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Lessons on the
Life of Christ
For Senior Division

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Tabular Harmony of Events in the Life of Christ Covered in This Quarter's Lessons

The Chronological Order of Events and Scriptural Harmony is from "Christ in the Gospels" by James P. Cadman
IN JERUSALEM AND VICINITY, AND GALILEE

EVENTS	MATT.	MARK	LUKE	JOHN	ACTS	1 COR.
The Agony in Gethsemane	26:36-46	14:32-42	22:39-46	18:1		
Jesus Betrayed and Made Prisoner	26:47-56	14:43-52	22:47-54	18:2-12		
Jesus before Annas the Ex-High Priest				18:13, 14, 19-24		
Peter's Denials	26:58, 69-75	14:54, 66-72	22:54-62	18:15-18, 25-27		
Christ before Caiaphas and Council at Night	26:57, 59-68	14:53, 55-65	22:54, 63-65			
Jesus before Caiaphas and Council in the Morning	27:1	15:1	22:66-71			
The Sanhedrin Lead Jesus to Pilate	27:2	15:1	23:1	18:28		
Judas Hangs Himself	27:3-10				1:18, 19	
Our Lord before Pilate	27:11-14	15:2-5	23:2-5	18:29-38		
Jesus before Herod; Return to Pilate			23:6-16			
Pilate Scourges Jesus; Barabbas Released	27:15-26	15:6-15	23:17-25	18:39, 40; 19:1		
Soldiers Mock Jesus	27:27-30	15:16-19		19:2, 3		
Pilate Makes a Final Effort to Release Jesus				19:4-16		
Jesus Led Forth to Be Crucified	27:31-34	15:20-23	23:26-33	19:16, 17		
THE CRUCIFIXION	27:35-38	15:24-28	23:33, 34, 38	19:18-24		
Jesus Mocked upon the Cross; the Penitent Thief	27:39-44	15:29-32	23:35-37, 39-43	19:25-27		
Jesus Commends Mother to John				19:28-30		
Noonday Darkness; the Death	27:45-50	15:33-37	23:44-46			
Various Portents; the Centurion; Women at Cross	27:51-56	15:38-41	23:45, 47-49			
Piercing of Our Lord's Side				19:31-37		
Taken from the Cross; Burial	27:57-61	15:42-47	23:50-56	19:38-42		
The Sepulcher Sealed and Guarded	27:62-66					
The Women Buy Spices		16:1				
The Resurrection; Visit of the Women to Tomb	28:1-4	16:2-4	24:1, 2	20:1		
Mary Magdalene Goes to Tell Peter and John				20:2		
Two Angels Appear to Women at Tomb	28:5-8	16:5-8	24:3-8	20:3-10		
Peter and John Visit the Sepulcher			24:12	20:11-17		
Angels and Jesus Appear to Mary Magdalene		16:9		20:18		
Women Tell Disciples of Angels; Jesus Appears	28:9, 10	16:10, 11	24:9-11			
Report of the Watch	28:11-15					
Two Disciples Go to Emmaus; Jesus Appears		16:12, 13	24:13-35			15:5
Appears to Disciples; Thomas Absent		16:14	24:36-43	20:19-25		15:5
Appears to Disciples Again; Thomas with Them				20:26-29		
At Sea of Galilee	28:16			21:1-24		
At Mountain of Galilee	28:16-20	16:15-18				15:6
Seen of James and Apostles						15:7
THE ASCENSION		16:19, 20	24:44-53		1:3	
THE PENTECOST					1:4-12	

Sabbath-School Lessons on the

LIFE OF CHRIST

INTRODUCTORY NOTE

THESE lessons conclude the series on the life of Christ. The closing days of the life of our Lord upon earth are of special interest. Every word is pregnant with meaning. The lessons are worthy of earnest, prayerful study. Let the scenes described, the pictures drawn, stand before us in all their vivid reality. Let us forget ourselves for the time, and in our imagination, guided by the Spirit of God, dwell in Judea and see the chief Actor in His closing work on earth for the children of men—from the dark hours of Gethsemane to His death upon the cross and His ascension to the Father—and then let the soul appreciate the fact that all this was for us—for *me*.

No parallel scriptures have been given, as the four Gospels have been taken as the lesson scripture.

These lessons are sent forth to our Sabbath-schools with the prayer that the life of the Master may be transmuted into the lives of all our people.

LESSON I.—*The Agony in Gethsemane*

OCTOBER 1, 1910

LESSON SCRIPTURES: John 18:1; Matt. 26:36-46; Mark 14:32-42; Luke 22:39-46.

LESSON HELPS: "Spirit of Prophecy," volume 3, chapter 7; "Desire of Ages," chapter 74; *Sabbath School Worker*.

PLACE: Gethsemane, on the side of the Mount of Olives.

PERSONS: Jesus; His disciples.

Questions

1. After His prayer for His disciples, where did our Lord lead them? John 18:1. Note 1.
2. When they reached the garden, what did He say to the disciples? Matt. 26:36.
3. What did He admonish them to do? Luke 22:40.
4. How far did He go from them? What did He do? Verse 41.

5. Whom did He take with Him? What were His emotions? Matt. 26:37; Mark 14:33.

6. What did He say to them? What prayer did He utter? Matt. 26:38, 39. Note 2.

7. How much power to answer prayer did He ascribe to His Father? Mark 14:36. Note 3.

8. What did He find on returning to His disciples? What did He say to Peter? Matt. 26:40. Note 4.

9. What admonition did He repeat to the disciples? How did He seek to excuse their weakness in sleeping? Verse 41.

10. What did He then do? What was His prayer at this time? Verse 42.

11. Who came to strengthen Him? Luke 22:43. Note 5.

12. How is His great agony described? Verse 44.

13. Coming again to His disciples, in what condition did He find them? Matt. 26:43. Compare Luke 22:45.

14. How is the heaviness of their sleep described? Mark 14:40.

15. What did our Lord do the third time? What prayer did He again utter? Matt. 26:44.

16. What did He say to the disciples when He came to them the third time? Mark 14:41. Note 6.

17. Whom did He say they were now to meet? Verse 42.

Notes

1. Over the dark Kidron passed David in sorrow and agony in his flight from Jerusalem a thousand years before; over the Kidron to His awful agony for a lost world passed David's Son,

the promised Seed. Gethsemane was an inclosure at the foot of the Mount of Olives. Here our Lord was accustomed to go with His disciples for prayer and instruction. Little did they realize the meaning of this last journey across the historic brook.

2. "The sorrow that came upon Him was so overwhelming and crushing that it pressed Him down to the earth, and penetrated soul and body with insupportable anguish."—*Daniel March*, "*Night Scenes of the Bible*." See Isa. 53:10, 12.

3. The humanity of our Lord shrank from the awful agony before Him; not the physical suffering alone; not the mocking, the shame, the anguish; but from the awful sense of sin which hid the Father's face, and weighed upon the Son of Man like the agony of a lost soul. No wonder He prayed that if possible the cup be removed. God did not condemn Him for that. He does not condemn us when we, in human weakness, pray for deliverance from some awful trial. God pities and loves us still; for "He knoweth our frame; He remembereth that we are dust." He loved not less His Son in dark Gethsemane than on the shining Mount of Transfiguration.

4. It was only a little while before this that Peter had avowed himself ready to go with Jesus to prison or to death; now he could not watch with his Lord one short hour. Have we in our experience done better?

5. The angel could not lessen the load, could not take the burden upon the Saviour's heart, could not bear the cross, though he would willingly have done so; but he brought strengthening grace and cheer from the Throne. Even-so with us. For our own good there may be burdens, heavy to bear, laid upon us, that we may draw needed strength from the infinite Source.

6. "The hour is come." The long delayed hour had come, the crisis of the world, when divinity, compassed about with the infirmities of humanity, met its supreme test. The Saviour had anticipated the struggle before; He had talked of it with Moses and Elijah; He had poured out His soul in prayer during entire night seasons concerning it; now the reality had come.

"Yet a third time He left them to pray as before. And now He returned victorious. After three assaults had the tempter left Him in the wilderness; after the threefold conflict in the garden he was vanquished. Christ came forth triumphant. No longer did He bid His disciples watch. They might, nay, they should, sleep and take rest, ere the near terrible events of His betrayal—for, the hour had come when the Son of Man was to be betrayed into the hands of sinners."—*Edersheim's "Life and Times of Jesus,"* volume 2, page 541.

*LESSON II.—Jesus Betrayed and Arrested; Brought
before Annas*

OCTOBER 8, 1910

LESSON SCRIPTURES: John 18:2-14, 19-24; Matt. 26:47-56; Mark 14:43-52; Luke 22:47-54.

LESSON HELPS: "Spirit of Prophecy," volume 3, pages 105, 106; "Desire of Ages," chapter 75 (first part); *Sabbath School Worker*.

PLACES: Gethsemane; the house of Annas in Jerusalem.

PERSONS: Jesus; His disciples; the chief priest; the soldiers; a multitude.

Questions

1. While Jesus and His disciples were still in the Garden of Gethsemane, who came to Him? Who were with Judas? From whom had the multitude come? Matt. 26:47.

2. What led Judas to seek Jesus in the garden? John 18:2.

3. From whom did Judas obtain his soldiers? Verse 3.

4. What question did Jesus ask those who were seeking Him? What was their reply? Verses 4, 5.

5. When Jesus said, "I am He," what occurred? Verse 6. Note 1.

6. What further question did Jesus ask? What did the mob say? What answer did Jesus make? Verses 7-9.

7. What sign of betrayal had been arranged between Judas and his band? Matt. 26:48.

8. As Judas kissed the Saviour, what gentle rebuke did Jesus give him? Verses 49, 50; Luke 22:48. Note 2.

9. What did the soldiers then do? Matt. 26:50.

10. What question did some of His disciples ask? Before He gave answer, what did Peter do? Luke 22:49; John 18:10.

11. How did our Lord heal the wound made by His impetuous disciple? Luke 22:51. What rebuke did He give to Peter? Matt. 26:52; John 18:11.

12. What assurance did He have of the Father's care? Matt. 26:53, 54.

13. How did He rebuke those who apprehended Him? Verses 55, 56. What did Jesus say of that time? Luke 22:53. Note 3.

14. What did the soldiers then do? What did His disciples do? John 18:12; Mark 14:50.

15. What befell a young man who followed Jesus? Mark 14:51, 52. Note 4.

16. Where did the soldiers take Jesus? What counsel had Caiaphas given? John 18:12-14. Note 5.

17. What question was asked Jesus? What was His reply? Verses 19-21.

18. What indignity was shown Jesus by one of the officers? What was His response? Verses 22, 23.

19. Where did Annas send Jesus? Who followed Him? How? Verse 24; Luke 22:54.

Notes

1. "As these words ["I am He"] were spoken, the angel who had lately ministered to Jesus, moved between Him and the mob. A divine light illuminated the Saviour's face, and a dove-like form overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground.

“The angel withdrew, and the light faded away. Jesus had opportunity to escape, but He remained, calm and self-possessed. As one glorified He stood in the midst of that hardened band, now prostrate and helpless at His feet. The disciples looked on, silent with wonder and awe.”—“*Desire of Ages*,” chapter 74, page 694.

2. In view of all that Judas had witnessed of Christ’s miraculous power and ability to read hearts, it seems strange indeed that he should attempt thus to betray Him. His act shows the blinding, hardening power of sin, and how false teachers will come up to the very judgment bar of God and say, “Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?” Yet Christ had never known them. They were workers of iniquity. Matt. 7:21-23.

3. “This is your hour, and the power of darkness.” Recall Luke 4:13, A.R.V.: “When the devil had completed every temptation, he departed from Him for a season.” At that time Jesus was in the hands of the prince of darkness to be tempted as only the devil could tempt. Now in the close of His earthly ministry He is again in the hands of the power of darkness. His time has now come. Now He is “delivered up” to that awful period which ends only with His death and resurrection.

4. “A certain young man.” The incident is related only by Mark, whose mother lived in Jerusalem. Acts 12:12. It has been conjectured that Mark was the “young man.” “When the soldiers had come to seek Jesus in the upper chamber of his home, Mark, aroused from sleep, had hastily cast about him the loose linen garment or wrapper that lay by his bedside, and followed the armed band to see what would come of it. He now lingered in the rear, and followed as they led away Jesus, never imagining that they would attempt to lay hold on him, since he had not been with the disciples nor yet in the garden. But they, perhaps Jewish servants of the high priest, had noticed him. They attempted to lay hold on him, when, disengaging himself from their grasp, he left his upper garment in their hands, and fled.”—*Edersheim’s “Life and Times of Jesus,” volume 2, page 545.*

5. They took Him to Annas, the ex-high priest, who had been deposed by Valerius Gratus, and Joseph (Caiaphas), son-in-law to Annas, appointed in his stead. The Jews seemed still to recognize Annas as rightly holding the office.

*LESSON III.—Jesus Before Caiaphas and Sanhedrin
at Night; Peter's Denials*

OCTOBER 15, 1910

LESSON SCRIPTURES: Mark 14:53-72; John 18:15-18, 25-27; Matt. 26:57-75; Luke 22:54-65.

LESSON HELPS: "Spirit of Prophecy," volume 3, chapter 8 to page 123; "Desire of Ages," chapter 75 (last part); *Sabbath School Worker*.

PLACE: Jerusalem, before the Sanhedrin.

PERSONS: Our Lord; John; Peter; Caiaphas; the council; witnesses; onlookers; guards; servants.

Questions

1. From the house of Annas where was Jesus taken? Who was at the house of Caiaphas? Mark 14:53. Note 1.

2. What disciple returned and followed Him? Verse 54.

3. How did Peter obtain admittance into the high priest's palace? John 18:15, 16. Note 2.

4. What success did the council have in their examination of Jesus? What was the character of the testimony borne by the witnesses? Mark 14:55-59. Note 3.

5. What did Jesus do when questioned by Caiaphas? Verses 60, 61.

6. What did the high priest at last do? Matt. 26:63. Note 4.

7. What reply did Jesus make when placed under oath? Mark 14:62. Note 5.

8. How did the high priest manifest his horror at this answer? What course of actions did they decide upon? Verses 63, 64.

9. To what shameful treatment was our Lord subjected? Verse 65. Note 6.

10. Where were the servants and soldiers gathered during the trial? John 18:18.

11. As Peter stood with them, apparently indifferent, what remark startled him? What was his reply? Mark 14:66-68.

12. What warning had Jesus previously given him? John 13:36-38.

13. What followed Peter's first denial? Mark 14:68.

14. What further accusation did the maid make? How did Peter meet it? Verses 69, 70.

15. What did he do when accused the third time? Verses 70, 71. Note 7.

16. What followed his third denial? Luke 22:60.

17. What recognition did Jesus give this denial? What did Peter then remember? How was Peter affected? Verses 61, 62; Mark 14:72.

Notes

1. From the haughty Annas Jesus is taken before the imperious Caiaphas, a Sadducee, and the legal head, by permission of Rome, of the Jewish Sanhedrin.

2. Though Peter had forsaken Jesus and fled, he still loved his Master. He must see Him, even to the end. Matt. 26:58. But he "followed Him afar off." The devil's most effective temptations come to us when we are following "afar off." Let there be no doubt where you stand; follow close to the Master, and no one will ask, "Are you this Man's disciple?"

3. The Sanhedrin was the regular Jewish legal court, but without the power to sentence to death. It was the death of Jesus, however, which they hoped to compass. That they might discredit Him before the Jews, they were determined to prove Him guilty of death before the Sanhedrin. That they might have their sentence executed, they desired to prove Him guilty of conspiracy against the Roman government. "On that night of terror, when

all the enmity of man and the power of hell were unchained, even the falsehood of malevolence could not lay any crime to His charge, nor yet any accusation be brought against Him other than the misrepresentation of His symbolic Words. What testimony to Him this solitary false and ill-according witness!"—*Edersheim's "Life and Times of Jesus," volume 2, page 561.*

4. To their unjust charges and false testimony our Lord did not reply. But when the high priest in judicial capacity employed the form of legal oath, Jesus responded.

5. "In these words Christ presented the reverse of the scene then taking place. He, the Lord of life and glory, would be seated at God's right hand. He would be the judge of all the earth, and from His decision there could be no appeal."—"Desire of Ages," chapter 75, page 707.

6. It was those who held Jesus in custody who maltreated Him (See Luke 22:63), the Sanhedrin not forbidding. He was not yet legally condemned. No sentence could be passed in the night. The night trial was informal, and a just tribunal would have forbidden the abuse and maltreatment of a criminal. But the Master bore it all silently, patiently—for us.

7. How many times men have habits to which they think they will never return. When Peter "followed Him afar off," he was in the devil's domain; and it was an easy thing to become again a rough, swearing man. We may see by this incident where grace found him. God wants by His abundant grace to do for others all that He did for Peter.

LESSON IV.—*Jesus before the Sanhedrin in the Morning; before Pilate; Death of Judas*

OCTOBER 22, 1910

LESSON SCRIPTURES: Matt. 27:1-14; John 18:28-38; Mark 15:1-5; Acts 1:18, 19; Luke 22:66 to 23:5.

LESSON HELPS: "Desire of Ages," chapters 76, 77 (first part); "Spirit of Prophecy," volume 3, chapter 8, pages 123-126; also first part of chapter 9; *Sabbath School Worker*.

PLACES: Before the Sanhedrin; Pilate's Judgment-hall.

PERSONS: Our Lord; the chief priests; Judas; Pilate; the multitude.

Questions

1. When the morning came, what did the chief

priests and elders do? Matt. 27:1; Luke 22:66.
Note 1.

2. In their examination of Jesus what two questions did they ask Him? How did He reply? What was the result of their examination? Luke 22:67-71.

3. When Judas saw that the Sanhedrin had condemned Jesus, what did he do? Matt. 27:3.

4. What confession did he make? What was the unfeeling reply of the priests? To what desperate deed was Judas then driven? Verses 4, 5. Note 2.

5. What was done with the money? What prophecy was thus fulfilled? Verses 6-10.

FIRST TRIAL BEFORE PILATE

6. After His condemnation by the Sanhedrin, where was Jesus taken? Why? Matt. 27:1, 2; John 18:28.
Note 3.

7. When they brought Jesus to Pilate, what question did he ask them? What reply did they make? John 18:29, 30. Note 4.

8. What cutting response did Pilate give? What humiliating admission were they compelled to make? What words of Jesus were thus fulfilled? Verses 31, 32.
Note 5.

9. Then what charges were made against Him? Luke 23:2.

10. What did Pilate then do? What question did he ask Jesus? John 18:33; Matt. 27:11.

11. What was Jesus' reply? John 18:34.

12. How did Pilate respond? Verse 35.

13. What great truth did our Lord then impart to him? Verse 36.

14. What further question did Pilate ask? What did Jesus answer? Verse 37.

15. How did Pilate attempt to escape the force of the truth? Going out, what report did Pilate make to the Jews? Verses 38, 39. Note 6.

16. What did Jesus do when accused by the Sanhedrin? Matt. 27:12.

17. How did His silence affect Pilate? Verses 13, 14.

18. When Pilate told them the second time that he found no fault in Jesus, how were the Jews affected? What further charges did they make? Luke 23:5.

Notes

1. This seems to have been a formal meeting of the Sanhedrin in the morning for the passing of the legal sentence, and approving the acts of the night previous.

2. The confession of Judas was in effect a clear charge against the priests and elders of bribery. Thirty pieces of silver was the price of a slave. Ex. 21:32.

3. The Sanhedrin had condemned Jesus for blasphemy, but they could not put Him to death. They now wanted the death sentence passed by the Romans.

4. "The question which he [Pilate] addressed to them seems to have startled and disconcerted them. Their procedure had been private; it was of the very essence of proceedings at Roman law that they were in public. Again, the procedure before the sanhedrists had been in the form of a criminal investigation, while it was of the essence of Roman procedure to enter only on definite accusations."—*Edersheim's "Life and Times of Jesus," volume 2, page 568.*

5. Pilate's reply was a reminder to the Jews that they were a subject nation. It must have recalled to their minds the cause of their condition; namely, sin. Yet they were condemning the One who came to save them. Jesus was to be lifted up, and die upon the cross. This implied crucifixion, and the Romans now used this mode of punishment. The Jews would have stoned Him to death.

6. "Pilate at this time had no thought of condemning Jesus. He knew that the Jews had accused Him through hatred and prejudice. He knew what his duty was. Justice demanded that Christ should be immediately released. But Pilate dreaded the ill will of the people. Should he refuse to give Jesus into their hands, a tumult would be raised, and this he feared to meet." —"*Desire of Ages*," chapter 77, page 728.

LESSON V.—Jesus before Herod; Pilate Seeks to Release Jesus

OCTOBER 29, 1910

LESSON SCRIPTURES: Luke 23:5-25; Matt. 27:15-26; Mark 15:6-15; John 18:39 to 19:1.

LESSON HELPS: "*Desire of Ages*," chapter 77; "*Spirit of Prophecy*," volume 3, chapter 9; *Sabbath School Worker*.

PLACES: Pilate's Judgment-hall; before Herod.

PERSONS: The same as in last lesson, and Herod's court.

Questions

SHIFTING RESPONSIBILITY

1. When the Jews in accusing Jesus mentioned Galilee, what question did Pilate ask? Luke 23:5, 6.

2. To whom did Pilate then send Jesus? Verse 7. Note 1.

3. How did this act affect Herod? For what had Herod been desirous? Verse 8.

4. How did Herod question Jesus? How did Jesus respond? What did the chief priests and scribes do? To what abuse was He subjected? Where was Jesus next sent? Verses 9-11.

5. What resulted from the sending of Jesus from Pilate to Herod? Verse 12. Note 2.

AGAIN BEFORE THE ROMAN COURT

6. What did Pilate do on the return of Jesus? What did he say to the chief priests and rulers? Verses 13-15. Note 3.

7. As a compromise what did he then agree to do? Verse 16.

8. What had become a custom at the Passover feast? Verse 17; Matt. 27:15. •

9. What further effort to release Jesus did Pilate make? John 18:39. At that time, what notable prisoner of the Jews was held in Jerusalem? Matt. 27:16.

10. What choice did Pilate now give the accusers of Jesus? Verse 17. Note 4.

11. What choice did they make? What is said of the character of Barabbas? Luke 23:18, 19.

12. How was Pilate warned against the course that the Jews urged? Matt. 27:19.

13. What further effort did the Jewish leaders put forth to secure the condemnation of Jesus? Verse 20.

14. What further plea did Pilate make? How did the mob reply? Verse 21; John 18:40.

15. What question did Pilate ask? What did the people say? Matt. 27:22; Luke 23:21.

16. What third plea did Pilate make in Jesus' behalf? What did the people continuously demand? Luke 23:22, 23.

17. How did Pilate then endeavor to escape the responsibility of his act? Matt. 27:24. Note 5.

18. What awful responsibility did the people take upon themselves? Verse 25. Note 6.

19. What was Pilate's final decision regarding Jesus? Luke 23:24, 25; Matt. 27:26.

Notes

1. The Herod here mentioned was Herod Antipas, son of Herod the Great, by Malthace, a Samaritan woman. He was own brother to Archelaus. His tetrarchy extended over Galilee and Perca. He was wholly unprincipled, and became worse after he slew John the Baptist. He had come down to Jerusalem to attend the Passover. Grotius declares that it was the custom of the Romans to send a criminal to the ruler or judge of the district where his crime had been committed, and Pilate seized upon this practise as an easy way out of a troublesome duty.

2. The enmity between Pilate and Herod may be explained by reference to Luke 13:1. It is generally supposed that Pilate had incurred the enmity of Herod by his jurisdiction in the slaying of the Galileans. This he acknowledged by sending Jesus to Herod, and Herod shows his reconciliation by sending Jesus back to Pilate. This is neither the first nor the last time that the agencies of evil have united to suppress or destroy the truth.

3. This is the third time, twice by Pilate and once by Herod, that Jesus has been pronounced guiltless. This position the Roman governor should have steadfastly maintained. But Pilate was an unprincipled time-server, willing to sacrifice principle to be popular. His next step was a compromise.

4. Though one reads the story a hundred times, he longs each time that Pilate would prove true to his convictions and release Jesus. But each time he fails, each time yields a little more of truth and right, and entangles himself more securely in Satan's web. What a lesson this ought to be to each one of us!

5. "The Jews were accustomed to wash their hands when they wished to show that they were innocent of a crime committed by others. See Deut. 21:6; Ps. 26:6. Pilate, in doing this, meant to denote that they were guilty of His death, but that he was innocent."—*Barnes's Notes.*

No man can lay the responsibility of his actions upon others. Pilate could not wash his hands of the evil deed. He himself said to Jesus, "I have power to crucify Thee, and I have power to release Thee."

6. "Some thirty years later, and on that very spot, was judgment pronounced against some of the best in Jerusalem; and among the 3,600 victims of the governor's fury, of whom not a few were scourged and crucified right over against the pretorium, were many of the noblest of the citizens of Jerusalem. A few

years more, and hundreds of crosses bore Jewish mangled bodies within sight of Jerusalem."—*Edersheim's "Life and Times of Jesus," volume 2, page 578.*

LESSON VI.—Jesus Mocked by Soldiers; Pilate's Last Effort to Release Him

NOVEMBER 5, 1910

LESSON SCRIPTURES: Matt. 27:27-34; John 19:1-17; Mark 15:16-23; Luke 23:26-32.

LESSON HELPS: "Desire of Ages," chapter 77; "Spirit of Prophecy," volume 3, chapter 9; *Sabbath School Worker*.

PLACES: Pilate's Judgment-hall; on the way to Calvary.

PERSONS: Our Lord; Pilate; Roman soldiers; priests and people; Simon of Cyrene; two criminals.

Questions

1. After Pilate gave sentence against Jesus, what did the soldiers do? Matt. 27:27, 28. Note 1.

2. What did they place upon His head? What in His hand? How did they mock Him? John 19:1-3; Matt. 27:28-30.

3. What effort did Pilate now put forth to release Jesus? John 19:4.

4. With what words did he appeal to the people in behalf of the suffering Saviour? Verse 5. Note 2.

5. What did the Jews reply? What did Pilate at last do? While giving sentence against Him, what testimony did he bear in His behalf? Verse 6.

6. In what words did His murderers defend their desire to crucify Him? Verse 7.

7. How did their reference to the law affect Pilate? What did he do? Had Jesus any instruction for him? Verses 8, 9.

8. When Jesus did not answer him, what statement did Pilate make? Verse 10.

9. What did Jesus reply? Verse 11.

10. What argument did the Jews bring against the further efforts of Pilate to release Jesus? Verse 12.

11. Moved by fear, what did Pilate do? What did he say? What hour was it? Verses 13, 14. Note 3.

12. What did the Jews reply? What question did Pilate ask? By what statement did they acknowledge their awful apostasy? Verse 15. Note 4.

13. After all their mockery of Jesus, what did they now do? Matt. 27:31; John 19:17. Note 5.

14. Upon whom did they place the cross too heavy for Jesus? Matt. 27:32; Mark 15:21.

15. Who followed Him on the way to the cross? What did He say to them? Luke 23:27-31. Note 6.

16. Who were led with Him to be crucified? Verse 32.

17. On reaching Golgotha, what was given Him to drink? Matt. 27:33, 34. Note 7.

Notes

1. "Into the common hall," or the pretorium, or governor's house. (See margin.) The whole band, or cohort, gathered together to mock Jesus. He had endured six trials; before Annas, before Caiaphas and the Sanhedrin at night, before the same body in the morning, before Pilate, before Herod, and again before Pilate. At last, to appease the mob, sentence is given against Him. Yet after all this, Pilate puts forth one more effort to save the Prisoner whom he feared, and knew was innocent.

2. Once more Pilate seeks to release Jesus. Once more he declares, "I find no fault in Him." Once more he halts, waits, hesitates, falters, fails.

"Behold the Man!" It is probable that Pilate pointed to the Saviour, and his object evidently was to move them to compassion, and to convince them, by a sight of the Saviour Himself, that He was innocent. . . . The conduct of Pilate was as if he

had said, 'See! The Man whom you accuse is arrayed in a gorgeous robe, as if a king. He has been scourged and mocked. All this He has borne with patience. See! How calm and peaceful! Behold His countenance! How mild! His body scourged, His head pierced with thorns! Yet in all this He is meek and patient. This is the Man that you accuse; and He is now brought forth, that you may see that He is not guilty.'—*Barnes's Notes on John 19.*

3. "*Judgment-seat.* The tribunal or place of pronouncing sentence. He came here to deliver Him, in due form of law, into the hands of the Jews.

"*Pavement.* This was an area or room of the judgment-hall whose floor was made of small square stones of various colors. This was common in palaces and houses of wealth and splendor.

"*Gabbatha.* This word is not elsewhere used. It comes from a word signifying to be *elevated*. The name given to the place by the Hebrews was conferred from its being the place of the *tribunal*; as an *elevated* place."—*Barnes.*

4. Pilate had before this delivered Jesus to his soldiers to be crucified. Yet he makes one more attempt to move the Jews to pity and release Jesus. But their heart is closed to pity, and they even repudiate God's rulership over them. They had rejected God's Representative, and had demanded His death, and said, "His blood be upon us and upon our children;" and finally, as the climax of rebellion, they repudiated Jehovah their King, by declaring, "We have no king but Cæsar."

5. "The name [Golgotha] can not have been derived from the skulls which lay about, since such exposure would have been unlawful, and hence must have been due to the skull-like shape and appearance of the place. Accordingly, the name is commonly explained as the Greek form of the Aramaean *Gulgatha*, or the Hebrew *Gulgoleth*, which means a skull."—*Edersheim's "Life and Times of Jesus," volume 2, page 585.*

6. "'For if they do these things in a green tree, what shall be done in the dry?' By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered His wrath against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of men. What suffering, then, would the sinner bear who continued in sin? All the impenitent and unbelieving would know a sorrow and misery that language would fail to express."—*"Desire of Ages," chapter 78, page 743.*

"For, if Israel had put such flame to its 'green tree,' how terribly would the divine judgment burn among the dry wood of an apostate and rebellious people, that had so delivered up its divine King, and pronounced sentence upon itself by pronouncing

it upon Him!"—*Edersheim's "Life and Times of Jesus," volume 2, page 588.*

7. "It was a merciful Jewish practise to give to those led to execution a draught of strong wine mixed with myrrh, so as to deaden consciousness. This charitable office was performed at the cost of, if not by, an association of women in Jerusalem. That draught was offered to Jesus when He reached Golgotha. But having tasted it, and ascertained its character and object; He would not drink it. It was like His former refusal of the pity of the 'daughters of Jerusalem.'"—*Edersheim's "Life and Times of Jesus," volume 2, pages 589, 590.*

LESSON VII.—*The Crucifixion; the Penitent Thief*

NOVEMBER 12, 1910

LESSON SCRIPTURES: Matt. 27:35-44; Luke 23:33-43; John 19:18-24; Mark 15:24-32.

LESSON HELPS: "Desire of Ages," chapter 78; "Spirit of Prophecy," volume 3, chapter 10; *Sabbath School Worker*.

PLACE: Calvary.

PERSONS: The same as in the last lesson.

Questions

1. Who were crucified with Jesus? John 19:18.
2. What prayer did Jesus offer for His enemies? Luke 23:34.
3. What did Pilate place upon the cross? What was the inscription? In what languages was it written? John 19:19, 20. Note 1.
4. What complaint did the Jews make when they read the inscription? What was Pilate's reply? Verses 21, 22.
5. What did the soldiers do with the garments of Jesus? What scripture was thus fulfilled? Verses 23, 24.

6. In what way did some mock? What challenge did they make to Jesus? Matt. 27:39, 40.

7. What did the chief priests, scribes, and elders do? What did they say? Verses 41, 42.

8. What did some of the rulers and soldiers do? Luke 23:35-37.

9. What did both the malefactors at first do? Matt. 27:44.

10. How did the manner and spirit of Jesus finally affect one of them? Luke 23:39-41.

11. What request did he make of Jesus? Luke 23:42.

12. What did Jesus reply? Verse 43.

13. Where is Paradise? 2 Cor. 12:2, 4; Rev. 22:1, 2; 2:7.

14. On the morning of the resurrection, what did Jesus say to Mary? John 20:17.

15. When will Jesus come into His kingdom? Matt. 25:31.

16. Who will then be remembered and be with Him? Verse 34.

17. What then is the force of the word "to-day" in His reply to the thief? Note 2.

Notes

1. "The evangelists differ in the account of this title. Mark (15:26) says it was 'The King of the Jews.' Luke (23:38), 'This is the King of the Jews.' John (19:19), 'Jesus of Nazareth, the King of the Jews.' But the difficulty may be easily removed. John says that the title was written in Hebrew, Greek, and Latin. It is not at all improbable that the inscription *varied* in these languages. One evangelist may have translated it from the Hebrew, another from the Greek, a third from the Latin, and a fourth may have translated one of the inscriptions a little dif-

ferently from another. Besides, the evangelists all agree in the main point of the inscription; viz., that He was the King of the Jews."—*Barnes's Notes on Matthew 27.*

2. "It is left for the reader to determine whether the words 'this day' should be joined (A) with the former part of the sentence, or (B) with the latter. In favor of (A) may be urged (1) the fact that *semeron*, 'this day,' does not always stand first in the clause to which it belongs (see Luke 2:11; 5:26; 22:34; Acts 20:26; 22:3; 24:21; 26:29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration ('Thou dost ask to be remembered then; verily thou art assured now. As on this the day of My weakness and shame, thou hast faith to ask, I this day have authority to answer'); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ('Thou dost ask to be remembered when I come in My kingdom: thou shalt be in My kingdom; shalt be with Me in the very Paradise of My kingdom, in the garden of the Lord — Isa. 51:3 [Sept., *paradeisos*]; Eze. 36:35; compare Gen. 2:8 [Sept., *paradeisos*]; Gen. 3:2 [Sept., *paradeisos*]; Rev. 2:7 — in that most central and blessed part of the coming kingdom, of which thou dost believe Me to be the destined king.'"—*Rotherham's Translation, note on Luke 23:43.*

LESSON VIII.—*Jesus on the Cross*

NOVEMBER 19, 1910

LESSON SCRIPTURES: John 19:25-37; Matt. 27:45-56; Mark 15:33-41; Luke 23:44-49.

LESSON HELPS: "Desire of Ages," chapter 79; "Spirit of Prophecy," chapters 11, 12; *Sabbath School Worker.*

PLACE: Calvary.

PERSONS: Our Lord; John; the three Marys; the soldiers; the onlookers.

Questions

1. What four women are mentioned as standing by the cross? John 19:25.

2. To whose care did He commend His mother? In what spirit did John receive this charge? Verses 26, 27.

3. What terrifying event occurred at the sixth hour? How long did the darkness continue? What was the direct cause? Matt. 27:45; Luke 23:45. Note 1.

4. From the midst of the darkness what despairing cry was wrung from the heart of Jesus? Matt. 27:46. Note 2.

5. How did some of the people interpret this agonizing cry? Verse 47.

6. What did some, in an endeavor to relieve Jesus' thirst, offer Him? What did others say? John 19:28, 29; Matt. 27:48, 49.

7. When Jesus received the vinegar, what did He say? What immediately followed? John 19:30; Luke 23:46. Note 3.

8. What occurred as Jesus died? What event followed on the day of the resurrection? Matt. 27:50-53. Note 4.

9. How did these wonderful events affect the Roman centurion? Luke 23:47; Matt. 27:54.

10. What effect did they have upon the multitude? Luke 23:48.

11. What women are especially mentioned as witnesses of these things? Mark 15:40, 41.

12. As the Sabbath drew near, what request did the Jews make? John 19:31.

13. How was this request complied with? Verse 32. When they came to Jesus, what did they find? Verse 33. Note 5.

14. What did one of the soldiers do? What followed? Verse 34.

15. What testimony does John bear? Verse 35.

16. What type here met its fulfilment in Jesus? Verses 36, 37. See Ex. 12:46; Num. 9:12. See also Ps. 22:16, 17; Zech. 12:10.

Notes

1. The sixth hour mentioned by John (chapter 19:14) seems to be Roman time, or six o'clock in the morning. John wrote his Gospel many years later than the other evangelists. The sixth hour of Matthew was noon. The sun was darkened; nature was convulsed at the death of her Author. The heavens were clad in the garb of mourning, the darkness lasting from noon until 3 P.M. It was not an eclipse of the sun, for a total eclipse of the sun can not last at any place above four minutes, while this darkness lasted three hours. Hales's Chronology, volume 1, page 70, quotes from an old Roman document, written by Aurelius Cassiodorus Senator, about A.D. 514, as follows: "In the consulate of Tiberius Cæsar Augustus V and Ælius Sejanus (U.C. 784, A.D. 31), our Lord Jesus Christ suffered on the 8th of the Calends of April (25th of March); when there happened such an eclipse of the sun as was never seen before nor since."

Hales continues: "In this year, and in this day, agree also the Council of Cæsarea, A.D. 196, or 198; the Alexandrian Chronicle, Maximus Monadeus, Nicephorus Constantinus, Cedremus," and approved for this year though on a different date by Eusebius and Epiphanius, Kelper, Bucher, Petavius.

"This obscuration of the sun must have been preternatural, in its extent, duration, and opposition of the moon, at full, to the sun. It was observed at Heliopolis in Egypt, by Dionysius, the areopagite, afterwards the illustrious convert of Paul at Athens, Acts 17:34, who, in a letter to the martyr Polycarp, describes his own and his companion, the sophist Apollophanes' astonishment at the phenomenon, when they saw the darkness commence at the eastern limb of the sun, and proceed to the western, till the whole was eclipsed; and then regrade backwards, from the western to the eastern, till his light was fully restored; which they attributed to the miraculous passage of the moon across the sun's disk. Apollophanes exclaimed, as if divining the cause, 'These, O good Dionysius, are the vicissitudes of divine events!' Dionysius answered, 'Either the Deity suffers, or He sympathizes with the

Sufferer!' And that Sufferer, according to tradition, record by Michael Syncellus, of Jerusalem, he declared to be '*the unknown God*, for whose sufferings all nature was darkened and convulsed.'—*Hales's Chronology, volume 3, page 230.*

2. These words marked the close of a period of agony, the climax of the Saviour's suffering. It was the sinner's Substitute, made sin for us, suffering in our stead, overwhelmed with the awful load of the world's iniquity. It seemed as though God had forever shut Himself away from the divine Sufferer; had forsaken Him in His last trial.

3. Our Lord's sayings upon the cross number seven, as follows: (1) "Father, forgive them; for they know not what they do;" (2) "Verily, I say unto thee to-day, shalt thou be with Me in Paradise;" (3) "Woman, behold thy son!" "Behold thy mother!" (4) "My God, My God, why hast Thou forsaken Me?" (5) "I thirst;" (6) "It is finished;" (7) "Father, into Thy hands I commend My spirit."

4. When Jesus died, the graves were opened with the quaking of the earth. But those in the graves did not then arise. It was sin that had locked the graves of men; but Jesus died to save men from sin; hence the graves were opened. But the sleepers did not come forth from the dead till Christ the first-fruits arose.

5. "Sometimes there was added to the punishment of crucifixion that of breaking the bones by means of a club or hammer. This would not itself bring death, but the breaking of the bones was always followed by a *coup de grace* [a finishing stroke], by sword, lance, or stroke, which immediately put an end to what remained of life. Thus the 'breaking of the bones' was a sort of increase of punishment, by way of compensation for its shortening by the final stroke that followed."—*Edersheim's "Life and Times of Jesus," volume 2, page 613.*

LESSON IX.—*Burial and Resurrection of Jesus*

NOVEMBER 26, 1910 .

LESSON SCRIPTURES: Matt. 27:57 to 28:4; John 19:38 to 20:1; Mark 15:42 to 16:4; Luke 23:50 to 24:2.

LESSON HELPS: "Desire of Ages," chapters 80, 81; "Spirit of Prophecy," volume 3, chapter 13; *Sabbath School Worker.*

PLACES: Calvary; Jerusalem.

PERSONS: Our Lord; disciples; Joseph of Arimathea; Nicodemus; Pilate; the holy women; the angels.

Questions

1. After the death of Jesus who came forward to assist in His burial? John 19:38.

2. Who was Joseph? Luke 23:50; Matt. 27:57.
Note 1.

3. When Joseph asked for the body of Jesus, concerning what did Pilate marvel? Mark 15:44, 45.

4. Who joined Joseph in preparing the Saviour's body for burial? What did each furnish? What did they do with His body? Verse 46; John 19:39, 40.
Note 2.

5. In what was the sepulcher hewn? How was it closed? Matt. 27:60.

6. What indicates that these preparations were considered temporary? John 19:41, 42.

7. What was the day called on which Jesus was crucified? What day was drawing near? Luke 23:54.

8. Who are mentioned as witnessing the burial of Jesus? Matt. 27:61; Luke 23:55.

9. What did the hatred of the Jews lead them to do? Of what did they remind Pilate? Matt. 27:62, 63.

10. What did they request of the governor? Verse 64.

11. How did Pilate reply? Verse 65.

12. What was done to make the tomb sure? Verse 66.

13. What did the women who came with Jesus from Galilee do just before the Sabbath? What did they do on the Sabbath? According to what did they rest? Luke 23:56.

14. When the Sabbath was past what did the women do? Mark 16:1.

15. What occurred early the next morning? Matt. 28:2, 3.

16. How did the angel's presence affect the Roman guard? Verse 4.

17. Who came to the tomb early that first-day morning? For what purpose? Verse 1; Mark 16:1, 2.

18. What question perplexed them on their way? Mark 16:3. Note 3.

19. What did they find when they reached the tomb? Verse 4.

Notes

1. The records of Joseph, given by the four evangelists, are independent, and though differing in language and particulars, are not contradictory. He seems not to have been called to the meetings of the Sanhedrin when Jesus was tried, though he was a member. In a time of great need he comes forward, "boldly," we are told by one evangelist, but "secretly" by another, so as to stir up no violent clamor or trouble, which would have been particularly unseemly at such a time. He furnishes his own new tomb for the Master.

2. Nicodemus at first came to Jesus by night; but it was a night which brought light to his soul. He next dared raise his voice before the Sanhedrin demanding fair treatment of Jesus. "Doth our law condemn any man before it hear him, and know what he doeth?" he said. Now he comes forward in this time of peril and utter need to identify himself with the Crucified One, who was lifted up.

3. "Who shall roll us away the stone?" This was a natural, human question. How many times we ask it in our blindness and unbelief. We seek the realization of our hopes in the places of the dead, and dream them locked. But when we reach them our doubts are solved, the stones are rolled away, our dead hopes are transmuted by God's power into living blessings, our sleeping friend into a living Saviour.

LESSON X.—Visits to the Sepulcher

DECEMBER 3, 1910

LESSON SCRIPTURES: John 20:1-18; Matt. 28:5-15; Mark 16:5-11; Luke 24:3-12.

LESSON HELPS: "Desire of Ages," chapter 82; "Spirit of Prophecy," volume 3, chapter 14; *Sabbath School Worker*.

PLACE: Jerusalem and environments.

PERSONS: Our Lord; the angels; the two Marys; Salome; Peter; John; other disciples.

Questions

1. What did the women find on arriving at the sepulcher? What did Mary Magdalene do? What did she say? John 20:1, 2.

2. What did the other women do? Luke 24:3.

3. As they were perplexed over the empty sepulcher, who stood by them? Verse 4; Mark 16:5.

4. What words of assurance did the angel speak? What gentle reproof was given? Matt. 28:5; Luke 24:5.

5. What comforting message did the angel announce? Matt. 28:6; Luke 24:6-8.

6. What were the women told to do? Matt. 28:7; Mark 16:7. Note 1.

7. What response did they make? Matt. 28:8; Mark 16:8.

8. As soon as Peter and John heard from Mary the news of the resurrection, what did they do? John 20:3.

9. With what haste did they go to the sepulcher? Who arrived first? What did the other disciple (John) see? Did he go in? Verses 4, 5.

10. What did Peter do as soon as he reached the tomb? What did he see? Verses 6, 7. Note 2.

11. Seeing Peter's boldness, what did John do? Verses 8, 9. Note 3.

12. After visiting the tomb, and assuring themselves that Jesus was not there, to what place did they go? Verse 10.

13. To whom did Jesus first appear after His resurrection? Mark 16:9.

14. Under what circumstances did Jesus appear to Mary? What comforting words did He speak to her? John 20:11-18. Note 4.

15. When Mary told the disciples that the Saviour was risen, how were her words regarded? Mark 16:10, 11.

16. As the other women went to tell the disciples, who met them? What message did He give them for the disciples? Matt. 28:9, 10.

17. When they told the disciples that they had seen Jesus, how was their story received? Luke 24:9-11.

18. While the women were going to tell the disciples, what word came to the chief priests? Matt. 28:11.

19. What did the Sanhedrin deliberately decide to do? Verses 12-14.

20. What evil report followed their action? Verse 15.

Notes

1. "He goeth before you." It is not in past traditions, however holy; it is not in past conceptions of truth, however much they may have been blessed; it is not in dead creeds written by men, however good; it is not in plans once successful, that our success lies; it is in following the present living Christ in His work to-day, out into the great field where the need lies.

“Tell His disciples *and Peter.*” Poor, discouraged, repentant Peter. He is not forgotten by his Lord. The last time he had seen Him was after his threefold denial. Now when risen from the dead Jesus remembers His sorrowing disciple, and fearing he will in his despondency conclude the Master does not care for him, He asks that Peter especially be told that He is risen from the dead. We have the same loving, compassionate Saviour to-day.

2. Seeth the napkin “wrapped together in a place by itself.” God is a God of system and order — no disorder seen even in the grave, no haste displayed in leaving the tomb. In that napkin wrapped up and placed by itself is given the lie to the tale told by the soldiers that while they slept the disciples stole away His body. Had thieves disturbed the tomb they would not have waited to place things in order.

3. The individual characteristics of Peter and John are seen in their visit to the tomb. Peter, rash and impetuous, went into the tomb as soon as he reached it. John, more cautious and deliberate, first looked in, going in later.

4. After visiting the sepulcher the disciples went to their home. Not so with Mary. She could not go home. She had lost her Lord, and could not rest till she had found Him. She remains by the sepulcher to weep. It is always to such anxious souls that the Lord appears. While weeping her Lord appears with words of comfort. She was the first to greet Him when risen from the dead.

LESSON XI.—Jesus Seen at Jerusalem; Joins Two Disciples on the Way to Emmaus; Appears to the Apostles

DECEMBER 10, 1910

LESSON SCRIPTURES: Luke 24:13-43; John 20:19-25; Mark 16:12-14; 1 Cor. 15:3-5.

LESSON HELPS: “Desire of Ages,” chapters 83, 84; “Spirit of Prophecy,” volume 3, chapters 15, 16; *Sabbath School Worker.*

PLACES: Jerusalem; Emmaus.

PERSONS: Our Lord and His disciples.

Questions

1. Where did two disciples go on the day of the

resurrection? Of what did they talk? Luke 24:13, 14. Note 1.

2. Who joined them on the way to Emmaus? Why did they not know Him? Verses 15, 16. Note 2.

3. What question did He ask? What reply did Cleopas make? Verses 17, 18.

4. To Jesus' further question what did they say? Verses 19-24. Note 3.

5. What reply did Jesus make? Verses 25, 26.

6. How did He proceed to open their understanding? Verse 27. Note 4.

7. As they came near to Emmaus what did Jesus do? What request did the two disciples make of Him? Verses 28, 29. Note 5.

8. How was Jesus finally revealed to them? What did He then do? What did they say? Verses 30-32.

9. Where did the two disciples immediately go? Whom did they find? What was the topic of conversation? What did the two disciples tell the others? Verses 33-35.

10. How was their story received? Mark 16:12, 13.

11. As they were talking concerning the matter, who appeared to them? Verse 14.

12. Under what conditions were they assembled? With what words of greeting did Jesus salute them? Luke 24:36; John 20:19.

13. How did His appearance affect them? Luke 24:37.

14. How did He reprove them for their unbelief?

How did He seek to convince them of the reality of His presence? Mark 16:14; Luke 24:38-40.

15. What further proof did He give? Verses 41-43.

16. After these evidences of His presence among them, how did the apostles feel? John 20:20.

17. What message of comfort did He again give them? What did He breathe upon them? What authority did He give to them? Verses 21-23.

18. Which of the disciples was absent when Jesus met with them? Verse 24.

19. What did Thomas say when the disciples told him they had seen the Lord? Verse 25.

Notes

1. The name "Emmaus" means "warm springs." It was a little town about seven and one half miles from Jerusalem. Its location is not now identified with certainty. It was doubtless in the afternoon when the disciples left Jerusalem, for the day was far spent when they reached Emmaus. These two disciples were not of the twelve, but of "the rest." Luke 24:9.

2. "But their eyes were holden," with disappointed hopes, and sad and troubled at the perplexing tidings they had received concerning the empty tomb and the absent body. So in our perplexity and trials the blessed Master is near to us, but our eyes are often holden through unbelief, and we do not behold Him.

3. They rehearsed the events of the last three days, the betrayal and trials of Jesus, their own disappointment, the visit to the sepulcher, the half-believed story of His resurrection. Note that of the three days in which all these things happened this is "the third day," thus showing how elastic is the term over which many are led into controversy. The three days so often mentioned in connection with the Saviour's sufferings include parts of two days and the whole of one.

4. Jesus might have easily convinced them of His resurrection by showing them His wounded hands, or revealing His power in some supernatural way. But He desired that their belief in Him should rest, not on sight, or some miraculous revelation, but on the Scriptures. In like manner He desires that we believe in

Him, not because we see some miracles performed, but on the plain statement of the Scriptures themselves.

5. Do we desire the Lord's presence sufficiently to urge that He abide with us? We often urge the coming or tarrying of a friend. Would not Christ be oftener our companion in the common things of life if we but urged or "constrained" Him more?

*LESSON XII.—Jesus Appears Again to the Apostles;
at the Sea of Tiberias*

DECEMBER 17, 1910

LESSON SCRIPTURES: Matt. 28:16; John 20:26 to 21:24.

LESSON HELPS: "Desire of Ages," chapter 85; "Spirit of Prophecy," volume 3, chapter 17; *Sabbath School Worker*.

PLACES: Jerusalem; Galilee.

PERSONS: Our Lord and His disciples:

Questions

1. How long after the meeting with the disciples in the upper room, did Jesus again meet with the eleven? Which of the disciples is especially mentioned as being present? What was our Lord's greeting to them? John 20:26.

2. What did He say to Thomas? What was his reply? What gentle reproof and lesson on the blessedness of believing did our Lord give? Verses 27-29.

3. Are all the miracles of Christ's life recorded? For what purpose are those written which are recorded? Verses 30, 31.

4. Where did the disciples now go? Matt. 28:16.
Note 1.

5. Where did Jesus first meet them? John 21:1.

6. As some of the disciples returned to Galilee, what

strong desire took possession of them? What is said concerning the result of their work? Verses 2, 3.

7. Who appeared to them in the morning? What question did Jesus ask? What instruction did He give? With what result? Verses 4-6.

8. What did their success reveal? What did they immediately do? Verses 7, 8.

9. Relate what they found on reaching the shore. What followed? What command and invitation did Jesus give them? Verses 9-13.

10. How many times had Jesus appeared to them since the resurrection? Verse 14.

11. When they had eaten, what question did Jesus ask Peter? What was his reply? What did Jesus tell him to do? Verse 15.

12. What question did Jesus ask him the second time? The third? What was Peter's reply each time? Verses 16, 17.

13. How did Jesus indicate the death that Peter should die? Verses 18, 19. Note 2.

14. What question did Peter ask concerning John? What reply did Jesus make? Verses 20-22. Note 3.

15. What wrong understanding was obtained from Jesus' reply? Verse 23.

16. What is said of John's Gospel and the testimony which he bore? Verse 24.

Notes

1. The record alludes to a time when this appointment was made to meet the disciples in Galilee. It was doubtless on one of the occasions when Jesus met with the disciples. Jesus desired

to meet with them again in the field of their early labors where some of His mighty miracles were wrought.

2. "The prophecy is a picture of Peter's strong, assertive action, going impulsively where he chose, just as a few minutes before he had girded himself and plunged through the shoal water to Jesus' feet. But in his old age he would stretch forth his hands in unwonted helplessness, perhaps to allow them to be fastened to the transverse beams of a cross; and the executioner would gird him, fastening him to the cross with cords; and he should be carried to death against his natural will, though glad thus to suffer for his Lord."—*Peloubet's Notes on John 21*.

3. "It was probably in impatience, as if John were intruding without warrant, that he asked, Lord, and what shall this man do? Perhaps, however, the question arose only from a natural curiosity to know his friend's fate, now that he knew his own. Christ rebuked Peter by the sharp question, If I will that he tarry till I come, what is that to thee? The rebuke was twofold. It implied Peter would better concern himself with asking what *he* should do than with thought about another's conduct—a lesson we all need to learn."—*Id.*

LESSON XIII.—*Last Appearances of Jesus to His Disciples; Ascension*

DECEMBER 24, 1910

LESSON SCRIPTURES: Matt. 28:16-20; 1 Cor. 15:6, 7; Mark 16:15-20; Luke 24:44-53; John 21:25.

LESSON HELPS: "Desire of Ages," chapters 86, 87; "Spirit of Prophecy," volume 3, chapters 18, 19; *Sabbath School Worker*.

PLACE: Galilee.

PERSONS: Our Lord and His disciples.

Questions

1. Where did the disciples at last meet as Jesus had appointed? Matt. 28:16.

2. Who else probably met with Him at this time? 1 Cor. 15:6.

3. What diversity of opinion seems to have still existed among them? Matt. 28:17. Note 1.

4. What words of assurance did He speak to them? Verse 18. Note 2.

5. What commission did He give them? What is to be the result of preaching the gospel? Mark 16:15, 16; 2 Cor. 2:15, 16.

6. What signs are to follow the believers? Mark 16:17, 18.

7. What were they to carry to all nations? Into whose name were they to baptize the believers? Matt. 28:19.

8. What were they to teach? What assurance of His continual presence does Jesus give? Verse 20.

9. How did He again refresh their minds concerning what He had said? For what purpose did He open their understanding? Luke 24:44, 45. Note 3.

10. What proof did He cite concerning His resurrection? What was to be preached to all nations? Verses 46, 47.

11. What were the disciples to be? Verse 48.

12. What did He promise to send them? How long were they charged to remain at Jerusalem? Verse 49.

13. When He had spoken these things, to what place did He lead them? Verse 50. Note 4.

14. While blessing them, what occurred? Verse 51.

15. What did the disciples do? Verse 52.

16. What was manifest in their lives? Verse 53.

17. What was the result of their labor? Mark 16:19, 20. Note 5.

18. What final word may we take from John con-

cerning the works and teaching of Jesus? John 20: 30, 31; 21: 25.

Notes

1. It is not likely that any among the eleven doubted. The doubters must have been among the others who gathered at that time, perhaps among the five hundred brethren mentioned by Paul.

2. Better "all authority" as in the A.R.V. The word is not *dunamis*, power, but authority (*exousia*), including ability, place, rulership, right to exercise power. The word *dunamis* is used in Acts 1:8. "'All power is given unto Me.' Did you ever think how much power there is on earth? There is the power of the wind. Do you know of anybody who can control that? There is the power of the waves. Do you know of anybody who can master them? There are the powers of nature; the heaving of the tides; the swelling of the seeds in the earth; the mighty upspringing that clothes the fields with grass. There is the power of the clouds. There is the power of heat in which the strongest iron that ever was forged will melt. There is the power which pours down floods from on high. . . . Think of the millions of glowing orbs that flame through the skies. Think of this world rolling in its mighty orbit. Think of the sun, sweeping on in its eternal pathway. Think of the power that moves these things. Some people do not understand how the sun could be made to stand still. Well, if you will tell me what keeps it going, I will tell you how it was made to stand still. All power in the universe. . . . All power over men; all power over devils; all power over everything. 'All power.' You have no power over the winds, but He could speak to the winds and they obeyed Him. You have no power over the waves, but He could say, 'Peace, be still,' and there was a great calm. You have no power over 'all manner of diseases,' but when He spoke to the sick, He healed them. You have no power over evil spirits, but He cast out devils with His word. You have no power over the dead, but He called them from the silence of the tomb and bade them live.'—H. L. Hastings.

3. The instruction imparted in Luke 24:44, 45 at first glance appears to be given in the upper room the day of the resurrection when the disciples returned from Emmaus. But James P. Cadman, in "Christ in the Gospel," in giving the chronological order of the events and words of Christ, gives it as His parting instruction; and a careful reading of the chapter to the end indicates that he is perhaps correct. As we have followed largely the arrangement

of Mr. Cadman in these lessons on the life of Christ, we follow it here also, without offering any argument as to the exact order of events. A careful study of the instruction given is the vital thing.

4. Not to Bethany, but *as far as* to Bethany, to the brow of Olivet, that wonderful mountain so full of rich remembrances, and to which He will come at the close of the thousand years. Zech. 14:4, 5.

5. O for the same spirit now of self-renunciation, and giving all for the Master, as was manifested in the lives of the apostles; for the same love for the mission entrusted to us; for the same faith; for the same devotion to the personal Christ and His soon coming again; for the same reception of the Holy Spirit in its fulness of power to cleanse from sin, to fit for labor, to witness for the Master. How soon would His message for this time go "everywhere" confirmed by the power of God. Let us believe His Word, and believing, *receive His life.*

LESSON XIV.—*Tithes and Offerings*

DECEMBER 31, 1910

OWNERSHIP

Questions

1. To whom does the earth belong? Ps. 24:1; Ex. 9:29.
2. To whom do the cattle and beasts belong? Ps. 50:7-12.
3. To whom do the silver and gold belong? Hag. 2:8; 1 Chron. 29:11-14.
4. To whom did God give the dominion of the earth? Gen. 1:28.
5. Under God, then, who holds title to the earth? Ps. 115:16.
6. What did man do with this dominion given him

by the Creator? Compare Heb. 2:6-8; Gen. 3:4-6; Rom. 6:16.

7. Man having yielded his dominion to another, who won it back for him? Luke 19:10; Micah 4:8; John 14:30.

8. In placing man in possession of the earth, what one reservation did the Creator make? Gen. 2:8, 9, 15-17.

9. In forbidding Adam and Eve to eat of this one tree, of what among other things would this ever remind them? Note 1.

MAN'S ACKNOWLEDGMENT OF GOD'S OWNERSHIP

10. What portion of the fruits of the earth has God reserved to Himself? Lev. 27:30, 32.

11. What consequences attached to disregarding the requirements of God concerning the reserved tree in Eden? Gen. 3:17-19. Note 2.

12. What results from the failure of stewards to render to the Lord that portion of the fruit belonging to Him? Mal. 3:8, 9. Note 3.

13. On the other hand, what follows faithfulness in rendering to the Lord His own in tithes and offerings? Mal. 3:10.

Notes

1. The tree of knowledge of good and evil placed in the midst of the Garden of Eden tested man's loyalty, as well as constantly reminding him that his home was his only as a *gift* from his Maker. That one tree would stand as a silent witness to man that the supreme ownership or title of the world was held by his God, yet so long as he proved loyal to the government of heaven, the home was his.

"At the very beginning of man's existence a check was placed

upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our first parents." "While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing."—"*Patriarchs and Prophets*," pages 48-50.

2. All about us we see the results of our first parents' sin in disregarding God's ownership and command concerning the tree of knowledge of good and evil placed in the midst of the Garden of Eden. The terrible crimes committed and the universal reign of disease and death constantly remind us of the truthfulness of God's words to Adam as to what should result from his disobedience.

3. "Every Christian is a steward of God, entrusted with His goods. Remember the words, 'Moreover it is required in stewards, that a man be found faithful.' 1 Cor. 4:2. Let us be sure that we are not robbing God in any jots and tittles; for much is involved in this question. All things belong to God. Man may ignore His claims. While He bountifully bestows His blessings upon them, they may use His gifts for their own selfish gratification, but they will be called to give an account of their stewardship."—"*Testimonies*," volume 9, page 246.

"My brethren, the money that you use to buy and sell and get gain will be a curse to you if you withhold from the Lord that which is His. The means entrusted to you for the advancement of the Lord's work should be used in sending the gospel to all parts of the world."—*Id.*, page 53.

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