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Sabbath School Lesson Quarterly

*Entered as second-class matter October 13, 1904, at
the Post-office in Mountain View, Cal., under
the Act of Congress of March 3, 1879.*

No. 81

Mountain View, Cal., July, 1915
Pacific Press Publishing Association

5 Cents

Life and Teach- ings of Jesus

SENIOR DIVISION

Third Quarter, 1915

JULY TO SEPTEMBER

Three Sabbath-School Goals:

Daily Study of the Sabbath School Lessons

Personal Work for Every Pupil

A Million Dollars for Missions Soon as Possible



"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11: 28-30.

SABBATH SCHOOL LESSONS

ON THE

Life and Teachings of Jesus

As Recorded in the Book of Matthew

SENIOR DIVISION
THIRD QUARTER

1915

Lesson 1 — With or Against Christ

JULY 3, 1915

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture	
Sunday	..... Help in Jesus	Ques. 1-3
Monday	..... Undivided service	Ques. 4-8
Tuesday	..... "He that is not with Me is against Me"	Ques. 9-11
Wednesday	..... Make the tree good or evil	Ques. 12-15
Thursday	..... Law of good and evil; seriousness of idle words	Ques. 16-18
Friday	..... Review the lesson	
	Read "Desire of Ages," pages 321-323	

LESSON SCRIPTURE: Matt. 12: 22-37.

Questions

1. Who was brought to Jesus to be healed? Matt. 12: 22, first part.
2. What did Jesus do for him? Verse 22, last part. Note 1.
3. How did this miracle affect the people? What did they say? Verse 23.
4. What did the Pharisees say about it? Verse 24.

5. Why did Jesus speak to the Pharisees? Verse 25, first part.

6. What general principle did He lay down? Verse 25, last part.

7. How did He apply it to the work of Satan? Verse 26.

8. By what question did He confuse the Pharisees? Verse 27. Note 2.

9. How only did Jesus cast out devils? Of what was this an evidence? Verse 28.

10. By what illustration does Jesus make His meaning clear? Verse 29.

11. What general declaration does He make? Verse 30. Note 3.

12. What does Jesus say about forgiveness? Verse 31.

13. What distinction does He make as to what shall be forgiven and what not? Verse 32. Note 4.

14. What course does He mark out for every one? Verse 33.

15. How does He rebuke hypocrisy? Verse 34. On what general principle?

16. How does He express the law of good and of evil? Verse 35.

17. What solemn declaration on idle words does Jesus make? Verse 36.

18. What will justify or condemn in the Judgment? Verse 37.

Notes

1. Although this verse does not specifically mention the casting out of the devil, this was included in the miracle, as shown by the contention taken up by the Pharisees on this occasion. In fact Luke makes the casting out of the devil the principal feature, with the restoration of speech a result. Luke 11:14.

2. After showing the charge by the Pharisees to be absurd in the nature of the case, Jesus put them to further confusion by revealing their hypocrisy. They were condemning in Him

what they sanctioned in their own children, or disciples. These latter could therefore be judges of such a two-faced course.

3. Even Christians are in danger of assuming that there is a middle course of action, some neutral ground to walk upon. They do not want to be reckoned *against* Christ, are not ready to admit in their own hearts that they are; yet many are not positively enough *for* Him to leave no man, nor their own consciences, without doubt as to where they stand. Christ is satisfied with nothing less than the whole man—body, soul, and spirit.

4. In commenting on the unpardonable sin, Dean Mansel says: "The sin is not a single act, but a spirit of hostility to Christ manifesting itself in continued acts. If this be the case, there is no reason why any repentant sinner should despair of salvation under the fear that he has committed this sin. The fact of his repentance itself shows that his state of mind has not been that of entire enmity, that he has not so grieved the Holy Spirit as to be finally forsaken by Him." The unpardonable sin is the sin that refuses pardon.

"There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit, is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit. In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error."—"Desire of Ages," page 324.

Lesson 2 — Repentance and Obedience

JULY 10, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	The sign of Jonah	Ques. 1-3
Monday	Repentance	Ques. 4, 5
Tuesday	Keep the heart clean	Ques. 6-10
Wednesday	Relationship to Jesus	Ques. 11-15
Thursday	Review	
Friday	Read "Desire of Ages," pages 323-327	

LESSON SCRIPTURE: Matt. 12: 38-50.

Questions

I. What did certain scribes and Pharisees say to Christ? Matt. 12: 38.

2. How did Jesus answer them? Verse 39. Note 1.
3. In what way was Jonah a sign, or type, of Christ? Verse 40.
4. Whom will the men of Nineveh condemn in the Judgment? Why? Verse 41.
5. Why will the queen of the south condemn unbelievers? Verse 42.
6. What is the state of an unclean spirit when banished from the human heart? Verse 43.
7. What does he determine to do? Verse 44, first part.
8. In what state does he find the desired abode? Verse 44, last part.
9. What help does he seek in his wicked purpose? With what result? Verse 45, first part.
10. What is now the state of that man? Verse 45, last part. Note 2.
11. Who were waiting outside to speak with Jesus while He taught? Verse 46.
12. How was His attention called to them? Verse 47.
13. With what questions did Jesus answer His inquirer? Verse 48.
14. What did He then do and say? Verse 49.
15. What impressive lesson did He make of this simple incident? Verse 50. Note 3.

Notes

1. In the record of both Matthew and Luke, this conversation between Christ and the Pharisees seems to be connected with that arising from the casting out of devils. If so, their asking a sign in the face of His healing the demoniac was all the more significant of hard-heartedness and unbelief.

2. In applying this parable to that generation, Jesus points out the awful condition into which the unrepentant heart will finally come. The heart that is unyielding to the wooing of the Holy Spirit, exposes itself to the attack of evil spirits, and ultimately yields to their complete control.

3. Jesus does not deny that it was a signal blessing to be His

earthly mother. Luke 11:27, 28. He rather confirms it. Yet it was small in comparison with the blessing that comes from hearing and keeping the word of God.

Lesson 3 — Living by the Word

JULY 17, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Seeds by the wayside	Ques. 1-4
Monday	Seeds in other places	Ques. 5-8
Tuesday	Importance of the parable — Its interpretation begun	Ques. 9-12
Wednesday	Lessons from seed sowing	Ques. 13-16
Thursday	Hearing and understanding — Review	Ques. 17-19
Friday	Read "Christ's Object Lessons," pages 33-61	

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

Questions

1. What did Jesus do after the visit of His mother and brethren? Matt. 13: 1.
2. When the multitudes came, where did He and they take position? Verse 2.
3. In what effective way did Jesus teach them? How did He begin? Verse 3.
4. What feature of the sowing is first mentioned? What was the outcome? Verse 4.
5. Where did some of the other seed fall? With what immediate result? Verse 5.
6. What happened to the plants later? Verse 6.
7. Where else did some of the seed fall? With what result? Verse 7.
8. Where did still other seed fall? Verse 8. With what result?
9. What call to attention shows the importance of this parable? Verse 9. Note 1.
10. How does Jesus introduce the interpretation of this parable? Verse 18.

11. What does the seed sown by the wayside represent? Verse 19, first part. Note 2.

12. What happens to this word of the kingdom? Verse 19, last part.

13. Who is represented by him that received the seed into stony places? Verse 20. Note 3.

14. What is the outcome in this case? Verse 21. Note 4.

15. Who is represented by him that received the seed among thorns? Verse 22, first part.

16. What is the result in this instance? Verse 22, last part.

17. Who is represented by him that received the seed into good ground? Verse 23, first part.

18. What is the result of hearing and understanding the word? Verse 23, last part.

19. What is suggested by the various degrees of fruit bearing? Compare Matt. 25: 14, 15.

Notes

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

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

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

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

Lesson 4 — Parable of the Tares

JULY 24, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Parable of the tares	Ques. 1-3
Monday	Harvesting the wheat and the tares.	Ques. 4-9
Tuesday	Interpretation of the parable	Ques. 10-15
Wednesday	The end of the world	Ques. 16-19
Thursday	Review	
Friday	Read "Christ's Object Lessons,"	
	pages 70-75	

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

Questions

1. What other parable did Jesus put forth? Matt. 13: 24.
2. What took place while men slept? Verse 25.
3. When did the tares appear? Verse 26. Note 1.
4. What questions did the servants ask the husbandman? Verse 27.
5. How did he answer them? Verse 28, first part.
6. What did the servants then ask? Verse 28, last part.
7. Why did he bid them not gather out the tares? Verse 29. Note 2.
8. How long should they let the wheat and the tares grow together? Verse 30, first part.
9. What would the reapers do in the time of harvest? Verse 30, last part.

10. After Jesus had sent the multitude away, what request did the disciples make of Him? Verse 36. Note 3.

11. Who is the sower of the good seed? Verse 37.

12. What is the field? The good seed? The tares? Verse 38.

13. Who is the enemy that sowed the tares? What is the harvest? Who are the reapers? Verse 39.

14. What is usually done with tares? Verse 40, first part.

15. When will the same be done with the tares of the parable? Verse 40, last part.

16. What will the angel reapers gather out of the kingdom? Verse 41.

17. What is done with the doers of iniquity? How is their terrible experience described? Verse 42.

18. What will the righteous do? Where? Verse 43, first part.

19. What exhortation is given to all? Verse 43, last part.

Notes

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

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

"Christ has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive. He knows our nature too well to intrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last

hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time."—"Christ's Object Lessons," pages 71, 72.

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

Lesson 5 — The Kingdom of Heaven

JULY 31, 1915

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	
Sunday	.....	Growth of a grain of truth	..... Ques. 1-5
Monday	.....	Truth like leaven; use of parables	..... Ques. 6-12
Tuesday	.....	Blessing of understanding	..... Ques. 13-16
Wednesday	.....	Hidden treasure; goodly pearl	..... Ques. 17, 18
Thursday	.....	Review	
Friday	.....	Read "Christ's Object Lessons,"	
		pages 76-79, 20-22, 103-121	

LESSON SCRIPTURE: Matt. 13: 31-35, 10-17, 44-46.

Questions

1. To what else did Jesus liken the kingdom of heaven? Matt. 13: 31. Note 1.
2. How does a grain of mustard compare with other seeds? Verse 32, first part.
3. When the mustard plant is grown, how does it compare with other herbs? Verse 32, second part. Note 2.
4. What use is made of it by the birds? Verse 32, last part.
5. What lessons may we gather from this parable? Note 3.
6. What other parable did Jesus speak concerning the kingdom of heaven? Verse 33.
7. What lesson is here illustrated? Note 4.

8. What effective means did Jesus use freely as He taught the multitude? Verse 34.
9. What prophecy was thus fulfilled? Verse 35.
10. What question did the disciples ask Jesus after He had spoken the parable of the sower? Verse 10.
11. How did Jesus answer them? Verse 11.
12. What reason does He give for His answer? Verse 12.
12. Compare Matt. 25:29.
13. How did Jesus explain His answer in verse 11? Verses 13, 15.
14. What prophecy was fulfilled in the Jews? Verse 14.
15. Why does Jesus call believers blessed? Verse 16.
16. How did He emphasize the value of the privileges enjoyed by the believers of His day? Verse 17.
17. By what parable did Jesus illustrate the joy and earnestness of the man who has found Christ? Verse 44.
18. By what parable did Jesus illustrate the value set upon the pearl of great price by the one who seeks for it? Verses 45, 46.

Notes

1. It was proverbial among the Jews to employ the mustard seed to denote anything very small, as Jesus also did in this parable and in Matt. 17:20 and Luke 17:6.
 2. The common mustard of Palestine grows wild, attaining the height of a horse and rider, as travelers have noticed.
 3. From the parable of the mustard seed we may gather several lessons: that the word of God may lodge in a man's heart, take root, and grow, before its fruits become outwardly apparent in that man's life; that no matter how small a part of the Word may be received (by word of mouth, in a tract, or otherwise), it has in itself power to work a great transformation in the life; that the working of the Spirit on a man's heart may not be discernible to others at first, even when he is sensible of it himself. We must sow in faith, and God will give the increase.
- "Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. For His

church in every generation God has a special truth and a special work. . . . And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. The last message of warning and mercy is to go to 'every nation and kindred and tongue,' 'to take out of them a people for His name.' And the earth shall be lightened with His glory."—"Christ's Object Lessons," pages 78, 79.

4. The lesson of the mustard seed is here repeated in a different form. The farmer may think upon the power of God's word as he sows the little seed, placing it out of sight beneath the soil, to come forth later as a tender plant, which under his care and God's blessing bears a hundredfold. The housekeeper may meditate upon the silent working of the Spirit upon the indifferent heart, as she mixes the leaven in her flour, and waits patiently for the rising of the dough till she can bake her bread and distribute it to the needy.

Lesson 6 — The Carpenter's Son

AUGUST 7, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Castig the net	Ques. 1-5
Monday	The bad fish; things new and old	Ques. 6-10
Tuesday	The carpenter and prophet	Ques. 11-18
Wednesday	Evil of unbelief	Ques. 19
Thursday	Review	
Friday	Read "Christ's Object Lessons," pages 122-134	

LESSON SCRIPTURE: Matt. 13: 47-58.

Questions

- To what is the kingdom of heaven further likened? Matt. 13: 47. Note 1.
- What was done with the net when it was full? Verse 48, first part.
- What did the fishermen then do? Verse 48, last part.
- What time does the drawing of the net to the shore typify? Verse 49, first part.

5. What does the sorting of the fish represent? Verse 49, last part.
6. What was done with the bad fish? Verse 48.
7. What will be done with the wicked? Verse 50.
8. Did the disciples understand these parables? Verse 51.
9. What saying of Jesus was here fulfilled? Verse 11.
10. By what comparison did Jesus illustrate the work of the Christian disciple? Verse 52.
11. What did Jesus then do? Verse 53.
12. When He came into His own country, what did He do? Verse 54, first part.
13. What was the effect of His teaching? Verse 54, second part.
14. What question did the people ask? Verse 54, last part.
15. How did they indicate their unbelief in His divine origin? Verse 55.
16. What question of their own could they not solve? Verse 56.
17. What was the result of their reasonings? Verse 57, first part. Note 2.
18. What pointed truth did Jesus utter to them? Verse 57, last part.
19. What was the outcome of Jesus' teaching in His own country? Verse 58.

Notes

1. How true it is that the gospel net, when it is cast into the sea of humanity, gathers of every kind! The church has always had its foes within as well as its foes without. Among the twelve disciples were the bad as well as the good. Peter and Paul were troubled with false brethren, while supported in their labors by loyal ones. So will it doubtless be to the end.
2. This effort of Jesus to teach in His own country recalls the first recorded instance of His standing up in the synagogue at Nazareth, when He read from the book of Isaiah with such

effect that the eyes of all were fastened on Him. Luke 4: 16 and onward. At that time, the people began to talk of His family connection; and as He sought to explain the meaning of what He had read, they were filled with wrath, and rose up and thrust Him out of the city. So here His longing to save His own countrymen was disappointed by their foolish reasoning and their unbelief.

Lesson 7 — Death of John the Baptist

AUGUST 14, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	A guilty conscience	Ques. 1-6
Monday	Rash promises	Ques. 7-11
Tuesday	John put to death	Ques. 12-15
Wednesday	Compassion of Jesus	Ques. 16-19
Thursday	Review	
Friday	Read "Desire of Ages," pages 214-225	

LESSON SCRIPTURE: Matt. 14: 1-14.

Questions

1. Who heard of the fame of Jesus at this time? Matt. 14: 1. Note 1.
2. What did he say to his servants? Verse 2. Note 2.
3. Why was Herod led to think that Jesus was John? Verse 3, with Mark 6: 16.
4. For what reason had Herod thus treated John? Matt. 14: 4; Mark 6: 17, 18.
5. What did Herodias seek to do because of John's testimony? Verse 19.
6. What did Herod want to do? Matt. 14: 5. Why did he not do it? Note 3.
7. What happened on Herod's birthday? Verse 6; Mark 6: 21.
8. What promise did Herod make to the daughter of Herodias? Matt. 14: 7; Mark 6: 22, 23.
9. What did she ask of him? Matt. 14: 8.

10. What led her to make such a request? Mark 6: 24. Note 4.
11. How did Herod feel about the request? Matt. 14: 9, first part. Why? Mark 6: 26. Note 5.
12. Why did Herod heed the request of Herodias's daughter? Matt. 14: 9, last part.
13. What did he immediately do? Verse 10; Mark 6: 27.
14. What was done with John's head? Matt. 14: 11.
15. What did John's disciples then do? Verse 12. Note 6.
16. After hearing the news of John's death, what did Jesus do? Verse 13, first part. Why? Mark 6: 31.
17. Who followed Him? Matt. 14: 13, last part; Mark 6: 33.
18. How did Jesus feel toward the people? Matt. 14: 14. Why? Mark 6: 34.
19. What did He do for them? Same verses.

Notes

1. Everywhere Jesus went, His teaching and miracles stirred the people, and set them to thinking and talking of what He taught and did. This is the true meaning of fame. How often it is said of Jesus that His fame went throughout the cities, villages, and coasts of Palestine!

2. Herod had not come into personal contact with Jesus, but he had come into contact with His forerunner, John the Baptist. The power accompanying the work of Jesus was so similar to that accompanying the work of John, that Herod mistook Jesus for John. So ought the life of every representative of Jesus to be such that it will reveal the spirit and character of the Master.

3. The resentment of John's reproof by Herod and Herodias was an indication of their guilt. As the Jews, when Christ pointed out their sins, sought to kill Him, so would these rulers put John out of the way. It would be just as reasonable for a man to break a mirror because it showed that his face needed washing.

4. The mother had long cherished enmity against John. When

a wicked desire is cherished in the heart, Satan will usually see that an opportunity is given to carry it out.

5. Here is evidence that Herod himself had some conscience about his wicked deed. This is shown also in his fear that John had been raised from the dead, and was clothed with power to do even mightier works than before. Matt. 14:2.

6. "To many minds a deep mystery surrounds the fate of John the Baptist. They question why he should have been left to languish and die in prison. The mystery of this dark providence our human vision cannot penetrate; but it can never shake our confidence in God when we remember that John was but a sharer in the sufferings of Christ. . . . Though no miraculous deliverance was granted John, he was not forsaken. He had always the companionship of heavenly angels, who opened to him the prophecies concerning Christ, and the precious promises of Scripture. . . . Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. . . . And of all the gifts that Heaven can bestow upon men, fellowship with Christ and His sufferings is the most weighty trust and the highest honor."—"Desire of Ages," pages 223-225.

Lesson 8 — Feeding the Multitude

AUGUST 21, 1915

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture	
Sunday	..... Resting and healing	Ques. 1, 2
Monday	..... "Bring them hither to Me"	Ques. 3-7
Tuesday	..... Feeding the multitude	Ques. 8-14
Wednesday	..... "Apart to pray"	Ques. 15-17
Thursday	..... Review	
Friday	..... Read "Desire of Ages," pages 350-371	

LESSON SCRIPTURE: Matt. 14: 15-23.

Questions

1. Though Jesus, after hearing of the death of John, went with His disciples into a retired place to rest, how did He spend the day? Luke 9: 11.
2. Toward evening, what did His disciples say to Him? Matt. 14: 15. Note 1.
3. How did Jesus respond to them? Verse 16.

4. What answer did the disciples make? Mark 6: 37.
5. What question did Jesus ask them? Verse 38.
6. How much food did they find? Matt. 14: 17.
7. What direction did Jesus then give? Verse 18.
8. What did He command the multitude to do? Verse 19, first part.
9. In what form did they sit down? Mark 6: 39, 40. Note 2.
10. What did Jesus then do? Matt. 14: 19, middle part.
11. What part did the disciples act? Verse 19, last part.
12. What did the multitude do? Verse 20, first part.
13. What was done with the fragments? Verse 20, last part. How much was there?
14. How many of the people had eaten? Verse 21.
15. What did Jesus immediately do? Verse 22.
16. Where did He then go? For what purpose? Verse 23, first part.
17. Where was He when evening came? Verse 23, last part.

Notes

1. Mark says, "that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat." Luke adds the idea of finding a lodging place. Luke 9: 12. Evidently the multitude had brought no food with them, not expecting, perhaps, to stay so long, but held by the words and works of Jesus, they had lingered all day; or if they had brought anything, it was eaten at midday, and they were now hungry and faint.

2. Jesus would have the feeding of the multitude proceed decently and in order. They were to sit down in a clean place—upon "green grass"; and "by companies"—that is, in the customary form observed at a feast, as the Greek word *symposia*, "drinkings together," indicates. And they sat down "in ranks"—that is, in squares or double rows, with fifty in each single row, or a hundred in each double row, the latter probably facing one another. This would make it easy for the disciples to distribute the food, and for the multitude to be counted, fifty of the double rows making five thousand.

Lesson 9 — "Lord, Save Me"

AUGUST 28, 1915

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture	
Sunday	..... Fearful in time of trouble	..... Ques. 1-3
Monday	..... "At Thy word"	..... Ques. 4-7
Tuesday	..... "Lord, save me"	..... Ques. 8-12
Wednesday	..... Peace and worship; the hem of His garment	..... Ques. 13-18
Thursday	..... Review	
Friday	..... Read "Desire of Ages," pages 377-382	

LESSON SCRIPTURE: Matt. 14: 24-36.

Questions

1. As the disciples were returning to the west shore of Galilee on the day Jesus fed the five thousand, what hardship did they encounter on the sea? Matt. 14: 24.
2. What did Jesus do in the fourth watch of the night? Verse 25. Note 1.
3. When the disciples saw Him, how did they feel? What did they say? What did they do? Verse 26. Note 2.
4. What did Jesus immediately say? Verse 27.
5. How did Peter answer Him? Verse 28.
6. What did Jesus then say? Verse 29, first part.
7. How did Peter respond? Verse 29, last part.
8. What caused Peter to be afraid? Verse 30, first part.
9. What was the result of this fear? Verse 30, middle part.
10. How did he seek help? Verse 30, last part.
11. What did Jesus immediately do? Verse 31, first part.
12. What did He say to Peter? Verse 31, last part. Note 3.
13. When they came into the ship, what happened? Verse 32.



"LORD, SAVE ME"

14. What did those who were in the ship do? Verse 33.
15. To what place did Jesus and the disciples come? Verse 34.
16. What did the people of that place do? Verse 35.
17. What faith in Jesus' power to heal did they show? Verse 36, first part.
18. How was their faith rewarded? Verse 36, last part.

Notes

1. The night was divided into four watches of three hours each. "In the fourth watch" would therefore mean from three to six o'clock in the morning. From this record we may infer that Jesus spent most of the night in prayer, while the disciples had been battling against contrary winds, making so little headway that in the fourth watch they were only "in the midst of the sea."

2. The word translated "spirit" here is not the one generally used in the New Testament in such expressions as "Holy Spirit," or, "Ye know not what manner of spirit ye are of," or, "Her spirit came again." In these expressions, the word *pneuma* is used; but in this exclamation of fear by the disciples, the word used is *phantasma*, from which we get "phantom," with about the same meaning as "apparition" or "specter." In our language and time, the natural expression would have been, "It's a ghost." Just what the disciples thought it was, need not trouble us. It is sufficiently clear that they could not explain the phenomenon of a man walking on the sea, and as some of us might have done, called it a ghost. How cheering must the familiar voice of Jesus have seemed to them in their strait!

3. Peter's failure in the physical act of walking on the sea, was owing to the same thing that brings failure to us many times on the sea of life—doubt. It would seem to us an act of great faith to step out of a boat upon a rough sea in the darkness; but Jesus called it an act of "little faith" for a man to do what Jesus bade him, and with Jesus there personally to help. It makes all the difference in the world whether our faith is based on the definite word of God, or whether we look upon conditions around us that seem contrary. It makes as great a difference whether we attempt a thing in our own strength or with Jesus present to help.

Lesson 10 — Heart Service

SEPTEMBER 4, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Transgressing by tradition	Ques. 1-7
Monday	Lip and heart service	Ques. 8-10
Tuesday	Defilement and blindness	Ques. 11-16
Wednesday	What is defilement?	Ques. 17-22
Thursday	Review	
Friday	Read "Desire of Ages," pages 395-398	

LESSON SCRIPTURE: Matt. 15: 1-20.

Questions

1. What two classes of people came to Jesus? Matt. 15: 1. From where?
2. What question did they ask Jesus? Verse 2. Note 1.
3. In response, what question did Jesus ask them? Verse 3.
4. What commandment of God did He mention? Verse 4, first part.
5. What was the penalty for breaking this commandment? Verse 4, last part.
6. What was the tradition of the Jews? Verse 5 and first part of verse 6. Note 2.
7. How did they by this means treat the commandment of God? Verse 6, last part.
8. In what class did this place them? Verse 7.
9. What saying of Isaiah did Jesus apply to them? Verse 8.
10. Was their worship acceptable to God? Why not? Verse 9.
11. What did Jesus bid the multitude do? Verse 10.
12. What truth did He state to them? Verse 11. Note 3.
13. What did the disciples say about this statement? Verse 12.
14. How did Jesus answer them? Verse 13.

15. What did He counsel the disciples to do? Why? Verse 14, first part.
16. What will happen to blind leaders and followers? Verse 14, last part.
17. What request did Peter then make? Verse 15.
18. What was Jesus' response? Verse 16.
19. To what process of nature does Jesus allude in the first part of verse 11? — *Ans.* To the eating and digestion of physical food. See verse 17.
20. How did He interpret the last part of verse 11? Verse 18.
21. How did He explain it more fully? Verse 19.
22. What was His conclusion? Verse 20.

Notes

1. The charge brought against the disciples, that they did not wash their hands when they ate, evidently referred to ceremonial washing, not to the ordinary washing of the hands. The complaint was that in neglecting to wash their hands before eating, the disciples transgressed the tradition of the elders; but so common and necessary a thing as the washing of the hands could not have been a tradition. Jesus says, in verse 20, that "to eat with unwashen hands defileth not a man." That He referred to moral, not physical defilement, is clear from what He said of the things that do defile a man, in verse 19.

2. "They set aside the fifth commandment as of no consequence, but were very exact in carrying out the traditions of the elders. They taught the people that the devotion of their property to the temple was a duty more sacred than even the support of their parents; and that, however great the necessity, it was sacrilege to impart to father or mother any part of what had been thus consecrated. An undutiful child had only to pronounce the word 'Corban' over his property, thus devoting it to God, and he could retain it for his own use during his lifetime, and after his death it was to be appropriated to the temple service. Thus he was at liberty, both in life and in death, to dishonor and defraud his parents, under cover of a pretended devotion to God."—"Desire of Ages," pages 396, 397.

A person might thus exempt himself from any inconvenient obligation. The Jews permitted debtors to defraud creditors by consecrating their debt to God.

3. The Jews had formulated so many regulations of a ceremonial and often trivial nature, whose disregard was said to bring defilement, that there was much confusion in the people's minds between the commandments of God and the commandments of men. This is made evident by Peter's request for an explanation of Jesus' statement about what "goeth into" and what "cometh out of" the mouth. Jesus did not leave the disciples in any doubt about His meaning. Neither do His words contradict the plain statement of the Bible with reference to certain things that are "unclean" and thus unfit to eat.

Lesson 11 — The Fruit of Faith

SEPTEMBER 11, 1915

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	
Sunday	.....	"Have mercy on me"	..... Ques. 1-6
Monday	.....	Great faith	..... Ques. 7-10
Tuesday	.....	Healing, and glorifying God	..... Ques. 11-13
Wednesday	.....	Feeding the multitude	..... Ques. 14-22
Thursday	.....	Review	
Friday	.....	Read "Desire of Ages," pages 399-405	

LESSON SCRIPTURE: Matt. 15: 21-39.

Questions

1. Where did Jesus go? Matt. 15: 21.
2. Who came to Jesus out of that region? Verse 22, first part.
3. What appeal did she make to Jesus? Verse 22, last part.
4. What was the attitude of Jesus toward her request? Verse 23, first part.
5. What did the disciples urge Him to do? Why? Verse 23, last part. Note 1.
6. How did Jesus answer them? Verse 24.
7. What did the woman then do and say? Verse 25. Note 2.
8. How did Jesus answer her now? Verse 26. Note 3.
9. What was her response? Verse 27.

10. In what language did Jesus grant her petition? With what result? Verse 28.
11. What did Jesus next do? Verse 29.
12. Whom did the multitude bring to Jesus? What did He do for them? Verse 30.
13. What filled the multitude with wonder? What did they do? Verse 31.
14. What did Jesus say to the disciples about the multitude? Verse 32, first part.
15. What would He not do? Why? Verse 32, last part.
16. What difficulty did the disciples see in the way? Verse 33.
17. What question did Jesus ask? What was the answer? Verse 34.
18. What direction did Jesus give? Verse 35.
19. How were the multitude fed? Verse 36.
20. How much did they eat? How much was left? Verse 37.
21. How many people ate? Verse 38.
22. What did Jesus then do? Verse 39.

Notes

1. The complaint of the disciples that the woman cried after Jesus, indicates her earnest determination to obtain what she sought. If the Lord does not answer our prayers immediately, it is for some wise purpose. "I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 54:8. It is pleasing to the Lord and a blessing to us to press our petitions to the throne of mercy, if we ask according to His will. Men were annoyed at the woman's importunity, but Jesus pronounced her of great faith and granted her request.

2. Notice how fully the woman identified herself with the interests of her daughter. Her cry was, "Have mercy on *me*," "Help *me*," when her supplication was for the deliverance of her daughter.

3. It is likely that Jesus here made use of a familiar saying. It is in the form of a parable. The "children" doubtless refer

to God's chosen people Israel (see verse 24), and the "dogs" to the gentiles, or unbelievers. Compare Rev. 22:15. By her faith in Jesus' power to heal, and by her perseverance in praying that He exercise it upon her daughter, this woman showed that though a Canaanite by race, she was really a member of the spiritual house of Israel.

Lesson 12 — Spiritual Discernment

SEPTEMBER 18, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Discern the signs of the times	Ques. 1-5
Monday	The sign of Jonah	Ques. 6-8
Tuesday	Little discernment	Ques. 9-12
Wednesday	Beware of men's doctrine	Ques. 13-16
Thursday	Review	
Friday	Read "Desire of Ages," pages 404-409	

LESSON SCRIPTURE: Matt. 16: 1-12.

Questions

1. What two classes now came to Jesus? In what spirit? Matt. 16: 1, first part. Note 1.
2. What request did they make of Jesus? Verse 1, last part.
3. What common saying did their request for a sign suggest to Jesus? Verse 2.
4. What was a common saying in the morning about weather? Verse 3, first part.
5. What comparison did Jesus then draw? Verse 3, last part.
6. How did He characterize these seekers after a sign? Verse 4, first part.
7. What did He say about giving them a sign? Verse 4, middle part. Note 2.
8. What did Jesus then do? Verse 4, last part.
9. What did the disciples forget as they went with Him? Verse 5.

10. What did Jesus say to them? Verse 6.
11. How did they reason about His saying? Verse 7.
12. How did Jesus reprove them? Verse 8.
13. What pointed question did He ask them? Verse 9.
14. Of what other miracle did Jesus remind them?
Verse 10.
15. What further question did He ask them? Verse 11.
16. How did they understand Jesus' saying in verse 6?
Verse 12.

Notes

1. Though the Pharisees and the Sadducees were opposed to each other in many of their beliefs, and were often at enmity in their dealings, yet they frequently united in their efforts to overthrow the teachings of Jesus and weaken His influence. Here they sought to "tempt" or test Him, that they might entangle Him in His talk.

2. The sign that the Jews most needed had already been given them — the sign of the prophet Jonah, with the lesson of Jonah's message of repentance to Nineveh. This was also the message of John the Baptist. If the Pharisees and the Sadducees could have the experience of repentance, this would clear up their spiritual perceptions; but without repentance and belief on the Lord Jesus Christ, it would be useless to give them other signs.

Lesson 13 — Review

SEPTEMBER 25, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scriptures	
Sunday	Review Matthew 12	Ques. 1-3
Monday	Review Matthew 13	Ques. 1-3
Tuesday	Review Matthew 14	Ques. 1-3
Wednesday	Review Matthew 15	Ques. 1-3
Thursday	Review Matt. 16: 1-12	Ques. 1, 2
Friday	Review chapter contents	

LESSON SCRIPTURES: Matt. 12: 22 to 16: 12.

Outline and Questions

(See Note)

CHAPTER 12

He That Is Not with Me Is Against Me

1. How did the Pharisees charge Jesus with being against Himself?
2. What principles did He enunciate in response?
3. What sign did Jesus give the Pharisees when they asked for one?

CHAPTER 13

Teaching in Parables

1. Give a list of the parables recorded in this chapter.
2. Give at least one important lesson taught in each.
3. Cite the experience of Jesus in His own country after the giving of these parables.

CHAPTER 14

*Death of John; The Loaves and the Fishes;
Walking on the Sea*

1. Give two important lessons from the narrative of John's death.
2. What principles of Christian living are illustrated in the miracle of the loaves and the fishes?
3. What practical help have you gained from the record of the walking on the sea, since we studied that lesson?

CHAPTER 15

Heart Service; Prevailing Faith; Feeding the Hungry

1. Point out the lesson that Jesus developed from the criticism of His disciples for not observing the ceremonial washing of hands.
2. What circumstances led up to Jesus' calling the faith of the Canaanitish woman great?

3. What added help do you get from the study of this second miracle of loaves and fishes?

CHAPTER 16

Spiritual Discernment

1. How did Jesus deal with the lack of spiritual discernment by the Pharisees and the Sadducees?

2. How did He deal with the lack of it by His disciples?

Note

Seek earnestly in this week's study to fix in mind the general content of each chapter studied during the quarter. The review outline and questions have been arranged to help you in this. It is of great value to the Christian and gospel worker to know not only the lessons of the Scripture, but also where to find them readily.

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