

STUDIES IN THE LIFE AND TEACHINGS OF OUR LORD

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EXPLANATORY

What This Work Is

A consecutive, systematic course of studies in our Lord's life and teachings, divided into 140 lessons, each complete in itself, and adapted either for individual or class use.

The Author

Dr. Torrey has had years of experience that particularly fit him to write such a work. A graduate of Yale University and Yale Theological Seminary, he also spent some time in study in Germany. Then followed a ministry of more than twenty years as a pastor. He was selected by D. L. Moody to be superintendent of The Moody Bible Institute of Chicago in 1889. Since then he has continuously taught the Bible at the Institute, at Bible conferences, etc. His world-wide experience, in later years especially, as evangelist and Bible teacher have also shown him how to help and instruct young converts and other students of the Bible. His helpful books on the Bible and other themes are well known.

The Method

The method is workable, and is calculated to develop the student's own gifts, and that in direct work upon the Bible text itself. It is not too laborious in quantity or manner for the every-day Christian. It is the method of modern science; first a discovery of the facts, and then a classification of the teachings. The facts are discovered by questions and answers. Dr. Torrey asks the questions, the student—each for himself or herself—answers the questions from the open Bible. Dr. Torrey gives a classification of the teachings, but each student should carry the discovery and classification further for himself.

Results

No subject of Bible study is more vital, fruitful or popular than the life and teachings of our Lord. Obviously, every young convert ought immediately to get well acquainted with His person and work, while every Christian is exhorted to grow in the grace and knowledge of Him.

As a suggestive commentary on the Four Gospels, it has special value, bringing together the teachings of Christ on a given subject, also awakening in the student a desire for personal Scripture research. Constant use is made of parallel passages and pertinent reference to other parts of the Bible.

Other Advantageous Features

Personal applications are made from time to time, thus feeding the student's soul and developing him in Christian experience and work. The teacher and Christian worker will find the lessons full of side studies, suggestions and outlines for Bible readings and addresses. For the brief notation of such additional matter the wide margins throughout this book will be found convenient and probably sufficient.

Outfit

No outfit is required beyond this volume and a copy of the English Bible. It will be seen that occasional references are made to the Revised Version, so that the student is advised to use a copy for reference.

LIST OF LESSONS, THEIR SUBJECTS AND SCRIPTURE REFERENCES

LESSON

- 1 The Prologue of John's Gospel. John 1:1–18.
- 2 The Birth of Jesus the Messiah, and the Visit of the Magi. Matthew 2:1–18.
- 3 The Birth of Jesus the Prince of Peace. Luke 2:1–20.
- 4 The Circumcision of Jesus, and His Presentation in the Temple. Luke 2:21–39.
- 5 The Childhood of Jesus. Luke 2:40–52.
- 6 The Ministry of John the Baptist. Luke 3:1–18.
- 7 The Baptism of Our Lord. Mark 1:9–11.
- 8 The Temptation of Our Lord. Matthew 4:1–11.
- 9 John the Baptist's Testimony Regarding Our Lord. John 1:19–34.
- 10 Our Lord's First Disciples. John 1:35–51.
- 11 Our Lord's First Miracle. John 2:1–12.
- 12 The First Cleansing of the Temple. John 2:13–25.
- 13 Eternal Life: What It is, What It Cost, and Who Can Have It. John 3:1–21.
- 14 Our Lord and the Woman of Samaria. John 4:1–30.
- 15 Our Lord and the Samaritans. John 4:31–42.
- 16 Our Lord Restoring the Nobleman's Son. John 4:43–54.
- 17 Our Lord Rejected at Nazareth. Luke 4:16–32.
- 18 The Call of the First Four Disciples. Luke 5:1–11.
- 19 "A Prophet Mighty in Word and Deed Before God and All the People." Mark 1:21–35.
- 20 Our Lord's First Evangelistic Tour in Galilee. Mark 1:36–45.
- 21 Our Lord Teaching the Ignorant, Forgiving the Sinner and Healing the Sick. Mark 2:1–12.
- 22 The Call of Matthew the Publican. Luke 5:27–39.
- 23 The Healing of a Man Who Had Been Thirty and Eight Years in His Infirmary. John 5:1–16.

- 24 Jesus, the Son of Man and Son of God. John 5:17–47.
- 25 Our Lord Teaching Regarding the Sabbath. Mark 2:23 to 3:6.
- 26 The Appointment of the Twelve Apostles. Mark 3:7–19.
- 27 The Sermon on the Mount. Matthew 5:1–16.
- 28 The Sermon on the Mount—(Continued). Matthew 5:17–48.
- 29 The Sermon on the Mount—(Continued). Matthew 6:1–18.
- 30 The Sermon on the Mount—(Continued). Matthew 6:19–34.
- 31 The Sermon on the Mount—(Continued). Matthew 7:1–12.
- 32 The Sermon on the Mount—(Concluded). Matthew 7:13–29.
- 33 The Centurion’s Servant. Luke 7:1–10.
- 34 The Raising of the Widow’s Son at Nain. Luke 7:11–17.
- 35 John the Baptist’s Last Message to Our Lord. Luke 7:18–35.
- 36 Our Lord and the Woman Who Was a Sinner. Luke 7:36–50.
- 37 The Unpardonable Sin. Mark 3:20–35.
- 38 The Parable of the Sower. Matthew 13:1–23.
- 39 The Parable of the Wheat and Tares. Matthew 13:24–30, 36–43.
- 40 The Growth of the Kingdom. Mark 4:26–29; Matthew 13:31–33.
- 41 Three Parables: The Hid Treasure, the Merchant Seeking Goodly Pearls, and the Net Cast into the Sea. Matthew 13:44–52.
- 42 Our Lord Stilling the Tempest. Mark 4:35–41.
- 43 Our Lord and the Gadarene Demoniac. Mark 5:1–20.
- 44 Our Lord and the Woman Who Had the Issue of Blood. Mark 5:24–34.
- 45 Our Lord and the Daughter of Jairus. Mark 5:21–23, 35–43.
- 46 Our Lord’s Second Rejection at Nazareth. Matthew 9:27–34; Mark 6:1–6.
- 47 The Mission of the Twelve. Matthew 9:35 to 10:10.
- 48 The Death of John the Baptist. Mark 6:14–29.
- 49 The Feeding of the Five Thousand. Mark 6:30–44.
- 50 Our Lord Walking on the Water. Matthew 14:22–36.
- 51 Discourse on the Bread of Life. John 6:22–51.
- 52 The Results of Our Lord’s Discourse on the Bread of Life. John 6:52–71.
- 53 Our Lord Exposes the Traditions of the Scribes and Pharisees. Mark 7:1–23.
- 54 The Syrophenician Woman. Matthew 15:21–28.
- 55 Our Lord in Decapolis: Healing the Sick, Opening the Ears of the Deaf, Giving Speech to the Dumb, Feeding the Hungry. Matthew 15:29–31; Mark 7:31 to 8:10.
- 56 Our Lord in the Parts of Dalmanutha and in Bethsaida: Answering the Pharisees and Sadducees, and Healing a Blind Man. Matthew 16:1–12.
- 57 Peter’s Confession of Jesus as the Christ, the Son of the Living God. Matthew 16:13–20.
- 58 Our Lord Preparing His Disciples for His Crucifixion. Matthew 16:21–28.
- 59 The Transfiguration. Matthew 17:1–13.
- 60 Our Lord Healing the Demoniac Boy at the Foot of the Mount of Transfiguration. Mark 9:14–29.
- 61 Christ Again Foretelling His Death and Resurrection and Discoursing on Humility. Matthew 17:22 to 18:14.
- 62 The Duty of Forgiving Those Who Sin Against Us. Matthew 18:15–35.
- 63 Our Lord at the Feast of Tabernacles. John 7:1–24.
- 64 Our Lord at the Feast of Tabernacles—(Continued). John 7:25–36.
- 65 Our Lord on the Last and Great Day of the Feast of Tabernacles. John 7:37–53.
- 66 Jesus the Light of the World. John 8:12–24.
- 67 Jesus the One Who Makes Free Indeed. John 8:25–47.
- 68 “Before Abraham Was, I Am.” John 8:48–59.
- 69 Our Lord Steadfastly Setting His Face to Go to Jerusalem. Luke 9:51–62.
- 70 The Mission of the Seventy. Luke 10:1–16.
- 71 The Return of the Seventy. Luke 10:17–24; Matthew 11:25–30.
- 72 The Good Samaritan. Luke 10:25–37.
- 73 Our Lord and Martha and Mary. Luke 10:38–42.
- 74 The Healing of the Man Born Blind. John 9:1–41.
- 75 Jesus the Good Shepherd. John 10:1–21.

- 76 Our Lord at the Feast of Dedication. John 10:22–42.
- 77 Our Lord Teaching His Disciples How to Pray. Luke 11:1–13.
- 78 The Folly of Laying Up Treasure for One’s Self and Not Being Rich Toward God. Luke 12:13–21.
- 79 The Folly of Anxiety. Luke 12:22–34.
- 80 The Wisdom of Watching for the Lord’s Return. Luke 12:35–48.
- 81 One More Opportunity. Luke 13:1–17.
- 82 Jesus Journeying Toward Jerusalem. Luke 13:22–35.
- 83 The True Way to Keep the Sabbath. Luke 14:1–6; Isaiah 58:13, 14.
- 84 How to Find Honor Here and Recompense Hereafter. Luke 14:7–14.
- 85 Man’s Excuses. Luke 14:15–24.
- 86 Conditions of Discipleship. Luke 14:25–35.
- 87 Parables of the Lost Sheep and the Lost Coin. Luke 15:1–10.
- 88 Parable of the Lost Son. Luke 15:11–24.
- 89 The Unjust Steward. Luke 16:1–18.
- 90 The Rich Man and Lazarus. Luke 16:19–31.
- 91 Mary and Martha’s Message to Our Lord When Their Brother Lazarus Was Sick. John 11:1–16.
- 92 The Resurrection of Lazarus. John 11:17–45.
- 93 The Conspiracy Formed Against the Life of Our Lord. John 11:46–57.
- 94 The Ten Lepers. Luke 17:11–19.
- 95 Our Lord Teaching His Disciples to Pray Through. Luke 18:1–8.
- 96 The Pharisee and the Publican. Luke 18:9–14.
- 97 Jesus’ Teaching Concerning Marriage, Divorce, and Children. Matthew 19:3–15.
- 98 The Rich Young Ruler. Mark 10:17–27.
- 99 How God Rewards His Servants. Matthew 19:27 to 20:16.
- 100 The Ambition of James and John. Mark 10:32–45.
- 101 Jesus and Bartimeus. Luke 18:35–43.
- 102 Jesus and Zaccheus. Luke 19:1–10.
- 103 The Parable of the Pounds. Luke 19:11–28.
- 104 The Anointing of Jesus by Mary of Bethany. Matthew 26:6–16.
- 105 Jesus’ Triumphal Entry into Jerusalem. Luke 19:29–44.
- 106 The Cursing of the Barren Fig Tree, and the Second Cleansing of the Temple. Mark 11:12–26.
- 107 The Parable of the Two Sons and the Unfaithful Husbandmen. Matthew 21:23–46.
- 108 The Parable of the Marriage Feast of the King’s Son. Matthew 22:1–14.
- 109 Christ’s Teaching Concerning Civil Government. Matthew 22:15–22.
- 110 The Pharisees and Sadducees Questioning Christ and Christ Questioning the Pharisees. Matthew 22:23–46.
- 111 Christ Exposing the Scribes and Pharisees. Matthew 23:1–36.
- 112 The Gentiles Seeking Jesus and the Jews Rejecting Jesus. John 12:20–50.
- 113 Jesus’ Prophecies Concerning the Destruction of Jerusalem. Luke 21:5–24.
- 114 Jesus’ Prophecies Concerning His Own Coming Again. Matthew 24:29–51.
- 115 The Parable of the Ten Virgins. Matthew 25:1–13.
- 116 The Parable of the Talents. Matthew 25:14–30.
- 117 The Judgment of the Nations. Matthew 25:31–46.
- 118 The Institution of the Lord’s Supper. Luke 22:7–20.
- 119 Jesus Washing the Disciples’ Feet. John 13:1–17.
- 120 Jesus Predicts that One of the Twelve Should Betray Him and Another Deny Him. John 13:18–38.
- 121 Thoughts for the Comfort of Jesus’ Disciples During the Absence of Their Lord. John 14:1–14.
- 122 Further Thoughts for the Comfort of Jesus’ Disciples During the Absence of Their Lord. John 14:15–27.
- 123 “I Am the True Vine, and My Father is the Husbandman.” John 15:1–17.
- 124 The Hatred of the World Toward the Disciples of Jesus. John 15:18 to 16:6.
- 125 Jesus’ Last Words to His Disciples Before His Arrest, Trial and Crucifixion. John 16:7–33.
- 126 Our Lord’s Prayer for His People. John 17.
- 127 Jesus in Gethsemane. Matthew 26:36–46.
- 128 The Arrest of Jesus and Peter’s Denial. Mark 14:43–54, 66–72.
- 129 Jesus Before Caiaphas and the Sanhedrin. Mark 14:55–65.
- 130 Jesus’ Trial Before Pilate. Luke 23:1–25.

- 131 Pilate's Attempts to Release Jesus. John 19:1–16.
- 132 The Crucifixion. Luke 23:26–38.
- 133 The Death of Jesus. Luke 23:39–45; Matthew 27:45–56.
- 134 The Burial of Jesus. John 19:31–42; Matthew 27:61–66.
- 135 The Resurrection of Jesus. Mark 16:1–11; John 20:1–18.
- 136 Jesus Appears to Two Disciples on the Way to Emmaus. Luke 24:13–35.
- 137 Jesus' Two Appearances and Conversations with His Apostles. John 20:19–31.
- 138 Jesus' Appearance to Seven Disciples by the Sea of Galilee. John 21:1–24.
- 139 Jesus' Appearance to the Eleven on the Mountain in Galilee. Matthew 28:16–20.
- 140 Jesus' Last Appearance to His Disciples in Jerusalem, and His Ascension from Bethany. Luke 24:44–53.

LESSON 1

The Prologue of John's Gospel

John 1:1–18

DISCOVERY OF FACTS

1. *Jesus the Word of God, vv. 1–3*

How far back does this lesson carry us? What do we find back in eternity? What is the noticeable difference between verse 1 and Genesis 1:1? Why is our Lord called “the WORD”? What three facts about the WORD does verse 1 teach us? Is this doctrine found elsewhere? (Col. 1:17; Rev. 22:13). Is Jesus Christ called “God” elsewhere? (Is. 9:6; Ro. 9:5; Titus 2:13, R. V.; 2 Peter 1:1, R. V.; Heb. 1:8, 6). What is the first work of the WORD that is mentioned? What is meant by the word “by” in verse 3? (See margin R. V.; Eph. 3:9; Col. 1:16; Heb. 1:2; 11:3; Ps. 33:6). What new idea does the last clause of verse 3 bring in? (Col. 1:17). What comfort is there in the thought that He made us?

2. *Jesus the Life and Light of Men, vv. 4, 5*

Where is life to be found? (1 John 5:11; John 5:21, 26; 1 Cor. 15:45; 1 John 1:2; John 14:6; 11:25). How then is life to be obtained? (1 John 5:12). What is meant by “and the life was the Light of men”? (1 John 1:2; John 8:12; 9:5; 12:35, 46). Where did this Light send forth its rays? Where ought we to let our light shine? What was this darkness? To what period of religious history does this refer? How did the darkness receive the light? (R. V.) Why did it not apprehend it? (1 Cor. 2:14; John 3:19, 20).

3. *A Man Sent from God to Bear Witness of the Light, vv. 6–13*

What means did God use to bring men to appreciate and lay hold of the Light? What is God's usual method in bringing men to appreciate and lay hold of the Light? Was John the only witness God sent? (John 15:26, 27; 5:36). Upon whom does God bestow that honor to-day? How did John show his appreciation of the honor? (vv. 15, 19, 26, 27, 29, 32–34, 36; 3:34–36). How do you show that you appreciate it? What was God's purpose in sending John? Why does God want all men to believe? (1 Tim. 2:4; 2 Pet. 3:9). Was John himself the Light? Were there any who were in danger of thinking that he was? Are there any to-day who are in danger of thinking the preacher himself is the light? What sort of a light was it to which John was to bear witness? How far does that light shed forth its rays? How was the WORD, the Life, the Light treated by men? (vv. 10–13). Where was our Lord prior to His incarnation? Did the world recognize Him? To whom did He come? Who were meant by “His own”? What did they do? Did this hurt *Him*? Whom did it hurt? Did all reject Him? What did He do for those who received Him? (R. V.) To whom does He give this right to-day? What is it to receive Him? What is God's definition of “believing on His name”? Who are these men who receive Him? Where will we find the truth about regeneration more fully brought out? (John 3:1–15; James 1:18; 1 Pet. 1:23). How many of those who believe are born of God? (See Gal. 3:26).

4. *The Word Become Flesh, vv. 14–18*

As the WORD was not received in His spiritual presence in the world, what further did He do? What does “become flesh” mean? (Phil. 2:6, 7; 1 John 1:1, 2). What is the literal meaning of the word translated “dwelt” in v. 14? (R. V. margin). Of what promises was this the realization? What became possible for us through His incarnation? What was the character of His glory? What was John's testimony regarding Him? What was there in Him (v. 16)? What may we do with this fulness? What is meant by “grace for grace”? What was the difference between the mission of Moses and the mission of Jesus? In what sense have men seen God? (Ex. 24:10; Is. 6:1).

How did the apostles themselves see God? (John 14:9). If no man has seen God, how may we fully know God? (v. 18, compare John 14:9).

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*
 - (1). What He is:
Eternal, 1, 15; eternally with God, 1, 12; in the bosom of the Father, 18; superior to Moses: Moses gave law, Jesus Christ incarnates grace and truth, 17; glorious as God, 14; the Life, 4; the true Light, 4, 9; the WORD, 1, 14; the only begotten, 18; God, 1.
 - (2). His Work:
Made the world, 10; made all things 3; came into the world, 10; shineth in darkness, 5; lighteth every man coming into the world, 9; came to His own, 11; became incarnate, tabernacled among men, alone brings grace and truth, 14, 17; alone reveals God as Father, 18; alone imparts life, 4; gives to every one who receives Him power to become a child of God, 12; imparts His fulness to believers, grace upon grace, 16.
 - (3). How He was received:
The darkness apprehended Him not, 5; the world knew Him not, 10; His own received Him not, 11; received by those born of God, 12, 13; testified to by John, 15; beheld in His glory by believers, 14.
2. *The Father*
Eternal, 2; invisible, 18; begat the Son, 14; revealed by the Son, 18; sent John to witness to the Son, 6; wishes all men to believe, 7.
3. *The New Birth*
 - (1). Its necessity:
Natural man in darkness, apprehends not, 5; knows not, 10; receives not, 11.
 - (2). Its nature:
Not the work of blood or flesh, not of man's will, God's work, 13.
 - (3). Result:
Received Christ, right to be God's children, 12.
4. *John*
 - (1). Inferiority to Jesus:
A man, not God, 1, 6; not the Light, but a witness to the Light, 8; not the Son, but His messenger, 18, 6; not eternal, subordinate to the Son, 15.
 - (2). What he did:
What he was sent to do: bore witness, 7; humbled self, exalted Christ, 15.
 - (3). How he did it:
Earnestly "cried," 15.

LESSON 2

The Birth of Jesus the Messiah, and the Visit of the Magi

Matthew 2:1–18

DISCOVERY OF THE FACTS

1. *The Saviour Sought, vv. 1–8 (Matthew 8:11)*

Who were these wise men? (v. 1, R. V. margin, see Esther 1:13; Dan. 2:12). What notices have we in the Bible of this class? How did these particular "wise men" show that they were really wise? Do wise men as a rule seek Christ? (1 Corinthians 1:26). Why not? (Matthew 11:25). Why was Christ born in the days of Herod? What important question about Christ did the magi ask? Where was the answer to the question sought? Where can we find the answer to that question?. How had they been led to believe that He was born? Is there any light outside the Scriptures? What kind of light is it? To what did the starlight of natural religion lead the magi before it led them to

Christ? Why did God reveal the truth to the magi by a star? How did He reveal it to the scribes? Would it have been wise for the scribes, who had the Scriptures, to consult the stars? Was it wise for the magi? How did the magi get more light? How far did they follow the light they had? What did the magi want of the new-born King? How far had they come? Is it worth while to go so far and encounter so much discomfort to find Christ? Do we need to go so far? (Ro. 10:6–8). How did Herod and the people receive the news of the advent of Christ? How would you feel to-day if you thought Christ had come or was coming soon again? Why was Herod troubled? Why were the people troubled? Did Herod assist in the search for Christ? What did he want to find Him for? Was he in earnest in the search? Did it do him any good to seek for Christ? Why not? From whom did Herod seek information? Did they know? Did their knowledge do them any good? Why did they know? Have we any students of prophecy to-day like these scribes? Which were better off, the magi with only the light of nature which they obeyed, or the scribes with the light of Scripture which they disobeyed? Are there any today who point others to Christ but do not go themselves? What is the conception of the Christ presented by the prophecy quoted? How does this prophecy fit in with the purpose of Matthew's Gospel? How did Herod show his stupidity?

2. *The Saviour Found*, vv. 9–11 (Jeremiah 29:13)

Did the magi spend much time in Jerusalem? Why not? How were they guided to the place where the Child was? What feeling did the sight of the star produce? Why were they glad when Herod and the Jews were troubled? What men to-day find exceeding great joy when they find Christ? (1 Peter 1:8). What did the magi do when they found Christ? Does this worshipping Him prove that they recognized the deity of Christ?

3. *The Saviour Hated of Men, Guarded by Angels*, vv. 12–18 (John 15:25; Psalms 91:11, 12)

What plan had Herod formed? Who stirred him up to this? What made this plan manifestly absurd? Why is the devil so blind? How was Herod's plan upset? What ground of assurance have we that all the devil's schemes concerning God's children will come to naught? (Rom. 8:31). How was Herod's second scheme foiled? Why was it certain from the outset that it would fall? Why is the Child mentioned before the mother in the angel's charge? How did the angel know that Herod would seek the Child's life? Was Herod's plan formed before or after it was announced to Joseph? How did Joseph show his wisdom? What were the characteristics of his obedience? What prophecy was fulfilled by this descent into Egypt? (Hosea 11:1). What then was all the devil achieved by his plot against Christ's life? (Ps. 76:10). Was the verse which Matthew quotes in verse 15 primarily intended as a prophecy of Christ? How then is Matthew justified in saying it is a fulfilled prophecy? How many references to fulfilled prophecy are there in this lesson? How many in the whole Gospel? Why is Matthew so much more careful to notice the fulfillments of Old Testament types and prophecies than the other evangelists? When Herod found that his plan had failed, how did he feel? How do wicked men usually feel at the miscarriage of their plans? How do good men feel? How did Herod manifest the intensity of his hatred to Christ? What was all that was accomplished by this hellish scheme? What does it all show the devil to be? How much careful painstaking and wise plotting is necessary to upset God's plans.

CLASSIFICATION OF TEACHINGS

1. *God*

Reveals truth to the heathen, 1; foreknows all things, protects His children, forestalls His enemies, upsets the best laid plans of the wicked, 12, 13; makes the wrath of men to praise Him, 15, 17; reveals His truth by nature, 2; by dreams, 12; by angels, 13; above all in Scripture, 5, 6; step by step, 2, 5, 9.

2. *The Devil*

His deceitfulness, 8; cruelty, 16; cunning, 4, 8, 16; stupidity, 15, 17; helplessness, 12, 3.

3. *The Scriptures*

Inspired of God, point to and center in Christ, 5, 6, 15, 17, 18; superior to other revelations, 2; easy to understand, 5; mere intellectual understanding of them will not save, 4.

4. *Jesus*

(1). His nature:

Divine, 2, 11, 13; human, 11, 13, 14.

(2). His office:

King of the Jews, 2, 4, 6.

(3). How received:

With joy by heathen magi, 2, 10; with indifference by the theologians, 5, 6; with dread by His own people, 3; with hatred by the king, 13, 16.

(4). How He should be sought:

Joyfully, 10; diligently, 1, 8; immediately, 9; for the right purpose, 2, 13.

When the wise men “saw the star (that pointed to Christ) they rejoiced with exceeding great joy.” When Herod heard of Christ “he was troubled.” Which are you like?

LESSON 3

The Birth of Jesus the Prince of Peace

Luke 2:1–20

DISCOVERY OF THE FACTS

1. *The Prince Despised by Man*, vv. 1–7 (Isaiah 53:3)

How many years before, and by whom, was it prophesied that the Christ should be born in Bethlehem? (Micah 5:2). What decrees and deeds of man worked together to fulfill this prophecy and purpose of God? What does this prove? Where did the Prince of Peace begin His life on earth? Where did He close it? Why did He not begin His earthly life in the inn? Why did He close it so prematurely? In how many places is there room for Jesus to-day? Why have men no room in their hearts for Him to-day? When there was no room for Jesus in the inn, what ought to have been done? What ought we to do when there is no room in our hearts for Him?

2. *The Prince Honored by Angels*, vv. 8–14 (1 Peter 1:12)

To whom was the announcement of the birth of the Christ made? Have we any evidence of spiritual fitness on their part? (v. 15). Have we any evidence that they were waiting, longing and looking for the coming of Christ? (v. 16). What was Zacharias doing when the angel spoke to him? (Luke 1:8–11). What were the shepherds doing when the angels spoke to them? Why did God reveal Himself to the shepherds while they were keeping watch over the flocks, and to Zacharias while burning incense? Was it very pleasant work to keep watch over the flocks? Did it pay? What was “the glory of the Lord” that shone round about them? Where alone did “the glory” manifest itself? Why then was it manifested at the birth of Jesus? Where did the disciples behold “the glory”? (John 1:14; 2 Cor. 3:18; 4:6). What was the effect of all this upon the shepherds? Why? In what way does the supernatural usually affect men? Why? What was the angelic salutation? How frequently is this the message God’s messengers bring? (Look up the words “Fear not” in a concordance). What cure for fear did the angel propose? What sort of a thing according to the 10th verse is the Gospel? Is it “good tidings of great joy” to you? What was the Gospel the angel declared? What was the Gospel Paul preached? (1 Cor. 15:1, 3, 4). Which is the fuller Gospel? According to man’s notions, where would He that was to be Saviour, Christ and Lord be most likely to be found? What strange sign of the advent of the Saviour, Christ and Lord did the angel give the shepherds? Did the shepherds need that sign as a confirmation of their faith? (v. 15). What is all that real faith ever asks for? (Ro. 10:17; John 20:29). How did the angelic world receive the announcement of a Saviour born? How does this world receive it? What idea as to the feeling of the angels is suggested by the word “suddenly”? What, according to the angelic song, would be the result of the birth of the Saviour? To whom is this peace? (See R. V.) Who are the men “in whom He is well pleased”? (Find a Bible answer to this question).

3. *The Prince Joyfully Received by the Believing Few*, vv. 15–20 (John 1:11, 12)

How did the shepherds show their wisdom? What words are suggestive of important lessons in this resolve? How did they know that the thing announced had surely “come to pass”? What was their object in going? When any great truth is “made known unto us,” what ought we at once to attempt to do? What is there in the text that shows their eagerness to see this new-born Saviour? How many persons in the Gospel story came to Jesus with haste? Are many as eager to see Him to-day? What did the shepherds find? How did they know beforehand that they would find just that? What did they do as soon as they had seen it? What ought every one of us, to whom the good news of salvation comes, to do? What did they tell? What did Mary do with the great truths? What ought we all to do with them? Did the shepherds remain in Bethlehem? Why not? What did they do as they went from the place of revelation to the place of service?

CLASSIFICATION OF TEACHINGS

1. *God*
(1). Glorified:

- By the fulfillment of prophecy, 1, 7; by the birth of the Saviour, Christ and Lord, 14; by His believing children, 20.
- (2). Reveals His truth:
To lowly men, while at their post of duty, 8; if they will only believe, test, 15; testify, 17; return to their post and praise and glorify Him, 20.
2. *What to Do with the Word*
- (1). The shepherds:
Heard the Word, 10; believed, tested, 15; testified to, 17; glorified God for the Word, 20.
- (2). Mary:
Kept, ponderéd the Word, 19.
3. *What to Do with Jesus*
The shepherds:
Heard of Jesus, 11; came at once to Jesus, 15; saw Jesus, 16; witnessed concerning Jesus, 17; praised God for Jesus, 20.
4. *What Not to Do with Jesus*
Have no room for Jesus, shut Jesus Out, 7.
“What then shall I do with Jesus?”

LESSON 4

The Circumcision of Jesus, and His Presentation in the Temple

Luke 2:21–39

DISCOVERY OF THE FACTS

1. *The Circumcision of Jesus, v. 21*
Why was Jesus circumcised? (Gal. 4:4, 5). On what day was He circumcised? Why on the eighth day? (Lev. 12:3; Luke 1:59; Gen. 17:12). By what name was He called? Why? Who gave Him this name? (Luke 1:31). What is its significance? (Matt. 1:21).
2. *The Presentation of Jesus in the Temple, vv. 22–39*
How many days after His circumcision was Jesus presented in the temple? (Lev. 12:2, 3, 4, 6). What were they obeying in every detail? Why? Why did Mary offer a pair of turtle doves, and not a lamb? (Lev. 12:8). What two notable persons did they meet in the temple? What are the four things told us about Simeon in v. 25? What does “just” mean? (See R. V.). “Devout”? “Waiting (looking) for the consolation of Israel”? Was there much outward sign of the “consolation of Israel”? What had Simeon to rest upon? Was that enough? In these dark days, what have we to rest upon? Were there any others looking for the “consolation of Israel”? What ought to be the attitude of the believer to-day? (Titus 2:13; 2 Peter 3:12, R. V.). What is meant by “the Holy Spirit was upon him”? (Num. 11:25, 26, 29; Acts 4:8; Luke 1:41, 67). In what points ought the believer to be like Simeon? (Titus 2:11–13; Eph. 5:18). Were the times in which Simeon lived such as were calculated to produce men who were “righteous,” “devout,” “looking for the consolation of Israel,” and “the Holy Ghost upon them”? What is the lesson in this for us? In what sort of times have some of God’s most faithful and believing children appeared? (Elijah, Simeon, Moses, Luther, Knox).
- What glimpse into the future had already been given to Simeon? Who can expect such revelations of the purposes of God? (Ps. 25:14). How was this revelation made to Simeon? How many times in verses 25–27 is the Holy Spirit mentioned in connection with Simeon? What proof have we that he was a son of God? (Ro. 8:14). What two things had it been shown Simeon that he was to see? Which was he to see first? Was his seeing the Christ any preparation for his seeing death? Into what place do we see Simeon going in v. 27? How did he come to go there? What does the expression “came by the Spirit” mean? (Luke 4:1; Acts 8:29; 10:19; 2:12; 16:6, 7). Can we today expect to be thus led by the Spirit? Into what place did the Spirit lead Simeon? Is the Spirit likely to lead a man to “the house of God”? Were the services of that house of God conducted in a very exemplary manner? Whom did he meet by coming into the house of God? Whom can we always meet in the house of God even if the singing is poor and the preaching is dry? (Matt. 18:20). Will that pay us for going?

How did the child Jesus come to be in the house of God? Is there any duty to parents suggested in this? How old was Jesus at the time? (Lev. 12:1–6). What did Simeon do with the child Jesus? What was all the eye of sense could see in the child Jesus? What did the eye of faith see in Him? What had faith to rest upon? Was that enough?

Whom does Simeon first bless? Afterwards whom does he bless? What does it mean to “bless God”? What does it mean to “bless them”? (Gen. 14:19). What great contrast is there in the tone of these two prophetic songs of blessing? Why is the first jubilant? Why is the second sad? What did Simeon say would be the character of his departure? Why would his departure be peaceful? If our departure would be peaceful, what must we first see? What did Simeon say this all happened according to? What did Simeon say his eyes had seen? Who was it he had literally seen? What else did Simeon call the babe Jesus besides “God’s salvation”? Where did Simeon learn all these titles for Jesus? (Is. 49:6, “Salvation” and “Light”; 42:6, “Light”; Is. 60:19; Zech. 2:5, “Glory”). In the Old Testament, who is it that is called “the Glory of Israel”? (Is. 60:19; Zech. 2:5). Who is it that is so called here? What is the inference? Had the fact that Simeon was a Bible student anything to do with his “looking for the consolation of Israel,” “being filled with the Spirit,” etc.? (Compare Mary). Had Simeon understood prophecy until it was fulfilled? Had Mary and Joseph understood all this? Were they good people? What is the lesson? Which was the better Simeon, or Mary and Joseph? (Heb. 7:1, 7). Which did Simeon particularly address? Why? How did he know that? What did Simeon tell Mary about the Child? Where did he learn that? (Is. 8:14, 15; 53:3). What is meant by His being “set for the fall, etc.”? Which one of two results always comes to the one who is brought into contact with Jesus? Why is the “fall” put before the “rising up”? How would one naturally think Jesus would be received? How was He received? How will those who best represent Jesus be received? (John 15:20, 25). What was told Mary of what awaited her? How must that have sounded to her in that day of happy motherhood and bright anticipation? When was it fulfilled? What was the purpose of all this? What is the final test of the real thoughts and dispositions and character of a man? (John 3:18–21).

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

Born under the law, 21, 22, 23 (Gal. 4:4, 5); of poor parents, 24 (Lev. 12:8); truly human, 21–24; truly divine, 32 (Is. 60:19; Zech. 2:5); the Christ of God, 26; the salvation of God, 30; the Saviour, 21; anointed by God, 26; witnessed to by the Spirit, 26, 29–32; spoken against by man, 34; the light of the Gentiles, 32; the consolation of Israel, 25; the glory of Israel, 32; the salvation of the world, 30, 31; the foundation stone for the believer, the stumbling stone for the disbeliever, the touch stone for all, 34, 35.

2. *Simeon*

An example for the believer: righteous, devout, 25; a lover of the Bible, 32; showed an obedient acquaintance with the law of God, 27; showed a reverent regard for the presence of God, 28; taught by the Spirit of God, 26; led by the Spirit, 27; spoke in the power of the Spirit, 25, 29–32.

3. *The Spirit*

He leads, 27; reveals, 26; inspires, 25; witnesses for Christ, 36, 29–32.

LESSON 5

The Childhood of Jesus

Luke 2:40–52

(Compare Matthew 2:23)

DISCOVERY OF THE FACTS

1. *Growing, v. 40*

How many verses are there in the four Gospels in regard to the boyhood of Jesus? Is this in any way a suggestion of their authenticity? How much of the Gospel history is taken up with the death of Jesus? Why is that? Why is it that Luke is the one evangelist who dwells upon His infancy and boyhood? What is the first thing that is told us about His boyhood? (v. 40). Wherein lies the importance of the fact that He “grew”? What were the marked features of His boyhood? With what was He filled? With what was He crowned? What is meant by the grace of

God being upon Him? (See Acts 4:33). How may we know that the grace of God is upon a man? (Acts 4:33–35). How early may one have the grace of God upon him?

2. *Inquiring, vv. 41–50*

What glimpse does verse 41 give into the habits of Jesus' parents? To put it into modern phraseology, what sort of people were they? What seemingly reasonable excuse might they have made for staying away from church? Would they have had Jesus in their home if they had not been church-going people? What is suggested by this as being one of the surest ways of getting Jesus into our homes?

At what age is it first recorded that Jesus went to the feast? Why at 12 years of age? Did Jesus enjoy being in the temple? How did He show He enjoyed it? Why did He enjoy it? Where did they find Jesus? Did they expect to find Him there? Ought they to have expected to find Him there? (v. 49, R. V.). Will a true child of God be often found in the house of God? Was Jesus often found in the temple during His life? (Mark 14:49).

In what attitude was He in the temple? Why was He there? What was He doing? For what purpose was He asking questions? In what way was He a good example for modern attendants upon Bible classes? What sort of questions did He ask? Did He answer any questions? What was the effect of His presence in the temple upon those there? At what were they astonished? Where did He get "His understanding"? (Ps. 119:99; Luke 24:27; John 3:34).

Who were amazed besides the bystanders? Had Mary understood Jesus? What is the tone of Mary's question? Is it conceivable that Mary with the revelation she had had about Jesus should be so astonished and complaining? Ought Mary and Joseph to have had any anxious fear about Jesus? While Mary and Joseph were surprised at Jesus being in the temple, at what was Jesus surprised? What was Jesus' reply? Was there any note of regret or apology in the reply? What is the Revised Version of the reply? Of whom had Mary spoken as His father? Of whom does Jesus speak as His Father? In what way was the first recorded utterance and the last recorded utterance of Christ alike? (See 23:46). Did they understand Jesus even yet? How long was it before men understood Jesus?

3. *Obeying, vv. 51, 52*

Having made this assertion and given this clear proof of His deity, what did Jesus do next? How were those days in Nazareth spent? Was He any less about His Father's business when in Nazareth than when in the temple asking questions? Ought He to have been at Jerusalem asking questions and attending Bible lectures when home duties called Him to Nazareth? How many years longer did Jesus remain in the humble obscurity of Nazareth? Did He chafe at all at that commonplace life? When any of us, conscious of power for larger work, are tempted to chafe at our commonplace fields, what thought from this lesson ought to enable us to overcome the temptation? What did Mary do? What was Jesus doing those eighteen years? (v. 52). If we are in some humble sphere, what can we do there if we cannot do anything else? How could the Son of God increase in wisdom? (Phil. 2:6, 7; Mark 13:32). What means of growth in wisdom did Jesus use? (Matt. 22:29). How could Jesus grow in favor (or grace) with God? Did He grow in any one's favor beside God's? Did growing in God's favor have anything to do with growing in man's favor? (See 1 Sam. 2:26; Ro. 14:18). Is it always so? Whose favor was it He sought? If even Jesus could grow in wisdom and grace, what is the lesson for us?

CLASSIFICATION OF TEACHINGS

1. *Jesus*

Truly human—He grew, 40, 46, 52; truly divine in His wisdom, 40, 47–49; in His consciousness, 49; in His obedience, 51.

2. *A Model Boyhood*

Constant growth—physical, intellectual, spiritual, 40, 52; filled with wisdom, crowned with grace, 40; loving the house of God, 43, 46, 49; pondering the Word of God, 47; conscious of the divine Fatherhood, 49; obedient to the human fatherhood, faithful in present work, 51; fitting for larger work, 52.

3. *A Three-Fold Amazement*

Of the people, 47; of His parents, 48; of Jesus, 49.

LESSON 6

The Ministry of John the Baptist

Luke 3:1–18

(Compare Matthew 3:1–12; Mark 1:1–8)

DISCOVERY OF THE FACTS

1. *The Voice of One Crying in the Wilderness*, vv. 1–6

What evidence have we in verses 1 and 2 of the accuracy of this story? Where had John been educated? (1:80). Who was his teacher? What led him to begin his ministry at this time? From whom had he obtained his message? What had God told John? (John 1:33). Where did he do his preaching? In what sort of a building was every great sermon recorded in the Bible delivered? What did John preach? What is repentance? (Matt. 12:41; see Jonah 3:8–10; Is. 55:7). What is the baptism of repentance? (Acts 2:38). Did Paul preach any other baptism than this? (Acts 19:3–5). What was the exact form of John’s message as delivered by him? (Matt. 3:2). Had there been any prediction of this ministry of John? By whom? (Is. 40:3–5). How long before? Had anything seemed to come of this prediction? Why did it come true at last? (Is. 40:5, last clause). What may we be sure of as regards every prediction of God’s Word?

2. *“O Generation of Vipers,”* vv. 7–9

In what terms did John address those who came to hear him? Who was it that he especially addressed in this way? (Matt. 3:7). Why did he address them in this way? Is it ever right to speak to men in this severe way? (Matt. 23:33; John 8:44; Acts 13:10). What is it evident from verse 7 that these men were relying upon? What other false hope does John shatter in the 8th verse? What is hinted at in the words: “God is able of these stones, etc.”? (Gal. 3:28, 29). In what way was a true repentance to be manifested? What are “works meet for repentance”? (Is. 1:16, 17). Whose else preaching resembled John the Baptist’s in thus demanding repentance and works meet for repentance? (Acts 26:20; see Matt. 4:17). What other delusion of the Jews is shattered in the 9th verse? What is meant by the ax being “laid unto the root of the trees”? What trees in Jehovah’s orchard are to come down? Is it enough that a man does not bear bad fruit? For what had Jehovah been waiting for a long time from His orchard? For what is He waiting from us? Suppose He does not find it, what then? What is fruit? (Gal. 5:22, 23; Col. 1:10; Ro. 15:28; Phil. 4:17; Ro. 1:13; John 15:16). How can we bear fruit? (John 15:5).

3. *Fruit Worthy of Repentance*, vv. 10–14

What was the result upon the hearers of this faithful preaching of John? What is one of the best proofs that a man has preached well? (Acts 2:37; 9:6; 16:30). What was the substance of John’s answer? Is the spirit of “He that hath two coats, let him impart to him that hath none” binding to-day? To whom is it to be given? Why did John give different directions to publicans and to soldiers? What is the substance of his directions to the different classes? What suggestions may we draw from John’s words as to our preaching to different classes of men? What part of John’s preaching is particularly applicable to laboring men to-day? How much ought a man desire in order to be content? (1 Tim. 6:8). Is there any gain in this contentment? (1 Tim. 6:6). What part of John’s preaching is particularly applicable to the capitalist today? (v. 11). Is this part at all applicable to the poor man? What thought will enable a man to be content? (Heb. 13:5).

4. *“One Mightier Than I Cometh,”* vv. 15–18

What did John preach besides repentance? (vv. 16, 17). To what temptation was John peculiarly subjected by his immense popularity? Did he yield to this temptation? (See John 3:29, 30). What is the comparison that John drew between himself and Jesus? Do professedly Christian men nowadays all think that it is an honor of which they are not worthy to do the lowliest service for Christ? Do you think so?

What contrast between his own baptism and that of Jesus did John draw? What is the baptism in the Holy Spirit? (Acts 1:5, cf. 2:4; 10:44–46, cf. 11:15, 16; 1 Cor. 12:4–13). Is the baptism in water a symbol of the baptism in the Holy Spirit? (Mark 1:4; Acts 2:38; 22:16; Ro. 6:4). What is the baptism in fire? (Jer. 23:29; 20:9; Acts 2:3; 2 Tim. 1:6, R. V. margin; Is. 4:4). What does fire do that the Holy Spirit also does? (1 Cor 3:13; Mal. 3:2, 3; Ezek. 24:9–11).

What other offices should Jesus Christ perform? (v. 17). Who, in the Old Testament, is represented as doing this work? (Micah 4:12; Is. 21:10). What is the significance of this fact? What becomes of the chaff? What else was

cast into the fire? (v. 9). Where else do these two figures occur together? (Ps. 1). Is the fire literal? (Matt. 13:42). Between what two fires do we have our choice?

Was this the whole of John the Baptist's preaching? What were some of the "other things" he preached? (John 1:29, 34; 3:29–36). What was the general character of this other preaching? (v. 18, R. V.).

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*
 - (1). His person:
Divine, 17.
 - (2). His work:
Gives the Holy Spirit, 16; judges, saves, damns, 17.
 - (3). Exalted privilege of serving Him in lowliest service, 16.
2. *The Model Preacher*
 - (1). In what he preached:
Judgment on sin and fruitlessness, 9, 17; heart repentance the one condition of forgiveness, 8 (see Mark 1:4); holy living the sole evidence of true repentance, 8, 11–14; the coming Saviour and the necessity of faith in Him (see Acts 19:4), the dignity of Christian service, the baptism with the Holy Spirit, 16; the baptism of repentance unto the remission of sins, 3; the eternal security and blessedness of the saved, 17.
 - (2). In the way in which he preached:
Outspoken, 7; easily understood, 9, 11, 13; adapted himself to his audience, 12, 13, 14; fearless, 19; put self in the right place, exalted Christ, 16.
 - (3). What he got for his preaching, 19, 20 (see Phil. 3:10).
3. *The Scriptures*
Their Author—God, the certainty of their fulfilment at last, 4–6.
4. *The Holy Spirit*
 - (1). Who bestows the Holy Spirit:
Jesus Christ, 16.
 - (2). What the Holy Spirit does:
Searches, cleanses, consumes, illumines, makes to glow, energizes, 16.

LESSON 7

The Baptism of Jesus

Mark 1:9–11

(Compare Matthew 3:13–17; Luke 3:21–23)

DISCOVERY OF THE FACTS

For what purpose had Jesus come all the way from Nazareth to Jordan? (Matt. 3:13). Why was Jesus baptized? (Matt. 3:15; Ro. 8:3; 2 Cor. 5:21). Why was it that God chose just this occasion to give this wonderful testimony to His Son that is here recorded? (Phil. 2:6–11, and note the force of the word "wherefore" in v. 9). What light does the action of Jesus throw upon the position taken by some that the baptism with the Spirit is the only important thing and it makes very little difference whether or not one is baptized with water?

In what remarkable way did God set the seal of His approval upon this act of Jesus? Did Jesus in any sense get a deeper realization of His Sonship at this time than He had before? For whom else beside Jesus was this descent of the Spirit as a dove a sign? (John 1:33). Was it the work of regeneration that the Spirit wrought when He descended upon Jesus at this time? Was this descent of the Spirit in any wise a preparation for service? (Acts 10:38). Is it a necessary preparation for us? (Luke 24:49; Acts 1:8). Can all have it? (Acts 2:38, 39). What was Jesus doing when the Spirit descended upon Him? (Luke 3:21). Are any other instances recorded when the Spirit descended upon God's children as they prayed? (Acts 2:1–4; 4:31; 8:15, 16; Luke 11:13). Why did the Spirit descend "as a dove"? (Matt. 10:16; Gal. 5:22). What other emblems have we in the Word of the Spirit and His work? (Matt. 3:11; Is.

44:3; John 3:8). How can we receive the Holy Spirit? (Acts 2:38; Is. 44:3; Luke 11:13; 24:49; John 7:37–39; Acts 5:32; Gal. 3:14; Jas. 1:6, 7). Was this descent of the Spirit upon Jesus a temporary matter? (John 1:33). What Old Testament prophecies were hereby fulfilled? (Is. 11:2; 44:1; 61:1). How is the word “opened” rendered in the Revised Version? For what purpose were the heavens “rent asunder”?

What further testimony from heaven in addition to that of the descending and abiding Spirit did Jesus receive? In what way have we the distinction in the personality of the three persons in the Trinity set forth in verses 10 and 11? What was God’s audible testimony to Jesus? In this declaration what did God Himself quote? (Ps. 27; Is. 42:1). Why does God quote Scripture? Did God ever say of any other being, man or angel, what He here says to Jesus? (Heb. 1:5; 3:5, 6). Is Jesus the Son of God in a sense that no other being is the Son of God? (Heb. 1, especially verses 1–6; John 3:16; Mark 12:6, R. V.; John 1:14, 18). If Jesus is the Son of God what should be our attitude toward Him? (John 5:23). What is the one who “denieth the Son”? (1 John 2:22, 23). Is there any one besides Jesus in whom God is “well pleased”? (Heb. 11:5; Ro. 5:1; Acts 13:39; Eph. 1:6). How “well-pleased” is God with those who are in Christ? (John 17:23).

CLASSIFICATION OF TEACHINGS

1. *The Triune God*
 - (1). *The Father:*
Speaks to man, heaven the place from which He speaks, bears witness to His son, the demands of His affections met by His Son in His obedience, 11
 - (2). *The Son:*
His nature—divine, 11; human, 9.
His character—humble, took the sinner’s place, obedient, 9; altogether lovely, absolutely faultless, 11.
The Father’s testimony to Jesus—My Son, My Beloved Son, My Son that meets every demand of My nature—“well pleasing,” 11.
 - (3). *The Holy Spirit:*
His personality, 10; distinction between Him and the Father and the Son, 10, 11; the Father’s gift to the Son, 10.
2. *The Bible*
Its authority and sufficiency :God Himself quoted it, 11.

LESSON 8

The Temptation of Our Lord

Matthew 4:1–11

(Compare Mark 1:12, 13; Luke 4:1–13)

DISCOVERY OF THE FACTS

1. *The Lust of the Flesh—or The Flesh, vv. 1–4*
What experience on the part of Jesus immediately preceded that of this lesson? (Mark 1:12). Can a man who has been baptized with the Holy Spirit ever be tempted again? At what time is Satan most likely to tempt a man? Was the baptism with the Holy Spirit a necessary preparation for Christ’s public ministry? Is it for ours? Was the temptation a necessary preparation for Christ’s ministry? (Heb. 2:17, 18). Is it for ours? Which do men usually most covet, the preparation of exalted privilege or the preparation of fierce conflict with the devil? How did Jesus come to go into the wilderness? (Mark 1:12). Is there any lesson in that? Did the Spirit do anything else beside lead Jesus *into* the wilderness? (Luke 4:1, R. V.). Was He alone in the wilderness? Are we ever alone? Over how long a period did this temptation extend? (Luke 4:2). Did the three temptations recorded cover all the temptations of this period? What did Jesus eat during all that time? (Luke 4:2). Why did He eat nothing? In what physical condition was He at the end?
Did the temptation come from without or from within? Was the tempter a personal devil? With what did Satan begin his temptation? With what did Satan begin his first temptation of man? (Gen. 3:1, 4). What reason had Jesus for knowing He was the Son of God? (3:17). What did Satan bid Jesus do? What would there be wrong in His doing

that? (Phil. 2:6, 8, R. V.). What made it a real temptation? Is there any record of practically the same temptation coming to Jesus again? (Matt. 27:40). If Jesus had yielded to this suggestion of Satan, whom would He have been distrusting? When we take ourselves out of the position in which God puts us in order to relieve our distress, of whom do we show our distrust? Was it any sin for Jesus to be tempted? At what point does sin begin? How long did Jesus harbor the devil's suggestion in His mind? With what did He meet it? How many of the temptations did He meet that way? How did Jesus come to have at hand in the hour of trial just the Scripture that He needed? What is the best thing that we can do, if we would not be tripped up in the hour of trial? (Ps. 119:11). Where is the Scripture found which Jesus used to defeat Satan with? (Deut. 8:3). How does it apply to the case? When can we find comfort in this verse?

2. *The Pride of Life—or The Devil*, vv. 5–7

Did Satan give up at this first defeat? What particular trait of character did Jesus display in a remarkable degree in the previous temptation? Along what line then does Satan tempt Him now? Is there any lesson in that? What was the temptation? What did the devil quote to strengthen his case? Does the devil ever quote Scripture nowadays to lead men astray? Why was the devil's use of Scripture illegitimate? Where would have been the wrong in Jesus doing as Satan suggested? What is the point of difference between trusting God and tempting God? (To look to God to deliver us from perils that lie in the path into which He has called us is to trust God; to run into perils in a path of our own choosing and then look to God to deliver us is to tempt God; to look to God to supply our bread when in the path into which He calls and in which we cannot make it is to trust God; to look to Him to supply our bread when He bids us work to get it is to tempt God.) When can God's children look to God to fulfill the promise Satan quoted? Do men who successfully meet the first and third temptations as recorded in Matthew (note the order of the temptations in Luke) ever fall before the second? How did Jesus meet this temptation? What passage in the same Psalm which the devil quoted is fulfilled in Jesus' answer? (Ps. 91:13).

3. *The Lust of the Eye—or The World*, vv. 8–10

Did the devil give up the battle after this defeat? Does the devil leave us when we defeat him on one tack? What does he do? What was the next temptation as recorded by Matthew? Who else had promised Him the kingdom of this world? (Ps. 2:8). How is this kingdom to be attained according to God's plan? What then was the real essence of the temptation? (To grasp the dominion that was rightfully His by false means; to avoid the path of suffering that God had appointed and choose a path of compromise with evil to gain His dominion). When are we similarly tempted? Did the devil tell the truth when he said: "All this power ... is delivered unto me"? (Luke 4:6; John 8:44; 12:31; 14:30; Rev. 13:2, 7; 2 Cor. 4:4; Ro. 13:1). What was the one condition of Jesus getting it all? Do men nowadays ever submit to that condition?

How did Jesus meet this temptation? Did substantially the same temptations ever come to Jesus again? (Matt. 16:21, 23). How far apart in the Scriptures are these three quotations with which Jesus met the three-fold temptation of Satan? What did the devil do when Jesus overcame this last temptation? What did the devil do before he departed? (Luke 4:13, R. V.). Did he depart forever? (Luke 4:13; 22:28).

Who came to Jesus when the devil left? What will always happen if we successfully resist Satan? Which was better, the angels' food or bread made out of stones?

To what did the three-fold temptation appeal? (See 1 John 2:16). To what three-fold conflict of ours did the threefold temptation correspond? Where may we find a sufficient answer to every suggestion of the devil? In what are all these temptations one? Did the devil appear to Jesus undisguised? How does he often appear? (2 Cor. 11:14). Did the devil intend to help or hinder God's cause? What did he really do? (Heb. 2:17, 18; 4:15, 16). Do we ever get beyond temptation? What was the shield with which Christ quenched all the fiery darts of the wicked one? (Eph. 6:16).

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

His divinity, 4, 7, 10; humanity, 2; dependence on the Word, loyalty to the Word, use of the Word, 4, 7, 10; surrender to the Spirit's leading, 1; unquestioning obedience, 10; perfect trust, 4; self-sacrificing love, 2–4 (cf. Phil. 2:6–8); triumphant victory, 4, 7, 10; matchless sympathy (cf. Heb. 4:15), sinlessness, suffering, 2–11 (Cf. Luke 4:2).

2. *Satan*

His reality, 3–10; personality, 3, 5, 6, 8, 9, 10; names—the devil, the tempter, Satan, 1, 3, 10; daring, 3; cunning, 3, 6; malignity, 3–10; power, 6, 8, 9; ambition, 9; persistence, 8; defeat, 4, 7, 10, 11; work—suggests doubts, tempts to sin, 3, 6, 9.

3. *The Word*

Its divine authority, its sufficiency—a safeguard against unbelief and sin, 4, 7, 10; its protecting power—the devil’s misuse met by an appeal to the Word itself (compare verse 6 with verse 7).

Jesus and the Word: He used it as His sole weapon in fighting the devil, 4, 7, 10; He conquered by it, 11.

Satan and the Word: he quoted it, perverted it, 6; was overcome by it, 11.

4. *Temptation*

Its author—the devil, 1.

Its object—even perfect men, 1.

Its time—after most exalted experiences, 1.

Its character—continuous, 2 (see Luke 4:2); multiform, 3, 6, 9.

Its value—preparation for service, 1; leads to angelic ministry, 11.

Its point of attack—our weakest point, 2, 3; our strongest point, 6.

Its agencies—our physical necessities, 2, 3; our desire for influence, 8; our desire for spiritual attainments, the Word, 6.

Its antidote—the Word of God, 4, 7, 10.

LESSON 9

John the Baptist’s Testimony Regarding Our Lord

John 1:19–34

DISCOVERY OF THE FACTS

1. *John’s Testimony Before the Priests and Levites, vv. 19–28*

What proof have we of the far-reaching impression of John the Baptist’s work? What was the purpose of the Jews in sending these priests and Levites to make inquiry of John the Baptist? What was the first question they put to him? What characteristic of John comes out in his answer? Who did the Jews think he might be? (v. 20). If not the Christ, who did they think he might be? (v. 21, R. V.). What was the Jewish expectation regarding Elijah? (Matt. 17:10). Was there any sense in which John was Elijah? (Matt. 17:12, 13). In what sense was he Elijah? (Luke 1:17). If not Elijah, who did they think he might be? Whom did they mean by “that prophet”? (Deut. 18:15–19). Who did John tell them that he really was? What characteristic of John comes out in that answer? Where did John learn this answer? (Is. 40:3–5). To what party did these messengers belong? What were the characteristics of that party? Of what did they demand an explanation? (v. 25). What two baptisms did John compare? (vv. 26, 33). What comparisons did he draw between himself and Jesus?

2. *John’s Testimony Before His Disciples, vv. 29–34*

For what purpose was Jesus coming to John? (v. 37). What was John’s testimony concerning Jesus? What did John mean by calling Jesus “the Lamb”? (Is. 53:6, 7, 10; Ex. 12:3, 6, 7, 13). Why the “*Lamb of God*”? (1 Pet. 1:18–20; Ro. 8:32; Gen. 22:8). What did John invite those who stood with him to do in regard to “the Lamb”? What is it the business of the Christian worker today to invite the world to do? How can he do this? (1 Cor. 1:23). What is meant by “taketh away the sin”? (Hos. 14:2; 2 Cor. 5:21; Gal. 3:13; Titus 2:14; Heb. 9:26, 28; 1 John 3:5; 4:10; Lev. 16:21, 22; Ps. 103:12). How much sin did He take away? (1 John 2:2). For whom then is the Gospel offer open? (Rev. 22:17). If Jesus “taketh away the sin *of the world*,” why is any man lost? (John 3:18, 19; 5:40; Heb. 10:28, 29). Where did John get this wonderful view of Christ and His work? (Is. 53:6, 10, 11; v. 33). What previous testimony that he had given concerning Jesus did John repeat? (v. 30). What did John mean by saying “He was before me”? (v. 2; 8:58; 17:5; Col. 1:17).

Did John know who was to be the Messiah and the Lamb of God when he entered on his ministry? What was all that he did know? Did he ask for any more light at that time? What did he do? (Mark 1:3–5; Acts 19:4). For what was he content to wait before he should recognize the One for whom he was so faithfully preparing the way? Do we know when Christ will come again? What do we know? (Acts 1:11). If we were like John what would we do?

What was John’s further testimony concerning Jesus? What fact had John emphasized beside that the Spirit of God *descended* upon Jesus? To what word in the Old Testament prophecy does this “abode” in John’s testimony correspond? (Is. 11:2). Of what was the descent and abiding of the Spirit upon Jesus a proof to John? Why was it a conclusive proof? What is the only conclusive proof of any view or opinion that we hold? (Is. 8:20; John 10:35;

Matt. 24:35). Had John had any thought whatever before this that Jesus was the Christ? (Matt. 3:13, 14). For what did John wait before he proclaimed his view to the world? What lesson is there here for us? Is the testimony of such a man of much value? What are you going to do with it? What power on Christ's part was connected with the abiding of the Spirit upon Himself? How far can we impart the Spirit to others? What is it John tells us that Jesus can do for us? Has He ever done it for you? Do you want Him to? What will be the effects of that baptism? (1 Cor. 12:4–13; Acts 1:8; 4:31; Heb. 1:9; John 4:14; 15:26, 27; 16:7–14).

What further testimony did John give regarding Jesus? Did John say that Jesus was *a* Son of God? How much does that mean? (v. 18; 3:16, 18, 35; 5:22, 23; Matt. 11:27; 26:63, 64; Luke 1:35; Ro. 1:4; Heb. 1:1, 2, 3, 5, 6). What is God's verdict upon all who deny the deity of Jesus? (1 John 2:22, 23, cf. 1 John 5:1, 5). Was John's testimony founded upon a guess? (v. 34). Is it worth receiving? Will you receive it? Is there any testimony greater even than that of John? (John 5:36).

CLASSIFICATION OF TEACHINGS

1. *The Triune God*
 - (1). The Father:
Speaks to man, bears witness to His Son, His clear and sufficient directions to His obedient servants, leads His servants one step at a time, 33; the demands of His holiness met by His Son in His atonement, 29.
 - (2). The Son:
His nature—divine, 34; human, 33.
His character—humble—took the sinner's place, sinless, 29 (cf. Ex. 12:5).
John's testimony concerning Jesus (founded upon what he saw, v. 34)—the Lamb of God, bore the sin of the world, v. 29; the Spirit descended upon Him, the Spirit abode upon Him, 32; the Spirit imparted by Him, 33; the Son of God, 34.
The Father's testimony—"He that baptizeth with the Holy Spirit," 33.
 - (3). The Holy Spirit:
His personality, distinction between Him and the Father and the Son, anointing Jesus for His work, the Father's gift to the Son, the Son's gift to us, 32, 33.
2. *The Bible*
Its authority and sufficiency. John from the deep study of it became wiser than any of his contemporaries and than many modern theologians, 33 (cf. Isaiah 53; Micah 5:2).
3. *Model Preaching (John the Baptist)*
Intensely Biblical, 29, 30; exceedingly positive, 34; emphasized Jesus' deity and atonement, 29, 34 the combined product of Bible study and personal experience, 33, 34.

LESSON 10

Our Lord's First Disciples

John 1:35–51

DISCOVERY OF THE FACTS

1. *Looking Upon Jesus, vv. 35, 36*

What great preacher do we see in the opening verse? How large a congregation did he have? Were they very notable personages? Was it worth while for so great a preacher to preach to so small a congregation of such obscure persons? What was the sermon John preached? What were its characteristics? Had John ever delivered that message before? Ought he not then to have gotten up something new? How much good of which we know came out of that sermon? What was it that caused John to burst out with this earnest cry? What kind of a look was it that he cast upon Jesus as He walked?
2. *Following Jesus, v. 37*

After looking at Jesus, what did John's disciples do? Before we can truly follow Jesus, what must we do? By which are we saved, looking or following? (Is. 45:22; John 3:14, 15; Num. 21:9.) What is the relation of following Jesus to being saved by Jesus? (Mark 10:52.) What was it led the two disciples to follow Jesus? (Compare 4:39,

40.) How did John feel when he saw his disciples leaving him and going after Jesus? (See 3:26, 29, 30.) What good example in this matter has John set to all preachers in all ages? Why is it that some men's hearers never start to follow Jesus?

3. *Abiding with Jesus, vv. 38, 39*

Were these men regenerated when they started to seek Jesus? Will an unregenerated man seek Jesus? (Ro. 3:11; John 6:44; Luke 7:37, 38.) As soon as they began to follow Jesus, what did He do? What will He always do when we start in pursuit of Him? (Luke 15:20.) What is the full force of the word "saw" (see R. V.)? What question did He put to them? What do men seek when they seek Jesus? (Luke 7:37, 48-50; Mark 10:51; John 6:26, etc.) What are *you* seeking? What was their answer? What was the meaning of their reply? By what title did they address Him? Had they any reason for giving Him a loftier title than that? Why didn't they? (Luke 24:25; Matt. 8:26.) What was Jesus' reply to their request? What is always His word to those who wish to come to Him? (John 6:37; Rev. 22:17.) How did they show their wisdom in the way in which they dealt with Christ's invitation? Why don't men today accept Christ's invitation at once? (2 Cor. 4:3, 4.) Did they do anything besides go to the house? What did they talk about? Was it a happy day? Of what future privilege of ours is this abiding with Jesus a type? (John 14:2, 3.) In how many points is there a similarity? Is He abiding with *you*? If we cannot now abide *with* Him what can we do? (John 15:4.)

4. *Bringing Others to Jesus, vv. 40-46*

Who was one of the two whom John the Baptist had pointed to Jesus? Who was the other? What was the effect of that visit with Jesus upon Andrew? What will always be the effect upon any true brother of a visit with Jesus? Why is it so many professedly Christian young men never go and tell their brothers about Jesus? To whom did Andrew go first? If one desires to preach the Gospel, where is the place to begin? (Luke 8:39.) What was Andrew's testimony to Peter? Had Andrew been sure when he went home with Him that Jesus was the Messiah? How had he become sure? What is the best way to get assurance that Jesus is indeed the Christ? (John 4:42.) After he had given his testimony, what did Andrew do with Peter? Ought we to stop with giving our testimony about Jesus?

What was the first thing that Jesus did as Simon was brought into His presence (see R. V.)? What is the first thing He does when we come into His presence? What kind of look was it? What did Jesus say to Simon as the result of that gaze into his heart? How did Jesus know that Simon would become a Peter (a rock)? (vv. 47, 48; 2:24, 25; 6:70, 71.) What was it that was to transform Simon Peter? (Matt. 16:16-18; 1 John 5:5.)

What desire was there in Jesus' heart next day? Why did He not wish to remain longer where He was? Why did He wish to go into Galilee? Whom did He find there? How did He come to find Philip? Is He looking for any of us? Will He find us? Was it a good thing for Philip that Jesus found him? (Luke 22:28-30.) What was Jesus' invitation to Philip? Does it pay to accept that invitation? (Matt. 19:28.) How can we follow Jesus today? (1 Peter 2:21; Phil. 2:5-8.) What was Philip's relation to Andrew and Peter? Had this anything to do with his following Jesus so promptly?

As soon as Jesus had found Philip, what did Philip do? When Jesus really finds a man, what is that man sure to do? (See 28, 29.) Why is it some of us are so indifferent about going out and finding some one else? Whom did Philip find? Why did he go to Nathanael (v. 47)? What was Philip's testimony? What made him so positive? Was Nathanael ready to accept his testimony at once? Why not? What kind of a skeptic was Nathanael? Did he remain a skeptic very long? Will any honest skeptic remain a skeptic very long? What was Philip's answer to Nathanael's incredulous question? What is the best answer to any one who questions Jesus' deity, or that He is the Christ, or that He has the power to save, or that He is altogether what He claims to be? How did Nathanael show that he was an honest skeptic? How do many who claim to be honest skeptics show that they are not?

5. *Coming to Jesus, Seeing and Hearing Jesus, and Losing All Doubts About Jesus, vv. 47-51*

As Nathanael approached Jesus, what did Jesus do? As He looked at him, what did He see? How did Jesus show that He had penetrated the innermost depths of Nathanael's soul? What is it to be "an Israelite indeed"? (Phil. 3:3.) What was the effect of Jesus' declaration upon Nathanael? How was his amazement intensified? How did Jesus know all this? (Ps. 139:1, 2.) What was Nathanael doing under the fig tree? What truth flashed upon him at once? Was he justified in his conclusion? Why did he see it so quickly? (v. 47; 7:17; 8:47.) What was the effect upon Jesus of this ready response of Nathanael's faith? What promise did He make him? Why should he see greater things? (Matt. 13:12; 25:29.) Why is it that no greater things are given to some of us to see? What were the greater things he was to see?

To what is allusion made in the angels ascending and descending upon the Son of Man? (Gen. 28:12.) What is meant by their "seeing heaven opened and the angels of God ascending and descending upon the Son of Man"? (Heb. 10:19, 20; Eph. 2:18; Heb. 1:4; Luke 24:4; Matt. 25:31.)

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*
 - (1). His titles:
Jesus, Lamb of God, 36; rabbi, 38; Messiah, 41; Jesus of Nazareth, Son of Joseph, 45; Son of God, King
 - (2). His divine knowledge:
Of what man was, 42, 47; of what man was to become, 42; of events at a distance, 48.
 - (3). What Jesus is:
The medium of communication between God and man, the One through whom God exercises protecting power, 51.
 - (4). Jesus and sinful men:
He attracts, 37; He looks at, sees through, transforms, 38, 42, 47; He invites, 39; He welcomes, 38, 39–47; He encourages, 42, 50; He saves, 36.
2. *Six Steps of Experience*
Hearing of Jesus, looking upon Jesus, 36; following Jesus, 37; abiding with Jesus, 39; testifying of Jesus, 41; bringing others to Jesus, 42.
3. *Seeking*
Jesus seeking men, 35, 36, 43; men seeking Jesus, 37, 47; men who have found Jesus seeking others, 41, 45.

LESSON 11

Our Lord's First Miracle

John 2:1–12

DISCOVERY OF THE FACTS

1. *Jesus Invited to a Marriage, vv. 1, 2*

What kind of occasion was a marriage in the Holy Land? (Look this up carefully in the Bible.) What idea does it give us of Jesus' character that He was "bidden to the marriage" and accepted the invitation? Did He look upon the mirth and gladness of the entertainment with disapproval? Did His presence detract at all from the overflowing joyfulness of the occasion? Who by His presence and blessing saved the occasion from ending in mortification and disappointment? By reason of His presence, how did it end (v. 10)? If we wish our social and festive gatherings to be marked by the deepest and abiding joy, whose presence must we secure? Why is Jesus so often absent from our social gatherings? (James 4:2, 1. c.) Do we lose anything by His not being there? Would He like to come?
2. *His Help Needed and Sought, vv. 3, 4*

When was the presence of Jesus especially noticed and appreciated? When are we most likely to think of His presence among us? (Ps. 107:6, 13, 19, 28.) When "the wine fails" in our lives, what is the best thing to do? (Ps. 50:15.)

Who was it thought of going to Jesus in this emergency? Why was it she who thought of it? Had she ever known of His performing miracles? (v. 11.) Was she a woman of great faith? (Luke 1:45.) In what way did she make her request? If we have any need, what is all we need to do? (Phil. 4:6, 7.) Did she get immediate satisfaction? Do we always get immediate satisfaction when we make our requests known to Him? Does that prove that our requests will not be granted? Was the answer of Jesus to His mother as harsh as it sounds to our ears? (Compare 19:26, 27; 20:13, 15; Matt. 15:28.) What was the purpose of this answer? (Compare Luke 2:49.)
3. *His Help Expected and Prepared for, vv. 5–7*

Was the expectation of the mother of Jesus at all shaken by His answer? Why not? What wise counsel did she give the servants? Did she regard herself or Jesus as the One to whom men should look for direction and blessing? How does this bear on Mariolatry? How much of what He said were they to do? Of what is this doing "whatsoever He saith" the indispensable condition? (See 15:14.) Does it pay? (Luke 5:5, 6; Heb. 5:9.)

What singular direction did Jesus give the servants? What was the purpose of this direction? (Num. 21:6–9; Josh. 6:3–5; 1 Kings 17:13, 14; 2 Kings 5:10–14; John 9:7–11, 39, 40; Luke 17:14; Acts 8:26.) How did these servants show they had faith? How did they show the earnestness and fullness of their faith? If they had filled them only half full, how much wine would they have had? (2 Kings 4:4; 13:18, 19.) Why is it that our vessels are not full "to the brim" with the wine of the kingdom? (Matt. 9:29.)

4. *His Help Granted and Appreciated, vv. 8–12*

To what final test did He put the faith of the servants? Was that much of a test? If these servants had been like many of us, what would they have done? What did they do? Why? What was the result? At what point was the water made wine? What sort of power did the turning of water into wine prove Jesus to possess? Was it good wine (v. 10)? Does Jesus turn water into wine nowadays? Has He ever turned water into wine for *you*? Why not? Will you let Him today?

What comment did the ruler of the feast make upon the wine Jesus made? In the worldly life when do you always get the better wine? In the Christian life, when? (Luke 16:25; Rev. 7:16; John 4:14.) What did men see in this miracle that Jesus wrought? (John 1:14.) How did this opening miracle of Jesus' ministry differ from the opening miracles of Moses' ministry? (Ex. 7:19–21.) How do you account for this difference? (John 1:17.) What was the effect of this miracle upon His disciples? What did they believe? How many times in this Gospel does John record the fact that men believed on Jesus? What is the purpose of this Gospel? (See 20:30, 31.) How does John seek to secure this end? (By setting forth the facts that wrought faith in him and his fellow disciples, and the effects upon the disciples of those things they witnessed. John's Gospel is a picture of Jesus' life with an especial reference to the effect of that life upon the development of the author's own faith and spiritual life. This is one thing that gives the Gospel a spiritual life and power that none of the others possess.)

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

Possesses creative power, 9; superior to human relations, 4; of a genial disposition, welcome guest on festal occasions, 2; saved the occasion from disaster, turns misfortune into gladness, 3–10; made the chief contribution to its gladness, 10; should be looked to when the wine fails, those who know Him best are quickest to go to Him for help, 3; goes where He is invited, 2; carries a blessing where He goes, 6–10; never acts until the time is ripe, 4; puts faith to the test, 7, 8; rewards faith when it shows itself fitted by standing the test, grants not only necessities but also things that minister to mirth and gladness, gives the best wine last, 9, 10.

2. *Jesus in Social Life*

Sought after, went, 2; needed, appealed to, 3; obeyed, 5–8; brought blessing, 10.

3. *Faith*

Seeks help from Jesus, 3; is tested by apparent refusal, 4; is tested by being given an apparently unreasonable thing to do, does as it is told, 5–8; asks no questions, gets according to its measure, 7; gets what it seeks, 9, 10; recognizes the meaning of Jesus' test, beholds His glory, 11.

4. *Mary*

Dependence upon Jesus, 3; ignorance of His purpose, misunderstanding of her relation to Him, 4; unwavering faith, 3, 5; humble recognition of her true position, 5; abundant reward, 9, 10.

5. *How to Get Blessings*

Let Jesus know you need them, 3; be discouraged by no seeming rebuke, 4; believe you are going to get them, do as you are told, 5–8.

LESSON 12

The First Cleansing of the Temple

John 2:13–25

DISCOVERY OF THE FACTS

1. *The Temple Defiled by Man, But Cleansed by Jesus, vv. 13–17*

Why did Jesus go so often up to Jerusalem at the time of the Passover? (Deut. 16:16; Luke 2:41; John 6:4; 11:55.) What did He find in the house of God? For what were the oxen and sheep, etc., needed? (Deut. 14:26.) Was Jesus pleased to see them there? If He should visit the house of God in our land, would He find anything like that? Would it please Him? For which is there a better excuse, for these Jews or for us? What did Jesus do? Was it the force in the scourge of cords or the display of muscular energy on the part of Jesus that drove these defilers of the temple out? (See 18:6; Zech. 4:6, 11; 2 Cor. 10:4.) Did this purification of the temple prove permanent? (Matt.

21:12.) Does it follow that because a reformation is not permanent that it is not of God? Why is it that all reforms wrought among men are of so transient a character? (Jer. 17:9; Gen. 6:5; Ro. 8:7.)

Did He drive out them that sold doves? Why not? What did He do? In what ways is God's house nowadays made "a house of merchandise"? Was there any hint or prophecy of this in the Old Testament? (Is. 56:11; Jer. 7:11.) When Jesus purged the temple the first time, what did He say they had made it? When He purged it the second time, what did He say they had made it? (Luke 19:45-46.) Which is the worse? Is there any lesson in this? (Matt. 12:43, 45.)

How does Jesus speak of God? (See 5:17; 8:49; 10:29; Luke 2:49.) Why did He not say "Your Father" or "Our Father"? (John 3:16.) When did He say "Your Father"? (John 20:17.) How does God become "our" Father? (John 1:12; Gal. 3:26.) Until we believe on Jesus, what are we? (1 John 3:10.) What did this action of Jesus call to the disciples' mind? What ought all the events of life to call to mind? Why did the Scripture come so readily to the minds of the disciples? Why does it not come more readily to our minds? Of whom was this Scripture written? What then did the disciples, by this act, see Jesus to be?

2. *The Temple Destroyed by Man, But Raised Again by Jesus, vv. 18–22*

Who else recognized in this action of Jesus a claim to be the Messiah? What difference was there between the recognition of this fact on the part of the disciples and on the part of the Jewish leaders? What demand did they make? What similar demand did they make on the occasion of the second cleansing of the temple? (Matt. 21:33.) Do men nowadays ever try to stop faithful servants of God who are doing what they themselves ought but will not, do, by asking: "By what authority doest thou these things"? What is all the authority a man needs for doing right? (Acts 5:28, 29.) Did these Jews really wish a sign? (Matt. 12:38, 39.) Do men who today are asking for the proof that Jesus is the Son of God really wish proof? Did these men accept the sign when it was really given them? (Matt. 28:11–13.) What sign did Jesus propose to them? What was the sign to which Jesus always pointed them? (Matt. 12:38, 40; 16:1, 4.) What is the great proof that declares Jesus to be "the Son of God with power"? (Ro. 1:4.) In these words—"Destroy this temple and in three days I will raise it up"—of what two great events was there a prophecy? In the shadow of what then did Jesus conduct His ministry from the very outset? How was that shadow illuminated?

Who did Jesus say would raise up the temple? Did Jesus raise Himself from the dead? (John 10:17, 18; Mark 8:31; Acts 3:26; Ro. 4:24; 8:11; 1 Cor. 15:3, 4, 12.) Was Jesus understood by those who heard? Why not? What use of this saying of Jesus was made at a later day? (Matt. 26:60, 61; 27:40.) Of what temple was He speaking? Wherein lay the propriety of calling His body a temple? (John 1:14, R. V. margin; Col. 1:19; 2:9.) What was the relation of the other temples to this? (1 Kings 8:27; see Col. 2:9.) In killing Jesus, what did the Jews destroy? Was this a serious offence? Is there any way in which we too can defile and destroy this temple of God? (1 Cor. 6:19; 3:16, 17, R. V.) When did the disciples remember and understand these words of Jesus? How did they come to remember them? (John 14:26; 16:4; Luke 24:7, 8.) What was the effect upon them when they remembered these words? What Scripture did they remember? (John 20:8, 9; Ps. 16:10; Is. 53:10.) Was theirs a saving faith? What was the basis of it?

3. *Men Believing in Jesus, But Jesus Not Believing in Men, vv. 23–25*

What was the effect of Jesus' miracles upon those who saw them? Who is the first recorded illustration of those who were convinced through Christ's miracles? (John 3:1, 2; 6:14; 7:31.) Was it a saving faith that most of these men had? What are the characteristics of saving faith? (Ro. 10:10; John 1:12; Gal. 5:6; Eph. 3:16, 17; Jas. 2:14, R. V.) Did Jesus believe in those who believed in Him? (In the Greek, "believe" in verse 23 and "commit" in verse 24 are the same word. This also illustrates what real faith in Jesus is. It is "committing" one's self unto Him. See 2 Tim. 1:12.) Is it wise to trust in man? (Jer. 17:5.) Why did Jesus not believe in these men? How deep was Jesus' knowledge of men? (John 1:42, 46, 47; 5:42; 6:64; 16:19, 30; 21:17.) What did this knowledge of men show Jesus to be? (Jer. 17:9, 10; 2 Chron. 6:30.) How alone can we know men? (Acts 13:9–11.)

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

His deity: consciousness of Sonship, 16; divine knowledge, 24, 25 (2 Chron. 6:30); divine foresight of His own death and resurrection, 19; divine power to raise from the dead, 19; divine fulness, 21 (Col. 2:19); deity proved by His resurrection, 19 (Ro. 1:4).

His humanity, subject to death, 19.

The Messiah, 17 (Ps. 69:9).

The subject of prophecy, 17, 22.

The substance of whom Old Testament types were the shadow, 21.
Obeyed the law, followed parental example, sought needy multitudes, 13.
Displeased with the degradation of His Father's house into a place of gain, drove the polluters out of it, 15.

2. *Man*

Unworthy of confidence, 24; misunderstands Christ, 20; turns godliness into gain, 14; tries to hinder Jesus' work, 18; heart fully set to do evil, his reform transient, goes from bad to worse, 15, 16 (Luke 19:45, 46).

3. *The Disciples and the Word*

Studied, remembered, believed, were saved through the Word, 17, 22 (John 5:24).

LESSON 13

Eternal Life: What It is, What It Cost, and Who Can Have It

John 3:1–21

DISCOVERY OF THE FACTS

1. *Eternal Life Man's Greatest Need, vv. 1–13*

Why did Nicodemus come to Jesus at all? Why did he come by night? (John 12:42, 43.) How many times is he spoken of in the Bible as "he that came to Jesus by night"? Is that a very flattering title? Are there any nowadays that deserve it? Will those who never come out openly on Christ's side be saved? (Ro. 10:10; Matt. 10:32, 33.) What did Nicodemus recognize in Jesus? On what ground? Was he right in thinking that the signs Jesus did were conclusive evidence that He was "a teacher come from God"? (John 5:36; 9:30–33; 14:10, 11; Acts 2:22.) Why is it then that men reject Jesus as such in face of all these miracles? (John 12:37–40; 15:22–24.) What was all that Nicodemus recognized his need of at the outset? What did Jesus show him that he needed? What sort of man was he? And yet, what did he need before he could see or enter the kingdom of God?

What is it to be "born again"? (John 1:13; 2 Pet. 1:4; 2 Cor. 5:17.) How can a man be "born again"? (John 1:12; 3:14; see Num. 21:8). How had Nicodemus tried to dodge the searching force of Christ's word? What is unbelief always asking? Did Jesus tell him "how"? What did He tell him? How do we know that Jesus regarded this teaching as of more than ordinary importance?

Are we to understand from verse 5 that it is necessary for a man to be baptized in order to enter into the kingdom of God? (See Luke 23:39–43.) Are we to understand that it is through baptism that men are begotten again? (Compare 1 Cor. 4:15 with 1 Cor. 1:14.) What is the "cleansing water" of which a man must be born in order to enter into the kingdom of God? (John 15:3; Eph. 5:26; James 1:18; 1 Pet. 1:23.) Who then is the agent in regeneration according to verse 5? What is the instrument the Spirit uses? What is the sinner's part in the new birth? (John 1:12; 5:24.) What is the preacher's part in regeneration? (1 Cor. 4:15; Ro. 10:14.)

Why does every man need to be born again (v. 6)? (Ro. 8:7, 8; Gal. 5:19–21; Ps. 55:5; Gen. 6:5.) Is it enough to cultivate and refine and reform the flesh (vv. 6, 7)? (Gal. 6:15; Matt. 7:16; 12:33.)

By what figure does Jesus illustrate the operation of the Holy Spirit (v. 8)? What are the three points in which the operation of the Spirit is like "the wind" (v. 8)? (1 Cor. 12:11.) Did Nicodemus understand? Should he have understood all this before the Saviour told him? (Deut. 30:6; Ps. 51:5, 6, 10; Jer. 31:33; 32:39, 40; Ezek. 11:19; 18:31; 36:25–27.) Why didn't he know all this? (Matt. 22:29.)

Was Christ's doctrine about the Holy Spirit and the new birth mere guesswork and speculation (vv. 11, 32)? (7:16; 8:38.) What did He say was done with His testimony (v. 11)? Have men changed any in this respect? What have men done in all ages with God's testimony? (Is. 53:1; John 1:11; 3:32; 5:29, 40, 43, 44; Matt. 23:37; Acts 7:51, 52; 28:23–27.) Why do men treat God's testimony in this way? (2 Cor. 4:4.) What thoughts about Jesus does the 13th verse give us?

2. *Eternal Life Purchased by the Death of the Son and Fully Offered to All by the Father, vv. 14–17*

How was man's need of life met? What is meant by "lifted up"? (See 12:32.) What word shows the absolute necessity of the death of Jesus if men are to have life? (Luke 24:46; Heb. 9:22; Gal. 3:13; 2 Cor. 5:21; 1 Pet. 2:24.) What are the points of resemblance between Christ and the serpent lifted up by Moses in the wilderness? (1—Ro.

6:23, compare Num. 21:6; 2 and 3—Ro. 8:3, compare Num. 21:8; 4—“Lifted up,” Gal. 3:13, compare Num. 21:8; 5—Is. 45:22, compare Num. 2:18; 6—Acts 4:12, compare Num. 2:19; 7—“Whosoever,” compare Num. 21:9.)

What change does the Revised Version make in verse 15? What is its significance? Where did the sacrifice of the Son have its origin? How comprehensive was this love of God? Did it take in sinners? (Ro. 5:6, 8.) What little word sets forth the greatness and character of that love? What is the character of God’s love as set forth in the 16th verse? The measure of it? Which made the greater sacrifice, the Son in humbling Himself (Phil. 2:6–8) or the Father in giving His only begotten Son? What more could God give? Of what is the giving of His Son a pledge? (Ro. 8:32.) What was the purpose of God’s love in giving His Son? Who would have perished if He had not given His Son? (Ro. 3:23; 6:23; Gal. 3:10.) Who can have life eternal now that He has given His Son? Whom does “whosoever” mean? (John 6:40; Is. 45:22; John 6:37; 1 Tim. 1:15.) What does every one who believes get? How soon does he get it? (John 3:36; Acts 13:39.) What is eternal life? (John 10:28; 6:40; 17:3; 1 John 1:2; 5:20.) How is it to be obtained? (John 3:36.) What was God’s purpose in sending His Son? (See v. 17 especially, R. V.) In what sense is the whole world saved by Him? (1 John 2:2, R. V.; 1 Cor. 15:21, 22; Ro. 5:18.) Who alone are saved by Him in the fullest sense? (1 Tim. 4:10.) Why are not all men saved by Him? (John 1:11; 5:40; Matt. 23:37.)

3. *Eternal Life Accepted by Believers, Rejected by Unbelievers, vv. 18–21*

Into what two classes does the 18th verse divide all men? Is there any middle ground between those who believe and believe not? What is the present standing before God of all who believe? (John 5:24.) Will those who believe ever be condemned? (John 10:28; Ro. 8:33, 34.) What is the present standing of those who believe not? Why are they condemned? What is the one sin that brings condemnation upon men? (John 16:9.) Are men eternally lost because they have sinned? Why then are men eternally lost? Why is it that men do not come to Christ (v. 19)? What is the greatest proof of the badness of the human heart and its love of evil “darkness rather than light”? If a man does not come to Jesus as “the Light of the world,” what does it prove? What lies at the root of unbelief? Why do men hate the light? Why do men hate Jesus? (John 7:7.) Why don’t you come to the light?

CLASSIFICATION OF TEACHINGS

1. *The Triune God*

(1). The Father:

His love—

- (a) Its character; universal, holy—demanding and providing an atonement, self-sacrificing, saving, self-imparting, infinite, 16.
- (b) Its object: the world, 16.
- (c) Its measure: “gave His only begotten Son,” 16.
- (d) Its purpose: to save and impart life, 16.
- (e) Its effect: all who receive get eternal life, 16.

(2). The Son.

Deity, 16; humanity, 14, 16; pre-existence, heavenly origin, omnipresence, humiliation, 13; divinely accredited, 12; an atoning Saviour must die that man might live, 14, 16; the light of the world, hated by the world, 19, 20; the touchstone of character, 19–21.

(3). The Holy Spirit.

His work—

Author of the new birth, 5; sovereign—

“Where it listeth,” mysterious—“Not tell whence it cometh,” effectual—“Hearest the voice,” 8.

2. *Man*

Lost by nature, 3–6; can be saved only by a death, 14; ignorant of the Word, 10; always wants God to explain, 4, 9; will not accept God’s testimony, 11; hates light, 19; deeds evil, 20; redeemed by Christ’s death, 14–17.

3. *The New Birth*

Necessity: universal, 3, 5, 7; because man is by generation only “flesh,” 6.

Nature: impartation of the divine nature, 6.

Author: the Holy Spirit, 5.

Instrument: the Word, 5.

Method: looking unto and believing on the Saviour lifted up, 14–16.

4. *Nicodemus*

Moral, religious, orthodox, zealous, 1, 10; high aspirations, earnest seeker after truth, 2; and yet he must be born again, 3, 5, 7; loved the praise of men more than the praise of God, 2.

LESSON 14

Our Lord and the Woman of Samaria

John 4:1–30

DISCOVERY OF THE FACTS

1. *Jesus, a Weary Pilgrim in a Hostile Land—“Despised and Rejected of Men,” vv. 1–6*

Why did the report that reached the ears of the Pharisees that Jesus “was making and baptizing more disciples than John” make His departure into Galilee necessary? (c. 10:39; 11:47–54; Mark 3:6, 7.) To whom did His rejection by Judah bring a blessing? Of what coming dealing of God with Jew and Gentile was this a hint or prophecy? (Acts 13:46; Ro. 11:11.) Was there any deeper reason why Jesus “must needs pass through Samaria” than that that was the shortest route through Galilee? (Luke 2:49; 15:4.) What drew Jesus more irresistibly than anything else on earth? (Luke 19:10; Matt. 14:14; Mark 6:31–34.) In what physical condition was Jesus when He reached Jacob’s well? Was He often weary and hungry and thirsty? (Matt. 8:24; 4:2; Luke 9:58.) For whose sake did He endure this fatigue and want? (2 Cor. 8:9.) For what did this endurance of human need and suffering prepare Him? (Heb. 2:16–18; 4:15, 16.) When we are hungry and weary, and tempted to be discouraged in the Lord’s service, what is the best thing to do? (Heb. 12:2, 3.)

2. *Jesus, the Bestower of Everlasting Life, vv. 7–15*

What occurred to make Jesus forget all about His weariness and hunger? What was the first thought Jesus had as He saw the woman drawing near? What is the first thought a Christian ought always to have as an unsaved sinner draws near? What was the woman coming for? Did she get water? How much water did she come for (v. 28)? How much did she get (v. 14)? Was it a very likely time of day for a woman to come for water? How did she happen to come out at that time of day? (John 6:44, 37.) Did her going out at noon to draw water seem like a very important circumstance in that woman’s life? How much really hung upon it?

What was Jesus’ object in asking her for a drink? When Jesus asks a small favor of us, what is always His object? What are the lessons for a Christian worker to learn from the way in which Jesus approached this woman? What sort of a woman was she (vv. 17, 18)? Did the fact that she was vile repel Jesus from her? Why had Jesus an excellent opportunity to deal with the woman? Did the woman respond very readily to Jesus’ request for a drink? What light does her answer throw upon her character? Did Jesus get at all the drink He asked for? What sweeter refreshment did He get (v. 34)? What two things did Jesus say she needed to know (v. 10)? What is the “gift of God” to which Jesus refers here? (v. 14; Luke 11:13; Acts 1:4; 2:33, 38.) What else is spoken of in the Word as “the gift of God”? (Ro. 6:23; John 3:16; Ro. 8:32.) What was the reason why this woman had not “asked of Him” instead of He of her? What is the reason why all men do not “ask of Him” today? What ought our main business then be if we want men to ask and get “living water” (vv. 28, 29)? What did Jesus say was all that was necessary to get this “living water”? (Luke 11:8–13.) What is this “living water” that Jesus gives? (Is. 44:3; John 7:37–39.) Why is the Holy Spirit spoken of as “living water”? (Ezek. 7:9; John 6:63 with v. 14.)

Did the woman comprehend at all what Jesus was talking about? Why not? (1 Cor. 2:14.) Did she seem to be a very hopeful case to deal with? If Jesus had been like most of us, what would He have done after such an outburst of stupidity and spiritual ignorance? Of what was there a mixture in the question in the 12th verse? Did Jesus give her up? What did He do?

Of how many wells is it true that every one that drinketh of them shall thirst again? (Eccl. 2.) How many of those who drink of these wells will remain unsatisfied? How many wells are there of which if a man drink “he will never thirst”? Where is this water to be had? Who can have it? (John 7:37; Rev. 22:17; Is. 55:1.) How many will this water satisfy forever? Why will they never thirst? How full will this “well of water” be if one really gets it in his soul? (7:37–39.) What had Jesus told Nicodemus in the previous lesson was his great need? (3:5.) What does He here tell the woman is her great need? Did the woman of Samaria and Nicodemus seem very much alike? Was there any essential difference between them? (Ro. 3:22, 23.) Did the woman understand Jesus yet? What was the matter? Did Jesus give her up? What was it the woman desired? What ought she to have desired?

3. *Jesus the Searcher of Hearts, vv. 16–24*

What was the next tack upon which Jesus approached the woman? What was Jesus’ object in telling her to call her husband? Before sinners can see the beauty of Jesus as Saviour, what must they first see? Why had not Jesus gone to work the very first thing to awaken conviction of sin? Is there any lesson here for Christian workers? What

was Jesus' ultimate object in wounding her guilty conscience? How did Jesus know she had had five husbands? (1:42, 47, 48; 2:24, 25; Heb. 4:13; Rev. 2:23.)

What did the woman recognize in Jesus when she saw that He had read her heart? Was her conclusion warranted by the facts in the case? What did she come to recognize in Jesus later (v. 29)? How had the woman tried to avoid the close personal dealing of Jesus (v. 20)? Did she succeed in this way in escaping the penetrating heart-searching to which Jesus was subjecting her?

What was it she sought to find out about worship? What did Jesus show her was a more important question than "where" shall we worship? What is His answer to the question: "How shall we worship"? What is it to "worship the Father in spirit and in truth"? (Ro. 8:26; Eph. 6:18; Phil. 3:3, R. V.; Jude 20; Lev. 10:1, 2; compare 16:12; 9:24; 1 Cor. 15:13.) By what words did Jesus point out the Father's earnest desire for such worshippers?

4. *Jesus the Messiah, vv. 25–30*

What did the woman say she knew? What didn't she know? What startling announcement did Jesus make to her? What was the effect of that revelation upon the woman? When Jesus reveals Himself to any one as the Christ, what will he at once desire to do? (See 1:41, 45.) Why did she leave her water pot? What was her message? Was that a good sermon? Was it effective? Did the labor spent on this apparently hopeless case pay? Who can preach such a sermon as that? What would be the result if every one who had found Christ Himself went about inviting people to "come see a Man who told me all things that ever I did"?

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

(1). His humanity.

Weary, 6; thirsty, 7; hungry, 8.

(2). His deity.

The divine searcher of hearts, 17, 18; the divine bestower of living water and eternal life, 10, 14.

(3). His compassion.

"Must needs pass through Samaria" because of the perishing souls there that needed Him, 4.

(4). His loving severity.

He wounded that He might heal, 16.

(5). His offices.

A heart-searching Prophet, 19; a compassionate Priest, 6 (compare Heb. 2:16–18; 4:15, 16); a divinely appointed King, 26.

(6). His justice and mercy.

Leaves the place where He is not wanted and goes where He is wanted, 3, 4.

(7). His love for souls.

Hunger, thirst and weariness all forgotten in the joy of leading a soul to Himself, 6, 7.

(8). His method of dealing with the unsaved.

Had compassion on the vilest, 17, 18; eager to save, 7; sought one out, 4; on the alert for opportunities to deal with her, 7; took her alone with Himself, 8; sought a small favor that he might grant a great one, 7, 10; first gained attention and confidence, 7–15; then aimed directly at conviction and conversion by piercing the conscience, 16; held to the main point, 20, 21; deftly turned every question, 9, 10, 11, 12, 13, 14, 19, 20, 24; exercised great patience, 9, 11, 12, 15, 20, 21; revealed Himself, 26.

2. *The Woman of Samaria*

Vile, 17, 18; mean, 9; ignorant, 10; full of questions, 9, 11, 12, 20, 29; incredibly stupid, 11, 12, 15; unsatisfied, 13, 15; wanted the gift, but not the Giver, 15; convicted, 17; tried to dodge the convicting truth, 20, 21; got a view of Christ, 26; came to get a pitcher of water and got an everflowing and overflowing fountain, 7, 10, 14; left her pitcher, 28; preached Jesus—"Come see a Man," 29; brought a whole city to Him, 30, 39.

3. *The Woman of Samaria and Nicodemus Contrasted*

A woman	A man
A Samaritan	A Jew
A prostitute	A teacher of Israel
Came at noon day	Came by night
Confessed Jesus at once	A secret disciple for years
Brought a whole city to Jesus	Brought (?) to Jesus

A common need—the Holy Spirit, John 3:5; 4:14. “There is no difference.”

4. *True Worship*

Not where, but how, 21–24; God the object, 24; the Spirit, the inspirer, 23; the Word, the rule, 23; everywhere. the place. 21.

LESSON 15

Our Lord and the Samaritans

John 4:31–42

DISCOVERY OF THE FACTS

1. *“My Meat is to Do the Will of Him that Sent Me and to Finish His Work,” vv. 31–38*

As soon as the woman of Samaria left Jesus, what did the disciples do? What word in verse 31 shows that Jesus was in very deep thought after the departure of the woman? What about? Did Jesus yield to the earnest request of the disciples? In what physical condition had the disciples left Jesus when they went into the city? (vv. 6, 8.) Was Jesus really a-hungered now? Why not (v. 32)? What insight into the condition of the disciples at that time does verse 32 give? Are there many disciples today who do not know this food of which Jesus speaks? How did the disciples further reveal their stupidity (v. 33)? Are there any disciples today as dull as these?

Had the disciples spoken the question in verse 33 to Jesus? How then did Jesus know their question? What does this show about Jesus? What was Jesus’ answer to the question that they put to one another? What did Jesus mean by saying: “My meat is to do the will of Him that sent Me and to finish His work”? (compare Ps. 40:8; Is. 61:1–3; Luke 15:4–6; 19:10). What does verse 34 teach us as to the relation between Jesus and the Father? For what purpose did Jesus come into this world? (John 6:38.) What was all that Jesus sought to accomplish (v. 34, R. V.)? What was the Father’s work that Jesus sought to accomplish? Did Jesus accomplish it? (John 17:4.) What ought to be every disciple’s meat?

What time of year was it? How long was this before the harvest that the Jews had their eyes upon? What harvest did Jesus have His eyes upon? What was the condition of that harvest? What is the condition of that harvest today? Which harvest does it pay best to reap? What will one get if he reaps that harvest? (Dan. 12:2; Ro. 1:13; 6:22; 1 Cor. 3:14, 15; 9:19–23; Phil. 2:15, 16; 1 Thess. 2:19; 2 Tim. 4:7, 8; James 5:19, 20.) What kind of fruit does he gather? What two persons can rejoice together? Do the sowers and the reapers always rejoice together? Why not? When any one reaps this harvest, with whom ought the credit to be shared? What had Jesus sent the disciples to reap (v. 38)? Of whom is that true today? Does the reaper always recognize this fact?

2. *A Great Revival, vv. 39–42*

What was the effect of the woman’s testimony upon the Samaritans? How many were influenced by her testimony? What reason was there why her testimony might not be expected to count for much? What was it in the woman’s testimony that particularly convinced the Samaritans? What does the 39th verse teach about the power of testimony? Why are there not more persons won by the testimony of those who have seen and heard Jesus? If this woman’s testimony had so much power, who else’s testimony might have power?

Having believed because of this woman’s testimony, what did the Samaritans next do (v. 40)? What request did they make of Jesus? What reason did Jesus have for not yielding to their request? Why did He yield to it? With how many persons will Jesus abide today if they will only ask Him? (Rev. 3:20.) How long did He abide with the Samaritans? How long will He abide with us? What was the effect of Jesus’ visit with them? Why did these believe? Which is better, the faith that is built upon hearing testimony about Him, or the faith that is built on listening to Him? Upon what is *your* faith built, upon listening to some one else’s testimony about Him or listening to His own voice? How does true faith come? (Ro. 10:17, compare Heb. 11:1–30.) What did the Samaritans tell the woman that they had heard that was better than her testimony? What was the result of hearing for themselves? What did the Samaritans say that they knew?

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

His humanity, 31; His deity—He knew what the disciples were talking about though they had not spoken to Him, 33; His subordination to the Father, His love for the Father, His very meat to do the will of Him that sent Him and to finish His work, 34; His love for man, even the outcast, 40; the power of His word, 39, 41; the Saviour of the world, 42.

2. *The Disciples*

Knew not the meat that Jesus ate, 32; their spiritual dullness, 33; blind to the fact that the fields were white already for the harvest, 35; sent to reap a harvest upon which they had bestowed no labor, entered into other men's labors, 38; exhorted by Jesus to lift up their eyes and behold the harvest that was already ripe, 35; received wages for reaping the harvest, gathered fruit unto life eternal, 36; called to rejoice together with the sowers, 36, 37.

3. *The Samaritans*

Many believed because of the testimony of the woman, 39; having believed in Jesus, came unto Jesus, besought Jesus to tarry with them, 40; heard Jesus for themselves, 41, 42; many more believed because of His own word, 41; when they heard Jesus, were quick to recognize in Him the Saviour of the world, 42.

LESSON 16

Our Lord Restoring the Nobleman's Son

John 4:43–54

(See also Matthew 14:3–5; 4:12–17; Mark 6:17, 18; 1:14, 15; Luke 3:19, 20)

DISCOVERY OF THE FACTS

1. *A Blessing Sought and Faith Demanded, vv. 43–50*

When the two days in Samaria were past, did Jesus go to Nazareth? Why not (v. 44)? What is meant by "His own country"? (Luke 4:23, 24; Matt. 13:53, 54.) Why does a prophet have no honor in his own country? Ought a prophet to have honor? Why? Is the honor due to God's prophets often denied them? (Acts 7:52.) Ought a servant of God to feel badly when the honor due him is denied him? (Matt. 5:12; Luke 6:22, 23.) Where is the honor due to a prophet most likely to be denied him? Did Nazareth gain anything by refusing Jesus the honor that was His due? (Matt. 13:57, 58.) Do men lose anything today by not receiving Jesus as they ought? Did any one receive Jesus (v. 45)? Did they gain anything by receiving him? What do those who fully receive Him gain? (John 1:12.) Why did these Galileans receive Him? Was that a good reason for receiving Him? What similar reason have we for receiving Him today? How did they come to see these miracles? Did they do right to go up to the feast? Was much trouble involved in their going up? Did it pay? Is there any lesson for us in this?

To what particular town in Galilee did Jesus go? Why did He go there? What proof have we that His going made a good deal of a stir? Was the nobleman a person who would have been likely to seek Jesus? What would have kept him back? What brought him to Jesus? What is it usually that brings men to Jesus? (Matt. 9:18; 15:22; 17:14, 15; Luke 7:27–38.) What is the most effective way to induce men to overcome the obstacles that lie between them and Jesus? How sick was the nobleman's child? Ought such an extreme case as that be taken to the Lord? (Gen. 18:14; Luke 8:49, 50.) Is it extreme cases of *sickness* alone that should be taken to Jesus? (1 Tim. 1:15; Eph. 2:1; Heb. 7:25.) Why did this nobleman come to *Jesus*? Why is it that men come to Jesus for spiritual life? (John 6:68.) What then is one of the important things to show men if we would induce them to come to Jesus? (Acts 4:12.) Does Jesus wish men to come to Him with their troubles? (Ps. 50:15; Matt. 11:28.) Who may this "nobleman" or "king's officer" (margin, R. V.) have been? (Luke 8:3; Acts 13:1.) How did he know that "Jesus was come"? Before men call upon the Lord now-a-days, what must some one do? (Ro. 10:14.) If some one had not told that nobleman that "Jesus was come," what would have become of his boy? Unless someone tells the perishing millions at home and abroad that "the Son of Man is come to seek and to save that which is lost," what will become of them? Who can deliver that message? What was the most important work that the one who told the nobleman that "Jesus was come" did that day? What is the most important work any of us can do any day? (James 5:20.)

What was the first thing the nobleman did as soon as he heard that "Jesus was come"? Why did he go to Jesus so promptly? Why is it that so many delay when they hear that Jesus is come? If men realized their need of Jesus, what would they do as soon as they heard He had come?

Having come to Jesus, what was the next thing the nobleman did? If we want anything of the Lord, what is the way to get it? (Ps. 50:15; Ro. 10:13; Luke 11:13.) As what did the nobleman come to Jesus? How must high and low come to Jesus if they come at all? What did the nobleman think it was necessary that Jesus should do in order to heal his boy? Did any one ever come to Jesus with a greater and more intelligent faith than that? (Matt. 8:8–10.) What was Jesus’ answer to the nobleman’s request? Why did Jesus say this? Why was there not more haste on Jesus’ part to grant the request? What was more urgent than the healing of the nobleman’s *boy*? Is there any better faith than one that rests upon signs and *wonders that we see*? (v. 42; 20:29; 1 John 5:10, 11; 2 Pet. 1:17–19.) Are there any who will not believe even when they see signs and wonders? (John 12:37.) With whom was Jesus contrasting the Jews in His own mind when He said: “Except ye see signs and wonders, ye will in no wise believe”? (vv. 29, 41, 42.) In what light was it the Samaritans regarded Him and sought Him (v. 42)? In what light was it the nobleman regarded Him and sought Him (v. 47)? Does Jesus desire more to be sought as “healer” or “Saviour”? Did the nobleman allow himself to be put away by Jesus’ first answer? Why not? Ought we to cease asking when we do not get what we ask the first time? (Luke 18:1–8.) What was the result of the nobleman’s persistence? Did he get just what he asked? Why didn’t Jesus go down? Why did He yield to the nobleman’s request at all? What is implied by the nobleman’s saying, “Come down *ere* my child die”? Could not Jesus help even if the child were dead? (Mark 5:35–42.)

2. *Faith Exercised and the Blessing Granted, vv. 50–54*

Just what did Jesus say to the nobleman? How did the word sound to the nobleman? What similar sweet words is Jesus ready to say today? What was the first thing the nobleman did when he heard Jesus’ word? Did the word that Jesus spoke seem probable? Was it wise for the nobleman to “believe the word that Jesus spake”? (Titus 1:2; Matt. 24:35.) What is the sole ground he had for his faith? Was that enough? Is that enough for you? How did the man prove that he “believed the word that Jesus spake”? By what did the nobleman walk from Cana to Capernaum? (2 Cor 5:7.) Does Jesus ever demand of us today to walk by faith? If he did not believe Jesus, what would he have made Him? (1 John 5:10.) Do you ever make God a liar? Did the nobleman’s faith prove to be well-founded? How did it all turn out? How will everything turn out? (Acts 27:25; Josh. 23:14.)

When had the improvement in the sick boy begun? How do you account for that? (Ps. 33:9; 107:20.) Who was He at whose word sickness fled away? Was the healing affected by the influence of the boy’s mind upon his body? Was the healing instantaneous? Does God always work a complete work in a moment? (Mark 4:28.) What was the effect upon the father when he learned that the boy began to grow better at the very time that Jesus spake? What was the difference between the faith of the nobleman mentioned in verse 50 and that mentioned in verse 53? Did the nobleman believe alone? Is it to be expected when a man believes on Jesus that his family will believe also? (Acts 16:15, 31, 34; 18:8; 2:39.) Why are there so many instances where men believe but their families do not?

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

Draws the afflicted to Him, 47; can help when all human help fails, 46, 47; His help must be sought by prayer, 47–50; answers believing persistent prayer even though the faith is very imperfect, 50; grants the substance, though does not always grant the letter, of the request, 47, 49, 50; desires to be recognized and sought as Saviour and not merely as Healer, 48; desires the faith that is satisfied with His own bare word, though it sees no signs, 48, 50.

2. *His Word*

Banishes disease, begets faith, never fails, 50–53.

“Truly this was the Son of God!”

3. *The Nobleman*

- (1). His high position, suppliant attitude, sore distress, 46, 47; imperfect faith—(a) believed Jesus could heal near at hand, but not at a distance, 47, 49—(b) believed He could heal the sick but not raise the dead, 49; earnest prayer, 47, 49; searching rebuke, 48; undaunted persistence, 49; unquestioning obedience, 50; abundant reward, 51, 53.
- (2). He needed Jesus, heard of Jesus, believed in Jesus, came to Jesus, 47; prayed to Jesus, 47, 49; held on to Jesus, 49; obeyed Jesus, 50; received the blessing from Jesus, 51–53.
- (3). Three steps in the nobleman’s faith.
 - (a) He believed in Jesus’ power, 47;
 - (b) he believed in Jesus’ word, 50;
 - (c) he believed in Jesus Himself, 53

LESSON 17

Our Lord Rejected at Nazareth

Luke 4:16–32

DISCOVERY OF THE FACTS

1. *Jesus' Love for the House of God, v. 16*

Where is the scene of this lesson? Why did Jesus go to Nazareth? In what way had the expectation in regard to Him been awakened in the hearts of the people (v. 23)? What glimpse does the 16th verse give into Jesus' habits? Why was Jesus in the habit of going to church? (2:49, R. V.; John 18:20.) By what other teacher was this custom followed? (Acts 17:2.) What is the first thing He is recorded as doing in the synagogue? Did He do this by invitation?

2. *Jesus' Familiarity with the Word of God, vv. 17–27*

What Book was handed Him to read there? Was He familiar with that Book? How did He know just what place to turn to? Is there any suggestion here for us? What is suggested as to who Jesus was by the Greek word for "anointed" (v. 18)? What is the Hebrew word? By applying this then to Himself, what did Jesus proclaim Himself to be? Why must this have been peculiarly startling to the persons to whom He made the proclamation? With what was Jesus anointed? (Acts 10:38.) What follows in Isaiah immediately after the place where Jesus closed the quotation? Why didn't Jesus quote those words too?

What is the first thing Jesus said He was to do? To whom was He to preach the Gospel? What does "Gospel" mean? Is this thought, that it was "the poor" to whom the glad tidings belonged, found elsewhere in the Bible? (6:20; 7:22; Is. 29:19; Zeph. 3:12; Zech. 11:11; Matt. 5:3; 11:5; Jas. 2:5.) What are these good tidings? What was the next thing He was to do (R. V.)? Captives to whom? Released from what? (John 8:34, 31, 32.) If we desire liberty, then to whom must we go? What was the third thing He was to do? What kind of "blind"? (John 9:39.) If we want sight to whom must we go? (1 John 5:20.) What was the next thing Jesus was to do? "Bruised" by whom? (Gen. 3:15.) Can you give a Scriptural illustration of Jesus doing these four things? To what Jewish custom does verse 19 refer? (Lev. 25:8–13; 50–54.) Of what was the year of jubilee a type? What is the view of man's natural condition which these words from Isaiah imply? What is the only way of deliverance from this sad condition? In whom did Jesus say these words were fulfilled? How must this have sounded to His hearers? Whom did Jesus always preach? Should we imitate Him in this? (2 Cor. 4:5, first half.)

What does the record indicate as to Jesus' manner as He spoke these startling words? Did He have the attention of His audience? How did He get it (v. 18, 32)? How was His audience at first affected by His words? Did that look promising? Was this early promise realized? What was the next thought that came into their minds? What was the meaning of that query at just this point? What was the next thought that Jesus saw stealing into their minds (v. 23)? What does that thought imply? In what proverb does Jesus sum up His treatment? Why is it that "no prophet is acceptable in his own country"? What thought comforted Jesus in His disappointment at rejection by His own (vv. 25, 27)? What is it we always find Jesus quoting in every emergency?

How was it that Jesus was so ready with Scripture? What was the point of the quotations here?

3. *Jesus' Rejection by the People of God, vv. 28–30*

What was the effect of these words upon Jesus' hearers? Do men ever get angry at the truth nowadays? At which are men most likely to rage—at truth or error? Why? (John 7:7.) If you hold truth up to men, will they always accept it? Why not? (John 3:19, 20.) What was it in this particular case that made the hearers rage? (Compare Acts 22:21–23.) How many of His hearers were "filled with wrath"? Does it prove that a man is not preaching as he should when all his hearers get mad? How mad were they? How far did they get Him? What happened then? How did He do that? (John 18:6, 7.) Did He ever go back to Nazareth? (Compare Mark 1:21–34 with vv. 31–46 and Mark 6:1–6; Matt. 4:13 with 13:54–58.) What were the steps in the rejection of Jesus at Nazareth? (1—Wonder and admiration, v. 22; 2—doubt, v. 22; 3—unbelief, v. 23; 4—anger, rejection and hate, v. 29.) What is the lesson in that for us?

Did Jesus give up preaching because Nazareth rejected Him and imperiled His life? What did He do (v. 31)? What is the lesson in that for us? (Matt. 10:23; Acts 14:1, 2, 6, 7, 19–21; 17:1–3, 10.)

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*
 - (1). His person—human, 29; divine, 18, 21.
 - (2). His character—affectionate, church-loving, 16; Bible-loving, 17, 25–27; gracious, 22; compassionate, 18; patient, 29, 31; awe-awakening, 30.
 - (3). His work—to teach, 31, etc.; to preach the Gospel, to open blind eyes, to set at liberty Satan’s victims, 18; to inaugurate the Christian year of jubilee, 19.
 - (4). His preaching—to the poor, 18; Scriptural, 18, 25–27; in the Holy Ghost, 18; gracious, 22; with power, 32; comforting, 18; convicting, 28; awakening anger, 29; its subject—Himself, 21.
 - (5). His reception—admiration, doubt, 22; unbelief, 23; wrath, 28; murder, 29.
1. *Man*
 - (1). By nature—poor, captive, blind, bruised, 18.
 - (2). By grace—rich, free, seeing, redeemed, 18, 19.

LESSON 18

The Call of the First Four Disciples

Luke 5:1–11

(See also Matthew 4:18–22; Mark 1:16–20)

DISCOVERY OF THE FACTS

1. *Listening to Jesus, vv. 1–3*

Does Luke follow the chronological order? (Compare Matt. 4:18, etc.; Mark 1:16.) Why not? Did Jesus have much of an audience? What was it that they were after? Are there multitudes today who are eager for “the Word of God”? Was this crowd eager for “the Word of God” a welcome sight to Jesus? What did He look around for? Where did He find a pulpit? Was that a very attractive pulpit? What other pulpits did Jesus use during His lifetime? Is there any lesson in that for men who are looking for pulpits today? What was Peter doing when Jesus asked the loan of his fishing boat? Was that proper work? Was he willing to leave it at Jesus’ request?
2. *Obeying Jesus, vv. 4–7*

Did Jesus ask His disciples to keep hearing sermons all the time? When they had heard the sermon, what did He tell them to do? Was Peter just as pleasing to Jesus when he went fishing as he was when he sat listening to the sermon? In how much of our business and ordinary life is Jesus interested today? Of what was Jesus’ command a test? (Compare Mark 3:5; John 2:7; 11:39; 21:6.) What was there that made the command look foolish? What was the only thing in favor of letting down the nets? Was that enough? How many objections of our reason and commonsense ought the word of Jesus to outweigh? Why did Jesus tell Peter to launch out into the deep? How did Jesus know just where the fish were? (Ps. 8:6, 8.)

What is the first thing Peter says in answer to Jesus’ command? Do we ever have such thoughts arise when Jesus commands us? Is the fact that we have tried and failed any reason for stopping trying when Jesus bids us let down our nets? Suppose Peter had given way to his discouragement, what would have been the consequences? How is it when we surrender to our discouragement? What was Peter’s second thought and word? What is there in Peter’s reply to Jesus that would make a good motto for every Christian worker? How many of His commands will a true disciple obey? (John 2:5; 15:14.) What was the result of Peter’s obedience? What always awaits the obedient? (Deut. 11:27; Is. 1:19.) When was it they enclosed the fishes? When is it always that we get the blessing? Did they get fishes enough? What does that illustrate? What did Peter do in his emergency? Is there any lesson in that? If Peter had been like a great many men what would he have done? Was there enough for both? What would always become of some of our boats if God should load them as fully as we wish? How did Peter’s empty boat become so full?
3. *Following Jesus, vv. 8–11*

What did Peter then do? What was it made Peter cry to the Lord to depart—the sight of the great catch of fishes, or the sight of the sinking ship? What did Peter see in Christ in the light of this miracle? (“Master,” v. 5;

“Lord,” v. 8.) Was that right? What did Peter see in himself in the light of this miracle? Was that right? Where then was Peter wrong in his cry? If we truly know ourselves and truly know Jesus, will our cry to Him be to depart? Did the time ever come when the recognition of who Jesus was drew Peter to Him? (John 21:6, 7.) What was the effect of the miracle upon all who beheld it? At what were they astonished in the last chapter? (4:32, 36.)

Did Jesus go away because Peter asked Him to? Does He always go away when we wish Him to? Why not? What is Jesus’ answer to Peter’s “Depart”? (Compare also “Follow Me,” Matt. 4:19.) Would it have been a good thing for Peter if Jesus had departed when Peter asked him to? Would it be a good thing for us if Jesus departed when we ask Him to?

For what did Jesus take that day’s fishing as a symbol? When did Peter make a bigger catch than that day? (Acts 2:41.) Where is the similarity between winning men and catching fish? What was there about Peter that gave promise of his becoming a successful fisher of men? (vv. 2, 8, 5, 11). How might Peter know that he would be a successful fisher of men?

How did Peter and the others show that they believed Jesus’ promise and appreciated His call? Was it right for them to forsake all? Did it pay? (18:28–30.) How much does it pay to forsake for Christ? (Phil. 3:7, 8.) Did they do right in forsaking the fish business? Did Jesus call Peter to forsake his business the first time He met him? (John 1:40–42.) Was the forsaking of all the important thing they did? When, then, is it right to forsake all? In what sense must every one who would be a disciple of Jesus forsake all? (Luke 14:33, R. V. and Greek.)

CLASSIFICATION OF TEACHINGS

1. *Jesus*

His deity, 4, 8.

His humanity, 3.

His knowledge—of what is in the sea, 4; of what is in man, 10.

His compassion—for the ignorant, 3; for the unsuccessful, 4–7; for the sinful, for the fearful, 10.

His sympathy with man in his earthly occupation, 4.

As a preacher—preached the Word in the open air, drew crowds, 1; always ready, thought more of His audience than of His pulpit, preached instructively, 3.

2. *The Essential Conditions of Success in Fishing for Men*

Faithfulness in our secular calling, 2; a sense of personal sinfulness, a recognition of Christ as Lord, 8; unhesitating faith, unquestioning obedience (“Nevertheless at Thy word”), 5; fearlessness founded upon the divine promise, 10; forsaking all, following Him, 11.

LESSON 19

“A Prophet Mighty in Word and Deed Before God and All the People.”

Mark 1:21–35

(See also Matthew 8:14–17; Luke 4:31–41)

DISCOVERY OF THE FACTS

1. *Jesus’ Power as a Teacher, vv. 21, 22*

What do we find Jesus doing on the Sabbath, in the first verse of this lesson? Did He often do this? (Luke 4:16.) Was the synagogue worship very spiritual and inspiring? Ought He not then to have utterly withdrawn from it? Ought a person to withdraw from a church because it is full of formalism, ignorance and error? (Acts 13:14; 17:2; 18:4.) What was the effect of Christ’s teaching upon those who heard? Did it have a similar effect upon other occasions? (Matt. 7:28; 13:54; John 7:46.) What was it about the teaching that astonished them? Just what does that mean? How great authority did Jesus claim in His teaching? (Matt. 5:21, 22, f. c., 33, 34, f. c.; Luke 11:32; John 3:3.) If we are to teach with genuine authority, how must we teach? (1 Peter 4:11, f. c.)

2. *His Power Over Demons, vv. 23–27*

Who was there in the synagogue that especially needed the help of Jesus? What does “a man with an unclean spirit” mean? What was the effect of the presence of Jesus upon the unclean spirit? Why did he not keep quiet? What is always the effect of the presence of Jesus upon the devil or demons? Is it a bad sign to have the devil rage in a community or a church?

What did the demon cry? What is it the devil most wants of Christ? Will Christ let the devil alone? (1 John 3:8.) What did the demon think Jesus had come for? Was he right? (Heb. 2:14.) Who had the most correct and extensive knowledge about Jesus of any one in the synagogue? Did that knowledge save him? What sort of faith is it that saves? (Ro. 10:9, 10; Gal. 5:6.) What is all that the faith of devils does for them? (Jas. 2:19.) What was Jesus’ answer to this orthodox confession of the demon? Did Jesus ever allow the demons to tell who He was? (v. 34; 3:11, 12.) Why not? (vv. 44, 45; Matt. 16:20; Acts 16:17.) Did the demon want to come out of the man? Did he come out? Why? (Luke 11:21, 22.) Did he come out without a struggle? Does the devil usually make a struggle before giving up his hold upon a man?

What was the effect of this miracle upon those who saw it? What was it that awakened their amazement? How had they been astonished earlier in the day (22)? Were any of them converted? Did anything beside demons obey Him (4:4)?

3. *His Power Over Sickness, vv. 28–34*

What was the effect of this miracle? Were the people used to miracles? Where did Jesus go next? What did He go there for (31)? Did it pay that family to invite Jesus home to dinner? Does it usually pay? How can we invite Jesus home with us? (Matt. 25:37, 40.) What affliction did they find in the house when they got there? What did they do about it? Did Jesus like that? Does Jesus want us to bring our sorrows to Him? (Matt. 11:28.) What will be the result if we make all our wants known unto Him? (Phil. 4:6, 7.) What did Jesus do? Is Jesus ready to take the sick and sinning by the hand today? (Heb. 13:8.) What did Peter’s wife’s mother do as soon as she was healed? What ought each of us to do as soon as Jesus blesses us?

What was the next scene? What time of day was it? Why did they wait until evening? (3:2.) How many of the sick did they bring? Was that wise? Why did they bring them? In what way do they set us an example? How many came together? Were these people as anxious for spiritual blessings as for healing? Are people today? How many of those who came did Jesus heal? (Luke 4:40.) Did Jesus heal just to show that He was the Messiah? (Matt. 8:16, 17.) Are we to understand from this verse that Jesus came to save from sickness as well as from sin? Did those great blessings and wonderful manifestations of the divine power of Jesus in Capernaum result in the spiritual regeneration of the place? (Matt. 11:23, 24.)

4. *His Power with God, v. 35*

After the multitude and the exhausting labors of the day, what would have seemed to have been the chief need of Jesus? Did He on that account spend long hours in sleep? Why not? Have we any other instance in which Jesus sorely needed sleep in which He spent the time in prayer and not in sleep? (Mark 6:31, 34, 46.) How did He find rest on another occasion of weariness? (John 4:6, 31.) Where shall we seek rest? (Matt. 11:28, 29.) Is there much danger of our putting time into prayer that ought to be put into sleep? Is there much danger of our putting time into sleep that ought to be put into prayer? (Luke 22:46.) What was Jesus’ unvarying method of preparing Himself for the great emergencies of His life? (Luke 6:12, 13; John 6:15; Luke 22:44, 53.) What answer is there in verse 35 to those who think that they do not need long seasons of prayer? To those who think they can do all the necessary praying at their work or by the way? To those who think their lives are too busy to spend much time in prayer? For what was the prayer of those early morning hours a preparation? (vv. 36–45.) If one is to have power with man and power over Satan, with whom must he first have power? (Gen. 32: 28; Eph. 6:12, 18.) What does the 35th verse teach as to the most suitable time and place of prayer?

CLASSIFICATION OF TEACHINGS

1. *Jesus*

His power—over men, 21, 22; over sickness, 29–34; over demons, 23–28, 34; with God, 35.

His compassion—for the ignorant, 21, 22; for the sick, 29–34; for the devil’s victims, 23–26; for the sorrowing, 29–

31. If you have any sickness, sorrow or sin, bring it to Jesus (Matt. 11:28).

His love for the house of God, 21.

His contempt for human precedent, 22.

His separation from unholy alliances, 24, 25.

His attractiveness for the suffering, 32, 38.

As a teacher, 21, 22; healer, 23–24; helper, 31; man of prayer, 35.

He taught as a prophet, 21, 22; he interceded as a priest, 35; he commanded disease and devils as a king, 27, 31.

2. *The Devil*

His supernatural power, unnatural malignity, 23–26; his supernatural knowledge, cringing cowardice, abject fear of Jesus, 24; his absolute subjection to Jesus, 27, 34; his great rage when he knows his time is short, 26.

3. *Man*

His wretched condition, 23–27, 32, 34; his mighty helper, 26, 31, 34; his bounden duty to use the strength received from Jesus in ministering to Jesus, 31.

4. *Prayer*

Brings refreshment better than sleep, refreshment of exhausted spiritual energy, 35 (see context); prepares for conflict with Satan, 35, 40–45.

The man who would work much for God must pray much to God, 35.

If you must rise early to work, rise still earlier to pray, 35.

5. *Jesus and Peter's Wife's Mother*

She was helpless; they told Him of her; He took her by the hand; He raised her up; she ministered unto Him, 30, 31.

LESSON 20

Our Lord's First Evangelistic Tour in Galilee

Mark 1:36–45

(See also Matthew 4:23; 8:1–4; Luke 4:42–44; 5:12–16. Read Leviticus 12)

DISCOVERY OF THE FACTS

1. *Preaching and Casting Out Devils, vv. 36–39*

What proof have we that Simon and the other disciples did not understand Jesus? (vv. 36, 37; compare Luke 4:42). Did the fact that all men were seeking Him prove any inducement to Jesus to go back to Capernaum? What call proved louder to Jesus than the call of popularity? For what purpose did Jesus say that He came? How far did Jesus go on His evangelistic tour? What did He do as He went? Of what institution did He make use as the basis of His activity? Is there any lesson here for us?

2. *Imperfect Faith Seeking a Blessing, v. 40*

Of whom was the leper a type? What are the points of similarity between leprosy and sin? To whom did this leper come for help? Why did he come to Jesus? Did it take much faith to come to Jesus for the cure of leprosy? Had Jesus cured any lepers before this? Where did the leper get in order to obtain the blessing sought? Where is the best place in all the universe to get in order to obtain blessings? When he got at Jesus' feet what further did the leper do in order to get the blessing he desired? When we get at Jesus' feet, what is all we need to do to get the blessings we need? (Luke 11:9–13; John 16:24.)

What was the leper's prayer? In what did the leper have remarkable faith? Why was his faith in the power of Jesus remarkable? What did the leper doubt? Ought we to doubt the Saviour's willingness to help any more than His power to help? Are there any persons nowadays who believe that Jesus is able to help, but who put an "If" in regard to His willingness to help? If there is any "If" in regard to a blessing sought of Jesus Christ, where does it belong? (Mark 9:22, 23.) What was it that very likely made this poor leper question the willingness of Jesus to help him? What is it today that makes many an unclean man and many a foul woman question the willingness of Jesus to receive and save them? What were the characteristics of the leper's prayer?

3. *Perfect Love Granting the Blessing Sought, vv. 41, 42*

Did Jesus respond to the leper's imperfect faith? Will Jesus respond to imperfect faith today? (Heb. 13:8.) Does Jesus ever answer prayers when we put in "ifs"? Ought we to have as much faith as this leper? Do we have? What was it moved Jesus to answer the leper's prayer? What was the prime motive with Jesus in healing the sick—was it a desire to prove Himself the Son of God? (Matt. 14:14.)

How did Jesus exert His healing power upon this leper? What was the ceremonial effect of that touch upon Jesus Himself? What was the physical effect of that touch upon the leper? Of what have we a type in Jesus making the leper clean while He made Himself unclean? (2 Cor. 5:21.) What was the moral effect of that touch upon that

leper? How long had it been since that leper had felt the touch of a clean hand? Would the other teachers of his day have touched that leper if he had tried to draw near them?

What were Jesus' words? Is Jesus as ready today to say "I will" when His compassion is appealed to for help? What do these words indicate as to who Jesus was? (Gen. 1:3; Ps. 33:9; Mark 4:39; v. 41.) What was the effect of this word upon the leper? How soon did the leprosy leave?

4. *Heedless Gratitude Hindering the Work*, vv. 43–45

What charge did Jesus give the cleansed man? What was its purpose (43)? (7:36; Matt. 9:30; 12:16–20; Mark 3:12.) What was the cleansed man to do? What was the purpose of sending this man to the priests? Did the man obey Jesus' orders? What was his object in blazing it abroad? In so far as there was gratitude in his action, what would have been the truer way of showing it? (John 14:21, 23.) Did the man help the work of Jesus any? If we want to help the work of Jesus, what is the best way to do it? Where would this man's testimony have counted for most? Where is the place to testify for Jesus? Where was Jesus obliged after this to do His work? Did He have any audience out there? What did they come for? (Luke 5:15.) Who drew them? How can a crowd be drawn together soon in a desert place?

CLASSIFICATION OF TEACHINGS

1. *Jesus*

His deity, 30, 41; humanity, 45; dislike of notoriety, 37, 38, 44 (compare Matt. 12:16–20); attracted the outcast, 40; had compassion on the outcast, drew near, took our uncleanness that we might be made clean, so clean Himself that His touch banished the uncleanness of others, 41; drew crowds wherever He went, 37, 45; the power of His word, 42; the power of His touch, 41; devils, incurable disease and sin yield to Him, 39, 42.

2. *The Leper*

(1). What he was:

unclean, outcast, friendless, incurable, getting worse, doomed, hopeless, 40.

(2). What he did: heard of Jesus, believed on Jesus heartily, imperfectly, came to Jesus, humbled himself before Jesus, got at the feet of Jesus, cried to Jesus, 40.

(3). What he got: sympathy, 40; a touch of the Saviour's hand, 41; immediate and perfect cleansing, 42.

(4). How he acted: disobeyed his benefactor, hindered his benefactor, hindered his own testimony, 45.

LESSON 21

Our Lord Teaching the Ignorant, Forgiving the Sinner, and Healing the Sick

Mark 2:1–12

(See also Matthew 9:1–8; Luke 5:17–26)

DISCOVERY OF THE FACTS

1. *Jesus Teaching the Ignorant*, vv. 1, 2

In what city is the scene of this lesson laid? Why had He left Capernaum? (1:37, 38.) Did He desire that His return should awaken any excitement? Did it? Was it ever possible for Jesus to gain any long seclusion? (7:24.) Can it be hid today when Jesus really comes into a home or church? What was the result of people's knowing that Jesus was in the house? What will usually be the result when it is known that Jesus is, of a truth, in any place? (v. 13; 1:33, 45; 4:1, 12; Luke 12:1, f. c.) What did these people come to get? What did Jesus give them first of all? Why did He give them the word? What do people most need today—healing or teaching? When we get a crowd together, if we are to follow the Master's example, what ought we to give them? Is there any hint here as to the conduct of church sociables? What did Jesus preach? Did the apostles follow His example in this? (Acts 6:4; 8:25; 11:19; 14:25; 2 Tim. 4:2.) What is the word? (1 Sam. 3:1; 1 Thess. 2:13; Mark 7:10–13.) What is the proper business of the Christian preacher to preach? (Jonah 3:2.)

2. *Jesus Forgiving the Sinner*, vv. 3–5

How was Jesus' preaching interrupted? What justification was there for their bringing their sick friend to Jesus at such a time? How many did it take to get the sick man to Jesus? Was it worth the trouble of four men? If three men can't get a man to Christ, what is the best thing to be done? Why did they bring the man sick of the palsy to *Jesus*? Did they find any difficulty in getting this man to Him? Why didn't they turn around and go home and wait for some more convenient season? What is the best way to get people to overcome all difficulties and press their way right to Jesus at once? What means did they take to get their friend to Jesus? Would that cause any disturbance? Was it right to disturb a meeting in that way? Did they get what they wanted? Why did Jesus grant them what they wanted? What kind of faith was it they had? How was it seen? Can true faith usually be seen? How? (Jas. 2:18.) Just what was this faith they had? (Luke 7:50; 8:48; 18:41, 42.) What was the first thing Jesus said to the palsied man? Why did He forgive his sins before healing his disease? If we would remove misery what must we first remove? What is the great defect of modern philanthropy? Did he know he was forgiven? How?

3. *Jesus Silencing the Gainsayers, vv. 6-10*

Who took exception to Jesus' word? Where were these scribes from? (Luke 5:17.) What were they there for? (v. 16.) What was the real secret of the hostility of the scribes and Pharisees to Jesus? (John 12:19; Mark 15:10.) What was their criticism on the words of Jesus? Did they make this charge against Jesus on any other occasion? (John 10:33; Mark 14:64.) To what extent were they right in their reasoning? Jesus then must have been a blasphemer or what? Where was the mistake of the scribes? Where did these scribes do their reasoning? Why did they not speak it right out? If Jesus had the power to forgive sins, who were the blasphemers in that case? By what, first of all, did Jesus show that He really had the divine authority which they accused Him of blaspheming for claiming? (2 Chron. 6:30, 1. c.; Jer. 17:9, 10; Ps. 139:1, 2.) What was the first question He put to them? If they had answered that question honestly, what would they have replied?

What was Jesus' direct answer to the charge that He had not authority to forgive sins? How is healing the hopelessly sick a proof of authority to forgive sins? Does Jesus by this utterance make the healing or non-healing of an individual's sickness a test of the forgiveness or non-forgiveness of their sins? Does Jesus desire us merely to hope He has power to forgive sins? Jesus had power on earth to forgive sins, has He it now in His exaltation? (Acts 5:31.) If we have sins, where should we then go with them? Why was it easier to say: "Thy sins be forgiven thee" than "Arise, take up thy bed and walk"? Which is easier for Jesus to do, to forgive sins or to say: "Arise, take up thy bed and walk"?

4. *Jesus Healing the Sick, vv. 11, 12*

What was the feeling in different hearts when Jesus spoke these words? (people's? scribes'? friends' above? man's?) How was Christ's claim demonstrated? (How does this case of healing differ from many of the modern cures?) How then does Jesus' claim to forgive sins differ from the Catholic priest's? What was the effect upon the people? Were they converted? (Matt. 11:23.) Were the scribes convinced? Why not? Are there any today who would not be convinced if a palsied man should be raised right up before their eyes? Why not? What did Jesus say to the man? Did Jesus touch him or anything of that kind? Why did He not tell the four men to carry the bed home? What two verses of Galatians 6 are illustrated by the four bringing the palsied man to Jesus and he carrying his own bed home? (Gal. 6:2, 5.)

CLASSIFICATION OF TEACHINGS

1. *Jesus*

When He is in the house it will soon be known abroad, 1; men need Him and will crowd together where He is known to be, 2; the more wretched and hopeless men are the more they are attracted to Him, 3, 4; always accessible to those who are determined to get to Him, 4, 5 (compare Jer. 29:13); hated by man, 5, 6, 7; the object of false accusations from honored men, 7; rewards faith, 5-12; silences opposition, 6-12; spoke the word, 2; forgave sin, 5; healed incurable diseases, 11, 12 (He is just the same today, Heb. 13:8); read men's hearts, 8; has the power to forgive sins, 10; demonstrates His power to do that which we cannot see and which demands divine power for its accomplishment, by doing that which we can see and which equally demands divine power for its accomplishment, 10, 12; divine, 7, 10, 12.

2. *The Four*

They heard of Jesus, 1; believed on Jesus, 5; brought their friend to Jesus, 3; were discouraged by no obstacles, fertile in expedients, when they could not get their friend to Jesus one way they tried another, 4; realized how critical was their friend's case, realized the importance of improving present opportunities and the danger of delay, did hard work, were not fettered by conventionalities, thought it more important to get a man to Jesus than to have an

orderly meeting, 3, 4; thought it worth the time and effort of four men to get one man to Christ, 3; succeeded in their purpose, 5–12.

3. *The Palsied Man*

Helpless, hopeless, dying, 3; Jesus came his way, 1; brought to Jesus, 3; believed, was forgiven, knew he was forgiven, 5; healed, 11, 12.

4. *True Faith in Jesus*

(1). What faith is.

The assurance that Jesus can and will do the thing sought—forgive sin, heal disease, etc., 5 (compare Heb. 11:1, R. V.)

(2). What faith does.

Manifests itself in action, 5; brings its needs to Jesus, 3; surmounts all obstacles, 4; pleases Jesus, 5.

(3). What faith gets.

What it seeks, 11, 12; more than it seeks, forgiveness, 5; healing, 11, 12.

LESSON 22

The Call of Matthew the Publican

Luke 5:27–39

(See also Matthew 9:9–17; Mark 2:13–22)

DISCOVERY OF THE FACTS

1. *Calling a Publican, vv. 27, 28*

To what place did Jesus go? (Mark 2:13.) For what purpose? (Mark 2:2, 13; John 1:43.) Why did Jesus seek Levi out? When Jesus came where Levi was, what did He do? What is the exact force of the word “beheld”? (See R. V.) Why was Jesus so interested in him? What was a publican? How were they commonly regarded by the Jews? (Matt. 5:46; 9:10; 11:19; 18:17; 21:31; Luke 18:11.) Would a self-respecting Jew take the office of publican? Of what must a Jew have an inordinate love before he would consent to take this office? To what did the necessities of the business usually drive them? (Luke 3:13; 19:8.) What was the actual character of publicans? What was the publican doing as Jesus passed by? Why wasn’t he with the throng that followed Jesus and hung upon His words? What was the result of Jesus’ study of Levi? For what position did Jesus wish Levi? What was there about Levi that fitted him for the apostolate? (1 Cor. 1:27–29; Luke 7:42, 43; 2 Cor. 1:4). What other name had Levi? (Matt. 9:9.) For what was Levi to become best known in the Christian church? In what way had Levi’s business fitted him to be the writer of one of the Gospels? What characteristics of Matthew’s Gospel show the influence of his training as a publican? Was a publican a man who was likely to be imposed upon? Does that fact give any additional weight to Matthew’s testimony to the miracles and resurrection of Jesus Christ?

What was the invitation that Jesus extended to Levi? What did that invitation mean? (Luke 9:59, 60.) What would the acceptance of the invitation involve? (Matt. 16:24; Luke 9:57, 58; 18:22.) Of what is following Christ the indispensable condition? (Matt. 16:24; 10:38; 4:19; John 12:26.) What will be the result of following Jesus? (John 8:12; 12:26; Matt. 19:28.) In what sense are we today called to follow Jesus? (1 Pet. 2:20, 21.) What is our one calling no matter what others do? (John 21:22.) How did Levi receive the Saviour’s invitation? Did it cost Levi anything to do that? What was it so quickly transformed the keen money-getting publican that hadn’t time to leave his business and follow the crowd that hung on Jesus’ lips, to the devoted disciple that forsook all and followed Him? Are men who are sharp and successful in business matters usually easy to win for Christ? Have we any other instance of the same kind in this Gospel? (19:1–10.) What was it that touched the heart of both Levi and Zaccheus? Did Levi wait to straighten up his business and get out of it what he had put in it before he obeyed Christ’s summons? When Jesus calls us to do a thing what is the thing to do? How long did Levi think upon Christ’s invitation before he accepted it? How long ought we to think upon Christ’s invitations before we accept them? Must we forsake everything we have in order to follow Christ? (Luke 18:22; 5:11; 9:59–62; Matt. 10:37; 2 Tim. 2:4; Luke 14:33, R. V.) Did Levi get as much as he gave up by forsaking all and following Jesus? (Matt. 19:27, 28; Phil. 3:7, 8.)

2. *Eating with Sinners, v. 29*

How did Levi show his appreciation of his new-found Master? What was Levi's purpose in making that feast? Whom did he invite? (Matt. 9:10.) Why did he invite them? Would it be the proper thing today for one whom Jesus had found to invite his old sinful companions to come together to meet his Saviour? What about the means that Levi took to get them together? Did Levi get many of his old friends to come? Did Jesus like to associate with that sort of a crowd? Why? (Luke 19:10.) Ought a follower of Jesus today to associate with that sort of people? How can we reconcile this with 2 Cor. 6:17 and 1 Cor. 5:11? What was Jesus' purpose in eating with these publicans and sinners? What definite purpose with regard to the ungodly must we have in our hearts if we are to associate with them safely? If we associate with them without this definite purpose in our hearts what will be the result? Into what channel did Jesus direct the conversation at Levi's feast? When we associate with the unsaved, into what channel ought we to endeavor to direct the conversation? Is it always wise to begin on that subject at once? (John 4:7.)

3. *Answering Critics, vv. 30–38*

Did Jesus' action in this matter meet with universal approval? Were they respectable parties who criticized Him? What was their position? Can we expect that we will always meet with the approval of all respectable people and religious leaders if we follow in the footsteps of Jesus? Did the Pharisees utter their criticism aloud? Did they aim it directly at Jesus? Do men nowadays try to injure Christ by murmuring against His disciples? What was the ground of criticism on the part of the scribes and Pharisees? Was this criticism upon Jesus' action made on other occasions? (7:34, 39; 15:1, 2; 19:7.) According to Pharisaic ideas how was the goodness to manifest itself? According to Christ's idea how will real goodness manifest itself? (vv. 31, 32; Luke 19:10; Matt. 20:26–28.) Which conception of goodness is more popular, the Christian or the Pharisaic? What was Jesus' answer to the question and the carping criticism of the Pharisee? According to this answer, in what light did He regard Himself?

Where is it a physician's business to go? Is there any answer here to those who say: "I am too sinful to come to Christ," or: "I want to get better before I come to Christ"? What does Christ's answer imply as to those with whom He most delighted to associate? (Luke 15:4.) Whom did Jesus not come to call? Why not? Are there any such on earth? (Ro. 3:10; 1 John 1:8, 10.) Whom did Jesus come to call? Whom does that mean? (Ro. 3:23.)

What further criticism was made on Jesus' conduct, and that of His disciples (v. 33)? What was Jesus' answer to this criticism? What was the point of Jesus' answer? When is the time for Christ's disciples to fast? Is the Bridegroom away from us now? What does Jesus call Himself? Against what does Jesus warn them in verses 36–39? What is the new wine? What are the old wine skins? Are there any today who are trying to combine law and Gospel?

CLASSIFICATION OF TEACHINGS

1. *Jesus*

Seeks most the society of those who need Him most, reads men's thoughts, 30, 31; silences men's criticism, 31, 32, 33–38; has no use for righteous men, 32.

2. *Jesus and Sinners*

Jesus seeks sinners out: came to earth to find sinners, 32; sought them out diligently while here, 27; associated with sinners, 29; gazed into the hearts of sinners, 27; called sinners to repentance, 32; to fellowship, 27; to following, 27; transformed sinners into apostles, 27.

3. *Levi*

(1). What he was.

A publican, despised, degraded, loved money more than honor, too much immersed in money-getting to go to hear the great Prophet of his people, 27.

(2). What happened to him.

Sought out by Jesus, scrutinized by Jesus, called by Jesus, 27.

(3). What he did.

Listened to the call immediately, made no excuses, forsook everything for Jesus, followed Jesus, 28; made a feast for Jesus, brought others like himself to Jesus, 29.

LESSON 23

The Healing of a Man Who Had Been Thirty and Eight Years in His Infirmary

John 5:1–16

DISCOVERY OF THE FACTS

1. *In Need of the Great Physician, vv. 1–5*

What sort of an occasion was it that took our Lord up to Jerusalem? Was there much joy in it for those whom the opening of the chapter pictures to us? Is there much real joy in any feast without Christ in it? What brought joy into these feasts for at least one miserable man? Why did our Lord go up to the feast? (Ex. 34:23). Was there any other reason for His going up besides the requirements of Jewish law? (Compare John 4:4, 7, etc.)

What place in the Holy City especially attracted the suffering? What does “Bethesda” mean? Who had provided this “house of mercy” and fountain of health for the suffering? How was this fountain of health to be set aside? In whom can we today find the true Bethesda for all the woes and miseries of man? (Matt. 11:28.) What sort of a company was found gathered around this pool that divine grace had provided? Of what may we see a picture in this “multitude of them that were sick, blind, halt, withered”? Where did men soon find was the best place to bring these afflicted ones? (Matt. 15:30.)

Which seems to have been the most miserable, helpless and hopeless case there? Was it his first day there (v. 7)? What facts made his case seemingly beyond all hope? Why was it not beyond hope? (Gen. 18:14; Jer. 32:17.)

2. *Made Whole by the Great Physician, vv. 6–9*

Who saw this man in his wretched and hopeless condition? What was His feeling as He looked upon this unhappy man? (Matt. 14:14.) What is always His feeling as He looks upon the sufferings and misfortunes of men? (Heb. 13:8; 4:15, 16; Is. 63:9.) What was it about the man that especially awakened His sympathy? Is the fact that a man has been a long time in his present evil case any reason for supposing He will not take an interest in him, save, help, or heal him? (Mark 9:21; Luke 8:43, 13, 16; Acts 3:2; 4:22; 9:33; 14:8.) Why did He select this man from all the sad cases at the pool as the one He would heal? What kind of cases does He delight in? What question did He put to the man? What did that question imply? Could this man make himself whole, or must he be made whole? Can the unsaved man make himself whole? (Eph. 2:1, 8.) In order to wish to be made whole what must this man first recognize? In order to wish to be saved what must the sinner first recognize? Did this man wish to be made whole? Had that anything to do with his being made whole? Why is it that there are so many whom our Lord does not make whole? (Matt. 23:37.) What was the only way of being made whole of which the man had any thought? What did our Lord do? What was the effect of His word? Who was He in whose word there was so much power? (Ps. 107:20.) Is there power in the word of Christ to save today? (Ro. 1:16.) What is all we have to do? (John 5:24.) How soon was the man made whole? (Mark 1:31, 42.) How did the man show that he was made whole? When our Lord makes us whole how will we show it?

3. *Confessing the Great Physician, vv. 10–16*

How did the man use his Christ-given strength? Did he find any opposition in doing as our Lord bade him? Will we find any opposition if we do as He bids us? (2 Tim. 3:12.) What was the objection that was raised? What was his answer? Is it a sufficient answer to any objection that any one may raise to our course of action, that “our Lord bids us do so”? (Matt. 23:10; John 2:5; 15:14.) How should strength that He has given be used? Did the man tell them yet who had made him whole? Why not? As soon as he found out what did he do? As soon as we know who it is that has blessed us, what ought we to do? (Ro. 10:10; Matt. 10:32, 33.) Did it take any courage to confess Jesus to these men? Why did he do it? (Matt. 12:34, last half.) What difference is there in the phrase by which the Jews described Jesus (v. 12), and that by which the healed man described Him (v. 15)? What did the Jews see in Jesus? What did the man see in Him?

Where did our Lord find the man after He had healed him? Where ought He to find us often after He has blessed us? Why did the man go to the temple? (Ps. 66:13–15; 116:12–19.) Why did our Lord look this man up in the temple? What was His counsel to him? What was evidently the cause of this man’s previous suffering?

CLASSIFICATION OF TEACHINGS

1. *Jesus*
 - (1). What He was: divine, 8, 9; human, 6; Lord of the Sabbath, 11; especially drawn toward the most desperate cases, 6; hated of men, 16.
 - (2). What He had: compassion upon all men's sorrows, 6; authority over all man's traditions, absolute right to command all man's actions, 11; power by His word to banish all man's diseases, 8, 9.
 - (3). What He did: observed the law of Moses, sought the places where the multitudes gathered, 1; sought the haunts of misery, looked upon, pitied the wretched, friendless, hopeless and sinning, 6; transformed suffering and despair into joy and hope, 7, 9; removed the awful consequences of sin, 9, 14; healed the hopelessly sick, 5–9; followed up, instructed those whom He had healed, 14.
2. *The Man*
 - (1). His condition: incurably sick, many years in that condition, 5; friendless, helpless, hopeless, 7; a sinner, 14; the most unpromising and miserable man in the crowd, 3–6.
 - (2). What happened to him: Jesus saw him, had compassion on him, spoke to him, made him whole, 6, 8, 9.
 - (3). What he did: wished to be made whole, 6, 7; listened to Jesus, believed, acted upon what Jesus said, 6–9; showed the reality of his salvation by his walk, used the strength received from Christ in obeying Christ, 9; obeyed Christ in the face of bitter opposition, 10, 11; went to the house of God to return thanks, 14; confessed Christ before His enemies, 15.

LESSON 24

Jesus, the Son of Man and Son of God

John 5:19–47

DISCOVERY OF THE FACTS

1. *The Son of God Despised and Rejected of Men, vv. 17, 18*

What was our Lord's answer to the charge of violating the law of the Sabbath? What fact lay at the foundation of the obligation and law to keep the seventh day as a day of rest? (Ex. 20:11.) From what work did God rest upon the seventh day? (Gen. 2:3.) From what work is God not resting, but working "even until now" (R. V.)? What work then can and must a child of God engage in on the Sabbath day? What sort of work was it our Lord had just been doing and for which He was accused of violating the Sabbath law? Was His answer sufficient?

In this argument how does our Lord say He must act? How does every true child of God feel that he must act? (Eph. 5:1.) What did He call God (R. V.)? Did He call God "His own Father" only in the sense that every regenerate man has a right to call God his Father (v. 23)? (Compare Mark 12:6; John 8:54; 10:30; 14:9.) What did the Jews say that Jesus did by calling "God His own Father"? Were the Jews right about that (vv. 23, 21, 26, 19)? (Phil. 2:6; Heb. 1:6; 1 John 2:23.) Were the Jews willing to accept Him as equal with God? What then was their only alternative? If our Lord was not divine as He claimed to be, what was the right thing according to the Jewish law to do with Him? What then is the one who denies His deity justifying, and with whom does he take his stand?
2. *The Son of Man Honored by the Father as Equal with Himself, vv. 19–29*

In what position in relation to the Father do we see the Son in the first half of verse 19? (Compare John 14:28.) How did the Son come to occupy this position of subordination and dependence? (Phil. 2:6, 8, R. V. margin.) Even in this position of subordination and dependence, how much of what the Father does does the Son also? (Compare v. 22 with Ps. 1, 6; John 2:19 with Acts 2:24; the first and last halves of verse 21; Ex. 4:11 with Luke 21:15; Jer. 17:10 with Rev. 2:1, 23.)

What greater work than raising a man does Jesus say He can and will do (v. 21)? Did not Elijah and Elisha and Peter also quicken the dead? What is it in each of the cases of resurrection connected with these men shows that it was not themselves that raised the dead? Whom does the Son quicken? Upon what then does the resurrection of the dead depend? What is He upon whose sovereign will depends the question of death and resurrection? (2 Kings 5:7.)

What else besides the matter of raising the dead has the Father committed to the Son? Whose prerogative alone is it to judge man? (Ps. 9:7, 8; 96:13; 2 Tim. 4:1; Ro. 2:16.) Why has the Father "committed all judgment unto the Son"? What does "even as" mean? (Heb. 1:6.) Suppose one refuses to honor the Son? (1 John 2:23, R. V.) Does

this leave any standing ground for the Unitarian? What is the result of hearing the word of the Son? Didn't every one who heard our Lord speak hear His word? (John 8:47; Mark 8:18.) What kind of a hearing is a *real* hearing? (Note the change in R. V. from "believeth on Him" to "believeth Him.") What testimony of the Father is it that one must believe to have eternal life? (See vv. 23, 37; 1 John 5:10, R. V. and 5:1; John 20:31.)

The moment one hears our Lord's word and believes God's testimony, into what does he enter? What does he leave behind him forever? (10:28, 30.) What has the one who has heard our Lord's word and believed God's testimony a right to say *he knows*? How does he know it? What were they who thus hear the voice of the Son of God and thus get eternal life before they heard (v. 25)? What "dead" are meant in v. 25? (Eph. 2:1, 5; Luke 9:60; 15:24, 32.) How are the "dead in trespasses and sins" to be made to live? Why is it that life comes through the word of the Son (v. 26)? Do we ever have life in ourselves? (1 John 5:11.) What further than "to have life in Himself" has the Father given to the Son (v. 27)? Why has He given Him this authority? (Dan. 7:13, 14; Phil. 2:7-11; Heb. 2:14, 17, 18.) What further resurrection than the spiritual one that "now is" (v. 25) shall come through His voice (vv. 28, 29)? How many will hear His voice then and obey? How many shall have part in that resurrection? Will all rise at the same time? (1 Cor. 15:22, 24; Rev. 20:4, 5, 7, 11, 12.) What will be the principal difference between the two resurrections? (Dan. 12:2.) What is to decide whether one is to have part in "the resurrection of life" or "the resurrection of judgment"? What will decide whether one does evil or good? (Gal. 5:6; John 6:28, 29.)

3. *The Son Witnessed to by Moses, John the Baptist, His Works and the Father, vv. 30-36*

What is the attitude of the will of the Son toward the will of the Father? (John 4:24; 6:38.) Is it the Son alone who bears witness to Himself? Who else bears witness to Him? (vv. 46, 33, 36, 37.) What was Moses' testimony about Him? (Deut. 18:18, 19; Gen. 18:1, 2, 16, 17, 33; 19:1; Mal. 3:1.) What was John the Baptist's testimony about Him? (John 1:34; 3:27-36.) What was the testimony of His own works? (3:2; 10:32, 37, 38; 14:10, 11; 15:24.) What was the testimony of His Father? (Matt. 3:17; 17:5.)

4. *The Son of God Rejected by Those Who Do Not Love God, vv. 37-47*

What was the highest source from which our Lord received testimony? In what ways has the Father borne witness to the Son? Why did not His hearers receive the testimony of the Father? How did that prove that they had not the Father's word abiding in them? Where were they searching for light (v. 39 R. V.)? Might they have found the light in the Scriptures? Why did they not find it? What did they think was to be found in the Scriptures? Were they right in thinking so? Why then did they not find eternal life when they searched the Scriptures? To whom did the Scriptures point them? What ought they to have done? If any man fails of life, whose fault is it? Why does any man fail to obtain eternal life (v. 40)? From whom alone did our Lord seek glory? What was the one great reason that the Jews did not receive Him (v. 42)? In whose name did He come? Who is the other coming in his own name, whom the Jews will receive, of whom our Lord speaks in v. 43? What kept the Jews from believing in our Lord (v. 44)? Who will condemn the Jews in the day of judgment? If one really believes Moses, whom else will he believe? Of whom did Moses write? In what books did Moses write concerning our Lord? Who does our Lord say wrote the Pentateuch? Was He mistaken? What does He say is involved in the rejection of Moses' writings?

CLASSIFICATION OF TEACHINGS

1. *The Father*

His Sabbath rest broken by man's sin, cannot rest while sin is in the world, worketh even until now, rests from His work of creation but not from His work of redemption, 17 (Gen. 2:3); raiseth the dead, 21; loves the Son, shows the Son all that He Himself doeth, 20; witnesses to the Son, 34, 37; commits all judgment to the Son, 22; gives the Son to have life in Himself, 26; places the Son on an equality with Himself, cannot be honored apart from the Son, 23.

2. *Jesus*

- (1). The Son of Man: takes the Son's place subordinate to and dependent upon the Father, 19, 30; does whatever the Father does, 19; works the work of redemption on His Sabbath, the Father does on His, 17; entirely devoted to the will of His Father, 20.
- (2). The Son of God: divine consciousness—"called God His own Father," 17, 18; divine honor—the same with the Father, 23; divine attributes—self-existence, 26; divine functions—(a) all judgment, 22 (Ps. 9:7, 8; 1:3-6; 96:13); (b) sovereignty over life and death—raises whom He will, 21; (c) gives eternal life to all who hear His word and believe the Father, 24; (d) raiseth all by His voice, 28, 29.
- (3). The power of His voice: already raises the spiritually dead to spiritual life, 25; will some day raise all the dead from their graves, 28, 29; all who will now hear and obey His voice get eternal life, 24; all must some day hear and obey His voice, but to the wicked it will be a resurrection of judgment, 28, 29.

- (4). His treatment: hated by the Jews, 18; loved by the Father, 20; witnessed to by the Scriptures, 39, Moses, 46, John the Baptist, 33, His works, 36, the Father, 37; comes in the Father's name, 43; receives not glory from men, 41.
3. *Life*
 The gift of the Son, 21; to be had only in the Son, 26; by coming to the Son, 40; by simply hearing and believing, at once, 24; all get endless existence through Christ, 29; only those who now believe get eternal life, 24, 28, 29; eternal life in its completion includes the resurrection of the body as well as the quickening of the spirit, 25, 28, 29.

LESSON 25

Our Lord Teaching Regarding the Sabbath

Mark 2:23 to 3:6

(See also Matthew 12:1–14; Luke 6:1–11)

DISCOVERY OF THE FACTS

1. *The Sabbath Made for Man—Therefore Sabbath Prescriptions are Subordinate to Man's Need and Welfare, 2:23–28*

Where do we see our Lord as the lesson opens? What day of the week was it? On what two points had the Pharisees and their sympathizers already attacked Him and His disciples? (vv. 16, 18.) On what third point do they now undertake to attack Him?

In what condition were His disciples? (Matt. 12:1.) In what condition presumably was our Lord Himself? What hint have we here as to His method of life? What means did the disciples take to satisfy their hunger? Had they a right to take the grain of others in this way? (Deut. 23:25.) Who observed them as they did it? How did they happen to see them? Which were really most justifiable in their action, the disciples or the Pharisees? Where was their authority for their assertion that the action was “not lawful”? (Deut. 5:14; Ex. 31:15.) To what incident in Jewish history could they refer as confirming their interpretations of the law? (Ex. 16:22, 26.) Were the cases in reality parallel? Was the criticism of the Pharisees founded upon a complete or partial knowledge of the teachings of God's Word? What lesson for us? Does being very near the Master lift one above the possibility of being the object of such unjust criticism? How should we act under such criticisms? How did our Lord point out to these critical Pharisees that their assumed knowledge of God's word and will was in reality only ignorance of God's word and will? What is the best correction for unwarranted and one-sided inferences from God's Word? Ought we to take single passages?

What are the five arguments by which Christ defends His disciples against the unjust criticisms of the Pharisees? (v. 25; Matt. 12:5; 12:7; vv. 27, 28). What is the first argument? What is the point of it? What is the principle regarding the relation of ceremonial observances to the demands of man's welfare that underlies this argument? What provision of the ceremonial law did David violate? (Lev. 24:5–9; 22:10.) Why was David justified in eating? How was Abimelech justified in giving David this bread? (Matt. 12:7.) Which are most sacred in God's sight, the ceremonies He has commanded for man's welfare, or man's welfare itself? Is it right according to this to endanger life or health for a ceremony even though it is of divine appointment? Is it right to imperil life or health for a principle? Which were most sacred to the Pharisees, ceremonies or men? Have we any Pharisees today? Upon what day in the week did this incident in David's life occur? (1 Sam. 21:6; compare Lev. 24:8.)

What was our Lord's argument in defense of His disciples in verse 27? What is meant by the Sabbath being made for man? If made for man what is the right use of it? What was God's purpose in giving man the Sabbath? (Ex. 23:12; Deut. 5:14; Neh. 9:13, 14.) If it was made for man is it for the Jew alone? How many men need one today? Is the obligation then binding on men today? If it was made for man who is the Lord of the Sabbath? To whom shall we go to find out its true use?

Did Christ's action and that of His disciples run counter to the Mosaic law, or only to the Pharisees' interpretation of it? Is the Christian under the Mosaic Sabbath law? (Ro. 14:5; Col. 2:16; 3:7, 11.) For whom alone is the law done away? (Gal. 5:18; Ro. 7:4.) If the Christian is not under the Mosaic Sabbath law, what obligation is there upon him to keep a Sabbath (v. 27)? What day of the week will the one who is not of the old creation, but the new creation, naturally keep?

2. *“Lawful to Do Good (Works of Mercy) on the Sabbath Days,” 3:1–6*

What place was the scene of the next recorded contest between our Lord and the Pharisees? Was it the same Sabbath? (Luke 6:6.) What was the occasion of the controversy? Had the Pharisees any compassion for this poor man's misfortune? What was all they saw in his affliction? With what were their hearts filled? Are there any like them today? Did these Pharisees wish our Lord to heal the poor fellow? Was it out of compassion for the man's suffering that they wished Him to heal him? Has the man who wants another to break a law in order that he may have somewhat to accuse him of, any real love for the law? What question did they put to our Lord? (Matt. 12:10.) What was the answer that the rabbis gave to that question? What answer did our Lord give to the question? (Matt. 12:11, 12.) What did He show them by that answer? What was the great trouble with the Pharisees? (Matt. 23:23.) What is the general principle that He announces as to what it is lawful to do on the Sabbath day? (Matt. 12:12, R. V.) What kind of a doing would a refusal to heal the man have been? If we are not doing good on the Sabbath, what are we doing?

When our Lord told the man to stand forth what feelings did it awaken in the hearts of the Pharisees? Did they believe He could heal him? Before performing the expected miracle what did He do? What kind of a look was it? What did they do under the power of that look? Was there any personal resentment in His anger? What aroused it? How in the manner of performing the miracle did He baffle the malicious plots of the Pharisees? By what was the healing work wrought? Who manifestly was Jesus? (Ps. 33:8, 9.)

What did He bid the man do? Had the man faith? How did he show it? Had he the power to do as he was told? Where did he get it? What was the result? Can our Lord do such things today? Why does He not more frequently? Can He heal anything besides withered *hands*?

What was the effect of the miracle upon the Pharisees? Were the Pharisees and Herodians naturally friendly to one another? What bound them together at this time—loyalty to the law or hatred of our Lord? Did He perform any other miracles on the Sabbath? (Mark 1:21, 29; Luke 13:14; 14:1; John 5:9; 9:14.)

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

Divine, 3:5; 2:28; human, 2:23, 28; 3:5; poor, hungry, 2:23; an object of the hostile criticism of professedly pious men, suspected, watched, hunted, 3:2; hated, His life plotted against, 3:6; His thorough and unfailing knowledge of the Word, His compassion on the hungry, 2:23, 25; His readiness to defend the unjustly accused, 2:25–28; His compassion on the afflicted—no fear of offense to hypocrites or of peril to His own life prevented Him from relieving human distress, His anger at the hardness of heart that overlooks the appeal of suffering in its zeal for ceremonies and that clothes pitilessness with the cloak of piety, 3:2–6; His penetrating gaze, His authority—the Lord of the Sabbath, His power to baffle His enemies, to heal by a word, to impart to the man who believes power to do the impossible, 3:5.

2. *The Pharisees*

Familiar with some of the teachings of the Word, 2:24; ignorant of the teachings of the Word as a whole, 2:25; ready to criticize others' supposed violations of the teachings of the Word, 2:24; blind to their own real and grievous violations of the teachings of the Word, 3:4 (Matt. 12:7); without pity, full of murderous and implacable hatred, on the watch for violations of the law, without real love for the law for which they professed such intense loyalty, presumptuous in recognizing the divine power of our Lord but yet unhesitatingly questioning the moral character of His acts, sought to entrap Christ, dogged His footsteps, 3:2; baffled by His wisdom and power, 3:5; joined hands with their sworn enemies to compass the death of their common foe—Jesus, 3:6.

3. *The Sabbath*

Made for man—God's gracious provision for man's need, of universal necessity and so of universal validity, its true use that which best promotes man's welfare, 2:27; the Son of Man the supreme legislator as to its right use, 2:28; its true use will regard (a) man's distress, 2:23, (b) man's suffering, 3:4; works of necessity permissible, 2:23–25; work of mercy obligatory, 3:4, 5; ceremonial prescriptions which God has made to promote man's welfare must give way before the demands of that welfare which they were made to promote, 2:23–27; the demands of divinely begotten compassion superior to the demands of divinely ordained ceremonies, 2:23–26; 3:4.

4. *The Man with the Withered Hand*

Helpless, 3:1 (Luke 6:6); no pity from man, the tool of man's malice, 3:2; our Lord had compassion upon him, spoke to him, commanded him to do the impossible, 3:3, 5; believed that what our Lord commanded him to do He would give him the power to perform, obeyed, was healed, 3:5.

LESSON 26

The Appointment of the Twelve Apostles

Mark 3:7–19

(See also Matthew 12:15–21; 10:2–4; Luke 6:12–19)

DISCOVERY OF THE FACTS

1. *“Thou Art the Son of God,” vv. 7–12*

In the verses that immediately precede this lesson, what had our Lord done? How would we naturally expect that this miracle would affect those who saw it? What was the effect upon some (v. 6)? To what did this miracle give rise (v. 6)? Was this the only conspiracy that was ever formed against our Lord (John 11:53; Luke 6:11)? Who are parties to this conspiracy? To what extent did they purpose to go in their intense hatred (v. 6)?

What did our Lord do (v. 7)? Why did He not stay and face His enemies in their plots? (Matt. 12:15.) Was it not cowardly on His part? Did the time ever come when He did face His enemies and let them do their worst? Did He escape the multitude by going to the sea? What two multitudes were there at the sea? Were these people attracted by His wonderful teaching? Which attracts the average man most today, the wonderful teaching of our Lord or His wonderful deeds? What kind of things had He done? Does He do great things today? What are the greatest things that He does? How far did these multitudes go? How did they know of the great things which He did? From whom did they hear? Of what then have we an illustration here? If we wish to get men to come to our Lord, what should we do? Was He pleased with the notoriety He was getting? (Matt. 12:16–21.) Was this crowd in earnest? How did they show their earnestness (v. 10, R. V. margin)? Who was it pressed upon Him? Who is always most eager to get to Him? Are men usually as concerned about their spiritual plagues as they are about their physical plagues? Why not? How many of those who had plagues pressed upon Him? What led them to press upon Him? How can we touch Him? What did the greatness and eagerness of the throng necessitate His doing (v. 9)?

Who else besides the crowd recognized Christ’s power (v. 11)? What did these unclean spirits do? Why did they do that? What drew them to Him? Who did they say that He was? Were they right? How did they know it? Did their knowledge do them any good? Why not? Of what is their falling down a sort of anticipation? (Phil. 2:10.) What did our Lord say to these unclean spirits? Why did He say that? (Acts 16:17, 18.) Did He charge any besides the unclean spirits not to make Him known? Why? (Matt. 12:15–20.) Did Christ regard the great crowd as a help or hindrance to His work? Are popularity and crowds ever a hindrance?

2. *The Appointment of the Twelve, vv. 13–19*

In the 13th verse what do we see our Lord doing? What mountain was it? Why did He go to the mountain? (Luke 6:12.) Why did He wish to get away from the crowd? When on the mountain, what did He do? Were there only twelve that He called unto Him in the mountain? Whom did He call? Who were those whom He willed to call? How did those whom He called show their fitness for the call (v. 13)? Was this wise on their part? What is the wisest thing that any man can do when our Lord calls? Was this a call to salvation or to service? Was there any inner circle among those He called? Of how many was the inner circle composed? Why twelve? Was there any inner circle in the Twelve?

What did He do with these twelve? What does “ordain” mean (R. V.)? To what did He appoint them first of all? Why were they “to be with Him”? Must one “be with Him” before he can be wisely sent forth to preach? (Acts 4:13.) How can we be with Him today? (1 John 1:3.) Were these apostles whom He sent forth uneducated men? Did our Lord wish them with Him for His own sake? (Luke 22:28, 29; Matt. 26:40; John 14:3; 17:24.) Why did He choose the Twelve at just this time? What did He send them forth to do (R. V.)? (Matt. 10:5–15.) Who was to be first called? Why? By whom were these men sent? By whom must any true preacher be sent? By whom are many preachers sent forth? What preparation had our Lord made for the selection and sending forth of the Twelve? (Luke 6:12, 13.) How many lists of the apostles have we? Do they agree? Is the order the same? Why are there changes in the order? What new name did our Lord give Simon? How did Simon become Peter? (Matt. 16:16–18.)

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His deity, 10, 11, 15;

His power: over disease, 10; over unclean spirits, 11; to give power to others, to heal sickness and to cast out devils, 15.

His compassion: on the multitudes, 7, 8, 20; on the sick, 10; on the demon-possessed, 11; on the ignorant, 14; A Man of prayer, 13 (Luke 6:12).

What He did: drew crowds, 7, 8; great things, 8; healed, 10; cast out demons, 11; ordained others to be with Him and carry on His work, 14–18; read the hearts of men, 16, 17; avoided notoriety, 12, 13.

How He was treated: misunderstood; even by His friends, slandered, regarded as insane, 21.

2. *Workers in God's Harvest*

Qualifications: must be chosen by Christ Himself, 13; must be ordained by Him, must be with Him before they can tell others about Him, 14; must have power for their work from Him, 15.

Their work: preach, 14; heal sicknesses, cast out devils, 15.

3. *The Multitude*

Their crying need, 8, 9 (Matt. 9:36); awakened Christ's compassion, 10, 14, 15; all their needs met by Christ, eager for the help of Christ, 8–10.

LESSON 27

The Sermon on the Mount

Matthew 5:1–16

DISCOVERY OF THE FACTS

1. *True Blessedness, and How to Find It, vv. 1–12*

Where did our Lord speak these words?

Who are the first class whom our Lord pronounces happy? What does “poor in spirit” mean? (Ps. 34:18; 51:17; Prov. 29:23; Is. 57:15; 56:2; James 4:9, 10.) What is the blessedness that belongs to them? Are they the only ones who enter the kingdom of heaven? (Luke 18:14; Matt. 18:3; Luke 1:53.) What will make a man poor in spirit? Why did our Lord put this beatitude first? What position in life is most favorable to poverty in spirit? (1 Cor. 1:26–28.)

Who are the second class who may expect blessedness? Does the world usually regard it as very blessed to mourn? Why are they that mourn blessed? Who will comfort them? (2 Cor. 1:3, 4.) Which is better, never to have sorrowed or to have sorrowed and been “comforted of God”? Why are God's people bound to be mourners on this earth? (1 John 5:19; Phil. 3:20; Ro. 8:23; Matt. 21:5; 1 Peter 3:4, 5; James 1:21; 3:13.)

Who are the third class pronounced happy? What does “meek” mean? (1 Cor. 4:21; 2 Cor. 10:1; Gal. 6:1; 2 Tim. 2:24, 25; Titus 3:2.) What is the blessedness awaiting them? Does the gentle, yielding spirit that puts self and worldly ambition out of sight seem to be that which will gain the earth? Who really enjoy the earth even now, those who try to “get the earth” or those who put self out of sight? Where is this promise to the meek found elsewhere in the Bible? (Ps. 37:11; compare Is. 57:13.)

What form of intense desire is sure of abundant gratification (v. 6)? What is it to hunger and thirst after righteousness? Why is it so many men are not filled with righteousness?

Who are the fifth class whom our Lord pronounces happy? In what way does the exercise of mercy toward others bring abundant reward? What will be the result if we are not merciful toward our fellow-men? (Matt. 18:23–25.)

Who constitute the sixth class pronounced happy? What is meant by being “pure in heart”? What is the one condition of the unutterable blessedness of seeing God? Why? When and where shall the pure in heart see God? (John 14:19, 21, 23; 1 Cor. 13:12; Heb. 12:14.)

Who are the seventh class pronounced happy? Does a peacemaker mean merely one who reconciles differences between man and man? (John 14:27; Matt. 10:13; Luke 10:5, 6.) What is the peculiar blessedness that awaits the peacemakers? Why is it that they are called “the children of God”? (Ro. 15:33; 16:20; Phil. 4:9; Heb. 13:20. See too how often the expression “peace from God” is found in the New Testament. Col. 1:20.)

Upon whom is a twofold blessedness pronounced? What do vv. 10–12 presuppose as to the way the truth of the kingdom will be received by men? Who will suffer persecution for righteousness' sake? (2 Tim. 3:12.) Will any enter the kingdom who are not persecuted? (Acts 14:22.) Do men usually count themselves happy when they are “persecuted for righteousness' sake”? Ought they to? (James 1:2; Ro. 8:17, 18.) Between what is our choice, as

regards persecution for Christ? (1 Tim. 2:12.) What are we to do when we are reviled, persecuted and all manner of evil is said against us falsely for His name's sake? Why rejoice? Is "a great reward in heaven" worth suffering all things on earth to get? (Ro. 8:18.) What examples have we in the Bible of men rejoicing in persecutions for Christ's sake? (Acts 5:41; 16:25; 2 Cor. 12:10.) To what glorious company may we account ourselves as belonging when we suffer thus?

2. *The Responsibilities of the Kingdom, vv. 13–16*

What is the relation of the earth to those who know the blessedness of the kingdom? In what way are they like salt? If salt is to preserve anything from corruption or to impart to it flavor, where must it be put? Is there any lesson in that for us? What is the salt good for when it has lost its savor? What is the church or individual believer good for when the spirit of sacrifice is gone? What is the relation of those who know the blessedness of the kingdom to the world? What is the condition of the world if their light goes out? Why are they the light of the world? (John 8:12; Eph. 5:8; Ro. 8:9; John 14:20.) Is it truth in the abstract that is the light of the world? What are we all doing with the light that the indwelling Christ imparts? Where are we to let it shine?

CLASSIFICATION OF TEACHINGS

1. *Jesus*

His love for the multitude, 1; compassion on the multitude, 2; fearlessness as a teacher, 3–16.

2. *Members of Christ's Kingdom*

(1). Their characteristics:

Poor in spirit, 3; mourn, 4; meek, 5; hunger and thirst after righteousness, 6; merciful, 7; pure in heart, 8; peacemakers, 9.

(2). Their blessedness:

Theirs is the kingdom of heaven, 3, 10; comforted, 4; inherit the earth, 5; fully satisfied, 6; obtain mercy, 7; see God, 8; called the sons of God, 9; great reward in heaven, 12; companions of the prophets, 12.

(3). What they receive from the world: Reproach, persecution, all manner of slander, 11.

(4). What they receive from God:

A kingdom, 3, 10; the earth, 5; full satisfaction, 6; mercy, 7; a vision of Himself, 8; a place as His sons, 9; an exceeding great reward in the world to come, 12.

(5). Their office in the world:

To season and save the earth, 13; to illumine the world, 14; to glorify the Father, 16.

LESSON 28

The Sermon on the Mount—(Continued)

Matthew 5:17–48

DISCOVERY OF THE FACTS

1. *Our Lord's Relation to the Law of Moses, vv. 17–20*

What was our Lord's relation to the law? In what way did He fulfill the law? (John 8:46; Matt. 5:21, 22, 27, 28; Col. 2:17; Heb. 10:1; Eph. 2:15; Ro. 8:3.) How much of the law had absolute and divine authority in His sight (v. 18)? How does that bear upon the doctrine of verbal inspiration? How should the righteousness of the kingdom compare with the righteousness of the scribes and Pharisees? About what were the scribes and Pharisees particular? (23:23, 25, 28.) About what is God particular? (Luke 16:15.) What kind of righteousness is necessary to gain admission to the kingdom?

2. *What the Law of Moses Required, and What the Law of the Kingdom Requires, Regarding Our Treatment of Our Neighbor, vv. 21–26*

By the old law regarding murder what was forbidden? By the higher law of the kingdom for which Christ legislates what was forbidden? What is meant by "the hell of fire" (v. 22, R. V.)? What must always precede acceptable service to God (vv. 23, 24)? What is meant by our brother having "ought against" us—does it refer to his having a grudge against us or to his having a just claim against us (vv. 25, 26)? Has the fact that others have just claims against us, which we have not settled, anything to do with God's not answering our prayers? How long

should one allow the just claim against himself to remain unsatisfied? Can we avoid settling just claims sooner or later (v. 5:26)?

3. *What the Law of Moses Required, and What the Law of the Kingdom Requires, Regarding Personal Purity, vv. 27–32*

What was forbidden by the old law regarding sexual relations? What is forbidden by the higher law of the kingdom of heaven? Where does adultery begin (v. 28)? Has the man to whom the devil suggests an evil thought regarding a woman committed adultery with her? What word in v. 28 brings out the exact point at which sin begins? How does the law of the kingdom regard adultery even in this incipient form (v. 29)? What would we better do with our eyes than to have them looking upon a woman to lust after her? Why? Where will a lustful eye land a man (v. 29)? What had any one better lose than to go to hell?

What was the old law regarding divorce? What is the law of the kingdom regarding divorce? In what case alone has a man a right to divorce his wife? If he divorces her for any other cause, what does he make her? Of what sin is the man who marries a divorced woman guilty?

4. *What the Law of Moses Required, and What the Law of the Kingdom Requires, Regarding Oaths, vv. 33–37*

What was the old law regarding oaths? What is the law of the kingdom regarding oaths? What is the fulfillment or higher application of that law in the kingdom (v. 37)?

5. *What the Law of Moses Required, and What the Law of the Kingdom Requires, Regarding Retaliation, vv. 38–42*

What was the law of Moses regarding retaliation for personal injuries? What is the law of the kingdom regarding the same? Are we to understand this literally, that we are never to strike back? If one acted up to this law, would he not soon be deprived of all his rights? (Ro. 12:19.) Where do we find the best exemplification of this law? (Luke 22:64; 23:34.) What made it easy for our Lord to live up to this law? (1 Peter 2:23.) How can we live up to it? (Phil. 4:13.) Are we to understand literally that a member of the kingdom should never go to law? What thought will enable us to take joyfully the spoiling of our goods? (Heb. 10:24.) What should we do to every one that asks of us? What shall we give to those who ask of us? (Acts 3:3–6; 2 Thess. 3:10.)

6. *What the Law of Moses Required, and What the Law of the Kingdom Requires, Regarding Love, vv. 43–48*

What did the law of Moses require regarding love? How is this law of love broadened out in the ethics of the kingdom? According to the latter, who should be the special objects of our love? How should we show our love for them? As soon as any one persecutes us, what should we do? What does such love show us to be? What does the absence of it show us to be? In whom have we the most wonderful exemplification of this law? (Luke 23:34; Ro. 5:6, 8, 10.) Whose character and action is the standard of perfection for the child of God? How alone can we attain unto this standard of perfection? (John 3:3, 5; 1 John 4:7, R. V.; Eph. 4:13–16.)

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

His superiority to Moses, the supreme Lawgiver, 21, 22, 27, 28, 38, 39; His relation to the law—came not to destroy but to fulfill, 17.

2. *The Kingdom of Heaven*

Conditions of entrance: Heart righteousness, not mere outward conformity to moral precepts, 20; no hate in the heart as well as no murder in the life, 21, 22; no lust in the heart as well as no impurity in the life, 27–32; truth in the heart as well as veracity in the oath, 33–37; love to enemies as well as reciprocity toward friends, 38–48.

3. *Love*

The supreme characteristic of the kingdom, 44; the one divine thing, 45; its object—our enemies, 44.

How manifested: by not killing, 21; by not being angry, 22; by not calling harsh names, 22; by making restitution, 23; by not committing adultery, 27; by not contemplating adultery, 28; by not divorcing a wife, 31; by not using oaths, 34; by not avenging injuries, 38–40; by giving to him that asks of us, by loaning to him that would borrow of us, 42; by praying for our enemies, 44.

4. *Hell*

There is a hell, 22, 29, 30; a “hell of fire,” 22; anything is better than going to hell, 29.

LESSON 29

The Sermon on the Mount—(Continued)

Matthew 6:1–18

DISCOVERY OF THE FACTS

1. *How to Give Alms, vv. 1–4*

What should be our manner of giving alms? Does this forbid all gifts in public? (1 Cor. 16:1, 2.) Did our Lord ever commend a gift made in public? (Luke 21:1–4.) Just what is forbidden? Who knows of the gift of which no man knows? Is that enough? Why does our Father know it (v. 4)? How much of what is done in secret does He see? (Heb. 4:13.) What will be the result if our alms are given to be seen of men? What will be the result of alms not given to be seen of men? When will God reward us? (Matt. 25:31, 32, 37–40; Acts 10:1–4.) What will the reward be? (Acts 20:35; Mark 10:21.) How large will the reward be? (2 Cor. 9:6.) Is the reward that God gives for well-doing a legitimate motive for well-doing? (Heb. 11:6, 26.) Is it the supreme motive for the Christian? (2 Cor. 5:14; 1 Cor. 10:31.) When we do our alms before men so as to attract their attention do we get any reward? When? What? Is that reward of much value?

2. *How to Pray, vv. 5–15*

How did our Lord teach His disciples that they should pray? Whose example should they avoid? What is the primary meaning of “hypocrite” according to its etymology? Are there many professed Christians today who are only “playing a part”? Where does the hypocrite love to pray? Why there? Did our Lord mean by these words to condemn all public prayer? (John 6:11.) What did He mean to condemn? Is there any of that nowadays? What did He say was the result of this parade of piety? What is “the reward” they have? Is that worth much?

To what place did Jesus tell His disciples to go and pray (v. 6, R. V.)? What are the advantages of secret prayer? Are there ever times when publicity in prayer is a duty? (Dan. 6:10.) To whom did our Lord tell us to pray in secret? Is there ever any prayer that is not to the Father? What thought of God lies at the foundation of all true prayer? (7:11.) What will be the result of this secret prayer to the Father? How will He reward? (Matt. 7:7; 1 John 5:14; Eph. 3:20.) When we are in the secret place where no man sees us, who may we be sure does see us?

Against what second mistake in prayer did our Lord warn His disciples (vv. 7, 8)? What is meant by “vain repetitions”? Are there any guilty of this today? Of whom did our Lord speak as making this mistake? What illustration have we of it in the Bible? (1 Kings 18:26.) What was the object of the Gentiles in these vain repetitions? Do people nowadays ever act as if they expected “to be heard for their much speaking”? Have we any illustration in the Bible of short prayers that were answered? (Luke 18:13; Matt. 14:30, etc.) Does our Lord condemn much praying? (Luke 18:1–8; 11:5–8; 21:36; Matt. 14:23–25.) Does He condemn all using of the same words again and again? (Matt. 26:44.) Just what did He condemn? What reason does He give why there is no value in mere repetition? If our Father knows what “we have need of” why does He not give it without our asking?

Following upon His warning against vain repetition, what does our Lord give His disciples? Is this properly called “The Lord’s Prayer”? Where is the prayer to be found that may properly be called “The Lord’s Prayer”? (John 17.) Who alone has the right to offer the prayer given here? Who are the children of God? (John 1:12; Gal. 3:26; Ro. 8:14.) What are the rest of men? (1 John 5:19; 3:10; John 8:44; Eph. 2:3.) Is this intended as the exact form of prayer which the disciples of Jesus are literally to adopt? Is this a proper prayer for the Christian to offer? Is it the only prayer he should offer? (Jas. 5:14; Phil. 4:6.)

How is God addressed? By teaching His disciples to call God Father did Jesus mean to teach the universal Fatherhood of God? Whose Father is He? (Gal. 3:26.) What is meant by calling Him “Our Father who art in heaven”? (Ps. 115:3; Is. 66:1; John 16:28; Acts 1:9; Mark 1:11; John 12:28.)

Whose interests does this model prayer put first? Whose interest should be first in all true prayer? What should be our supreme motive in praying? What is the first wish this prayer expresses in regard to God? What does that mean? What should be our first thought in all our prayers? What is the second wish expressed in regard to God? Is God’s kingdom coming now? When will God’s kingdom fully come? (Rev. 11:15.) What is the third wish expressed in regard to God? Who alone has the right to offer that prayer? Where should we wish the will of God to be done? How far can we answer this prayer ourselves? Will God’s will ever be done in earth? How fully should we wish it done on earth? Will it ever be done in earth as fully as it is done in heaven?

Whose wants are put second in the prayer? Is it right to pray for temporal things? How much food should we seek from God? How should a Christian live, according to v. 11? What second wish in regard to self does v. 12

express? What is meant by “debts”? Who are meant by “debtors”? Who alone can safely offer the petition of v. 12? If we are not forgiving our debtors and pray this prayer, what are we asking God to do? What is the next petition in regard to self? Does God ever bring men into temptation? For what purpose? What will a truly humble person’s feeling be about temptation? What does this petition teach us as to our going into places of unnecessary temptation? If we think that we are really strong enough to resist all temptation, of what should we take heed? (1 Cor. 10:12.) What was the final petition in this model prayer? (See R. V.) Against whose wiles are we always to be on our guard? (1 Peter 5:8; Eph. 6:11, 12.) How alone can we overcome his power and wiles?

What great promise is held out in v. 14? What is the condition of that promise? If we do not forgive others their trespasses against us, what then? Is our forgiving others the ground upon which God forgives us? (Eph. 1:7.) Is it the fundamental condition upon which God forgives us? (Acts 10:43; 13:39.) What is the proof that we really have believed on Christ and accepted this forgiveness offered through His shed blood? (Eph. 4:32; Matt. 18:23–35.) Is the forgiveness for which the disciple is taught to pray in v. 12 forgiveness of the sin that excludes us from eternal life or of the sins that separate us from *communion* with Him who is already our Father? Upon what ground does God answer any of our prayers? Can He deal with us as forgiven sinners if we do not forgive others their trespasses against us? What then is always necessary when we pray? (Mark 11:25.)

3. *How to Fast, vv. 16–18*

What should be our manner of fasting? Whose example in fasting should we avoid? How do those merely playing a part fast? What is their motive? What do they get? In whose sight should we fast? What will be the result of fasting in that way? What reward will He give us? Ought there to be fasting in the Christian dispensation? (Acts 13:2, 3; 14:23.)

CLASSIFICATION OF TEACHINGS

1. *Our Father*

- (1). What He is:
A Father, 4, 6, 8, 9, 14, 15, 18.
- (2). Where He is:
In the secret place, 6, 18; in heaven, 9.
- (3). What He does:
Sees in secret, 4, 6, 18; recompenses openly, 4; forgives trespasses, 14; knows what we need, 8; answers prayer, 6, 9–13; gives us our daily bread, 11; delivers us from the evil one, 13.

2. *God’s Children*

- (1). What they should be:
Different from the Gentiles, 7; not mere players of a part, 2, 5, 16; prayerful, 7, 9, 13; forgiving, 15; humble, self-distrustful, aware of the devil’s wiles and power, 13.
- (2). What they should do:
Seek the Father’s glory supremely, trust Him, reverence Him, pray to Him, 6, 9; please Him, 18; seek the coming of His kingdom, delight supremely in His will, 10; depend upon Him for daily supplies, 11; seek His forgiveness, 12; fast in His presence, 17, 18.

3. *Prayer*

- (1). To whom to pray:
The Father, 6, 9.
- (2). Where to pray:
In the closet, alone with God, 6.
- (3). For what to pray:
The Father’s glory, 9; the coming of His kingdom, the perfect doing of His will, 10; the supplying of daily needs, 11; the forgiveness of sins, 12, 14; to be kept out of the place of temptation, deliverance from the evil one, 13; for everything we need, 8.
- (4). How to pray:
Reverently, 9; no unnecessary words, 7, 9–13; definitely, putting God’s glory first, trustfully, 8, 9–13, to be heard of God and not to be seen of men, 6; with forgiveness to others, 12, 14; expectantly, 6, 9–13.

4. *Good Works*

Should be done without display, to please the Father and not to win applause of men, are seen by the Father, are rewarded by the Father, 4, 18.

5. *Fasting*

Christians should fast, 6–18; they should not make a parade of their fasting, 16; their fasting should be in the presence of the Father and not to be seen of men, will be rewarded by the Father, 18.

LESSON 30

The Sermon on the Mount—(Continued)

Matthew 6:19–34

DISCOVERY OF THE FACTS

1. *Where the Disciple of Our Lord Should Have His Treasures, vv. 19–23*

Where does our Lord forbid our laying up treasures? For whose benefit should we not lay up treasures upon earth? Is it ever right to lay up treasures upon earth for the benefit of others? (1 Tim. 5:8.) Is it wise to lay up very large treasures even for others? What becomes of treasures laid up on earth? Is it right to lay up treasures for ourselves anywhere? Where? Why is it wiser to have treasures laid up in heaven than on earth? How can we lay up treasures in heaven? (Prov. 11:30; Dan. 12:3; John 4:35, 36; 15:16; Luke 16:9–12; Matt. 19:29; 5:11, 12; 2 Tim. 2:12; Ro. 8:18; 2 Cor. 4:17, 18.) What reason does our Lord give in v. 21 why we should lay up our treasures in heaven? If our treasures are upon earth where will we wish to stay? If our treasures are in heaven where will we always be willing to go? (Phil. 1:23.) Upon what should the believer set his affections? (Col. 3:1.) What is the light of the body? What in the soul corresponds to the eye in the body? (John 7:17, R. V.) What kind of a will must we have if the soul is to be full of light? If the will itself is perverted in darkness, what will be the result?

2. *No Man Can Serve Two Masters, vv. 24–34*

What can no man do? Why not? Do men ever try? What two masters are many men today trying to serve? Which one of the two do they always end by serving? Must every man serve some master? Who are the two masters between whom we must choose? Which one should we choose? What does God demand of every one who chooses Him? (Matt. 12:30.) Will God accept a half-hearted service? If a man will serve God what must his attitude toward the world be? (1 John 2:15; James 4:4.) If a man's heart is wholly set on pleasing God, what will be his attitude toward the things of this world (v. 25)? What is the Revised Version of "Take no thought"? About what things should we have no anxiety whatever (v. 25)? (Phil. 4:6.) What is the connection between the last sentence in v. 25 and the first part of the verse?

For what does God provide (v. 26)? If God provides for the birds, of what may we be confident? Is He interested in birds? In whom is He more interested? What is His relation to us? What guarantee has He given us that He will not withhold any good thing from us? (Ro. 8:32.) In what sense are we better than the birds? (See R. V.) What is the measure of the value our Father puts upon even the vilest of men? (John 3:16.) Do some men seem to be "of much more value" than the birds? What makes men so valuable in God's sight? Why is anxiety foolish anyhow (v. 27, R. V.)? Did any one ever gain anything by being anxious? Why do we not need to be anxious about our clothes (vv. 28–30)? What should the flowers of the field teach us? Who is it that clothes the earth with beauty? If we are anxious about food and clothing, what does it prove about ourselves (v. 30)? Are we to infer from God's feeding the birds without their working that we need not work? (2 Thess. 3:10.) What is the point of the argument? Is it reasonable for a child of God ever to be anxious for food and other necessities?

What reason is given in the first part of v. 32 for our not being anxious? What is its force? What reason is given in the last part of v. 32 for our not being anxious? If our heavenly Father knows we need these things, of what may we be sure? What should we put first? If we are anxious about food and drink and clothing, what is it evident that we have put first? What does it mean to "seek first the kingdom of God"? What will be the result as regards our temporal needs? How much anxiety should we have regarding the future (v. 34)? How many days should we live at a time? To what may we safely leave tomorrow's needs? How much of our anxiety is regarding troubles that never come? When will God take care of our troubles?

CLASSIFICATION OF TEACHINGS

1. *God*

(1) What He is:

Father, 32; King, 33; Ruler of the material universe, 26–30.

- (2). Where He is:
In heaven, 26, 32.
- (3). What He does:
Demands whole-hearted service or none, 24; feeds the birds, 26; clothes the fields with beauty, 28–30; takes account of our every need, 32; provides food for those who trust Him, 30; supplies every need of those who put His kingdom first, 33.
2. *The Children of God*
 - (1). What they should not do or be:
Should not lay up for themselves treasures on earth, 19; not be anxious as to what they eat or drink, 25–31; not be anxious for the morrow, 34.
 - (2). What they should do and be:
Should lay up for themselves treasures in heaven, 20; set their affections on things above, 21; surrender their will absolutely to God, 22, 23; serve God with the whole heart, renounce the world altogether, 24; trust God for food and drink and clothes, 25–32; seek first the kingdom of God, 33; live a day at a time, 34.

LESSON 31

The Sermon on the Mount—(Continued)

Matthew 7:1–12

DISCOVERY OF THE FACTS

1. *Whom and How to Judge, vv. 1–6*

What does our Lord forbid our doing in v. 1? What reason does He give? Have we any illustration in the Bible of one who judged another and was in turn judged himself? (See for example Luke 7:39–50.) What other reasons are given in the Bible for not judging others? (Ro. 2:1; 14:3, 4, 10, 13; 1 Cor. 4:3, 5; James 4:11, 12.) Does this passage forbid all forming of estimates of others? (See v. 6.) What is the difference between estimates and judgments? How far have we a right to form estimates of others? In what spirit should we form them? (1 Cor. 13:4–7.) With what judgment shall we be judged ourselves? With what measure will God measure to us? To whose faults is the average man sharp-sighted? To whose faults is he totally blind? What should we look at before we look at the mote that is in our brother's eye? What is the average man ready to pull out? What should we cast out first? When can we see clearly to cast out the mote that is in our brother's eye? If a man is eager to deal with the faults of others before he has dealt with his own, what is he?

What is meant by not giving that which is holy unto dogs? (v. 6; compare Prov. 9:7, 8; 23:9; Acts 13:45, 46.) What is meant by not casting pearls before swine? What are the pearls we should not cast before swine? Who are swine? (2 Peter 2:22, note context.) Is there any lesson here for the personal worker? When only should we decide whether a man is a dog or a hog? Ought our opinion when thus formed be final? What will be the result if we cast pearls before swine?

2. *The Power of Prayer, vv. 7–12*

What is the way to get things? What is the simple definition of prayer suggested by v. 7? Does God really answer prayer? (21:22; Mark 11:24; Luke 11:9, 10; 18:1; John 14:13, 14; 15:7; 16:23, 24; James 1:5, 6; 1 John 3:22; 5:14, 15.) If we do not get a thing by mere asking, what should we do next? If we do not get it by seeking, what should we do? What will be the result if we seek? What will be the result if we knock? Why are not more doors open unto us? How many that ask receive? Is this the statement of general principle, or does it teach that every one that asks gets everything that he asks? Is it true as a general principle that men that ask have things given them? Of whom ought we to ask if we would be most sure of getting them? Is it true as a general principle that the one that seeketh findeth? What does a man generally get? How ought we to seek? (Jer. 29:12, 13.) When ought we to seek? (Is. 55:6.) To whom are doors open?

What proof does our Lord offer that our Father will give us good things? What thought of God here underlies the doctrine that He answers prayer? What conception of God do men lose sight of when they deny that He answers prayer? Do facts of experience warrant the conception of God that He is a Father, and not a mere Lawgiver? What does an earthly father usually give his son? Will our heavenly Father give us as good things? What reason have we for believing that He will deal better with us than we do with our own children? To whom does He give good

things? Why haven't we more good things? (James 4:2.) Who is wiser, the man who speculates how it is possible for God to answer prayer or the man who goes to God and asks for things and gets them?

How should the fact that our heavenly Father is ready to give us whatsoever we ask Him lead us to act toward others (v. 12)? Does our Lord merely bid us not to do unto others what we would not have them do unto us? What does He bid us do? How many things that we wish others to do unto us should we do unto others (v. 12, R. V.)? How should we talk about others? How should we sell goods to others? How should we buy goods from others? How in general should we deal with others? What is summed up in this Golden Rule? Has any man ever perfectly kept it? Can any man be saved by keeping it? Why not? If one should perfectly keep it would it cover all a man's duty? (Matt. 22:37, 38.)

CLASSIFICATION OF TEACHINGS

1. *God*

Father, dwells in heaven, gives good things to them that ask Him, 11; judges man with the judgment with which they judge others, metes out to us with the measure we mete out to others, 2.

2. *The Christian's Duty*

Should not judge (i. e., form final and decisive opinions against men), 1; should form such estimates of men as are necessary to govern our conduct toward them; should scrutinize carefully the beam in his own eye before he looks at the mote that is in his brother's eye, 3; should first cast the beam out of his own eye before he tries to pull the mote out of his brother's eye; when he has really cast the beam out of his own eye, should help his brother to get the mote out of his eye, 5; should not give that which is holy unto dogs, should not cast pearls before swine, 6; should pray, seek, knock, 7; should do all things unto others which he desires that others should do unto him, 12.

3. *Prayer*

What prayer is: asking for what we want, 7.

How to pray: persistently, 7; expectantly, 8; definitely, 7, 8, 11.

To whom to pray: Our Father which is in heaven, 11.

Results of praying: we get what we ask, 7, 8; we get all good things, 11.

LESSON 32

The Sermon on the Mount—(Concluded)

Matthew 7:13–29

DISCOVERY OF THE FACTS

1. *The Way of Destruction and the Way of Life, vv. 13–14*

How many "ways" does our Lord say that there are? Where does the one way lead? Where does the other way lead? If one is not in "the way which leadeth unto life" in what way is he? What is meant by "destruction"? (Rev. 17:8; 19:20; 20:10.) What is meant by "life"? (John 10:28, 29; 17:3; 1 John 1:2.) What kind of a way is it that leads to destruction? Is it easy to enter? Is it easy to walk in? (Prov. 13:15.) How many go that way? What kind of a way is it that leads to life? Is it easy to enter? What must a man do to enter it? (Matt. 18:3, 4; Acts 2:38; John 3:3, 5; John 14:6.) Is it easy to walk in? (Matt. 11:28–30.) Is it a disagreeable way to walk in? (Prov. 3:17.) How many are traveling that way? Why are so many traveling the broad way? (Jer. 17:9; Ro. 8:7.) Why are so few traveling the narrow way? (1 Cor. 4:14.) Which way are you traveling?

2. *Beware of False Prophets, vv. 15–20*

Of what class of persons does our Lord especially urge His disciples to beware? What is meant by "false prophets"? Are there any other warnings in the Bible against them? (Deut. 13:3; Jer. 23:16; Matt. 24:4, 5, 11, 24; Mark 13:22; Ro. 16:17, 18; Eph. 5:6; Col. 2:8; 2 Pet. 2:1–3; 1 John 4:1.) Are there any false prophets in the world today? Will their number increase or decrease before the coming of our Lord? (1 Tim. 4:1, 2; 2 Thess. 2:3, 4, 8–10; 2 Peter 3:3; 1 John 2:18; 2 Tim. 3:13, R. V.) How can one avoid falling a prey to them? (Acts 20:29, 30, 32; 2 Tim. 3:13–17.) How do they appear outwardly? What characteristics are indicated by "sheep's clothing"? What are they inwardly? What is meant by this description? Does the fact that a man makes fair pretences of humility and

meekness and love prove that he is really a messenger of God? (2 Cor. 11:13, 14; Ro. 16:18.) How can we detect a false prophet (v. 16)? What are the fruits the real prophet of God bears? (Gal. 5:22, 23; 1 Cor. 13:1–8.)

If we want good fruit, what must we have first? In order that a man may become a good tree, what experience must he pass through? (John 3:3, 5.) Is there any attempt today in religious work to make bad trees bring forth good fruit? What is the fundamental fault with all “Ethical Culture” movements? If a tree does not bring forth good fruit what will become of it? Is it enough to save a tree that it does not bring forth bad fruit? Are there any modern trees that will be hewn down and cast into the fire? Into what fire will they be cast? (Matt. 13:41, 42; 25:41, 46; Rev. 20:15; 21:8.) What is the final test by which any man can be known?

3. *Saying and Doing, vv. 21–23*

How do many people expect to get into the kingdom? Can any one enter the kingdom that way? Ought we to call Jesus “Lord”? (Ro. 10:9, 10.) When only will our calling Him Lord do any good? (Luke 6:46; 13:25–27; Matt. 25:11, 12; Acts 19:13–16.) Is it mere “saying” that God demands? What does He demand? What is it that we must do? What is the will of the Father in heaven? (John 6:29; 1 John 3:23.) Where will we find His will revealed? If then we are to do His will what Book must we study?

How long will many persons be deceived? Do the persons described in v. 22 really believe themselves to be a saved people? What had they done? Because a person preaches, casts out devils and does many wonderful works in the name of Christ, does it prove that he is really a disciple of Christ? Can one get into heaven that way? What will our Lord say to those persons who have called Him “Lord,” etc., but who have never surrendered their own wills to Him (v. 23)? Where will they spend eternity? (25:41.)

4. *Building Upon the Rock and Building Upon the Sand, vv. 24–29*

What two things must a person do in order to build upon the rock? What must he hear (v. 24, R. V.)? Where can we now find our Lord’s words to hear them? Will hearing alone prove sufficient? What kind of a man is he that hears and does the words of our Lord? How is the house which every man builds to be tested? What will become of the house built upon the rock when the day of storm comes? Will it do any good to hear the words of our Lord if we do not obey them? What kind of a man is he that hears His sayings but does not do them? What is such a one doing? How will his house be tested? Is every one’s house sure to be tested sooner or later? What will become of the house of the one who hears the sayings of Jesus but does not do them? What kind of a fall will it be?

What was the effect of our Lord’s teaching upon the people? Why were they astonished? Why did He teach them as one who had authority? (John 7:16; 12:49; 14:10, 11, 24.)

CLASSIFICATION OF TEACHINGS

1. *God*

A Father, His dwelling place—heaven, His will—the supreme law of the kingdom, 21.

2. *Jesus Christ*

The Son of God, the judge of the world, our Lord, 21–23; an incomparable teacher, taught as one having authority, 13–29; what we do with His sayings determines our destiny, 24–27.

3. *The Two Roads*

The broad road leading to destruction, many traveling it, 13; the narrow road leading unto life, few traveling it, 14.

4. *False Prophets*

Make an outward pretence of meekness and gentleness and innocence, in inward fact are fierce and predatory, 15; known by their fruits, 16.

5. *Good Trees and Corrupt Trees*

(1). A good tree: bringeth forth good fruit, 17; cannot bring forth evil fruit, 18; is known by its fruit, 20.

(2). A corrupt tree: bringeth forth evil fruit, 17; cannot bring forth good fruit, 18; is known by its fruit, 20; shall be cut down and cast into the fire, 19.

6. *The Coming Judgment*

There is a judgment coming, many will be disappointed in that day, 22; only one adequate preparation for it, not merely hearing but doing, 24–27; merely calling Jesus “Lord, Lord,” prophesying in His name, casting out devils in His name, and doing many wonderful works in His name will not prepare one for that day, 22; Jesus Christ is the Judge, 23.

LESSON 33

The Centurion's Servant

Luke 7:1–10

(Compare Matthew 8:1–13)

DISCOVERY OF THE FACTS

1. *The Prayer of Faith, vv. 1–3*

Where was this miracle performed? What miracles had already been wrought there? (John 4:46–54; Mark 2:1; etc.) What was the social position of the man who came to our Lord compared with that of our Lord Himself? How did the centurion approach Him? (Matt. 8:5.) Did he come in person? How are we to reconcile the account we have here with that we have in Matt. 8:5–8? Why did he not come in person (v. 7)? In whose behalf did he send to our Lord? (See margin, R. V.) If he had been like many masters what would he have done with that slave? (1 Sam. 30:13.) Why did he want the servant healed (v. 2)? What glimpse does this give us into his character? Had his compassion upon a suffering slave anything to do with his faith in Christ's readiness to help him? How sick was the boy? Why did he send to our Lord in such a desperate case? Upon what did he build his faith? (v. 3; compare Ro. 10:17.) What was his prayer at this time? What did our Lord say? (Matt. 8:7.) Is He ready to say that in answer to our prayers today? (Heb. 13:8.) Did the apostles claim healing power? (Acts 3:12.) Why did He promise to come? If we want Him to come to our homes what must we do? (Rev. 3:20.)

2. *The Humility of Faith, vv. 4–7 (First Half.)*

When the centurion saw our Lord actually approaching his house, what did he do? What was his testimony regarding himself? What was the testimony of the Jewish elders regarding him? Which were right? Which are the most likely to get a blessing from God, those who think they are worthy or those who think they are not? (Ps. 10:17; Luke 18:10–14.) Which is it best to plead before Him, our worthiness or our unworthiness? How had this centurion further shown his sense of unworthiness? If we feel that we are unfit to approach God, is there any one we can get to present our plea to Him? (Heb. 7:25.) However great our sense of unworthiness, how can we still have boldness to draw near to God? (Heb. 10:19; 4:14–16.)

3. *The Confidence of Faith, vv. 7 (Last Half), 8*

What reason besides his own unworthiness did the centurion allege why our Lord should not come under his roof? Who only can banish sickness by His bare word? (Ps. 33:9; 107:20.) What faith, then, in our Lord did the centurion have? Did any one else ever come to our Lord expecting that He would at a distance, by a mere word, banish disease? Was the centurion quite confident that the mere word of our Lord would prove effectual? How did he further illustrate his faith? What did he think was Christ's relation to disease? Was he right about that? What do we find in the Gospels subject to the mere word of Christ? (Luke 4:35, 36, 39; Mark 4:39; John 11:43, 44.) What kind of servants did the centurion have? Why? (v. 2.)

4. *The Reward of Faith, vv. 9, 10*

What was the effect upon our Lord of this declaration of his faith? Is there any record that the Son of God ever marvelled at anything else? (Mark 6:6.) At which has He the most occasion to marvel in us, our faith or our unbelief? Did He do anything besides *marvel* at his faith? Whose else faith did He once commend? (Matt. 15:28.) Wherein were these two persons whose faith He commended alike? Where do we find the greatest faith today, in "Christian" or in "heathen" lands?

Was there anything commendable about the centurion besides his faith? What was the one thing our Lord commended? Why? (Heb. 11:6, f. c.; John 6:29; Ro. 4:3.) Of what did He see a prophecy in his faith? (Matt. 8:11.) Did he get anything besides commendation of his faith? Why was what he asked done? Why are many of the things we ask not done? (Jas. 1:6, 7.) How much was done for the centurion? (Matt. 8:13.) What is the measure of our getting? (Matt. 9:29; 17:20; Mark 9:23:)

What was the result of our Lord's word in this instance? Had the servant himself exercised faith? Will faith today avail for any one besides him that has it?

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His deity, 7, 8; humanity, 9; the power of His word, 7, 8, 10; readiness to respond to humble prayer, 6, 10; would not go to see a nobleman's child (John 4:46–50), starts at once to see a humble centurion's servant, 6; His joy at faith, rewards faith, heals the incurably sick, 9, 10; rescues from the very jaws of death, saves in response to the prayer and faith of another, 2–10.

2. *The Centurion*

His position, tender love for a slave, 2; generous regard for God's worship, 5; humility, 6, 7.

His faith: he believed our Lord could cure incurable disease, in its last stages, 2, 7; at a distance, 7, 8; by a word, 7; disease was as subject and obedient to our Lord as his slaves were to him, 8; our Lord was divine, 7, 8.

What he got: what he sought, 10; more than he sought, commendation, 9; admission to the kingdom (Matt. 8:11.)

His prayer: earnest, definite, for a temporal blessing, for another, 3, 4; humble, believing, 6, 7; prevailing, 10.

3. *The Boy*

Lowly position, a slave, dearly loved, desperately sick, grievously tormented, at the last extremity, beyond human help, 2 (Matt. 8:6); had a believing master, 9; was the subject of prayer, 3; made completely whole, 10.

4. *Faith*

It is humble, confident, 6, 7; its natural soil—a loving heart, 2, 6; comes to Christ, 3; expects large things of Christ, 7, 8; gets more than it expects, 9, 10 (Matt. 8:10–12); found where least expected, Christ honors it above everything else, 9.

Its reward: gets what it seeks, 10 (Matt. 8:13); gets commendation, 9; gets admission to the kingdom (Matt. 8:11).

LESSON 34

The Raising of the Widow's Son at Nain

Luke 7:11–17

DISCOVERY OF THE FACTS

1. *A Broken-Hearted Mourner, vv. 11, 12*

Where does this lesson represent our Lord as going? For what purpose? Were there no other sorrowing hearts that day? Why did He go to this poor woman alone? What two processions met that day? What made this case a peculiarly touching one? How many instances of the raising of the dead are there in Bible history? How many of them were of the only child? What time of day was it? Who was she to meet on that dreary journey? What was to turn her hopeless sorrow into unutterable joy and gladness? Whom may we always meet on the saddest, dreariest journey? What will be the result of the meeting? (Matt. 11:28.) Does our Lord ever meet funeral processions today on the way to the grave? Was the woman alone? Why was the multitude with her? Did they do her much good? Who alone can comfort at such an hour?

2. *A Compassionate Saviour, vv. 13, 14*

What was the effect upon our Lord of the sight of this poor bereaved widow? Does He see us in our sorrows? How does He feel when He sees us? (Judges 10:16; Ps. 86:15; Is. 63:9; Lam. 3:32–36; Heb. 4:15, 16.) Did the woman ask His help? Did she believe He could help her? What was it that appealed to Him, if there was neither prayer nor faith?

How did He first of all manifest His compassion for her? Had any one else said that to her? What was the difference between His saying it and others saying it? How many tears will God ultimately wipe away? (Rev. 21:4.) Is it wrong for a believer to weep? (John 11:35.) What is wrong for the believer in this matter of sorrow? (1 Thess. 4:13.) Ought the believer to spend much time in weeping and sorrowing? (1 Cor. 7:30.) Is this the only place where our Lord said: "Weep not"? (8:52.) Does He say to any mourners today: "Weep not"?

What was the next thing He did? Does He seem to have been much excited? What most impresses one about the manner in which this incident is related? What did the bearers do when He touched the bier? Why? What did all the spectators do? What did He do?

3. *Sadness Turned into Gladness, vv. 15–17*

What did the young man do? What was all that our Lord had to do to raise the young man? (Compare John 11:43; Luke 8:54.) What did He prove by that? (Ps. 33:8, 9; John 5:21–23.) How did His raising from the dead differ from that of Elijah and Elisha? (1 Kings 17:20, 21; 2 Kings 4:34.) That of Peter? (Acts 9:40.) That of Paul?

(Acts 20:10.) Who will ultimately hear His voice and rise? (John 5:28, 29.) Does His voice ever raise the dead today? (Eph. 5:14; 2:1.) What was it about the young man that heard His voice and responded?

Was it a kindness to the young man to call him back to life? What had he to tell of what he had experienced in those hours of death? How must life have seemed to him after this? How ought the resurrection life we get from our Lord seem to us? What does the incident teach about the power of Christ? About the power of death? What different things does the Gospel narrative show us as subject to Christ? (Diseases, nature, devils, death.) Who then is He?

What did our Lord do with the young man after He had raised him? What will He do with dead children after He raises them in that great day? What transformed the saddest day of that mother's life into the gladdest day? (Meeting with Jesus.) What can transform the saddest day of our lives into the gladdest day? Did the mother enjoy that boy as much after his death and resurrection as before? Will we enjoy our loved ones as much after their death and resurrection as before? Was her bereavement a misfortune or a blessing? Why? When are our bereavements blessings?

What was the effect upon the beholders of this miracle? Why did they fear? (1:65; 5:8, 26; 8:37; Matt. 28:8; Acts 5:5, 11–13.) What was their conclusion? Was it justified by the facts? Does God generally accredit His prophets? How far did the news spread?

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His deity, credentials, commanding presence, divine composure, wondrous tenderness, 14, 15; humanity, 13; prophetic office, 16; unfailing compassion, 11, 13, 15; matchless power over self, over man, over sorrow, over death and Satan, 13–15 (Heb. 2:14); He seeks out the sorrowing, 11; sees, has compassion on, comforts the sorrowing, 13; gives them back their dead, 15; transforms their deepest gloom into loftiest exaltation.

2. *Man*

Subject to death, conscious after death, 14; victorious over death, 15.

3. *Death*

Its power—claims even the young as its victims, 12; its impotence—yields to the word of Christ, 15.

4. *Sorrow*

Its frequency, 12; its appeal to our Lord, its beneficence, its cure, 13, 15.

5. *Consolation*

The emptiness of human, 12; the sufficiency of divine, 13.

6. *The Widow of Nain*

The saddest woman in all the city, 11, 12; met our Lord, 12; the gladdest woman in all the land, 15, 16.

7. *The Young Man*

He was dead, 12; our Lord spoke, 14; he heard His voice and he lived, 18.

LESSON 35

John the Baptist's Last Message to Our Lord

Luke 7:18–35

(Compare Matthew 11:2–19)

DISCOVERY OF THE FACTS

1. *John the Baptist's Perplexity, vv. 18–20*

Who is the central figure of this lesson? Where was he at this time? How did he get there? What news reached him? How did he come to hear it? What clear revelation had he had concerning our Lord at an earlier day? (John 1:33, 29, 34.) In what state of mind do we find him in this lesson? What led to his doubt? (Compare 1 Kings 19:3, 4.) Is it credible that John who had formerly had such clear faith should afterward get into doubt? What will help us to understand it? What proof have we here of the genuineness of the Gospel story? Had he lost all faith in Jesus? How much faith had he yet? How did he show his wisdom? What is the wisest thing any man can do with his

doubts? Did he remain long a doubter? Why not? Just what was the question he asked of our Lord? What is the meaning of “He that cometh” (R. V.)? What seemingly good reason had he for questioning whether our Lord was “the Coming One”? How did his messengers prove their fitness for their mission?

2. *Our Lord’s Answer to John the Baptist, vv. 21–23*

What was occurring at the very moment John’s messengers arrived? Of what was this proof? (Is. 35:5, 6; 42:6, 7; 61:1–3.) Did our Lord enter into any long discussion to prove that He was “the Coming One”? What did He do? What is the best proof that He is indeed “the Coming One” and the Son of God? Are there any other passages where He appeals to His works as proving His claims? (John 5:36; 14:11; 15:24.) What were the specific things to which He appealed in this instance? To what things that He is doing can we appeal today to prove that He is the Son of God? Does the mere fact of healings prove that one is the Messiah, the Angel of the Covenant, or even a man sent from God? To what crowning miracle did Jesus call attention? What dead one had been recently raised (vv. 11–16)?

To what did our Lord appeal besides His miracles? Do pretenders usually preach the Gospel to the poor? What do they do to the poor? What final word of warning did our Lord add? To what O. T. prophecy did this refer? (Is. 8:14, 15.) What occasioned the word of warning just at this time?

3. *Our Lord’s Testimony to John the Baptist, vv. 24–30*

What do we find our Lord doing in the verses that follow? When did He bear His testimony to John? Why did He not bear His testimony while the messengers were still there? How did John win the honor of having our Lord bear testimony to him? How can we win this honor? (Matt. 10:32, 33; 25:20.) What might the people be tempted to think concerning John? Why might they think that he was a “reed shaken with the wind”? Who defended him against this suspicion? What in the second place did our Lord say John was not? Where did He say that those who were gorgeously arrayed and lived delicately were to be found? Where was John to be found?

What did He say John was? (1:76; 20:6.) What is a prophet? Did John attain to anything higher than that? To what? Where is this prophecy found? (Mal. 3:1.) What two “messengers” are there mentioned? What was this messenger to do? How high a position among men did John occupy? How did his position compare with that of our Lord Himself? (Matt. 3:11; v. 28.) Who else occupies a higher position than John? Why? (Luke 10:23, 24; Eph. 3:8, 9; Col. 1:25–27; 1 Peter 1:10–12.) Ought we to aspire to be John the Baptists? Why not? What can any one of us be?

In what two ways had John’s message been received? Who had accepted it? Who had rejected it? By accepting the message what did our Lord say the people had done? How justify God? How did they show they accepted John’s message? What does our Lord say the Pharisees and lawyers rejected? (R. V.) How did they show it? Is it a serious thing to reject God’s counsel? (Prov. 13:13.)

4. *The Unreasonableness of Men, vv. 31–35*

To what did our Lord liken the men of that generation? From what was the illustration taken? What insight does this give us into Christ’s character? Into His method of teaching? What is the point of the comparison? How did He describe the life of John? What kind of a life was it? To what was the authority attributed? What was the true explanation of it? If a man should live such a life today what would be said of him?

What is Christ’s description of His own life? Does this imply that He drank wine? What did they say of His life? Was He a glutton? Was He a wine-bibber? Was He a friend of publicans and sinners? What did His enemies mean by calling Him such? Was He a friend of publicans and sinners in the sense they meant? If one is a friend of publicans and sinners in the sense in which our Lord was, will he be contemptuously so called nowadays? What was His real meat? (John 4:34.) While the most of the people received the message of John and our Lord in this contemptuous way, were there any who received it differently? What does He call those who received their message? (John 8:47.) What is the crowning proof that one is one of wisdom’s children? By receiving wisdom’s message what had they done?

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

(1). What He is:

Divine, 27 (Mal. 3:1); the Lord, 19; the Coming One, 20; the healer of all men’s diseases and troubles, 21; the Messiah, 21, 22 (Is. 35:5, 6; 42:6, 7; 61:1–3); the friend of publicans and sinners, 34.

(2). What He did:

Cured diseases, cured scourges, delivered men from evil spirits, bestowed eyesight on the blind, 21; made the lame to walk, cleansed lepers, made the deaf to hear, raised the dead, preached the Gospel to the poor, 22.

Blessed is he whosoever shall find none occasion of stumbling in Him!

2. *John the Baptist*

An imperfect man, a temporary doubter, an honest doubter, went to the right One with his doubts, 19; a prophet, much more than a prophet, 26; God's messenger, the preparer of the way of the Messiah, 27 (Mal. 3:1); none greater than he among men, not so great as the one who is but little in the kingdom of God, 28.

LESSON 36

Our Lord and the Woman Who Was a Sinner

Luke 7:36–50

DISCOVERY OF THE FACTS

1. *A Curious and an Anxious Seeker, vv. 36–39*

Who invited our Lord to eat with him? What was the purpose of the invitation? Did He ever on any other occasion receive an invitation to eat from this class? (11:37; 14:1.) Did He ever receive invitations from a different class? (Mark 2:14, 15.) How many of these invitations did He accept? How many of us can have Him at our table?

What unexpected guest came to the Pharisee's house? What sort of a woman was she? What drew her there? What gave her the courage to come to our Lord? (Matt. 11:28.) Did He like to have such persons come where He was? (5:30–32.) What did she bring with her? What for? What did she do when she got where He was? Why did she weep? Is it a good thing for sinners to weep? (Ps. 51:17; Joel 2:12, 13.) Is sorrow for sin repentance? (2 Cor. 7:10.) What was it moved this woman to penitence? Would Pharisaic treatment have done it?

What did the Pharisee conclude from this scene? Where was he right in his reasoning? Where was he wrong? According to his idea how is righteousness to be shown? According to Christ's idea how is righteousness to be shown? Are there any people who hold the Pharisee's idea today? Did our Lord know this woman was a sinner? Was that to His mind a reason for rejecting her? (1 Tim. 1:15.)

2. *A Critic Rebuked and a Penitent Commended, vv. 40–46*

How did our Lord prove to this supercilious Pharisee that He *could* read hearts? What did He say first to him? Why did He have something to say to Simon? Has He anything to say to each of us? In this parable who is represented by the creditor? By the two debtors? By representing both the Pharisee and the woman as debtors, what does our Lord aim to teach him? By picturing Himself as the creditor of both, whom does He assume to be? In what second point does our Lord represent the Pharisee and the woman as being alike (v. 42)? How many men and women are alike in these two respects? (Ro. 3:22, 23.) Had the Pharisee realized it? Do moral, respectable sinners today realize that they are just like drunkards and harlots and thieves and murderers in these two respects? Ought they to be taught it? When men have "nothing to pay" what does our Lord do? Before they enjoy that forgiveness what must they do? (Luke 18:13, 14.)

With what question did He conclude His parable? What was the purpose of this question? (To show the Pharisee that if this woman had been a greater sinner than he, she was now a more loving saint.) According to this, what must there be before there can be any deep, intense love for Christ? Why is it some of us have no deeper and intenser love for Him? Will those forms of Christianity that minimize sin and have little to say about pardon, produce a very ardent love for Christ? How many of us have sinned enough to put us in the class of those who have been much forgiven? Why is it then that we do not love more? Did Simon see the purpose of Christ's question? What was the second question our Lord put to Simon? Did he really see the woman? What was all he saw in her? What did our Lord see in her? What is all the Pharisee of today sees in a redeemed man or woman? What does our Lord see in a redeemed man or woman? What contrast did He draw? Who appears in the better light in that contrast, Simon or the woman? Who appears in the better light in His eyes today, the redeemed outcast now filled with intense love to his Redeemer or the cold moralist? With whom was our Lord better pleased, Simon or the woman who had been a sinner? With whom is He best pleased today? Does He mark the dishonor shown Him today as He did that shown by this Pharisee? Does God? (Heb. 10:28, 29.)

3. *Forgiveness, Love, Peace, vv. 47–50*

What was the conclusion our Lord drew from this woman's act? Was she forgiven because she loved much, or did she love much because she was forgiven? What will be the proof that we are forgiven? What did He say to the woman? What does "forgiven" mean? Does He say that to any today? To whom? (Acts 13:38, 39.) Had she a right

to say she knew she was forgiven? How did she know it? Has the believer a right to say he knows he is forgiven? How does he know it? Did Jesus say: “Thy sins *shall be* forgiven”? If the woman had questioned whether she was forgiven, what would she have been doing? What did the hearers say? What is the right answer to that question? What did our Lord tell the woman had saved her? What ground had she for her faith? (Matt. 11:28.) How had her faith saved her? How many will faith save? (Ro. 1:16.)

What were Christ’s closing words to the woman? Why could she “go in peace”? How alone can we “go in peace”? (Ro. 5:1.)

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His humanity, 36; deity, 40, 41, 42, 48, 49; compassion for sinners, 38; attractiveness to sinners, 37; knowledge of sinners, 39–47; power to forgive sinners, 48; desire for and appreciation of the love of sinners, 44–46.

2. *Sinners*

Drawn to our Lord, awakened by Him, 37; received by Him, 39; forgiven by Him, 48; when saved, devoted to Him, 44–46.

3. *Forgiveness*

Free to, needed by all sinners, great and small, 42; our Lord the giver, 48, 49; faith the condition, 50; peace and love the result, 47.

4. *Faith*

Comes to our Lord, 37; begets love to Him, 44–46; enters into His peace, 50.

5. *Simon and the Woman*

Moral, 41.

Immoral, 37.

Honored, 26.

Despised, 37, 39.

Unloving, 44–46.

Loving, 44–46.

Censorious, 39.

Penitent, 38.

A debtor with nothing to pay, 42.

A debtor with nothing to pay, 42.

Rebuked by our Lord, 44–46.

Commended by our Lord, 44–46.

LESSON 37

The Unpardonable Sin

Mark 3:20–35

(Compare Matthew 12:22–50; Luke 11:14–36)

DISCOVERY OF THE FACTS

1. *Considered Insane by Friends, vv. 20, 21*

How was the eagerness of the multitude to hear our Lord illustrated? Was it simply to hear Him that the multitude came? (vv. 9, 10; Luke 6:17.) Was He willing to have His rest and refreshment broken in upon in this way? (Mark 6:31–35.) Why? In which did He find the most satisfying refreshment, food for His own body or ministering to the needs of others? (John 4:31, 34–36.) If He had been like many of us, what would He have done if the needy multitudes gathered about Him when He needed food and rest? Why was it He sent the multitudes away in one instance? (Mark 6:45, compare John 6:15.) When His friends heard how He was taking time from rest and refreshment to minister to the needy multitudes, what did they at once conclude? If a man nowadays spends his strength and takes the time that other men would spend in eating and rest in ministering to the needs of perishing souls, what do many people conclude about him?

What did our Lord’s friends try to do? Were they moved by kindly or hostile motives? Were they right? What lay at the root of their grievous mistake? Was any other man of God beside our Lord ever reckoned insane? (2 Kings 9:11; Jer. 29:26; Acts 26:24.)

2. *Considered in League with the Devil by His Foes, vv. 22–30*

What was the interpretation put upon His actions and deeds by the scribes? Why did they seek to explain His miracles in that way? What would have been a more simple and natural explanation? (John 3:2.) Why did they not accept that explanation? (John 3:19, 20; 11:47, 48; Mark 12:7.) For what purpose had these scribes come down from Jerusalem? (vv. 2, 6; 7:1, 2; Luke 5:17, 21; Matt. 21:15, 16.)

What was the immediate occasion of their accusing Him of being in league with Beelzebub? (Matt. 12:22–24.) Was this the only instance in which this accusation was brought against Him? (Matt. 9:34; John 7:20; 8:48, 52; 10:20.) If such charges were brought against Him, what may His disciples expect? (Matt. 10:25.) Did these awful accusations grieve Him? (Ps. 69:20.) For whose sake did He “endure such contradiction of sinners against Himself”? (Is. 53:3, 4.) Did He meet these outrageous charges with anger and invective? What did He do? Had the scribes made these charges directly to Himself? (Matt. 12:25; Luke 11:17.) Of what was “knowing their thought” a proof? (1 Kings 8:39.)

What was His argument to prove that it was not by Satan’s power that He cast out Satan’s emissaries? Was that a conclusive argument? If it was not by Satan’s power that He cast out demons, by what power must it have been? (Matt. 12:28; Luke 11:20.) Who was He who could thus put forth “the finger of God” and bring Satan’s power to naught? To what does He compare Satan in verse 27? To what does He compare the man under Satan’s influence? (Luke 11:21, 22.) What must be done before the poor victim of Satan can be delivered? Who is the “stronger than he” (Satan) who comes upon him and overcomes him and taketh from him all his armor and divideth his spoils? (Luke 11:22.) If a man then is under the mighty power of Satan, to whom must he look for deliverance? Why is he sure of it if he looks to Him? Who must this One who is mightier than Satan be?

What turn does the thought take next? How many sins are pardonable? (1 Peter 2:24.) What is the condition upon which they will be pardoned? (Acts 10:43; 13:39.) What is the unpardonable sin? (Matt. 12:31, 32.) Why unpardonable? (Heb. 6:6.) Will one who has committed the unpardonable sin wish to come to Christ? Will every one who comes to Christ be received? (John 6:37.) If then one does come to Christ what does it conclusively show? Will the Spirit move upon the heart of one who has committed this sin? If then the Spirit is moving a man’s heart what does it show? What change does the Revised Version make in the closing words of verse 29? What is implied by that change? How does this doctrine of an unpardonable sin (see especially Matt. 12:32) bear upon the doctrine that all men will ultimately be forgiven and saved? Why did our Lord utter this warning? Had they in so saying committed the unpardonable sin?

3. *Misunderstood by His Nearest Kin, vv. 31–35*

What was the effect of the conflict between our Lord and the scribes upon His relatives? What was their object in calling Him at this time? Instead of trying to call Him away what ought they to have been doing? (Luke 10:39–42.) Was it an occasion of any grief to Him that His own kin and His own mother misunderstood Him? (Ps. 69:7, 8.) Which caused Him the more bitter grief, the terrific denunciation of His avowed enemies or the strange misunderstanding of His own kin? Which causes Him the more bitter grief today, the gross misrepresentations of His open enemies or the failure of His professed friends to understand Him? How did He rebuke the interference of these officious relatives? What were the characteristics of this rebuke? Who did He say were His nearest kin and most loved ones? (John 14:21–23.) Does obedience to God make us children of God and so nearest kin to Christ, or does it prove that we already are children of God and nearest kin to Christ? How do we become children of God? (John 1:12, 13.) What is the test by which we shall know we are (v. 35)? (1 John 2:29.) Is the love that our Lord here proclaims a general love or a love for each individual who does God’s will? If we wish Him to have this deeper and peculiar affection for us as individuals what must we do? If we would do God’s will what must we first become? (Ro. 7:18, 19; 8:3, 4; 1 John 3:9; Gal. 3:26.) How much does He love us if we “do the will of God”? Are there any other blessings pronounced in the Bible upon those who do the will of God? (Matt. 7:21; John 7:17; 1 John 2:17; 3:22.) What is the will of God? (John 6:29; 1 John 3:23.)

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

Divine, 23 (Luke 11:17; 1 Kings 8:29), 27 (cf. Matt. 12:28; Luke 11:20); drew the multitudes to Himself, 20, 32; forgot His own needs in His consideration for the needs of the neglected masses, 20; was counted “beside Himself” by His friends, 21; and in league with the devil by His enemies, 22; would not be severed from the path in which God led Him by the impulses of natural affection, or the misunderstanding and opposition of blind friends, or the slanders and plots of unprincipled enemies, 21, 22, 31–33; composed in the face of unjust and outrageous accusation, 23; put His enemies to confusion, 23–29; stronger than Satan, binds him, alone can deliver his victims,

27; forgives all sins but one, 28; finds His nearest kin in those who obey His Father's will, has a peculiar and personal love for each obedient child of God, 34, 35.

2. *The Scribes*

Dogged the footsteps of our Lord, accused Him of being in league with the devil, attributed the work of the Spirit of God to Satan, 22; committed, or were in imminent peril of committing, the unpardonable sin, 29, 30; were answered and silenced by our Lord, 23–26.

3. *The Friends of Our Lord*

Misunderstood Him, misrepresented Him, hindered His work, tried to put a stop to His work, 21; interrupted His work, were without calling when they should have been within listening to Him, 31; grieved Him by their lack of appreciation of Himself and His purposes perhaps more than His avowed enemies by their slanders, 21–33; tenderly but severely rebuked by Him, 31–35.

4. *Satan*

Mighty, masters men and takes possession of them as “his goods,” overmastered by Christ, bound by Christ, despoiled of “his goods” by Christ, 27.

5. *The Unpardonable Sin*

There is an unpardonable sin, 29; there is but one unpardonable sin, 28; it is blasphemy against the Holy Ghost, its character is such and it discloses such settled antagonism to the truth and to good that it is certain that the one who commits it will never repent, it is unpardonable because eternal and never repented of, 29, R. V.

LESSON 38

The Parable of the Sower

Matthew 13:1–23

(Compare Mark 4:1–20; Luke 8:4–15)

DISCOVERY OF THE FACTS

In what sort of a church was this parable uttered? Is there much justification in the Bible for open-air meetings? If we consider all open-air preachers cranks, whom do we condemn? What celebrated sermons were preached in the open air? Why did our Lord go to the seaside to teach? What thoughts should guide us in selecting a place to teach or preach? When did He speak? (Luke 8:4.) Was He in the habit of speaking only when a great multitude assembled? (John 3, 4.) Any other instances where multitudes came to hear Him? (Matt. 5:1; 15:32; Luke 8:45.) Why did the great multitudes come? What did our Lord always see in a great multitude? (Matt. 9:36–38; Mark 2:2; 4:34.) From which sermon did the greater good come, that to great multitudes or that to one woman? (John 4:39.)

What method of teaching did our Lord employ on this occasion? Had He ever employed it before (v. 10)? What was His purpose in using it now? (vv. 10–13; Mark 4:11, 12.) Whose fault was it that some of the people had these things spoken unto them in parables and not clearly? If we want the truth clearly and not in parables, what must we do? (John 7:17.) What does God send to those who do not love and will not heed the truth? (2 Thess. 2:10–12.) From what sort of a pulpit did our Lord speak this parable? (Mark 4:1.)

What picture does the parable present to us? Of what is the seed the symbol? (Luke 8:11.) Why is the Word of God likened unto a seed? (Col. 1:5, 6.) Is there any comfort in the thought that the Word is a seed? Who is the sower? Who can be sowers? What promise is there in the Bible to all who earnestly sow it? (Ps. 126:6.) Where will the fulness of the harvest be seen? What did the sower do before he went out to sow? Why is it that so many would-be sowers get so scant a crop? How many kinds of soil are mentioned in the parable? What do these different soils represent?

Who are represented by the wayside hearers (v. 19)? (Luke 8:12.) What becomes of the seed sown in such hearts? Who is the chief agent in taking away the seed sown in these hearts? What is his purpose? (Luke 8:12.) What is the one thing, above all others, from which Satan wishes to keep men? What power is there in the truth if planted, believed and rooted in the heart? (Luke 8:12.) How do people get to be wayside hearers? Can a wayside hearer become a good soil hearer? Why did our Lord say that “the devil cometh and taketh away the Word”? Why did He not say the seed lay there and rotted, or the impression faded away? Is it an important part of Satan's work to take away the seed sown in human hearts? How soon does Satan come? (Mark 4:15.)

What became of the seed in the second case? Who are represented by the rocky ground hearers (v. 20)? (Luke 8:12.) Is there any response to the truth in this case? Upon what does it take hold? What is it that is rocky and impenetrable? Do these hearers give any promise? (Mark 4:16.) Is it always a good sign when any one responds very readily to the Word and receives it *at once* with gladness? How does a man who sees the real bearing of the truth and its solemn demands oftentimes receive it at first? Which is better, a swift work or a deep work? What became of the seed in this case? What is symbolized by that (v. 21)? What was the cause of their falling away? If the seed were well rooted what would be the effect of the sun? If the Word is well rooted in a man's heart what will be the result of "temptation, tribulation and persecution because of the Word"? Have we any N. T. illustrations of rocky ground hearers? (Gal. 4:15; 5:7; 6:12.)

What became of the seed in the third case? Whom does this represent? Has there been any real attention to the Word here? Has it taken any hold on the will? Are they capable of bearing fruit? What is the trouble in their case? What is represented by the thorns? (Mark 4:18, 19; Luke 8:14.) What had been done with the thorns? What ought to have been done? What is the practical lesson? Have we any instance in the N. T. of one in whom the Word was in danger of being choked by "the cares of this world"? (Luke 10:41, 42; 14:18, 20.) When may we know that the cares of this world are choking the Word? How can we keep from being anxious about anything? (Phil. 4:6, R. V.) What very solemn warning has our Lord given us in regard to the cares of this world? (Luke 21:34, 35.) What was the second thing that choked the Word? Are those who have riches the only ones in peril from them? (1 Tim. 6:9, R. V.) What is the third thing that choked the Word? What becomes of the seed? (Mark 4:7.) What will become of the unfruitful? (John 15:6; Matt. 3:10.) Is this a danger in our churches today? Have we any N. T. illustrations? (2 Tim. 4:10; Rev. 3:14, 17, 18.)

What became of the seed in the fourth case? Who are represented here? (5:23; Mark 4:20; Luke 8:15.) In how many instances did the seed come to nothing? In how many did it bear fruit? Did it pay then to sow it? Have we any of the fourth class today? If we are tempted to be discouraged because of the first, second and third, with what thought can we encourage our hearts? What promise have we to comfort us? (Is. 55:11.) Are we to conclude that three-fourths of the seed came to nothing? At what stage in the growth of seed did the failure occur? What was the proof of the good soil? What is the test of genuine acceptance of the Word? (Jas. 2:18; John 15:5.) Have we any N. T. illustrations of the seed sown on good soil? (Acts 17:11, 12; Col. 1:6; 1 Thess. 1:2, 3.) Is the good soil all equally productive (v. 8)?

What is the practical lesson of the parable (vv. 9, 24, 25)? (Luke 8:18.) Did the disciples understand the parable? What did they do? (Luke 8:9.) When we don't understand any of Christ's teaching, what is the wisest thing for us to do? What prayer of the Bible ought every student of the Bible to have ever upon his lips? (Ps. 119:18.) Why didn't the others ask to have the parable explained? If they had, would our Lord have granted the request? (James 1:5.) What privilege did He say His true disciples had? Is that much of a privilege? How did they get this privilege, as something earned or a gift? Why had it been given to them and not to the rest (v. 12)?

CLASSIFICATION OF TEACHINGS

1. *The Word*
 - (1). Its power: to grow, 5–8; to bear fruit, 23; to save men (Luke 8:12).
 - (2). Its importance: in heedless hearts, 4, 19; in shallow hearts, 5, 20; in preoccupied hearts, 7, 22.
2. *Hearers of the Word*
 - (1). Foolish: hear but do not heed, 4, 19; heed but do not hold, 5, 20; hold but do not hoe out thorns, or hold with only half the heart, 7, 22.
 - (2). Wise: hear, understand, heed, accept, hold fast, pray for light, 9.
3. *The Devil*

His existence and reality, appreciation of the power of the Word, hatred of the Word, alertness, activity, malignity, power, 4, 19.

LESSON 39

The Parable of the Wheat and Tares

Matthew 13:24–30, 36–43

DISCOVERY OF THE FACTS

1. *Two Sowers, vv. 24, 25*

To whom was this parable spoken (v. 36)? To whom was it explained? What parable preceded this? How much time intervened between the two? Is there any connection between the two?

To whom is the kingdom of heaven likened? Does this form of expression mean that the kingdom is like the man himself or that its progress is like that in this history of which the man is the central figure? What is meant by “the kingdom of heaven”? Whom does the sower in this parable symbolize (v. 37)? What is implied in the title “Son of Man”? What is symbolized by the good seed (v. 38)? In the preceding parable what did the good seed symbolize (v. 19)? What is the relation between the two?

What is the field (v. 38)? Whose field is the world? Who is the god of this world? (2 Cor. 4:4.) Is he rightful ruler in this world? What does our Lord assume to be by claiming the world to be His field? In whose field did the Son of man sow? How many of us have a field? What is our field? What is it our duty to do in regard to it? If one has a very small field is it important to sow good seed in it? Which is best, a small field well cultivated or a large field poorly cultivated?

What harm came to the field? Who is the enemy (v. 39)? Does this mean a personal devil? (2 Cor. 2:11; 11:14; 2 Thess. 2:9, 10; Matt. 4:1–11.) Why do men deny the existence of a personal devil? What proof of his existence have we?

Whom do the tares represent (v. 38)? How do wicked men come to be in the world? How does the devil sow them? (Gen. 3:4, 5.) What is taught by that? Where did the devil sow them? Do the tares ever get into the church? What are tares literally? Is such an atrocious act ever committed in fact? What illustration have we in history of the devil sowing tares? (Gen. 3; John 13:2; Acts 5:3; 20:29, etc.) Does the devil have any helpers in sowing tares? What may we be sure will be sown on top of the wheat we sow in the home, in the Sunday school, etc.? When is the enemy said to have sown the tares? What did the Saviour mean to teach by that? Can we always be on our guard? What guarantee then have we that we shall always be kept? (Ps. 121:3.)

What did the enemy do when he had sown the seed? Why? Does he try to conceal himself today when he has done his work? Was there any similarity between the work of Satan and that of the Son of man?

2. *Two Crops Growing Together, vv. 26–29*

When were the tares discovered? When and how can tares be distinguished from wheat? When and how can bad men be distinguished from good? (Matt. 7:20.) Were they tares before they were discovered to be such? How many kinds of seed were there? How many kinds of men are there? (1 John 3:10.) What was the first feeling of the farmer’s servants when they discovered the tares? What does this surprise represent? What is our Lord’s answer to the question of the origin of evil in the world? What is the origin of the obstacles to Christ’s work today? (1 Thess. 2:18.) How far can Satan hinder? (Job 1:12; 2:6.) What was the second feeling of the servants in regard to tares? What does that represent? Did this spirit ever manifest itself in the disciples? (Luke 9:54.) Have the professed disciples of Jesus ever exhibited this spirit since? Does the householder permit the tares to be rooted up? Does this prohibit the excommunication of church members? (18:15–17; Ro. 16:17; 1 Cor. 5:3–5, 11; 2 Thess. 3:6, 14. What is forbidden? Has the command any bearing on church discipline? What reason does the householder give for not rooting out the tares at once? How might the wheat be rooted out? What question that men are constantly asking do His words answer? Why does God delay the execution of judgment on the wicked? (2 Peter 3:9.) What element of Christ’s character is here set forth?

3. *Two Harvests, v. 30*

Were the tares and wheat to grow together forever? When is the harvest (v. 39)? What two kinds of harvest are spoken of in the Bible as taking place at the end of the world? (Rev. 14:14–20.) What is to take place at the harvest? Who are the reapers (v. 39)? What will they do with the tares? What is signified by binding them in bundles? What is meant by the burning (v. 42)? Where else is the doom of the wicked spoken of as fire? (2 Sam. 23:6, 7; Matt. 7:19; John 15:6; Is. 66:24; 5:24; 9:18, 19; 10:16, 17; 33:11, 12; Heb. 6:8; 10:26, 27; Matt. 25:41; Rev. 20:15; 21:8.) What shall be cast into the fire (v. 41)? What shall the wicked do in the furnace of fire (v. 42)? What does “gnashing of teeth” signify? (Acts 7:45.) Where is the barn where the wheat is gathered (v. 43)? What shall they do

there? Who will shine most? (Dan. 12:3.) How much of the wheat will be gathered into the garner? How many of the tares will be cast into the fire (v. 41)? Does this parable teach that the evil gradually disappears from the world or that evil and good grow side by side until a final, awful catastrophe in which the good shall be separated from the evil? Does the harvest precede or follow Christ's coming? (Matt. 24:30, 31.) Upon what does our place in the harvest depend? What does the lesson teach about the devil's character? About God's?

CLASSIFICATION OF TEACHINGS

1. *Jesus*
His humanity, 37, 41; deity, goodness, 24; the ideal man, 37; the world's rightful Lord, 24; the world's final judge, His long-suffering, severity, 30; His final triumph over Satan and sin, 41–43.
2. *The Devil*
The certainty of his existence, the malignity of his heart, the activity of his movements, the cunning of his operations, the subtlety of his methods, 29, 35; the usurpation of his dominion, 24–26.
3. *The Angels*
Christ's servants, 41; ministers of Christ's mercy, 30; executioners of His wrath, 42.
4. *Man*
Two classes: sons of the kingdom, sons of the devil, 38; not always distinguishable or separable now, 29; will be distinguished and separated when they are ripe—the one for heaven, the other for hell, 30; two destinies: God's garner, the furnace of fire, 30; two experiences: burning in hell, shining in the Kingdom of their Father, 42, 43.
5. *The Bliss of the Righteous*
Its character: real, final, certain, glorious, 30, 43; its nature: holy fellowship, communion with Christ, effulgent glory, 30, 43; time: the end of the age, 40.
6. *The Doom of the Wicked*
Its character: real, certain, final, terrible, 30, 31, 42; its nature: physical torment, moral degradation, unholy companionship, unavailing cries, 30, 42; time: the end of the age, 40.

LESSON 40

The Growth of the Kingdom

Mark 4:26–29; Matthew 13:31–33

DISCOVERY OF THE FACTS

1. *The Seed Growing of Itself, Mark 4:26–29*
What is the relation of this parable to the parables in Matt. 13:1–30? What is represented by the seed in this parable? (Luke 8:11; 1 Peter 1:23.) Where is it to be sown? Why does it spring up and grow? Who is it sows it? What comforting thought is there for the sower in v. 27? What is the teaching of v. 28 as to the manner of the growth of the kingdom? Is there any teaching here as to the growth of the spiritual life of the believer? Who is it puts in the sickle? When does He put it in?
2. *Outward Growth, Matt. 13:31, 32*
What is the relation of the parable of the mustard seed to the two parables that precede it? In what respects principally is the kingdom of heaven like the mustard seed? (Acts 1:15, compare 21:20; Ps. 72:16, 17; Dan. 2:34, 35.) In what single seed was the kingdom of heaven first planted in the earth? (John 12:24; Gal. 3:15.) What was the character of this seed in the eyes of the world? (Is. 53:2, 3.) Is this parable intended to teach “the outward growth of the kingdom in the world,” “the internal growth of the church as a system of truth and ethics” or “the growth of the spiritual life of the individual”? Are there other respects in which the kingdom of heaven is like the mustard seed? Who is it sows the seed? Where does he sow it? What is his field (vv. 37, 38)? What is meant by the birds of heaven coming and lodging on the branches thereof? (vv. 4, 19; Ezek. 17:22, 23, 24; 31:6, 12; Dan. 4:12–14.) In what respects are almost all movements which are from God like the mustard seed?
3. *Inward Decay, Matt. 13:33*
To what is the kingdom of heaven likened in the second parable of this lesson? Of what is leaven the type in every other passage in which it is found in the Bible? (1 Cor. 5:6, 7; Gal. 5:8, 9; Matt. 16:6, etc.) Was it usually

allowed in the sacrifices? Why not? Was there any sacrifice in which it was allowed? (Lev. 23:17.) In this sacrifice in which it was allowed what did it symbolize? Why is it so frequently used as a symbol of corruption? Does it necessarily follow because a thing is often used in the Bible as a symbol of something evil that it cannot be used elsewhere as a symbol of something good? (Compare 1 Peter 5:8 with Rev. 5:5; Hos. 7:11 with Matt. 10:16; Rev. 12:9 with Num. 21:8 and John 3:14.) Are these instances really parallel to the usage of leaven in the Bible? Have we any inspired reference to this parable of our Lord by which we can decide whether leaven is here used as a symbol of good or of evil? (1 Cor. 5:6–8.) How then can “the kingdom of heaven” be said to be “like unto leaven”? (Compare vv. 24, 25.)

Of what is woman a type in the Bible? (Zech. 5:7–11; Rev. 17:3–6; 1 Tim. 2:14, etc.) What is represented by the three measures of meal? If we take the leaven to represent the Gospel in its pervasive influence, what must the measures of meal represent? Of which does the meal seem the more natural symbol, the world or the children’s bread? Why are *three* measures mentioned? (Gen. 18:6; Judges 6:19; 1 Sam. 1:24.) What three forms of leaven are mentioned in the teaching of Christ? (Matt. 16:6, 12; Mark 8:15.) What did the woman do with the leaven? Why (v. 25)? What did the leaven do in the meal? What does that teach? If we take the leaven as the Gospel itself what would it teach? Is it the doctrine of the Bible elsewhere that the whole world is gradually to be converted by the silent, pervasive influence of the Gospel? (vv. 30, 49; 1 Tim. 4:1; 2 Tim. 3:1–5, 13; Matt. 24:24–31; 2 Thess. 2:3–8; 1:7, 8; Rev. 1:7; Luke 18:8, etc.)

What is the relation between the parable of the mustard seed and the parable of the leaven? Where did our Lord get His illustrations for these two parables? Is there any lesson in that for Christian workers today? What is the practical lesson from this parable for us? Where shall we find a safeguard against this corrupting of the children’s bread by the leaven of false doctrine? (Acts 20:29, 30, 32; 2 Tim. 3:13, 14.)

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His insignificance in the eyes of men, 32; His knowledge of the whole future outward and inward history of the kingdom of heaven, 31–33; the founder of the kingdom, the world His field, 31; His use of common things to illustrate great truths, 31–33; forewarns and forearms His attentive disciples against the insidious perils of the last days, 33.

2. *The Kingdom of Heaven*

Its insignificant beginnings, 31; its wondrous growth, protecting shadow over individuals and nations, 32; its inward corruption by an apostate church, the manner in which it is corrupted—the woman secretes the leaven of error in the children’s bread (the truth), the insidiousness of the process, the all-pervasiveness of the corrupting influence, it was all foreknown and provided for by the founder of the kingdom, 33.

“Take heed and beware of the leaven!”

LESSON 41

Three Parables: The Hid Treasure, the Merchant Seeking Goodly Pearls, and the Net Cast into the Sea

Matthew 13:44–52

DISCOVERY OF THE FACTS

1. *Finding Without Seeking, v. 44*

To what is the kingdom likened in v. 44? What point in regard to the kingdom did our Lord wish to bring out by this comparison? Was hidden treasure often found in the country in which He spoke these words? How did the man come to find the treasure? What truth does that teach? What does the field represent in the parable of the tares (v. 38)? Doesn’t the fact that the field means the world in one parable necessitate our interpreting it as the world in another parable? (Compare v. 44 with v. 52, where the “treasure” manifestly does not mean the same if we accept the interpretation of v. 44 that makes the field the world; and Matt. 25:14 with Luke 15:13, in both of which “far country” is mentioned in opposite senses.)

Is what a man gives up when he “gains Christ” much in comparison with what he gets? What must a man be willing to give up? (Luke 14:33.) Suppose this man had refused to sell his all, what would he have lost? Suppose we refuse to part with our all, what will we lose? Will that pay? (Mark 8:36.) Is it likely that this man after he got this treasure talked very much of the “sacrifices” he had to make in order to acquire it? Will any one who has really found and appreciates the treasure there is in Christ talk very much of the sacrifices he made to gain it?

How do you reconcile this parable with such passages as Eph. 2:8; Ro. 6:23? Are there any other passages in the Bible in which the word “buy” is used to express our acquiring the treasures of grace? (Is. 55:1; Rev. 3:18; Prov. 23:23; Matt. 25:9, 10.) Who sought a treasure in this world and to gain it gave up all He had? (2 Cor. 8:9; Heb. 12:2.)

NOTE... There are two interpretations of this parable, the comparative force of which may best be seen by the following arrangement:

<i>Parable</i>	<i>First interpretation</i>	<i>Second interpretation</i>
1. Treasure.	Israel, Ex. 19:5. (Some say the church.)	The treasures in Christ, i. e., heavenly treasure, Matt. 6:19, 21; treasures of wisdom and knowledge, Col. 3:3; Prov. 2:4; 16:16; 2 Cor. 4:6, 7; eternal life, 1 John 5:11, 12.
2. The field.	The world, v. 38.	Christ, Col. 2:3.
3. Hid.	Original insignificance of Israel (in Abraham’s loins visible to God but not to the world).	Hid in Christ, Col. 2:3. See also 2 Cor. 4:3, 4, 6.
4. A man.	Jesus, v. 37. It was God who found Israel.	Any one who stumbles upon the treasures in Christ, for instance Nathanael, John 1:46, 49; the woman, John 4:7.
5. Hath found.	God’s discovery of Israel in Abraham (should be Jacob, if the interpretation is to be accurate). Was God’s discovery of Israel accidental and surprising as in parable (Ro. 10:20)?	The discovery of the treasures hid in Christ, John 4:28–30.
6. He hideth.	Jesus scatters Israel among the nations, and so hides.	The precaution exercised by the one who has just found the treasure not to lose it, 2 John 8; Rev. 3:11; 2:25.
7. The joy thereof.	Joy over Israel.	Joy in the heavenly treasure found in Christ, Acts 8:8; 16:34; John 1:41; Phil. 3:8.
8. Goeth and selleth all that he hath.	Christ’s sacrifice of all, 2 Cor. 8:9; Phil. 2:6, etc.	Sacrifice of all to gain Christ, Phil. 3:8, R. V.; Matt. 19:21, 27, 29; Luke 14:33; Heb. 10:34.
9. Buyeth the field.	Redeems the world to gain Israel.	A common Biblical expression for acquiring the treasures of grace and in this parable with especial reference to the cost, “all that he hath,” Luke 14:28, 33; Matt. 19:21, 27, 29; Phil. 3:5, 8.

The first interpretation is based upon the use of the word “treasure” as applied to Israel in Ex. 19:5 and parallel passages, but the Hebrew word *segullah* used there is not the equivalent of the Greek word *thesauros* used in our parable but of the word *peripoiesis*, by which it is translated in 1 Peter 2:9—a quotation from the O. T. passages regarding Israel. It does not mean “treasure” but “possession” (see R. V.). The Greek word *thesauros* is used 18 times in the N. T., 12 times of the treasures that come through Christ, 4 times of the treasures of the heart, the remaining 2 times in the ordinary sense of material treasures. It is never used of Israel.

2. *Seeking and Finding*, vv. 45, 46

To what is the judgment of heaven likened in vv. 45, 46? What is represented by the pearls sought? (Job 28:12, 13, 15, 18; c. 7:6.) What by the one pearl found? (John 14:6.) What kind of a pearl is it? How did the man come to find it? How does this case differ from that of the preceding parable? Did the man in v. 44 buy the field for itself or for what was in it? For what did the man buy the pearl? Do men ever seek to gain Christ for what they get in Him? (Matt. 19:27; Phil. 3:8.) Do men ever value Christ for what He is Himself? What did this man seeking goodly pearls need to be on his guard against? Any lesson in that? Did the man do wisely when he sold all his other pearls to gain this one pearl? Do we do wisely when we part with all other pearls to gain the “one pearl of great price”? Was it any hardship for the man to give up the inferior pearls? Will it be hard for us when we appreciate what a priceless pearl Christ is? What if he had clung to the pearls he had? When the man was seeking did he expect to find one pearl or many? Why did he rest content with one? Why are Christians content with one pearl? What are the points of difference between this parable and the preceding one?

3. *Gathering of Every Kind*, vv. 47–50

To what is the kingdom compared in v. 47? In what respect is it like the net cast into the sea? What is the sea into which it is cast? What is done when the net is full? When will the net be full? Who are represented by the bad fish? (v. 38.) Who by the good fish? What is done with the bad fish? With the good fish? What thought is represented by their being gathered into vessels? When does the separation take place (v. 49)? Who will do the separating? What is represented by the furnace of fire? (See questions on Lesson 39.) What thought is set forth in their weeping? In their gnashing of teeth?

4. *Giving Forth the Treasure Found*, vv. 51, 52

What question did our Lord put as He brought to a close the seven parables? Why was He anxious they should understand (v. 19)? Is He equally anxious that we should understand His teaching? How can we? (1 John 5:20; Jas. 1:5; 1 Cor. 2:14.) What did the disciples answer? Was that true? Were they quick to understand? (Matt. 16:11; Mark 7:18; 9:31, 32; 8:15.) Do we always understand when we think we do? How does our Lord say that one who is truly “instructed unto the kingdom” will show it? If we are not imparting this treasure to others is it probable that we have it ourselves?

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

(1). What He is:

The One in whom are treasures of priceless value, 44; the one pearl of great price, 46.

(2). How He is found:

The treasure in Him is hidden from the eye, is stumbled upon by those who know not of it and seek not for it, 44; He is found as the one pearl by those diligently seeking goodly pearls, 45, 46.

(3). How He is gained:

To gain Christ all else must be surrendered; the treasure there is in Him and the priceless pearl He Himself is are incomparable, more precious than all earthly good, 44–46.

2. *The Kingdom of Heaven*

A net that gathers all kinds, 47; will be filled with good and bad, 48; there will be a separation at the end of the age, 49.

LESSON 42

Our Lord Stilling the Tempest

Mark 4:35–41

(Compare Matthew 8:18–27; Luke 8:22–25)

DISCOVERY OF THE FACTS

1. *Ecce Homo!* vv. 35–39

What sort of day in the life of our Lord had it been? What did He say to His disciples at its close? Why did He wish to go to the other side? (5:1–20.) Why did He not go before evening? When even came after so busy a day what would He have done if He had followed the promptings of nature (v. 38)? Why did He not do that? Did He spend much time on that other side? (5:17, 18.) Did He make many converts over there? Did He not make a mistake in going? Did He feel repaid for His trouble? (5:15, 20.)

How many did He leave behind Him? How many did He minister to on the other side? Does God ever call His servants to leave a multitude in order to minister to just one soul? (Acts 8:6, 26–29.) What is meant by the expression “even as He was” in v. 36? Were the people willing to give our Lord up?

What occurred when they got out into the lake? From whom did that storm come? (Job 1:12, 19; Ps. 107:24, 25; John 1:4.) How severe was it? Was there any real danger that the boat would go down? Why not? How far can the devil go in his attempts to destroy or injure God’s servants? (Job 1:10–12; 2:4–6.) Until when is a servant of God perfectly safe from all Satan’s attempts to put him out of the way? (John 7:30.) Need we then have any fear in the face of the most imminent peril?

What was our Lord doing all this time? Why did He go to sleep? (John 1:14; Phil. 2:6–8; Heb. 2:17; 4:15; John 4:6.) Was His human nature real or only apparent? When did He take His rest? How had He become so weary? Do many Christian workers weary themselves as our Lord did with incessant toil for God or perishing men? How could He sleep at such time and in such place? (Ps. 3:5, 6; Ps. 127:2.) Ought not He to have remained awake and kept on the watch for the perils that might arise on the voyage? (1 Peter 5:7.) What did the disciples do in their apparent danger? What ought we to do when in trouble? (Ps. 50:15.) Was there any wrong in the way in which they addressed our Lord? Was He indifferent to their safety? (John 18:8, 9; 10:11.) Does He care if we perish? (John 3:16; Matt. 23:37.) Does it ever seem as if the Lord had forgotten His servants or was indifferent to their welfare? (Ps. 10:1; 22:1, 2; 77:7–10.) Does He forget? (Is. 49:14, 15.)

2. *Ecce Deus! vv. 39–41*

What did our Lord now do? Was He excited? Was He ever excited? (John 20:6, 7.) What is the literal meaning of the words translated “Peace, be still”? Did He use many words? Why was it necessary to speak to the sea as well as to the wind? Why did He rebuke the wind? What else is He recorded as rebuking? (Mark 9:25; Luke 4:39.) Did He ask God to make the wind stop blowing and the waves to cease raging? Why not? What was the effect of His bare word? Who does this show Him to be? (Ps. 107:29; 89:9.) If Satan raised this storm what relation between Satan and the word of Jesus does this verse show to exist? Do we see the power of Satan anywhere else subject to the bare word of Jesus? (5:8, 10.) What was all that Satan had succeeded in doing by raising the storm? Did our Lord perform this miracle to secure His own safety? Did He ever perform a miracle to protect or provide for himself? If we wish “a great calm” after the tempests that sweep over our souls how can we find it? Where else did our Lord administer a rebuke besides to the wind?

What was it in the disciples that He rebuked? What change does the Revised Version make in His words? Was it not natural that they should be afraid? Was it justifiable? Were they in any real peril? What made it certain that they would reach the other side in safety (v. 35)? When our Lord calls us to go to any place and we start at His command is there any uncertainty about our getting there? Has a believer ever any right to be fearful? (Ps. 46:1–3; 27:1–3; Is. 41:10; 43:1, 2.) What is the great cure for fear? (John 14:1; Is. 12:2; 26:3; Ps. 56:3.) What then did the fearfulness of the disciples reveal? If they had really believed in our Lord and appreciated Him would they have been afraid? If we really believe in and appreciate Him will we ever be afraid? Was it time the disciples had faith? By what word did our Lord bring that out? (R. V.) Is there ever occasion for Him to put that question to us? Was it often necessary for Him to rebuke the unbelief of His disciples? (Matt. 14:31; 6:30; 16:8.)

What was the effect of all this upon the disciples? What kind of fear was this? What question did they put to one another? (R. V.) What is the true answer to that question? (Ps. 89:9.)

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

(1). His nature:

His true humanity, 38; true divinity, 39, 41.

(2). His word:

Its power, directness and brevity, 39, 40.

(3). His character:

Unwearying zeal in well-doing, 35; unruffled calmness in great crises, unapproachable dignity, 39.

(4). What He suffered:

Exposure to tempest, 37; misunderstanding, extreme weariness, reproach, 38; disappointment at the unbelief of His disciples, 40.

(5). What He did:

Forgot His own weariness in others' need, 35; attracted multitudes to Himself, left the admiring multitudes to minister to one wretched demoniac, 36; seemed at times to forget His disciples, 38; never did forget them, gave deliverance at the last moment, turned the wild storm into a great calm, 39; rebuked the fearfulness and unbelief of His disciples, 40.

2. *The Disciples*

(1). What they enjoyed:

Perfect security in the face of apparent danger, 37, 40.

(2). The foolish things they did:

Misunderstood, reproached their Master, 38; indulged in unbelief, gave way to fear, 40.

(3). The wise things they did:

Called on our Lord in their peril, 38; recognized His divinity, 41.

3. *Three Rebukes*

The disciples rebuked our Lord for His imagined neglect of their safety, 38; our Lord rebuked the disciples for their real unbelief, 40; our Lord rebuked the wind, 39.

LESSON 43

Our Lord and the Gadarene Demoniac

Mark 5:1–20

(Compare Matthew 8:28–34; Luke 8:26–39)

DISCOVERY OF THE FACTS

1. *In Satan's Power, vv. 1–13*

Where is the scene of this lesson laid? Was it a very godly neighborhood? Is there anything fitting that this extreme instance of the degradation and misery caused by Satan's power should be found in such a locality? What time of day was it when they reached Gergesa? (4:35–37.) By whom was our Lord met as they left their boat? What was his condition? (Matt. 8:28; Luke 8:27.) In this fearful picture of the demonized man, what do you see illustrated? Of what future state of existence does it give us a slight hint? What had men ineffectually attempted to do? In what brief clause is the result of these attempts summed up? Could anyone tame him? If “no *man* could tame him,” and our Lord tamed him, who then was our Lord? By what means had men endeavored to tame him? By what means did our Lord tame him? Which is most effectual—the force and chains of men or the love and word of our Lord? Does it prove because a man today cannot be subdued by man's force that he cannot be subdued by our Lord's love?

When the demonized man saw our Lord, what did he do? What had he usually done when he saw men approach him? (Matt. 8:28.) Was it the man's overmastering sense of need, or the demons within, that brought him to the feet of our Lord? What evidence is there in v. 7 that there was a superhuman intelligence within the man? What is indicated by his words as to the moral character of this indwelling being? Do we ever nowadays see a person drawn (as this man was) now toward the divine and again toward the devilish by mighty contending forces within? How do you account for that? What words does Matthew add to the demon's prayer “Torment me not”? (Matt. 8:29.) What is indicated by that addition? Why did the demons offer this prayer to our Lord?

What did our Lord ask the man? Was it the man's or the demon's name that He asked? (Luke 8:30.) When did He ask him his name? For whom did the man answer? What is the explanation of that? How did the demons further show their cowering, cringing and malicious nature? How does Luke put their prayer? (Luke 8:31, R. V.) What is the “abyss” into which they feared they should be sent? (Rev. 20:2, 3, R. V.)

Where did the demons ask that they might go? What is indicated by this as to the character of their subjection to the will and word of our Lord? Is there anything encouraging in that? Did He permit them to go into the swine? Was that right on His part? (Lev. 11:7, 8.) Did He send the demons into the swine or simply give them leave to go? Ought He not to have exercised His supernatural powers to protect the illegal property of these men? What became of the swine? What made them do that? Which had most willingly submitted to the indwelling of demons, the hogs or the man? Do men nowadays ever voluntarily surrender themselves to the power of the devil in a way a hog would not? Were there really demons in this man, or did he only imagine so?

2. *At the Feet of Our Lord, vv. 14–18*

What did the keepers of the swine do? Why? In which were those who heard most interested—the good which had come to the man, or the harm which had come to the swine? What did those who heard do? Why? What wonderful sight greeted their eyes? What had wrought this marvelous change? Would the bare word of a mere man have wrought such a change? Does our Lord work any such changes in men today? What sort of a spirit do we receive from Him? (2 Tim. 1:7.) Where did this formerly naked demoniac get his clothes?

What would one naturally suppose would be the effect of such a sight upon the beholders? What was the actual effect? Why were they afraid? What singular prayer did they offer to our Lord? Do men ever offer that prayer nowadays? Why did they make this request? (Luke 8:37; Deut. 5:25; Job 21:13–15.) Who had given utterance to a similar prayer earlier in the chapter? (v. 7.) Which of the apostles had once offered a similar prayer to Jesus? (Luke

5:8.) How did Peter's prayer differ from that of these Gergesenes? (Luke 5:9–11.) Did our Lord do as these Gergesenes wished? What lesson is there in that? What very different prayer did the restored demoniac offer? Why did he wish to be with our Lord? (Phil. 1:23.)

3. *Witnessing for Our Lord, vv. 19, 20*

Did He grant the saved man's request? Why not? Why is it that Christ oftentimes does not permit His longing disciples "to depart and be with Him"? (Phil. 1:23, 24.) What did he tell this man to do? Where was he to testify first of all? Is there any lesson in that for us? What was he to tell his friends? What should be the substance of our testimony? Why did our Lord in this case bid the man to testify, while in previous instances He had bidden others to say nothing to any man? Ordinarily does He wish us to testify of our blessings received? (Ro. 10:10; Ps. 66:16.) As what does He wish newly saved men to go out, teachers or witnesses? How did the man show the genuineness of his gratitude? What would we think of this man if after our Lord had done so great things for him, and bidden him go tell it, he had kept it to himself? Is it probable that his testimony was always favorably received? Would he stop testifying on that account? Would it be very pleasant to tell how degraded he had been? Why ought he still to do it? Would he tell it in a boasting way, as if he were proud of it? Who was it, he would say had wrought the change? Would he take any credit to himself? Where did he tell it? Did our Lord ever visit Decapolis again? (7:31.) Who had prepared the way for this second visit?

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

(1). What He was:

Divine: (a) the unwilling testimony of demons, 7; (b) the testimony of deeds, 4, 15; compassionate—toward Satan's victim, 8; toward those who did not want Him, 19; long-suffering: they asked Him to depart but He left a witness, 19; omnipotent: can subdue by His mere word those whom human force cannot tame, 3, 4, 14; absolute power and authority over demons, 7–13; feared: by demons, 7; by ungodly men, 17; His companionship more desirable to the saved man than that of all earthly friends, 18.

(2). What He did:

Had mercy upon a poor outcast, 19; saved one of whom men despaired. 15; transformed a fierce, indecent, untamable, self-torturing demoniac into a self-possessed, gentle, teachable, faithful pupil and witness, 15, 20; did not protect illegitimate property, 13; departed from those who did not desire Him, 18.

2. *The Demoniac*

(1). What he was:

In Satan's power, 1–5; possessed of a legion of demons, 2, 9; deluded, his identity lost in that of the indwelling demons, 7, 9; indecent, 15; fierce, untamable, an inhabitant of the tombs, 3; self-torturing, in agony night and day, 5.

(2). What he did:

Saw our Lord, ran to Him, kneeled to Him, 6.

(3). What happened to him:

Our Lord had mercy upon him, 19; banished the demons from him, 8.

(4). The result:

He became calm, sane, clothed, joyous, 14; grateful, 18–20; desired to be with our Lord always, 18; at His word remained behind as a witness, testified to his friends first, then throughout the country, and always of what our Lord had done, 19, 20.

3. *The Devil and Demons*

Malignant, 3–5; cringing, 10; apprehensive of coming doom, 7; self-destructive, 13; absolutely subject to Jesus' power and word, cannot even enter into hogs without His permission, 7, 8, 12; take possession of men, drive men mad, torment men, 2–5,

LESSON 44

Our Lord and the Woman Who Had the Issue of Blood

Mark 5:24–34

(Compare Matthew 9:20–22; Luke 8:43–48)

DISCOVERY OF THE FACTS

1. *In Need of a Saviour, vv. 24–26*

Whither was Christ going in the opening verse of the lesson? What does He do by the way? What lesson is in that? What was the condition of this woman? In what way did this issue of blood injure her? (Lev. 15:19, 20.) In what way was this sickness a type of sin? How long had she been thus afflicted? Whom did she need? Whom does the sinner need? Did not the long continuance of her plague make her case hopeless? (Luke 13:16; John 5:5, 8, 9; Acts 4:22, 26.) To whom had this woman been for relief? Had she got it? Is it ever the case nowadays that our Lord heals those whom no human skill can help? If this sickness is a type of sin, of whom are these baffled physicians a type? Was there any help for her? When man's help is vain whither should we look? (Ps. 108:12.) Why did this woman come to our Lord?

2. *Coming to Our Lord, vv. 27–29*

What prompted her to come to our Lord? If we want people to come to Him as their Healer, Helper and Saviour, what ought we to do? Did the mere hearing about Him save her? What was the connecting link between the hearing and coming? What must hearing always be mixed with to profit any one? (Heb. 4:2.) What was the woman's plan for getting the desired healing? What was there wrong in her thought? What was there wrong in her purpose? What was there right? Did her mistake shut her out of the blessing? Which is better—heart faith mixed with errors that nevertheless brings one to Jesus, or views that are correct but entirely a matter of the head? Was the thought that that which belongs to Jesus (as, for instance, His garment) had something of His power in it, altogether mistaken? (Matt. 14:36; Acts 5:15, 16; 19:12.)

What was the effect of that touch? How prompt was the going forth of healing power? What was there about that touch that brought so prompt a blessing? How complete was the cure? How did the woman *know* she was cured? Was the cure the effect of imagination?

3. *Confessing the Saviour, vv. 30–34*

Did she expect our Lord to know about this cure? Did He? How soon? Why? What did He do? What did He do that for? (Ro. 10:10.) Why were the disciples surprised at His question? Was there anything unreasonable in it? What two different ways are there of touching Him? Are there any nowadays who “throng” Him but do not “touch” Him? What was His answer to the disciples? (Luke 8:46.) What did that answer imply?

Did the woman at first confess what she had done? (Luke 8:45.) Did He let her go without confessing the blessing she had received? Why not? Any lesson in this? Why did she come at last and confess all? (Luke 8:47.) How did she come? Why trembling and fearing? In which did she have most confidence—our Lord's power or His love? How is it with men today? How much did she tell? How much does our Lord want us to tell? Whom did she tell? Didn't He know it already? Why then did He want her to tell it? When He has healed or helped us, what should be our feeling about telling it to others? (Ps. 66:16.) What was His response? Wasn't that comforting? Would she have received that benediction if she had not publicly confessed the blessing received? Why is it nowadays that many who have received Christ do not get the light? By what title does He call her? Did He ever address any other woman so? Why did He address her? (Matt. 12:20.) What did He say had saved her? Just what was her faith? How did it save (v. 30)? What is the literal translation of “Go in peace”? What does it mean? How may we too “go into peace” and be whole of our plagues? (Phil. 4:6, 7.)

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

- (1). What He shows:

His deity, 25–34; humanity, 30; omnipotence, 26–34; attractiveness to the multitude, 24; to the needy, 25, 27; compassion on the needy, 24–26; on the ignorant, 28; on the fearful, 33, 34; tenderness (“*Daughter*”), 34; self-sacrifice, 30; unwearying activity—never so busy with one man’s distress but that He had time to help another by the way, 24, 25.

(2). What He does:

Draws the multitudes to Himself, responds to every sincere cry for help, 24; heals those whom no human skill can reach, 25, 26, 29; heals others at the sacrifice of His own strength, demands confession, 30; searches out those whom He has blessed that they may confess, 33; and receive larger blessing, 34; comforts the broken hearted, gives peace to those who are trembling and afraid, 33, 34.

2. *The Woman*

(1). Her condition:

A great sufferer, 26; defiled, outcast, friendless, her trouble of many years’ standing, 25; penniless, had sought help in many places in vain, no help from man, getting worse, despairing, no one to go to but our Lord, 26.

(2). What she did:

Heard of our Lord, believed what she heard, had an ignorant and imperfect, but genuine faith, came to Him, 27; trusted in His power to help, 28; touched Him with the touch of faith, 30; trembled and feared even after she had received the blessing, confessed her condition, confessed her Saviour, fell at His feet, “told Him all the truth,” 33; had more faith in His power than in His pity, 27, 28, 33; found Him as divinely compassionate as He was divinely powerful, 34.

(3). What she got:

Healing, complete, immediate, 29; comfort, assurance, peace, commendation, 29, 34.

(4). Contrasts:

Tried to steal the blessing and felt guilty, confessed the blessing and found peace, 33, 34; came an outcast of men, Christ called her “*Daughter*,” 25, 34.

3. *Faith*

(1). What it is:

Confidence that our Lord can and will save, 28.

(2). How it is begotten:

A sense of dire need of Jesus prepares the way, 25, 26; hearing of Him begets it, 27; contact with Him confirms it, 33, 34.

(3). What it does:

Comes to Him, 27; touches Him with another touch than that of mere outward contact, 30; confesses Him, 33.

(4). What it gets:

Healing, 29; comfort, assurance, peace, commendation, 34.

4. *Confession*

Demanded by Christ, 30, 32; gladly given by those who appreciate Him, 33; brings larger blessing, 34.

LESSON 45

Our Lord and the Daughter of Jairus

Mark 5:21–23, 35–43

(Compare Matthew 9:1, 18, 19, 23–26; Luke 8:40–42, 49–56)

DISCOVERY OF THE FACTS

1. *Our Lord Sought by the Sorrowful, vv. 21–23*

What brought Jairus to our Lord? Does that often bring men to Him? Had Jairus been previously well disposed toward Him? How did he manifest his earnestness and the thoroughness of the humbling of his pride? Is that a good place to get? What proof of His deity is there in the fact that our Lord received this homage? (Compare Acts 10:25, 26; Rev. 22:8, 9; 5:8.) What was Jairus’ prayer? (Luke 8:41.) What words show the genuineness and intensity of the prayer? Did our Lord go? Will He come to our houses if we ask Him? (Rev. 3:20.) Why did Jairus wish Him to come to his house? What is the wisest thing we can do when we have any sick or dying in our homes? Have we any

dead in our homes? (Eph. 2:1.) What would we better do? How soon did He respond to this ruler's prayer? (Matt. 9:19.) Is He as ready to respond today? (Heb. 13:8.) Was this ruler's faith perfect? (Compare Matt. 8:8 with Luke 9:41; 5:23.) Will our Lord respond to imperfect faith? (vv. 28, 29.) What made this case a peculiarly touching one? How many cases of resurrection are there in the Bible? How many of these are of an only child?

2. *Our Lord Encouraging the Fearful*, vv. 35, 36

How had He been delayed by the way? What had occurred during this delay? Was He now too late? Is He ever too late? Does He ever seem too late? (John 11:21.) What was the effect produced upon Jairus by the intelligence that his daughter was dead? What was it that buoyed up his sinking faith? To whom must we look to buoy up our sinking faith? What characteristic of our Lord is illustrated by the fact that He not only responds to faith but sustains sinking faith? (Is. 42:3.) What did He say? What cure did He propose for fear? Is there any other passage in His teachings where faith is proposed as a cure for fear? (John 14:1.) What does fear come from? What does fearlessness come from? (Is. 26:3.) What is the only thing that can drive out fear? (Is. 12:2.) What promise did our Lord put underneath Jairus' sinking faith? What was the one condition of that promise being fulfilled? What is the one condition of enjoyment of God's promises? (Mark 9:23.) What is the one thing in man that will surmount the insurmountable? (Mark 11:22, 23.) Why can faith do so much? What must faith have to rest upon? (Ro. 10:17.) What must we do if we would see the glory of God? (John 11:40.)

3. *Our Lord Rebuking the Ostentatiously Sorrowful and the Scornful*, vv. 37–40

Why did our Lord let no one go with Him save Peter and James and John? (v. 43.) Why did He take them with Him? (Luke 9:28; Mark 14:33.) What condition of affairs did He find in the house? (Matt. 9:23.) Was He pleased? Is He pleased when we make great lamentations over departed friends? What reason does He give why they should not make such ado? Does that reason hold for those of our friends who die? (1 Thess. 4:14; Acts 7:60.)

What is meant by "sleep" as applied to the dead? Does it mean a state of unconsciousness?

How did the people receive our Lord's statement? What ground had they for their derision? On whose side were common-sense and reason? Were they right? What was the only ground Jairus had for faith that she merely slept? Who came out better at the end? When we have common-sense and reason on one side, and the word of Christ on the other, which shall we accept? What is faith? (Heb. 11:1.) What did our Lord do with the scorners? What will be the ultimate treatment of all scorners? (Rev. 21:8.)

4. *Our Lord Raising the Dead*, vv. 41–43

When He had put the scorners out, what did our Lord next do? Did He ever take any one else by the hand? (Mark 1:31; 8:23; 9:27.) What was the result in each case? Will He ever take any of us by the hand? (Is. 41:13.) What reason was there why He might have hesitated about taking her by the hand? (Num. 19:11.) Why did He do it? What else did He do? To what did He call? What was it that responded? (Luke 8:55.) Was the departed spirit of the girl capable of hearing His call? Was it conscious? How did He address it? (Luke 8:54.) Where then did the real personality of the girl exist? From what place did her spirit return? (Eccl. 12:7; Luke 23:43; Phil. 1:23; 2 Cor. 5:6, 8.) What was the result? What is natural death? What power was it brought resurrection? With how many will the voice of our Lord have power to bring resurrection? (John 5:28, 29.)

How soon did the dead girl arise? What direction did He give concerning her? When one has been raised by the voice of Christ from spiritual death, what is our first duty regarding him? What shall we give him to eat? (1 Peter 2:2.) Suppose the girl had not been fed? Are people whom Christ raises from the dead nowadays ever left to starve afterwards?

What was the effect of all this on the parents? Had they not believed? What further charge did our Lord give them? Why? (Matt. 12:15–20; Mark 1:43–45.) How had that ruler felt when he left his home to find Him? How did he feel now when He left? What is the lesson for us?

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His deity, 22, 39, 41, 42; humanity, 24; hatred of ostentatious grief, 39; sternness toward scorners, 40; dislike of notoriety, 43; absence of hurry, 14–35; compassion upon sorrow, 24; compassion upon weak faith, 36; readiness to answer prayer, 22–24; power to answer prayer, 41, 42; power to strengthen fainting faith, 36; power to banish sorrow, power over death, 42, 43; delayed not at all for His own need, 24; delayed long for another's need, 24–35.

2. *Man*

His scorn for Christ's word, helplessness before Christ's word, 40; feeble faith in Christ's word, comfort in Christ's word, 36; amazement at the power of Christ's word, 42.

3. *Sorrow*

Brings men to Christ, 22; banished by Christ, 42, 43; awakens the compassion of Christ, 23.

4. *Prayer to Christ*

Its power, 22, 23, 42; should be earnest, to the point, 23; believing, 36.

5. *Faith*

Awakened by need, brings men to Jesus' feet, 22; banishes fear, gets the blessing, must be supported by Christ, 36; believes His Word, even against the testimony of his senses, 36–39; conquers death, 42.

LESSON 46

Our Lord's Second Rejection at Nazareth

Matthew 9:27–34; Mark 6:1–6

(Compare Matthew 13:54–58)

DISCOVERY OF THE FACTS

1. *Our Lord's Power Over Blindness, Matt. 9:27–31*

What miracle had our Lord just performed? (Matt. 9:23–26.) Whither was He going? (Mark 5:43–6:1.) What occurred as He passed along the way? How did these blind men show their earnestness? How did they show their faith? Did He seem to pay any attention to them at first? Why not? As whom did the blind men recognize Him? Had that anything to do with their expecting Him to open their eyes? Was there any Old Testament prophecy that the Messiah would open the eyes of the blind? (Is. 29:18; 35:5; 42:6, 7.) What is the significance of the title "Son of David"? (Matt. 12:23; 15:22; 20:30, 31; 21:9, 15; 22:41–45; Is. 7:13, 14; 9:6, 7; 11:14; Jer. 23:5, 6; Ezek. 34:23, 24; Amos 9:11.) What characteristic did the blind men display in following Him right into the house?

What question did He put to them? What was the purpose of that question? What is the one condition that He demands of us if we would realize experimentally the fulfillment of His promises and the enjoyment of His power? (Luke 1:45; Jas. 1:5–7.) What was the answer of the blind men to His question? Would you be as ready to say yes if the Lord should put the question to you? What question does He put to us concerning all the blessings that we seek of Him? Why is it that we do not more often get what we seek? How much is He able to do? How much do you believe that He is able to do for you?

What did He do as soon as they said: "Yes, Lord"? What did He say? What principle is taught in these words? (8:6, 7, 13; 15:28; Mark 10:52.) Why do we not enjoy more of His grace and power? What was the result of His touch? Has it similar power today? Has it that power for the body today? Has it power for anything besides the body? Who is it that opens the eyes of the blind? (Ps. 146:8.) Who then was our Lord?

What command did He lay upon the men whose eyes He had opened? What was the purpose of that charge? (Matt. 12:16–21; Mark 1:44, 45.) What characteristic of our Lord is brought out by the charge?

2. *Our Lord's Power Over Demons, Matt. 9:32–34*

With whom next that needed His help was our Lord brought in contact? What does the word translated "devil" really mean? (See R. V. margin.) What is a demon? Is there such a thing as demon possession today? What was the result of this demon's influence over the man? What is the best thing to do with those who are possessed with demons of any kind? What did the man do after the demon was cast out? Can our Lord make those who are dumb from any other cause to speak? (Ex. 4:11, 12.) What prophecy was fulfilled in His giving this man power to speak? (Is. 35:6.) What was the comment of the multitude? What explanation did the Pharisees give? Did they ever give a similar explanation of other miracles? (Matt. 12:22–24; Mark 3:22; Luke 11:14, 15.) Why? Was it a rational explanation? What did it reveal as to the state of their own hearts? (John 3:20.)

3. *Our Lord Limited by Unbelief, Mark 6:1–6*

To what city did our Lord now go? How had He been treated the last time He was there? (Luke 4:16–30.) Why did He go again? How did His disciples show their loyalty? What did He do in His own town? Why? On what day? Why on that day? Was He in the habit of teaching in the synagogue on the Sabbath? (Mark 1:21, 39; Luke 4:15, 16, 31, 32.) Who followed His example in this? (Acts 17:2.) What was the effect of His teaching? What question did they ask about it? Was that an important question? What is His own answer? (John 7:15, 16; 12:49; 14:10, 11, 24.) Is this a reasonable answer? Is there any other possible answer? What second question did they ask? What was the wisdom that was given unto Him? (Col. 2:3.) What third question did they ask? What did these "mighty works"

mean? (John 14:10, 11; 3:2.) What fourth question did they ask about Him? What was its meaning as they asked it? (Matt. 13:55, 56; Is. 49:7; 53:2, 3; 1 Peter 2:4.) Was it any disgrace to our Lord that He had been a carpenter? What has He sanctified and made honorable by being a carpenter? Had Mary borne any children beside Him? (Matt 12:46; 1 Cor. 9:5; Gal. 1:19; John 7:5.) What were the names of His brothers? (See R. V.) Had He sisters as well? Where were all these living? What were they doing? What did the fact that one out of their own town had risen to such a height of divine favor and power cause His town's people to do? (v. 3, R. V. margin.) What prophecy was thus fulfilled? (Luke 2:34.) Where did they stumble at Him most of all? (Luke 4:23–29.) Is He a stumbling block to any today? What is it about Him that especially causes men to stumble today? (1 Cor. 1:23.)

What was His own explanation of the attitude taken toward Him by His own people? (v. 4.) Had He ever said this before? (Luke 4:24; John 4:43, 44.) Where? Why is it that a prophet is without honor in his own country? What characteristic of the human heart does this reveal?

What effect did the unbelief of the people have upon our Lord? Does our unbelief ever limit Him? Why is it He does not do greater things for us? (9:23; Matt. 13:58.) Is there anything else that hinders God doing His best for us beside our unbelief? (Is. 59:1, 2.) Did their unbelief prevent our Lord doing any good there? Does the general unbelief of people today prevent Him from accomplishing anything in a place? How did He regard their unbelief? Is He anywhere recorded as having marvelled at anything beside unbelief? (Matt. 8:10.) Which does He find the most to marvel at today—incredible unbelief or unusual faith?

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*
 - (1). What He was:
Divine, 29, 32, 33; human, 3; Son of David, the Messiah, 27; Lord, 28; Son of Mary, a carpenter, 3; humble, avoiding publicity, 30; without honor in His own country, 4; limited by unbelief, 5.
 - (2). What He had:
Power over sickness, 27–30, 5; power over demons, 32, 33; power to work mighty works, 2; power to make the blind to see, 27–30; power to make the dumb to speak, 32, 33; wisdom from God, 2; a human mother, brothers and sisters, 3.
 - (3). What He did:
Taught in the synagogues, 2; opened the eyes of the blind, 29, 30; unstopped the mouth of the dumb, 32, 33; cast out demons, 32–34; what He was asked, 28, 31; what men believed for, 28, 29; loved His own people, 1–6; shunned publicity, 30; marvelled at unbelief, 6.
 - (4). How He was treated:
Followed by his disciples, 1; by those in need, 27; honored by the blind, 27–31; by the dumb, 32, 33; by the multitude, 31; sneered at, stumbled at by His town's people, 3; blasphemed by the Pharisees, 34.
2. *Faith and Unbelief*
 - (1). Faith:
Necessary to blessing, 28; largeness of blessing measured by the degree of faith, 29; brings opening to the eyes, 29, 30.
 - (2). Unbelief:
Limits Jesus Christ, 5; marvelled at by Jesus Christ, 6.
 - (3). The natural man.
Blind, 27; dumb, demon-possessed, 32; stubborn in unbelief, blasphemous, 34.

LESSON 47

The Mission of the Twelve

Matthew 9:35 to 10:10

DISCOVERY OF THE FACTS

1. *Our Lord Himself Ministering to the Physical and Spiritual Needs of the Masses, 9:35–38*

What are the three forms of activity ascribed to our Lord in v. 35? What is meant by “preaching the Gospel of the kingdom”? How differ from the “teaching in their synagogues”? Did He wait for those who needed Him to come to Him? Where was this three-fold activity exercised? Where else is a similar statement made of Him? (Matt. 4:23.) In what similar way does Peter describe His activity? (Acts 10:38.) What forms of sickness and disease did He heal? What forms may we expect Him to heal today? Why? (Heb. 13:8; Is. 59:1.)

Did Christ’s work draw a crowd? What part of it attracted the multitudes? What feelings did this crowd awaken in His heart as He looked upon them? What feelings do crowds awaken in His heart today? What was it especially in these crowds that awakened His compassion? Had God in His plans for Israel anticipated this condition of affairs? Ezek. 34:5, 6; Zech. 10:2.) Had these people no teachers? How then had they no shepherds? Is it possible for people to have teachers and preachers nowadays and yet have no real shepherds? What is a real shepherd ready to do if need be? (John 10:11.) Who ought to be shepherds? (John 10:2, R. V. margin.) Did our Lord’s compassion simply exhibit itself in feeling and in words? How is genuine compassion to be distinguished from spurious? (1 John 3:17, 18.) Whom did He seek to have share His thoughts and feelings about the great unshepherded masses? Did they? Do you? To what did these great masses of uncared-for souls seem to Him like? Where else do we see a similar thought coming to Him? (John 4:35, 36.) Is that a good harvest to have a hand in? Which would excite the most interest in the mind of the average American—a great bonanza wheat field or one of God’s wheat fields on some street corner?

Why, according to our Lord, is not the great harvest garnered? Is that true today? Are paid laborers the great need? Is there work for every Christian? How is it then that so many can’t find work to do?

What was the first thing the disciples were to do in order to meet this emergency of the great harvest? What is the need of praying—couldn’t God send laborers anyhow? Ought we to offer that prayer nowadays? If we see the need of a worker in any special direction, what is the first thing to do? Will God answer the prayer? (1 John 5:14, 15.) If we are honestly to pray God to “send forth laborers into His harvest,” what must we be willing to do? Why pray God to send the laborers? (Ro. 10:15.) Of whom must a true laborer be sent? What is the exact meaning of the words translated “Send forth”? Where are we to ask the Lord to send His laborers? Under what other circumstances did He use similar words? (Luke 10:2.)

2. *Our Lord Sending Forth Those Who Have Learned of Him to Minister to the Spiritual and Physical Needs of the Masses, 10:1–10*

Having told the disciples to pray God to send forth laborers, what does He do with them? Was it at this time He chose the twelve disciples? (Luke 6:12, 13.) What had He been doing with them between the time of choosing and this time? Why does He send the disciples at this time? How does He equip them for this work? What does it indicate as to who Christ was that He could give to others such power? What indication is there in this verse that demoniacal possession is something more than a form of disease? Over what kinds of disease were they to have power? Were these powers confined to the twelve apostles? (Luke 10:9–19; Mark 16:17, 18; 1 Cor. 12:9; James 5:15.)

What are the names of the twelve apostles? How many lists have we? How do they agree and how differ? Why is Peter’s name always first? What was Bartholomew’s other name? How many of the Gospels mention that Matthew had been a publican? Do we hear much of most of these men after Christ’s death? Does that prove that their work was insignificant? Of these singularly privileged men, how did one turn out? From what position in society were these men called?

Where did our Lord bid them not go? Were they not just as needy as Israel? Why not go there then? Who ought to decide where each of us should go? Where were they to go? Who are lost sheep? (Is. 53:6.) What were they to do? What was to be the substance of their teaching? Who else had begun with that message? (3:2; 4:17.) To whom else did our Lord give it? (Luke 10:9.) What else were they to do? What were they to charge for their services? Why not? What obligation does receiving always lay upon men?

NOTE: The remaining instructions given to the Twelve are so like those given to the Seventy in Luke 10:1–23 that they will be considered in studying that portion of our Lord’s life.

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His divine nature, 35, 1; power—every sickness and disease, demons and death subject to Him, 1, 8, 35; compassion—on the unshepherded masses, on the sick, on the demonized, 1, 8, 35, 36; most-loved harvest field—the world of unshepherded and wretched men, 37; field of work—city, country, 35.

2. *Workers in God’s Harvest Field*

Few, 37; to be sought in prayer, must be sent of God, must be thrust forth, must sympathize with our Lord's thoughts and feelings regarding the masses, 37, 38; must be trained at His feet, must receive power for service from Him, 1; have an abundant harvest, 37; must take that field of labor to which Christ Himself appoints them, must seek lost sheep, 5, 6; a variety of work to be done—preach, heal the sick, cleanse lepers, raise the dead, cast out devils, what they have received from God they must give forth to man,—have freely received, must freely give, 8.

3. *The Masses*

Their crying need, awakens Christ's compassion, He meets all their need, 35, 36; He longs for helpers to carry on work among them, they constitute a large and glorious harvest field, sadly neglected, 37; their need should drive our Lord's disciples to prayer, 38; should arouse His disciples to work, 1–15.

LESSON 48

The Death of John the Baptist

Mark 6:14–29

(Compare Matthew 14:1–12; Luke 9:7–9)

DISCOVERY OF THE FACTS

1. *The Abject Terror of a Conscience-Smitten King, vv. 14–18*

How far did the rumor of the mighty works of the Son of God penetrate? How did His name and power become so widely known? (Matt. 9:31; Mark 1:45.) What was Herod's explanation of these mighty works? Was it he who first suggested that our Lord was John risen from the dead? (Luke 9:7.) What made him ready to catch up this idea? How did he feel about it? Was his anxiety on this score of very long duration? (Luke 23:8.) Were the impressions which were made upon his mind usually of very long duration? What was the explanation others gave of our Lord and His mighty works? What was a third explanation? (Matt 21:11; Luke 7:16; John 6:14; 7:40; 9:17.) Was this last explanation true? Was it the whole truth? Why did none of them reach the whole truth on the matter? Did Herod accept any of these other explanations? Why not? Was it a peaceful day for him when he reached this conclusion?

At whose instigation had he laid hold upon John in the first place? How had John brought down the wrath of this woman upon his own head? What were the characteristics of John's preaching as we read it in v. 18? Ought he to have spoken so plainly to a great man? What would have been the result if he had not? (Ez. 3:18.) Did his denunciation of Herod's sin bring the latter to repentance? Was it not in vain then? (Ez. 3:19.) Would it be right in our day to denounce the sins of great men in this plain, straight-forward, fearless way? What was the result of this plain preaching? If our practices do not harmonize with the teachings of some faithful servant of God, what are the two ways of trying to do away with the discrepancy? Which is the favorite way with the world? Did Herod succeed in covering his sin by silencing the preacher? What may a faithful preacher always expect? (2 Chron. 24:20, 21; 36:16; Neh. 9:26; Matt. 21:35, 41; 22:6, 7; John 15:20.)

2. *The Implacable Hatred of a Wicked Queen, vv. 19–25*

How far did the hatred of Herodias against John go? Could she carry out her murderous desires? Was she any less a murderess on that account? What is it God looks at? When is a person a murderer in His sight? (1 John 3:15.) What kept back Herodias from her evil designs? Why did Herod fear John? What feeling will men who are righteous and holy always awaken in the hearts of those who would do them harm? (Mark 11:18; 1 Kings 21:20.) Was it merely fear of John that kept Herod from yielding to the suggestions of Herodias? (Matt. 14:5.) Was there much virtue or stability of purpose in his protection of John? What was the effect of John's preaching upon him (v. 20, R.V.)? Why was he "much perplexed"? What would have been the simplest way out of his perplexity? Was he willing to listen to John? Are there ever persons nowadays who seem to listen with pleasure to the preaching of the truth and let that take the place of obeying the truth? Did his glad hearing of the word do him any good? Why not?

What were the steps that led up to the final tragedy and Herod's appalling crime? Was he the last man who has lost his head and plunged into crime because of a beautiful dancer? Had Herod's wife much regard for her daughter to send her in to dance on such an occasion? What was all she was thinking about? Had the daughter much self-respect to go in and dance? What was all she was thinking about? What was the effect of the girl's dance upon Herod and his friends? Was God "pleased"? What offer did Herod make the maiden? In what physical and mental condition was he when he made this promise? What request did the girl make? Who instigated her to make that

request? (Compare 2 Chron. 22:3.) Had all this been a pre-arranged plot on the part of Herodias (v. 24)? Did the daughter of Herodias yield herself readily to the hellish conspiracy? Why did she come in such haste?

3. *The Strange Reward of a Faithful Preacher, vv. 26–29*

How did the king feel when he saw the trap into which he had fallen? How had he fallen into the trap? Did it do any good to be sorry? Was it “godly sorrow”? (2 Cor. 7:10.) How could he have got out of the trap? Why didn’t he do that? Was he right or wrong in keeping his oath? (Ex. 20:13.) Was it merely regard for his oath that led him to accede to the maiden’s request? What would it have cost him to have refused the request? What did it cost him to grant the request? Was he as conscientious in the strict fulfillment of all his vows as he was in the fulfillment of this? Didn’t the result prove that John had made a mistake in his bold preaching? (Matt. 5:11, 12; 2 Tim. 2:12.)

What did the disciples of John do? Did they lay *him* in the tomb? (Phil. 1:23, 24; 2 Cor. 5:8.) What further does Matthew tell us to what they did? (Matt. 14:12.) What is the best thing we can do with all our bereavements, discouragements and perplexities? (Matt. 11:28.) Which was the happier that night, Herodias the living and seemingly triumphant sinner, or John the dead and seemingly conquered servant of God? Which is better—to die true or live false?

CLASSIFICATION OF TEACHINGS

1. *John the Baptist*

(1). what he was:

Righteous, holy, 20; courageous, 18; awe-inspiring, 20.

(2). What he did:

Rebuked sin, plainly, fearlessly, without respect of persons, 18.

(3). What he got:

Imprisonment, 17; death, 27, 28.

2. *Herod*

(1). His early promise:

Feared John, heard him gladly, opposed to plots of Herodias, 19, 20.

(2). His final failure:

Loved his sin more than the truth he gladly heard, 20, 17; remained an adulterer, 18–28; became a murderer, 27.

(3). His wretchedness:

Was much perplexed, 20; brought upon himself exceeding sorrow, 26; was tormented by an accusing conscience, 14, 16; goaded by his own paramour, 19, 24; entrapped by his own rashness, 22, 23; haunted by his own conscience, 14, 16.

(4). His manifold fears:

Feared John, 20; the people, Matt. 14:5; his wife, 19, 28; his friends, 26; the ghosts of his own imagination, 14, 16.

(5). His steps toward hell:

Took his brother’s wife, 17; rejected the faithful warning, 18; imprisoned the faithful preacher, 17; made a drunken feast, 21; watched a lascivious dancer, 22; obeyed the promptings of his excited imagination and made a rash vow, 22, 23; kept his foolish and wicked oath, 26; murdered a holy man, 27. *Sin grows.*

3. *Herodias*

(1). Her shameless adultery, 17; cruel vengefulness, turbulent rage at rebuke, 19; cunning plotting, 22–24; pitiless murder, 19, 24.

(2). The road she travelled to her own place:

Entered an adulterous alliance, 17; rejected a faithful warning, hated the faithful messenger, 19; plotted his death, 22–24; sacrificed her daughter’s modesty upon the altar of her own hellish hate, 22; murdered God’s faithful ambassador, 27; gloated over the head of the victim of her lust and hate and cruelty, 28. *Sin grows.*

LESSON 49

The Feeding of the Five Thousand

Mark 6:30–44

(Compare Matthew 14:13–21; Luke 9:10–17; John 6:1–13)

DISCOVERY OF THE FACTS

1. *Our Lord's Care for His Servants, vv. 30–32*

From what were the apostles returning? What was the first thing they did upon their return? (Luke 9:10.) What is the wisest thing we can do at the close of each missionary tour and each day's work? To whom did they tell what they had done? To whom do men usually tell what they had done? How much of what they had done did they tell our Lord? Do men usually tell Him "all things whatsoever they have done"? Doesn't He know it without our telling Him? What is the use then in telling Him?

Did they tell Him anything besides what they had *done*? What would be the effect upon the teaching of many of us if at the close of each day's work we should tell our Lord all that we have taught? What did He say? Why did they need rest? Are vacations right? Who went with the apostles upon their proposed vacation? Whom ought Christians to always take with them on their vacation? Do you always take Him along? Was it purely for rest that He took them apart? (Matt. 14:12, 13.) What sort of a place did He take them to? Why to a desert place? (v. 31; Matt. 10:23; 12:15; 4:12.)

2. *Our Lord's Compassion for the Neglected Masses, vv. 33, 34*

Did He get the seclusion and rest He needed and desired? Why did the people follow Him? (John 6:2.) How did they show the earnestness of their following? Was He vexed at them that they broke in this inconsiderate way upon His needed rest? (Luke 9:11, R. V.) Why not? Is there any hint here for us? For which did He care most, opportunities for refreshment or opportunities to do good? (John 4:6, 31, 32.) Did His own sorrow make Him heedless of the sorrow of others? What was the feeling in Jesus' heart when He saw that great multitude? (cf. Matt. 9:36; 14:14; 15:32.) What was it about them that moved Him with compassion? What will be the feeling of every true follower of Christ as he looks upon the vast unshepherded crowd? How did He manifest His compassion toward them? (Luke 9:11; Matt. 14:14.) Which did they need the most, the healing or the teaching? Whom did He heal? (Luke 9:11.) What was it appealed to Him? Who is it He wishes to come to Him? (Matt. 11:28.) Did He spend much time at this work?

3. *Our Lord as the Bountiful Provider, vv. 35–44*

What anxious thoughts disturbed His disciples as evening drew on? Who had first suggested to their minds this question about feeding the multitude? (John 6:5.) What was His purpose in this? (John 6:6.) Was the anxiety of the apostles natural? Was it justifiable? What fact did they regard that made them anxious? What fact did they overlook that would have banished all anxiety? What fact do we always overlook when we give way to anxiety? (Ro. 8:31.) What was really at the bottom of their anxiety? What is always at the bottom of anxiety? (Is. 26:3.) In their unbelief whom did they undertake to advise? Do men nowadays ever undertake to give the Lord pointers on what He ought to do? Of what fact did they inform Him? Did He know all that before? Do men nowadays ever undertake to inform the Lord of that which He already knows perfectly well? What did He know that the disciples did not? (John 6:6.)

What was the suggestion of the disciples as to the way out of difficulty? Did they on any other occasion suggest the same expedient? (Matt. 15:33.) Is this a common way of getting out of difficulties in Christian work? Was this Christ's way? Is it His way today? What startling command did He give the apostles? Was it possible to obey? Was it duty to obey? Is our duty to be measured by our ability? What is it to be measured by? Where are we to look for the ability to do that which we are unable to do but which He commands us to do? Of what may we always be sure when He gives us a command? How much can one do? (Phil. 4:13; 2 Cor. 9:7, 8.) What two things did He wish to bring them to recognize by this command? What was their reply? (Luke 9:13.) What kind of loaves were they which they had? (John 6:9.) Is there any significance as to the way in which our Lord and His companions lived in the fact that they were *barley* loaves? Was there enough to feed the multitude? Did He altogether discard them on that account?

What was the first thing to be done with them before they should be multiplied? (Matt. 14:18.) If we want our powers to be multiplied, what is the first thing to do with them? Did the disciples really bring the loaves? Did they lose anything by giving their own scant stores to feed others (vv. 42, 43)? Do we ever lose anything by giving at Christ's command? (Mal. 3:10; Prov. 11:24, 25.)

What was Christ's next command? (Luke 9:14.) Was it any test of faith to the disciples to seat the crowd? Did their faith stand the test? What is the wisest thing to do when we get any order from the Lord, no matter how strange it may appear? What must have been the feeling of the disciples and the multitude at this point? How many obeyed the order and sat down? (Luke 9:15.)

How many of the loaves and fishes did our Lord take? What do we learn from this that we must do before we expect God to increase our power in His service? Having taken the loaves and fishes, what did He do? Did He thank God merely for what was already there or in view of what was to be there? Did He on any other occasion return thanks at meals? (Matt. 15:36; 26:26, 27.) What reason have we for supposing that the way in which He did

this was different from the way in which other men did it and made a deep impression upon the disciples? (John 6:23; Luke 24:30, 31.) Was it a common custom among Christians? (Ro. 14:6; 1 Tim. 4:4, 5.) Ought we to do it when we eat in public places? (Acts 27:35.)

Did our Lord give the bread directly to the multitude? Any lesson in that? How many people were fed? How much did they get? (John 6:11.) In what condition were they all when the meal was over? Did any one ever really come to Christ's table and not get filled? Are there any tables where we can never get filled?

Why is this in some respects the most wonderful of all the miracles? What does it prove our Lord to have been? Where are our multitudes to feed? Are we feeding them? What bread is our Lord ready to minister today to every hungry and perishing soul? (John 6:35.) Who can have it? (John 6:35–37.) What does it cost? (Is. 55:1.) What will be the result of eating it? (John 6:49, 50, 51.)

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His deity, 41–43; humanity, 30, 31, 41; accessibility, 34; love of order, 39, 40; use of human instrumentalities, 41; compassion on His weary disciples, on the ignorant, on the sick, on the hungry, 31, 34, 37; power to teach, surmount difficulties, to create, to satisfy, 34, 37–42; forgetfulness of self, of His own need, of His own sorrow, 34; mindfulness of other's need, of God's glory, 34–42.

2. *Our Lord and the Masses*

Their need, 34; sufficiency, 34, 42; came to Christ, 33; loved, welcomed, taught, fed, healed by Christ, 34, 41, 42.

3. *True Service*

Its joy—sweeter than rest, 31, 34; its measure—not our ability but Christ's command, 37; its support—His strength, 41; its consecration—every loaf and every fish, 41.

LESSON 50

Our Lord Walking on the Water

Matthew 14:22–36

(Compare Mark 6:45–56; John 6:14–21)

DISCOVERY OF THE FACTS

1. *Sending His Disciples into the Storm, vv. 22–24*

What was the effect upon the multitude of the miracle we studied in the last lesson? (John 6:14, 15.) What was the first thing our Lord did upon this outburst of popular feeling? Why did He send the disciples away? Would they have sympathized with the purpose of the multitude? Were they willing to go? How did He test their real loyalty to Him as King? How can we best show our acceptance of Jesus as King, by putting a crown upon His head or by what? (Luke 6:46.) In sending the disciples away where was He sending them? Was that loving and kind? Does He ever send His disciples out into the storm nowadays? When they had gone, what did He do? Did He need prayer? Why didn't He pray with His disciples? Why go up into a mountain? Who was with Him? Was He absolutely alone? (John 16:32.) How long did He pray? (v. 25.) Did He not need rest? Why then did He not spend the night in rest rather than prayer? Are there times when we need prayer more than rest? From which did He get the greatest refreshment—rest or prayer? (Is. 40:31.)

While He was praying where were the disciples? In what circumstances? Had they ever been in somewhat similar circumstances before? (8:24.) Where was the great difficulty? (John 6:17.) Did our Lord know their trouble? (Mark 6:48.) How could He see them if it was dark? Were these men naturally competent to contend with wind and storm? What did He desire them to learn? From what way was the wind blowing? Would not that seem to be a providential indication that they were going the wrong way?

2. *"It is I; Be Not Afraid!" vv. 25–27*

When did help come? Who came to their help? How? How could He walk on the waves? Of whom is it said in the Old Testament: "He treadeth upon the waves of the sea"? (Job 9:8.) When the disciples saw Him how did they feel? Why? Of what did they probably think the seeming apparition was a proof? How much frightened were they?

Does He ever draw near to us in a way that frightens us? Did He leave them long in suspense? How did He reassure them? What is the most comforting and inspiring thing that He can say to a disciple as He approaches? How did He encourage John when he fell at His feet when he saw Him in glory? (Rev. 1:17, 18.) Would it have done any good to have said: “Be of good cheer,” if He had not also said: “It is I”?

3. *“Lord, Save Me!” vv. 28–31*

Who was seemingly most affected by the discovery that it was our Lord? Is what is related of Peter here in keeping with what is related elsewhere? What request did he make? What blending of good and bad feeling was there in the request and the sequel? What did our Lord say in response? Did this prove that He altogether approved of it? Why did He bid Peter come?

Did Peter succeed in walking on the water? What held him up? What was necessary on his part that this power of Christ might act? (1 Peter 1:5; Acts 3:16.) If we had faith enough could we walk on the water? (Matt. 17:20; Mark 9:23.) Ought we to have faith for this? How was Peter’s triumphant march over the waves interrupted? Why did he begin to sink? Why did he lose faith? Why did he take his eyes off from our Lord? Are we at all like poor, weak Peter? On what side are some of us less like him? What did he do in his peril? Was that a very long prayer? Was there perfect faith back of it? Did it get answered? If any sinking soul sincerely cries out: “Lord, save me,” will He do it? (Ro. 10:13.) How soon did our Lord help? Does He usually help so soon? (Is. 65:24.) How did He save him (v. 31, R. V.)? What else do we learn in the Bible about the outstretched hand of Jesus? (Ps. 138:7; Is. 63:12; Mark 1:31, 41; 5:41; Acts 4:30.) How much power is there in His outstretched hand today? (Is. 59:1.)

What question did our Lord put to Peter? What does that indicate as to the cause of his failure? Did He ever tell the disciples that any other failure of theirs was due to unbelief? (Matt. 17:19, 20.) What is the common cause of failure among Christians in all ages? Did Peter have any good ground to doubt? How might he have known that he would get to our Lord over the waves? Was Christ’s question intended as a rebuke? Was it very harsh? Was He obliged to rebuke the unbelief of the disciples on any other occasion? (ch. 8:26; 16:8; 17:20.) Has He ever occasion to rebuke our unbelief?

4. *Our Lord on Board—The Storm Over, and the Desired Haven Reached, vv. 32–36*

When He went into the boat what was the result? What is all that many a tempest-tossed soul needs in order to find calm and safety? How did the disciples feel about these wonderful things that they had seen? (Mark 6:51.) Ought they to have been amazed? (Mark 6:52.) What did they do? Did they do right? (Heb. 1:6.) What did His acceptance of this worship show as to His own feeling about Himself? (4:9, 10; Acts 10:25, 26; Rev. 19:10.) Who did they say He was? Was that true?

How much longer were they in the boat? (John 6:21.) How did they get to land so quickly? If one is “all at sea,” storm-driven, toiling fruitlessly against wind and wave, whom must he take on board if he wishes to get speedily and safely to land? How was our Lord received in Gennesaret? How did the people show their wisdom? Their faith? What was the result of touching our Lord? How can any one be made whole today?

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

Son of man, 23; Son of God, 26, 31, 33; His humility, love of solitude, dependence upon the Father, 22, 23; teaches His disciples their weakness and dependence by trial, 22, 29; sends His disciples out into the storm, to pull against the wind, 22, 24; sees them while in the storm, 25; upholds them by His prayers while storm-tossed and toiling, 23–26; comes to them in the storm, 25; speaks comfort and cheer, 27; enters the boat with them, brings calm, 32; brings them safely and speedily to land, 34; answers prayer, promptly, stretches both His hands to, takes hold of, saves the sinking man, 30, 31.

2. *The Disciples*

Sent from the place of refreshment to place of conflict, obeyed and went, 22; sore distressed, pulled bravely against the wind, 24; did not recognize our Lord as He drew near, feared, 26; reassured by Him, 27; received Him into the boat, 32; found calm and a harbor, 34; worshipped Him, 33.

3. *Peter*

His desire to get to our Lord, to display himself, 28, 29; believed, walked on the waves, 29; got his eyes off from Jesus upon the wind, his faith faltered, was afraid, began to sink, cried unto the Lord, upheld, his unbelief rebuked, 30, 31.

4. *Prayer*

(1). *When to pray:*

In the stillness of the night, after exhaustive labors, in times of emergency, 23; when sinking, 30.

- (2). Where to pray:
In the mountain alone with God, 23; in the tumult, 30.
- (3). How to pray:
Sometimes protractedly, 23–25; sometimes briefly, definitely, personally, to the point, in faith, 30, 31.
- (4). The need of prayer:
The Son of God prayed, 23.
- (5). Results of prayer:
Walking on the waves, 25; deliverance from destruction, 30, 31; brings rest better than sleep, 23.

LESSON 51

Discourse on the Bread of Life

John 6:22–51

DISCOVERY OF THE FACTS

1. *Seeking the Food that Perisheth, vv. 22–34*

What is the multitude represented as doing in the opening verses of the lesson? Was it really Himself they were seeking? Is there any of that sort of seeking today? What noticeable change is made in the Revised Version in v. 26? What is taught by the use of the word “signs” instead of miracles as to the deeper purpose of the wonders our Lord wrought? What was all the people had seen in these deeds of power? What did He wish them to see in them? If they had seen “in the bread the sign” and not “in the sign only the bread,” what difference would there have been in their seeking Him? What was the character of the food upon which their eyes and desire were set? What is the inevitable consequence of laboring merely for “the meat which perisheth”? What other food is there? From whom must this better food be received? As what must it be received? (Ro. 6:23; Eph. 2:8; v. 27.) In what sense are we to labor for it?

As a sign or type of what were the multiplied loaves intended? What will be the result of eating this “meat which endureth, etc.”? (vv. 51, 58.) What proof had they that the Son of man would give them this bread? How had the Father sealed Him? (John 1:33, 34; 5:36, 37; 10:37, 38; Acts 2:22; Matt. 3:17; Eph. 4:30). If any one rejects Him whom the Father has so clearly “sealed,” what does it show? (John 15:24.)

What question on the part of the multitude did our Lord’s words about laboring “for that meat which endureth, etc.” awaken? How did they evidently think the bread was to be obtained? (Matt. 19:16; Luke 10:25; Acts 2:37; 9:6; 16:30.) Was it to be gained by “works”? What is the one work God requires as the condition of obtaining this bread? (John 3:16–18, 36; Acts 16:31; Eph. 2:8.) What did His hearers demand as a condition of believing upon Him? What made this demand especially unreasonable at this particular time? (vv. 10, 14.) Are the demands of modern skeptics as a condition of their believing any more reasonable? What greatest of all signs did they have before their eyes at that very moment (v. 36)? By a reference to what did they seek to reinforce their demand for a sign? Of what did He show them that the manna was merely the type? What are the two characteristics of the Bread of God (v. 33)?

Did His hearers understand at all what our Lord meant by “the Bread of God”? (John 4:15.) If they had understood would they have said: “Lord, evermore give us this bread”? Does the world wish this Bread of God today?

2. *Offering the Bread of Life, vv. 35–51*

What did He explain to them the Bread of life was? What did He say that He would perfectly and permanently satisfy? Is there any distinction in thought brought out by the words “hunger” and “thirst”? Is there any difference between coming to Jesus and believing on Jesus? Had they seen this true Bread (v. 36)? Had they appreciated what it was? Why not? Why do not men appreciate and believe in this Bread today? Who did our Lord say certainly would come to Him? Who are they whom the Father gives to Him (v. 45)? What is the best way to prove that one is one of these? What would be the result if any one did come (v. 37)? Suppose that one who had “sinned away his day of grace” should come? What little phrase of three words in v. 37 makes it absolutely certain that whosoever comes will be fully received? Why will our Lord in nowise cast him out (v. 38)? What is the Father’s will? Who is it the will of the Father should have eternal life? What word does the Revised Version substitute for “seeth”? What is the force of that change? Where can we behold the Son today? (1 John 1:1–3, John 20:31; 2 Tim. 3:15.) Who

must show Christ in Scripture if we are really to behold and believe? (John 15:26; 16:14.) What will our Lord do for the one who beholds Him and believes in Him?

How did the Jews receive this declaration? What was the objection they made? Are there any today who stumble over the doctrine that a man of human parentage should also be of divine origin? Did our Lord know what was passing in their minds? What did He tell them was the real ground of their difficulty (vv. 44, 45)? What is absolutely necessary before any man can come to Him? What will He do for the one whom the Father draws to Him? Who begins the work of salvation? Who completes it? How is this drawing effected (v. 45)? Does “all” in v. 45 mean that all men shall “be taught of God,” or does it mean that all who come are “taught of God,” or drawn of the Father, and owe their coming to that fact? (See the passage quoted, Is. 54:13, and its context, and note the context here.) Who are they who are really drawn of the Father and “taught of God”? Whose fault then is it if we are not drawn and taught and do not come and do not get eternal life? (John 5:40.) What does he who hears from the Father, etc., get (v. 47)? When?

What contrast does our Lord draw between the effects of eating the manna and eating Himself (vv. 48–50)? What similar contrast does He draw elsewhere? (John 4:13, 14.) What is the bread that He gives? How is His flesh bread that brings everlasting life? (1. 1 Peter 2:24; Matt. 20:28; Eph. 5:2, 25; Heb. 10:12, 20; John 1:29; 3:16; 2 Cor. 5:21; 1 John 2:2; 4:10, 14; Ex. 12:7, 13. 2. Ex. 12:8; John 6:53–57; 1 Cor. 10:16, 17.) What will *you* do with this bread—eat and live forever, or reject and perish?

CLASSIFICATION OF TEACHINGS

1. *The Father*

Invisible to man, visible to the Son, 46; sent the Son, 38, 39; gives the true Bread from heaven—His Son, 32; sealed the Son whom He sent, 27; gives to our Lord all who hearken to and learn from Himself, 37, 49; draws to the Son all whom He has given to Him, 44, 37; Himself teaches all those whom He has given, 45.

His will—that Christ should not lose a single member of that which He has given Him; that Christ should raise up every member of the body He has given Him, that every one who beholdeth and believeth on the Son should have eternal life, 39, 40.

2. *Our Lord*

(1). What He is:

Son of God, 32, 40; Son of man, 27; sent by the Father, perfectly devoted to His will, 38; came down from heaven, 33; reads men’s hearts, 43; Himself the great sign of which the multiplied loaves were only a shadow, 36; Himself the reality of which the manna was only the type, 31–33.

(2). What He gives:

Life unto the world, 33; the meat which endureth unto eternal life, 27; never-failing strength to all who come to Him, never-failing peace to all who believe on Him, 35.

3. *The Bread of Life*

Should be that which we seek rather than the meat which perisheth; given by the Son of man, 27; Jesus Himself the Bread of life, 35; from heaven, the Bread of God, giveth life unto the world, 32, 33; whoever eats never hungers, 35; never dies, 50, 51; to be received by faith, 27–30, 35.

4. *Coming to Jesus*

(1). False coming—for earthly gain, 26; true coming—for Himself, 35.

(2). What necessary in order to come—That the Father draw us, that we listen to and learn of Him, 44, 45.

(3). Who come—all whom the Father has given to Jesus, 37.

(4). Results of coming—received, 37; never-failing strength given, hunger and thirst forever satisfied, 35; resurrection, 44.

5. *Those Whom the Father Has Given*

(1). Who they are:

Those who hear and learn of the Father, those who are taught of God, 45.

(2). What they do:

Come to Jesus, 37; behold the Son, believe on the Son, 40.

(3). What they get:

Welcome, 37; eternal life, 40; eternal security—the Father’s will that none be lost, the Son’s work to raise all up, 39.

6. *The Saved*

Those who are given by the Father to the Son, 37; drawn by the Father to the Son, 44; taught of God, 45; who have heard and learned of the Father, 45; come to Jesus, 37; believe on the Son, 40, 47; eat the Bread of life, 50, 51.

7. *The Mass of Men*

Seek Jesus for loaves, but not for spiritual blessing, 24–26; seek the meat which perisheth, but not that which endureth unto eternal life, 27; think the Bread of life is to be gained by good works, 28; require further signs before they believe when signs already abound and our Lord Himself is the great sign, 30, 33, 36; see Him, but believe not, 36; stumble and murmur at His doctrine, 41; stumble at His deity veiled in His humanity, 42; do not hearken to and learn from the Father, and so are not taught or drawn by Him, do not come and believe, and so do not get eternal life and resurrection, 44, 45, 37, 39.

NOTE.—It is hoped that no one will be satisfied with this meagre outline, but will ponder these verses long and deeply for himself. The writer never feels the limitations of his own knowledge more keenly than when he approaches the 6th chapter of John. He sees many wonderful truths here, but feels that there are also great depths that he has not begun to fathom.

LESSON 52

The Results of Our Lord's Discourse on the Bread of Life

John 6:52–71

DISCOVERY OF THE FACTS

1. *Eating the Flesh and Drinking the Blood of Our Lord, vv. 52–59*

What was the first result of His wonderful discourse (v. 52)? Did His words cause strife on any other occasion? (7:40–43; 9:16; 10:19.) Is it anything against one's teaching that his words cause discussion and contention? What question puzzled the hearers of our Lord? Why could they not understand? (1 Cor. 2:14.) Are His words in this instance difficult to understand? Did He explain their meaning? What was the explanation (vv. 53, 54)? What did He say would be the result of any one's eating His flesh and drinking His blood (v. 54)? How does He tell us elsewhere that one obtains eternal life? (vv. 39, 40–47; John 5:24; 3:36.) How then do we eat His flesh and drink His blood? In what way does this bring to us eternal life? (Gal. 3:13; 2 Cor. 5:21; 1 Peter 2:24; Heb. 9:22.) How do we appropriate to ourselves the good there is in any article of food? How do we appropriate to ourselves the life that has been purchased for us by the offering of the body and the shedding of the blood of Jesus Christ? (Ro. 3:25, R. V.) In what ordinance of the church is set forth the truth that our Lord here teaches? (Matt. 26:26–28.) Can one partake of the Lord's supper without really eating the flesh of the Son of man and drinking His blood? (1 Cor. 11:27–29, R. V.)

What will be the result if a man does not eat the flesh of Jesus and drink His blood? (v. 53; compare 3:36; 1 John 5:12.) What will be the result if one does? (v. 54.) How many of these obtain eternal life? Is eternal life something they have hereafter or something they have now? (3:36; 5:24.) What will our Lord do for them hereafter? When does the resurrection of believers take place? (v. 54; 1 Thess. 4:16.) Whom did our Lord say earlier in His discourse He would raise up at the last day (v. 40)? What does He say about His flesh and His blood in v. 55, R. V. margin? Why is His flesh meat indeed and His blood true drink?

What further result comes from eating the flesh and drinking the blood of our Lord? (v. 56, R. V.; 14:20, 23; 15:4, 5; 17:21–23; Eph. 3:17; 1 John 3:24; 4:12, 15, 16, R. V.) Have *you* eaten His flesh and drank His blood? What does He call God in v. 57? What is meant? (Jer. 10:10; 1 John 1:9; Heb. 9:14.) How did our Lord say He lived? (v. 57, R. V.; 2 Cor. 13:4.) What thought does this teach us as to the relation of the Son to the Father? Has Jesus Christ life in Himself? (5:26.) How did He come to have life in Himself? (5:26.) While He lived because of the Father, how does the one who eateth Him live (v. 57, R. V.)? How does He sum His teaching up in v. 58? What type of Jesus as the Bread of life is found in the Old Testament? At what point did the type fall short of the reality (v. 58)? If one wishes to live forever, what must he do (v. 58)?

Where did our Lord teach these things? Was He in the habit of teaching in the synagogue? (ch. 18:20).

2. *Our Lord Forsaken by Many of His Disciples, vv. 60–66*

What comment did many of His disciples make upon these words? What did they mean by calling it a *hard* saying? Was it a hard saying? Are there things difficult to understand in the words of our Lord and in other Scriptures? (Heb. 5:11; 2 Peter 3:16.) Is that any reason why we should not believe them? Why are the Scriptures

difficult for us to understand? (Heb. 5:11; 1 Cor. 2:14.) How can we come to understand them? (John 7:17; 14:26; 16:12, 13; 1 John 2:20, 27.)

How did our Lord know that His disciples were murmuring at His teaching? (vv. 61, 64; 2:24, 25; Heb. 4:13; Rev. 2:23.) What does it prove about Him that He knew the thoughts of men? (2 Chron. 6:30.) What did He say when He read the hearts of His disciples and saw they were murmuring at His teaching (vv. 61, 62, R. V.)? What was the point of this question? Has He ascended to where He was before? (Mark 16:19; Luke 24:51; Acts 1:9; Eph. 4:8–10; 1 Peter 3:22.) Where had He been before He came into this world? (3:13; 16:28; 17:5; Phil. 2:6, Am. R. V.) What is it that makes alive? (v. 63; Ro. 8:2; 2 Cor. 3:6; Gal. 5:25.) From whom does all life come? What did He say of the words that He spoke (v. 63)? In what sense are His words spirit and life? (v. 68; 12:50; Ps. 119:50, 93; Heb. 4:12, R. V.; Jas. 1:18; 1 Peter 1:23.) What instrument does the Holy Spirit use in quickening or imparting life?

What did our Lord say of some that professed to be His disciples? (vv. 64, 36, 61; 5:42; 8:23, 38–47; 10:26; 13:10, 18–21.) Are there any today among His professed followers who do not really believe? Do *you* really believe? Was He surprised? How had He known? (2:24, 25; Ps. 139:2–4.) Does He today know who among His disciples are real? (2 Tim. 2:19; Heb. 4:13.)

What was the effect of this teaching upon many of His disciples? Were those who went back real disciples? (John 8:31.) Who else in the Bible was deserted by many of his professed disciples? (2 Tim. 1:15; 4:10.) Does it prove that one is not a true and skillful teacher that many of his disciples afterwards desert him? Why did many of our Lord's disciples desert Him? (Matt. 13:20, 21.) Did any of His apparently enthusiastic disciples desert Him after this? (Matt. 19:20–22; 21:8–11; 27:20–25.) What judgment did He pronounce in another place upon those who turn back? (Luke 9:62) What does it prove when one deserts Him? (1 John 2:19.) Will those who really believe ever go back? (Heb. 10:38, 39.)

3. *“To Whom Shall We Go? Thou Hast the Words of Eternal Life,” vv. 67–71*

What question did our Lord put to the Twelve when He saw the multitude deserting Him? To whom does He put that question today? What was Peter's answer? Is there any one else to whom we can go if we leave the Lord? (Acts 4:12; Ps. 73:25; 1 John 5:11–13.) What did Peter say our Lord had? What is meant by “words of eternal life”? (5:24; 20:31; 1 John 5:13; Ro. 10:17.) Do His words really bring eternal life to those who receive them? What confession of faith did Peter make? Is a similar confession found anywhere else? (1:29, 41, 45–49; 11:27; 20:28, 31; Matt. 16:16.) Why did the confession mean more now than on former occasions? Did Peter go beyond believing that Jesus is the Christ, the Son of God? Was he right? Are *you* sure that Jesus is the Christ, the Son of the living God?

What did Jesus say of one of the twelve? What did He mean by saying that Judas Iscariot was a devil? (13:2; 8:44; 13:27; Acts 13:10; 1 John 3:8.) Did He ever call any one of the other disciples a devil? (Matt. 16:23.)

CLASSIFICATION OF TEACHINGS

1. *The Father*

Living, source of all life, sent the Son, 57; gives to man to come unto the Son, 65.

2. *Jesus Christ*

(1). What He was:

Divine, Son of the living Father, knew men's thoughts, pre-existent, 60–64, 69, 71; human—had flesh and blood, 54, 55, 56; Son of man, 54, 56, 62; subordinate to, lived by, sent by the Father, 57; the Christ, 69; the true bread that came down from heaven, 58.

(2). His relation to man:

No life can be had except through Him, 53; every one who eats His flesh and drinks His blood has eternal life, 54; His flesh true meat and His blood true drink, 55; He dwells in the one who eats His flesh and drinks His blood, 56.

(3). What He did:

Taught in the synagogues, 51; imparted eternal life to those who fed upon Him, 58; knew men's thoughts, 61, 64, 70, 71; chose the Twelve, chose a devil among the Twelve, 70; spoke words of eternal life, 68; ascended again to the Father, 62.

(4). What He will do:

He will raise up at the last day every one who eats His flesh and drinks His blood, 54.

(5). How He was treated:

Murmured at by many of His disciples, 60, 61; betrayed by one of the Twelve, 64, 70, 71; forsaken by many disciples, 66.

(6). His words:

Sometimes hard to understand, 60; are spirit and life, 63; sometimes led professed disciples to desert Him, 66; bring eternal life, 68.

3. *The Spirit*

He quickeneth, 63.

4. *The Disciples*

(1). Professed but not real disciples:

Did not understand His teachings, 52; murmured, 61; stumbled at, 60; did not really believe His teachings, 64; deserted, walked no more with Him, 66.

(2). True disciples:

Recognized that our Lord had the words of eternal life, had no one else to whom to go except to Jesus Christ Himself, 68; believed and knew that Jesus is the Christ, the Son of the living God, 69.

LESSON 53

Our Lord Exposes the Traditions of the Scribes and Pharisees

Mark 7:1–23

(Compare Matthew 15:1–20)

DISCOVERY OF THE FACTS

1. *The Word of God and the Traditions of Men Contrasted, vv. 1–13*

Who were gathered together unto our Lord? How far did they come? For what purpose? Did they display their hostility to Him on any other occasion? (2:6; 3:6, 22; 8:11; Luke 5:17–22; 11:53, 54; Matt. 19:3.)

Of what did the Pharisees and scribes take a special note (v. 2)? What did they think of that? Why did it appear to them so outrageous that His disciples should eat with unwashed hands (v. 3)? Why were they so scrupulous about the washing of their hands before eating? Was it ordinary dirt of which they were afraid? Was the washing for hygienic purposes? For what purpose then was it? What did the Pharisees do before they ate every time they came in from contact with ordinary people? (Note the Greek word used in v. 4 for “wash,” R. V. margin.) What did they “baptize” beside themselves?

What question did the Pharisees and scribes put to our Lord? Was that a proper question? With what question did He reply? (Matt. 15:3.) When ought we to walk according to the tradition of the elders? According to our Lord’s question, when ought we to transgress the traditions of the elders? Had the scribes and Pharisees ever complained before of the conduct of His disciples? (2:16–18.) What did He call His questioners (v. 6)? Did He on any other occasion call them hypocrites? (Matt. 23:13–15; Luke 11:39–44.) What does “hypocrite” mean? Who had already described these Pharisees and scribes? (Is. 29:13.) With what did they honor God? With what ought they to have honored Him? What did He through the prophet Isaiah say concerning their hearts? (Compare Ezek. 33:31; 2 Tim. 3:5; Titus 1:16; Jas. 2:14–17.) What does God demand that we give Him? (Prov. 23:26; 4:23.) Which is more important—that we honor God with our heart or with our lips? If our heart is full of love to God, will we also honor Him with our lips? Was their worship acceptable to God? (v. 7; James 1:26.) Why was it vain? How many times in this lesson do we find essentially this same charge brought by our Lord against the Pharisees (vv. 8, 9, 13)? What had they left (v. 8, R. V.)? For what purpose? Are there any Pharisees and scribes in our churches today? What has superior authority to human tradition, no matter how venerable that tradition may be? What three phrases does our Lord use in describing their treatment of the Word of God (vv. 8, 9, 13)? Are there any who treat the Word of God in that way today? Was it a customary thing in Israel to reject the commandment of God? (2 Kings 16:10–16; Is. 24:5; Jer. 44:16, 17; Ps. 119:126.)

What teaching of the law did our Lord contrast with the teaching of the Pharisees? How had God especially emphasized this law? (Ex. 20:12; Eph. 6:1, 2.) What did the law of Moses require should be done with those who spoke evil of father or mother? (v. 10; Ex. 21:17; Lev. 20:9; Deut. 27:16; Prov. 20:20; 30:17.)

What does our Lord here call “the Word of God” (v. 13)? Had He quoted from any other part of the Pentateuch beside the Ten Commandments? What does He then call the law of Moses? Did He ever teach on any other

occasion that the law of Moses was the inerrant Word of God? (Matt. 5:18.) Are there any who today say it is not the Word of God? Between whom then must we make our choice? If any one speaks not according to the law and the testimony why is it? (Is. 8:20; Jer. 8:8, 9.)

2. *Inward and Outward Defilement Contrasted, vv. 14–23*

After having answered the question of the Pharisees, whom did our Lord call to Himself? What did He bid them do? To whom does that command come today? What will be the result if we do not hear Him? (Deut. 18:15–19; Acts 3:22, 23.) Is it enough to hear? How alone can we understand? (1 Cor. 2:14; John 16:12, 13; 1 John 2:20, 27.)

What cannot defile a man? What does defile a man? Why does the food which enters into him not defile him? Why does that which proceeds from him defile him? What law had taught that some kinds of food did defile the one who ate them? (Lev. 11:42–47.) What lesson had God intended to teach by this Levitical law? Why was it no longer binding? (Col. 2:16, 17; Ro. 10:4; Eph. 2:14, 15.) What may a Christian eat without defilement? (1 Cor. 10:25; 1 Tim. 4:3–5; Titus 1:15; Heb. 13:9.) Which is more important—what a man puts into his mouth or what comes out of his heart? (Prov. 4:23; Matt. 12:34.) What is it important that we keep pure? (Gal. 5:22, 23.) If the heart is filled with the Spirit, will we be in bondage to the ordinances and prescriptions of men? (Ro. 8:14, 15.)

Did the disciples at first understand our Lord's teaching (v. 17)? What effect had their ignorance upon Him? Has He any similar reason to be surprised at us? What significant change does the Revised Version make in the closing words of v. 19? Who had to be taught this same lesson by a vision from heaven? (Acts 10:9–17.)

What are the things that come out of the human heart (vv. 21–23)? What does this teach us about the unregenerate heart? Have we similar teaching regarding the human heart elsewhere in the Bible? (Gen. 6:5; 8:21; Ps. 14:1, 3; 58:2, 3; Jer. 4:14; 17:9; Matt. 23:25–28; Luke 16:15; Acts 8:22; Ro. 8:7, 8; Gal. 5:19–21.) In what way is the exceeding wickedness of covetousness brought out? What is meant by "evil eye"? (Deut. 15:9; 28:54, 56; 1 Sam. 8:8, 9; Prov. 23:6; 28:22; Jer. 20:15.)

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

(1). Characteristics:

His wisdom as a teacher, 6–13, 14–23; contempt for ecclesiastical traditions, 7–13; disregard for mere outward ceremonials, 15–23; high estimation of O. T. Scriptures—called the Law of Moses "the commandment of God," "the word of God," 8, 9, 13; supreme authority—demanded that men should hearken to Him, 14.

(2). His method of judgment:

Judged men by what was in their hearts, 15–23.

(3). How He was treated:

Followed by the multitude, 14, R. V.; misunderstood by His disciples, 17; watched and criticised by scribes and Pharisees, 1, 2.

2. *Pharisees and Scribes*

Their regard for the tradition of the elders, 5; for external ceremonies, 3, 4; hypocrites—honored God with their lips, but their hearts were far from Him, 6; left the commandment of God in order to hold fast the traditions of men, 8; rejected the commandment of God that they might keep their own traditions, 9; made the Word of God void by their own traditions, 13; their worship vain, 7; their hatred for our Lord, 1–5.

3. *The Law of Moses*

The Word of God, 13; the commandment of God, 8, 9; its ceremonial precepts for a temporary purpose and now done away, 15–19.

4. *The Human Heart*

All—important in the sight of Christ, 6, 15, 18–20; the unregenerate heart thoroughly corrupt, 21–23.

5. *Worship*

The worship that honors God with the lips while the heart is far from Him is hypocritical, 6; worship built upon the precepts of men is vain, 7; worship that comes from the heart is alone acceptable, 6.

LESSON 54

The Syrophenician Woman

Matthew 15:21–28

(Compare Mark 7:24–30)

DISCOVERY OF THE FACTS

1. *Faith Seeking a Blessing*, vv. 21, 22

Where is the scene of this miracle laid? For what purpose did our Lord depart to those parts? (12:15; 14:3; 15:12.) Did He desire to have His presence in those parts known? (Mark 7:24.) Why did it become known? Can it ever be hid when He is present in a house?

Who came to Him there? What brought her? What made her think that He could help her? How did she show that she was in earnest? (“Cried,” v. 22; “crieth” vv. 23, 25, 27.) What was her prayer? Did He often hear that cry? (9:27; 17:15; Luke 17:13; 18:13.) Did He ever let it pass unheeded? Why did she cry: “Have mercy on *me*”? Why didn’t she cry: “Have mercy on my daughter”? How did she address Him? What did the title “Son of David” mean? (1:1; 20:30, 31; 22:42–45.)

2. *Faith Tested*, vv. 23–26

What was Christ’s reply? Why did He not answer? Did He answer her by anything if not *by a word*? What prayer did the disciples make to Him? Why? Did they want Him to heal her child and thus send her away, or simply send her away without the blessing? (Matt. 19:13; Luke 18:39.) What did He reply? What did His answer imply under the circumstances? What did He mean by saying that He was sent only to the lost sheep of the house of Israel? (John 10:16; Eph. 2:16, 17.) When was the barrier that stood between Christ and the Gentiles removed? (Eph. 2:15, 16.)

Did she give up? Suppose she had? Did her persistence do any good? What is meant by “she worshipped Him”? What was her prayer? What were its characteristics? What did our Lord reply? What sentence is added in Mark’s account? (Mark 7:27.) What is implied by “Let the children *first* be fed”? What did He mean by “the children’s bread”? (Ro. 9:4.) Was the word He used as harsh as “dogs” sounds to us? Was the Gentiles’ position like that of a little dog under the table compared with Israel’s as a child at the table?

3. *Faith Overcoming Difficulties and Obtaining the Blessing*, vv. 27, 28

What did the woman reply? What does the answer reveal? Is one who is willing to take a lowly place likely to get a blessing from Christ? (8:8; Ps. 51:4, 5; Luke 15:18, 19; 23:40–42.) Is one who does not? (Luke 18:11.) What is the force of her reasoning: “The dogs eat of the crumbs which fall from their master’s table”? In what sense was what she asked crumbs that fell from the Master’s table?

What reward did she get? What was it overcame the real obstacle that lay in the way of His granting her request? What word of Christ is illustrated by that? (Matt. 21:21.) What did this woman’s faith make her? (Gal. 3:7.) Whose else faith did our Lord commend as great? (8:8–10.) Where do we find the greatest faith today, in Christian or heathen nations? What does faith usually get? (8:13; 9:29; Mark 5:34; 9:23; Luke 7:50; 18:42, 43; John 4:50–53.) When was her daughter healed? Where can any one find deliverance from Satan’s power? How can he get it?

CLASSIFICATION OF TEACHINGS

1. *Our Lord Jesus*

His nature—divine, 25; human, 27.

His office—Messiah, 22; sent of God, 24.

His desire for solitude; could not be hid, 21, 22.

His mission—first to the Jew, 23, 24, 26; then to the Gentile, 26.

His fidelity to His mission, 24.

His compassion—could not send the needy away unhelped, 23, 24; healed the sufferer, 28.

His justice—demanded that the woman take her right place before He granted the desired blessing, 26.

What He does—tries faith, 23, 24; answers prayer; gives faith all it asks; commends faith; heals the sick, 28; delivers from Satan’s power those who are grievously vexed by him, 22, 28.

2. *The Syrophenician Woman*
 - (1). Her position:
Outside the covenant promises and blessings, 22, 24, 27; in sore distress, 22; no helper, 25.
 - (2). What she did:
Believed in Jesus as the Messiah, came to Him, at first on wrong grounds, prayed, believed, 22, 28; worshipped, persisted, 25–27; humbled herself and took her rightful place, 27.
 - (3). What she got:
Testing, instruction, 23–26; commendation, blessing, 28.
Another arrangement:
 - (1). Her trouble, 22.
 - (2). Her hindrances:
Her position as a heathen, 22, 24; the unsympathetic disciples, the seemingly unheeding Saviour, 23.
 - (3). Her mistake:
Came as one within the covenant, 22–24.
 - (4). Her faith:
Great, 28; prayerful, persistent, 22, 25; prevailing, 24, 28.
 - (5). Her prayer:
Earnest, 22, 23; direct, brief, personal, 25; definite, 22, 25; humble, persistent, 22, 25, 27; believing, prevailing, 28.
 - (6). Her humility:
Took the dog's place, 27.
 - (7). Her victory:
Immediate, complete, 28.
3. *The Daughter*

What she was—in Satan's power, grievously tormented, 22.
 What she had—a believing, praying mother, 22.
 What was done for her—taken in prayer to Jesus, 22, 25, 27.
 What she got—immediate and complete deliverance, 28.
4. *Faith*

Where found—often where least expected, 22, 28.
 In whom rooted—Jesus, 22.
 How manifested—in coming to, praying to, holding on to, expecting much from Jesus, 22, 25, 27.
 What it accomplishes—overcomes seemingly insurmountable obstacles, 24; obtains all it asks, pleases Christ, wins commendation, 28.

LESSON 55

Our Lord in Decapolis: Healing the Sick, Opening the Ears of the Deaf, Giving Speech to the Dumb, Feeding the Hungry

Matthew 15:29–31; Mark 7:31 to 8:10

(Compare Matthew 15:32–39)

DISCOVERY OF THE FACTS

1. *The Lame Walking, the Blind Seeing, the Deaf Hearing, the Dumb Speaking, Matt. 15:29–31; Mark 7:31–37*
 After healing the Syrophenician woman's daughter, what did our Lord do? Why so soon? Where did He go? What does the Revised Version say instead of "a mountain"? Is there any significance in the change? What did He do in the mountain? What happened then? Why did they come to *Him*? Whom did they bring with them? Had they any right to do that? Have we any warrant for doing the same today? (Heb. 13:8; Jas. 5:14.) What did they do with

the lame, blind, dumb, maimed? What is the thought suggested by the word “cast”? What did our Lord do? What was the effect upon the multitude? Why was it the God of *Israel* whom they glorified? (Ex. 15:26.)

What special case of healing does Mark select from them all for a full description? Is this the only case of a dumb man healed recorded in the Gospels? (Matt. 9:32, 33; Luke 11:14.) What did our Lord do first with this dumb man? What was His purpose? Did He seek notoriety? How did He differ radically in this respect from many modern healers? What other miracle does this resemble in some of the details? (John 9:6, 7; Mark 8:23.) What was His purpose in touching his tongue? Why did He look up to heaven? (6:41; John 11:41; 17:1.) Why did He sigh? (8:12; Luke 19:41; John 11:33, 35, 38; Heb. 4:15.) Did He know that this man’s misfortune was soon to be completely relieved? Why then was He burdened over it? Is He burdened over our sorrows even though He knows that they are of short duration and in part imaginary? Did His sigh express anything beside sympathy? Did it cost Him anything to perform this miracle? Is there any peculiar power in prayers so earnest that they are accompanied by sighs and groans? (Ro. 8:26, 27; 15:30; Col. 4:12, 13, R. V.) Did our Lord’s miracles cost Him any suffering or pain? Had the connection between sin and sickness anything to do with His sigh on this and similar occasions? What did He say? What was the result? How was His unstopping the ears of the deaf and giving speech to the dumb proof that He was the Messiah? (Is. 32:1–4; 35:4, 5; Matt. 11:3–5.)

What strict injunction did our Lord lay upon them? What was His purpose? 1:44, 45; 3:10–12; 5:43; 8:25, 26.) Did He ever tell any one to witness to what God had done for him? (Luke 8:39.) Ought we today to keep to ourselves or to tell out what Christ has done for us? (Acts 1:8.) What was the effect of the miracle upon those who saw it? (1:27; 2:12; 4:41; 5:42; 6:51.) Were they converted? What did they say He did? Who alone can make the dead to hear and the dumb to speak? (Ex. 4:10, 11.)

2. *The Feeding of the Four Thousand, Mark 8:1–9*

What proof have we here of our Lord’s popularity with the people? For what purpose did they come together? Had they any real appreciation of Him? (John 6:26, 27.) How did they prove that they were deeply interested? What was His feeling toward this hungry multitude? What was He unwilling to do? Is there any lesson here for us? With what were the disciples filled at His suggestion that they should feed them? Who else had been similarly perplexed under like circumstances? (Num. 11:21–23; 2 Kings 4:42–44; 7:2.) Why was their perplexity and anxiety inexcusable? (6:35–44.)

What question did our Lord ask of the disciples? What was its purpose? What command did He give to the multitude? (Matt. 14:18, 19.) Why did that seem like a foolish command? What did He do when the multitude were seated? What did He take? Was that naturally enough to go around? How much of what the disciples had did He take? How much that we have must we put in His hands if we wish Him to bless, multiply and use it? Having taken the loaves, what did He do? Ought we to return thanks every time we eat? (Ro. 14:6; 1 Cor. 10:30, 31; Col. 3:17; 1 Tim. 4:3–5; Acts 27:35.) How do we know that there was something deeply significant in the manner in which our Lord returned thanks? (John 6:11, 23; Luke 24:30, 31, 35.) Did He return thanks for anything beside the seven loaves? Did the few small fishes seem of much account? Was it necessary that they too be brought? Is there any lesson here for us?

How bountiful did that repast prove? Does any one ever go away hungry from the Lord’s table?

How was this feeding of the four thousand a proof of the deity of Christ? What proof have we that this was a separate miracle from the feeding of the five thousand, and not merely another account of the same miracle?

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

(1). His nature:

Divine (Matt. 15:30; Mk. 7:37, 34, 35; Mark 8:1–9); human, 34.

(2). His characteristics:

Shunned notoriety, 33; full of sympathy, intensely earnest, 34; compassionate—on the sick, 30; on the deaf and dumb, 32; on the hungry, 2, 3.

(3). What He did:

Opened the ears of the deaf, unstopped the mouth of the dumb, Mark 7:32–35; healed the lame, maimed and many others, Matt. 15:30, 31; fed the hungry, Mark 8:1–9; fully satisfied those who sat at His table, 8; multiplied the possessions and power of His disciples when they put all that they had in His hands, 5–7; returned thanks before meals, for even the smallest things, 6, 7.

LESSON 56

Our Lord in the Parts of Dalmanutha and in Bethsaida: Answering the Pharisees and Sadducees, and Healing a Blind Man

Matthew 16:1–12

(Compare Mark 8:10–21; Mark 8:22–26)

DISCOVERY OF THE FACTS

1. *An Evil and Adulterous Generation Seeketh for a Sign, Matt. 16:1–4*

What was the attitude of the Pharisees and Sadducees toward one another? (Acts 23:6–8.) In this lesson what do we see them combining to do? What led two parties so hostile to one another to combine their forces? What was the constant attitude of the Pharisees toward our Lord? (9:11; 12:14; 15:1, 2; 22:15, 34; 27:62, 63.) What was the attitude of the Sadducees toward Him? (22:23.) With what other hostile party did the Pharisees combine on another occasion to entangle Him? (22:15, 16.) What was now their purpose in asking Him to show them a sign from heaven? What did they mean? Did they ask a sign from Him on any other occasion? (12:38, 39; Mark 8:11–13; Luke 11:16, 29, 30.) Had He already given them any sign that He was the Messiah? Why then did they ask a further sign? Have we any sign from heaven today that Jesus is the Messiah, the Son of God? (Acts 2:33; 5:32.) How did this demand of the Pharisees affect our Lord? (Mark 8:12.) Why did He sigh deeply?

How did He answer their demand? How was this an answer? Are there any today who can read the signs in the physical world but who are blind to the signs in the spiritual world? Who can never understand spiritual things? (1 Cor. 2:14.) What were the signs of the times to which He referred? What abundant signs of the times had He given them? (Matt. 4:23; 11:5.) What did He say that their demanding a sign showed them to be? Are there any today who demand a sign? (1 Cor. 1:22.) What is sign enough to a real seeker after truth? Had He ever told them on any other occasion that seeking after a sign was itself a sign of an evil and adulterous heart? (12:39.) What was the only sign that they should be given? What did He mean by the sign of Jonah? (12:39, 40.) Is the resurrection of Jesus Christ a sufficient sign from heaven to prove His claims? What does it prove? (1 Peter 1:21, R. V.; Acts 2:24–36; 17:31; Ro. 1:4; 4:25; 1 Cor. 4:14; Eph. 1:18–20.)

Having refused their demand for a sign, what did He do? Why? (Matt. 7:6; compare Gen. 6:3; Hos. 4:17; Acts 18:6.) Does He ever leave men today? (Heb. 13:8; 2 Thess. 2:10–12; Ro. 1:24, 26, 28.) What is the worst misfortune that can be-fall any man? (Hos. 9:12.)

2. *Beware of the Leaven of the Pharisees and Sadducees, vv. 5–12*

Where did our Lord and His disciples go? (Mark 8:13.) What did the disciples forget? What did He say to them? What did He mean (vv. 11, 12)? Is leaven ever used in the Scriptures of anything good? (Ex. 12:15–19; Lev. 2:11; Mark 8:15; Luke 12:1; 1 Cor. 5:6–8; Gal. 5:9.) In what way is leaven an expressive figure to describe false doctrine? What was the leaven of the Pharisees? (Luke 12:1; Matt. 15:1–9, 11–18; 23:13–26.) What was the leaven of the Sadducees? (22:23; Acts 23:8.) Are formalism on the one hand, and rationalism on the other hand, things against which the church and the individual believer need to be on their guard today?

Did the disciples understand His words? What did they think He meant? Did they often misunderstand His words? When at last did they come to understand? (John 16:12–14.) How alone can we understand? (1 John 2:20, 27.) How did He know that they said among themselves: “We took no bread”? (John 2:24, 25; 6:64; 16:30.) How much that we reason in our hearts does He know? (Heb. 4:13; Rev. 2:23.) What does this prove Him to be? (2 Chron. 6:30; Jer. 17:9, 10.)

What did He call His disciples? (Compare 6:30; 8:26; 14:31; Mark 16:14.) Of whom might He well say it today? What memory might have relieved them from all anxiety about their having no bread? What memories might relieve us from all anxiety in apparent need? By thus rebuking them what did our Lord show? (3:19.) What does He show when He rebukes us? What searching question did He put to them? (See first eight words of v. 11, R. V.; Mark 4:40; John 8:43.) Has He ever occasion to put that same searching question to us?

3. *The Healing of the Blind Man Near Bethsaida, Mark 8:22–26*

What other instance in the life of our Lord occurred near Bethsaida? (6:45; Luke 9:10; John 1:43, 44; Matt. 11:21.) Did the blind man come to Him of His own accord? Why not? How did those that brought him show their earnestness? What did they ask our Lord to do? What was their thought in asking Him to touch him? Did His first touch heal this man? Did His mere touch ever heal? (5:27–29; Matt. 8:3, 15; 9:29.) Why did not His mere touch heal in this instance? What did He do more than merely touch him? Can we dictate to our Lord just how He will exercise His healing power? What did He do with the blind man? Why? (7:33–36.) Did He use spittle on any other occasion in healing? (7:33; John 9:6, 7.) Would the mere spittle have opened the eyes of the blind man? How did the healing of this man differ from most of the cases recorded in the Gospels? Of what is the gradual opening of his eyes an illustration? (Prov. 4:18; 2 Peter 3:18; 1 Cor. 13:9–12.) Of what was the opening of his eyes a proof? (Is. 29:18; 32:1–3; Matt. 11:3–5.) How did he see at last?

What did our Lord forbid him to do? (See R. V.) Why?

CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*
 - (1). His nature:
Divine, 8; human, 23.
 - (2). His office:
The Messiah, 23–25.
 - (3). Characteristics:
Compassionate—even upon the Pharisees and Sadducees (Mark 8:12); on the blind, 22–25.
 - (4). How He was treated:
Hated by the Pharisees and Sadducees, 1; sought out by those in trouble, besought to help when all human help failed, 22.
 - (5). What He did:
Refused a sign to those who shut their eyes to the signs already given, 3, 4; sighed deeply over the spiritual blindness of men, Mark 8:12; finally gave up those who persistently refused to see the truth, 4; read men's thoughts, 8; warned the disciples to take heed and beware of the leaven of the Pharisees and Sadducees—formalism on the one hand and skepticism on the other, 6; rebuked the spiritual dullness and little faith of His disciples, 8–11; avoided notoriety, took by the hand, laid His hands upon the blind man, 23; laid His hands upon the blind man's eyes, 25; restored his sight gradually, 23–25; did not perform all His miracles by the same method, 22, 23.
2. *Pharisees and Sadducees*
Hated Jesus Christ so bitterly that they forgot their hatred of one another in their hatred toward Him, demanded a sign from heaven when already there had been abundant signs, 1; could discern the face of the sky but could not discern the signs of the times, 3; a wicked and adulterous generation, given up by the Saviour, 4; their doctrine corrupt, 6, 12.
3. *The Disciples*
Their forgetfulness, 5; dullness of apprehension, 7, 9, 10, 11; little faith, 8.
4. *The Blind Man at Bethsaida*
Blind, could not come of himself to our Lord, brought by others, his friends besought our Lord for him, 22; taken by the hand by our Lord, had His hands laid upon him, 23; at first saw dimly after He laid His hands on him, 24; completely restored and saw every man clearly when He laid His hands upon his eyes, 25.

LESSON 57

Peter's Confession of Jesus as the Christ, the Son of the Living God

Matthew 16:13–20

(Compare Mark 8:27–30; Luke 9:18–21; John 6:67–69)

DISCOVERY OF THE FACTS

1. *Peter Confessing Christ, vv. 13–16*

Where is the scene of the lesson? How was our Lord engaged? (Luke 9:18.) What question did He put to His disciples? Why did He ask this? Is what men think of Christ an important matter? Does this question engage much attention today? Was there agreement as to who He was? Is there agreement today? What were some of the opinions? Were they correct? Are many of the opinions of today any nearer correct? In what did all the opinions stated agree? In what do almost all opinions of Christ today agree?

What was the second question which He put to His disciples? Which is the more important question for each of us—what men think of Christ or what we think of Christ? Why did He seek to have them express their conviction? (Ro. 10:9, 10.) Which of the disciples answered His question? Why Peter? Was he any quicker to see the truth than others? (John 21:7.) What was he quicker to do? Whom did Peter say that our Lord was? (Compare John 1:49; Matt. 14:33.) What was the difference between the confession as here made and as made on former occasions? Is this statement of Peter's an important one? (Acts 9:20; 1 John 4:15; 5:1, 5; 2:22.) What book in the Bible was written for the express purpose of convincing men of its truth, and what is the result of a heart-belief of this statement? (John 20:31.) Did Peter realize all that his words meant? Do we? Had Peter on any previous occasion given utterance to a similar confession of Christ? (John 6:69; compare A. V. and R. V.) Under what circumstances will a loyal follower of Jesus be most likely to come out with a ringing confession of Him?

2. *Christ Confessing Peter, vv. 17–20*

Was our Lord pleased with Peter's confession of Him? Is He pleased today when we confess Him with a sincere heart? Is He pleased if we neglect to confess Him? (Matt. 10:33.) How did He show His pleasure? What did He say that Peter was in view of this confession? From what source did He say Peter had gotten his knowledge? Can any one today really know Jesus as the Christ, the Son of the living God, except God reveal it to him? (1 Cor. 2:14; 12:3.) If then we wish to know the truth about Jesus to whom shall we go to show us? (John 16:13–15.) If one comes to us who is perplexed as to who Jesus is, what advice shall we give him? How can we put ourselves in a position where the Father will reveal it to us? (John 7:17.) How can we tell whether we really believe that Jesus is the Christ, the Son of the living God, or not? (1 John 5:5; James 2:18.)

What further did our Lord say to Peter? What does "Peter" mean? What transformed Simon Barjonas into Peter? What is the great controversy about this verse (18)? What can be said in favor of Peter being the "rock" meant? What against it? If Peter is the rock, what made him to be the rock? How then can all become rocks? (1 Peter 2:4, 5.) Who then is the Chief Corner-stone, the Rock upon which all others rest and from which they derive their own strength? (Is. 28:16; 1 Cor. 3:11; Eph. 2:20.) What is the conclusion drawn by Roman Catholics from this verse? What can be said for it? What against it? Who are the true successors of Peter? (Gal. 3:7.) What does "church" mean? What does Christ say of the strength of the church built upon this rock? What is meant by "the gates of hell" not prevailing against it? What promise of the Old Testament is suggested by this? (Is. 54:17.)

What does Christ say He will give Peter? What is meant by "the keys of the kingdom of heaven"? (Ro. 10:14.) What custom of the ancient rabbis is referred to in this figure of speech? Where in the Bible is Peter seen using the keys? (Acts 2:14; 10:34; 15:7.) Who has the keys of the kingdom of heaven today? When do we unlock the kingdom to men? When do we lock the kingdom against men? (Matt. 23:13.) What power did our Lord say Peter should have? What is meant by "binding" and "loosing"? To whom else did Christ give this power? (Matt. 18:18.) Who has it today? (Gal. 5:18.) Was the power to forgive sins given to the apostles? (John 20:23.) In what sense had they this power? (2 Cor. 2:10.) In connection with what other gift was the gift of power to forgive sins? (John 20:22.) Is there any sense in which any one today besides our Lord has power to forgive sins? Ought we to be satisfied with man's assurance that our sins are forgiven?

What charge did our Lord lay upon His disciples? Why? Does that charge rest upon His disciples today? (Matt. 20:19; Acts 2:36; 8:4.)

CLASSIFICATION OF TEACHINGS

1. *The Father*

(1). Where He is:

In heaven, 17.

(2). What He does:

Testifies to the Messiahship and Sonship of Jesus, reveals truth even to sinful, ignorant men, ready to receive it, 17.

2. *Our Lord Jesus*

(1). What He is:

- The Son of man, 13; the Christ, 16; the Holy One of God, John 6:69; the Son of God, 16; the Builder of the church, 18; the subject of divergent opinions of men, recognized by all as an extraordinary personage, 14; recognized in the fulness of His glory only by those whose minds God illumines, 17.
- (2). What He does:
Desires the mouth-confession of heartfaith, 13; delights in the good confession of His disciples, 17; entrusts illuminated men with the responsibility of opening the kingdom of heaven, 19.
3. *The Church*
Christ the Builder, built upon the Rock, Christ, faith in His deity the condition of being made pieces of the Rock, its eternal security, 18.
4. *Peter*
Taught of God, recognized the Messiahship and deity of Christ, 17; confessed Him as Messiah and Son of God, 16; transformed by his God-given faith in Jesus as the Son of God into a man of rock, 18; had power given him because of his possession of this truth to unlock the kingdom of heaven unto men, had authority given him to forbid or permit, 19.

LESSON 58

Our Lord Preparing His Disciples for His Crucifixion

Matthew 16:21–28

(Compare Mark 8:31 to 9:1; Luke 9:22–27)

DISCOVERY OF THE FACTS

1. *“Get Thee Behind Me, Satan,” vv. 21–23*

For what was Christ preparing His disciples in bringing out so clearly the doctrines of His deity and the security of the church in the immediately preceding verses? Why “must”? (John 3:14; 14:19; Ro. 4:25; 5:9, 10; Heb. 9:22; Is. 53:4–6; 2 Cor. 5:21; 1 Peter 2:24.) Had He ever told them of His death and resurrection before? (John 2:19–21.) Is it credible that after He had so plainly foretold His resurrection that His disciples should find it so hard to believe in it when it actually occurred? (Luke 18:34; 24:25.) What in the present day will help us to understand this?

Which of the disciples came to the front again at this point? What did he do? Do any of the disciples of the Lord nowadays think they know better than He what He ought to do? Was Peter concerned for Christ or for self? Of whom had he been the mouthpiece in v. 16? Of whom was he the mouthpiece now? Where else do we see a like spirit in Peter? (Matt. 26:51; John 13:6–8.) How was his protest met by our Lord? On what other occasion had He used the same words? (Luke 4:8.) Why did He call Peter “Satan”? When did this fearful error and awful rebuke of Peter occur? (vv. 17, 18.) Is there any lesson in this? Was our Lord really tempted by Peter’s suggestion (v. 23)? Where was the root of the difficulty with Peter? Is it a serious thing to mind the things of man? (See R. V. and Phil. 3:19; Ro. 8:5–8.)

2. *Before the Crown, the Cross, vv. 24–28*

To whom did our Lord then speak? What does He tell them? What does “deny” mean in Bible usage? (26:35, 75; Mark 14:31; Luke 12:9; 22:34; Titus 2:12.) What then does “deny himself” mean? What was the cross literally? Why did our Lord take up the cross? What then does “take up his cross” mean? What does “follow Me” mean? (1 Peter 2:21; Phil. 2:5–8.) Is there any way to be a disciple of Christ and enter the kingdom but by denying self, taking up the cross and following Him? (“Any man”; Acts 14:22; 2 Tim. 3:12; 1 Thess. 3:3.) Is the Pope more truly Peter’s successor as we see him in vv. 17, 18 or as we see him in vv. 22, 23? What is the special connection between v. 24 and the verses which immediately precede? Does it pay “to come after” Christ when we consider these severe conditions? (John 12:26; 2 Tim. 2:12; Ro. 8:18.)

What general principle did Christ now announce? What words does Mark add? (Mark 8:35.) What is the meaning of this principle? What searching question did Christ put to them? What does “soul” mean? Is the contrast here between the present and future? Does the man who loses his soul lose the future? What kind of future? Does he gain the present? Does the man who saves his soul lose the present? Does he gain the future? What second question did Christ put to them? What is its meaning?

By reference to what event does Christ enforce His teaching? What will be the manner of His coming? What will He do at His coming? What evil-doing is to be especially punished at that time? (Mark 8:38.) What occasion was there at this particular point to mention being ashamed of Him? What did He further tell His disciples? Is the same event referred to in v. 28 as in v. 27? What is referred to? (27:1–8; John 8:52.)

NOTE.—This lesson is one of the easiest to understand and hardest to practice. Not so many questions as usual are needed to bring out the teachings; more grace than usual will be needed to perform them.

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His deity, 27; humanity—Son of man, tempted, 27, 23; temptation—its source a disciple, its issue instant and complete victory, 22, 23; shrinking from the cross, 23; loyalty to duty—repelling every tempter that would lead Him from the cross, 23; consideration of man's weakness, and skill as a teacher—confirms faith before revealing coming trial, 21 (Compare vv. 13–20); sufferings, death and resurrection—their necessity, 21; coming—its certainty (“shall come”), manner (“in the glory, etc.”), purpose (“to render unto every man, etc.”), 27; its prefiguration (the transformation), 28.

2. *Peter*

His carnal mind and consequent failure to see and enter into the divine plan of suffering love, immediately after the hour of wondrous revelation, noble confession and lofty commendation, 22, 23; utter failure, stupendous presumption, unsparing rebuke, 22; a stumbling block to the Saviour, 23; when he minded the things of God he was God's spokesman, but when he minded the things of man he became Satan's spokesman, 23 (compare 16, 17).

3. *What Follows*

Suffering and death followed by resurrection and glory, 21, 27;

Denial of self and cross-bearing followed by union with Christ and participation in His kingdom, 24;

Sacrifice of temporal life followed by the gain of life eternal, 25;

Holding on to temporal life followed by the loss of life eternal, 25;

Seeking for the world followed by the loss of the soul, 26.

4. *Eight Rules that Have No Exceptions*

Every one who would save his life shall lose it, 25;

Every one who shall lay his life down for our Lord's sake shall find it, 25;

Every one who forfeits his life to gain the world makes a poor bargain, 26;

Every one who forfeits his life to gain the world loses it beyond recovery, 26;

Every one who would go where our Lord went must go by the road He took, 24, 25;

Every one who would come after our Lord must utterly renounce self, 24;

Every one who would come after our Lord must face without wavering and bear without flinching the suffering, shame and death that lie in the path of obedience to God, 24;

Every one who would come after our Lord must walk as He walked, 24.

LESSON 59

The Transfiguration

Matthew 17:1–13

(Compare Mark 9:2–13; Luke 9:28–36)

DISCOVERY OF THE FACTS

1. *Jesus, Moses and Elijah, vv. 1–4*

Of what prophecy of our Lord is this lesson a fulfilment? (Matt. 16:28; Mark 9:1; Luke 9:27.) How many of the disciples did He take with Him? Did He take these three with Him on any other occasion? (Mark 5:37; Matt. 26:37, 38.) Why did He take them only? Does He today grant the same exalted experience to all His disciples? Why not? (1 Cor. 12:5, 11.) What evidence have we of the profound impression it made upon those who saw it? (John 1:14; 2

Peter 1:17, 18.) What was Christ's purpose in going up into the mount? (Luke 9:28.) Why did He go *into the mount*? Why did He take any one with Him?

What wonderful thing happened? What does "transfiguration" mean? What transformation had He undergone before this? (Ph. 2:6, 7, Greek.) Who are some today who undergo a similar transformation to that recorded here? (Phil. 3:21.) What transfiguration is possible to us in the life that now is? (Ro. 12:3.) How did our Lord appear when He was transfigured? (Mark 9:3; Luke 9:29.) How can our countenances be made to shine? (2 Cor. 3:18.) What was He doing when this wonderful change came? (Luke 9:29.) Was He always transfigured when He prayed? Will prayer bring any glory into our faces?

What other wonder did the three disciples see besides the transfigured Jesus? Why were Moses and Elijah chosen as the persons to appear? Had either of them died? (Deut. 34:5, 6.) Was Moses conscious when he appeared on the mount? How does this fact bear upon the doctrine that the dead are unconscious between death and the second coming of Christ? What great desire of Moses was gratified by this appearance in the mount? (Deut. 3:23–26.) How did Moses and Elijah appear? (Luke 9:31.) What does this indicate as to the state of the blessed dead even before the resurrection? Did the disciples recognize Moses and Elijah? How? How does this bear on the question whether we will recognize our friends in heaven? What was the subject of conversation between Jesus, Moses and Elijah? (Luke 9:31.) What does that indicate as to the fact that is most central in the Gospel and most interesting to the heavenly world? (1 Peter 1:10–12.) Will the death of Christ be much spoken of in the coming glory? (Rev. 5:8, 9.) Had Moses and Elijah any personal interest in the death of Christ?

Was this a real thing that the disciples saw, or a dream in their sleep? (Luke 9:32, R. V. and margin; 2 Peter 1:16–18.) In what physical condition were the disciples when the manifestation began? Were they much in the habit of going to sleep in prayer meetings? (Luke 22:45.) Do men nowadays miss anything by not being waked up in meetings? What man acted like himself at this stupendous moment? What was his comment on their presence there? What did he mean? Was it good for them to be there? Would it have been good for them to have remained there (vv. 14, 15)? Where is the best place for us to be always? What proposition did Peter make? Why? (Mark 9:6.) When a man doesn't know what to say, what is generally the best thing to say? Was any attention paid to Peter's proposition? Why not?

2. *Jesus Only*, vv. 5–8

What occurred just then? What was this cloud? (Ex. 40:34, 35; 1 Kings 8:10, 11; Acts 1:9; Rev. 1:7; Ps. 104:3.) Over whom did the cloud come? What came to the disciples who were on the outside of the cloud? Whose voice was it? What did God say? Of whose words was that a divine confirmation? (Deut. 18:18.) What will happen to one who does not heed this command of God to hear His Son? (Acts 3:22, 23; Heb. 12:25.) What will happen to one who does obey? (Heb. 5:9.) To whom did God bear testimony? What was it? What does that one do who rejects this testimony? (1 John 5:10.) If we accept the beloved Son, how much does God love us? (John 17:23.) By this testimony given at this time whom did God subordinate to Jesus?

What was the effect of the voice upon the disciples? Had Peter any more suggestions to make? How were they reassured? What occurred just as soon as the voice had spoken? (Luke 9:36.) Was there anything significant in their departure just at this point? When they looked up whom did they see? Would it have been better to have seen Moses or Elias? What would the Jewish world rather have seen? Wouldn't it have been better to have had Moses and Elias go down from the mount together with Jesus?

3. *Death, Resurrection and Return of the Son of Man*, vv. 9–13

What charge did our Lord give His disciples about what they had seen? Why? Is it always best to tell all that has been revealed to us? When Paul said he had "not shunned to declare all the counsel of God," did he mean he had told them everything God had revealed to him? (2 Cor. 12:3, 4.) Does the word translated "vision" always mean a vision seen in sleep? (Acts 7:31, Greek.) Does it here? (Luke 9:32, R. V.)

What question were they prompted to ask? What suggested it right here? What was our Lord's answer? Are we to understand from this that before Christ's final coming there is to be another coming of Elijah? (Acts 3:21.) In whom did he mean Elijah had already come? (11:14.) In what sense was John the Baptist Elijah? (Luke 1:17.) What three prominent events in His history does our Lord mention in connection with His transfiguration? What was the relation of His transfiguration to these events? In the light of this majesty of Jesus revealed at the transfiguration and the command from heaven uttered by the Father at the transfiguration of His Son, what must we say of the rejection of Christ?

CLASSIFICATION OF TEACHINGS

1. *Jesus*

- (1). His true humanity:
Son of man, 9; need of prayer, 1; must suffer and die, 12, 9.
 - (2). His true deity:
My Son, 5.
 - (3). His majesty and glory:
Testified to by the law and prophets in the persons of Moses and Elijah, 3; by the outshining of the indwelling glory, 2; by the overshadowing shekinah glory, by the audible voice of the Father, 5; beloved of God, fully meets all the demands of God's affections, obedience to Him commanded by the Father, 5; grants special experiences to individual disciples, not for their own sake alone but for the sake of others, 1, 9; loved seclusion and prayer, desired fellowship and sympathy, 1; His compassion, His comforting touch and voice, 7.
 - (4). His sufferings:
Never lost sight of in moments of exalted glory, 12; prepared for by the experiences of the mount, 1–8, 12.
 - (5). His death:
Must precede glory and its proclamation to the world, 9; the central fact of revelation in heavenly interest, 3; His return, 10, 11.
 - (6). His superiority to Moses and Elijah:
He a Son, they servants, they gave way to Him, 3–5.
 - (7). His all-sufficiency:
Jesus only, 5.
2. *Peter*
Spoke unthinkingly when he had nothing to say and so spoke what was not worth hearing, 4; preferred to be on the mount beholding visions to being in the valley ministering to the unfortunate, 4; desired to have Moses and Elijah, not recognizing the all-sufficiency of Jesus, 4; terrified by the voice of the Father, 6; reassured by the voice and touch of the Son, 7.
 3. *Prayer*
Its necessity—Jesus prayed; place—alone with God; time—in the face of coming trial, 1 (16:13–28); power—transfigured while He prayed, 1, 2 (Luke 9:28, 29).
 4. *The Departed Saints*
They exist in a conscious state, in glory, can talk, can be recognized, are especially interested in the death of Christ, 3, 4.

LESSON 60

Our Lord Healing the Demoniac Boy at the Foot of the Mount of Transfiguration

Mark 9:14–29

(Compare Matthew 17:14–20; Luke 9:37–43)

DISCOVERY OF THE FACTS

1. *The Failure of the Disciples, vv. 14–19*

While our Lord was in the mountain into what difficulty had the disciple fallen? In what state of mind were they in this emergency? Who came on the scene at this moment of defeat and distress? Is He likely to appear on the scene in the moment of His disciples' failure, perplexity and despair? Was there anything better that the disciples could have been doing in their difficulty than engaging in controversy with the scribes? (Ps. 1:1; v. 29, R. V.) What was the effect upon the crowd of the appearance of our Lord?

Why were they amazed? (vv. 2, 3; compare Ex. 34:30.) To whom did He invite them to bring their questionings? If we wish our questionings settled where is the best place to take them? Are unbelievers usually as ready to bring their questionings to Christ as to His disciples?

Who was the first to reply to our Lord? Why was he so prompt to speak? What was his trouble? What was his boy's condition? (See also Matt. 17:15; Luke 9:39.) Who was the author of this sad condition? What does this teach

us about the Devil? What hint does it give as to what the condition of the world will be when he has unrestricted charge of affairs? What had the father done with his son? What is the best thing to do with a child who is in the devil's power? In the absence of the Lord to whom had the man applied for help? Did he get it in that quarter? Do men nowadays ever apply to the disciples of Christ for help and fail to get what they might naturally expect? What is the best thing to do when Christ's disciples fail us? Why were not the disciples able to cast the demon out? (Matt. 17:19, 20; Mark 9:28, 29.) Why is it today that the disciples of Christ so often fail to accomplish the mighty works expected of them? Did this man miss the desired blessing because of the failure of Christ's disciples? Why not? (vv. 19, 20, 25.) Need we miss the blessings we desire because of the church's failure in faith and prayer? What can we do? How did our Lord feel over the failure of His disciples (v. 19)? Had God elsewhere occasion to sorrow over and rebuke the unbelief of His people? (Num. 14:11, 22, 27; Ps. 78:6, 8, 22; Mark 16:14; Luke 24:25.) Has He any occasion to grieve over and rebuke the unbelief of His people today? (Luke 18:8.) What did He tell the man to do with his boy, seeing His disciples had failed? What can we do with our friends whenever every other source of help fails?

2. *The Victory of the Son of God, vv. 20–29*

Did it seem at first to do the boy any good to bring him to our Lord? Does it ever happen nowadays that our friends grow worse rather than better when we bring them to Him? What is the explanation of this aggravation of the boy's malady upon bringing him to our Lord? (Rev. 12:12; Mark 1:26.) How long had this boy been mastered and tormented by the demon? Is the long-standing of the misery of our friends any reason for not bringing them to our Lord, or for doubting His readiness or ability to deliver them? (Mark 5:25; Luke 13:16; John 5:5, 6; 9:1, 20, 21; Acts 3:2; 4:22; 9:33; 14:8.)

For what did the father appeal? Did the cry for compassion and help ever rise into His ears unheeded? (Matt. 15:22–28; 20:31–34; 9:27–29.) Will it now? (Heb. 13:8.) Did the father have a very firm faith that our Lord could help him? How much faith did he have? Did he get the blessing sought? What was it very likely that made him doubt His ability to help him (v. 18)? What is the source of much of the unbelief in our Lord today? What did He reply (v. 23, R. V.)? Where shall we put the "if" in regard to receiving blessings from Him? How much can faith get and accomplish? (Mark 11:23, Matt. 17:20; 21:21, 22; John 11:40; Acts 14:9; Matt. 9:29.) What did the father reply? Did our Lord hear that prayer? If we are conscious of our lack of faith and desire more what should we do? (Luke 17:5.)

Did our Lord prolong the conversation? Why not (v. 25, R. V.)? Will a wise Christian worker carry on personal dealings with men if a crowd gathers? What did our Lord do? What difference marked His treatment of demons and of sinful men? What did the demon do? What truths are we taught about the devil and his angels by this? What was the condition of the boy when the demon had left? What did our Lord do? Before He can give the sinner life what must the sinner become? (Ro. 7:11; Gal. 3:24.) What did the disciples do? When we have met with some great failure what is the best thing to do? When they talked with Him alone about their failure what explanation did He give them of it (29, R. V.)? (Matt. 17:20.) If then we wish to win victories for Christ in conflict with Satan in the most extreme forms of his manifestation, what must we do? If we have already suffered defeat how may we turn defeat into victory? (2 Kings 4:31, 33–35.) Whom according to this lesson can our Lord save? What does the most helpless and hopeless victim of Satan need to do to get this salvation?

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

Comes to the help of His disciples in the moment of their failure and despair, 14–19; turns defeat into victory, 19–27; wishes the questions that perplex His disciples to be brought to Himself, 16; wishes the cases that defy His disciples' power to be brought directly to Himself, wearied with the unbelief of His disciples, rebukes their unbelief, 19; His readiness to save—always hears the cry for compassion and help, 22–27; His power to save—can do anything that men trust Him for, 22, 23; rebukes, commands unclean spirits to depart, 25; casts out unclean spirits, 26; lifts up the one whom Satan has cast down, 27.

2. *The Disciples*

When the Lord left them for a season got into trouble at once, 14; discussed their failure with their enemies instead of carrying it to God in prayer, 14, 29; tried to cast out a demon and could not, 19; failed because of neglect of prayer and unbelief, 29, 19; their failure weakened the faith of others in their Master, 18, 22; wearied our Lord by their unbelief, received a severe rebuke, 19; talked to our Lord alone, sought and received an explanation of their defeat, 28, 29.

3. *The Boy*

His condition—in Satan’s grasp, 17–25; from childhood, 21; cast down by Satan, pining away, 18, R. V.; grievously torn, 20; life imperiled, 22; almost killed, 26; no help in man, 18.

What was done for him—brought to our Lord, 20.

The result—first became worse, 20; like dead, 26; taken by the hand, raised up, restored, 27.

4. *The Father*

His son in the devil’s power, sought to bring him to our Lord, 17; tried the disciples first, received no blessing, turned from the disciples and appealed to our Lord Himself, 18; but little faith, cried for compassion and help, 22; heard, shown that the blessing desired is not a question of Christ’s power, but of his own faith, 23; used the little faith he had, sought more faith, 24; got the blessing sought, 27.

5. *The Devil*

His awful power, 17–26; incredible malignity, 18, 20, 22, 26; real impotence—subject to Christ’s mere word, rage—made a final terrific but ineffectual struggle, seeming victory—left his victim as if dead, 26; overwhelming defeat—conquered by Jesus, 26; conquered by faith, 18, 19; conquered by prayer, 29.

LESSON 61

Christ Again Foretelling His Death and Resurrection and Discursing on Humility

Matthew 17:22 to 18:14

(Compare Mark 9:30–35; Luke 9:43–50)

DISCOVERY OF THE FACTS

1. *The Shekel in the Fish’s Mouth, 17:22–27*

What does our Lord now announce to His disciples (vv. 22, 23)? What was His purpose in telling them so often in these days of His coming death and resurrection? Did they comprehend what He was talking about? (Mark 9:32; Luke 9:45.)

When they reached their home town, what demand was made upon Him (v. 24)? Why was He under no obligation to pay the temple tax (vv. 25, 26)? Did He pay it? Why (v. 27)? Is there any lesson here for us? How did He know that Peter would find a shekel in the fish’s mouth?

2. *How to Enter the Kingdom of Heaven and to Be Great in It, 18:1–4*

With what question did the disciples next come to our Lord? What had suggested to them the asking of that question? What did it reveal? Did there ever arise any strife on this point after this? (Matt. 20:20, 21; Luke 22:21–24.) Is it credible that such strife should arise at such times among those who were so near the Lord? What will best help us to understand it?

How did He answer their question? How came there to be a child at hand? How large a child was it? What were His first words as He took the little child? How much deeper than the question does the answer go? What does “be converted” mean (see R. V.)? Why was it necessary that they “be converted”? In what respect must they become as little children to enter into the kingdom at all? In what respects in general ought we all to become childlike? (1 Cor. 14:20; 1 Peter 1:14; 2:2; Matt. 6:31; 11:25; Eph. 5:1) In what respects must we be unlike children? (1 Cor. 14:20; Eph. 4:14.) Are we to understand from this verse that children are by nature in the kingdom or that they are of the spirit that fits them to easily enter? (John 3:6.) How can one who is old become a child? (John 3:3; 1 Peter 2:2.) What are the conditions of an “abundant entrance”? (2 Peter 1:5–11.)

Whom does our Lord say is the greatest in the kingdom? What is meant by “humble himself”? How else is this same principle stated by Him elsewhere? (Luke 14:11; Matt. 20:26, 27; 23:11, 12.) Who is the great illustration of this humbling oneself and the consequent exaltation? (Matt. 20:28; Phil. 2:6–11.) Do men often follow this road to greatness? What is the world’s idea of the path to greatness?

3. *How to Treat the Members of the Kingdom, vv. 5–9*

How did our Lord seek to emphasize the preciousness of these little ones to Him? Does He mean a literal child or one with the childlike spirit? Who are the ones then especially dear to Christ? (Is. 57:15.) What is meant by “in My name”? What very solemn warning does He give in v. 6? What is meant by “offend”? (See R. V.) What does

the warning mean? To whom does it apply? How can we “cause one of these to stumble”? (Gen. 13:7; 2 Sam. 12:14; Ro. 2:23, 24; 14:21; 15:1–3; 1 Cor. 8:9–13.) With what feeling does our Lord regard the occasions of stumbling in the world? What does He say of their necessity? Wherein lies the necessity? (1 Cor. 11:19.) Does it in any wise excuse the one through whom these occasions of stumbling come? (Acts 2:23.) If stumbling blocks are so bad how far ought we to go in avoiding them? (1 Cor. 8:13.) Are we only to give up the things that are in themselves bad? (Luke 14:26, 27, 33.) Why would it pay one to cut off a hand or a foot or pluck out an eye if they led to sin?

4. *God’s Unquenchable Love for His Own*, vv. 10–14

What warning does our Lord give in regard to the little ones? Is there need of that warning today? What reason does He give for not despising them? What does “behold the face, etc.” indicate? (Esther 1:14; Luke 1:19.) Are we to learn from this that we have guardian angels? Whose angels have the prominent places? Why is v. 11 left out in the R. V.? is there any place where it is found in the R. V.? (Luke 19:10.) If it belongs here just what is its meaning in this connection?

What parable does our Lord utter in vv. 12, 13? Where else found? Is it just the same? How many of us have gone astray? (Is. 53:6.) Who are the sheep that our Lord left? What sheep is God most interested in? How does God feel when He finds one of His lost sheep? How great is this joy? (Zeph. 3:17.) What application does our Lord make of the parable? Is God willing that any one should perish? (2 Peter 3:9.) What is God’s will? (John 6:39, 40; Luke 12:32; 1 Tim. 2:4.) Will one of these little ones perish? (John 10:27–29; 17:12.) If God’s will is that all be saved, why are not all saved? (John 5:40.)

CLASSIFICATION OF TEACHINGS

1. *God*

The Father of Jesus Christ, 10; the Father of all believers, 14; His dwelling place—heaven, bestows special privilege and honor upon children, 10; takes an especial interest in, seeks the lost, rejoices over the lost one found, 13; not His will that a single little one be lost, 14.

2. *Our Lord*

His deity, 23, 27; carefulness to avoid causing others to stumble, 27; atoning death, resurrection, 23; love to children, 2; solicitude for children, 10; attractiveness to children, 2; believed on by children, 6; received in little children, when they are received in His name, 5.

3. *The Kingdom of Heaven*

(1). Conditions of entrance:

Renunciation of self seeking, 1, 3; renunciation of pride, 3, 4.

(2). Condition of greatness in the kingdom:

Humility—taking the lowly place, 4.

4. *Occasions of Stumbling*

Must needs be, bring woe to the world, bring woe to the man through whom they come, 7; better to perish most miserably than to be an occasion of stumbling to a believing child, 6; better sacrifice the dearest and most indispensable thing than be an occasion of stumbling, 8, 9.

LESSON 62

The Duty of Forgiving Those Who Sin Against Us

Matthew 18:15–35

DISCOVERY OF THE FACTS

1. *How to Deal with an Offending Brother*, vv. 15–20

What are Christ’s directions as to the first step to take if a brother sin against us? Should we talk to others about the fault? Why will probably be the result in such a case? Suppose we are quite sure that he will not hear, does that alter our duty in the matter? When alone have we a right to conclude that he will not hear? Should we give him up if he will not hear us? What should we do? What is the purpose of taking some one with us? Suppose he refuse to hear them, should we give him up then? What should we do? Should we tell it to the church before we have taken

the earlier steps? Would there be many long cherished feuds between Christians if they followed these directions of Christ? Is it obligatory upon every professed disciple to follow them? If we do not, what are we doing? Not until when, however, should he be to us “as the Gentile and the publican”? What is the purpose of treating him as such? (1 Cor. 5:5; 1 Tim. 1:20).

What power did our Lord say His disciples should have (v. 18)? What does it mean to “bind” and “loose”? (Matt. 16:19; Acts 15:28, 29.) How should the disciples receive wisdom to declare what should not be done and what could be done? (John 20:22, 23.) In how far have the disciples of Jesus Christ this power today? (1 John 2:27.) What further power did He promise His disciples (v. 19)? What does the “you” mean? What does it mean “to agree as touching anything”? (Acts 1:14; 2:1; 4:24.) Do men ever think they have this promise to rest upon when they are not in reality fulfilling the plainly stated conditions? What will be the result when the conditions are fulfilled? What shall be done? Why is it then that so often the things that two ask are not done? Who alone can bring us into real unity in our praying? (Eph. 4:3.) Why is it that the prayer is heard when there is real agreement touching the thing asked (v. 20)? What does He do in the midst? Suppose in widely separated parts of the world many groups of two or three are gathered together in the name of Christ, how can He be in the midst of all at the same time? Is He always in the midst where two or three professed Christians are gathered together?

2. *Seeking Forgiveness for Self, vv. 21–27*

To what question on Peter’s part did our Lord’s words give rise? What was the rule of the teachers of that day as to how often we should forgive? Did that rule satisfy Peter? Had he yet reached the Christian standard of forgiveness? What is the Christian standard? (Col. 3:13; Eph. 4:32; 5:1.) What was our Lord’s answer? What does “forgive” mean? What verses illustrate this meaning? (Is. 38:17; 43:25; 44:22; Jer. 31:34; Micah 7:19; Ps. 103:12.) Can we be said to forgive a wrong when we treasure it in our mind? What does our Lord mean by saying “seventy times seven”? Is there anything that the offender must do before we are under obligations to forgive? (Luke 17:3, 4.) Before he repents and confesses, have we a right to hate him or ignore him? (Matt. 18:15) What ought we to do to every enemy, repentant and unrepentant? (Matt 5:44; Eph. 5:1; Ro. 5:8.)

How does our Lord seek to impress upon the disciples the duty of boundless forgiveness? Of whom is the king in the parable a picture? Who are the servants? What is the king represented as doing with his servants? When does God reckon with us? (John 16:8, 9; Matt. 25:19.) Is this the final reckoning in v. 23? What is God’s purpose in these earlier reckonings with us?

How great a debtor was brought into His presence? How much is a thousand talents? What is our Lord’s purpose to teach in stating so enormous a sum? Who is so guilty before God? (Ps. 130:3; 38:4; 40:12; Ezra 9:6.) Did the debtor come of his own accord before the judge? What is taught by that? Was the debtor able to pay? Are we able to pay our debt to God? When then did the king command? What does the picture set forth? What did the debtor then do? What does that represent? What promise did the debtor make? Could he fulfill it? Why did he make it? Does the awakened sinner ever fancy that he can pay his debt to God? Can he? What provision has God Himself made for settling the old account? (20:28; 2 Cor. 5:21; Gal. 3:13; 1 Peter 2:24.) What was the king’s feeling in response to his debtor’s anxious cry? What does that represent? How much compassion has God? (Ps. 86:15; 145:8.) How did the king’s compassion show itself? Is that as much as a debtor asks? How will God’s giving correspond with our asking? (Eph. 3:20.) Does God’s compassion wait until we repent? (John 3:16; Ro. 5:8.)

3. *Refusing Forgiveness to Others, vv. 28–35*

Did the debtor really accept the pardon and realize what had been done for him? How did he show that he did not? What does this illustrate? How great was the debt owed him? How did that compare with his own debt? What truth did Christ intend to teach by that? Did he act this way in the presence of the king? Does that teach anything? How did his debtor act? Had he seen any one else act that way? Did he remember that? Was there any possibility of his debtor actually paying? Did he do as he had been done by? Do we? Did he do as he would wish to be done by? Ought we to do to others as we want God to do by us? (Matt. 6:12.) Do we?

Who observed his treatment of his fellow-servant? How did they feel? (Heb. 13:3; Ro. 12:15; Mark 3:5.) What did they do? What is the best thing to do with griefs and wrongs? (Ro. 12:19.) How did the king feel (v. 34)? Why is it right that *we* should be grieved rather than angry at sin though *God* is wroth at it? What did his lord first do? Will God so call us to account for our acts? (Ro. 14:12; 1 Cor. 4:5.) How did he address him? Was his guilt greater in the former interview or in this? How is it with us: is our guilt greater because of our many sins or because of our treatment of God’s grace? What argument does the king use to show him the enormity of his guilt? What similar argument might God use to show us our guiltiness? What was the king’s feeling? Who, judging from this parable, ought most to fear God’s wrath? How was the king’s wrath displayed? What does this represent? (2 Thess. 1:8, 9; Rev. 14:10, 11.) How long was he to be tormented? How long would that take? Is there any hope of the sinner’s ever paying his debt to God in perdition? How will God deal with those who show no mercy? (Jas. 2:13.) How

alone can we learn to be merciful? (Col. 3:13.) Are we to learn from this parable that God ever withdraws His pardon from one He forgives and who really accepts the forgiveness? Was this man given over to tormentors because of his debts or because of his treatment of his master's grace? Are men damned because of their many sins, or because of their rejection of offered grace?

What is the application our Lord makes of the parable? What kind of forgiveness does God demand? What is it then that God looks at? (Prov. 21:2; Luke 16:15; Rev. 2:23.) Are we to learn from this parable that men are eternally lost because they do not forgive or because they do not believe in God's forgiveness?

CLASSIFICATION OF TEACHINGS

1. *God*

The Father of Jesus Christ, 19, 35; His abode—heaven, answers prayer where there is agreement as touching the thing asked, 19; reckons with men, 23; deals in justice until man approaches Him on the ground of mercy, 25; has compassion on the greatest sinner that cries for mercy, releases him, forgives the debt, 27; demands that the one thus forgiven should show that he has accepted the forgiveness by forgiving others, 32, 33; will deal without mercy with those who have despised mercy, 34, 35.

2. *Christ*

God's Son, 19, 25; omnipresent, in the midst of two or three gathered together in His name, 20; His skill as a teacher, 21–35.

3. *Christians*

(1). Their privileges:

Free and boundless forgiveness for enormous sins, 24–27; get what they ask with one accord, 19; have Jesus in the midst, 20; discern what is permissible in God's sight and what is not permissible, 18.

(2). Their duty:

To gather in Christ's name, 20; to pray unitedly, 19; to forgive even as God has forgiven them, 28, 29, 32, 33; to go show those who have wronged them the wrong in private, 15; if they hear not, to take one or two more, 16; if they hear them not, to tell the church, 17; if they refuse to hear the church, to treat them as the Gentile and the publican, 17; to freely forgive all who ask it, to do unto others as God has done unto them, 32, 33.

4. *The Unmerciful Servant*

Heavily in debt to his master, 24; unable to pay, in great danger of fearful judgment, no hope on the ground of justice and law, 25; cried for mercy, promised to pay, 26; found compassion, was freely forgiven, 27; despised the forgiveness, went out from the king's presence, 28; refused to show mercy, 30; summoned before his master, his wickedness and contempt for mercy exposed, 32, 33; delivered to the tormentors, 34.

5. *Forgiveness*

The great and universal need of man, 24, 35; freely given for all who seek it, 27; permanently enjoyed only by those who show their acceptance of it by forgiving others, 28, 35; our forgiveness of others should be full, free, from the heart, like God's, 33, 35.

LESSON 63

Our Lord at the Feast of Tabernacles

John 7:1–24

DISCOVERY OF THE FACTS

1. *Our Lord and His Unbelieving Brothers, vv. 1–9*

What was the attitude of the leaders of the people in Judea toward our Lord at this time? Why did they wish to kill Him? (5:16–18; Matt. 12:10–14; 21:37, 38.) What did this necessitate on His part? Was there any other time in the life of Christ when He retired from Judea to avoid the peril of arrest and death? (John 11:53, 54.) Was it right for Him to retire because of the peril there? Is it ever right for a follower of Jesus to go from a place of peril to some other place of comparative security? (Matt. 10:23.)

On what occasion did He go up again to Judea (v. 2)? What was the Feast of Tabernacles? (Ex. 23:16, 17; Lev. 23:34–43; Num. 29:12–38; Deut. 16:13–16.) What did our Lord's brethren suggest that He do? Why? What does

this reveal as to the character of His brethren? Was it His spirit to do things in order that men might see what great things He could do? (Matt. 12:18–20; Is. 42:2, 3.) Will it be the spirit of any true follower of Jesus? What reason did these brethren give why He should show His works to His disciples (v. 4)?

Was He seeking to be known openly? What lay at the root of the suggestion made by the brethren of Jesus? (Luke 6:45.) What was the attitude of His own brethren toward Him (v. 5)? What reasons had His brethren for believing in Him? Why then did they not believe (v. 3, 4; compare 5:44)? Did the time ever come when they did believe? (Acts 1:14; 15:13; 1 Cor. 15:7; Gal. 1:19.) Had the brothers of Jesus on any other occasion shown that they did not understand Him and truly believe in Him? (Mark 3:21, 31; John 1:11–13; Micah 7:5, 6.) If we are true to Christ, where very likely will we find those who misunderstand us and oppose us? (Matt. 10:34–36.) Ought opposition in our own homes deter us from loyalty to Christ? (Matt. 10:37–39.) From whom had the suggestion come earlier in His history that He make a public display of His powers? (Matt. 4:6.)

What did He answer His brethren? What did He mean by: “My time is not yet come” (vv. 8, 30; 8:20; 13:1; 17:1)? What connection was there between this answer and the suggestions of His brothers? What did He say was the attitude of the world toward His brothers (v. 7)? Why could not the world hate them? (15:19; James 4:4; 1 John 4:5.) Is it always a good sign when the world agrees with us and applauds us? (Luke 6:26.) What did our Lord say was the attitude of the world toward Himself? Is that the attitude of the world toward Him today? (Ro. 8:7.) Of what prophecy was it a fulfillment? (15:23–25; Ps. 35:19; 69:4; Is. 49:7; 53:3.) Why did the world hate Him (v. 7)? How did He testify of the world that its works were evil by word, or by His life? (3:19–21; Luke 11:39–54.) How does the world usually feel toward one who rebukes its sin? (1 Kings 22:8; Prov. 9:7, 8; Amos 7:7–13; Acts 5:28–33; 7:51–54.) How only can a preacher keep the favor of the world?

2. *Our Lord and the Perplexed People, vv. 10–13*

Did our Lord go up to the feast at all (v. 10)? Why secretly? (11:54; Is. 42:2, 3; Matt. 10:16.) Who were watching for Him at the feast? (11:56.) What different opinions about Him did the people express? Was either of these opinions the whole truth about Him? Was there a similar diversity of opinion about Him on any other occasion? (vv. 26, 27, 40–43; 9:16; 10:19–21; Matt. 16:13–16; Mark 6:14, 15.) What did this reveal as to the people themselves? (Luke 6:45.) Is what a man thinks of our Lord today any test of what he is in his heart? (John 3:18–21.) By what were those who believed in Him deterred from an open confession of Him? (v. 13; 9:22, 23, 34; 12:42, 43; 19:38; Gal. 2:12, 13; 2 Tim. 2:9–13.) Is it enough to believe in Jesus in secret? (Matt. 10:32, 33; Ro. 10:9, 10.)

3. *Our Lord and the Wondering People, vv. 14–24*

When did our Lord first appear in public during the feast? What did He then do? Was He accustomed to go to the temple to teach? (8:2; 18:20; Luke 19:47.) Why? What prophecy was thus fulfilled? (Hag. 2:7–9; Mal. 3:1.) What was the effect of His teaching? (vv. 15, 46; Matt. 7:28, 29; 22:22, 33; Luke 2:47.) Does His teaching appear equally remarkable to fair-minded men today? What made it especially difficult for the Jews to understand how He should be such a remarkable teacher of the truth? What did they mean by saying He had “never learned”? Are there any today who think a man can know nothing unless he has been to the rabbinical schools?

What was His own answer to the question: “How knoweth this Man letters” (v. 16, R. V.)? Was this a reasonable answer? Is there any other reasonable way in which to account for the unparalleled wisdom of the teaching of our Lord? To what extent is His teaching the teaching of God? (3:11, 31–34; 8:28; 12:49, 50; 14:10, 24; 17:8, 14.) What must a man do if he is to know for himself to a certainty that the teaching of Jesus is the teaching of God (v. 17)?

Whose glory is that man seeking who speaks for himself? Was our Lord seeking His own glory? (5:41; 8:49, 50.) Whose glory was He seeking? Whose glory should each one of us seek? If one feels hurt when he hears of some one else who has been greatly used in God’s work, what does it prove as to whose glory he is seeking? If one rejoices when he hears that others are being used more than he is, what does it prove as to whose glory he is seeking? (Num. 11:29.) What does our Lord say of the man who seeks not his own glory but the glory of Him that sent him (v. 18)?

Who did Jesus say gave the law? To what law did He refer? Is it the opinion of all scholars today that Moses gave this law? Who is right about this, Jesus or these modern scholars? How many of the Jews kept the law? (v. 19; Matt. 23:2–4; Ro. 2:12, 13, 17–29; 3:10–23; Gal. 6:13.) What startling question did our Lord now put to them? What did the people reply? Was He accused on any other occasion of having a devil or being crazy? (8:48, 52; 10:20; Mark 3:21.) Ought we to grieve if people accuse us of being crazy because of our loyalty to the truth? (Matt. 10:25; Acts 26:24.) Was our Lord right in supposing that they were trying to kill Him? (5:16–18; 10:31, 32, 39; 11:53; Mark 3:4–6.) Did not the people know that they were trying to kill Him? (v. 25.) To what work does He refer in v. 21? (5:9–11.) How does He prove that it was right according to their own law and usage for Him to heal this man on the Sabbath day (22, 23)? How did He tell them to judge? (8:15; Is. 11:3, 4.)

CLASSIFICATION OF TEACHINGS

1. *God*
Sent our Lord into the world, gave Him the doctrine that He should teach, 16; reveals to any man who wills to do His will that the doctrine of our Lord is His own doctrine, 17; man should seek God's glory—not his own, should teach God's doctrine—not his own, should surrender his will absolutely to God, 16–18.
2. *Our Lord*
 - (1). What He did:
Retired from Judea where the Jews sought to kill Him, to Galilee where He would be comparatively safe, 1; avoided publicity, 4, 10; patiently awaited His time, 6, 8; testified to the world that its works were evil, 7; obeyed the Mosaic law, 10; went up into the temple and taught, 14; spoke not from Himself but from God, 16; sought not His own glory, sought the glory of Him that sent Him, 18; made an entire man sound on the Sabbath day, 23; judged not according to appearance but judged righteous judgment, 24.
 - (2). How He was treated:
Misunderstood and disbelieved in by His own brothers, 3–5; hated by the world, 7; called a deceiver by some of the people, considered a good man by some, 12; not confessed by the multitude for fear of man, 13; marvelled at because of His teaching, 15; the Jews sought to kill Him, 19; accused of having a devil by the people, 20.
3. *The Brothers of Our Lord*
Longed for the praise of men, 3, 4; disbelieved in Jesus, 5; in agreement with the world, 7; observed the outward forms of religion, 10.
4. *Unbelief*
Its unreasonableness—refuses to be convinced by sufficient evidence, 5; cannot see the beauty in our Lord though it is right before its eyes, 5; ostentatious vanity, 3, 4; agreement with the world, 7; unfairness, misrepresentations, 20; cure, a surrendered will, 17.

LESSON 64

Our Lord at the Feast of Tabernacles (Continued)

John 7:25–36

DISCOVERY OF THE FACTS

1. *Many of the People Convinced that Jesus is the Christ, vv. 25–31*
How did our Lord speak in those days (v. 26)? Is there any warrant for the change from “boldly” to “openly” in the Revised Version? (Compare the Greek and R. V. of Acts 4:13; Eph. 6:19, 20.) What characteristic of our Lord was manifested by His bold speaking at this particular time? (See v. 25.) What thought should make us bold in declaring the truth of God even when we are threatened with death? (Is. 50:7, 8; Ro. 8:31.) What thought was suggested to the people by the fact that the rulers said nothing to our Lord though He spoke thus boldly (v. 26)? Did the rulers know that He was indeed the Christ? (11:47–53; 12:42.) Did the people really believe that Jesus was the Christ? What reason did the people give for doubting it? What did they say they knew? Did they know whence Jesus was? (8:14.) Can a man today at the same time know and yet not know whence Christ is? What did the people say about the Christ? Was that true?
What did our Lord then do (v. 28)? Why did He admit that there was any truth in their claim to know whence He was? In what sense did they know Him, and whence He was? In what sense did they not know Him, and whence He was? Would such knowledge save them? (20:31; 17:3.) Have any today only this knowledge of Jesus as a man that the Jews had? What will it do for them and what will it fail of doing for them? What did our Lord tell them about Himself that they did not know? How do we know that He regarded this as a very important truth? (8:16, 42; 10:36; 17:8, 25.) What secret of a successful mission have we in these words of our Lord? What did He say of the One who sent Him? How true is God? (Ro. 3:4; Titus 1:2; 1 John 1:5.) If God is true, what ought to be our attitude toward Him? In what four words did our Lord bring terrible indictment against the Jews? How important is it that a man know God? (17:3; 2 Thess. 1:8, 9.) Was it the thought of the Jews about themselves that they did not know God? What was their boast over all nations? What solemn lesson is there in this? What is true of many today who profess to know God? (Titus 1:16.) What is the practical proof that we do know God? (1 John 2:3,

4.) What was the conclusive proof that these Jews did not know God? (8:19, 42, 54, 55; 15:20.) In what way and what way alone can we know God? (Matt. 11:27; 1 John 5:20.)

What did our Lord say of Himself in contrast to what He had said of the Jews (v. 29)? What was the ground of His knowledge of God? How long had He been with God? (1:2.) How is His knowledge of God different from a philosopher's knowledge of God? Which conception of God is more reliable and more worthy of acceptance—that of the greatest philosopher or that of Jesus? What had He a right to say? Have you a right to say it?

What was the effect of these words of our Lord on His hearers? Why? What may any one who testifies to the full truth expect of men? What was the practical outcome of their attempt to take Him? Why did no man lay hands upon Him (v. 30)? How far can wicked men go in their purposes? (Ps. 76:10.) Was the restraint by which God held these men back visible? Did they realize what held them back? What lesson is there in all this? What great truth is contained in the words: "His hour was not yet come"? Were all evil disposed toward our Lord (v. 31)? Is it worth while to save the common people? What question did they ask?

2. *The Pharisees Plotting, and the People Perplexed, vv. 32–36*

What was the effect upon the Pharisees of the faith and words of the people? Did they succeed? Why not (v. 30)? What was the outcome of the attempt? (vv. 45, 46.) What important announcement did our Lord make? How little a time is the Holy Spirit to be here? What was our Lord to do when the little time was up? What would the Jews do after He was gone? What would be the result of their search? What lesson in that? Have the Jews sought for a Messiah since they rejected the true one? What would be the result of their not finding Him? What lesson in this? (8:21, 24.) When should we seek the Lord? (Is. 55:6.) Did the Jews lay His words to heart as they ought? Why didn't they understand?

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

Spoke boldly to the Jews though they plotted His death, 26; taught in the temple, with great earnestness, came not of Himself, sent of God, 28; knew God, was from God, 29; the Jews sought to arrest Him, no man could lay hands on Him until His hour was come, 30; believed on by many of the people, did miracles that even His enemies could not deny, 31; went to Him that sent Him, 33; if not sought in the day of opportunity cannot be found at all, 34.

2. *The Jews*

Sought to kill Jesus, 25; their rulers knew that Jesus was indeed the Christ, 26; were perplexed about Jesus, 27; knew not the true God, 28; sought to arrest Jesus, 30; cannot go where Jesus went, 34.

LESSON 65

Our Lord on the Last and Great Day of the Feast of Tabernacles

John 7:37–53

DISCOVERY OF THE FACTS

1. *Our Lord, the Giver of the Living Water, vv. 37–39*

To what day does the 37th v. take us? What and why did our Lord cry on the last day of the feast? What ceremony suggested the invitation? (Lev. 23:36.) Could a mere man give such an invitation as that? Why could our Lord? (Matt. 3:11; Acts 2:33; John 1:33; 20:31.) How do we see in His attitude the eagerness of His desire that men should accept that invitation? Whom did He invite? What does "thirst" mean? (Is. 44:3; 55:1; Matt. 5:6; Rev. 22:17.) What is the deepest thirst of the human soul? (Ps. 42:4; 63:1; 143:6.) Where alone can this thirst for God be satisfied? (John 14:6.) To whom must he go? Will coming to a creed, a church or to ceremonies satisfy a man who is athirst? What must he do beside "come"? Will our Lord allow a wicked man or a skeptical man to come? (John 6:37.) What sort of water is it He gives? (4:10.) What is the first result of drinking? (4:14.) What is the second result (v. 38)? Before we can have the rivers of living water flowing out to others what must we first do ourselves? Why is it then that there are no rivers flowing out from some of us? Why does believing on Him cause rivers to flow from us? From whence in O. T. prophecy do we see the rivers of living water flowing forth? (Ez. 47:1.) Is

there any connection between the rivers flowing forth from the temple and from the believer? (1 Cor. 6:19.) From whose dwelling place will rivers always flow forth? (Rev. 22:1; Zech. 14:8.)

Whence did our Lord derive this figure of rivers or floods of water? (Is. 44:3.) When the Spirit comes to men in what streams does He pour forth His power from them? (Acts 2:4; 4:31.) Were all that believe to receive the Holy Spirit? (v. 38; Ro. 8:9.) Do all believers have the baptism with the Spirit? (Acts 8:12, 15, 16.) Can all believers have it? (Acts 2:38; Eph. 5:18.) How is the Spirit received? (Gal. 3:1, 14.) When? (Eph. 1:13.)

What was necessary before this gift of the Spirit could be bestowed? (v. 39; John 16:7.) When was it that Christ received this gift to bestow upon His people? (Ps. 68:18; Acts 2:33.) Are we to understand that the Holy Spirit was not in the world at all until our Lord was glorified? (Take a concordance and see.) Was this glory something He had never known before? (John 17:5.)

2. *Our Lord the Divider of Men, vv. 40–53*

What was the effect of His wonderful words upon the multitude who heard them? What did some recognize in Him? What difficulty did others see in the way of accepting Him as the Christ? Was the difficulty a real one? Were they right in their interpretation of Scripture? (Ps. 132:11; Is. 11:1; Micah 5:2.) Where then was their mistake? When we have difficulties with the Scriptures or with Christ, is the source of the difficulty in the Scriptures and Christ or in ourselves? What was the result of all their discussion (v. 43)? Was that the only instance in which Christ caused a division among men? (v. 12; John 9:16; 10:19; Acts 14:4.) Does He cause division among men today? (Luke 12:51.) Where does He cause division oftentimes? (Matt. 10:35, 36; Luke 12:52, 53.) What is the reason? Who is to blame? How far did the antagonism of some go? Did they succeed in their awful purpose? Why not? (v. 30; John 8:20; Acts 18:10.)

What attempt had been made against Him by the leaders (v. 32)? Was it successful (v. 45)? What was all that it had resulted in (v. 46)? Of what is that an illustration? (Ps. 76:10.) What was the testimony of the officers sent to arrest Him? Was that testimony true? If “never *man* so spake,” who was He? Did the rulers deny that He spake as never man spake? What was all their reply? Do men nowadays try to settle the claims of a doctrine or a person by an appeal to what “the rulers” think? Would it have proved that our Lord was not the Christ or the Son of God even if none of the rulers had believed upon Him? Is it generally to great men that God especially reveals His truth? (Matt. 11:25; 1 Cor. 1:20, 22–28; 2:8.) Was it true that none of the rulers believed upon Him? (3:2; 12:42.) Did their belief count for much? Why not? What opinion did the leaders hold of the multitude (v. 49, R. V.)? Who was it that was really “accursed”? (Gal. 3:10.)

Who lifted a voice in defense of our Lord? What progress do we see here in Nicodemus? Did he ever get beyond this? (John 19:39, 40.) Was his point well taken? How did the leaders try to get around it? Is it a common mode of procedure when men can’t answer a point to seek to get around it by calling the man who makes it names? What point did the Pharisees try to make? Were they right about that? (Is. 9:1, 2; Matt. 4:13–16.) Is it common to make very positive assertions that men will find things in the Bible which are not there at all?

CLASSIFICATION OF TEACHINGS

1. *Our Lord*

(1). His nature:

Human, 39; divine, 37, 38, 46.

(2). His characteristics:

Familiarity with the Scriptures, earnestness as a preacher, compassion for the thirsty, 37, 39.

(3). How He was treated by men:

Some thought Him the prophet, 40; some the Christ, 41; some came and drank and were satisfied, 37–39; some stumbled at Him, 42; some (the rulers generally) rejected Him, 48; some hated Him and sought to destroy Him, 44.

(4). What He did:

Spake as never man spake, awed by His teaching the officers sent to arrest Him, 45, 46; invited all the thirsty to come to Him, gave living water to all who would take it, 37; made all who drank the living water themselves fountains from whom “rivers of living water” flowed forth to others, 38; gave the Spirit to all who believed, 39; caused division between those who were of God and those who were not, 43.

2. *The Holy Spirit*

Christ’s gift, all who thirst (intensely desire) can have, all who believe on Christ receive, makes those who do receive Him a fountain from which rivers of living water flow forth to others, not given until Jesus was glorified, 37–39.

3. *All Who–*

All who thirst invited to our Lord, all who come can drink and be satisfied, 37; all who believe on Him receive the Holy Spirit, 39; all who believe on Him made fountains of blessing to others, 38.