:3.
15. How did John come to positively know that the One whom he had baptized was the looked-for Messiah? John 1:33.

READING.

“Desire of Ages,” pp. 109-113.

NOTES.

1. Bethabara was *beyond* the Jordan, that is, on the east bank of that river, supposed to have been nearly opposite Jericho. It is not positively identified. See “Smith’s Bible Dictionary.”

2. This was characteristic of the Saviour through all His work. His modesty on this occasion is a standing model for every professed Christian. As He was retiring and modest, in this first public act of His life, so may all become the same, and demonstrate their worthiness to be counted His followers.

3. Never before had such an answer to prayer been realized. The form taken by the Holy Spirit on this occasion is certainly suggestive. It was in the beautiful form and gentle motion of the dove, the appropriate symbol of gentleness and affection. It identified Him as the meek and lowly One, the kind and loving Saviour. That Spirit is the same to-day, and when received,

points out the receiver as being peaceable and "gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3: 17.

LESSON VII.—TEMPTATION OF JESUS.

February 18, 1899.

In the Wilderness of Judea, A. D. 27.

(Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13.)

	<i>Side texts to be studied with questions.</i>
1. IMMEDIATELY following His baptism, where did the Spirit lead Jesus? Matt. 4: 1. See note 1.	Luke 4: 1.
2. What was the object of taking Him there? See note 2.	Deut. 8: 2; Mark 6: 30, 31; Heb. 4: 15.
3. Who were His companions there? Mark 1: 13.	
4. How long did Jesus fast before He felt the pangs of hunger? Matt. 4: 2. See note 3.	Mark 1: 13; Luke 4: 2; Isa. 52: 14.
5. When Satan approached Christ in His extreme hunger, with what words did he assail Him? Verse 3. See note 4.	Matt. 3: 17; 27: 40; 2 Cor. 11: 14.
6. With what answer did Christ meet Satan's insinuation? Verse 4.	Deut. 8: 3.
7. What was then done with the Saviour? Verse 5.	
8. What did Satan then ask Christ to do? Verse 6.	
9. What reason did he give for asking this test? See note 5.	Ps. 91: 11, 12.
10. How did Christ meet this plausible statement? Verse 7. See note 6.	Deut. 6: 16.
11. Where was the Saviour next taken? Verse 8.	

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| 12. From that vantage spot, what was pointed out to Christ? | |
| 13. To whom did Satan say these belonged? Luke 4:6. | John 12:31. |
| 14. On what condition did Satan promise all these to Christ? Matt. 4:9. | |
| 15. What reply was made to this offer, and what was its effect? Verses 10, 11. See note 7. | Deut. 10:20;
1 Sam. 7:3. |
| 16. Who then came to minister to the Saviour? | Luke 22:39-44;
"Spirit of Prophecy," vol. 2, p. 97. |

READINGS.

"Desire of Ages," pp. 114-131.

NOTES.

1. Every movement of Christ was controlled by the Spirit, of which He was "full." John 1:16. He was conceived of the Holy Spirit. Luke 1:35. The Spirit was not given to Him by measure. John 3:34. The Holy Spirit was the source of His power. Acts 16:38. Through this He was spotless. Heb. 9:14. By the same He gave directions to His apostles concerning their work, after His resurrection. Acts 1:2.

2. The object must have been twofold: (1) He must undergo temptation in its most direct and potent way, in order that He might reach the depth of human suffering in that line, and so know how to sympathize with those whom He came to save. (2) These days were also to serve for Him as a season of meditation and preparation for the great work before Him. It was also to be a season of triumph, not only over Satan in his direct attacks, but also a triumph over the flesh, by absorbing, elevating communion with God—a lesson for all who have been intrusted with responsibilities in the work of salvation.

3. He was probably so absorbed by His devotions in the face of a persistent enemy, that He did not feel the need of food. It will be noticed that both Mark and Luke imply that the Saviour was being tempted at every stage of the forty days' fast. It may be that during that time the question was being revolved, from

His human side, as to whether He was really having God's protection, while being left in so desolate a place. This is suggested by the attack of Satan after Christ became sensible to hunger.

4. Forty days before, at His baptism, a voice from heaven had said, "Thou art My beloved Son." Now, in the solitude of the wilderness, with only wild beasts for companions, pale and emaciated from a long fast, with the pangs of hunger gnawing at His vitals, will His faith rest on that Word spoken to Him a few days before? Satan seizes the opportunity to insinuate a doubt of the truthfulness of that statement, hoping thereby to cause a failure of the plan of salvation. To doubt would be to disprove His Sonship. If this plan does not carry, Christ may attempt to *prove* His Sonship by obeying the dictates of Satan, and so take Himself out of the keeping power of God. He feels quite sure that on one or the other of these lines Christ will fail. See "Desire of Ages," p. 119.

5. Satan virtually said to Christ: Now You have assumed to depend on God's Word for support and protection, let me, and all these worshipers in the court below, see God care for You, when You cast Yourself out into space; then all will believe You are the Messiah. Has not God said, He shall give His angels charge over You, to bear You up in their hands, to preserve You from being dashed against the stones? Now trust this part of the Word, if You depend so much on it.

6. Christ does not in this case attempt to argue the matter. That would be to step down on a level with His tormentor. He quietly said, "Thou shalt not tempt the Lord thy God." It is one thing to *trust* Him while doing His will, another to *try* Him while presumptuously taking a course He has not prescribed. God can rescue me from this position, and I still trust Him.

7. These words, spoken by way of command to Satan, when he openly revealed himself, gave him the evidence he pretended to be disinterestedly seeking for. In them was manifested the power which he feigned to doubt was with Christ. The effect of their power was quickly felt by Satan, and he slunk away without another attack upon the Son of God. See "Desire of Ages," p. 130.

LESSON VIII.—CALL OF THE FIRST DISCIPLES.

*February 25, 1899.***At Bethabara, A. D. 27.**

(John 1 : 29-51.)

1. WHEN Christ appeared again at the place of John's baptism, what exclamation did the Baptist make concerning Him? John 1 : 29.

2. To what words previously uttered does he call the people's attention? Verses 30, 31.

3. How was the Baptist so sure of Christ's identity? Verses 32-34.

4. Who were standing with John the next day? Verse 35.

5. As Jesus appeared in sight, how did John announce Him to the two disciples? Verse 36.

6. What did the disciples of John immediately do? Verse 37.

7. How were they introduced to Jesus? V. 38.

8. What apparently indifferent question did they ask? See note 1.

9. What answer was returned by Christ? Verse 39. See note 2.

10. How long did the disciples continue their interview with the Lord?

11. Who were the two disciples thus highly favored? Verse 40.

12. Upon learning the abode of Christ, what did Andrew first do? Verse 41. See note 3.

13. When Simon was brought to Jesus, what did the Lord first say to him? Verse 42. See note 4.

Side texts to be studied with questions.

Read carefully verses 19-28.

John 8 : 58.

John 5 : 32 ;
Luke 8 : 19-23.

Isa. 52 : 6, 7.

John 18 : 15, 16 ;
13 : 23 ; 19 : 26 ;
21 : 20-24.

Dan. 9 : 24, 25 ;
Luke 2 : 25.

Matt. 16 : 17.

14. The following day, while on His way to Galilee, whom did Christ find by the way? and what did He say to him? Verse 43.

15. What was Philip's nativity? Verse 44.

16. Whom did Philip quickly find? and what message did he bear to him? Verse 45.

John 21 : 2.
Deut. 18 : 18;
Isa. 9 : 6, 7.

17. What curt reply did Nathanael make to this statement? Verse 46.

John 7 : 41, 52.

18. How did Philip meet this objection? See note 2 of lesson 4.

19. While Nathanael was yet coming, what remark concerning him did Christ make in his hearing? Verse 47.

Ps. 32 : 2;
Rom. 2 : 28, 29;
9 : 6-8.

20. In his astonishment, what reply did Nathanael offer? Verse 48.

21. What answer did Jesus give? See note 5.

22. Upon hearing this, what confident expression fell from Nathanael's lips? Verse 49.

23. What did Christ say he would yet see? Verses 50, 51.

Gen. 28 : 12.

READINGS.

"Desire of Ages," pp. 132-143.

NOTES.

1. But the question was not asked for lack of other thoughts. The two inquirers wanted more than a passing word with the newly-found Being, and so desired to spend time with Him in the privacy of His home. He, divining their wish, readily opened the way for an extended interview.

2. The place to which they went was some home which had been opened to Christ for a few days' sojourn, by the hospitality of strangers. How strangely the mission of Christ opened. He did not make any demonstration; no public harangues were given by Him. But as He quietly walked before the people, His first disciples were drawn to Him by the quiet words of another.

3. "Messiah" means *anointed*, and was used with reference to

any one anointed with the holy oil. Christ was the antitype of all those Hebrew anointings, and was therefore the "consolation" to which every true Israelite looked forward. Luke 2:25. The word "consolation" there used comes from the same original as "Comforter" in John 14:6; 15:26, etc., and means *a calling alongside for help*. In other words, the Jewish consolation consisted in *calling to their very side* the help which their blood-offerings typified.

4. "Jona" in Hebrew means a *dove*. As though Jesus had ever known Simon, He called him the "son of a dove," and then with divine foresight as to the developments of Peter's future, added, "Thou shalt be called Cephas," that is, *a stone*. It will be noticed that this change of name for the impulsive apostle was bestowed at the very first meeting of Peter with his Lord, and before any other words had passed between them. The name "Peter," by which this disciple is most commonly known, is the Aramaic and Greek equivalents of Cephas, or stone.

5. "Under the fig tree." The chosen place for meditation and prayer with the devout of Israel. Philip had been in devotion under the fig tree, pondering over the very truths he had heard at Bethabara, when listening to the words of the Baptist, and wondering, like many others, when and where the Messiah would appear. He came to Christ doubting, but with a guileless heart. Christ's words to him seemed so full of divine prescience that he could not help believing that One was before him who knew his very thoughts. He was by this deeply impressed that the desire of his heart had become the sight of his eyes, and his doubt gave way to the sincerest faith. It has been supposed by some that, inasmuch as the name Nathanael does not appear in the list of the twelve apostles, he was identical with Bartholomew, who is always named next to Philip.

These five were Christ's first disciples. He called but one of them direct; two were prompted to unite their interests to His by the words of John; one of them joined the company at the instance of a brother; and the other, by the solicitation of a friend. It was all done by direct, individual work, the efforts which God blesses above all others to the salvation of men.

LESSON IX.—THE FIRST MIRACLE.

*March 4, 1899.***Cana of Galilee, A. D. 27.**

(John 2: 1-11.)

1. ON the third day following the last events studied, what took place in Cana of Galilee? John 2: 1.

2. Who is mentioned as being present at the wedding? Verse 2. See note 1.

3. What threatened to mar the pleasure of the occasion? Verse 3. See note 2.

4. Who was appealed to for a remedy? and by whom?

5. In reply, how did Jesus address His mother? Verse 4. See note 3.

6. What reason did Christ give for thus checking His mother's interference? See note 4.

7. Notwithstanding these words of Christ to His mother, what did she order the servants to do? Verse 5.

8. What sort of vessels, and how many, were standing near? Verse 6. See note 5.

9. What order did Christ give the servants? Verse 7.

10. Having filled the jars, what did He then tell them to do? Verse 8.

11. Did the conductor of ceremonies know where the new supply of wine came from? Verse 9.

12. Upon tasting the wine, what did the master of ceremonies do?

13. How did he congratulate the bridegroom concerning the acquisition of wine? Verse 10. See note 6.

Side texts to be studied with questions.

Judges 9: 13;
Ps. 104: 15.

John 19: 26;
20: 15.

John 7: 6; 12: 23.

Mark 7: 3.

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| <p>14. What is the work of Christ called by the evangelist? Verse 11.</p> <p>15. What effect did it work upon His disciples? See note 7.</p> <p>16. Where did Jesus next go? and who went with Him? Verse 12.</p> | <p>John 1: 14;
Isa. 40: 5;
John 11: 40.</p> <p>Matt. 12: 46;
13: 55;
John 7: 3, 5.</p> |
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READINGS.

“Desire of Ages,” pp. 144-153.

NOTES.

1. Cana, “the reedy place,” so called from the thick jungles originally found in its immediate neighborhood, was situated on a hill which rises from the plain of El Battauf. It is supposed to have been nine miles north of Nazareth, the home of Jesus, which was the first objective point of the journey. Arriving there, and finding no one to receive them, Jesus and His disciples accepted an invitation to be present at the wedding, which from attending circumstances seems to have been that of some relative of Christ, judging from the prominent part His mother was acting in connection with it.

2. Fresh juice of the grape was considered indispensable at a Jewish wedding, while the fermented variety was forbidden. Prov. 20: 1. See also “Desire of Ages,” pp. 145, 149. It is not known how long the festivities had been going on before the wine gave out, but such a failure was a disgrace to those making a feast, and so the extremity on that occasion was one to be deplored.

3. He no longer calls her “mother,” but uses a familiar Hebrew expression, the common form of address to all women. He wishes her to understand that she no longer controls Him, but that He is under the sole guidance of His Father above. Her interference in His work, on the ground of her fleshly relationship, was repudiated. There was danger of her forgetting His changed

relation to her. While the address now seems harsh, it was not then so considered, as will be seen by His last tender words to her, when he was expiring on the cross. John 19:26. See "Desire of Ages," p. 146.

4. The hour is not Mine in which to be glorified; the time has not yet come for Me to be exalted. God fixes My hour and work; I must now glorify Him alone. See "Desire of Ages," pp. 146, 147.

5. The sanitary precautions of the Old Testament had been so distorted by the Jews of that day that before every meal each person must wash his hands. No one came from the market and neglected the prescribed ablution. Every guest must have his feet washed upon arrival, and leave his sandals outside of the door. For these purposes, and countless other washings, great stone jars were by the doorway. At this place there were six of these, each holding about ten gallons. This is the lowest estimate of their capacity made by any author. To fill all these with wine showed overflowing generosity, which is characteristic of the Lord in answering our requests for spiritual blessings.

6. This was a great miracle. As said by Milton, "The conscious water saw its God and blushed." The difference between this miracle and the regular operation of nature was only in the matter of time taken to obtain the result. In the operation, one is as much a miracle as the other, since it requires the power of God to accomplish the result in either case. The miracle did not break the order of nature's laws, but only hastened it.

7. Without doubt, as the guests remarked on the quality of the wine set before them, inquiries were raised as to where it was procured. The servants, of course, related the whole proceeding. Jesus was then sought for. Anticipating this, in His great modesty He retired, and this act on His part gave opportunity for His disciples to proclaim Him as the Son of God,—the Messiah. Quickly the news of the event spread until it reached even Judea, and so Christ sought retirement for a few days.

LESSON X.—CLEANSING OF THE TEMPLE.

*March 11, 1899.***Jerusalem, Spring of A. D. 28.**

(John 2: 13-25; 3: 1-8.)

1. AFTER leaving Capernaum, where does the record show the Saviour to have next gone? and why? John 2: 13. See note 1.

2. Arriving at the temple, what did the Saviour find there? Verse 14.

3. What did He immediately do? Verse 15. See note 2.

4. With what words did He accompany His threatening demonstration? Verse 16.

5. Upon seeing the Saviour's effort, what scripture came to the disciples' minds? Verse 17. See note 3.

6. Seeing the Saviour's display of authority, what did the Jews demand of Him as evidence of His right to do as He had done? Verse 18.

7. What answer did the Saviour give? V. 19.

8. How did the Jews reply to this? Verse 20.

9. But to what did the Lord have reference? Verses 21, 22.

10. Upon seeing the many miracles of Jesus, how were many of the people at the Passover affected? Verse 23.

11. But did Jesus trust these men? and if not, why not? Verses 23-25. See note 4.

12. What man of note at Jerusalem came by night to talk with Jesus? John 3: 1, 2.

13. What was the first thing that the Saviour tried to impress upon him? Verse 3.

Side texts to be studied with questions.

Ex. 12: 2-14;
Deut. 16: 1-6.

Matt. 21: 12.

Isa. 56: 7.

Ps. 69: 8, 9.

1 Sam. 16: 7.

John 7: 50; 19: 39

Gal. 6: 15.

14. By what question did Nicodemus express his surprise at this statement? Verse 4. | Matt. 3:9.
15. How did Jesus explain this matter to Nicodemus? Verses 5-8. | 1 Peter 1:23;
1 John 3:9.

READING.

“Desire of Ages,” pp. 154-166.

NOTES.

1. The Jews recognized two forms of the Passover. The first was observed in the wilderness, on the journey from Egypt to Palestine, and for some time later. After the building of the temple, however, the form of celebration was materially changed. By comparing Deut. 16:1-6 and Num. 28:16-25 with Exodus, chapters 12, 13, it will be seen that injunctions regarding it were added in the later scriptures which were not in the former, and which were hardly possible to be carried out in the wilderness. In the later observances of the ordinances wine was used, but it was not enjoined in the Pentateuch. It is, however, mentioned in the New Testament. Luke 22:17-20; 1 Cor. 10:16. The song with which the Saviour closed the last Passover service was not required by the original instructions. The song, called the Hallel, was comprised of Psalms 113-118, the first two being sung at the beginning of the meal, and the others at the close.

2. This was the first cleansing of the temple, in the early part of Christ's ministry. The cleansing of the temple was repeated at the last Passover which He attended, three years later.

3. At each Passover every male, whether rich or poor, must bring his half shekel to the sanctuary, as a sacred tribute to be applied to the expenses of the tabernacle service. Ex. 30:11-16. But the money of the various countries, of brass or copper, bearing heathen symbols and inscriptions, was not available at the temple. The worshipers coming from these countries were obliged to exchange their heathen coin for the usual silver piece of the sanctuary, and these money-changers did this service for them, charging a heavy rate per cent for the favor. This caused much haggling over money values, and, with the bleating of sheep and the lowing of cattle, the babel of voices made the temple court a scene of

much confusion. The disciples had before witnessed this profanation of the house of prayer, but probably had not before stopped to think it wrong, since this arrangement had been the custom for many years. But seeing in Christ's act a fulfilment of prophecy, their faith in Him was greatly strengthened. See—"Desire of Ages," p. 155.

4. That is to say, Jesus received none of these into the circle of His personal followers. No one from about Jerusalem, in fact, was to be thus privileged. He chose no scribes, no rabbis, no men of high standing from that region. On the other hand, His disciples, to whom He committed Himself to the end of His life, with the single exception of Judas, were Galileans. Knowing what was in all men, He knew whom to choose for the successful issue of His earthly work.

LESSON XI.—THE BAPTIST'S LAST TESTIMONY OF CHRIST.

March 18, 1899.

Various Parts of Judea, A. D. 28.

(John 3 : 14-36; 4 : 1-6.)

	<i>Side texts to be studied with questions.</i>
1. IN His discourse to Nicodemus, by what familiar illustration did the Saviour reveal His mission to earth? John 3 : 14, 15.	Num. 21 : 9; John 12 : 32.
2. What motive gave Christ to such a work? Verses 16, 17.	2 Cor. 8 : 9; Rom. 8 : 32.
3. By what do men escape condemnation from sin? Verse 18.	John 5 : 24.
4. What proves the condemnation of man? Verses 19-21.	John 1 : 9-12; Eph. 5 : 13, 14.

5. After finishing this discourse, where did Christ and His disciples go? and what did they do? Verse 22. John 4 : 2 ; Acts 10 : 37.
6. Where was John the Baptist working during that time? Verse 23. See note 1.
7. During a dispute which arose between John's disciples and some Jews, what report was brought to John concerning Jesus? Verse 26. John 1 : 15.
8. By what magnanimous reply did John reveal his greatness? Verses 27-30. Mal. 3 : 1.
9. What did John then say was to be the nature of Christ's testimony? and why? Verses 31-33. John 3 : 11; 8 : 26.
10. In His testimony to the world, whose words was Christ to speak? and for what reason? V. 34. John 7 : 16; Col. 2 : 9.
11. When Jesus knew of this report having been carried to John, what did He then do? John 4 : 1-3.
12. By what route did He attempt the journey? Verse 4. See note 2.
13. At what city of that country did He make a halt? Verse 5. See note 3.
14. In His weariness at noonday, where did Jesus seek rest? Verse 6.
15. While Jesus sat there, who appeared at the well? Verse 7.
16. In order to engage her in conversation, what favor did the Saviour ask of her?

READING.

"Desire of Ages," pp. 167-182.

NOTE.

1. The location of Ænon is not now positively known. It is quite generally conceded to have been west of the Jordan, and some think about eight miles south of Scythopolis. The name itself is merely the Greek rendering of a Chaldee word which signifies "springs." See map.

2. About 925 B. C. Omri, the sixth king of Israel, built the city of Samaria within the tribe of Ephraim, and named it for Shemer, the man of whom he bought the territory. 1 Kings 16:24, 25. It was then made the capital of the ten tribes, and the name of the city was bestowed upon the kingdom itself.

3. "Sychar" is nowhere mentioned in the Bible except in John 4:5. It is quite generally believed to have reference to the important city of Shechem. It lies in a sheltered valley, having Gerizim on the south, and Ebal on the north, and is said to have been the paradise of the Holy Land.

LESSON XII.—CONVERSATION WITH THE WOMAN OF SAMARIA.

March 25, 1899.

Shechem, A. D. 28.

(John 4:7-42.)

Side texts to be studied with questions.

1. WHAT favor did the Saviour ask of the woman of Samaria, at Sychar's well? John 4:7.

2. With what words did the woman apparently resent Jesus' request? Verse 9. See note 1.

3. What answer did the Saviour make in order to avoid the national contention? Verse 10.

4. Not knowing the gift of God, how did the woman reply? Verses 11, 12.

5. How did the Saviour meet this objection? Verses 13, 14.

6. Did the woman comprehend Christ's meaning in the use of this similitude? Verse 15.

Acts 10:28;
Gal. 2:12.

Isa. 12:3;
John 7:37, 38;
Rev. 22:17.

Jer. 2:13; 17:13.

John 6:35.

7. Without condemning the woman for her loose life but rather desiring to lead her to make voluntary confession, what did Jesus ask her to do? Verse 16.

8. What did she say to this request? Verse 17.

9. How did the Saviour then begin to reveal Himself to her? Verses 17, 18.

10. By these words what did the woman dimly see in Christ? and what question did she ask Him in consequence? Verses 19, 20.

Deut. 12 : 5, 11.

11. How did the Lord then reveal to her the result of His coming to earth? Verses 21-24. See note 2.

12. Hearing this, what did the woman tell about what she knew of the anticipated Messiah? V. 25.

13. What plain words did the Lord then speak to her? Verse 26.

14. When the disciples returned from the city with food, how were they affected at finding Jesus talking with the woman? Verse 27. See note 3.

John 10 : 16;
Gal. 3 : 28.

15. What did the woman then do and say? and with what result? Verses 28-30.

16. While she was gone, what did the disciples desire Jesus to do? Verse 31.

17. What was His answer? Verse 32.

18. In reply to their private questioning regarding the situation, what did He say to them? Verses 34-38.

19. What effect did the woman's words have on the Samaritans? Verses 39, 40.

20. To what happy conclusion did many of those come, who went out to hear Christ? Verses 41, 42.

21. Give the principal circumstances connected with the birth of Christ.

22. State what you have learned of His childhood.

23. Tell briefly the story of His baptism and temptation in the wilderness.

24. Recite the leading events in His ministry as far as studied.

READING.

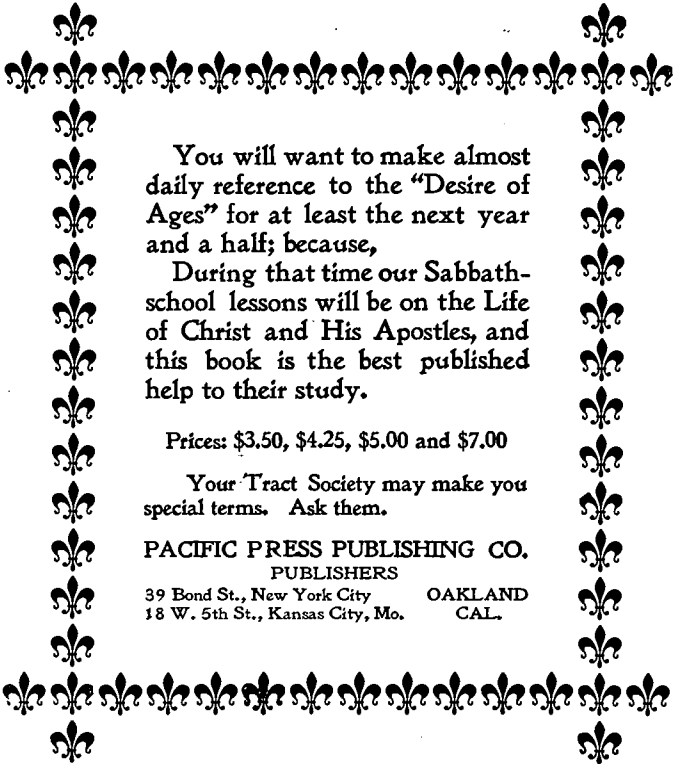
“Desire of Ages,” pp. 183-195.

NOTES.

1. The hot climate of that country made a drink of water of so much value that under ordinary circumstances no one would think of refusing it. But continued strife for centuries between the Jews and Samaritans had created a most bitter and permanent hatred between the two sections. In the first place, the Samaritans were made up of people from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, taken there by the king of Assyria when he carried the ten tribes of Israel into captivity. A few stragglers, also, from the ten tribes found their way back again to their native land. For certain reasons, the king of Assyria returned one of the exiled priests to that land, who taught the people the worship of Jehovah, which they added to their own worship of idols. 2 Kings 17:24-33. When the tribe of Judah returned from its captivity, these people desired to join with them in building the temple at Jerusalem, which was refused. The Samaritans in consequence built a rival temple at Mount Gerizim. Eternal enmity sprang up; greater holiness was claimed for Mount Gerizim than for Jerusalem; the Samaritans accused the Jews of corrupting God's Word. On the other hand, the Jews called the Samaritans Cuthites, and forbade all intercourse with them; to receive one into the house was to bring down the curse of God.

2. Note how carefully the Saviour led the mind of the woman, not only to voluntarily confess her sinfulness, but to ask questions for the enlightenment of her darkened mind. He precipitated nothing, but let her open the way for the line of truth she sought to receive. A worthy lesson for many now who would make assertions people are not prepared to receive.

3. The relations of the sexes in that day, even in common life, were very narrow and suspicious among the Jews. An unveiled woman in public was counted immodest. For a rabbi to speak to a woman publicly was highly indecent. The Talmud forbade it, even though the woman was the rabbi's own wife. He could not even greet her courteously. The disciples, however, dared not question the act of their Master, even though the woman with whom He talked was a hated Samaritan sinner. He went so far over the bounds of prescribed custom as to conclusively show that true religion recognized no social difference between the sexes. In Christ all are one.



You will want to make almost daily reference to the "Desire of Ages" for at least the next year and a half; because,

During that time our Sabbath-school lessons will be on the Life of Christ and His Apostles, and this book is the best published help to their study.

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OLD KING TIME

With his much-worn scythe will soon open the year 1899 for the *Signs of the Times* to enter upon a most important epoch in its history. The crisis of the world is here. The issues of eternity are upon us. The last great acts of the nations are already being outlined above the horizon.

The editors and contributors of the *Signs of the Times* are carefully studying the situation, and are keeping the readers of their paper fully informed and up to date in reference to it.

During 1899 we will add to our force of writers a number of regular contributors of long experience in journalism and who are watchmen faithful at their post of duty, ready to give the trumpet of warning the certain sound. This feature alone will add much to the value of the *Signs* during 1899.

Five special numbers have already been planned to come out during the year. These should not be missed by any, and should have a wide and general circulation outside of our regular list of readers.

Our new premium list will be sent free on application. Write for it if you have not seen it. Then send us an order. If you are a subscriber, show it to your friends and thus put to use the light God is giving through this messenger. They will want the *Signs* and one of the premiums. If you will help us in extending our circulation, write also for our terms to agents.

SIGNS OF THE TIMES, Oakland, Cal.



One excellent method of distributing tracts and papers is by placing them in reading racks hung in such public buildings as depots, hotels, post-offices, etc.

To encourage this work we have had a quantity of these racks made to order, a reproduction of which is shown above, and will sell them at just cost—\$1.25 charges collect, \$1.75 charges prepaid.

The list on the opposite page may assist you in selecting material for use in these racks.

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Heralds of the Morning

Such is the title of a book we are preparing for the canvassing season of 1899.

Its whole object is to arouse people to the fact that Christ is soon coming.

To prove this, the author, Elder A. O. Tait, refers to signs which may be observed daily, and which will therefore appeal to everyone at a glance.

Allow us to read a few
Chapter Titles

THE PREVALENCE OF CRIME A
SIGN OF OUR TIMES
THE EARTH IS FILLED WITH
VIOLENCE
THE SOCIAL VICE
THE GREAT DECEPTION

These chapters are based on scriptures that compare the last days with those of Noah and Lot, and contain some startling statements concerning the depth of vice and crime into which our world has fallen.

YE HAVE HEAPED TREASURE TOGETHER

FOR THE LAST DAYS is the title of a chapter devoted to the labor question. This chapter will contain some thirty illustrations showing scenes in sweat shops, in slums, tenement houses, etc., etc.

The one chapter entitled "Judgment is Turned Away Backward" contains enough in itself to undeceive anyone who thinks the world is growing better.

Many others might be mentioned, such as "The Nations Are Angry," "Voice of the Elements," "Testimony of the Earth," etc., etc., but they all have the same aim—that of calling attention to the signs of our times.

The illustrations are original, and strikingly illustrate the thoughts of the author.

At this writing (Oct. 27) we can not tell how large a book it will make, nor just when it will be ready, but we think the price will not exceed \$1.50, and that it will be published early in 1899.

One thing we can say, however, and that is that "Heralds of the Morning" will come as near selling itself as any book we have ever published; because the signs of which it treats are growing daily more apparent.

By the time this notice gets to you we will probably know the exact date of publication. Please write for it.

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