



INTERNATIONAL SABBATH SCHOOL QUARTERLY

SABBATH SCHOOL LESSONS

ON THE

LIFE OF CHRIST

FOR

SENIOR CLASSES



THIRD QUARTER



Oakland, Cal.

July, 1899




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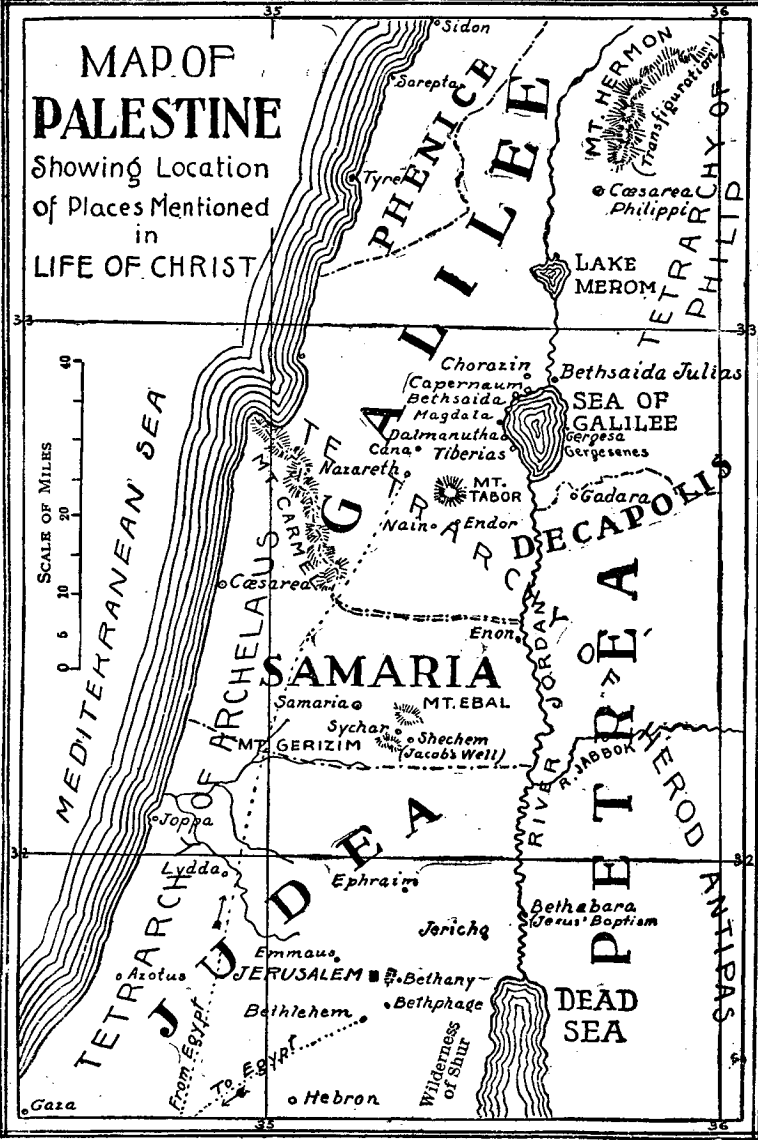
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Showing Location of Places Mentioned in LIFE OF CHRIST



SABBATH-SCHOOL LESSONS

ON THE

LIFE OF CHRIST

For Senior Classes.

THIRD QUARTER, 1899.

NOTE TO THE STUDENT.

IN the study of these lessons, let it be remembered that the Biblical account of this part of the life of Christ on earth is very fragmentary. Since God has not seen fit to give in the Bible the exact chronological order of events in the life of Christ, we may well believe that this is not of the highest importance. What we need most of all in the study of the Master's earth life is to see in His every word and act the manifestation of Jehovah's everlasting love for an erring and lost race, and to be so drawn toward Him, by beholding Him, that we may be brought to the likeness of Him who first created man in His own image. Then let speculative thought give way, in every case, and on every occasion, to an earnest desire fully to know the Lord, which is eternal life. To this end let every student devote much prayerful study to the lessons, that they may prove the source of a rich experience in the daily life.

THE SURPLUS DONATIONS during the present quarter will be used in the most needy foreign fields.

LESSON I.—FEEDING THE MULTITUDE.

July 1, 1899.

Bethsaida and Capernaum, A. D. 30.

(Matt. 14: 13-36; Mark 6: 30-56; John 6: 12, 26, 27, 48-51, 63.)

1. UPON the apostles returning from their first missionary trip, what did they tell Jesus? Mark 6: 30.

2. What did the Saviour then suggest? V. 31.

3. Where did they go? Verse 32. See note 1.

4. What did the people do when they heard that the Saviour had thus departed? Luke 9: 11.

5. How did Jesus feel upon meeting the people there? Mark 6: 34.

6. As the day closed, what request was made by the disciples? Verses 35, 36.

7. What conversation then followed between Jesus and some of His disciples? Verses 37, 38.

8. What were the disciples then asked to do? Verses 39, 40.

9. Before giving the loaves and fishes to be distributed by the disciples, what did Jesus do? Verse 41.

10. What lesson in economy did He give? John 6: 12.

11. After sending away the people, where did Jesus go? and for what purpose? Matt. 14: 23.

12. What experience did the disciples have on the sea? Verse 24.

13. How did Jesus overtake the disciples on the sea? Verse 25. See note 2.

14. Relate the circumstances which followed. Verses 26-33.

Side texts to be studied with questions.

John 15: 5.

Luke 9: 10;
Matt. 14: 13.
Mark 6: 33.

Luke 9: 11;
John 6: 4.

Matt. 14: 15.

John 6: 5-9.

2 Kings 4: 43.

Luke 6: 12.

Job 9: 2-8.

Mark 6: 51, 52.

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| <p>15. Upon Christ and the disciples landing, what did the people do? Verses 34-36.</p> <p>16. Why did the people seek Jesus? John 6: 26.</p> <p>17. What counsel did He give them? Verse 27.</p> <p>18. What did He declare concerning Himself? Verses 48-51.</p> <p>19. What did He mean by this? Verse 63.</p> | <p>John 6: 22-25.</p> <p>Matt. 14: 22.</p> |
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READING.

“Desire of Ages,” chapters 38-41. “Spirit of Prophecy,” vol. 2, chapters 20-22, 25.

NOTES.

1. The news of John's death had doubtless to do with suggesting the proposed rest. It was to Christ the warning that His labors in Galilee must also soon terminate through the people's rejection of Him, and the shadow of His own violent death as well. There were many things to communicate to His apostles which could not well be said before the multitude. Besides, they needed a spot for quiet meditation and prayer. The Bethsaida, or Fish-house, here mentioned as the place of retirement, is supposed to have been a place six miles from Capernaum, at the head of the Sea of Galilee, east of Jordan, sometimes called Julias, in honor of Julia, a daughter of Emperor Augustus. It was beyond the territory of Herod Antipas, and in the tetrarchy of Philip, therefore entirely distinct from the place by that name west of the Sea of Galilee.

2. Formerly the Jews had but *three* watches of the night, enumerated as the first, or “beginning of the watches (Lam. 2: 19), the middle watch (Judges 7: 19), and the morning watch” (Ex. 14: 24; I Sam. 11: 11). These were respectively from sunset to 10 P. M., from 10 P. M. to 2 A. M., and from 2 A. M. to sunrise. At this time, however, they had mostly given up their own computation of the night watches, and adopted that of the Romans, namely, four watches, from 6 P. M. to 6 A. M., and known as even, midnight, cock-crowing, and morning. Mark 13: 35. The “fourth” watch must, therefore, have been between 3 and 6 o'clock in the morning.

LESSON II.—SERMON ON PURITY; THE MEETING WITH THE SYRO-PHENICIAN WOMAN.

July 8, 1899.

Capernaum and Phenicia, A. D. 30.

(Matt. 15: 1-28; Mark 7: 1-30.)

1. ABOUT this time who came to see Jesus?

Matt. 15: 1.

2. What question did this Jerusalem delegation ask the Lord? Verse 2. See note 1.

3. In what way did Christ answer their query? Verse 3.

4. What reason did He assign for thus answering? Verses 4-6. See note 2.

5. What scathing rebuke and condemnation did Christ then administer to His interviewers? Verses 7-9. See note 3.

6. How did He then explain His position to the multitude? Verses 10, 11. See note 4.

7. What effect did this instruction have upon the disciples and the Pharisees? Verse 12.

8. What important truth did the Saviour utter? Verse 13. See note 5.

9. What did He say of the Pharisees? V. 14.

10. How did He explain His meaning to the disciples themselves? Verses 15-20.

11. Having brought on Himself the hatred of the Pharisees, where did the Saviour then go? Verse 21. See note 6.

12. Who came out of that country to meet Christ? and for what purpose? Verse 22. See note 7.

Side texts to be studied with questions.

Col. 2: 8, 20-23.

Mark 7: 11, 12;
Eph. 6: 2.

Isa. 29: 13;
Eze. 33: 31.

Heb. 9: 10.

Isa. 3: 12;
Mal. 2: 8, 9.

James 3: 6.

Mark 7: 24.

13. What request did the disciples make when they noted the Saviour's silence? Verse 23.

14. To whom did he address His answer? What was it? Verse 24.

Rom. 15: 8, 9;
1: 16.

15. What did the woman then do and say? Verse 25.

16. What apparently indifferent answer did Jesus give the woman? Verse 26. See note 8.

Phil. 3: 2, 3.

17. With what words did she quickly turn the conversation in her favor? Verse 27.

18. In reply how did Jesus commend the woman? What was the result of her pleading? Verse 28.

Matt. 8: 10;
Mark 7: 29; 30.

READING.

"Desire of Ages," chapters 42 and 43. "Spirit of Prophecy," vol. 2, chapter 24.

NOTES.

1. The Jews were very scrupulous about washing their hands before and after eating. To neglect or slight this ordinance was counted one of the three great sins which brought poverty. It was even counted the same as adultery.

2. The divine law commands honor to be bestowed on parents without regard to age or circumstances. Even the Talmud of old had enjoined that "a child is bound to maintain his parents when old and helpless, even if he have to beg to do so." But in the days of Christ, the rabbis had established the maxim that the duty to honor God before honoring human relationship was paramount; hence the tradition that a child dedicating himself or money to the temple was free from all obligations to parents.

3. This was Christ's first denunciation of the party of the Pharisees. Their hatred of Him from that time was greatly intensified until they compassed His death. They could not challenge His loyalty to God's law; for He had held that aloft as the standard by which to arraign their human inventions. It was the light that shone through His exaltation of the law, condemning their actions, that made them desire to destroy Him.

4. This is to be understood as instruction to offset the external forms, which the Pharisees taught were necessary to salvation. It

is plain that the Saviour did not mean to convey the idea that one could take *everything*, of whatever nature, into the stomach, and not receive harm; for the very Word upon which all His appeals were based, teaches it to be wrong to drink intoxicating fluids. Hab. 2:15; Prov. 23:29-32. The same Word also pronounces a blessing upon that people whose rulers "*eat in due season for strength*, and not for drunkenness." Eccl. 10:17.

5. The plants not planted by God are those of human tradition and man-made commandments. Those things are no better in the church now than they were then. But it seems almost as hard now to keep free from these as it was for the people of that day.

6. This journey led the Master and the twelve northward and westward toward the sea-coast. This region was thickly settled with Jews drawn thither by commerce. For ages the population had been half heathen and half Jewish. See Judges 1:32.

7. Syro-Phenician—evidently meaning a mixed race growing out of Phenicia, having been attached to the Roman province of Syria.

8. Dogs were so troublesome in the East, and became such a dislike, that fierce and cruel enemies were called dogs. Ps. 22:16, 20. All uncircumcised persons were called dogs by the Jews.

LESSON III.—FEEDING THE FOUR THOUSAND; HEALING OF BLIND, DEAF, AND DUMB.

July 15, 1899.

Phenicia, Decapolis, Gennesaret, and Bethsaida, A. D. 30.

(Matt. 15:29 to 16:12; Mark 7:31 to 8:26.)

1. HAVING to leave Phenicia, after the incident with the heathen woman, into what parts did the Saviour go? Matt. 15:29. See note 1.

Side texts to be studied with questions.

Mark 7:31.

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| 2. What demonstration occurred in the place of His retirement? Verses 30, 31. See note 2. | Isa. 35:4-6. |
| 3. Relate the circumstances of one special case of healing which was then effected. Mark 7:32-35. | |
| 4. What led Jesus to decide to feed the multitude, who had been three days with Him? Matt. 15:32. | Ps. 86:15. |
| 5. How great was the company to be fed? Verse 38. | |
| 6. What amount of food was at hand, with which to feed so many? Verses 34-36. | John 6:32, 33 |
| 7. Was this amount sufficient for the occasion? Verse 37. | Ps. 37:3, 23, 5 |
| 8. After sending away the people, to what point did the Saviour then go? Verse 39. | Mark 8:13. |
| 9. Who visited Him there? For what purpose? Matt. 16:1. See note 3. | |
| 10. What reproof did He administer in reply to such a demand? Verses 2, 3. | |
| 11. What class of people seek for miraculous signs in order to believe? Verse 4. | Matt. 12:38-40. |
| 12. After this brief but plain talk to His auditors, to what point did Jesus go? Mark 8:13. | |
| 13. When His disciples met Him there, of what were they reminded? Verse 14. | |
| 14. What made them think that Jesus was referring to their neglect? Matt. 16:6, 7. | |
| 15. To show them that He had no reference to their lack of material bread, to what did He call their attention? Verses 8-11. | |
| 16. By this reminder what was made to dawn upon their minds? Verse 12. See note 4. | |
| 17. Where is Christ next found? Who was there brought to Him for a blessing? Mark 8:22. | |
| 18. What did He do to the blind man? V. 23. | |
| 19. What effect did this have upon the sufferer? Verse 24. | |

20. When Christ put His hands again on the partially-opened eyes, what took place? Verse 25. | Isa. 42: 6, 7.

21. With what charge did Christ then send him home? Verse 26. See note 5. | Isa. 42: 2.

READINGS.

“Desire of Ages,” chapter 44.

NOTES.

1. *Decapolis* means “ten cities.” Nine of these lay east of the Jordan, and one on the west. The country round about these cities was therefore called *Decapolis*. From Matt. 4: 23-25 and Mark 7: 31 it would appear that this general appellation was given to quite a large district extending along both sides of the Jordan. According to Pliny, it was confined to the eastern side of the river, and extended from Damascus on the north to the brook Jabbok on the south. This was a region particularly disliked by the Jews, because ten cities therein located, had municipal governments distinct from Jewish interference—though in Palestine—and had joined together in a political alliance against all Israel. They afterward perished by fire and sword, and the entire region, once so densely populated, is said to be now almost without inhabitants.

2. This reveals how impossible it was for the Son of God to be hid. The popular excitement, however, only served to make His enemies hate Him the more, because the people were not only enjoying the rich blessings of His spiritual teaching, but were also experiencing the power of Heaven in healing their maladies, which was a foretaste of the kingdom of God restored.

3. Mark says this was done to tempt Him. The word “tempt” as here used means to *try*, or *prove*. It appears that they were not satisfied with His past demonstrations of infinite power, and would have others to gratify their own curiosity. Christ, however, would throw away no miracles on these agnostics. They would not have believed had their request been granted. It is evident that the two parties united on this occasion for a mischievous purpose.

4. Strange that they should so soon forget that Christ Himself was living bread, and that those who possessed Him could never

hunger. John 6:35, 36. His reminder of the two miracles, when food was created for the multitude, was to impress the thought that where He is there can be no lack, because *He is living bread*, and that His spoken Word can, when necessary, take material form, and become a nourishing substance for the body.

5. It must be remembered that Christ was a fugitive from the malice of His enemies, and so the less publicity given to His acts and words the safer He would be, until the hour should come for Him to be delivered up. Luke 22:53.

LESSON IV.—PETER'S CONFESSION; THE TRANSFIGURATION.

July 22, 1899.

Cæsarea Philippi, and Mount Hermon, A. D. 30.

(Matt. 16:13 to 17:13; Mark 8:27 to 9:8; Luke 9:22-36.)

1. UPON arrival in the country of Cæsarea Philippi what question did Jesus ask His disciples? Matt. 16:13. See note 1.

2. What reply did they make? Verse 14.

3. Upon asking for their faith regarding Him, who answered for them? What answer did He make? Verses 15, 16.

4. Repeat the words that Christ then used to Peter, as spokesman for the twelve. Verses 17-19. See note 2.

5. Having established the foundation of His work for all time, what revelation did Jesus then make to His disciples? Verse 21.

Side texts to be studied with questions.

Luke 9:7-9.

John 6:68, 69.

Ps. 25:14;

Eph. 2:20;

John 20:21-23;

Acts 3:1-8;

5:1-10.

Mark 3:31.

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| 6. How did Peter receive this prediction?
Verse 22. | |
| 7. What does the Saviour's reply show was the cause of Peter's direct contradiction? Verse 23. | 2 Sam. 19 : 22. |
| 8. What necessary decision did Jesus then announce as a prerequisite to His service? Verses 24-26. | Matt. 18 : 2-4;
Ps. 131 : 2. |
| 9. What motive was added, as an incentive to such devotion? Verse 27. | Mark 8 : 38;
Jer. 32 : 19. |
| 10. State the promise then given to some of those present. Verse 28. | Mark 9 : 1. |
| 11. What did Jesus shortly after do to fulfil this promise? Matt. 17 : 1, 2. See note 3. | Luke 9 : 28, 29. |
| 12. Who there talked with Christ? What was the burden of the conversation? Verse 3. | Luke 9 : 30. |
| 13. In what condition were the disciples at the beginning of this interview? Luke 9 : 32. | Dan. 8 : 18. |
| 14. Upon being aroused, what voluntary expression escaped Peter? Matt. 17 : 4. | Mark 9 : 5;
Luke 9 : 33. |
| 15. What demonstration accompanied this un-studied utterance? Verse 5. | 2 Peter 1 : 17, 18. |
| 16. How did this display of glory affect the disciples? Verse 6. | Ex. 24 : 17. |
| 17. Having partially recovered from their fright, what did the disciples then see? Verses 7, 8. | Dan. 10 : 18, 19. |
| 18. While coming down the mountain, what charge did Jesus give the disciples? Verse 9. | Luke 9 : 36. |
| 19. What indicated that the disciples did not really yet understand what they had witnessed and heard? Verse 10. | Mal. 4 : 5. |
| 20. How did the Saviour answer this query? Verses 11-13. See note 4. | Matt. 11 : 13, 14. |

READING.

"Desire of Ages," chapters 45, 46. "Spirit of Prophecy," vol. 2, chapter 28.

NOTES.

1. The town bearing this name lay to the northeast of the plain of El Huleh. It was close to the territory of Dan, and nearly due east from Tyre. The town had been formerly known as Baal-Gad, so named from the Caananite god of fortune. It was rebuilt by the tetrarch Philip, three years before the birth of Christ, and named Cæsarea, in honor of Augustus, the reigning emperor; hence its name. It was called Panium by Josephus, but is now known as Banias.

2. It is upon the rock of this revelation that the church of Christ is built. When guided by the Spirit of God, His representatives will do and speak as led by that power, and so their loosing and binding is sanctioned in heaven. See side texts When Peter said by the Spirit to the lame man at the gate of the temple, "Rise up and walk," the result was the same as though the words were uttered direct from heaven.

3. Only three were permitted to see this wonderful sight—those who constituted the innermost circle of the Lord's followers. The same trio were the only ones admitted into the death chamber of the little maid (Luke 8:51), and were also the exclusive companions of the Lord during His passion in the garden. Just why this was we do not fully know, but one thing is taught by the example—that, while the Lord's work recognizes no favorites, in a low sense, there are some whom he permits to enter deeper into the mysteries of His doings than others. This being so, all should trust God's wisdom and justice, and know that God reigns over His work and people in the earth.

4. The very fact that Peter included Elias (Elijah) in the number to dwell in one of the three tabernacles he suggested to have made, shows that he still believed that that prophet was yet to come and live with the Messiah on the earth forever. He, therefore, could not understand the statement that Christ was to die and be raised again. This only illustrates how tenaciously one clings to his old, preconceived ideas, in spite of the plain teaching of the Word of God.

LESSON V.—PRACTICAL LESSONS OF FELLOWSHIP.

July 29, 1899.

Mount Hermon and Capernaum, A. D. 30.

(Matt. 17 : 14 to 18 : 35 ; Mark 9 : 14-43 ; Luke 9 : 37-48.)

1. UPON arriving at the base of the mountain, what pitiful plea was brought to Christ? Matt. 17 : 14-16.

2. What did Jesus say and do in response to the father's petition? Verses 17, 18.

3. Inasmuch as power had been conferred upon the disciples to cast out demons, what was the secret of their failure in this case? Verses 19-21.

4. Passing through Galilee, what particular truth did the Saviour try for the second time to impress upon his disciples' minds? Verses 22, 23.

5. What was the evident reason for the disciples not being more deeply impressed with this important matter? Luke 9 : 46. See note 1.

6. On their arrival at Capernaum, what question was put to Peter by the tribute collector? Matt. 17 : 24. See note 2.

7. Knowing what Peter had said, with what question did the Lord meet him, immediately upon his entering the house? Verse 25.

8. Receiving the only answer possible, what conclusion did Jesus draw? What did He instruct Peter to do? Verses 26, 27. See note 3.

9. To what was the Saviour's attention next directed? Mark 9 : 33, 34.

10. Not being able to agree among themselves,

Side texts to be studied with questions.

Matt. 10 : 1, 7, 8 ;
Mark 9 : 22.

Mark 9 : 23-27.

Mark 11 : 23.

Luke 9 : 44, 45 ;
Mark 9 : 31, 32.

Mark 14 : 38.

how did they undertake to settle the controversy?

Matt. 18: 1.

11. How did Jesus answer the question? Vs. 2-6.

1 Cor. 14: 20.

12. What did He then say of those who in any way led others to do wrong? Verse 7. See note 4.

Luke 11: 44-46.

13. In what way does He apply this principle to our members which lead us to do wrong? Vs. 8, 9.

Matt. 5: 28;
James 3: 6.

14. What warning does He give us regarding these who become like children for Christ's sake? Verse 10. See note 5.

Esther 1: 13-15.

15. How far will the Lord go to save one such? Verses 12-14.

Matt. 26: 53.

16. What counsel does the Lord give regarding differences between brethren? Verses 15-18. See note 6.

Gal. 6: 1-3.

17. In perfect agreement, what may two persons expect concerning their petitions? Verse 19.

Matt. 5: 23, 24.

18. Why is this sure to be so? Verse 20.

19. When Peter desired to know how many times this agreement was to be reached by forgiveness, what did the Lord tell him? Verses 21, 22.

Col. 3: 13.

20. Relate the parable by which the Lord further illustrates this subject. Verses 23-35. See note 7.

READING.

"Desire of Ages," chapters 47, 48.

NOTES.

1. The disciples were evidently still clinging to the idea that the Saviour's kingdom was to be an earthly, tangible one, with His throne in Jerusalem, and that at the proper time He would there assume the reins of government. So on the journey toward Capernaum, and in anticipation of an early trip to Jerusalem, they fell to discussing the question of their relative fitness for positions of trust in the new commonwealth. This material view of the Lord's kingdom so barred the door of their hearts that the spiritual truths their Master wished to impress upon them could not find entrance.

2. French suggests that "tribute" in this text is an unfortunate rendering, inasmuch as it supposes a civil tax. The rate asked of Peter was the *didrachma*, or the half shekel of Ex. 30:11-16, which was required of every Israelite above twenty years old, for the current expenses of the tabernacle, and afterwards the temple. It was a piece of silver, in value about thirty-two cents, or one shilling and fourpence of English money.

3. Strangers being those only who were subject to tribute, the temple could not exact means from Him who was the Son of God, the great King, to whose temple service the money was to be applied. Priests and prophets were exempt from this tax. But the Son of God in that instance gives a beautiful example of waiving personal rights, in order to prevent wrong impressions, which would produce unnecessary friction. The money necessary to meet the demand was not on His person, but was to be found in the mouth of a fish. The *stater*, thus miraculously produced, was just enough to pay the needed amount not only for Christ, but also for Peter, His follower, who likewise was counted a resident of Capernaum.

4. The word from which comes "offense" means *cause, occasion of wrong*, or an *inducement to sin*.

5. Ancient kings shut themselves away from the gaze of men, but their counselors were privileged to behold their faces. See side text. The angels are thus said to behold the face of God, which is hidden from mortals. Ex. 33:20. These same angels being ministering spirits to the humble saints (Heb. 1:14), the latter have counsel with God through their ministering spirits, and so are the subject of heavenly counsel, regarding their difficulties and dangers.

6. "As an heathen." While a man may be regarded as a heathen, or a publican, and so unfit for church-fellowship, yet the Spirit of Christ teaches us to labor earnestly for the conversion of all such. This can not be accomplished by harsh treatment, or hateful words, or by abandonment. The only way to win any one, in whatever state or condition, is by kindness.

7. "Ten thousand talents," an expression conveying the idea of a hopelessly large debt. Literally it would be about \$8,000,000.

The smaller debt was about \$15. The instruction in this chapter grew out of the dispute of the disciples as to who should be the greatest in the new kingdom which their early Jewish teachings had pictured as constituting their Master's prospective dominion. They had not yet learned that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17.

LESSON VI.—THE FEAST OF TABERNACLES.

August 5, 1899.

Samaria and Jerusalem, A. D. 30.

(Luke. 9: 51-56; John 7: 2 to 8: 1.)

Side texts to be studied with questions.

Ps. 69: 8.

1. DURING His temporary rest in Capernaum, who came to see Jesus? What did they urge Him to do? John 7: 2-5. See note 1.

2. What reply did Jesus make to their entreaty? Verses 6-9.

3. When and how did He leave Capernaum? Verse 10. See note 2.

4. As soon as the feast opened what general inquiry was instituted? With what result? Verses 11-13.

5. When Jesus determined to go to the feast, what did He do? Where did they go? Luke 9: 51, 52.

6. What success did the messengers meet? Verse 53.

7. In what suggestion did the spirit of resentment in James and John manifest itself? Verse 54.

Acts 20: 24.

John 4: 9.

2 Kings 1: 10-12.

8. What did Jesus say to the misguided disciples? Verses 55, 56.

9. At what time did Jesus appear at the feast? In what way? John 7:14. •

10. What answer did the Saviour make to the expressed wonder of the Jews at His profound knowledge? Verses 15-19. See note 3. John 5:41-44.

11. What charge was then made against Jesus? Verse 20. See note 4. Matt. 12:23, 24.

12. How did the Lord reveal their inconsistency of doctrine? Verses 21-24. Lev. 12:3; Gen. 17:10.

13. What questions did these bold words of Christ arouse among the common people? Verses 25-27.

14. State the points of discourse then given by Jesus at the feast, and their result. Verses 28-44. Rom. 3:4.

15. Give the conversation that took place between the temple officers sent to arrest Jesus, and the Pharisees, when the former returned without having secured their prisoner. Verses 32, 45-52. Matt. 7:29; 1 Cor. 1:26; Deut. 1:17; Isa. 9:1, 2.

16. As the people then retired, where did Jesus go? Verse 53; 8:1.

READING.

“Desire of Ages,” chapters 49, 50. “Spirit of Prophecy,” vol. 2, chapter 29.

NOTES.

1. These “brethren” were probably the relatives from Nazareth, who had called at Capernaum on their way to the feast at Jerusalem, hoping to have Jesus there join their caravan. Having not yet declared themselves on His behalf, they desired Him to accompany them to the feast, and there, at the Jewish metropolis, demonstrate His claims to the Messiahship. They did not believe it the part of wisdom for Him to remain in the remote parts of Galilee, if He expected to establish the Messianic kingdom. They urged that He should go where the world at large could see and know Him.

2. It would not do to journey to the feast amid a crowd, as such a course might precipitate a popular movement against Him, and prematurely destroy His life. He would wait for a quiet discussion concerning Him to settle personal convictions with each, before showing Himself openly.

3. The closing expression of verse 19 makes it evident that the question of the Jews in verse 15 was one intended to excite doubt and suspicion in the popular mind against Christ and His teaching. It is also evident from the further answer of Christ that they had even charged Him with being a violator of the law, by referring to His healing a man on the Sabbath day at the Passover a few months earlier. See chap. 5: 1-9. The Feast of Tabernacles was at the end of September or early in October, while the Passover came the last of March, or the first of April.

4. It is a remarkable fact that the Jews have never attempted to deny the reality of the miracles which Jesus wrought. All they can say is that He did the work by the power of Beelzebub.

LESSON VII.—THE GOOD SHEPHERD.

August 12, 1899.

Jerusalem, A. D. 30.

(John 10: 1-21, 27-29.)

1. What does Jesus say of him who enters not by the door into the sheep-fold? John 10: 1.
2. Who enters in by the door? Verse 2.
3. Who opens the door for him? Who hear the Shepherd's voice? What shows His close acquaintance with the sheep? Verse 3.
4. Describe the way He leads out His sheep. Verse 4.

Side texts to be studied with questions.

5. How do sheep regard a stranger? Why? Verse 5.
6. Did the people understand this parable? Verse 6.
7. What explanation of it did Jesus give? Rev. 7:17.
Verses 7-9. See note 1.
8. For what purpose does the thief come? John 14:6.
For what purpose did Jesus come? Verse 10.
9. What does the Good Shepherd do for the sheep? Verses 11, 15. Isa. 40:10, 11.
10. What course does the hireling pursue?
11. Why does the hireling flee? Verse 13.
12. Who is the Good Shepherd, and what does He say in verse 14? Heb. 13:20.
13. What does Jesus say of "other sheep"? Verse 16.
14. What does He say about laying down His life? Verses 17, 18.
15. What effect did His teachings have upon the Jews? Verse 19.
16. What charge did many make against Him? Verse 20.
17. What defense did others make? V. 21.
18. How secure are the sheep of Christ's fold? Verses 27-29. See note 2.

READING: " "

"Desire of Ages," chapter 52.

NOTES.

1. The word "door" is here used in the sense of *means of entrance*, just as faith was made a door unto the Gentiles. Acts 14:27. Christ is the door to the sheep-fold, through whom all must enter. Heb. 7:25. He Himself, as leader and care-taker of the sheep, must go before the sheep, and prepare the way by faith. Those who follow must have His faith, the faith of Jesus. To all such the door opens just as readily as for the One who prepared the way.

2. The adjective "good," in verse 11, is from the word *kalos*, meaning *beautiful, pleasing*. Christ is therefore a beautiful, pleasing, and therefore an attractive shepherd, one who gives joy to those who follow Him. He *draws* them after Him by His pleasing gentleness. Ps. 18:35; John 12:32.

LESSON VIII.—MISSION OF THE SEVENTY; THE GOOD SAMARITAN.

August 19, 1899.

Judea, A. D. 30:

(Luke 10:1-42.)

1. Upon leaving Jerusalem to make a tour of Judea, what provision for a more extended work did the Lord make? Luke 10:1. See note 1.

2. What reason did Jesus give the seventy for thus sending them out? Verse 2.

3. Mention the special points of instruction the Lord gave His departing missionaries. Verses 3-11. See note 2.

4. Upon what cities did Jesus pronounce woe? For what reason? Verses 12-16.

5. In what spirit did the seventy return from their mission? What did they report? Verse 17.

6. What reply of caution did the Saviour make? Verses 18-20. See note 3.

7. What caused at that time the secret rejoicing of Christ? Verses 21, 22.

8. In what did He say His disciples were more blessed than any people before them? Verses 23, 24.

Side texts to be studied with questions.

2 Cor. 5:14, 15.

Matt. 11:20;
Eze. 3:6.

Acts 3:6; 4:10.

Phil. 4:3;
Ps. 69:28.

1 Cor. 1:26-31.

1 Peter 1:10-12.

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| <p>9. What question did a certain lawyer then ask Jesus? For what purpose did he ask it? V. 25.</p> <p>10. How did the Lord answer? With what result? Verses 26-28.</p> <p>11. In his attempt to justify himself what question did he raise? Verse 29.</p> <p>12. How did Jesus answer his question?</p> <p>13. Relate the parable. Verses 30-35.</p> <p>14. What question did the Saviour then ask the lawyer? Verse 36.</p> <p>15. Give the lawyer's reply, and the Saviour's advice to him. Verse 37.</p> <p>16. In His journeyings into whose house was Jesus received? Verse 38. See note 4.</p> <p>17. What complaint did Martha bring about her sister? Verses 39, 40.</p> <p>18. What did the Lord say of Mary's course? Verses 41, 42.</p> | <p>Matt. 22 : 35-40.</p> <p>Deut. 6 : 5 ;
Lev. 19 : 18.</p> <p>John 11 : 1.</p> <p>Acts 17 : 11.</p> <p>Ps. 27 : 4.</p> |
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READING.

"Desire of Ages, chapters 53, 54.

NOTES.

1. The feast of tabernacles came late in the autumn, after the ingathering of the harvest, in the seventh month. Lev. 23: 34. The feast of the dedication to commemorate the purging of the temple, and the rebuilding of the altar, after Judas Maccabeus had driven out the Syrians in B. C. 164, was held in the ninth month. As Jesus desired to be present at the latter (John 10: 22, 23), He did not return to Galilee, but spent the intervening time in Judea. His time was getting very short, and as little labor had been bestowed upon Judea during His ministry, He therefore organized the large force of seventy disciples to go before Him to the various towns as heralds of His approach. In this way, the people would be prepared for His coming, and much more could be accomplished in the short time left for His earthly ministry. This is a significant fact, and one that should influence our actions, the nearer the end draws on.

2. It will be noticed that after telling the seventy how to conduct themselves upon entering a house, and receiving its benefits, the Lord laid obligations upon them to return a blessing upon the household. This was on the principle that in caring for the Lord's messengers, the people were entertaining the Lord Himself (Matt. 25:40), which act could not fail of its reward (Matt. 10:40-42).

3. The statement of the fall of Satan, or the adversary, was to remind the disciples that the Lord's conquering power had already vanquished their enemy, and that they should not be elated as though their ability had accomplished the work. The only thing for any to rejoice in is that the Lord has elevated them from the depths of sin, to have their name registered among the family of heaven.

4. Bethany, the home of Martha and Mary, was situated on the east side of the Mount of Olives, about fifteen *stadia*, or nearly two miles, from Jerusalem. It is said to have been, in the days of Christ, a beautiful, retired spot, amid green fields, hidden among the surrounding heights. It is now a wretched, ruinous village, of not more than a score of families, existing under the name of *El-Azarieh* or *Lazarieh*.

LESSON IX.—BLASPHEMY OF THE PHARISEES.

August 26, 1899.

Judea, A. D. 30.

(Luke 12:1-46.)

1. WHAT warning did Jesus deliver to His disciples in hearing of the multitude? Luke 12:1-5. See note 1.

2. What reason did He give for this warning? Verses 2, 3.

Side texts to be studied with questions.

Isa. 51:7, 8.

3. Whom did He say we should not fear?
Verse 4.

4. Whom should we fear? Verse 5.

5. What beautiful illustration of God's care for His creatures did Jesus then give? Verses 6-9. See note 2.

6. What did Jesus say would be the result of confessing and denying Him? Verses 8, 9.

7. What will be the result of speaking against the Holy Ghost? Verse 10.

8. If we retain the presence of the Spirit, what is promised in time of persecution? Verses 11, 12. Rom. 8: 26.

9. What request did one of the company make? What reply did Jesus make? Vs. 13, 14.

10. What did Jesus teach in regard to covetousness? What reason did He give? Verse 15.

11. Repeat the parable of the foolish rich man. Verses 16-20. See note 3.

12. What application did the Saviour make of this parable? Verses 21-30. James 2: 5;
Ps. 147: 9.

13. What promise is given to God's people? Verses 31, 32.

14. What duty is enjoined upon the little flock at this time? Verses 33-36.

15. What assurance is given to them who are watching? Verses 37, 38.

16. What promise is made to the faithful steward? Verses 42-44.

17. What is said of the servant who says, "My Lord delayeth His coming"? Verses 45, 46.

READING.

"Desire of Ages," chapter 44.

NOTES.

1. The words of this warning are evidence that the Jews were maliciously trying publicly to cover up their better sentiments concerning Christ. The evidence of His Messiahship was ample for

even the dullest mind, and for this reason the Lord said that even the heathen would rise up in the last day to condemn their words. In this way their covered feelings would be revealed, and what they had talked in confidence to close friends would be openly proclaimed. How much better to ever stand on principle, even though obliged to stand alone, than to smother sacred convictions for the sake of popularity!

2. The root from whence "sparrow," of this text comes, is one which means "chirp" or "twitter," hence a small chirping bird, as the rock sparrow, said to be common in Palestine. They were secured by being knocked down by sticks in the hands of hunters. Brought to market, five of these were sold for the smallest piece of bronze money, known as *lepton*, equal in value to about one-eighth of a cent.

3. The word "fool" occurs frequently in the New Testament. In some places the original means *thoughtless*, as in Luke 24:25; in others, a *rebel*, as in Matt. 23:17, 19. In this text it carries the sense of a *heedless* person.

LESSON X.—THE FEAST OF DEDICATION

September 2, 1899.

Jerusalem and Perea, A. D. 30.

(Matt. 19:3-30; Luke 13:31-35; 18:15-30.)

1. AT what feast did Jesus next appear in the temple? John 10:22. See note 1.

2. When they sought to arrest Him, where did Jesus go? With what results? Verses 39, 40. See note 2.

Side texts to be studied with questions.

Mark 10:1.

3. Finding Him in His retreat, what peculiar question did the Pharisees spring upon Jesus? Matt. 19: 3. See note 3. Deut. 24: 1, 2; Mark 10: 2.
4. What discreet answer did the Saviour offer? Verses 4-6. Eph. 5: 28.
5. How was the controversy pursued? With what result? Verses 7-9. Matt. 5: 31, 32.
6. Failing to entrap Jesus on the matter of divorce, what did they do? Luke 13: 31.
7. What reply did Jesus make to this warning? Verses 32, 33.
8. What note of wo then escaped the divine lips? Verses 34, 35. Matt. 23: 37, 38.
9. How did the disciples receive the sayings about divorce? How did Jesus explain the matter to them? Matt. 19: 10-12. See note 4. 1 Cor. 9: 5.
10. When little children were brought to Him, what did He say of them, and do for them? Verses 13-15. Mark 9: 35-37; Luke 22: 26.
11. As Jesus was leaving this point, who came to Him with a great burden on his mind? Verse 16. Mark 10: 17.
12. What divine instruction was given to this seeker for eternal life? Verses 17-19. Luke 10: 27, 28.
13. When the young man said that he had complied with all these requirements, how did the Saviour expand the commandments to show him his mistake? Verses 20-22. Luke 16: 9.
14. What comment did the Lord make concerning the course of the young man? How did they receive it? Verses 23-26.
15. Upon hearing Christ's answer to their query, what question did Peter venture to ask? Verse 27. Job 42: 2; Luke 5: 11.
16. What reply did Jesus make? Verses 28, 29.

READING.

"Desire of Ages," chapters 56, 57.

NOTES.

1. This feast occurred in December. It was celebrated by

daily reading of prayers and singing the "Hallel,"—"Praise Ye Jehovah." Josephus says that the festival was also called "Lights."

2. There seemed but one retreat left for the persecuted Son of God. He had been rejected in Galilee, and now in Judea His life was threatened. But His life was yet to be extended. Jerusalem was the only place where fanatical zeal abounded enough to put to death such a being (Luke 13:34). So Jesus retired temporarily to the half-heathen country of Perea, east of the Jordan.

3. Moses had said that on certain considerations, divorce was lawful. The rabbis had so construed the Hebrew word used by Moses to convey the cause for divorce, as to make it cover the most frivolous excuse. The whole thing, however, seems to be summed up in this: If one saw any other woman which pleased him more than his wife, the excuse for divorce was an easy matter. In the eagerness of the Pharisees to tempt Christ, and to entangle Him in His talk, they pressed the matter upon Him. But the Lord's answer was discreet and silencing, and they failed in their object. It seems that, having determined on the death of Christ, and desiring to shield themselves before the people from the charge of putting Him to death, the question was put at that time, and in the studied form it was, that it might involve Christ in the difficulty which caused the death of John the Baptist. Herod Antipas, in whose dominion Christ was then staying, was a noted adulterer, and if Christ could be drawn into a position which would be a condemnation of Herod's course, that ruler might be induced to put the hated Nazarene out of the way.

4. Christ told the disciples, in substance, that all men could not receive their idea of the question. There were some, indeed, who must live single lives by circumstances of birth, or constitution; and some because of the mutilation endured through the cruel practises of bond-masters. Others there were of this class who, by special vow, had withdrawn themselves from society for the kingdom of heaven's sake. These were not better than others, but simply different. The marriage institution was created by Christ in Eden for a wise purpose, and must still be necessary, even though sin has overspread the world. 1 Cor. 7:2.

LESSON XI.—RESURRECTION OF LAZARUS.

September 9, 1899.

Bethany, A. D. 30.

(John. 11 : 1-52.)

1. IN the extremity of Lazarus' sickness, what message did his sisters send to Jesus? Why? John 11 : 1-5.

2. How long did Jesus remain in Perea after receiving this message? What conversation followed Christ's announcement that He would return to Judea? Verses 6-14.

3. What object had Jesus in delaying His journey to Bethany? Verse 15. See note 1.

4. When He arrived there, how long had Lazarus been dead? Verse 17.

5. Whom did Jesus find at Bethany on His arrival? Verses 18, 19.

6. While still outside of the town, who went out to meet Jesus? Verse 20.

7. Upon meeting the Lord, what conversation passed between Him and Martha? Verses 21-27.

8. When Martha returned to the house with a message from Jesus to Mary, what did she immediately do? Verses 28-30.

9. Did the Jews present suspect her mission? Verse 31.

10. When Mary met Jesus, with what words did she greet Him? Verse 32.

11. How was Jesus troubled at her presence? Verses 33-35.

Side texts to be studied with questions.

Luke 10 : 38-42;
John 9 : 3.

Deut. 31 : 16,
margin;
Acts 7 : 60;
1. Cor. 15 : 51.

John 5 : 21;
Col. 3 : 4.

John 11 : 21.

12. When the Jews saw Jesus weeping, what reproachful words did they offer? Verses 36, 37. See note 2. John 9: 18.

13. Knowing the sentiments of some of these Jews, with what feelings did Jesus approach the grave? Verse 38.

14. What word of authority then came from the Saviour's lips? What reply did Martha make? Verse 39.

15. With what words did Jesus reprove the unbelief of Martha? Verse 40.

16. When the stone was removed from the grave, what confiding words did Jesus offer to God? Verses 41, 42. See note 3. John 12: 30.

17. What word of command was then uttered? With what effect? Verses 43, 44.

18. While many of the Jews were constrained to believe in Jesus, what did some of them do? Verses 45, 46.

19. In the council that followed, what fears were expressed? Verses 47, 48. Acts 4: 16, 17.

20. What counsel did the high priest then offer? Verses 49-52. See note 4. John 18: 14.

READING.

"Desire of Ages," chapter 58. "Spirit of Prophecy," vol. 2, chapter 31.

NOTES.

1. Lazarus probably died about the time Jesus received the message bearing the news of his dangerous condition. Remaining in His place two days, and then occupying two days more by slow journey to Bethany, He found the funeral obsequies past, and the mourning ceremony in operation. To appear there after the death of Lazarus and raise him from the tomb, would be more evidence of Christ's Messiahship than to heal him from his sickness, because the Jews attributed such work to malign influences alone.

2. Dean Alford considers it evident from the peculiar construc-

tion of the original text that this question was an adverse criticism of the Lord's apparent helplessness. His tears were to them a mark of His lack of power to help the situation. The healing of the blind man (chapter 9) to them was surely a fraud, for had Jesus power to heal one so beloved, He certainly would not have delayed so long His appearance in Bethany.

3. Already, in the quiet of His own heart, Jesus had communed with God, and knew that His prayer regarding Lazarus was answered. In His audible prayer, therefore, He simply thanked the Father for hearing, that others might be benefited and the name of God glorified by what was to follow.

4. In effect Caiaphas said: "You have not considered that it is expedient for you, in view of your interests as priests and rabbis, that this one man should die, to save Israel from the certain destruction that threatens it, if you would let Him stir up a Messianic revolt; for in that case the whole nation would perish. The Romans will come with their legions, and close our temple, annul our independence by abolishing our laws, and waste us with fire and sword."—*Geikie's Life of Christ, vol. 2, p. 316.*

LESSON XII.—PRIESTLY PLOTTINGS.

September 16, 1899.

Ephraim and the Borders of Samaria, A. D. 30.

(John 11: 53, 54; Luke 14: 1 to 15: 10.)

1. UPON hearing the counsel of the high priest, what did the Sanhedrin determine to do? John 11: 53.

2. What effect did this have upon the Lord's movements? Verse 54.

Side texts to be studied with questions.

John 7: 1.

3. While journeying from Ephraim eastward, into whose house did Jesus enter on the Sabbath? Luke 14 : 1. See note 1.

4. Among the company present, what diseased case appeared? Verse 2.

5. Upon the guests keeping silence at a question from Jesus concerning Sabbath duties, what did He immediately do? Verses 3, 4.

6. What question from their accepted Scriptures did Christ then ask them? With what effect? Verses 5, 6.

7. As the guests chose places for themselves at the banqueting board, what parable did He utter by way of rebuking their selfishness? Verses 7-11. See note 2.

8. What counsel did Jesus then give the host, that he might in the future be free from such scenes of strife for high places? Verses 12-14.

9. When one of the company heard this, what suggestion did he offer as to the time when such selfishness would cease? Verse 15.

10. What parable did Jesus then utter to show that selfish and self-satisfied ones of this life will not be permitted to eat of the great marriage supper? Verses 16-24.

11. As the Saviour left the place, what conditions of discipleship did He announce to the accompanying multitude? Verses 26, 27.

12. With what forcible statements did He illustrate this principle? Verses 28-33.

13. Who then were attracted to hear the Saviour's teachings? Luke 15 : 1.

14. How did the Pharisees regard this familiarity with the uncircumcised and unclean? V. 2.

15. Knowing these murmurings, what parable did the Lord speak to offset them? Verses 3-6.

Matt. 12 : 10.

Deut. 22 : 4;
Luke 13 : 15.

Prov. 25 : 6, 7;
Job 22 : 29;
James 4 : 10.

Rev. 19 : 7-9.

Matt. 22 : 2-8.

Deut. 13 : 6-10;
Matt. 10 : 37.

Matt. 9 : 10.

Luke 5 : 27-30;
Acts 11 : 3.

1 Peter 2 : 25.

16. What application did He make of the parable? Verse 7. Luke 5:32.

17. What other illustration did Christ present? Verses 8, 9.

18. Who does He say rejoices when our efforts to save sinners are successful? Verse 10.

READING.

“Desire of Ages,” chapter 59. “Spirit of Prophecy,” vol. 2, chapter 32.

NOTES.

1. The evidence is strong that the invitation for Jesus to dine at the place was planned specially for the purpose of entrapping Him in some way. Although knowing this, and that eminent spies,—rabbis and Pharisees,—would be present, Jesus did not hesitate to accept the invitation. Before the company reclined to eat, Jesus saw a poor afflicted man enter the house, according to oriental license, when He put the main question of the occasion.

2. The couches on which the orientals reclined at meals were placed on three sides of the square from which the food was to be eaten. The other side was left open as a passage for the servants to bring on dishes, and serve food. The couch at the right was reserved for the most honored guest. This was counted the “chief place.” The next couch was for the second in rank, and so on. At such occasions as the one under consideration, the rabbis schemed to secure the best position, sometimes even to offending the host.

LESSON XIII.—THE PRODIGAL SON,

*September 23, 1899.***Perea and Judea, A. D. 30.**

(Matt. 20:17-19; Luke 15:11-32.)

1. WHAT parable did Jesus speak to the people? Verses 11, 12.
2. What course did the younger son pursue? Verse 13.
3. What experience did he then have? Verses 14-16.
4. What change came over him? What did he say? Verse 17.
5. What decision did he make? Verses 18, 19.
6. What did he then do? Describe the scene when he met his father. Verses 20, 21.
7. What orders did the father give? Vs. 22, 23.
8. What reason did he give for these festivities? Verse 24.
9. Where was the elder son? What did he do? Verses 25, 26.
10. What answer was given him? Verse 27.
11. What were his feelings on hearing the cause of the rejoicing? What did his father do? V. 28
12. What answer did the son make? Vs. 29, 30.
13. What assurance did the father give him? Verse 31.
14. What reason did he give for making merry? Verse 32.
15. What lessons should we learn from this parable?
16. What prediction did Jesus again make to His disciples? Matt. 20:17-19.

Side texts to be studied with questions.

Ps. 103:13, 14.

Luke 15:6, 7, 9, 10

Matt. 18:12-14.

LESSON XIV.—HEALING OF BLIND BARTIMEUS; VISIT AT THE HOUSE OF ZACCHEUS.

September 30, 1899.

Jericho, Close of A. D. 30, or Beginning of A. D. 31.

(Matt. 20: 20-34; Luke 18: 35 to 19: 27.)

1. NOTWITHSTANDING what Jesus had said to the disciples regarding His future, what request was preferred for two of them by their mother? Matt. 20: 20, 21. See note 1.

2. What reply did Jesus make? What answer did the two return to His question? V. 22.

3. What promise was then given the ambitious disciples? Verse 23.

4. How did the other disciples feel toward the two for their request? What lesson did Jesus proceed to teach them about the spirit manifested? Verses 24-28.

5. As Jesus and the twelve passed through Jericho with a multitude following, who sat by the wayside begging? Verses 29, 30.

6. When by inquiry these men learned that Jesus was passing, what was their plea? Luke 18: 36-38.

7. What did the multitude instantly demand of the blind men? With what result? Matt. 20: 31. See note 2.

8. How did Jesus respond to their importunate appeals? Verse 32.

9. Upon hearing their pitiful request repeated, what was Jesus moved to do? By what was He thus moved? Verses 33, 34

Side texts to be studied with questions.

Mark 10: 35-37.

Matt. 26: 38-40.

Acts 12: 2;
Rev. 1: 9.

Luke 22: 24;
1 Peter 5: 3.

Mark 10: 46;
Luke 18: 35.

Luke 18: 46.

Luke 7: 13.

10. What noted man was with the multitude that went with Jesus out of Jericho? Luke 19:2. See note 3.

11. In order to have a better view of Jesus than his small stature gave him among the crowd, what did Zaccheus do? Verses 3, 4:

12. As the Lord passed and saw him, what did He say to Zaccheus? Verse 5:

13. How did the people take the matter of Jesus going to the house of a tax gatherer? Verses 6, 7: Matt. 9: 11, 17

14. Upon arriving at the home of Zaccheus, what did he tell the Lord of his intention to do? Verse 8: Lev. 6: 4, 5.

15. For that saying, what did the Lord pronounce upon his house? Verses 9, 10. See note 4. Gal. 3: 29.

16. Give the substance of the parable that Jesus then spoke to the people. Verses 11-27. Matt. 25: 14-30:

17. What lesson do you learn from this parable?

18. Tell what you can of the travels, miracles, and discourses of Jesus, as covered by this quarter's lessons.

READING.

“Desire of Ages,” chapter 61.

NOTES.

1. It seems strange at this distance that, after so much and such recent instruction concerning the part Jesus was to act, the disciples should still cling to their traditional dream of an earthly Messianic kingdom. But theirs is a case of religious teaching in which the whole life becomes so moulded as to prove almost hopelessly fixed. Inasmuch as human nature is the same in every age, how important that parents see to it that their children are now diligently taught in the principles of eternal truth!

2. This case shows that the general sentiment of the great masses is not always correct. Had these two forlorn men obeyed

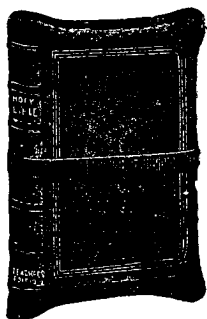
the public demand, they would have remained in their sad plight. But the acute sense of their needs, and their intense desire for help, that they knew could be had from no other source, impelled them to disregard the popular demand. So it is now; in order to be healed from spiritual blindness, one must definitely and resolutely appeal to the Lord, despite the general demand for quiet.

3. The publicans were tax collectors. This man, being "chief among the publicans," was probably the superintendent of customs, or tribute, for the district of Jericho. These tax collectors were famous for being extortioners in their business, and it is not strange, therefore, that this Jew (for such his name implies) was "rich."

4. The course Zaccheus marked out for himself was the best of evidence that his heart had undergone a great change. The same principle still holds good, that he who claims to love the Lord, and knowingly withholds from others that which he has wrongfully taken from them, has not had that radical change of heart necessary to enjoy the comfort of the Holy Spirit.

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