

W. E. Howell

SABBATH SCHOOL LESSON QUARTERLY

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Life and Teachings of Jesus

SENIOR DIVISION

SECOND QUARTER, 1916

APRIL TO JUNE



Three Sabbath School Goals

DAILY STUDY OF THE SABBATH SCHOOL LESSONS
PERSONAL WORK FOR EVERY PUPIL
A MILLION DOLLARS FOR MISSIONS SOON AS POSSIBLE



Jesus Himself, while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength. . . . And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.—*Steps to Christ.*

SABBATH SCHOOL LESSONS

ON THE

Life and Teachings of Jesus

As Recorded in the Book of Matthew

SENIOR DIVISION
SECOND QUARTER

1916

Lesson 1 — "Ye Have Done It unto Me"

APRIL 1, 1916

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture.	
Sunday	.....	Coming of the Son of man.....	Ques. 1-4
		Memorize verses 31-33.	
Monday	.....	Inheritance of the kingdom.....	Ques. 5-7
		Memorize verses 34-36.	
Tuesday	.....	"Ye have done it unto Me".....	Ques. 8-10
		Memorize verses 37-40.	
Wednesday	.....	"Ye did it not to Me".....	Ques. 11-16
Thursday	.....	Read "The Desire of Ages," pages 637-641.	
Friday	.....	Review the memorized verses and the rest of the lesson.	

LESSON SCRIPTURE: Matt. 25: 31-46.

Questions

1. How does Jesus say the Son of man will come? What will He then do? Matt. 25: 31. Note 1.
2. Who will be gathered before Him? Verse 32, first part. Note 2.
3. What will He do to the nations? Verse 32, last part.
4. Where will He set the sheep and the goats? Verse 33.
5. What will the King say to those on His right hand? Verse 34.

6. What reasons does He give for calling them to their inheritance? Verse 35. Note 3.

7. What three additional reasons does He give? Verse 36.

8. How will the righteous answer? Verse 37.

9. What further questions will the righteous ask? Verses 38, 39.

10. What wonderful answer will the King give? Verse 40.

11. What will the King say to those on His left hand? Verse 41.

12. What reasons will He give for this command? Verses 42, 43.

13. How will they answer the King? Verse 44.

14. What remarkable answer will the King give them? Verse 45.

15. Where will these wicked then go? Verse 46, first part.

16. Where will the righteous go? Verse 46, last part. Note 4.

Notes

1. When Jesus comes the second time, the event is to be so glorious that heaven will be emptied of all its inhabitants to form His escort of honor. Our finite imagination can gain but a faint conception of what the glory of that event will be. Jesus is to bring "all the holy angels with Him." Rev. 5: 11 gives some idea of what their number is, for it says, "The number of them was ten thousand times ten thousand, and thousands of thousands," or as the original gives it, more vividly, "myriads of myriads, and thousands of thousands." A myriad in Greek is the definite number ten thousand, so that this text really says, "ten thousands of ten thousands, and thousands of thousands." The smallest total number this could make would be 404,000,000, but the actual number of angels is beyond enumeration. Well may we conclude that "all the holy angels" who will escort the coming King on His glorious return, will be, as the translator of Hebrews puts it, "innumerable hosts of angels." Heb. 12: 22, R. V.

2. The angels do not come with Jesus as an escort of honor alone. In Matt. 24: 31, it is said that "they shall gather together His elect from the four winds, from one end of heaven to the other." Grand and glorious gathering that will be!

3. It is important to notice that the service on which the

King will base His commendation or condemnation, is service that is within the reach of every one, even of the least. The words "these My brethren" may seem to indicate that this service is to be given to Christ's followers only, but we should not interpret them narrowly. While there is a special bond of love between Christ and His followers, and a special promise to any who give them as much as a "cup of cold water" (Matt. 10: 42), yet Christ will recognize the spirit of unselfish service that ministers to *any* one in distress, even when the service is performed by one who is not apparently a follower of Christ.

"Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—"The Desire of Ages," page 638.

4. The word "everlasting" in verses 41 and 46, and the word "eternal" in verse 46, are the same word in the original. It must be understood in each case as everlasting in effect. The fire will be everlasting in effect by consuming the wicked, as Malachi 4 says it shall "burn them up," and "they shall be ashes under the soles of your feet." Verses 1, 3. The punishment thus inflicted will be everlasting in effect — there will be no recovery from this destruction. Life can be everlasting in effect, only by never being cut off. In short, there are only two results — everlasting death and everlasting life. The means and process of producing death need not be confused with the result — death.

Lesson 2 — The Anointing at Simon's House

APRIL 8, 1916

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture.	
Sunday	The betrayal near at hand; plot to take Jesus	..... Ques. 1-4
	Read "The Desire of Ages," pages 557, 558.	
Monday	Anointing of Jesus at Simon's house	..... Ques. 5-10
	Read "The Desire of Ages," pages 558, 559.	

Tuesday	"She did it for My burial"	Ques. 11-15
	"The Desire of Ages," pages 560, 563.	
Wednesday	Bargain for the betrayal	Ques. 16-19
	"The Desire of Ages," pages 563- 566.	
Thursday	Read "The Desire of Ages," pages 566-568.	
Friday	Review the lesson.	

LESSON SCRIPTURE: Matt. 26: 1-16.

Questions

1. When Jesus had finished all the sayings of chapters 24 and 25, what did He say to His disciples? Matt. 26: 1, 2. Note 1.

2. Who then assembled at the palace of the high priest? Verse 3.

3. What wicked purpose drew these religious leaders together? Verse 4.

4. When did they not think it best to carry out their evil design? Verse 5.

5. Where was Jesus at this time? Verse 6.

6. What was the occasion that brought Jesus to Simon's house? Luke 7: 36. Note 2.

7. What did a certain woman do while He sat at meat? Matt. 26: 7.

8. Who was this woman? John 12: 1-3. Note 3.

9. When the disciples saw what Mary did, how did they feel, and what did they say? Matt. 26: 8.

10. What pretext did they give for thus finding fault? Verse 9.

11. Who was the leader in this faultfinding? John 12: 4, 5.

12. What did Jesus say to the disciples about Mary's act? Matt. 26: 10.

13. What did He say about the poor and Himself? Verse 11.

14. How did Jesus interpret Mary's act? Verse 12.

15. What did He say of the fame of Mary's deed? Verse 13.

16. By what parable and its application was Simon tactfully led to repentance? Luke 7: 40-47. Note 4.

17. Where did Judas now go? Matt. 26: 14.
18. What bargain did he make with them? Verse 15.
19. What did he seek from that time on? Verse 16.

Notes

1. Matthew's wonderful record of the teachings and miracles of Jesus is largely closed with chapter 25. The remaining four chapters narrate the events connected with the betrayal, crucifixion, and resurrection of Christ, closing with the great world commission to His disciples. The words of Jesus at the opening of our lesson are filled with sublime pathos, foreshadowing as they did the solemn events then near at hand.

2. The person mentioned by Luke as "one of the Pharisees" was Simon the leper. He is called Simon by Jesus in Luke's record, chapter 7, verse 40 and onward. He had been healed of his leprosy by Jesus, but had not yet fully accepted Jesus as the Saviour. See "The Desire of Ages," page 557.

3. At this feast, there sat with Jesus both Simon, the healed leper, and Lazarus, whom Jesus had raised from the dead. Then Mary also, who had been cleansed of seven devils, and had been led into sin by this same Simon the leper, was there to pour out her soul in deep gratitude for the forgiveness of sins, as symbolized by the precious ointment she used. Simon, too, repented on this occasion, and obtained forgiveness. Wonderful gathering of objects of Jesus' mercy at this His last visit to Bethany!

4. "Simon was touched by the kindness of Jesus in not openly rebuking him before the guests. He had not been treated as he desired Mary to be treated. He saw that Jesus did not wish to expose his guilt to others, but sought by a true statement of the case to convince his mind, and by pitying kindness to subdue his heart. Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error. He saw the magnitude of the debt which he owed his Lord. His pride was humbled, he repented, and the proud Pharisee became a lowly, self-sacrificing disciple."—"The Desire of Ages," pages 567, 568.



Lesson 3 — The First Lord's Supper

APRIL 15, 1916

DAILY STUDY OUTLINE

Sabbath	.....Read the lesson scripture.	
Sunday	.....Preparing to eat the Passover.....	Ques. 1-4
Monday	....."Lord, is it I?".....	Ques. 5-11
Tuesday	.....Celebrating the first Lord's Supper..	Ques. 12-15
Wednesday	.....I will not deny Thee.....	Ques. 16-20
Thursday	.....Read "The Desire of Ages," pages 652-661.	
Friday	.....Review the lesson.	

LESSON SCRIPTURE: Matt. 26: 17-35.

Questions

1. At the beginning of the feast of unleavened bread, what did the disciples ask Jesus? Matt. 26: 17.
 2. What directions did Jesus give them? Verse 18.
 3. What did the disciples then do? Verse 19.
 4. What did Jesus do when evening came? Verse 20.
- Note 1.
5. As they were eating, what did Jesus say? Verse 21.
 6. How did they all feel? What did they begin to say? Verse 22.
 7. How did Jesus answer them? Verse 23. Note 2.

8. What did Jesus then say about Himself? Verse 24, first part.
9. What woe did He pronounce and comment upon? Verse 24, last part.
10. How was the betrayer identified? Verse 25. Note 3.
11. By what final act was the betrayer revealed to all? John 13: 23-30.
12. As they were eating, what did Jesus do? Matt. 26: 26. Note 4.
13. What did He next do and say? Verses 27, 28.
14. What declaration did Jesus then make? Verse 29.
15. What did Jesus and the disciples now do? Verse 30.
16. What solemn statement did Jesus then make to His disciples? Verse 31.
17. What promise did He make to them? Verse 32.
18. How did Peter respond? Verse 33.
19. What did Jesus declare to Peter? Verse 34.
20. What positive assurance did Peter and all the disciples give to Jesus? Verse 35.

Notes

1. The expression "He sat down" reads literally, in the original, "He was reclining," that is, at table, according to the customs of the times to recline on couches while eating. The Revised Version reads, "He was sitting at meat," which gives the true idea.

2. This answer of Jesus does not necessarily point out the individual traitor. As they were eating the Passover supper, all would dip unleavened bread and bitter herbs into a dish of sauce made up probably of fruits and vinegar. Judas could hardly be pointed out by Jesus' words unless he was dipping with Jesus at the particular time He spoke. It is more likely that Jesus was here giving the substance of the prophecy quoted in John 13: 18, without identifying the individual. It was after this that Judas asked if he was the betrayer. See also Luke 22: 21.

3. "Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, 'This do in remembrance of Me.' And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts.

"At the feet-washing, Christ had given convincing proof that He understood the character of Judas. 'Ye are not all

clean,' He said. These words convinced the false disciple that Christ read his secret purpose. . . .

"As they realized the import of His words, and remembered how true His sayings were, fear and self-distrust seized them. They began to search their own hearts to see if one thought against their Master were harbored there. With the most painful emotion, one after another inquired, 'Lord, is it I?' But Judas sat silent. John in deep distress at last inquired, 'Lord, who is it?' And Jesus answered: 'He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born.' The disciples had searched one another's faces closely as they asked, 'Lord, is it I?' And now the silence of Judas drew all eyes to him. Amid the confusion of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the scrutiny of the disciples, he asked as they had done, 'Master, is it I?' Jesus solemnly replied, 'Thou hast said.'

"In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. 'Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night.' Night it was to the traitor as he turned away from Christ into the outer darkness."—"The Desire of Ages," pages 653, 654.

4. "Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages."—"The Desire of Ages," page 652.

Lesson 4 — Gethsemane

APRIL 22, 1916

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture.	
Sunday	Into Gethsemane	Ques. 1-4
Monday	Watching and praying	Ques. 5-9
Tuesday	Prevailing in prayer	Ques. 10-13

Wednesday ..Calmness of victory..... Ques. 14-17

Thursday ...Read "The Desire of Ages," pages
685-694.

FridayReview the lesson.

LESSON SCRIPTURE: Matt. 26: 34-46.



Questions

1. Where did Jesus now go with His disciples? Matt. 26: 36, first part. Note 1.
2. What did He say to them? Verse 36, last part.
3. Whom did Jesus take with Him as He went to pray? Verse 37, first part.
4. How did He begin to feel? Verse 37, last part.
5. What did He say to the three disciples with Him? Verse 38.
6. What did Jesus then do? Verse 39, first part.
7. Repeat the words of His prayer. Verse 39, last part.
8. On coming and finding the disciples asleep, what question did He ask Peter? Verse 40.

9. What did He say further to them? Verse 41.
10. On going away a second time, what did He pray? Verse 42. Note 2.
11. On returning to the three disciples, what did He find? Verse 43.
12. What did He then do? Verse 44.
13. How was Jesus strengthened as He prayed? Luke 22: 43. Note 3.
14. With what intensity did He pray? Verse 44.
15. On coming back to the disciples, what did He say to them? Matt. 26: 45, first part.
16. What event was about to take place? Verse 45, second part. Note 4.
17. What did Jesus say further to the disciples? Verse 46.

Notes

1. Over the dark Kidron passed David in sorrow and agony in his flight from Jerusalem a thousand years before; over the Kidron to His awful agony for a lost world passed David's Son, the promised Seed. Gethsemane was an inclosure at the foot of the Mount of Olives. Here our Lord was accustomed to go with His disciples for prayer and instruction. Little did they realize the meaning of this last journey across the historic brook.

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

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

4. "The hour is come." Mark 14: 41. The long delayed hour had come, the crisis of the world, when divinity, compassed about with the infirmities of humanity, met its su-

preme test. The Saviour had anticipated the struggle before; He had talked of it with Moses and Elijah; He had poured out His soul in prayer during entire night seasons concerning it; now the reality had come.

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

Lesson 5 — The Betrayal of Jesus

APRIL 29, 1916

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture.	
Sunday	..... Judas betrays Jesus.....	Ques. 1-5
Monday	..... Jesus heals the servant's wound.....	Ques. 6-8
Tuesday	..... Put up thy sword.....	Ques. 9-11
Wednesday	..... Jesus a man of peace; desertion by the disciples.....	Ques. 12-15
Thursday	... Read "The Desire of Ages," pages 694-697.	
Friday	..... Review the lesson.	

LESSON SCRIPTURE: Matt. 26: 47-56.

Questions

1. While Jesus was speaking to His disciples in Gethsemane, who appeared? Matt. 26: 47.
2. What sign and direction did Judas give the multitude? Verse 48.
3. What did the betrayer immediately do? Verse 49. Note 1.
4. What did Jesus say to him? Verse 50, first part.
5. What did the multitude then do? Verse 50, last part.
6. What did one of the disciples do? Verse 51.
7. Which one of the disciples was this? John 18: 10.
8. What did Jesus say to the multitude? What did He then do? Luke 22: 51. Note 2.

9. What did Jesus say to Peter? Matt. 26: 52.
10. What question did He ask Peter? Verse 53.
Note 3.
11. Why did not Jesus ask this deliverance? Verse 54.
12. What did Jesus now say to the multitude? Verse 55.
13. Why was all this done as it was? Verse 56, first part.
14. What request for His disciples had Jesus made of the multitude? John 18: 8, last part. Note 4.
15. What does the record say all the disciples did? Matt. 26: 56, last part.

Notes

1. Judas could hardly have played the part of a betrayer better. His words of greeting mean literally, *Rejoice, Rabbi*, or, *Be well, Rabbi*. He had given the mob a sign—"Whomsoever I shall *kiss*." The record says he "*kissed* Him." But the latter word "*kiss*" is an intensive form, meaning he kissed Him fondly or heartily.

"Judas did not, however, believe that Christ would permit Himself to be arrested. In betraying Him, it was his purpose to teach Him a lesson. He intended to play a part that would make the Saviour careful thenceforth to treat him with due respect. But Judas knew not that he was giving Christ up to death. How often, as the Saviour taught in parables, the scribes and Pharisees had been carried away with His striking illustrations! How often they had pronounced judgment against themselves! Often, when the truth was brought home to their hearts, they had been filled with rage, and had taken up stones to cast at Him; but again and again He had made His escape. Since He had escaped so many snares, thought Judas, He certainly would not now allow Himself to be taken.

"Judas decided to put the matter to the test. If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. This would forever settle many minds that were now in uncertainty. Judas would have the credit of having placed the king on David's throne. And this act would secure to him the first position, next to Christ, in the new kingdom."—"The Desire of Ages," pages 720, 721.

2. The import of the words, "Suffer ye thus far," spoken to His captors, seems to be as if Jesus said, "Bear with Me a little till I correct Peter's mistake." The officers were already laying hands upon Him; but He would have them desist a little, till He did one more deed of mercy. Sublime nobility

and matchless love, that could put forth to heal the wound of an enemy, that very hand which was so soon to be pierced through by the cruel nail upon the cross! Dark and dead must have been the souls of men who could remain unmoved at so divine a deed.

3. The Master was not seized because He could not escape. More than once during His ministry, He "passed out of the midst" of those who would do Him violence. He did not need any physical protection by His disciples; for if it were necessary, or in keeping with the occasion, He could receive from the Father more than twelve legions of angels for His deliverance. But His hour had come, and He suffered Himself to be taken. It was a completely voluntary act on His part.

4. Jesus knew how severe a test it would be to His disciples to see their Master seized and taken away by His murderers. It was for this reason He had bidden them watch and pray that last night in Gethsemane, lest they enter into temptation. Always thus mindful of others, He requested that the disciples be permitted to depart.

Lesson 6 — The Trial of Jesus

MAY 6, 1916

DAILY STUDY OUTLINE

Sabbath.....	Read the lesson scripture.	
Sunday.....	Jesus before Caiaphas..... "The Desire of Ages," pages 703-705.	Ques. 1-4
Monday.....	False charge; Jesus declares Himself..... "The Desire of Ages," pages 705-707.	Ques. 5-8
Tuesday.....	The condemnation..... "The Desire of Ages," pages 707-710.	Ques. 9-12
Wednesday..	Peter denies Jesus..... "The Desire of Ages," pages 710-712.	Ques. 13-16
Thursday...	Peter's bitter repentance..... "The Desire of Ages," pages 712, 713.	Ques. 17-20
Friday.....	Review the lesson.	

LESSON SCRIPTURE: Matt. 26: 57-75.

Questions

1. Where was Jesus taken by His captors? Matt. 26: 57. Note 1.
2. What did Peter do? Verse 58. Note 2.
3. What did the council seek deliberately to do? Verse 59.
4. How did they succeed? Verse 60. Note 3.
5. What testimony did the false witnesses bear? Verse 61.
6. What did the high priest ask Jesus? Verse 62.
7. When Jesus held His peace, what did the high priest then say to Him? Verse 63.
8. What answer did Jesus give? Verse 64. Note 4.
9. What did the high priest then do and say? Verse 65.
10. When he pressed the council for a decision, what verdict did they pronounce? Verse 66.
11. How was Jesus then treated? Verse 67.
12. What did they say to Him in mockery? Verse 68.
13. What did a damsel say to Peter as he sat without in the palace? Verse 69.
14. How did he answer her? Verse 70.
15. What did another maid remark about Peter in the porch? Verse 71.
16. How did he answer this time? Verse 72.
17. What did bystanders say to Peter a little later? Verse 73.
18. With what emphasis did he deny his Lord a third time? What happened immediately? Verse 74.
19. What words of Jesus did Peter now recall? Verse 75, first part.
20. What did Peter do? Verse 75, last part. Note 5.

Notes

1. John's record (John 18: 14) identifies this Caiaphas as the one who had declared that it was expedient that one man should die for the people. The occasion of this utterance is found in John 11: 47-54, where it is said that the expression did not originate with Caiaphas, but that as high priest, he had been used of the Lord to utter a prophecy concerning Jesus' death. Now he takes a leading part, by illegal and

unbecoming means, in bringing about the condemnation of Jesus.

2. Peter's first mistake was that he "followed Him afar off," and then "sat with the servants" instead of openly following his Master into the trial room as John did. John 18:15. Here the rougher element would be gathered, and this bad company became the means of his downfall, though his own lack of courage brought him into the place of trial.

3. According to Jewish law, as cited in the "Cambridge Bible for Schools and Colleges," "the penalty for procuring false witnesses was death." Other violations of these rules were, "the trial by night, the sentence on the first day of trial, the trial of a capital charge on the day before the Sabbath, the suborning of witnesses, the direct interrogation by the high priest." Also, "the condemned was not to be executed on the day of his trial."

4. When asked directly by the proper person to declare His identity, Jesus did not hesitate to answer. His words, "Thou hast said," are equivalent to an affirmative answer, as when He used the same expression in answering Judas in verse 25.

5. Luke says (Luke 22: 61) that when the cock crew, "the Lord turned, and looked upon Peter." That sad, tender look melted the heart of Peter to sincere repentance. He went out where he could be alone, and wept aloud bitterly, as the expression means.

Lesson 7 — Jesus Before Pilate

MAY 13, 1916

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture.	
Sunday	Jesus delivered to Pilate.	Ques. 1, 2
Monday	Remorse and death of Judas.	Ques. 3-6
	"The Desire of Ages," pages 721, 722.	
Tuesday	The potter's field.	Ques. 7-10
Wednesday	Jesus before Pilate.	Ques. 11-15
	"The Desire of Ages," pages 723-728.	
Thursday	Barabbas or Jesus?	Ques. 16-19
	"The Desire of Ages," page 733.	
Friday	Review the lesson.	

LESSON SCRIPTURE: Matt. 27: 1-18.

Questions

1. What did the chief priests and elders do after the trial of Jesus? Matt. 27: 1. Note 1.

2. What did they do with Jesus? Verse 2.
3. When Judas saw that Jesus was condemned, what did he do? Verse 3. Note 2.
4. What did he say to the priests and elders? Verse 4, first part.
5. What answer did they give? Verse 4, last part.
6. In his despair, what did Judas do? Verse 5.
7. What did the priests say about the betrayal money? Verse 6. Note 3.
8. What did they do with this money? Verse 7.
9. What name was given to the potter's field? Verse 8.
10. What prophecy was thus fulfilled? Verses 9, 10.
11. When Jesus was brought before the governor, what question did the governor ask Him? Verse 11, first part.
12. How did Jesus answer him? Verse 11, last part. Note 4.
13. How did Jesus receive the charges of the priests and the elders? Verse 12.
14. What did Pilate then ask Him? Verse 13.
15. When Jesus gave him no answer, how was Pilate affected? Verse 14. Note 5.
16. What was it a custom for the governor to do at the feast? Verse 15.
17. What noted prisoner was in bonds at that time? Verse 16; Luke 23: 18, 19. Note 6.
18. What question did Pilate put to the people? Matt. 27: 17.
19. What did he know about the people's motive in arresting Jesus? Verse 18.

Notes

1. The Jewish leaders thirsted for the life of Jesus. Though the Sanhedrin could come to the decision that **He** was worthy of death, it had not the authority to carry out its own sentence. The leaders therefore took counsel as to how they could present Jesus to the Roman governor so as to secure His condemnation. Their charge against Him must be a political one. Evidently they made the charge of conspiracy against Caesar. See Luke 23: 2.

2. There are several things which show that the repentance of Judas was not of the genuine kind that brings remission of sins: 1. It did not come till he saw that Jesus was

condemned — it was based on consequences, not on the sinfulness of betrayal. 2. If the repentance had been of the right kind, he would not have taken his own life. 3. The word "repented" used here is not the usual one for repentance of sin, but rather denotes a growing anxious over a thing after it is done, and could very properly be rendered here "filled with regret or remorse."

3. This is a striking example of straining at a gnat and swallowing a camel. See Matt. 23: 24. It was a matter for serious counsel what to do with this "tainted" money — tainted by themselves in taking it out of the Lord's treasury and using it to bribe the betrayer of Jesus. It was not "lawful" to put it back into the treasury, but it was lawful to murder the innocent Son of God. "We have a law, and by our law He ought to die." John 19: 7.

4. Jesus' answer, "Thou sayest," is similar to that used before Caiaphas when urged to say whether He was the Son of God or not. See Matt. 26: 64. It is equivalent to an affirmative answer. Jesus could not deny that He was the Son of God or King of the Jews.

5. "Pilate expected an answer. He knew the substantial falsehood of both charges, but he would have them met by a reference to well-known facts, that he might have ostensible grounds for requittal, which from first to last it was evidently his wish to pronounce. But our Lord was silent." — Dean Mansel.

6. "The Roman authorities at this time held a prisoner named Barabbas, who was under sentence of death. This man had claimed to be the Messiah. He claimed authority to establish a different order of things, to set the world right. Under satanic delusion, he claimed that whatever he could obtain by theft and robbery was his own. He had done wonderful things through satanic agencies, he had gained a following among the people, and had excited sedition against the Roman government. Under cover of religious enthusiasm, he was a hardened and desperate villain, bent on rebellion and cruelty. By giving the people a choice between this man and the innocent Saviour, Pilate thought to arouse them to a sense of justice. He hoped to gain their sympathy for Jesus in opposition to the priests and rulers. So, turning to the crowd, he said with great earnestness, 'Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?'

"Like the bellowing of wild beasts came the answer of the mob, Release unto us Barabbas. Louder and louder swelled the cry, Barabbas! Barabbas! Thinking that the people had not understood his question, Pilate asked, 'Will ye that I release unto you the King of the Jews?' But they cried out again, 'Away with this Man, and release unto us Barabbas!' 'What shall I do then with Jesus which is called Christ?'

Pilate asked. Again the surging multitude roared like demons. Demons themselves, in human form, were in the crowd, and what could be expected but the answer, 'Let Him be crucified'?"—"The Desire of Ages," page 733.

Lesson 8 — Trial and Crucifixion

MAY 20, 1916

DAILY STUDY OUTLINE

Sabbath	.....Read the lesson scripture.	
Sunday	....."Let Him be crucified".....	Ques. 1-6
Monday	.....Jesus delivered to be crucified.....	Ques. 7-11
Tuesday	.....Mockery of Jesus; bearing the cross..	Ques. 12-15
Wednesday	.....The crucifixion	Ques. 16-19
Thursday	.....Read "The Desire of Ages," pages 732-745.	
Friday	.....Review the lesson.	

LESSON SCRIPTURE: Matt. 27: 19-38.

Questions

1. As Pilate sat on the judgment seat, what message did his wife send him? Matt. 27: 19. Note 1.
2. What did the chief priests and elders persuade the multitude to do? Verse 20.
3. What question did Pilate ask the people? Verse 21, first part.
4. What was their answer? Verse 21, last part.
5. What further question did Pilate ask? Verse 22, first part. Note 2.
6. What did they all say? Verse 22, last part.
7. By what question did the governor then seek to dissuade them from their purpose? Verse 23, first part.
8. What did the people persist in crying? Verse 23, last part.
9. When Pilate saw he could not prevail with the people, what did he do and say? Verse 24. Note 3.
10. What did all the people respond? Verse 25.
11. What did Pilate do to gratify them? Verse 26.
12. What was then done with Jesus? Verses 27, 28.
13. In what ways did they mock and maltreat Jesus? Verses 29, 30.

14. After this abuse, what did they next do? Verse 31.

15. Whom did they compel to bear the cross? Verse 32. Note 4.

16. When they had come to Golgotha, what did they give Jesus? What was the result? Verses 33, 34. Note 5.

17. After crucifying Him, how did they again fulfill prophecy? Verse 35.

18. As they sat and watched the Crucified One, what inscription did they place above His head? Verses 36, 37. Note 6.

19. Who were crucified with Jesus? Verse 38.

Notes

1. In "The Desire of Ages," page 732, is found the following comment on the dream of Pilate's wife, Claudia Procula: "Pilate was not left to act blindly. A message from God warned him from the deed he was about to commit. In answer to Christ's prayer, the wife of Pilate had been visited by an angel from heaven, and in a dream she had beheld the Saviour and conversed with Him. Pilate's wife was not a Jew; but as she looked upon Jesus in her dream, she had no doubt of His character and mission."

After describing how there passed before her in the dream the scenes in the judgment hall, the crucifixion, and the second coming of Christ in glory, the record continues: "With a cry of horror she awoke, and at once wrote to Pilate words of warning. While Pilate was hesitating as to what he should do, a messenger passed through the crowd, and handed him the letter from his wife, which read, 'Have thou nothing to do with that just Man; for I have suffered many things this day in a dream because of Him.'"

2. The question, "What shall I do with Jesus?" is one which every man must ask himself and answer for himself. Pilate's mistake was in asking others what he should do with Jesus, and letting them answer it for him.

3. The ceremony of washing the hands with water as a declaration of innocence was a familiar one to the Jews, and would be readily understood. See Deut. 21: 1-9 and Ps. 26: 6.

4. "At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews. He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders.

"Simon had heard of Jesus. His sons were believers in the Saviour, but he himself was not a disciple. The bearing of

the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden."—"The Desire of Ages," page 742.

5. "*Golgotha*. This is a Hebrew word, signifying the place of a skull. This is the word which in Luke is called *Calvary*. The original Greek, there, also means a *skull*. The word *calvary* is a *Latin* word meaning skull, or place of skulls. It is not known certainly why this name was given to this place. Some have supposed that it was because the mount resembled in shape a human skull. The most probable opinion, however, is that it was a place of execution; that malefactors were beheaded there or otherwise put to death, and that their bones remained unburied or unburned. *Golgotha*, or *Calvary*, was probably a small eminence on the northwest of Jerusalem, without the walls of the city, but at a short distance. Jesus was put to death *out* of the city, because capital punishments were not allowed within the walls."—Barnes's Notes.

The vinegar mingled with gall, or wine drugged with myrrh, as Mark gives it, was "a drink given by a merciful custom before execution to deaden the sense of pain. . . . Jesus declines the drink, desiring to suffer with a clear mind."—Bruce.

On this point, "The Desire of Ages," page 746, says: "He [Jesus] would receive nothing that could becloud His mind. His faith must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage."

6. "The evangelists differ in the account of this title. Mark (15: 26) says it was 'The King of the Jews'; Luke (23: 38), 'This is the King of the Jews'; John (19: 19), 'Jesus of Nazareth the King of the Jews.' But the difficulty may be easily removed. John says that the title was written in Hebrew, Greek, and Latin. It is not at all improbable that the inscription varied in these languages. One evangelist may have translated it from the Hebrew, another from the Greek, a third from the Latin, and a fourth may have translated one of the inscriptions a little differently from another. Besides, the evangelists all agree in the main point of the inscription; viz., that He was the King of the Jews."—Barnes's Notes.

Lesson 9 — The Victory of the Cross

MAY 27, 1916

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture.	
Sunday	.....	Reviling Jesus	..... Ques. 1-4
		"The Desire of Ages," pages 746-749.	
Monday	.....	"The thieves also"	..... Ques. 5, 6
		"The Desire of Ages," pages 749-751.	
Tuesday	.....	Dark hour of the cross.	..... Ques. 7-11
		"The Desire of Ages," pages 752-756.	
Wednesday	.....	"It is finished"	..... Ques. 12-16
		"The Desire of Ages," pages 756, 757.	
Thursday	.....	"This was the Son of God".	..... Ques. 17
		Study and memorize the seven sayings of Jesus on the cross. See note 6.	
Friday	.....	Review the lesson.	

LESSON SCRIPTURE: Matt. 27: 39-54.

Questions

1. What did passersby do to Jesus as He hanged upon the cross? Matt. 27: 39. Note 1.
2. What mocking language did they use? Verse 40. Note 2.
3. Who else took part in mocking Jesus? Verse 41.
4. In what language did they tempt Him? Verse 42.
5. How did they cast doubt on His Sonship? Verse 43.
6. What did the two thieves also do? Verse 44. Note 3.
7. What supernatural occurrence witnessed to the tragedy of the cross? Verse 45. Note 4.
8. What did Jesus cry out about the ninth hour? Verse 46. Note 5.
9. What did some of the bystanders say about His cry? Verse 47.
10. What did one of them straightway do? Verse 48.
11. What protest did the rest make? Verse 49.
12. After crying out again, what did Jesus do? Verse 50.
13. What shout of victory did Jesus utter at this point? John 19: 30.

14. What took place in the temple at the same time? Matt. 27: 51, first part.

15. What phenomena occurred in nature? Verse 51, last part, and 52.

16. What did those who came out of their graves do? Verse 53. Note 6.

17. How did the centurion and his men feel, and what did they say? Verse 54. Note 7.

Notes

1. "The enemies of Jesus vented their rage upon Him as He hung upon the cross. Priests, rulers, and scribes joined with the mob in mocking the dying Saviour. At the baptism and at the transfiguration, the voice of God had been heard proclaiming Christ as His Son. Again, just before Christ's betrayal, the Father had spoken, witnessing to His divinity. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery from wicked men."—"The Desire of Ages," page 746.

2. The first part of verse 40 doubtless refers to the false testimony against Jesus at His trial, as recorded in Matt. 26: 59-61. What He did say and mean is found in John 2: 18-21.

The expression, "If Thou be the Son of God," in the second part of verse 40, recalls the temptation scene in the wilderness, in which Satan personally sought to overcome Jesus. Then Jesus was weakened through fasting forty days, and Satan would take advantage of His condition. Here at the cross also he again sought to make Jesus' intense suffering an occasion for gaining long coveted superiority over Him. "The Desire of Ages," page 746, says on this point: "Satan with his angels, in human form, was present at the cross. The archfiend and his hosts were coöperating with the priests and rulers. The teachers of the people had stimulated the ignorant mob to pronounce judgment against One upon whom many of them had never looked until urged to bear testimony against Him. Priests, rulers, Pharisees, and the hardened rabble were confederated together in a satanic frenzy. Religious rulers united with Satan and his angels. They were doing his bidding."

3. "To Jesus in His agony on the cross there came one gleam of comfort. It was the prayer of the penitent thief. Both the men who were crucified with Jesus had at first railed upon Him; and one, under his suffering, only became more desperate and defiant. But not so with his companion. This man was not a hardened criminal; he had been led astray by evil associations, but he was less guilty than many of those

who stood beside the cross reviling the Saviour. He had seen and heard Jesus, and had been convicted by His teaching, but he had been turned away from Him by the priests and rulers. Seeking to stifle conviction, he had plunged deeper and deeper into sin, until he was arrested, tried as a criminal, and condemned to die on the cross. . . .

"When condemned for his crime, the thief had become hopeless and despairing; but strange, tender thoughts now spring up. He calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. He has heard the words of those who believed in Jesus and followed Him weeping. He has seen and read the title above the Saviour's head. He has heard the passersby repeat it, some with grieved, quivering lips, others with jesting and mockery. The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. 'Lord, remember me,' he cries, 'when Thou comest into Thy kingdom.'

"Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power the words: Verily I say unto thee to-day, Thou shalt be with Me in Paradise."—"The Desire of Ages," pages 749, 750.

4. "In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour, Christ was not to be comforted with the Father's presence. He trod the winepress alone, and of the people there was none with Him.

"In the thick darkness, God veiled the last human agony of His Son. All who had seen Christ in His suffering had been convicted of His divinity. That face, once beheld by humanity, was never forgotten. As the face of Cain expressed his guilt as a murderer, so the face of Christ revealed innocence, serenity, benevolence,—the image of God. But His accusers would not give heed to the signet of heaven. Through long hours of agony, Christ had been gazed upon by the jeering multitude. Now He was mercifully hidden by the mantle of God."—"The Desire of Ages," pages 753, 754.

5. "All His life, Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of

supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony this His physical pain was hardly felt.

"Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God, that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's Substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*Id.*, page 753.

6. The meaning here seems to be that graves were opened by the earthquake, "and the dead were cast out of their tombs" ("The Desire of Ages," page 756). Then when Jesus arose on the morning of the resurrection, these saints came back to life with Him at the time of the earthquake recorded in Matt. 28: 2, and went forth to bear testimony of His resurrection, and to serve, like Moses, as a type of the general resurrection of all who sleep in Jesus. See "The Desire of Ages," page 786.

7. The seven sayings of Jesus on the cross form a remarkable index to the Christ life, and a striking epitome of Christian experience:

(1) "Father, forgive them; for they know not what they do." Luke 23: 34.

(2) "Woman, behold thy son!" "Behold thy mother!" John 19: 26, 27.

(3) "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." Luke 23: 43.

(4) "My God, My God, why hast Thou forsaken Me?" Matt. 27: 46.

(5) "I thirst." John 19: 28.

(6) "It is finished." John 19: 30.

(7) "Father, into Thy hands I commend My spirit." Luke 23: 46.

Lesson 10 — In Joseph's New Tomb

JUNE 3, 1916

DAILY STUDY OUTLINE

Sabbath Read the lesson scripture.

Sunday The women at the cross Ques. 1-3

Monday Joseph obtains the body of Jesus Ques. 4-6

"The Desire of Ages," pages 772,
773.

Tuesday	..... Jesus laid in the tomb.....	Ques. 7-9
	"The Desire of Ages," pages 773,	
	777.	
Wednesday	.. Anxiety of the Jews.....	Ques. 10-13
	"The Desire of Ages," pages 777,	
	778.	
Thursday	... Making the sepulcher sure.....	Ques. 14, 15
	"The Desire of Ages," page 778.	
Friday	..... Review the lesson.	

LESSON SCRIPTURE: Matt. 27: 55-66.

Questions

1. What followers of Jesus were present at the cross?
Matt. 27: 55.

2. What were these women doing? and why had they followed Jesus? Same verse. Note 1.

3. Who were some of these women? Verse 56.
Note 2.

4. Who came to the cross at even? Verse 57.

5. What request did he make of Pilate? Verse 58,
first part.

6. How did Pilate respond to this request? Verse 58,
last part. Note 3.

7. What did Joseph do with the body of Jesus?
Verse 59.

8. Where did he lay it? and how did he make it secure? Verse 60.

9. Who remained at the sepulcher? Verse 61.

10. What did the chief priests and the Pharisees do on the Sabbath? Verse 62.

11. What saying of Jesus did they call to Pilate's attention? Verse 63. Note 4.

12. What request did they make of Pilate? Verse 64,
first part.

13. What reasons did they give for this precaution?
Verse 64, last part.

14. What was Pilate's answer? Verse 65.

15. How did they make the sepulcher sure? Verse 66. Note 5.

Notes

1. The expression "ministering unto Him" should not be understood as applying at the time of the crucifixion, but

during the Saviour's period of ministry among the people. Luke introduces the idea much earlier, associating these women with the twelve disciples, and declaring that they "ministered unto Him of their substance." Luke 8: 2, 3. This opens a chapter in the work of Christ not usually much dwelt upon. These women "had been healed of evil spirits and infirmities"; and as an expression of their gratitude and devotion to the great Healer, they became His followers, contributing and preparing food and clothing for the physical comfort of Jesus and His disciples.

2. Among these women were:

(1) Mary Magdalene, out of whom Mark and Luke say Jesus had cast seven devils, who is usually mentioned first in each of the Gospels (John alone excepted), who was first at the sepulcher on the morning of the resurrection, first to discover that the tomb was empty, first to be addressed by Jesus as He revealed to her His identity, first to carry to the disciples, "as they mourned and wept," the joyful news that Jesus had risen.

(2) Mary the mother of James and Joses, generally accepted as identical with the one whom John calls "Mary the wife of Cleophas," of whom but little is known.

(3) The "mother of Zebedee's children," whose name is given by Mark as Salome, and who was very probably identical with the woman mentioned in John 19: 25 as "His mother's sister," that is, sister to Mary, the mother of Jesus. In "The Desire of Ages," page 548, it is said that she "was a follower of Christ, and had ministered to Him freely of her substance." If it be true that Jesus' mother and John's mother were sisters, it affords an added reason why Jesus commended His mother to John's care at the cross, and why John's mother made the special request for her sons to sit next to Jesus in His kingdom.

3. At this point John introduces Nicodemus, who "brought a mixture of myrrh and aloes, about an hundred pound weight," and adds, "Then took they [Joseph and Nicodemus] the body of Jesus, and wound it in linen clothes with the spices." John 19: 39, 40. Thus did two rich men contribute to the fulfillment of Isa. 53: 9, "He made His grave . . . with the rich in His death."

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

4. How singular that these murderers of Jesus should remember His repeated prediction that He should rise again

in three days, while His own disciples, according to the testimony of one of the most devoted of them, "knew not the scripture, that He must rise again" (John 20:9), but were found mourning and weeping when Mary Magdalene came to announce the resurrection, and even then "believed not." Mark 16:9-11.

5. The surer the sepulcher, the surer the witness to the resurrection.

Lesson 11 — "He Is Risen"

JUNE 10, 1916

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture.	
Sunday	..... Keeping the Sabbath; return to the sepulcher	Ques. 1-3
	"The Desire of Ages," page 788.	
Monday	..... The earthquake and the angel	Ques. 4-7
	"The Desire of Ages," pages 779-781.	
Tuesday	..... The angel and the women	Ques. 8-11
	"The Desire of Ages," page 788.	
Wednesday	..... Jesus meets the women	Ques. 12-14
Thursday	..... Jesus' message to the disciples	Ques. 15, 16
	"The Desire of Ages," page 793.	
Friday	..... Review the lesson.	

LESSON SCRIPTURE: Matt. 28: 1-10.

Questions

1. After the women left the tomb of Jesus, what did they do? Luke 23:56. Note 1.
2. When did they return to the sepulcher? Matt. 28: 1. Note 2.
3. What question was in their minds as they went? Mark 16: 3.
4. What took place about this time? Matt. 28: 2, first part.
5. What is given as the cause of the earthquake? Verse 2, last part.
6. Describe the appearance of the angel. Verse 3.
7. How did the presence of the angel affect the guard? Verse 4.
8. How did the angel quiet the women's fears? Verse 5.

9. What did he say about Jesus? Verse 6, first part.
Note 3.

10. What did he bid them do? Verse 6, last part.

11. What message did he send by them to the disciples? Verse 7.

12. How did they respond to his direction? Verse 8.

13. As they were on the way to tell the disciples, who met them? How did He greet them? Verse 9, first part.

14. What did they then do? Verse 9, last part.

15. What assuring word did He speak to them? Verse 10, first part.

16. What message did He send to His brethren? Verse 10, last part.

Notes

1. Here is definite, convincing testimony that the original Sabbath of the fourth commandment was still observed by the disciples of Christ.

2. Some have difficulty with the expression "in the end of the Sabbath," or "late on the Sabbath day," as given in both the English and the American Revised Version. In narrating the same event, Mark says, "when the Sabbath was past"; Luke, "upon the first day of the week, very early in the morning"; John, "the first day of the week . . . early, when it was yet dark." Matthew's phrase may be rendered, with authority of scholarship equal to any other, "after the Sabbath."

3. In the words of the angel, "as He said," there is a gentle reproof to the women and the twelve disciples, who seem to have forgotten, in their sorrow, that Jesus had said repeatedly He should rise again the third day; while the chief priests and the Pharisees, in their restless anxiety on the Sabbath, remembered His prediction.

Lesson 12 — The Great Commission

JUNE 17, 1916

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture.	
Sunday	Plotting to hide the truth	Ques. 1-4
Monday	Outcome of the plot	Ques. 5-7
	"The Desire of Ages," pages 781-785.	
Tuesday	The meeting in Galilee	Ques. 8-10

Wednesday ..The great commission..... Ques. 11-14

Thursday ...Read "The Desire of Ages," pages
818-828.

FridayReview the lesson.

LESSON SCRIPTURE: Matt. 28: 11-20.

Questions

1. While the women were carrying Jesus' message to the disciples, who came into the city? Matt. 28: 11, first part.

2. What did they report to the chief priests? Verse 11, last part.

3. What did the priests and the elders do? Verse 12. Note 1.

4. What did they instruct the soldiers to say? Verse 13. Note 2.

5. What pledge of protection did they give the soldiers? Verse 14. Note 3.

6. How did the soldiers respond? Verse 15, first part.

7. What saying became current among the Jews? Verse 15, last part.

8. On receiving Jesus' message by the women, where did the eleven disciples go? Verse 16.

9. When they saw Jesus, what did they do? Verse 17. Note 4.

10. What declaration did Jesus make to them? Verse 18. Note 5.

11. What great commission did He give the disciples? Verse 19.

12. What were the disciples to teach? Verse 20, first part.

13. What wonderful promise did He make them? Verse 20, last part. Note 6.

14. Why should every disciple and missionary for Christ be of good courage? Joshua 1:9.

Notes

1. By the base means of bribery, the priests had bargained in a private way with Judas, a Jew and a disciple, for the betrayal of Jesus. Now in a formal council, the vote was taken to bribe heathen soldiers, with a large sum of money, to circulate a false report about the resurrection of Jesus.

2. A stupid and self-contradictory lie. Who of the disciples would have dared attempt to break the Roman seal, roll away the stone, and steal the body of Jesus, with an armed guard set to watch against this very thing? If the guard had fallen asleep, would not the removal of the body have waked them? Or if it had not waked them, how would they know who did it?

3. By reporting that they fell asleep on guard duty, the soldiers would proclaim their own death warrant, for the Roman punishment for sleeping on guard was death. Therefore the priests promised to "persuade" the governor — with money, of course — thus using a corrupt disciple, corrupt soldiery, and a corrupt governor to accomplish their wicked end.

4. "At the time appointed, about five hundred believers were collected in little knots on the mountain side, eager to learn all that could be learned from those who had seen Christ since His resurrection. From group to group the disciples passed, telling all they had seen and heard of Jesus, and reasoning from the Scriptures as He had done with them. Thomas recounted the story of his unbelief, and told how his doubts had been swept away. [See John 20: 24-29.] Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshiped Him.

"But some doubted. So it will always be. There are those who find it hard to exercise faith, and they place themselves on the doubting side. These lose much because of their unbelief."—"The Desire of Ages," page 819.

5. The Revised Version reads, more exactly, "All authority hath been given unto Me." Satan had questioned in heaven the authority, or right of Jesus to participation in the counsels of the Father to the exclusion of himself. He had usurped the dominion of man over the earth, and offered it to Jesus as one of the temptations in the wilderness. But "when he saw Christ come forth in triumph [from the tomb], he knew that his kingdom would have an end." ("The Desire of Ages," page 782.) By His incarnation, death, and resurrection, Jesus had won undisputed authority in heaven and upon earth. He therefore had full right to send forth His representatives to win back His alienated subjects to His kingdom. His authority was doubtless fully conferred on Him at the time of His acceptance by the Father, when He ascended for this purpose immediately after the resurrection.

6. "'Always' is literally 'all the days'; days of strength and of weakness, days of success and of failure, of joy and of sorrow, of youth and of age, days of life and day of death — all the days."— Broadus.

Lesson 13 — Summary and Review

JUNE 24, 1916

DAILY STUDY OUTLINE

Sabbath	.....	Read chapter 25, and fix its contents in mind.
Sunday	.....	Read chapter 26, and fix its contents in mind.
Monday	.....	Read chapter 27, and fix its contents in mind.
Tuesday	.....	Read chapter 28, and fix its contents in mind.
Wednesday	..	Name important topics in the first nine chapters of Matthew.
Thursday	...	Name important topics in chapters 10-18.
Friday	.....	Name important topics in chapters 19-28.

LESSON SCRIPTURE: Matt. 25: 31 to 28: 20.

Chapter Outlines and Questions

CHAPTER 25

Ten Virgins; Ten Talents; Sheep and Goats

1. Into what two classes will Jesus divide all nations at His second coming?
2. What is the basis of this division?
3. What is the destiny of each class?

CHAPTER 26

Anointing by Mary at Simon's House; Lord's Supper; Gethsemane; Betrayal of Jesus; Trial of Jesus

1. Mention the leading incidents and lessons in the anointing of Jesus by Mary.
2. What is the meaning of the Lord's Supper?
3. In what ways has the story of Gethsemane been a help to you in Christian experience?
4. In what ways are we in danger of betraying Jesus?
5. What do you learn from the course taken by Jesus at His trial? What warning comes to us from Peter's experience?

CHAPTER 27

Trial Before Pilate; Crucifixion; Burial

1. Tell briefly the course taken by Judas, by Pilate, and by Jesus, at the time of the trial before Pilate.
2. What were the leading incidents at the cross?

3. What was there fitting and impressive about the burial of Jesus?

CHAPTER 28

The Resurrection; Bribing of the Roman Guard; The Great Commission

1. What incidents at the resurrection impressed you most?
2. How was the Roman guard made to serve the purpose of the enemies of Jesus?
3. Repeat the exact wording of the great commission.

Note

This quarter's study brings to a climax the most wonderful story of the most wonderful Personage among men, told in what is in some respects the most wonderful narrative in the Bible. If the end of the six quarters we have spent upon the book of Matthew finds us with a clearer, fuller comprehension of the matchless life and teaching of Him whose "name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace,"—even Jesus, our complete Saviour,—then we have reasons for the deepest gratitude for the privilege of studying these wonderful themes together, and for the blessing of the divine Giver upon our efforts to know Him better. Let us determine to read often Matthew's sublime story of King Jesus, and let us press firmly on in the race that is set before us, till that glad day when we shall behold our King in His matchless beauty.

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