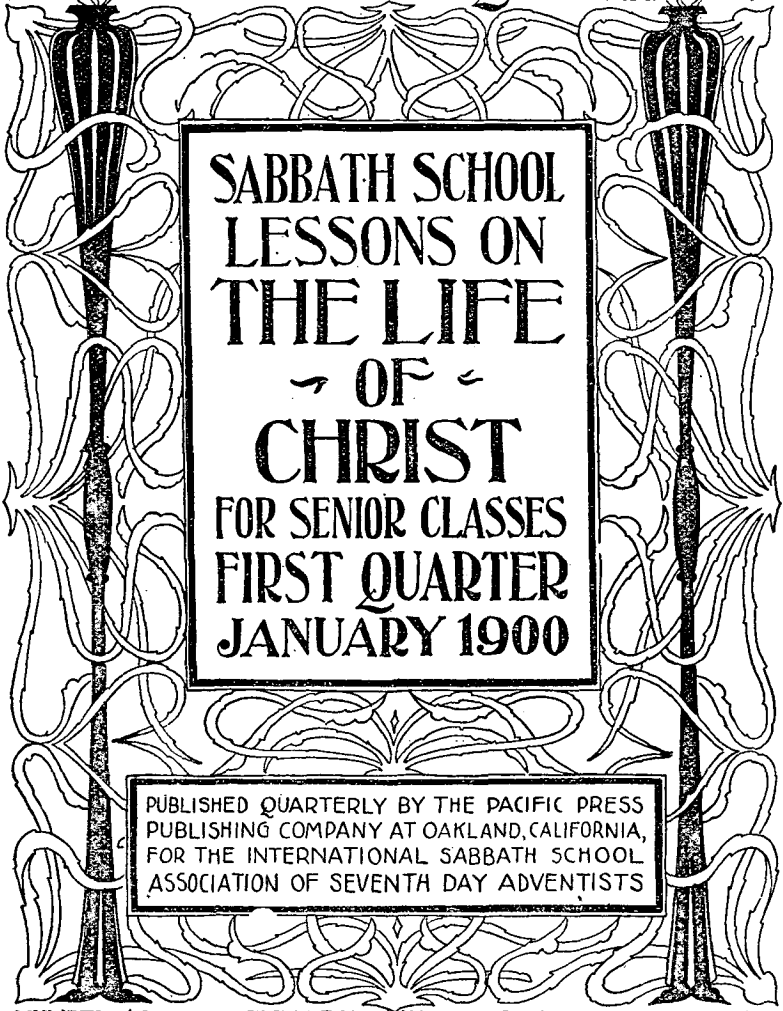


# INTERNATIONAL SABBATH SCHOOL QUARTERLY



SABBATH SCHOOL  
LESSONS ON  
THE LIFE  
OF  
CHRIST  
FOR SENIOR CLASSES  
FIRST QUARTER  
JANUARY 1900

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# Is Religious Liberty a Dead Issue?

The following from the pen of Elder Uriah Smith, which appeared in the *Review* of Sept. 26, 1899, is right to the point on this question:—

“If there is any Third Angel’s Message at all, there is a religious issue connected with it; and that issue is whether Church and State shall be united in this country. . . . The prophecy plainly declares that the iniquitous thing will be done here. . . . Until the message, therefore, has done its work, and is closed, this can never become a dead issue or a back number.

“There are, to be sure, a number of periodicals that can be relied upon as staunch defenders of the true principles of religious liberty. . . . Yet there is only one that is devoted, specifically and aggressively, to the work of making known these principles from the standpoint of the prophetic crisis that is before us; and that is the *American Sentinel*.

“Be not deceived. This issue is not laid upon the shelf. . . . There is a call and field for every power and every agency that will stand for the right. Let the *American Sentinel* be sustained.”

What do *you* say about it, brethren and sisters? Do you say “*Let it be*,” or “*Let it be sustained*”? Will you take hold at once and do your best to help in its circulation? NOW is the time for active work. Let us hear from you.

## American Sentinel

39 Bond St., New York City

SABBATH-SCHOOL LESSONS

ON THE

LIFE OF CHRIST

FOR SENIOR CLASSES

FIRST QUARTER 1900

LESSON I.—THE PASSOVER FEAST, AND THE  
ORDINANCE OF HUMILITY.

January 6, 1900.

Jerusa'cm, A. D. 31.

(Matt. 26 : 20 ; Mark 14 : 17 ; Luke 22 : 14 ; John 13 : 1-20.)

1. PREPARATION for the Passover having been made by the two disciples as ordered, what did Jesus and the others do? Matt. 26 : 20.

2. What took place among the disciples that showed their lack of humility? Luke 22 : 24. See note 1.

3. What reproof did the Saviour then administer to those contending ones? Verses 25-27.

4. At this what did Jesus do to teach all a lesson in humility? John 13 : 4, 5. See note 2.

5. Who broke the solemn silence that seems to have reigned for a time after Jesus began to wash His disciples' feet? With what words? V. 6.

6. What reply did Jesus make to this question? Verse 7.

*Side texts to be studied with questions.*

Mark 14 : 17 ;  
Luke 22 : 14 ;  
Ex. 12 : 3-10.

1 Peter 5 : 3 ;  
Rev. 2 : 26.

Luke 22 : 27 ;  
Phil. 2 : 7, R. V.

2 Sam. 6 : 9 ;  
Matt. 3 : 14.

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

7. How did Peter answer? With what statement did Jesus meet it? Verse 8.	Titus 3:5.
8. At this, with what words did Peter manifest his anxiety? Verse 9.	
9. How did the Saviour relieve Peter's anxiety? Verse 10.	John 15:3.
10. What sorrowful declaration did Jesus add to His personal statement to Peter? Why? Verses 10, 11.	
11. After washing His disciples' feet what did Jesus say was the meaning of what He had done? Verses 12-17.	Rom. 12:10; 1 Peter 5:5; Phil. 2:3.
12. How did the Saviour explain His statement, "Ye are not all clean"? Verse 18.	Ps. 41:9.
13. Why was this precaution taken? Verse 19.	John 14:29; 16:4.
14. What test did Jesus then give of true discipleship? Verse 20.	2 Chron. 20:20.

## READING.

"Desire of Ages," chapter 71; "Spirit of Prophecy," vol. 3, chapter 6.

## NOTES.

1. In eating the Passover the participants seated themselves at a table, and the question of place or position would naturally arise, and if several had a desire for the place of honor, or first place, and expressed it, strife would surely result. This explains how the strife arose which is mentioned in Luke 22:24, and this was followed by the instruction recorded in verses 25-30, and the example of humility and the teaching of Christ found in John 13:1-20. This precious instruction, accompanied by the Saviour's example in washing His disciples' feet, was designed to give them a correct view of true greatness, and prepare them for the service which was to follow.

2. It may be noted that the basin, the water, and the towel were all at hand as necessary parts of the Passover accompaniments. The two disciples sent ahead to make arrangements for the celebration of that feast, without specific instruction, provided the bread, the wine, the water, the towels, and all the vessels used on that occasion.

## LESSON II.—THE COMMUNION.

*January 13, 1900.*

## Jerusalem, A. D. 31.

(Matt. 26: 21-29; Mark 14: 18-25; Luke 22: 15-23; John 13: 21-32.)

1. How did Jesus express His feelings regarding the last Passover He was to eat with His disciples? Luke 22: 15.

2. What further statement did Jesus make concerning His participation in the Passover? Verse 16. See note 1.

3. Having finished washing the disciples' feet, and being again seated at the feast, what did Jesus say was to befall Him? Matt. 26: 21.

4. At this announcement how were the disciples affected? What did they say? Verse 22.

5. What answer did Jesus make to their queries? Verses 23, 24.

6. How was the traitor to be pointed out? John 13: 25, 26. See note 2.

7. By what question did Judas try to appear innocent? Matt. 26: 25.

8. While they were still eating, what did Jesus do? Verse 26. See note 3.

9. What did He next do and say? Vs. 27-29.

10. Having been presented with the evidence of his guilt, what then seized upon Judas? What did he immediately do? John 13: 27-30.

11. Upon Judas' voluntary departure from the company, what did Jesus say? Verses 31-35.

12. For what purpose was this ceremony preserved to the Lord's people?

13. How long is the ordinance to continue in the church?

*Side texts to be studied with questions.*

Luke 14: 15;  
Rev. 19: 9.

Mark 14: 18;  
John 13: 21.

John 13: 32.

Ps. 22: 16-18;  
Isa. 53: 7-10.

Luke 22: 29, 30.

1 Cor. 11: 23-26.

1 Cor. 11: 26.

## READING.

"Desire of Ages," chapter 72; "Spirit of Prophecy," vol. 3, chapter 6.

## NOTES.

1. The Passover had more significance than merely to point to the *death* of Christ as a sacrifice for sin. Its very name is derived from the act of the avenging angel passing over God's people in Egypt—those who had the blood of the sacrificial lamb on their door-posts—when the first-born of the rebellious Egyptians were being slain. As the deliverance of Israel from Egypt to dwell in the promised land was a type of the final deliverance of God's people to inherit the land promised to Abraham's seed, so the fulfilment of the Passover will not be complete until God's people reach the final consummation.

2. It seemed necessary to indicate beforehand the definite course matters were to take, in order to confirm the disciples in their faith, and so fortify them against the heresy that all these events were accidental. Christ wished His disciples to understand that He knew the hearts of all men. John 2:25.

3. The Passover lamb which they had just eaten was a type of Christ, and would meet its antitype when He should expire on the cross. The Lord's Supper, which was then instituted, in which they partook of the bread and the fruit of the vine, was to continue until the fulfilment of the mission of Christ. When He comes the second time, and gathers His disciples around the board at the "marriage supper of the Lamb," then Christ will drink of the new fruit of the vine with His disciples, in the kingdom of God. Matt. 26:29.

## LESSON III.—AFTER-SUPPER DISCOURSES.

*January 20, 1900.*

## Jerusalem, A. D. 31.

(Luke 22 : 31-34; John 13 : 33 to 14 : 31.)

- |                                                                                                                                |                                                 |
|--------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------|
|                                                                                                                                | <i>Side texts to be studied with questions.</i> |
| 1. HAVING finished the Passover feast, what solemn words of admonition did Jesus give His disciples? John 13:33-35.            | Lev. 19 : 18;<br>1 John 2 : 7-11.               |
| 2. What questions did Peter ask, and what bold assertion did He make? Verses 36, 37.                                           | John 21 : 18.                                   |
| 3. What reply did Jesus make to Peter's assertion? Verse 38.                                                                   | Luke 22 : 31-34.                                |
| 4. By what words did Jesus then seek to comfort the disciples concerning His anticipated departure? John 14:1-4.               | John 17 : 24;<br>Acts 1 : 11.                   |
| 5. What question did Thomas ask concerning these words? How was it answered? Verses 5-7.                                       | Heb. 10 : 19, 20.                               |
| 6. What caused perplexity in Philip's mind? How was it met? Verses 8-14.                                                       | Heb. 1 : 1-3;<br>John 1 : 18.                   |
| 7. What wonderful promise was then vouchsafed to all who really keep the Lord's commandments? Verses 15-18.                    | Acts 9 : 31.                                    |
| 8. Although the departure of Christ was to prevent the world from seeing Him, how were His believers to see Him? Verses 19-21. | John 10 : 38.                                   |
| 9. What point seemed greatly to trouble Judas? Verse 22. How did the Saviour settle his question? Verses 22-24. See note 1.    | 1 John 2 : 24                                   |
| 10. How did Jesus propose to settle all these difficulties of the mind during His personal absence from earth? Verses 25-27.   | 1 John 2 : 20, 27.                              |
| 11. What was true love for Jesus to do for His disciples? Verse 28. See note 2.                                                |                                                 |

12. For what reason did the Saviour desire, at this point, to refuse long talks with His disciples? Verse 30. | John 12: 31; 16: 11.

13. Having revealed to the disciples this fact concerning Satan, what did He say? Verse 31. | Matt. 26: 30.

READING.

“Desire of Ages,” chapter 73.

NOTES.

1. At first thought it seemed strange that, with so long a tutelage under the Saviour Himself, so many should have quibbled about *how* His promises were to be fulfilled. Yet many to-day are almost, if not quite, as dull students as they, notwithstanding great opportunities for present enlightenment. Their difficulty arose from a gross misconception of the nature of Christ's rule, supposing it to be an earthly reign upon the Jewish throne, after the fashion of worldly kings, while many now, though having discarded that view, mistake the nature of Christ's reign in the heart, and so doubt His ability or purpose to fulfil His promise of power, because the heart is not fully yielded to Him, thus barring out simple faith.

2. Used in connection with what goes before it, this text shows that as Jesus only acted and spoke as the Father in Him prompted, so in His going away and leaving His disciples with the same power dwelling in them that had moved Him in everything, they ought to rejoice in the thought of having the power direct from *One who is above all*. It is, therefore, the privilege of every believer to have the same power dwelling within him by which Jesus moved, spoke, and did the miracles that characterized Him as the Son of God. This is what the reception of the Holy Ghost in its fulness will do for every child of God. Its reception is not a mere theory, but a blessed condition, through which God works to reveal to the world the mysteries of His kingdom, that the sinner may choose its reign as infinitely superior to that of Satan's. See John 14: 12.



## LESSON IV.—THE HEAVENLY VINE AND ITS FRUIT.

January 27, 1900.

### Near the Base of Mount Olivet, A. D. 31.

(Matt. 26 : 31-35; Mark 14 : 27-31; John 15 : 1 to 16 : 1.)

1. AFTER leaving the Passover chamber, to what did Jesus call the attention of His disciples as a fit symbol of their relation to Him? John 15 : 1-5.

2. If one abides not in Christ, what is sure to be the result? Verse 6.

3. By living in Christ, what great benefit is secured? Verses 7, 8. See note 1.

4. How may we abide in Christ? Verses 9, 10. See note 2.

5. Why did Christ talk thus to His disciples? Verse 11.

6. To what extent are we commanded to abide in the love of Christ? Verses 12, 13, 17.

7. If we follow this command, what relationship shall we sustain to Christ? Verses 14-16. See note 3.

8. Will friendship with Christ shield from the rude touch of the world? Verses 18-21.

9. How was Jesus treated by the world? What did His treatment signify? Verses 22-25.

10. What mission were the disciples to fulfil? By what were they to be prompted in their work? Verses 26, 27.

11. Why had the Saviour thus instructed His followers? John 16 : 1.

12. What did Jesus say His disciples would soon do on His account? What scripture did He quote as evidence? Matt. 26 : 31.

*Side texts to be studied with questions.*

Jer. 11 : 16;  
1 John 2 : 6.

John 8 : 31.

Heb. 12 : 2;  
1 Thess. 2 : 19, 20.

John 10 : 11, 15.

John 17 : 26.

2 Tim. 3 : 12.

Ps. 69 : 1-4.

1 John 5 : 6.

Matt. 11 : 5, 6.

13. What reply did Peter make to this sweeping prediction? Verse 33.

14. How did the Lord meet these boastful words of Peter? Verse 34.

15. What did Peter and the others still confidently affirm? Verse 35.

READING.

"Desire of Ages," chapter 73; "Spirit of Prophecy," vol. 3, chapter 6.

NOTES.

1. The abiding in Christ is being as closely connected with Him as the branch is to the vine, which draws all its life and growth through the vine from its roots. This makes the branch so much a part of the vine as to be of the same nature; and, in fact, it is but an extension of the vine itself. To remain in that connection, the branch must bear only the fruit of the vine, which is the product of the life of the vine. To have such close connection with Christ is to receive life from God through Him, and to bear only that fruit which is the product of His life,—in short, to be the extension of Christ in humanity.

2. To abide in Christ, then, is to abide in His *love*; not simply to accept forgiveness *through* His love, but to make His love our own, and *live in it*. This is the transforming power of Christ, which changes life's ambition, and directs the thoughts from a self-center to seek the upbuilding of the distressed and wretched. This is the fruit of the heavenly vine, which its connected branches must certainly bear.

3. How different is a friend from a servant! No servant is made a confidant of family secrets; he has not the freedom of the family circle, does not participate in its united joys, and is not consulted in matters of family interest. He is just a servant, nothing more, doing what he is told, regardless of results. But a friend is welcomed in the family circle, is made a bosom companion, and given the place of honor as a guest. Matters of importance are confided to him, and his counsel sought. His is an enjoyable position. How much more so when we are counted friends of the Lord Jesus!

## LESSON V.—THE MISSION OF THE HOLY SPIRIT.

*February 3, 1900.***On Mt. Olivet in the Journey to Gethsemane, A. D. 31.**

(John 16: 5-33.)

*Side texts to be studied with questions.*

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. ON the way to Olivet, in what mood were the disciples? Why? John 16: 5, 6.</p> <p>2. How did Jesus explain the necessity of His going away? Verse 7.</p> <p>3. Upon the advent of the Spirit, what was He immediately to do? Verse 8.</p> <p>4. Why was He to do this? Verse 11.</p> <p>5. In the midst of error and persecution to follow the departure of Christ, what place was the Spirit to fill? Verses 13-15.</p> <p>6. What question seemed at that time to trouble the disciples most? Verses 17, 18.</p> <p>7. Knowing what was in their minds, how did the Saviour explain the matter? Verses 19-22.</p> <p>8. From that time forward, how were their requests for heavenly favor to be made? Verses 23, 24, 26. See note.</p> <p>9. What promise was given to those who thus ask? Verses 23, 24.</p> <p>10. How did He say the Father regarded them? Verse 27.</p> <p>11. What statement did the Saviour make which seemed to satisfy His disciples? Vs. 28-30.</p> <p>12. What question did Jesus then raise? What prediction did He make? Verses 31, 32.</p> <p>13. Why did Jesus dwell upon these things? What assurance did He leave with the disciples? Verse 33.</p> | <p>John 7: 39.</p> <p>Acts 2: 33.</p> <p>Eph. 4: 8, 11-15.</p> <p>Luke 24: 52, 53.</p> <p>John 15: 11.</p> <p>2 Tim. 3: 12;<br/>Rom. 3: 37-39.</p> |
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## READING.

"Desire of Ages," chapter 73.

## NOTE.

Before this time the disciples had asked favors of Jesus in their own names, and for themselves; now everything was to be changed. The Holy Spirit, the representative of Jesus, was to be in them, prompting all their motives. Self was to be relegated to the background. Nothing was to be asked for simply to please self, but Jesus was the One to be pleased. Hence the name of Jesus was to be used, as though the petitioner would ask only for Jesus' sake, that He might receive the coveted blessing to be used in them.

## LESSON VI.—IN THE GARDEN.

*February 10, 1900.*

## On Mt. Olivet, A. D. 31.

(Matt. 26:36-47; Mark 14:32-43; Luke 22:39-47; John 18:1.)

1. AFTER instituting the Lord's Supper, where did Jesus go with His disciples? John 18:1.

2. Arriving in the garden, what did He request them to do? Matt. 26:36.

3. Were any of them privileged to go beyond that point? Verse 37. See note 1.

4. In the sorrow of His heart, why did Jesus want these three disciples with Him? Verse 38. See note 2.

5. Having gone a little farther, what did Jesus do? Mark 14:35.

6. In what spirit was this prayer offered? Matt. 26:39.

*Side texts to be studied with questions.*

Matt. 4:21;  
17:1, 2.

Luke 22:41.

- |                                                                                                                                         |                |
|-----------------------------------------------------------------------------------------------------------------------------------------|----------------|
| 7. How earnestly did Jesus pray on this occasion? Luke 22:44.                                                                           | Heb. 5:7.      |
| 8. In what form did relief come to Him? Verse 43.                                                                                       | Matt. 4:11.    |
| 9. Upon going to the three disciples, how did He find them? Matt. 26:40.                                                                | Luke 22:45.    |
| 10. When they were awakened, what injunction did He give them, directing His words specially to Peter? Verse 41.                        | Mark 14:29-31. |
| 11. After these solemn words, what did Jesus then do? Verse 42.                                                                         |                |
| 12. Returning to the disciples, in what condition did He find them? Verse 43.                                                           | Mark 14:40.    |
| 13. What did He next do? Verse 44.                                                                                                      | Isa. 63:3.     |
| 14. What power seemed to rule the disciples on that occasion? Luke 22:53. See note 3.                                                   |                |
| 15. Returning again to find the disciples had lost the opportunity presented the third time to them, what did He then say? Matt. 26:45. |                |
| 16. As He was thus speaking, who appeared on the scene? Mark 14:42, 43.                                                                 |                |

## READING.

"Desire of Ages," chapter 74; "Spirit of Prophecy," vol. 3, chapter 7.

## NOTES.

1. The three disciples thus taken to the interior of the garden, to there witness Christ's passion, had also been the chosen witnesses of His transfiguration. Of all others, these alone were permitted to behold the power of Christ in raising the ruler's daughter from the dead. Luke 8:51.

2. In this trying hour, where all the agony of His life was culminated, Jesus evidently desired these beloved disciples near, just the same as we desire the presence of dear friends in our great struggles with spiritual foes. Besides, He was desirous that they might witness in the soul agony which drew the bloody sweat from His face, something of the love wherewith He had loved them, that they might be prepared to go forth to the world enabled to proclaim that love in its fulness.

3. Had Peter overcome the power of darkness specially manifested during the season of agony endured by Christ, he would have been fortified against the temptation which Christ knew would surely follow His arrest in the garden that night. But, like many now whom the Lord would prepare to stand in the great temptation soon to come upon all the world (Rev. 3:10), he lost the necessary power to withstand the trial by letting his will-power be controlled by a weakness of the flesh. See, again, Matt. 26:41.

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## LESSON VII.—THE BETRAYAL.

*February 17, 1900.*

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### In Gethsemane, A. D. 31.

(Matt. 26:48-56; Mark 14:44-53; Luke 22:47-54; John 18:2-12.)

1. BEFORE entering the garden where Jesus was, what sign had Judas given his companions, by which they might recognize Christ? Mark 14:44.

2. Who were those in company with Judas? What did they carry with them? John 18:3.

3. Knowing their object, what did Jesus do? Verse 4.

4. What then transpired? Verses 5-7.

5. What final reply did Jesus make? Verse 8. See note 1.

6. What attempt did Judas then make? Luke 22:47.

7. With what words did Jesus meet him? Verse 48.

8. Seeing the situation to be critical, what question did the disciples ask? Verse 49.

*Side texts to be studied with questions.*

Acts 1:16.

Mark 14:45.

Matt. 26:50.

9. How did Peter answer the question? John 18:10.
10. What reproof did Jesus then administer to Peter? Verse 11. Matt. 26:52, 53.
11. How did Jesus repair the mistake Peter had made? Luke 22:51.
12. What question did Jesus then ask the throng of armed men? Verse 52.
13. What was the next step taken by the company of officers? John 18:12.
14. At this what did the disciples do? Mark 14:50.
15. To what place was Jesus taken? Verse 53. John 18:13.
- See note 2.

## READING.

“Desire of Ages,” chapter 74; “Spirit of Prophecy,” vol. 3, chapter 7.

## NOTES.

1. It is a remarkable thing that, in the midst of all His danger, Jesus did not for a moment forget to care for His disciples, and so the only favor asked of His captors was that His disciples might retain their liberty.

2. Annas had been appointed high priest in A. D. 7, by the Emperor Quirinius, but because of his constant intrigue and unwearied plottings, was deprived of his office in A. D. 14, by Valerius. He, however, had the privilege of seeing his five sons successively raised to the same office. Caiaphas, being son-in-law to Annas, gave way to the influence of the latter to such an extent that the father-in-law really ruled matters in the office of high priest.

## LESSON VIII.—BEFORE THE HIGH PRIEST.

*February 24, 1900.***Jerusalem, A. D. 31.**

(Matt. 26 : 57-65 · Mark 14 : 53-64 ; Luke 22 : 54, 55 ; John 18 : 13-21.)

1. WHO came together at the house of the high priest at the time of Jesus' arrest? Mark 14 : 53. See note 1.

2. Who of the disciples followed Him there? John 18 : 15.

3. How did Peter secure entrance to the house where the examination of Jesus was taking place? Verse 16.

4. As Peter was entering the house, who spoke to him? What was his reply? Verse 17.

5. Under what circumstances did Peter again deny his Lord? Verse 18.

6. What was Peter's object in thus associating with the servants of the place? Matt. 26 : 58. See note 2.

7. On what lines did the examination of Christ begin? John 18 : 19.

8. What answer did Jesus make to the high priest's question? Verses 20, 21.

9. At these words, what treatment was dealt to Jesus? Verse 22.

10. How did Jesus receive such treatment? Verse 23.

11. What was then done to prove evil against Christ? Mark 14 : 55-58. See note 3:

*Side texts to be studied with questions.*

Luke 4 : 15.

Acts 23 : 2, 3.

John 2 : 18-21.



- |                                                                                                             |                    |
|-------------------------------------------------------------------------------------------------------------|--------------------|
| 12. Did the Jewish officials find in these witnesses the evidence they desired? 'If not, why not? Verse 59. | Matt. 26 : 60, 61. |
| 13. To what, therefore, did the high priest resort for evidence? Verse 60.                                  | Matt. 26 : 62.     |
| 14. Upon Jesus not deigning to reply, what did the priest then say? Matt. 26 : 63.                          |                    |
| 15. Did Jesus answer this legal demand? V. 64.                                                              | Mark 14 : 62.      |
| 16. What were these words called? Vs. 65, 66.                                                               |                    |

## READING.

“Desire of Ages,” chapter 75; “Spirit of Prophecy,” vol. 3, chapters 8 and 9.

## NOTES.

1. The fact that all the notables of the Jewish church were assembled at the house of the high priest awaiting the arrival of the prisoner, shows that the plan of His capture and trial was well understood, and carried out to the letter.

2. Peter evidently played a false part. In mingling with the servants, he sought to hide his identity. In this effort he placed himself on Satan's ground, and subjected himself to unnecessary temptation. Had he remained with John, and not tried to appear a disinterested spectator of the all-absorbing affair, those present would have known his relations to Christ without a question. But when the questions were asked him in a way to show contempt for his Master, Peter was not fortified. From this instance we can learn that it is better to let our true colors be displayed from the first.

3. This is but an example of how wicked men can pervert the words of another in order to prove a case. How careful we should be, therefore, in stating the words of another!

## LESSON IX.—TAKEN BEFORE PILATE.

March 3, 1900.

### Jerusalem, A. D. 31.

(Matt. 26 : 67 to 27 : 10; Mark 14 : 65 to 15 : 1; Luke 22 : 58 to 23 : 1; John 18 : 25-28.)

1. HAVING agreed that Jesus was a blasphemer for admitting Himself to be the Son of God, how did the assembly begin to act? Matt. 26 : 67, 68.

2. At this juncture what was said to Peter? With what result? John 18 : 25.

3. About an hour later what was said to Peter? With what effect? Luke 22 : 59, 60.

4. What then took place? Verses, 61, 62.

5. As day dawned, what was done with Jesus? Verse 66. See note 1.

6. Having secured a meeting of the Sanhedrin, what question did the elders and priests again ask Jesus? Verse 67.

7. What answer was returned to this? Verses 67-69.

8. What question was then asked by all the council together? Verse 70.

9. How did they regard Christ's answer? Verse 71.

10. Having found sufficient ground, as they thought, to condemn the Lord, what did the council unitedly do? Luke 23 : 1.

11. When Judas saw that Jesus was condemned by the council, what did he do? Matt. 27 : 3.

12. What confession did he make? What reply was made to him? Verse 4. See note 2.

*Side texts to be studied with questions.*

Isa. 50 : 6;  
Lev. 24 : 16;  
Luke 22 : 64.

Matt. 26 : 72.

John 18 : 26;  
Matt. 26 : 74.

Matt. 27 : 1.

John 18 : 28;  
Matt. 27 : 2.

Matt. 26 : 14, 15.

13. What did he do with the pieces of silver? Acts 1: 18.  
To what tragic end did he come? Verse 5.
14. What did the chief priests do with the money? Verses 6, 7.
15. In this act, what scripture was fulfilled? Verses 8-10.

## READING.

"Desire of Ages," chapter 75; "Spirit of Prophecy," vol. 3, chapter 9.

## NOTES.

1. The decision of the meeting at the house of Caiaphas was of no binding force. The charge of blasphemy there decided against Christ must have a legal decision from the council of the nation in order to convert it into a charge of treason, and so hold the prisoner in the meshes of the civil law. Jesus is, therefore, hurried into the presence of the national council as soon as its members can be gotten together.

2. It must have been humiliating for Judas, hard as he was, to go before the very persons to whom he had shortly before shown himself willing to sell his Master, and there confess that he had betrayed an innocent person. What a lesson for those now who so readily become accusers of their brethren! Many such may yet have the same confession to make as did Judas, but, let us hope, with some prospect of correcting the wrong.

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## LESSON X.—SCOURGED AND CONDEMNED.

*March 10, 1900.*

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### Jerusalem, A. D. 31.

(Matt. 27: 11-26; Mark 15: 2-15; Luke 23: 2-25; John 18: 29 to 19: 1.)

1. WHEN Jesus was brought before Pilate, what accusations were made against Him? Luke 23: 2.

2. What question did Pilate ask Jesus? What did He reply? Verse 3.

*Side texts to be studied with questions.*

John 18: 29-38.

3. What did Pilate then say to the chief priests and the people? Verse 4.
4. How did this decision affect the people? What further charge did they bring? Verse 5.
5. When Pilate learned that Jesus belonged to Herod's jurisdiction, what did he do? Verses 6, 7. Luke 3: 1.
6. How did Herod feel when he saw Jesus? Verse 8. Matt. 14: 1, 2.
7. When questioned by Herod, what did Jesus do? Verse 9.
8. What were the priests and their attendants doing at the same time? Verse 10.
9. How did Herod treat Jesus? Verse 11. Acts 4: 27.
10. Upon Jesus being returned to Pilate, what did Pilate say to the people? Verses 13-16.
11. To what custom did he refer when he said he would release Jesus? Matt. 27: 15. Mark 15: 6; John 18: 39.
12. What question did he then ask the people? Verses 16-18. John 6: 15.
13. As Pilate went back into the judgment hall, what message was sent to him? Verse 19.
14. For whose release from custody did the people call? Why? Verses 20, 21. Mark 15: 11.
15. Who was Barabbas? Mark 15: 7.
16. What further question did Pilate ask? What answer was returned? Matt. 27: 22.
17. When Pilate pleaded in behalf of Jesus, what was the result? Verse 23. John 19: 8-12.
18. What did Pilate then do? Verse 24. John 19: 13.
19. How did the people reply? Verse 25.
20. In view of this, what did Pilate consent to do? Verse 26. Luke 23: 25.

## READING.

"Desire of Ages," chapters 76, 77; "Spirit of Prophecy," vol. 3, chapter 8.

**LESSON XI.—CROWNED AND CRUCIFIED.***March 17, 1900.***Jerusalem and Calvary, A. D. 31.**

(Matt. 27 : 27-43; Mark 15 : 16-32; Luke 23 : 24-38; John 19 : 17-19.)

1. PILATE having delivered Jesus to the soldiers, to what place did they take Him? Matt. 27 : 27. See note 1.

2. What was the first act of the soldiers, after escorting Jesus thither? Verse 28.

3. For what purpose was this done? Verse 29.

4. How did they further show contempt for Him? Verse 30.

5. Having thus satisfied their spite, what did they do with Jesus? Verse 31.

6. On the journey to Calvary, what incident transpired? Verse 32. See note 2.

7. What other companions in affliction were led along with Jesus to crucifixion? Luke 23 : 32.

8. Who went as sympathizers with the suffering One? Verse 27.

9. What did Jesus say of their weeping? Verses 28-31.

10. Upon arriving at Calvary, what was offered to Jesus? Matt. 27 : 34. See note 3.

11. Being raised upon the cross, what prayer did Jesus offer for His tormentors? Luke 23 : 34.

12. Upon beholding Jesus' manifest agony on the cross, what did the rulers and many people say? Verse 35.

13. What mocking words of the soldiers were added? Verses 36, 37.

14. What writing was placed above the head of Jesus on the cross? Verse 38.

*Side texts to be studied with questions.*

Mark 15 : 16;  
Acts 23 : 35.

Isa. 53 : 3.

Isa. 50 : 6, 7;  
Mark 15 : 19.

Isa. 53 : 7, 8.

Mark 15 : 21.

Mark 15 : 27.

Luke 23 : 55;  
John 19 : 25.

Luke 19 : 41-44,  
Isa. 2 : 19;  
Rev. 6 : 14-17.  
Ps. 69 : 21.

Mark 15 : 29-32.

John 19 : 19.

## READING.

“Desire of Ages,” chapters 77, 78; “Spirit of Prophecy,” vol. 3, chapter 10.

## NOTES.

1. The “common hall,” or public *prætorium*, was the headquarters of the Roman military governor, and was located, in time of peace, in some one of the best buildings of the city, as decided by the choice of the governor.

2. Cyrene was in North Africa, a province of Libya. That part is now known as Tunis. A large colony of Jews had settled there centuries before, and there were large numbers there still. Simon, though a Jew, was recognized as a foreigner on whom they could shift the burden of the exhausted One, whose slow motions were delaying the progress of the impatient guards.

3. This was a bitter, stupefying drug of myrrh (Mark 15 : 23), but named gall (Matt. 27 : 34), because of its bitterness. Jesus, however, refused that which would in any way becloud His faculties, even though it might relieve His excessive pain.

## LESSON XII.—THE AGONY OF THE CROSS.

*March 24, 1900.*

## Calvary, A. D. 31.

(Matt. 27 : 44-56; Mark 15 : 33-41; Luke 23 : 39-49; John 19 : 25-30.)

1. HAVING read the title placed by Pilate over the head of Christ on the cross, what did the chief priests request regarding it? John 19 : 21.

2. What was Pilate's answer? Verse 22.

3. What was done with the garments Jesus had worn? Verse 23. See note 1.

4. Why was the outer garment not treated like the others? Verse 24.

*Side texts to be studied with questions.*

Matt. 27 : 35;  
Mark 15 : 24.

Ps. 22 : 18.

5. Who stood by the cross all this time watching events? Verse 25. Luke 23:49.
6. Even in this trying hour how did Jesus manifest His care for His mother? Verses 26, 27.
7. When Christ's murderers and those passing by railed on Him, who else caught up the strain? To what effect? Luke 23:39.
8. What did the other thief say to this? Verses 40, 41.
9. Turning then to Jesus, what request did he make? Verse 42.
10. What reply did Jesus make? Verse 43.
11. At what time in the day was this? What appearance did nature take on? Verses 44, 45.
12. How long did this unnatural darkness continue? Matt. 27:45.
13. At the end of that time, what did Jesus do? Verse 46. John 19:28.
14. Misunderstanding the cry, and the cause of it, what did one of the beholders do? Verses 48, 49. See note 2. Mark 15:36. John 19:30.
15. What then followed? Luke 23:46.
16. As Jesus yielded up His life, how did creation recognize the terrible blow? Matt. 27:51-53.
17. From this convulsion of nature, what conviction came to those about the cross? Verse 54. Luke 23:47, 48.

## READING.

"Desire of Ages," chapter 78; "Spirit of Prophecy," vol. 3, chapter 10.

## NOTES.

1. It would seem from John's record that the garments of Christ were divided just enough to give each soldier one part, and that there were made of these but four parts. This suggests the thought that but four soldiers attended His crucifixion. Besides each of these receiving one part of Christ's nether garments, the seamless coat was awarded to the one to whose lot it fell by chance.

2. This was a thin, sour wine, the usual beverage of the Roman soldiers. It was offered to Christ in the moment of His dying thirst as the only drink at hand.

## LESSON XIII.—THE BURIAL AND RESURRECTION.

*March 31, 1900.***Jerusalem, A. D. 31.**

(Matt. 27 : 57 to 28 : 6 ; Mark 15 : 42 to 16 : 6 ; Luke 23 : 50 to 24 : 6 ; John 19 : 31 to 20 : 1.)

- |                                                                                                                            |                                                 |
|----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------|
|                                                                                                                            | <i>Side texts to be studied with questions.</i> |
| 1. WHAT was the Mosaic law regarding crucified bodies hanging on the cross overnight? See note 1.                          | Gal. 3 : 13 ;<br>Deut. 21 : 22, 23.             |
| 2. Because of this law, what request did the Jews make to Pilate concerning those who had been crucified? John 19 : 31.    | Mark 15 : 42.                                   |
| 3. In carrying out their wish, what difference did they make between Jesus and the two thieves? Verses 32, 33. See note 2. |                                                 |
| 4. In doing this, what scripture was fulfilled? Verse 36.                                                                  | Ex. 12 : 46 ;<br>Ps. 34 : 20.                   |
| 5. But what was done to make sure of the death of Christ? Verse 34.                                                        |                                                 |
| 6. Who then came to Pilate in behalf of the body of Jesus? What was his plea? Verse 38. See note 3.                        | Mark 15 : 43 ;<br>Matt. 27 : 57.                |
| 7. What did Pilate require to know before granting the request of Joseph? Mark 15 : 44, 45.                                |                                                 |
| 8. Who then joined Joseph in preparing Jesus for the grave? What did he contribute? John 19 : 39, 40.                      | John 7 : 50.                                    |
| 9. Where did they gently lay Jesus after thus preparing Him? Verses 41, 42.                                                | Matt. 27 : 60.                                  |
| 10. Who watched the mournful process of putting Jesus in the tomb? Mark 15 : 47.                                           | Luke 23 : 55 ; 8 : 9.                           |
| 11. After witnessing the burial of their Lord, what did these women do? Luke 23 : 55, 56.                                  |                                                 |
| 12. In the meantime what were the enemies of Jesus doing? Matt. 27 : 62-64.                                                |                                                 |



- |                                                                                                                                                                   |                                     |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| 13. How did Pilate arrange the matter with them? Verses 65, 66.                                                                                                   | Matt. 27 : 60.                      |
| 14. When the Sabbath was over, what did the loyal women undertake to do? Luke 24 : 1.                                                                             | Mark 16 : 1, 2.                     |
| 15. Having mused by the way as to how they would get the entrance to the sepulcher cleared, what did they find on arrival at the place of burial? Mark 16 : 3, 4. | John 20 : 1.                        |
| 16. Who had done this work? Matt. 28 : 2-4.                                                                                                                       |                                     |
| 17. As the women entered the tomb, who did they see? Mark 16 : 5.                                                                                                 | Luke 24 : 4.                        |
| 18. What information did the women receive from these heavenly visitants? Verse 6.                                                                                | Matt. 28 : 5, 6;<br>Luke 24 : 5, 6. |

## READING.

“Desire of Ages,” chapter 80; “Spirit of Prophecy,” vol. 3, chapter 11.

## NOTES.

1. Crucifixion was not contemplated under the provisions of the Mosaic law, yet men were sometimes hanged on a tree after death, that by being thus exposed they might be a warning to all beholders, but they were by no means to be left hanging after sunset, lest the land be defiled. Were three corpses to remain on the cross over Sabbath in plain sight of the temple and holy city, great commotion would follow, because of the strict religious scruples of the people, and might result in disaster.

2. It is said that the custom of breaking the legs of crucified culprits just before sunset, in order to comply with the Jewish law, was so that they could not get away after being taken from the cross, inasmuch as they were rarely if ever found to be so soon dead. Mark 15 : 44.

3. Joseph was a “counselor,” which probably means that he was a member of the great council of the Sanhedrin. Luke 23 : 50, 51. Probably no one but a member of that court would have dared ask such a favor of the procurator, who alone could give permission for the removal of the body. Joseph had secretly believed in Christ for some time, having but one friend to whom he had divulged his feelings, namely, Nicodemus. Together they had decided to brave indignation, and give the Saviour a decent burial.

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## Capital and Labor

Prof. George W. Rine of Healdsburg College is preparing a tract on the subject of Capital and its connection with Labor, for publication in the *Bible Students' Library*. It will contain about 32 pages, and will be illustrated. In view of the importance of the subject and the able way in which it will be treated, we have faith to believe that this number will have an immense sale and accomplish much good. *Price, \$2.00 per 100.*

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We have in prospect another manuscript by Professor Rine on the Individuality of God's Love, or how God cares for, and manifests Himself to, each one of His children in contradistinction to the mass. This will be issued as a number of the *Apples of Gold Library*.

## Salvation through Christ

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## Christian Science

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