

# STUDIES IN THE LIFE AND TEACHINGS OF OUR LORD

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## Part 2 Lessons 66-140

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### LESSON 66

## Jesus the Light of the World

John 8:12-24

### DISCOVERY OF THE FACTS

1. *Jesus the Light of the World*, vv. 12-20

What is the first word of the 12th verse in the R. V.? What lesson is there in that word? Who is the speaker? What is His position in the society of the day? What did He say? That utterance shows Him to be one of three things: what are they? Was our Lord a lunatic? Was He an impostor? What then was He?

Did He say: "I am *a* light of the world"? From whom then does the world get all its light? (1:4, 5, 7-9.) Who does John tell us in his epistle is light? (1 John 1:5.) If then our Lord is the Light of the world, who is He?

What does light do? What does our Lord do? Of what is He the light? How can we prove that we believe that He really is the *Light of the world*, and not merely of our race? Does the average Christian believe that He is the *Light of the world*? Is this truth found anywhere else in the Bible? (Luke 1:78, 79; Is. 42:6, 7; 49:6; 60:1, 2.) What has demonstrated that He has a right to say it? If we would see what absolute truth and goodness is, where must we look? Did our Lord merely *bring* light?

If He is the light, what must we do? What does it cost to follow Him? (Matt. 16:24.) What reward does it bring? How does the reward compare with the cost? From what kinds of darkness will following Him save us? If one is walking in darkness, of what may he then be sure? (John 12:46; Is. 50:10.) If then we find ourselves in darkness, what should we seek to find out? What kind of light should we have if we follow our Lord?

Did the Pharisees let His statement that He was the light of the world produce its right impression on their hearts? How did they seek to escape the force of His words (v. 13)? Did it necessarily prove that His testimony was not true because He bore testimony of Himself? Is it true as a rule? (5:31-47.) Why was our Lord's testimony true

though He bore testimony regarding Himself (v. 14)? What did He know about Himself? From whence did He come (v. 42)? (7:29; 10:36; 13:3; 16:28; 17:8.) Whither did He go? (13:3.) What did the Pharisees not know (v. 14)? (7:27, 28; 9:29, 30.) How did the Pharisees judge? Is that the right way? (7:24; 1 Sam. 16:7.) Who judges in this way? What did our Lord mean by saying: "I judge no man" (v. 11)? (3:17; 12:47, 48.) Will He ever judge any man? (5:22, 23; Acts 17:31.) What kind of judgment (v. 16)? (5:22–30; Ps. 45:6, 7; 72:1, 2; 98:9; Is. 9:7; 11:2–5; 32:1, 2; Jer. 23:5, 6; Acts 17:31; Rev. 19:11.) Why would His judgment be true (v. 29)? (16:32.) What principle of their own law would compel them to accept His testimony (v. 17)? (Deut. 19:15.) Who were the two witnesses to our Lord (v. 18)? (1 John 5:9.) Where do we find His witness to Himself? Where did the Father bear witness to Jesus?

By what question did the Pharisees reveal the depths of their own ignorance (v. 19)? Is the question in itself an important one? What was our Lord's answer (vv. 54, 55)? (1:10, 11; 15:21; 16:3.) Is it important that men know the Father and know Jesus? (John 17:3; 2 Thess. 1:7–9.) How alone can we know the Father? (1 John 5:20; Matt. 11:27; John 17:7; 1:18.) If any one does not know Jesus, of what may we be sure? What did they wish to do with Jesus (v. 20)? Why did they not arrest Him?

2. *"If Ye Believe Not that I Am He, Ye Shall Die in Your Sins," vv. 21–24*

Were the words recorded in vv. 21–24 spoken on the same occasion as the immediately preceding words? What two solemn statements does our Lord make on this occasion? How alone can a person escape dying in his sins (v. 24)? (3:18, 36; Mark 16:16; Acts 4:12; Heb. 2:3; 10:26–29; 12:25.) Which is more solemn, to live in sin or to die in sin? If one dies in his sin what will be the result (v. 21)? How does this bear upon the doctrine that there is another probation after death? (Luke 16:22–26.) For what deeds are we judged at the judgment seat of Christ? (2 Cor. 5:10; Heb. 9:27.) Who alone is happy in his death? (Prov. 14:32.) How did the Jews interpret our Lord's words: "Whither I go ye cannot come" (v. 22)? What suggested this interpretation to them? Would the time ever come when the Jews would seek our Lord (v. 21)? When? When must we seek Him in order to find Him? (Is. 55:6; Luke 13:24, 25.) When can He be found by those that seek Him? (2 Cor. 6:2; Heb. 3:7; Prov. 27:1.)

## CLASSIFICATION OF TEACHINGS

1. *The Father*

Sent our Lord back into the world, bore witness regarding His Son, guided His Son in judgment, was always with the Son, 16, 18; can only be known through the Son, 19; would not allow any man to lay hands on Him until His hour had come, 20.

2. *Jesus Christ*

Divine, 12, 16, 18, 19, 23; subordinate to the Father, 16, 18; the Light of the world, 12; witnessed to by the Father, 18; came from God the Father, 14; sent by God the Father, 14, 21; came not to judge but to save, 15; a true judge, 16; in constant fellowship with the Father during His earthly life, 16; knowledge of the Father depended upon knowledge of Him, 19; is from above, not of this world, 23.

3. *The Jews*

Their enmity against our Lord, 13; they misunderstood Him, 13, 19, 22; knew not whence he came, nor whither He went, 14; judged after the flesh, 15; condemned by their own Scriptures, 17, 18; knew not the Father, knew not the Son, 19; restrained by God in their desire to arrest our Lord, 20; died in their sins, could not go to the Father whither our Lord went, 21; were from beneath, were of this world, 23.

4. *The Way of Blessedness*

Following our Lord, 12; seeking Him while He can be found, 21; believing on Him, 24.

5. *The Way of Darkness and Ruin*

Refusing to follow our Lord, 12; refusing to believe in Him, 24, 22.

## LESSON 67

# Jesus the One Who Makes Free Indeed

John 8:25–47

### DISCOVERY OF THE FACTS

1. *Questioning About Jesus and Believing on Jesus, vv. 25–30*

In the verses immediately preceding this lesson what had our Lord said a man must do unless he wished to die in his sins? What question did that lead His hearers to ask? Is that an important question? (20:31.) What was there, then, out of the way in their asking it? Ought we to be asking it today? Is there any excuse today for any one in this land not knowing who He is? Why didn't these questioners know who He was? Why is it in most cases today that men are in the dark or in uncertainty as to who He is? Concerning whom did these questioners wish to judge? Who did our Lord tell them would do the judging? How will the tables be turned some day upon those who are judging concerning Him? What things did He speak unto the world? (John 3:34; 7:16; 17:8.) If then we reject His teaching whose teaching are we rejecting?

Did Christ's hearers understand of whom He was talking? Why not? (2 Cor. 4:3, 4.) When should they know who He was? Where then are the true character and deity of our Lord, and His unreserved surrender to the will of the Father, most clearly revealed? What illustrations have we of those who recognized Him as what He really was after He was "lifted up"? (Matt. 27:5, 54; Acts 2:41; 4:4.) What thought more comforting even than that God had sent Him did our Lord have to sustain Him (v. 29)? In what great crisis and trial of His life was He sustained by this thought? (John 16:32.) What other servant of God comforted himself with this thought? (2 Tim. 4:17.) Who else have a right to comfort themselves with the same thought? (Heb. 13:5, 6.) Why was it that the Father was with our Lord and had not left Him alone? If we want Him to be with us and hear us, what must we do? (1 John 3:22.) Why is He not with some of us? How much of the time did our Lord do the things that pleased the Father? (4:34; 5:30; 6:38; 14:31; 15:10; 17:4.)

What was the effect of these words? Do they make *you* believe on Him?

2. *True Discipleship and True Freedom, vv. 31–36*

What two important changes are made in v. 31 in the R. V.? Why does John say: "Jesus *therefore* said, etc."? Had these Jews "believed *on*" our Lord? (See R. V.) What did He wish this dawning faith to develop into? Did it in all of them (v. 37, R. V.–v. 44)? Did that faith save them? What kind of faith is it that saves? (Ro. 10:10.) How does the real heart-faith manifest itself? (John 1:12; 2 Tim. 1:12.) What did our Lord say that these men who "believed Him" but did not as yet "believe *on*" Him must do if they would be "truly" His disciples? What then is the atmosphere in which the true disciple lives, and the soil in which his life roots itself? Is the necessity of continuing in the Word and the life which grows from the Word much dwelt upon in the N. T.? How can we continue? (Acts 26:22; Heb. 10:38, 39; 1 John 2:24.) If we do not continue what does it prove? (1 John 2:19.)

What two further promises does our Lord make to those who abide in His word (32)? If any one then wishes to know the truth what should he do? If he wishes to be free what should he do? What three things flow from simply abiding in His word? Does He say that they shall know "a truth" or "some truths"? How much of "the truth"? (John 16:13, R. V.)

What had He indicated to these Jews that they were? Did they like this (v. 33)? Do men like it today when you tell them that they are slaves? Did the Jews admit it? How could they deny their bondage? How can men out of Christ deny it today? How did our Lord show them that with all their boasted liberty they were slaves? Is that as true in America as in Judea? Who is a slave (v. 34)? What are the fetters with which the sinner is bound? (Prov. 5:22; Acts 8:23.) Who alone can give freedom from this awful slavery of sin (v. 36)? What kind of freedom? To whom will He give it (vv. 31, 32)? Why can He make free indeed (v. 35)? (Heb. 7:25.)

3. *Children of God and Children of the Devil, vv. 37–47*

What was our Lord's answer to their claim to be "Abraham's seed"? How did they show that though they were "Abraham's seed" they were not "Abraham's children" (vv. 37, 39, 40)? (Ro. 9:7.) Why did they who once "believed Him" (v. 31, R. V.) now wish to kill Him (v. 37, R. V.)? If one sees the truth and then refuses to let the Word have "free course" in him what is the inevitable result? What class of men most bitterly hate Christ? Where had our Lord learned the truth He spoke (v. 38)? Where had they learned the deeds they wrought? Whom did these Jews claim for their father (vv. 39, 41)? Whom did they really have for their father (v. 44)? Are there any today who claim God for their Father who really have the Devil for their father? What is the mark of a true child of

Abraham (v. 39)? (Ro. 4:12, 16; Gal. 3:7, 29.) What is the first mark of a true child of God? (Matt. 5:45; Eph. 5:1.) What did our Lord say they would surely do if they were God's children (v. 42)? Why would a child of God surely love Him? If then one does not love our Lord is he a child of God? What is he (v. 44)? Why had not these Jews understood what He said (v. 43)? Are there any today who are incapable of hearing Christ's word? (1 Cor. 2:14.) Who is to blame for that? (John 3:19; 5:44.) How can "any man" become capable of hearing and understanding Christ's word? (John 7:17, R. V.)

What are the two chief characteristics of the Devil (v. 44)? What then are the two clearest marks of a child of the Devil? (1 John 3:15, 12.) How did the Devil get into the awful position in which he now is (v. 44, R. V.)? How had these children of his got into the awful position in which they were (v. 37)? What will be the result if we refuse to accept and "stand in the truth"? What was the principal reason why these Jews refused to believe our Lord (v. 45)? What is the principal reason why men refuse to believe Him and the Bible today? (2 Thess. 2:10; 2 Tim. 4:3, 4.) Is it anything against the Bible that men who love sin and error don't believe it? What did our Lord challenge them to do? Could any of them do it? Why not? (14:30; 15:10; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Peter 2:22.)

What mark of a child of God is given in v. 47? (10:26, 27; 17:8.) Why did the Jews not hear them (v. 47)? Why do men today not hear them? What must one do to be born of God? (1:12.)

## CLASSIFICATION OF TEACHINGS

1. *Jesus*
  - (1). His nature:  
A man, 40; Son of man, 38; Son of God, 38, 42.
  - (2). His character:  
Sinless, 46.
  - (3). What He did:  
Nothing of Himself, but as the Father taught Him, 38; always the things that pleased His heavenly Father, 29; made free indeed, 36.
  - (4). His relation to the Father:  
Born of Him, 38, 42; sent by Him, 26; sustained by Him, 29.
  - (5). His relation to Satan:  
Hated by him, 42–44.
  - (6). His relation to man:  
Hated by him, 37, 40; crucified by him, 28.
  - (7). As a preacher:  
Taught of God, 40, 26, 28; declared to the world the truth He had heard from God, 26; told the truth, 40; preached with great plainness, 44; His preaching rejected, 45.
2. *The Word*  
Abiding in the Word makes true disciples, 31; begets knowledge of the truth, 32; brings freedom from sin's power, 32; unbelief in the Word the result of hatred of the truth, 45; the Word listened to by all God's children, despised by those who are not God's children, 47.
3. *Satan*  
His personality, fall, character—a liar, father of lies, original murderer, 44; hated Christ and wished to destroy Him, 38, 44.
4. *Children of God*  
Marks by which they can be known—act like God, 39; love our Lord, 42; hear God's words, 47.
5. *Children of the Devil*
  - (1). Who they are:  
All haters, liars, 44; who reject the truth, 45; who do not love Christ, 42.
  - (2). Steps in their downward career:  
Believe Jesus but do not believe on Him, 31, R. V.; refuse to let the truth have free course in them, their dawning faith transformed to murderous hate, 37.
  - (3). What they do:  
Will to do the lusts of their father, 44, R. V.; reject those who speak the truth, 45; hate our Lord even unto death, 40.
  - (4). What they will not do:  
Acknowledge their real condition, 33; hear God's Word, 47.
  - (5). What they cannot do:

## LESSON 68

# “Before Abraham Was, I Am.”

John 8:48–59

### DISCOVERY OF THE FACTS

1. *“If a Man Keep My Word He Shall Never Taste of Death,” vv. 48–52*

What two slanders against our Lord did the Jews utter in v. 48? To what extent was the word “Samaritan” a term of opprobrium in that day? (4:9.) Did they accuse Him of being possessed of a demon on any other occasion? (7:20; 10:20; Matt. 12:24.) If they spoke this way of our Lord what may we expect if we are loyal to Him? (Matt. 10:25.) Ought we to dread this reproach? (Heb. 13:15; Matt. 5:10–12.) Of what was this treatment a fulfillment? (Is. 49:7; 53:3.)

How did He reply to the charge (v. 49)? Whose honor was He seeking? Whom were the Jews seeking to dishonor? Was He seeking also His own glory? (v. 41, R. V.; 7:18.) While He sought not His own glory, who did seek the glory of Christ (v. 50)? To what extent does the Father desire that our Lord should be glorified? (Phil. 2:9–11.)

By what words does He emphasize the importance of what He is about to say in v. 51? (3:3, 5; 5:24.) What astounding statement did He make about those who kept His word (v. 51, R. V.)? Is it true? What does it mean? What was the effect of this utterance upon the Jews (v. 52)? What would we think today if we should hear any man say: “If a man keep my word, he shall never see death”? By saying this, what did our Lord make Himself?

2. *“Before Abraham Was, I Am,” vv. 53–59*

What question did the Jews now put to our Lord? In what way had He made Himself to be greater than the prophets? To what extent is He greater than Abraham (v. 58)? (10:29, 30; Is. 9:6; Matt. 12:6, 41, 42; Ro. 9:5; Heb. 3:2, 3; 7:1–7.) What further question did the Jews put to Him? What did His utterance really imply that He considered Himself to be? (5:18; 10:33; v. 19:7.) Was it only Jesus Himself who regarded Him as divine (v. 54)? What does our Lord call God in v. 54? What did the Jews say of Jehovah (v. 54)? Was He really their God? What did He say of the Jews’ relation to God in v. 55? Are there any today who claim to know God but who do not really know Him? Who did not know God (v. 55)? How alone can we know Him? (1:18; 14:6; Matt. 11:27.) How did our Lord prove that He knew God? How can we prove that we really know God and His Son Jesus Christ? (1 John 2:4.) To what extent did He keep the word of the Father? (v. 29.)

What astounding statement does our Lord make in v. 56? On what occasion did Abraham see Jesus Christ? (Gen. 18.) What was the effect upon Abraham of seeing the day of Jesus Christ? What will be the effect upon any one who really sees Him as He is? (1 Peter 1:8.)

What was the effect upon the Jews of His statement that Abraham had seen His day? What question did they put to Him (v. 57)? In what spirit did they put it? What statement did He make in reply? Did He merely say: “Before Abraham was, I was”? What is the significance in this connection of the words “I am”? (Ex. 3:14; Is. 43:13; 44:6; 46:9; 48:12; Rev. 1:8.) How long has our Lord existed?

What was the effect of this statement upon the Jews? As what did they regard Him? What was the Jewish law regarding the blasphemer? (Lev. 24:16.) If He was not divine were the Jews justified in stoning Him according to the Jewish law? What then does the one who denies the deity of Jesus justify? On what other occasion did the Jews attempt to stone Him? (10:30–33.) Who prevented the Jews from killing him on this occasion? Was He justified in hiding Himself? Did He hide from His enemies on any other occasion? (10:39, 40; 11:54.)

### CLASSIFICATION OF TEACHINGS

1. *The Father*

Honored by our Lord, 49; sought His glory, judgeth, 50; honored the Son, 54; known by the Son, 55; protected the Son, 59.

2. *Jesus Christ*

(1). What He was:

- Divine, 51, 58; human, 59; subordinate to the Father, 55.
- (2). What He did:  
Honored the Father, 49; sought not His own glory, 50; gave eternal life to those who kept His word, 51; knew the Father, 55; hid Himself from His enemies, 59.
- (3). How He was treated:  
(a) By man—called a Samaritan, charged with having a demon, 48, 52; dishonored by the Jews, 49; assaulted, 59.  
(b) By God—honored, 54; the Father sought His glory, 50; protected, 59.
3. *The Jews*  
Misunderstood our Lord, 48, 52, 59; accused Him of being a Samaritan, of having a demon, 48, 52; dishonored Him, 49; were liars, 55; sought to stone Him, 59.

## LESSON 69

# Our Lord Steadfastly Setting His Face to Go to Jerusalem

Luke 9:51–62

(Compare Matthew 19:1, 2; 8:19–22; Mark 10:1)

### DISCOVERY OF THE FACTS

1. *Disciples Who Did Not Understand Their Master, vv. 51–56*

What time was drawing nigh (v. 51, R. V.)? What is meant by “being received up”? (24:51; Mark 16:19; John 6:62; 13:1; 16:5, 28; 17:11; Acts 1:2, 9; Eph. 1:20; 4:8–11; 1 Tim. 3:16; Heb. 6:20; 12:2; 1 Peter 3:22.) What must occur before His receiving up? In full knowledge of the agony that awaited Him, what did our Lord do? What characteristics come out in His steadfastly setting His face to go to Jerusalem? (12:50; Acts 20:22–24; 21:11–14.) How did He prepare the way for His own approach (v. 52)? (7:27; 10:1; Mal. 3:1). Who may have today the privilege of preparing the way for our Lord?

Had He ever visited the Samaritans before? How had He been received? (John 4:40–42.) How was He received on this occasion? Why? How was this rejection of our Lord taken by His disciples? Was it pure love for Him that inspired them to make this suggestion? What were they illustrating? Do the professed disciples of Jesus today ever show a similar spirit? How did He treat their suggestion (v. 55)? Why did He rebuke them? (Rev. 3:19.) If we treat with anger and bitterness even those who reject our Lord, what does He do with us?

2. *The Would-Be Disciple Who Did Not Count the Cost of Following Christ, vv. 57–58*

What position did the speaker in v. 57 occupy? (Matt. 8:19.) Were the men of this class as a rule kindly disposed toward our Lord? What led Him to break with his associates and offer to attach himself to our Lord? What did the man say? Was that a good resolution? (Matt. 16:24; 19:28; John 8:12; 10:27, 28; 12:26; Rev. 14:4.) Did he have any adequate idea of how much was involved in this promise? Who else in the Gospel story made a similar declaration without due consideration of what it meant and of his own inability to live up to it? (John 13:37; Mark 14:31; Ex. 19:8.) Are such rash and inconsiderate avowals of a determination to follow our Lord “anywhere, everywhere” common today? How did He deal with this man? What does He desire that every one should do before starting out to be a follower of Him? (Luke 14:28–33.) Is it in the line of Christ’s method when we are trying to lead men to Him to picture only the rosy side of the Christian life, or should we show a young disciple from the very outset that there are hardships and trials to be met in the path of true discipleship? (Matt. 16:24; 2 Tim. 2:3; 3:12.) What did our Lord tell this man he must expect if he becomes a follower of Him? Does a purpose to follow Him if intelligent always involve a willingness to be a homeless wanderer on earth? What must every true disciple be willing to take? (John 15:20; 1 Peter 2:21.) What according to this 58th verse was the character of the Saviour’s own life on earth? Ought any disciple to complain if he does not own a home, or even has no certain resting place for the night? Who furnished our Lord with a resting place for His head when the night came round? Who will always furnish us with a resting place when the time comes if we only trust and obey Him? (Phil. 4:19.) Why did He spend His life here on earth in poverty? (2 Cor. 8:1, 9.) Would it be a good thing if some of His disciples today would voluntarily forego the luxuries and comforts of life and lead such a life of simplicity and poverty as He and

Paul lived? What might be thought of any one of real ability and talent who did? Was that ever thought of Jesus Himself? (John 10:20.)

3. *The Would-Be Disciple Who Wished to Delay Following Christ Until a More Convenient Season, vv. 59–60*

What invitation did our Lord extend to another man? Was he already in some sense a disciple? (Matt. 8:21.) What did that invitation mean? (Matt. 4:19; 9:9.) What did the acceptance of the invitation involve? (Matt. 4:20, 22; 16:24; Luke 5:11.) Would it pay then to accept? (Mark 10:29, 30.) Did the man realize what the invitation involved? Was he willing to accept it at all? What then was the only difficulty with him? Are there any today who are willing to follow Christ but wish to do something else first? What was it that this man desired to do first? Isn't it a proper thing for a disciple of Christ to do to see to the proper burial of his father? Where then was the fault with this man's request? Is it proper to put anything, no matter how innocent or sacred in itself, before obedience to Christ? (Matt. 6:33.) What must be made secondary to His claims? (Matt. 10:37; Luke 14:26.)

What was Christ's answer to this request? Was this man's father dead yet? Who were "the dead" that our Lord meant could attend to the burial of the dead? (Eph. 2:1, 5; 1 Tim. 5:6.) What should this disciple do? How does this bear upon the duty of those whom God has called to go and preach the Gospel who feel that perhaps they ought to remain at home and look after the comfort of their parents and see to their burial when the time comes? Are men as likely to think that they must stay at home and look after their aged parents when some great opportunity for money making opens at a distance as when some call for missionary service comes from a distance?

4. *The Would-Be Disciple Who Was Not Willing to Cut Wholly Loose from the World, vv. 61–62*

To what resolution did the third man give utterance? Was that a good resolution? Was he fully settled in it? What showed that he was not? What would bidding farewell to his friends involve? Do men ever determine nowadays to follow Christ but wish to take a farewell look at the world? How does that all generally end? Who stands out in sacred history as the awful and impressive example of the folly of taking a last lingering farewell look at the world we are leaving behind? (Luke 17:32; Gen. 19:26.)

What was Christ's answer to this man? If a man wishes to plough a good straight furrow what must he always keep doing? What must the disciple who desires to cut a good furrow in Christian life and service always keep doing? (Phil. 3:13.) What is God's feeling toward those who draw back? (Heb. 10:38.) What is their end? (Heb. 10:39.) If we wish to hold on to Christ and the kingdom what must we do with the world and worldly friendship? (Luke 14:33.) If we hold on to the world what must we do with Christ and the kingdom? Which will *you* hold on to, and which will *you* let go, Christ and the kingdom or the world?

## CLASSIFICATION OF TEACHINGS

1. *Our Lord*

His deity, 51; humanity, 51, 56, 58; Son of Man, 58; ascension, 51; Messianic office—fearless devotion to duty, 51; steadfast determination, 57; poverty, homelessness, 58; wise and fearless dealing with the mistakes of would-be disciples, 57–62; claims superior to the most tender and sacred earthly claims, 59, 60; method of dealing with those who desired to follow Him—

- (a). The thoughtless and hasty He bids count the cost, 57, 58;
- (b). The procrastinating He bids sunder the most sacred ties and follow at once, 59;
- (c). The hesitating He bids to cut loose entirely from the world and not to take a single look back, 62; rejection by the Samaritans, 53.

2. *Conditions of True Discipleship*

A willingness to suffer extreme poverty and hardship, to be as our Lord Himself was, to suffer as our Lord Himself suffered, 58; to make the tenderest ties subordinate to the claims of and obedience to Christ, to obey our Lord and preach the Gospel no matter what calls away, to obey at once, 60; to cut entirely loose from the world and never cast a single glance back at it, 62.

3. *Three "I Will Follow Thee's" Which Count for Nothing with Christ*

- (1). The "I will follow Thee" of the one who does not count the cost, 57, 58;
- (2). The "I will follow Thee" of the one who wishes to do something else first, 59, 60;
- (3). The "I will follow Thee" of the one who is not willing to cut entirely loose from the world, 61, 62.

## LESSON 70

# The Mission of the Seventy

Luke 10:1–16

### DISCOVERY OF THE FACTS

1. *The Lord's Command to Pray, vv. 1, 2*

What was the purpose of the sending forth of the seventy? What is the purpose of sending forth workers today? Why were seventy sent? How were they sent? Why? (Deut. 32:30; Matt. 18:19, 20.) Was this sending forth two by two followed in the church in later days? (Mark 6:7; Acts 13:2–4; 15:39, 40; Rev. 11:3.) Is it a good arrangement today? What thought did our Lord give utterance to as an incentive to and preparation for the work upon which they entered? Is that a thought Christian workers need to get hold of today? Is it true today that the harvest is great? And the workers few? Is there work for every Christian? Why is it then that so many can't find anything to do?

To do what first would Christ have the greatness of the harvest send the disciples? What is the first thing we should do when we see the greatness of the harvest and the fewness of the laborers? When we see the need of a worker in any special direction or any special field? Will God answer the prayer? Who is the Lord of the harvest? (Matt. 13:37, 41; Acts 22:21; Acts 26:15–18.) If a laborer is to be of any use by whom must he be sent? What is the exact force of the words "send forth"? (See Greek.) If we are honestly to pray the prayer, what must we be willing to do?

2. *The Lord's Command to Go, vv. 3–9*

Having prayed for laborers what were they to do? What then are the two things that an appreciation of the largeness of the harvest are to drive us to? How were they to be sent forth? Was that a very encouraging thought to start out with? Ought the Christian worker to be disappointed if he is not always received with hospitality and abounding gratitude? Are Christians willing to go forth today as lambs in the midst of wolves? Do we need workers who are?

Were they to carry much baggage? Why not? Is the efficiency of an ambassador of Christ nowadays ever impaired by too much baggage? (2 Tim. 2:4.) Is the exact letter of these directions binding upon ambassadors of Christ under all circumstances? (Luke 22:35, 36.) Did these ambassadors get fed? Is the obedient, faithful ambassador always sure to be fed?

What was the next direction He gave the seventy? Its purpose? The practical lesson for us? What was to be their first thought when they entered a home? What is too often the first thought of Christian workers today when they enter homes for entertainment? Would their benediction do any good? Would the good wish and the benediction be lost if the home was not ready to receive it? Are true prayers ever lost? What was the peace the disciples were to impart? Is there any lesson in that for us? What direction did our Lord give the seventy as to where they were to stop? Why were they not to go from house to house? Has the ambassador of Christ any time for empty feasting and social frivolities? What were they to eat? Will the worker who leaves a field because the fare is too plain have much power for God? Need the ambassador who is living upon the gifts of those to whom he ministers feel like a beggar?

What was to be the work of the seventy? To whom else was the same commission given? (9:1, 2.) Is the ministry to both body and soul the proper function of the missionary today? Is the healing of the sick a part of the missionary's commission? (Luke 4:40; 6:1, 7, 19; 9:1, 2; 10:9; Acts 6:5, 8; Jas. 5:14, 15; Mark 6:5, 6; 16:17, 18; John 14:12; Matt. 4:23; 9:35.) What was the burden of their message? What does the "kingdom of God" mean? (17:20, 21; Dan. 2:44; Matt. 3:2; 4:17; 10:7; John 3:3, 5; Acts 28:28, 31.)

3. *The Lord's Esteem for His Workers vv. 10–16*

What were they to do where they were not received? The meaning of that act? Its purpose? (9:5.) The practical lesson? (9:5; Acts 13:51; 18:6.) Did Christ's love altogether give them up? Did their unbelief invalidate the truth of God? What would be the result to the city? Which is guiltier, Sodom or the modern city that rejects Christ's truth? Why? (John 3:19.) What is the measure of a city's or an individual's guilt? In what was the greater guilt of Chorazin and Bethsaida than that of Sodom seen? What is meant by repenting in sackcloth and ashes? (Job 42:6; Dan. 9:3.) Is sorrow and self-abasement an accompaniment of true repentance? What is it according to this verse that leads to repentance? Why are Tyre, Sidon and Sodom chosen as the cities to set over against Chorazin and Bethsaida? What does a man show as to the condition of his heart when he rejects Christ? What must our Lord have thought of Himself to have said that the rejection of Himself was the sin that deserved the deepest condemnation?



Have we any record of the mighty works done in Chorazin? With what feeling did our Lord contemplate the coming doom of Chorazin and Bethsaida? (Matt. 23:37.) Did His pity for the wicked cities make Him falter in the least in the sternness of His judgment? What will be the respective standing of those cities in the day of judgment? Why? (12:47; Amos 3:2.) What will be the respective standing of Sodom and our modern cities? What is the Revised Version of v. 15? Why did Capernaum think she should be exalted to heaven? Do privileges necessarily exalt? Why was Capernaum to be brought down to Hades? What one act settles the doom of nations and individuals? Why was it that the rejection of Christ's messengers was to meet with such an awful doom? How closely does Christ identify Himself with His disciples? (Matt. 25:35–45; Acts 9:4.) Is it very serious business to turn a deaf ear to a messenger of Christ? Is it a serious matter to criticise or slander one? Why is it the world hates Christ's faithful messengers? (John 15:19–21.)

## CLASSIFICATION OF TEACHINGS

### 1. *Our Lord*

His deity, 2, 12, 14; humanity, despised and rejected of men, sent by the father, 16; Lordship over the harvest, 2, 3, 15; does not force His salvation on any one, 10, 11; compassion, 2; grief over those who reject Him, 13; relentless judgment upon those who reject Him, 12, 14; rejecting Him the decisive proof of a wicked heart, the damning sin, 13, 15.

### 2. *The Laborers in the Harvest*

Greatly needed, to be sought in prayer, 2; appointed by Christ, go before His face, 1; sent forth by Him, 2, 3; represent Him, identified with Him, 16; should go as lambs among wolves, 3; two and two, 1; should travel light and trust, waste no time, 4, 7; should seek first the good of those to whom they are sent and not their own, 5; should be indifferent to personal comfort, 3, 7, 8; should minister to body and soul, 9; should testify against unbelief, not cast pearls before swine, 10, 11; worthy of their hire, 7; sure to get their hire, 4.

### 3. *Prayer*

Should precede action, 2; be followed by action, 3; to Christ, for workers, 2; never lost, 5, 6.

### 4. *The Cities in Which Jesus Worked His Mighty Works*

Highly privileged, enjoyed abundant opportunities for repentance, refused the merciful call of God's goodness, expected to be exalted to heaven because of their great privileges, were cast down to hell because of their neglect of those privileges, 13–15; greater guilt and more fearful doom than Sodom, Tyre and Sidon, 12, 14.

## LESSON 71

# The Return of the Seventy

Luke 10:17–24; Matthew 11:25–30

(Compare Matthew 13:16, 17)

## DISCOVERY OF THE FACTS

### 1. *“Rejoice that Your Names are Written in Heaven,” Luke 10:17–20*

Had the seventy gone forth with confidence or with fear and trembling? How did they return? What had they demonstrated (v. 17)? Can we demonstrate the power of Jesus' name today in a similar manner? What were “the devils” that were subject unto them in the name of Jesus? (See A. R. V.) Is the unseen world of evil a mighty world? (Eph. 6:12, R. V.) Why need we not dread it? What is mightier than the power of Satan? In the demons being subject unto the seventy through the power of His name, of what did our Lord see a prophecy (v. 18)? Has Satan fallen from heaven yet? (Eph. 6:11, 12, R. V.; Rev. 12:7–9; 20:2.) What will be the manner of his fall? What is meant by saying that his fall will be as “lightning”? What did our Lord come to do in relation to the Devil? (1 John 3:8; Heb. 2:14.) Shall we also have power over Satan? (Ro. 16:20.) How do we obtain this power? (9:1.) What authority does our Lord give to His ambassadors (v. 19)? How secure is His ambassador (v. 19)? (Ps. 91:10, 13; Mark 16:18; Acts 28:5; Luke 21:17, 18; Ro. 8:31–39; Heb. 13:5, 6.)

Is there anything even better yet for the disciple (v. 20)? With what feeling should this fill our hearts? Did the seventy know that their names were written in heaven? How? May we know it? How? Would it be possible for one

to do wonders in the name of Jesus and yet not have his name written in heaven? (Matt. 7:22, 23; 27:5; 1 Cor. 13:2, 3.) Whose names are written in heaven? (Heb. 12:23.)

2. *To Whom God Reveals the Truth, Luke 10:21–22; Matt. 11:25–27*

In what state of mind do we see our Lord in v. 21? Who was the source of His joy? (See R. V.; Gal. 5:22.) To what beside rejoicing did the Holy Spirit lead Him? Does the Holy Spirit always lead those whom He fills into thanksgiving and praise? (Eph. 5:18–20.) To whom did our Lord return thanks? What did He call the Father? What is meant by this expression? From whom does God hide His truth? Can a man who is full of his own wisdom have God's? (Is. 5:21; 1 Cor. 1:18–27.) If we are to be wise with a true wisdom, what place must we take? (1 Cor. 3:18–20.) What must we renounce? To whom does God reveal His truth? What is meant by "babes"? Why does God reveal His truth unto babes and not unto the wise and prudent (v. 21)? (Matt. 11:26.) Is that reason enough? How much authority did our Lord say had been delivered unto Him by the Father (v. 22)? Is that statement to be taken in the broadest and most absolute sense? (Matt. 28:18; John 3:35; 13:3; 17:2; Eph. 1:20–23; Phil. 2:10, 11; Heb. 2:8–10; Acts 10:36.) Has God actually committed the whole universe, terrestrial as well as celestial, into the hands of Jesus Christ? What kind of a Saviour then have we? How wise a Saviour is He? How thoroughly does He know God? Who alone beside our Lord can thoroughly know God? How alone can He be known? Outside of the revelation which Jesus Christ makes of the Father, what is God? Why does God not need to remain to us the unknowable (v. 22)? (1 John 5:20.) To whom does the Son reveal the Father?

3. *"Blessed are the Eyes that See the Things Which Ye See," Luke 10:23, 24*

What did our Lord say to His disciples privately (vv. 23, 24)? (Matt. 13:16, 17.) What were the things which their eyes had seen to which He referred? Above whom had He exalted His disciples (v. 24)? Have we as exalted a position as the prophets of old had? Do we know things which they did not know? (1 Peter 1:10–12.) What things?

4. *How to Find Rest, Matt. 11:28–30*

What wonderful invitation is in these verses? Who is it gives the invitation? Whom does He invite? What is meant by "all that labor"? By "all that are heavy laden"? What does our Lord promise to those who accept His invitation? What is the great need of the human heart today? Who alone gives rest? Upon what condition? To how many of those who come to Him will He give rest? How does the deity of Jesus Christ come out in this invitation? If He were not divine, what would such an invitation prove Him to be? What does He bid us do in v. 29? What is meant by this? (See also John 14:21–23; 15:10–14.) Does He bid us do anything beside take His yoke upon us? Why? If we do this what shall we find? What kind of rest do men need most of all? What does He say of His yoke (v. 30)? Is His yoke really easy? Is His burden really light? (1 John 5:3; Prov. 3:17.) In what three striking ways does the deity of Christ come out in this lesson?

## CLASSIFICATION OF TEACHINGS

1. *The Father*

His sovereignty, does as is well-pleasing in His own sight, Lord of heaven and earth, hides His truth from the wise and understanding, reveals it unto babes, 21; delivers all things unto the Son, knows, is known by Him, 22.

2. *Jesus Christ*

His deity, 17, 19, 22, 28; subordination to the Father, 21, 22; the power of His name, 17; His omnipotence, 19; supreme authority over heaven and earth, knowledge of the Father, 22; joy in the Holy Spirit, faithfulness to the Father, 21; revealer of the Father, 22; the giver of rest, 28, 29; the character of His service—His yoke easy and His burden light, 30.

3. *The Holy Spirit*

The author of joy, the inspirer of thanksgiving and praise, 21.

4. *Satan*

His exalted dignity, doom, 18; subjection to the name of Jesus, impotence against those who work in Jesus' name, 17, 19.

5. *Christ's Disciples*

Their names written in heaven, 20; have authority to tread upon serpents and scorpions, and over all the power of the enemy, nothing shall in any wise hurt them, 19; even the demons subject to them through the name of Christ, 17; Jesus Christ reveals the Father to them, 22; the Father reveals His truth to them, 21; exalted and privileged above prophets and kings, 24; have rest unto their souls, 28, 29; have an easy yoke and a light burden, 30.

6. *Rest*

Who offers it—Jesus, 28; to whom—those that labor and are heavy laden, 28; how it is found—by coming unto Jesus, taking His yoke and learning of Him, 28–30.

# LESSON 72

## The Good Samaritan

### Luke 10:25–37

#### DISCOVERY OF THE FACTS

1. *The Inquiring Lawyer, vv. 25–29*

What was the question that led to the parable of the Good Samaritan? Who put it? What is meant by “lawyer”? What was his purpose in the question? Did he have any real sense of his need of eternal life? What did the question imply as to how eternal life was to be obtained? What was the purpose in Christ’s reply? Is eternal life to be obtained by doing? (Ro. 6:23.) How is it obtained? (John 3:36, etc.) To what does our Lord direct the lawyer for an answer (v. 26)? Why? Why did not our Lord tell him to believe? What is the purpose of the law? (Ro. 3:19, 20.) What was the lawyer’s summary of the law (v. 27)? Had he read the law rightly? (Matt. 22:37, 38.) Where then was the trouble with him? How does our Lord point out to the lawyer where the real difficulty lay? Wherein was he right? Wherein was he wrong? Does it ever happen nowadays that men’s views and answers are right and their practice wrong? What did our Lord say the lawyer would obtain by keeping this law of love? How perfect would the keeping have to be to thus obtain eternal life? (Gal. 3:10.) Has any one ever obtained eternal life that way? (Gal. 2:16.) Why not? (Ro. 3:23.) When sin has once entered can there be justification by law? (Ro. 3:19, 20.) How must justification be when once sin has entered? (Ro. 3:23, 24.) What then was the real object of Christ’s words?

Did His answer sting the conscience of the lawyer at all (v. 29)? What did he try to do? Do men often attempt that today? Is it a good thing to try to justify ourselves before God? (Job 32:2.) Can we do it? (16:15; 18:9–14.) What part of the law did the lawyer fancy he had kept? Had he?

In what way did he seek to avoid the keen edge of Christ’s reply? What did the question mean in this connection? Will one who really has the love of God in his heart ask: “Whom must I love”? What sort of people is it who are always asking: “Must I do this, and must I do that”? Was there any answer in the law itself to the lawyer’s question? (Lev. 19:34; Ex. 23:5.) How did our Lord answer the lawyer’s question? What is the point of the answer?

2. *Our Lord’s Answer to the Question: “Who is My Neighbor?” vv. 30–37*

What is the picture of the man who was in trouble (v. 30)? Where did it all happen? Was this a likely place for such a thing to happen? Are there any Jericho roads nowadays? Who is our neighbor?

Who was the first man who came along (v. 31)? How did he happen to come down that way? What did he do? Was that very wrong? Do men ever see sorrow and need and pass by on the other side nowadays? What excuse had he for his action?

Who next came along (v. 32)? How did he act? What excuse had he? Was it sufficient?

Who acted the part of a neighbor (v. 33)? Why did our Lord choose a Samaritan as the illustration of the true neighbor? (17:16–18; John 4:9; 8:48.) Would he have as good an excuse as the priest and Levite for passing by? What did he do? How did he show his compassion was genuine (vv. 34, 35)? How much did it cost him to act this way? How are we (according to this parable) to treat need and suffering? Did the Samaritan leave his work half done? Does real compassion ever leave its work incomplete?

According to this parable what is love? Who are the proper objects of the workings of this love? Is anything lost by it? (Prov. 19:17; 1 John 3:22; 4:7.) Who most fully realizes this picture of the good Samaritan? What are the points of similarity between a sinner and the man among thieves? Between our Lord and the good Samaritan? By what question does our Lord point His parable and drive it home?

Did the lawyer see the point (v. 37)? Does he answer it fairly and squarely? How does he reveal his prejudice? What is Christ’s final thrust at the lawyer’s conscience? In what condition did the interview leave the lawyer? Who was it that had really been put to the test? And what was the result of the testing?

#### CLASSIFICATION OF TEACHINGS

1. *Jesus*

His divine wisdom, 26–37; His divine love, 33–35.

2. *Man*

Ever fancies he can gain eternal life by his works, 25; can know the law but can't keep it, 27, 28; seeks to keep the law by lowering its requirements, justifies himself rather than God, 29; doomed to confusion, 37.

3. *The Law*

Its sum—love, 27, 28;

Its demand—not knowledge, but obedience (perfect knowledge of it will not bring eternal life; perfect obedience to it would, but cannot be rendered), 28, 29–37;

Its purpose—“conviction,” 28, 29.

4. *Love*

Its object—God, and all mankind, 27–35;

Its manifestation—prompt compassion, 33; untiring service, uncalculating self-sacrifice, 34, 35;

Its limit—neither race, nor creed, nor social standing, but humanity, 33;

More acceptable to God than loftier religious profession and activity, 36, 37.

5. *Man*

Our duty—love, 27, 28;

Our neighbor—the man who needs us, 30;

Our folly—self-justification, 29.

## LESSON 73

# Our Lord and Martha and Mary

Luke 10:38–42

### DISCOVERY OF THE FACTS

1. *Martha Occupied for Jesus, Mary Occupied with Jesus, vv. 38, 39*

What is the certain village mentioned in v. 38? (John 11:1.) In whose house? What other scenes in our Lord's life occurred in that house? (John 11; 12:2; Matt. 21:17.) How did He come to be in that home? Did it pay Martha to have Him in her home? (John 11.) Can we have Him in our homes? (Rev. 3:20.) Will it pay? Why is it that men do not have Him in their homes? (Luke 2:7.) What was it very likely that made Martha ready to receive our Lord into her home? (Matt. 26:6.) Who else was at the home? What did Mary do? Is that a good place to be? Did Mary ever get down at our Lord's feet again? (John 11:32; 12:3.) For what purpose was she at His feet in this lesson? Is that a good place to learn? (Compare Acts 22:3.) For what purpose was she at our Lord's feet in John 11:32? Do you suppose she would have been at His feet for help at such a time if she had not first been at His feet for teaching? For what purpose was she at His feet in John 12:3?

As she sat at His feet what privilege did she enjoy? Did Martha hear His word? Why not? Does it ever occur today that men and women are so taken up with working and worrying for our Lord that they miss the privilege of hearing His words? Is that wise? (Mark 4:19.) With how many things was Mary occupied? With how many things was Martha occupied (v. 41)? What was the result (v. 40)? What is the exact meaning of the word translated “cumbered”? (See margin Revised Version.) From what was she “distracted”? By what? Whom was she serving? Are men nowadays ever distracted from the Lord Himself by their “much serving” of the Lord? Would He rather we should be occupied with our service of Him or with Himself? What prompted this much serving? Does our love ever become alloyed with selfish pride in our service of the Lord? Was there any need at this time of this much serving? Is the much serving which we oftentimes allow to crowd out communion with our Lord Himself generally needed?

Are we to understand that Mary never served? Was she serving Him now? Which of the two was really ministering the more to our Lord's enjoyment in that home? Which serves our Lord better, he who works most for Him or he who receives most from Him? (John 6:28, 29.)

2. *Martha Sharply Rebuking Mary and Jesus, v. 40*

What at last was the effect upon Martha of her much serving? Toward whom did she display her irritation? Are we ever tempted to get cross with our Lord in our much serving? What does that show? Did He care that Mary had left Martha to serve alone? Was it Mary's fault that Martha was serving so much? Was it our Lord's fault? Whose fault was it? What did Martha think Mary was? How did she reveal her own selfishness? Had it ever occurred to her that she was selfish? Is that form of selfishness that bustles around in many kind activities and then talks about how

much it has done and how little others are doing, at all common today? What did Martha request our Lord to do? What was the manner of the request? Was she most concerned with the comfort and pleasure of her guest or with her own comfort?

3. *Our Lord Gently Rebuking Martha, vv. 41, 42*

Did He bid Mary help Martha? Are we to infer that He wishes His disciples to be always sitting at His feet and never ministering for Him? (John 20:17.) What did He say to Martha? Is there any great harm in being anxious about many things? (Luke 8:14; 21:34.) About what sort of things was Martha “anxious and troubled”? About what ought we to be anxious? (Phil. 4:6, R. V.) Did our Lord rebuke Martha for serving? Not till when did He rebuke her? After rebuking her anxiety about many things what did He say? What is the one thing needful? (John 17:3; Luke 18:22; Ps. 27:4; 73:25; Mark 8:36; 1 Cor. 13:3; Gal. 5:6; 1 John 5:11, 12.) Who had chosen the one needful thing? How was her wise choice to be rewarded? Did any one wish to take that good away from her? Can that good part be taken away from any one who makes choice of it? (John 10:28, 29; Ro. 8:35, 39; 1 Peter 1:4, 5; John 4:14; 5:24.) If one chooses worldly goods can that be taken away? (Luke 12:20, 33; 16:2, 25.)

Were Martha and Mary both disciples? Were they both loved by the Lord? (John 11:5.) What two types of discipleship do they represent? Does the true disciple display the active type of discipleship or the meditative? In whom do we find the most perfect combination of the two? (Acts 10:38; Mark 1:35; John 4:33, 34.)

## CLASSIFICATION OF TEACHINGS

1. *Our Lord*

Entered the home Martha opened, 38; spoke the word into the heart Mary opened, 39; did not rebuke Martha for serving, 40–42; did rebuke Martha for worrying over her service, for her fault finding, for her worldly-mindedness, for serving when she should be listening, 39–42; praised Mary for her choice of the one thing needful, protected her in the enjoyment of her wise choice, 42; desires that we be occupied with Himself rather than with our service for Him, is more acceptably served by the one who receives the most from Him than by the one who works the most for Him, 39–42.

2. *Martha*

Opened her door for our Lord Jesus to enter, 38; allowed her heart to be closed by earthly cares against the entrance of His work, 39; worked hard for the Lord she really loved, was made cross by her much service, distracted from the Lord Himself by her much service for Him, her loving service greatly alloyed with pride, sharply rebuked Mary, sharply rebuked the Lord, wished Him to note how much she was doing and how little Mary was doing, endeavored to instruct Him as to what He should do, 40; anxious and troubled about many things, but forgetful of the one thing, 41, 42; remembered the cravings of her Lord’s hunger, but forgot the cravings of His love, so busy with earthly cares she had no time for the Saviour’s words, so busy with working for Him she had no time to listen to Him, imagined the Lord would be better pleased with a good dinner than with a good learner, 39, 40; served at the wrong time—when she should have been listening, 39–42; served in the wrong way—with worry, 41; self-consciousness, irritation, fault-finding, without consideration of whom she served, with needless effort, 40; was gently rebuked by the Lord, 41, 42.

3. *Mary*

Sat at the Lord’s feet, heard His word, was occupied by naught but the Lord Himself, had rest while Martha had worry, had praise while Martha had reproof, chose the good part, the good part eternally secured to her, 39–42.

## LESSON 74

# The Healing of the Man Born Blind

John 9:1–41

### DISCOVERY OF THE FACTS

1. *Receiving Sight, vv. 1–7*

What was the condition of the man who is the subject of this chapter? Was there any hope for him? Of whom is he the type? What fact is mentioned in the first verse that opens a door of hope for this otherwise hopeless case? What was our Lord’s feeling as He saw the blind man? The feeling of the disciples? Is there any connection

between sin and suffering? (John 5:14; Mark 2:5.) Is there any other purpose in sickness than that of the chastisement for sin? (v. 3; 2 Cor. 12:7.)

Did our Lord mean to teach that neither this man nor his parents had ever sinned? (1 John 1:8, 10.) What did He mean to teach? What was the purpose of this man's long protracted affliction (v. 3)? For what do our infirmities and distresses afford an opportunity? (2 Cor. 12:9.) Ought we then to regret these? (2 Cor. 12:10.) When do they bring glory to God? Why is it that "the works of God" are not more frequently "manifested in" us in our infirmities of soul and body? (Mark 6:5, 6.)

What did our Lord tell His disciples was His and their business in view of man's needs (v. 4, R. V.)? By what word did He emphasize the imperative nature of that business? What fact did He mention that made it important that He and they be about this business at once and always? Does that reason hold for us today? Comparing the 2nd verse and the 4th, what do we find to be more important in our Lord's estimation than speculating about the origin of evil? When is the world's darkest night (v. 5)? When is the darkest night for the individual soul?

Having briefly rebuked the heartless theologizing and lack of active sympathy of the disciples, what did our Lord proceed to do at once? Had this man sought the Saviour's help? Why then did He give it? Does He wait for us to ask Him to bless us before He blesses? Ought we as His followers to wait for the miserable to come to us and seek help? What was the purpose of the command: "Go, wash in the pool of Siloam"? (2 Kings 5:10, 14; Mark 3:5; Luke 17:14.) What does "Siloam" mean? Of whom was it then a type? (John 10:36; Ro. 8:3; Gal. 4:4.) Where then must we go and bathe if we wish sight for our blinded eyes? (John 8:12.)

Did the blind man have faith? How did he show it? What is the true way of showing it? The result? Why is it some of us don't "come seeing"?

2. *Witnessing, vv. 8-12*

What did the cure of the blind man occasion? What will Christ's work in a man always occasion among those who behold it? Was there agreement among the beholders? Why not? When Christ performs a work today is there perfect agreement among those who behold it? Why not? What did all this talk and disagreement afford the man an opportunity to do? How did he show his manliness? Did he gain anything by his testimony (vv. 34, 35-38)? What question was put to him? Did he avoid it? How did he speak of our Lord? Later in the day what did he call Him (v. 17)? Still later as what did he recognize Him (v. 38)? How do you account for this rapid growth of faith? What desire did the man's testimony awaken in the hearts of those who heard (v. 12)?

3. *Suffering, vv. 13-34*

What was the next thing done to the man? What was the object in bringing him to the Pharisees? (v. 22; 11:46, 47, 57; 12:42.) What question was put to him there? Did he dodge it even there? What was the effect of his testimony upon the Pharisees (v. 16)? Was the man at all daunted by the opposition his testimony had created? What was his opinion of his great Friend? Could the Jews account for the facts by their theories? Can sceptics account for the facts today by their theories? What did the Jews attempt to do as they could not reconcile the facts with their theories (v. 18)? What do sceptics today try to do with facts they cannot explain? Did they have much success in denying the facts?

What was the testimony of the parents? Was it a willing testimony? What kept the parents back from a full and glad avowal of their faith that our Lord had healed their son? What did they gain by their cowardice? Was it of much consequence to be cast out of the synagogue? What did the parents lose? (vv. 35, 38; Matt. 10:32, 33.)

What did the Pharisees tell the man to do (v. 24, R. V.)? Could he give glory to God without giving glory to Jesus? (John 5:23.) What did the Pharisees say they knew? What did the man say he knew? Which had the best of it so far? Why has the man whom our Lord has saved and who knows He has saved him always the best of the infidel even though he is not nearly so good a reasoner?

What does the man next proceed to do (vv. 26, 27)? What did the Pharisees in their response claim to be? Were they really Moses' disciples? (John 5:46.) Whose disciples were they? (John 8:38, 44.) Did the man give up his faith in our Lord because the leaders refused to endorse Him? What did he do (v. 30)? According to their own Bible and their traditions what did the fact that He opened blind eyes prove Jesus to be? (Is. 29:18, 19; 35:1, 5; Matt. 11:5.) What proof did the man bring forth that Jesus was not a sinner as they asserted (v. 31)? What did he say were the conditions of answered prayer? Was that true doctrine? (1 John 3:21, 22.)

What further argument did he bring up to show his extraordinary character of Jesus and that He was from God? Could the Pharisees answer him? What two things did they then do? What did they sneer at? Was the idea of his teaching them to be sneered at? Is it ever wise to sneer at any one, no matter how lowly, who wishes to teach us? By being loyal to Christ what treatment did he get from men? What treatment will the one who is loyal to Christ always receive from men? (2 Tim. 3:12; John 15:19, 20.) Do we lose anything by that? (2 Tim. 2:12.)

4. *Receiving Jesus Himself, and Worshiping, vv. 35-41*

When men cast him out who sought him out? If men throw us off for our loyalty to our Lord, who will always take us up? What question did He put to the man? Was that important? (John 20:31; 3:36.) What was its purpose? With what spirit did the man receive it? What was all he asked as a condition of believing on “the Son of God”? Is it difficult to show one who is really willing to believe? Whom did He show him? What had our Lord first opened the man’s eyes to see? What did He now open his eyes to see? Which was the better vision? What did the man do when he got that vision? Did he do right? (Heb. 1:6.) What will we do if we get a real view of Jesus? Who must give us that view? (1 John 5:20.) To whom will He thus manifest Himself? (John 14:21.)

## CLASSIFICATION OF TEACHINGS

1. *Our Lord*
  - (1). What He was:  
Divine, 35, 38; human, 11; the light of the world, 5.
  - (2). What He did:  
Saw the needy, 1; had compassion on the needy where others saw only judgment for sin, 2, 4, 6; felt the one duty of life was to work the works of God, felt that the time was short and that each opportunity must be improved without delay, 4; did not wait for His help to be asked, 6; required the obedience of faith, 7; gave sight to one hopelessly blind, 1, 7; sought out the one men cast out for His sake, drew the castaway closer to Himself, revealed Himself more clearly to the man after he was cast out by men, 35, 37.
  - (3). How He was treated:  
Hated by the Pharisees, 15, 34; maligned by the Pharisees, 24; disowned by those He had benefited, 20, 22; believed in by the man to whom He had given sight, confessed by him, 38; worshiped by him, 38.
2. *The Man Who Received Sight*
  - (1). His original condition:  
Never had seen, 1; beyond help, hopeless, 1, 32; without human sympathy, suspected and despised, 2, 34; a beggar, 8; his need only an opportunity for God’s grace, 3.
  - (2). What happened to him:  
Our Lord saw him, 1; came to help him; pointed out the simple way of healing, 6, 7.
  - (3). What he did:  
Put faith in Jesus, asked no questions, did as he was told, 7.
  - (4). What he got:  
Sight, 7.
  - (5). What he did after our Lord had blessed him:  
Frankly confessed his previous wretched condition, 8, 9; testified of his salvation and for his Saviour, 10, 11; to the curious and doubting, 8, 10; to the enemies of our Lord, 15; fearlessly, 15, 33; fully, to the exact facts, 11; briefly, pointedly, 11, 15; remained loyal to our Lord in face of bitter opposition, 15, 17; stood firmly in face of all man’s sophistry by the one fact of experience, 25; rebuked the powerful enemies of our Lord and exposed their insincerity, 27.
  - (6). What he suffered:  
Brought before the enemies of our Lord, 13; reviled, 34, 28; cast out, 34.
  - (7). His compensation:  
Sought out by the Saviour, 35; received a fuller revelation of Him, spiritual sight, 35, 38.
  - (8). His steps to spiritual vision:  
Ready and eager to believe in the Son of God if He should be revealed, 36; saw, 37; believed, worshiped, 38.
  - (9). His theology:  
“Whereas I was blind now I see,” 25; Jesus “opened my eyes,” 30; “God heareth not sinners,” 31; God hears any man who worships Him and does His will, 31.
  - (10). Progressive conception of Jesus:  
A man, 11; a prophet, 17; a sinless One, 31, 32; a messenger from God, 33; the Son of God, 35, 38.
3. *The Pharisees*  
Heard the facts that should have led to faith in Jesus as the Messiah, 13, 15, 19, 21; tried to obscure the significance of the facts by theological sophistries, 16; tried hard to disprove the facts, 18, 26; wilfully shut their eyes to the significance of the facts they could not disprove, slandered the Son of God whom they would not receive, 24; claimed to be Moses’ disciples, while rejecting Him of whom Moses wrote, 28; haughtily rejected the teaching they

sorely needed, reviled and cast out the loyal witness for Christ, resorted to vituperation and persecution when argument failed, 34; wilfully blind, 41; condemned to perpetual blindness, 39; without excuse, 41.

## LESSON 75

# Jesus the Good Shepherd

John 10:1–21

### DISCOVERY OF THE FACTS

1. *Shepherds and Robbers, vv. 1–6*

What is the exact translation of v. 2? (See R. V. margin.) What then is the contrast of the opening verses? What is the chief difference between a thief and robber and a shepherd which these verses emphasize? What is the door by which one can properly get admission to the sheep (v. 7)? If one then tries to get access to the sheep except by Jesus Christ what is he? What is the fold spoken of in v. 1 (v. 16)? If one enters to the sheep by Jesus Christ what is he (v. 2)? If we then wish to be shepherds and not thieves or robbers, through whom must we approach the sheep? Were there any in Christ's day who claimed to be shepherds who were really thieves and robbers? (See vv. 8–10.) Were there any such in the years of Jewish history which preceded Christ's coming? (Is. 56:10, 12; Ezek. 34:2, 5.) Were there any in the years that immediately followed Christ's earthly ministry? (Acts 20:29, 30; Ro. 16:18; Titus 1:11; 2 Peter 2:3, 14.) Are there any such today? Who can always recognize the difference between a true shepherd and a thief? (vv. 3, 4, 26, 27.) By what does the true sheep recognize the true shepherd? If any one is unable to distinguish between the voice of the true shepherd and the voice of a thief and a robber, what does it prove that he is not?

Having got access to the sheep, what does the shepherd first do? What does this reveal? (Ex. 33:17; 2 Tim. 2:19.) What does the shepherd do with the laggard sheep? How? In whom is this idea of a true shepherd fully realized? (John 13:14, 15; 1 Peter 2:21.) In whom ought it to be realized? (1 Peter 5:2, 3.)

What do the sheep do? What shepherd will the sheep follow above all others? (vv. 11, 27.) If one is not following Him as He leads the way what does it prove? (Matt. 16:24; John 12:26.) Why do the sheep follow the shepherd? (8:47.) If one desires to get the power to recognize the voice of Jesus from every other voice what must he become? What will one of Christ's sheep not do? Why not? If one runs off after every false teacher that comes along what does it conclusively prove that he is not? What will one who is really a sheep do when "a stranger" calls?

2. *The Good Shepherd, vv. 7–21*

How did our Lord characterize those who came before Him seeking to get the sheep to follow them? What is a thief and robber after? What is a shepherd after (v. 11)? Had these thieves and robbers succeeded in getting the sheep to follow them? Why not?

What does Jesus call Himself in v. 9? The door to what? (See context, also John 14:6; Eph. 2:18; Ro. 5:1, 2; Heb. 10:19–22.) To whom does this door stand open? What is the consequence of entering it? How many who enter shall be saved? Do those who enter get anything beside salvation? What is the expression "shall go in and out" meant to teach? What does the thief come for? Of whom is he the imitator? (8:44.) What did Jesus Christ come for? (John 3:17; 12:47; Matt. 20:28; Luke 19:10; 1 Tim. 1:15.) How much life? How abundantly may we have life? (John 1:16; Col. 1:19; 2:9, 10; Eph. 3:19.) Do all who have life have it abundantly? Might they have it abundantly? Why don't they? In whom does the picture of a shepherd which our Lord has drawn reach its perfect fulfilment? What therefore does He call Himself? Who is the good shepherd of the Old Testament? (Ps. 23:1; Is. 40:10, 11; Ez. 34:11–13.) By taking the title to Himself then whom does He assume to be?

What is the crowning proof of the shepherd's love for his flock? How does our Lord prove that He is the good shepherd? If we wish to be true shepherds what must we be ready to do? If one at the approach of danger leaves the sheep and flees for his own safety what is he? Are there any hirelings nowadays? (1 Peter 5:2; 2 Tim. 4:10.) Why does the hireling flee? How intimate is the mutual understanding between our Lord and His sheep (vv. 14, 15, R. V.)? To what thought does our Lord come back? Why is that fact mentioned so often? Who are "the other sheep" of whom He speaks? (Is. 11:10; 49:6; Zech. 2:11; Acts 15:14.) What will these Gentile sheep do? What will become of the sheep called out of the two folds? (Eph. 2:14.) Was the Father willing that our Lord should lay down His life for the sheep? Was the sacrifice voluntary? In whose will did the sacrifice originate (v. 18)?



What was the effect of His words upon the Jews? How often did His words cause division? Why? Why do men reject His words? (John 8:47.) What different opinions were expressed about Him? Was this ever said on any other occasion? What proof did the supporters of our Lord bring that He was not possessed of a demon? Was that good proof? Is there any other proof?

## CLASSIFICATION OF TEACHINGS

1. *Our Lord*
  - (1). His deity, 11; humanity, 11, 15; obeyed the Father even unto death, 18; loved by the Father because of His obedience, 17; rejected by many, accused of having a demon, suspected of insanity, 20; came that men may have abundant life, 10; had power to lay His life down and to take it again, laid it down at the Father's command, and of His own free choice, 18.
  - (2). The door:  
By which a shepherd gets access to the sheep, 1, 7; by which the sheep enter into salvation, 9; any one can enter this door, all who enter find salvation, pasture, security, liberty, 9.
  - (3). The Good Shepherd:  
Knows the sheep even as, etc., 14, 15, R. V.; is known by His sheep even as, etc., 15; has a personal interest in each sheep and deals individually with each, calls by name, leads them out, 3; thrusts the laggard forth, overlooks none, goes before the sheep, 4; cares for the sheep, 13; lays down His life for the sheep, 11, 15; gives them eternal and abundant life, 10, 28.
2. *Christ's Sheep*  
They know the Shepherd's voice, 4; hear His voice, follow Him, 3, 27; know not the voice of strangers, will not follow strangers, flee from strangers, 5; know Him even as He knoweth the Father, are known by Him even as, etc., 14; get life, 10, 28; pasture, security, liberty, 9.
3. *False Shepherds*  
Seek to get access to the sheep by some other way than our Lord, 1, 7; hirelings, 12; thieves and robbers, 1, 8; care not for the sheep, 13; leave the sheep in time of danger to seek their own safety, 12; come to steal and kill and destroy, 10; the true shepherd looks out for the sheep, the false shepherd looks out for himself.

## LESSON 76

# Our Lord at the Feast of Dedication

John 10:22-42

## DISCOVERY OF THE FACTS

1. *Jesus the Christ, the Son of God, the Giver of Eternal Life, vv. 22-29*

What exact time of year was it? Where did our Lord speak these words? What other Bible incidents occurred in Solomon's porch? (Acts 3:11; 5:12.) What question did the Jews put to our Lord (v. 24, R. V.)? Was it His fault that they were in suspense? On what particular point were they in suspense? What did they demand of Him? Had they ever on any other occasion asked Him who He was? (8:25, 53; Luke 22:67-70.) Had He never told them plainly that He was the Christ? (v. 25; 5:17-23; 8:12, 24, 58.) How had they received His statements? Would they have received the statement now any differently?

To what then does He appeal instead of answering their questions in words? What works? Does He in any other place refer to His works as a proof that He was the One sent from God, the Messiah, the Son of God? (v. 38; 5:36; 14:11.) Were the works that He did a proof that He was such? (3:2; 20:31; Acts 2:22; 10:38.) Had any recognized His works as proof that He really was the Messiah? (7:31.) Were there any who refused to recognize this proof? (12:37, 40.) Did the leaders themselves recognize His works as a sign that He was the Messiah? (11:47, R. V.) How did He do His works (v. 25)? What is meant by His doing them "in His Father's name"? What did our Lord say that His works did? What did they prove regarding Himself? (14:10, 11; 20:31.) Why did not the Jews believe when they saw these works (v. 26)? Why is it that any one today hears the words and sees the works of Jesus and yet does not believe? Whose fault is it if one is not one of Christ's sheep? What similar reason does our Lord give elsewhere why the Jews did not hear His word? (8:47; 12:37-40; 1 Cor. 4:3, 4.) Is it a privilege to be one of Christ's sheep?

What does He do for His sheep (v. 28)? Who gives eternal life? If our Lord gives eternal life who must He be? Why shall one of Christ's sheep never perish (vv. 28, 29)? What word does the Revised Version substitute for "pluck" in these two verses? What added thought is there in that word? Is this thought found anywhere else in the Scripture? How do these persons become Christ's sheep? (v. 29; 6:37.) What is the proof that one has been given by the Father unto the Son? What is absolutely sure about those whom the Father does give unto the Son? (v. 29; 17:2, 6, 9, 11, 12.) Whose hand keeps us beside the hand of the Son? Of what may we be sure if one is in the Father's hand?

2. *"I and the Father are One," vv. 30–38*

What astounding statement does our Lord make about His relation to the Father in v. 30? Is this statement true? Do you really believe it? In what sense were Jesus and the Father one? What was the effect upon the Jews of this utterance? Why did they take up stones to stone Him? If the statement was not true, then what was Jesus? According to the Jewish law what was done with the blasphemer? If Jesus and the Father are not one, would the Jews have been right or wrong in stoning Jesus? If Jesus and the Father are one, who then is the blasphemer? Did the Jews on any other occasion seek to kill Him for a similar reason? (5:18; 8:58, 59.) On what charge did the Jews finally kill Jesus? (Matt. 26:65, 66.) If He was not divine, was His slaying justified by Jewish law? What then does any one who denies the deity of Jesus justify?

Was He frightened at the attempt of the Jews to kill Him? How did He take it all? What answer did He make to the thought of their hearts that lay back of their action (v. 32)? To what did He appeal? Of what were His good works a proof? (v. 25; 5:19, 20, 36; Matt. 11:3–5; Acts 2:22; 10:38.) What was the Jews' answer to our Lord's question? What did they say He was? What did they say He made Himself out to be? Did He? (v. 30; 5:18; Ro. 9:5; 14:9; Phil. 2:6, R. V., margin.) What was His answer to the charge (vv. 34, 35)? Whom does he say the Father called gods? (Ps. 82:6.) Is there a sense in which all those who really receive the Word of God are divine? (v. 35; Ex. 7:1; Ps. 82:6, 7; 138:1; 2 Peter 1:4; Ro. 8:29.) What did our Lord say the Father had done with Him that He had not done with others? (v. 36; 3:34; 6:27; Ps. 2:2, 6–12; Is. 11:2–5; 42:1, 3; 61:1–3.) Was He fond of dwelling upon the fact that the Father had sent Him? (3:17; 5:30, 36, 37; 6:38, 57; 8:42; 17:3, 5, 8, 18, 21.) Is it important that we believe that He was sent of the Father? (17:2, 3, 8, 21, 23, 25, 26.) What is the last thing that He says about Himself in v. 36? Does He say that anywhere else, or what substantially amounts to that? Is it important that we believe it? (20:31.) Under what condition did our Lord say they would have the right not to believe on Him (v. 37)? Did that condition actually exist? Had they therefore any excuse not to believe on Him? What takes away all excuse? What did He demand if He did the works of the Father (v. 38)? Is that a reasonable demand? If they believed the works that they actually saw, what must they also believe? Does our Lord do any works today that prove that He is divine?

3. *Our Lord Beyond the Jordan, vv. 39–42*

What was the effect upon the Jews of our Lord's claim that He was in the Father and the Father in Him? Did they attempt on any other occasion to arrest or kill Him? (7:30, 44; 8:59; Luke 4:29, 30.) Did they succeed? Why not? Where did He go? Why did He stay there? Was He afraid? What then was He? Was it known whither He had gone? What did many do when they learned the place where He had retired? Did our Lord usually attract multitudes? (Matt. 4:23–25; Mark 1:37; Luke 5:1; 12:1.) What may we be sure will be the result when it is known that He is really in a place? What fact about Him drew the people to Him (v. 41)? What was John's testimony concerning Him? (1:29, 33, 34; 3:29–36; Matt. 3:11, 12.) What was the result of their seeing and hearing Him again (v. 42)? (2:23; 4:39, 41, 42; 8:30; 11:45; 12:42.)

## CLASSIFICATION OF TEACHINGS

1. *God the Father*

Our Lord did His work in His name, bore witness to our Lord by the works He gave Him to do, 25; greater than all, 29; gave Christ's sheep to Him, no man able to pluck Christ's sheep out of His hand, 29; the Father is in the Son, 38; sanctified Jesus and sent Him into the world, 36; called those unto whom the word of God came "gods," 35.

2. *Jesus Christ*

(1). His deity:

The Son of God, 25, 29, 30, 32, 36, 37, 38; He and the Father one, 30; the Father is in Him and He in the Father, 38.

(2). His humanity, 31, 39, 40.

(3). His subordination to the Father:

Did His works in His Father's name, 25; sent by the Father, 36; His sheep given to Him by the Father, 29; the Father greater than He, 29.

(4). The Christ, 24, 25.

- (5). His relation to His sheep:  
He owns them, is followed by them, 27; gives unto them eternal life, guarantees that none of them shall ever perish, keeps them in His hand so that no man can hurt them, 28.
  - (6). His characteristics:  
Fearlessness, 23; patience, 25; plainness of speech, 26; love, 28; assurance of His relation to His Father, 30; calmness, 31, 32; familiarity with Scripture, 34; prudence, 39, 40.
  - (7). His works:  
Did the works of the Father, 37, 38.
  - (8). How He was treated:  
Honored, witnessed to by the Father, 36, 38; sanctified and sent into the world by Him, 36; protected by Him, 39; witnessed to by John, resorted unto by many, 41; believed on by many, 42; listened to and followed by His sheep, 27; misunderstood by the Jews, 24; the Jews sought to arrest Him, 39; took up stones to kill Him, 31; accused of blasphemy by the Jews, 33.
  - (9). What our Lord demanded:  
Faith in Himself, 25, 37, 38.
3. *The Jews*  
Misunderstood our Lord, asked Him to tell them what He had already told them plainly, 24; did not believe in Him, were not of Christ's sheep, 26; accused Him of blasphemy, 33; sought to arrest Him, 39; took up stones to stone Him, 32; did not understand their own Scriptures, 35, 36.
  4. *Christ's Sheep*  
Believe on Jesus, 26; hear His voice, follow Him, 27; receive eternal life, eternally secure in the hand of the Son and of the Father, shall never perish, 28, 29.
  5. *Faith*  
The mark of Christ's sheep, 26; founded upon the works that Christ does, 25, 38; founded upon the Word, 35; demanded by reason in view of the works of Christ, 37; exercised by many, 42; not to believe the supreme proof that one is not one of Christ's sheep, 26.
  6. *The Scriptures*  
The Word of God, 35; cannot be broken, 35.

## LESSON 77

# Our Lord Teaching His Disciples How to Pray

**Luke 11:1–13**

(Compare Matthew 7:7–12)

### DISCOVERY OF THE FACTS

1. *“Lord, Teach Us to Pray,” vv. 1–4*

With what request did our Lord's disciples come to Him? What was it awakened in them such a desire? Do we need to be taught how to pray? (James 4:3, Ro. 8:26.) Will He teach us? How? (Ro. 8:26, 27.) In what different connection in Matthew do we find the prayer that follows? (Matt. 6:9–13.) How do you account for this seeming discrepancy between Matthew and Luke? Is this prayer properly called “The Lord's Prayer”? Where do we find the Lord's prayer? (John 17.)

Is this prayer intended as an exact form which the church is to adopt and repeat in all ages? (Matt. 6:9.) Who only has a right to pray this prayer (v. 2)? (Gal. 3:26; Ro. 8:14; 1 John 3:10.) Ought a believer to limit himself to this prayer? (James 5:14; Phil. 4:6.) What feature of Christian prayer is entirely wanting here? (John 14:13.) Why is it wanting?

How does the prayer begin? What truth about God is taught in these opening words? What truth about believers? What is indicated by calling God “Our Father which art *in heaven*”? (Ps. 115:3; Is. 66:1; Ps. 11:4; Dan. 2:28; Matt. 3:17; 10:32; Acts. 1:9, 10.) What is the first petition? What does it mean? Why is it put first? What does all true prayer put first? What is the second petition? What does that mean? (Is. 2:2–5; Dan. 2:44; 7:27; Rev. 2:15; 19:6; 20:14.) Before the kingdom comes who must come? (Rev. 19:11–16, etc.) What prayer is a good prelude to

this? (Rev. 22; 20.) If we truly desire God's kingdom to come what is the first thing we will do? The second? Do any pray this prayer dishonestly? What is the next petition? What does it mean? (a. Luke 22:42; b. John 6:38; Eph. 6:6; c. 1 Thess. 4:3; d. text.) What is the supreme delight of every true believer? (God's will.) What will the man who honestly offers this petition do?

What is the fourth petition (v. 3)? How much bread are we to ask for? How much at a time? Are men willing to come to God each day for each day's need? What miracle in the O. T. teaches the same lesson? (Ex. 16:15–22.) Can the believer confidently trust God to supply each day his need for that day? (Matt. 6:33, 34; Phil. 4:19.) Has he any right to expect more than that?

What is the fifth petition (v. 4)? Is this the prayer of the unsaved man for the forgiveness that makes him God's child? For what forgiveness is it a prayer? If we are to enjoy the forgiveness that brings fellowship with God what must we do? How about 1 John 1:9? Can there be any fellowship with God if we do not forgive? (Matt. 6:14, 15.) Are there many prayers hindered by an unforgiving spirit? (Mark 11:25, 26.) What does the fact that in this permanent model of prayer the request for forgiveness is placed alongside the request for daily bread indicate as to the disciples' daily need? Is the fact of our forgiving others the *ground* upon which God forgives us? (Eph. 1:7; 4:32.) What is the *condition* upon which the believer gets forgiveness? (1 John 1:9.) Why is the prayer for pardon put first of the prayers for spiritual blessing? Who are meant by those indebted to us?

What is the sixth petition? What is meant by "Bring us not into temptation"? Will God bring us into temptation? (Jas. 1:13; Job. 1:12; 2:6.) What limit does God put to our temptations? (1 Cor. 10:13.) Why ought we to offer this petition? (Matt. 26:41.) What spirit does this petition reveal upon the part of the one who offers it? What will the one who honestly offers it do?

What is the final petition? What change do the Revisers make in it? (Matt. 6:13.) Where did our Lord Himself offer this petition for His disciples? (John 17:15.)

## 2. *The Power of Importunity*, vv. 5–10

With what parable did our Lord follow this prayer? What is its lesson? In what other parable is the same lesson taught? (Luke 18:1–8.) Is it right to ask the same thing more than once? If we are in the right spiritual condition and have the right conception of God, will we not claim it on the first asking and rest upon that? (Matt. 26:44.) What illustrations have we in the Bible of importunate prevailing prayer? (Gen. 32:26; Matt. 15:22–28.) What three commands are there in v. 9? What three promises? Upon what are the promises conditioned? Why don't men receive? (Jas. 4:2.) Why don't they find? Why is it not opened to them? Is it a duty to pray? (Luke 18:1.) Why does our Lord say "Ask, seek, knock," and not merely "Ask"? What sweeping statement does He make about every one that asks (v. 10)? Does He mean that God hears everybody's every prayer?

## 3. *The Heavenly Father's Willingness to Give to His Asking Children*, vv. 11–13

What is the argument our Lord uses to prove God's readiness to answer prayer? Is it a good argument? What fact about God do all these reasonings of philosophers about the impossibility of God's answering prayer based upon the reign of law lose sight of? What statement does our Lord make in regard to human nature? How evil is it? (Gen. 6:5, 6; 8:21; Ps. 51:5; Ro. 7:7, 8; 3:10–19.) What is the only thing that will change it? (Titus 3:3–5.) Does our Lord include Himself in this estimate of human nature? What does that prove as to His conception of Himself? To whom is it men give in answer to requests? To whom according to this argument may we expect God to give? Who are His children? (John 1:12, 13; Gal. 3:26.) To which of His children does God give? Why is it then that so many of God's children lack the fulness of blessing? (Jas. 4:2; Ps. 81:10.) Why is it many lack who do ask? (Jas. 4:3.) What does God especially give to them that ask? How does Matthew differ from Luke here? (Matt. 7:11.) Why are the promises substantially the same? If we want the Holy Spirit what shall we do? Will God give only what we ask? (Eph. 3:20.)

## CLASSIFICATION OF TEACHINGS

### 1. *God*

His relation to man—Father, 2;

His home—heaven, 2;

His honor and will—supreme, 2;

His character—holy, 2; compassionate, approachable, 2, 5;

His work—answers prayer, 2, 5, 13; rules, 2; feeds the hungry, 3; forgives the sinner, protects the weak, 4.

### 2. *Our Lord*

Divine, 13; human, 1; sinless, 13; the teacher of true prayer, 14.

### 3. *Man*

Ignorant, 1; weak, dependent, a daily sinner, 3, 4; evil, in the divine image, 13.

4. *Believers*

Brethren, 2;

God's glory their supreme desire, 2;

God's will their supreme delight, 2;

God's kingdom their supreme hope, 2.

They have forgiveness, 4; earthly necessities supplied, 3; protection, 4. Daily dependent upon God for support, 3; forgiveness, safety, 4.

5. *Prayer*

(1). What to pray for:

God's glory first, God's kingdom, God's will, 2; our daily needs, 3; our daily forgiveness, our daily protection, 4; the Holy Ghost, 13.

(2). How to pray:

Trustfully, 2, 13; simply, briefly, to the point, 2, 5; importunately, 5, 10.

(3). When to pray:

Daily, 3; constantly, 9, 10.

## LESSON 78

# The Folly of Laying Up Treasure for One's Self and Not Being Rich Toward God

Luke 12:13–21

### DISCOVERY OF THE FACTS

1. *“Take Heed and Beware of Covetousness,” vv. 13–15*

What was the occasion of this parable? Had the profound teaching to which our Lord had just given utterance made much impression on this man? Why not? What was all this man saw in Him? Do we ever find people of that sort nowadays? How did he address our Lord? Was he really a disciple? Why did he then address Him as Master? To whose offenses did this man have an open eye? To whose was he blind? What kept his brother from dividing the inheritance? What made him wish his brother to divide it?

What was our Lord's reply? Does this mean that He has nothing to do with man's conduct concerning wealth? What does He mean then? Against what sin does He take occasion to warn His disciples? Why does He warn them at this time against this particular sin? What is covetousness? With what other sins does the Bible class it? (1 Cor. 5:10, 11; 6:10; Eph. 5:3, 5.) What is its relation to other sins? (1 Tim. 6:10.) Is there need of warning against it today? In order to escape its grasp what must man do? What change does the Revised Version make here? What is suggested by the expression: “Take heed and keep yourselves from all covetousness”? What reason does our Lord give for “taking heed, etc.”? What is the primary meaning of this reason? Is there any deeper meaning in it? How much of this world's goods ought we to desire? (1 Tim. 6:8.)

2. *Wise in the Eyes of Men, vv. 16–19*

How does our Lord seek to impress the lesson? What is the main point of the parable? Did the man come honestly by his wealth? To whom did he owe his prosperity? Did he recognize the fact? What was the first thing this man's rapidly increasing wealth brought him? Is that a true picture of life? What was he perplexed about? Was there nowhere to bestow his fruits? (Luke 3:11; 11:41; 14:13, 14; 16:9; 18:22.) In the repeated use of what pronoun does the intense selfishness of the man come out? Were they really *his*? What was his way out of the difficulty? Was he a shrewd man? What was the one fault in all his calculations? (James 4:15.)

What was he going to do next? Had he any ease in the accumulation of his wealth? Was he going to have any in the enjoyment of it? Is there ever real ease in the acquirement or enjoyment of wealth? Where alone can it be found? (Matt. 11:28.) To whom did the rich man address himself? What did he say? Did his soul have much goods laid up? Where is the place to lay up goods for many years? (Matt. 6:19, 21.) How do we lay them up there? (Mark 10:21.) What was his highest conception of the right use of money? How did he expect his soul to be satisfied? Can

you satisfy a soul that way? Why not? What alone can satisfy the soul? (John 4:13, 14.) Is taking one's ease, eating, etc., a wise way to spend life? (Luke 16:19, 22, 23; 21:34; 1 Tim. 5:6; James 5:5; Rev. 18:7.)

3. *A Fool in the Sight of God, vv. 20–21*

How were the man's calculations all upset? Who has done all the talking up to this point? Who now speaks? Does He say much? Does it take many words from God to upset our worldly plans? For how long did this man say he had goods laid up? How long did God say he could keep them? What did He call the man? Why was he a fool? Are there many fools of that kind nowadays? What had the man called his soul? How did God show him it was not his? When God demanded the man's soul what had he left? If God should require your soul tonight how much would you have left? Of how much time can we boast ourselves? (Prov. 27:1.) What was to become of the rich man's wealth when he was gone? What was all that he had to do with it after all? (The burden and toil of accumulating it: "thou hast prepared.") Does it pay to live for money? What is the man who heaps up wealth in the eyes of God?

Of whose life and end does our Lord say this is a picture? Is the fault in laying up treasure?

## CLASSIFICATION OF TEACHINGS

1. *Riches*

Cannot give life, 15; or peace, 19; cannot be kept, 20; bring care, 17; blindness, 19; ruin, 20; should not be treasured up for self, should be used for God, 21.

2. *Covetousness*

Universal in its sway, manifold in its manifestations, insidious in its attacks, awful in its guilt, 15; ruinous in its results, 20.

3. *Our Lord*

His knowledge—of man, 15, 16–20; of men, 13–15; of God, of destiny, 20. His skill as a teacher, 13–21.

4. *God*

Left out in man's calculations, watches man's doings, silences man's boastings, exposes man's folly, confounds man's reasonings, upsets man's scheming, reckons with man's selfishness, claims proprietorship over man's possessions, takes back man's misused possessions, 18–20.

5. *The Poor Rich Man*

(1). The bright side:

Rich, his wealth honestly gotten, 16; thoughtful, far seeing, worldly wise, 17, 18; plans seemingly wisely laid, bright prospects for years to come, 18; filled with hope and exultation, 19.

(2). The dark side:

His prosperity a burden, 17; poor in real wealth, ignorant of the real needs of the soul, 19; forgot God in his blessings, 17–19; a fool in God's sight, left God out in his planning, God upset all his well laid plans, God required his soul, left his wealth to another and his memory to contempt, his life an utter and eternal failure, 20.

(3). Contrasts:

Owed all his prosperity to God, but forgot the God who gave it, 16;

Rich in the wealth that perisheth, but penniless in the wealth that abideth, 21;

Wise in the world's sight but a fool in God's sight, 17, 18, 20;

Had the burden and anxiety of accumulating wealth, but was forced to leave to another the enjoyment of it, 20;

Expected to put his goods into his own barns, but put them into the barns of another, 20;

Thought he had much goods laid up for many years, but could not hold them another day, 19, 20;

Expected to eat, drink and be merry for years to come, but ceased to eat, drink or be merry that very night, 19, 20;

Reasoned within himself what he should do, but God told him what he must do, 17, 20;

Expected to live in happiness, but died in gloom, 19, 20;

Thought he needed great barns to bestow his goods, but only needed a little grave to bestow his body, 18, 20.

*"So is he that layeth up treasure for himself and not such toward God."*

## LESSON 79

# The Folly of Anxiety

Luke 12:22–34

### DISCOVERY OF THE FACTS

1. *God's Care for His Creatures, vv. 22–28*

What was the central lesson of the preceding lesson? What is the central lesson of this? What is the connection between that lesson and this? In what two ways as seen in the last lesson and this does a heart set upon temporal things manifest itself? What is the Revised Version of “take no thought”? What is Paul’s cure for anxiety? (Phil. 4:6.) The psalmist’s? (Ps. 55:22.) Peter’s? (1 Peter 5:7.) Christ’s radical cure? (Matt. 6:24, 25, and the remainder of lesson.) Is it possible for one to live without anxiety? Is there any direct Bible warrant for wise forethought in providing for the future? (Prov. 6:6–8; Gen. 41:33–36; Eph. 4:28; 1 Tim. 5:8; 2 Thess. 3:10; Matt. 26:17–19.) What is forbidden? What are the things that our Lord specifies that we are not to be anxious about? Is there much anxiety in the world about these things today? In what way do we see in this lesson that our Lord felt the disciples were greatly exposed to this peril? (The number and variety of reasons given against it.) Is this just as much an imperative command as the others of Christ?

What is the first reason given here by Christ for not being anxious about food? What is its force? Which is the more important—the body or the clothes we put upon it? What shall we say then of those who sacrifice the health of the body for the sake of clothes?

What is the second reason given for not being anxious (v. 24)? Are we to infer from God’s feeding the ravens without their working that we need not work? What passage in God’s Word would correct any such notion as that? (2 Thess. 3:10.) What is the force of the argument? What is meant by our being much better than the fowls? (See R. V.) What is the reason of the value that God sets upon man? (John 3:16.)

What is the third reason (vv. 25, 26)? (It accomplishes nothing.) The fourth reason (vv. 27, 28)? Against what especial form of anxiety is this a reason? (Matt. 6:28.) What is the point of this argument? Is it really true that the adornment of the flowers is more perfect and glorious than that of Solomon? When will our Father clothe us with raiment more wondrous than theirs? Is it right for us to look at and study the beauties of nature? For what purpose ought we to study them?

Of what lack did our Lord say this worry was an indication? Is it a common lack? (8:25; Matt. 14:31; 16:8; 17:17, 20.) Is it a serious lack? (Heb. 11:6.)

2. *What to Seek and What Not to Seek, vv. 29–34*

How does our Lord sum up the teaching of the lesson so far? What is meant? (Matt. 6:31.) What is the proper limit of our desires in these things? (1 Tim. 6:8, R. V.) Are most people satisfied with that much? Has that fact anything to do with their anxiety?

What is the fifth reason given against worldly anxiety? What is the difference between a heathen and a Christian if the Christian has the same ambitions and treasures as a heathen? What is then the man whose heart is set upon earthly things? Have we got any heathen in our churches?

What is the sixth reason? Is that as good as the others? What is it that God knows we need? What then may we be sure of? (Phil. 4:19.) What is to be the great object of the Christian’s search (v. 31)? What is the kingdom of God? (Ro. 14:17.) If you want to get men to take their affections off from earthly things what is the best thing to do? Has our seeking of the kingdom of God anything to do with our being anxious about worldly things? If our one supreme consuming desire and interest is in His kingdom how much worldly anxiety will we have? What promise accompanies the exhortation? What is meant by “these things”? Are similar promises to this to be found elsewhere in the Bible? (Ps. 34:9, 10; 37:3, 25; 84:11; Heb. 13:5; Ro. 8:31.) If we want food, drink, clothing, what is the surest way to get them?

What final word full of comfort does our Lord give them (v. 32)? Why does He call them a “little flock”? Is the fact that it is God’s, etc., a sufficient reason for not fearing? What is the kingdom that is to be given them? (Matt. 25:34; 2 Thess. 1:5; Heb. 12:28; Jas. 2:5; 2 Peter 1:11; Rev. 22:5.) To what word of practical exhortation does this word of comfort form a basis? Does this mean that a man is to literally give away all he has? (18:22; Acts 2:45; 4:34, 35; Matt. 6:19, 20; 1 Tim. 6:17–19; James 5:1–3.) What is the best bank to lay up money in? The safest purse to carry it in? Where can we keep it where it will be safe from robbery and corruption? Does our place in the future life depend on how we use our money here? Will *every one* who gives away money here lay up treasure in heaven?

What is the final reason our Lord gives for laying up our treasures there (v. 34)? Where is your treasure? Where is your heart? What are the six reasons He gives against anxiety?

## CLASSIFICATION OF TEACHINGS

1. *God*
  - (1). His goodness, wisdom, power and providential care revealed in nature:  
He feeds the birds, 24;  
He clothes the grass, 28.
  - (2). His relation to His children:  
He knows their need, 30;  
He clothes them, 24;  
He feeds them, 28;  
He has a kingdom for them, 32;  
He must be put first by them, 31.
2. *Anxiety*

Has no ground, 24, 28; does no good, 25; reveals no faith, 28; can furnish no excuse, 22–32; results from a divided heart, 22, 31; is positive disobedience—sin, 22.
3. *Seven Doses for Dyspeptic Christians*
  - (1). God gives life, He will surely maintain it, 23;
  - (2). God feeds the birds, much more will He feed His children, 24;
  - (3). God clothes the grass, much more will He clothe His children, 28;
  - (4). Worry cannot add one cubit to one's stature, but can add much leanness to our souls, 26, 28;
  - (5). Worry is natural in a heathen, but monstrous in a Christian, 30;
  - (6). Our Father knows our every need, 30;
  - (7). It is our Father's purpose to give us a kingdom, He will surely provide our travelling outfit, 32.
4. *The Kingdom of God*

God's gift, 32; should be our first aim, brings with it all other good, 31; our position in it depends upon our use of our money here, 33.
5. *Food and Clothes*

Something the world is anxious about, 30; for which God's children are tempted to forget Him, 22; God's children need, 30; God's children need not be anxious about, 22; God's children must put second, 31; God's children will be supplied with by their Father, 24, 28.
6. *God's Children*

His children under His bountiful care, 24, 28, 30; His flock under His mighty protection, 32; His heirs destined for His eternal kingdom, 32; His almoners to dispense His bounties, 33; His depositors with treasures in His bank, 33.

## LESSON 80

# The Wisdom of Watching for the Lord's Return

Luke 12:35–48

(Compare Matthew 24:43–51)

## DISCOVERY OF THE FACTS

### 1. *Watching for Their Absent Lord, vv. 35–40*

What is the proper attitude of mind of disciples of Jesus Christ toward their absent Lord? (2 Peter 3:11, 12, R. V.; Titus 2:13; 2 Tim. 4:8.) Why do the faithful servants watch for Him? If He should come today would all His professed disciples be ready to “open unto Him immediately”? Would you? In order to be looking for Him what must at least be possible? Why is it that there are so many who are not looking for Him? Does He come and knock at any time besides at His second coming? (Rev. 3:20.) In order to hear His knock and let Him in, in what attitude of mind must we be? Suppose we are not watching and do not respond promptly to His knock, what then?



(Solomon's Song 5:5, 6.) How are we to show that we are looking for His return? What is the object of having the "loins girded about" (v. 37)? (1 Kings 18:46.) What "loins" are we to gird? (1 Peter 1:13.) With what? (Eph. 6:14.) How? (John 17:17; 2 Tim. 3:16, 17.) What are the "lamps" (R. V.) which are to be kept burning? (Matt. 5:16; 25:1, 3; 2 Tim. 3:5.) What is necessary in order that the lamp be kept burning? (Matt. 25:3, 4, 8.) Of what is this oil a symbol? (Acts 10:38; 1 John 2:20, 27; Ps. 45:7.)

What word describes the experiences of Christ's watching servants when He comes? In what will their blessedness consist? Will that be a feast worth having a part in? Will all Christ's servants have a part in it? How many times are we exhorted in the Bible to watch? If our "loins are girded" to serve Him what will He do? Does it make any difference in the blessedness of the watching servant at what hour He comes? What is it more important to have a care to than in what particular watch He comes? In what watch is He coming? (Mark 13:35.) By what illustration does He enforce this teaching about the necessity of constantly watching? What is the point of this illustration? Is the coming of Christ elsewhere compared to the coming of a thief? (Matt. 24:43, 44; 1 Thess. 2:3; 2 Peter 3:10; Rev. 3:3; 16:15.) Where is the similarity? In what manner will He come? (Acts 1:11.) In what way can we prevent that day overtaking us as a thief? (1 Thess. 5:4-6; 1 John 2:28.) If He should come today would you be overtaken by surprise and dismay or not?

What is the lesson our Lord draws from this parable? When should we be ready? What will those who are "ready" when the Lord comes do? (Matt. 25:10.) What will happen to those who are not ready? (Matt. 25:10-12.) Are men, or the church as a whole, looking for His coming today? Is that any evidence that He is not coming?

## 2. *Faithfully Serving Their Absent Lord, vv. 41-48*

What was Peter anxious to know? Is it necessary in order to correctly understand the Bible to know to whom any particular promise, warning, exhortation or commandment is addressed? What is the best way to find out? To whom was this parable and its lesson addressed (v. 42)? (Mark 13:35, 37.) To what are teachers compared? Is this figure found elsewhere? (Matt. 24:45, 46; Acts 20:28; 1 Cor. 4:1, 2; 1 Peter 4:10.) What is the steward's business? What is the pastor's and teacher's business? (John 21:15-17; 1 Peter 5:2; Jer. 3:15.) "Who, then, is the faithful and wise steward"? Do all whom Christ has appointed to this office do this? Whom do some whom He has called to be stewards feed? (Ezek. 34:2, 3.) With what does the "wise and faithful steward" feed the "household"? (1 Peter 2:2; 4:10, 11.) Do all stewards give the household this meat? With what do they sometimes try to feed the household? When should the steward give the household their portion of meat?

What word is used to describe the experience of the wise and faithful steward at the coming of his Lord? In what will his blessedness consist? Wherein lies the appropriateness of this reward? Who is placed in contrast with this faithful and wise steward? What lies at the bottom of his evil doing? What is the practical effect upon the church and individual of regarding the coming of their Lord as a far away and unreal event? What is the effect of thinking of it as a most real and possibly imminent event? (Matt. 26:6, 7.) What is the one great cause according to this verse (45) of worldliness and laxness in evangelical enterprise and of oppression and self-indulgence among many professed stewards of Jesus Christ? What was the great cry of the early church as it pushed the evangelization of the world? (Phil. 4:5; Jas. 5:7, 8; 1 Cor. 16:22, R. V., margin.) Where was it the unfaithful servant said: "My Lord delayeth His coming"? Can one have a head faith and a heart unbelief in the coming of the Lord? How can we show we have a heart faith in it? Is there any step beyond saying: "My Lord delayeth His coming"? (2 Peter 3:3, 4.) Are there any mockers in the church saying this today?

How first of all did loss of faith in the near approach of the Lord show itself in the unfaithful servant? For what is that a figure? Is there a warning against this anywhere else in the N. T.? (1 Peter 5:3.) How in the second place did this loss of faith show itself? Have these faults in the actual history of God's people been seen in those whom the Lord has "set over His household"? (1 Sam. 2:13-16; Ezek. 34:3; Matt. 7:15; Acts 20:29; Titus 1:10, 11; 3 John 9, 10.)

How are these unfaithful stewards to be brought to their senses? Will the day of Christ's coming be a joyful day for all who have been in authority in His church? What will be done to the unfaithful servant? With whom will his lot be eternally cast? (Matt. 24:51.) Why? (Acts 1:25.) To whom may this solemn and terrific warning be justly applied? (1 Peter 4:10.) Why does our Lord delay His coming? (2 Peter 3:9.) Will all unfaithful servants be punished with equal severity? What will be the measure of the punishment? Will ignorance of the will of Christ avail to deliver one from punishment altogether? What does the greatness of our opportunities increase? (Matt. 11:21-24.)

## CLASSIFICATION OF TEACHINGS

### 1. *Our Lord*

Coming back, 36, 40; may come at any moment, 36, 38; will come when He is not expected, 39, 40; the important point is that we be ready whenever He comes, 38; wishes His servants to be watching for His return, 36; will gloriously reward the faithful at His coming—(a) if we are watching and have girded ourselves to serve Him, He will gird Himself and serve us, 35, 37; (b) if we have been faithful in the use of little power and opportunity He will give us all power and opportunity, 42–44; will fearfully punish the unfaithful at His coming, 45, 46.

2. *Christ's Servants*

Should always be—Watching for His coming, 36; ready for His coming, 40; ready to open to Him immediately, 36; engaged in the work to which He has appointed them, 43.

Should always have—Their loins girded, their lamps burning, 35.

Should never—Say: “My Lord delayeth His coming,” exercise oppression over those under their authority, practice self-indulgence, 45.

Their opportunity and responsibility— Over Christ's household, the welfare of Christ's family in their keeping, 42.

Their duty—To watch, to open to Christ immediately, 36; to give the household their meat in due season, 42.

Their blessedness—Our Lord Himself will make the watching servant a feast and serve him, 37; dominion given the faithful servant over all the Lord hath, 44.

3. *The Unfaithful Servant*

(1). His theology:

“My Lord delayeth His coming,” 45.

(2). His practice:

Tyranny, self-indulgence—feeds himself, 45; neglect to give the household their meat, 42, 45.

(3). His destiny:

Surprised by Christ's unexpected coming, driven into outer darkness, 46; the more light the greater guilt and heavier punishment, 47, 48.

## LESSON 81

# One More Opportunity

Luke 13:1–17

### DISCOVERY OF THE FACTS

1. *Repent or Perish, vv. 1–5*

What gave rise to Christ's warning in these opening verses? What idea about the Galileans did those who spoke to Christ have? Did He say that these Galileans were not sinners? Did He say that the suffering that befell them was undeserved? What use did He make of their calamity? In the calamities that overtake men what should sinners always see (vv. 3, 5)? Of whose sins were those who spoke to our Lord thinking? To whose sins did He direct their attention? With whose sins would He have us most occupied? (Ro. 14:4, 10, 12.) With whose sins are men most prone to be occupied? Is there any connection between our sinning and our suffering? (John 5:14; Matt. 9:2; 1 Cor. 11:29, 30, 32.) Is it safe to infer from this that when men are especially afflicted they are especially sinful? (Heb. 12:6; John 9:2, 3; Matt. 5:10–12.) What did our Lord say was the only way in which to escape the penalty due our sins? What is it to repent? (Luke 11:32, compare Jonah 3:10; Ezek. 33:11; Is. 55:7; Acts 26:20; Rev. 2:4, 5; 9:20, 21.) Is sorrow for sin repentance? (2 Cor. 7:10.) From what sin especially must men repent if they are to be saved? (Acts 2:36–38; 3:14, 15, 19.) To whom should repentance be preached? (Acts 20:21.) What will happen to men if they do not repent (vv. 3, 5)?

Did the Jews as a nation repent? Did they perish? (Luke 19:42–44; 21:22–24; 23:28–30; Matt. 22:7; 23:35, 38.) Did they perish in the way these Galileans did? Was their blood mingled with their sacrifices? To what other incident did our Lord refer to enforce His teaching of repentance? Where did He get His texts and illustrations? Did the Jews perish as the men on whom the tower in Siloam fell? Did towers fall on any of them in the siege of Jerusalem?

2. *Bear Fruit or Be Cut Down, vv. 6–9*

Is it only for positive sin that men are to be destroyed? How does our Lord bring this out? Who is represented by the man who had a fig tree? Who is represented first of all by the fig tree? (Ps. 80:8–13; Is. 5:1–3, 7; Luke 20:10–13.) Can it be applied to anyone besides the Jew? What was the owner's complaint? Had he a right to expect

fruit? Has God a right to expect fruit from us? What fruit? (Gal. 5:22, 23; Ro. 1:13; Phil. 4:17; Col. 1:10.) What was the owner's sentence upon the fruitless tree? What is God's sentence upon the fruitless man or nation? (Matt. 3:10; 7:19; John 15:2, 6; 15:16, 8.) By what act in His life did our Lord teach the same lesson? (Mark 11:13, 14, 20, 21.) For what purpose has He chosen His disciples? (John 15:16.) If a tree in a vineyard does not bear fruit what does it do (v. 7)? If a nation, a church, an association or an individual does not bear fruit for God what do they do? In the mind of God what is the thing to do with such? Is the divine sentence of judgment to be executed at once? Why not? (2 Peter 3:9.) Does God always forewarn men of the judgments to come upon them and give them space for repentance? (Gen. 6:3; 2 Peter 2:5; 2 Chron. 33:10, 11, etc.) Who held back God's judgment from falling on fruitless Israel? (Ex. 32:11–13, 30–32; 34:9; Num. 14:11–20; Ps. 106:23.) Who stands between us and our merited doom? (Heb. 7:25; 1 John 2:1.)

How long a space was Israel given for repentance after the warning in this passage? Did they repent? What therefore was done? What was done with the tree during the year of grace granted it? What is symbolized by this additional care? What was the added and extraordinary grace bestowed upon Israel in the time immediately preceding their judgment? Is it customary with God to multiply means of grace to nations and communities and individuals just preceding times of judgment? (Noah before the flood; Jeremiah, Isaiah and others before the captivity; Christ, the apostles and Pentecost before the destruction of Jerusalem, etc.) Is this a day of especial grace? By what may we expect it to be followed? What was to be expected from this added care bestowed upon the tree? What is to be expected from the added and especial grace bestowed upon men? What would be the consequence if the added care did not result in fruit? What will be the consequence if God's special grace in the days of His patient waiting does not produce fruit? With what then are we to expect special seasons of grace to nations, communities and individuals to be followed if they do not bear fruit in their lives? With what will God's long suffering close if it is persistently abused? (2 Peter 3:9, 10; Ro. 2:4, 5.) If the sinner abuses the special grace given him in the days of God's long suffering patience, will Jesus Christ any longer take his part? What will He say (v. 9)?

3. *Man's Unmercifulness and God's Mercy, vv. 10–17*

Where is the scene of this incident laid? What day was it? What sight was there in the synagogue to awaken compassion? Did the sight awaken any compassion in the heart of the ruler of the synagogue? In whose heart did she awaken compassion? How did He show it? Did He do anything besides speak to her? Could He heal by a mere word? Why did He lay His hands upon this woman? What was the effect of His words and the laying on of His hands? To whom did she attribute her cure? How would the ruler have been affected if he had a heart of love and compassion? How was he affected? Was he a religious man? Can a religious man be an unmerciful man? Will that kind of religion save one? For what was the ruler a stickler? For what had he no care whatever? What did our Lord call him? What characteristic of our Lord did we see in this? Was this rebuke too severe and harsh? By what illustration did our Lord expose his hypocrisy? Was it jealousy for God's law or hatred for Jesus that led to the ruler's protest? Do men nowadays ever cover up hatred for some man by the pretense of jealousy for God's law?

Who did our Lord say had bound the woman? Is sickness Satan's work? Who can loose every bond of Satan? (1 John 3:8.) What was the effect of our Lord's word upon His adversaries? Upon the people?

## CLASSIFICATION OF TEACHINGS

1. *God*

All blessings are from His hand, all glory should be rendered to Him, 13; all men are His property, He expects, demands fruit from all men, often finds no fruit, 6, 7; regards the fruitless tree as an injury to the ground, 7; bears long with sinners, 3, 5, 8, 9; warns men to think of their own sins rather than those of others, 1–5; exhorts men in the calamities of others to hear the voice of warning for themselves, 3, 5; demands repentance as the universal condition of salvation, (a) repentance about sin, 3, 5; (b) repentance about fruitlessness, 8, 9; in His mercy He warns men before He destroys them, grants space for repentance, multiplies grace before He executes judgment, 8, 9; in His severity He utterly destroys those who despise mercy, brings in swift and certain judgment where men reject abounding grace, 3, 5, 9.

2. *Jesus Christ*

Taught in the synagogue, on the Sabbath, 10; His compassion, power over disease, 12, 13; hatred of hypocrisy, severity in dealing with hypocrites, 15; put to shame all His adversaries, caused the people to rejoice, 17.

3. *The Woman*

- (1). Her exalted position:  
Daughter of Abraham, 16.
- (2). Her misfortune:

Had a spirit of infirmity eighteen years, was bowed together, could in no wise lift herself up, 11; no sympathy from man, 14; bound by Satan, 16.

(3). How she was healed:

Went to the place of worship, 11; met our Lord there, He spoke to her, 12; He laid His hands on her, she was immediately made straight, glorified God for her healing, 13.

## LESSON 82

# Jesus Journeying Toward Jerusalem

Luke 13:22–35

### DISCOVERY OF THE FACTS

1. *Are There Few that Be Saved?*, vv. 22–30

Where was the scene of this lesson? The time? (Probably latter part of January, 783 A. U. C., that is 30 A. D., a little more than two months before Christ's death. Robinson's view involves a date several weeks later.) What was Jesus doing? For what purpose was He going to Jerusalem? (Compare 9:51.) What did He do as He journeyed? What ought we to do as we go journeying on? What was Jesus always doing as He went about? (Acts 10:38.)

What question was put to Jesus (v. 23)? Was the question one of honest inquiry or of speculative curiosity? Did Christ answer the question? Why not? (Matt. 7:13, 14.) Did He usually answer questions of speculative curiosity? (John 21:21, 22.) Are there many today who approach solemn subjects in a similar light manner, not to find out practically how to live, but to gratify mere speculative curiosity, or even to get Christian teachers in a corner? How ought we to answer them? Which is more important, that we know how many are to be saved, or that we know how to be saved? Can we know that? To whom did Christ direct the answer He gave? What did He say (v. 24)? While Jesus did not tell whether many would be saved, what did He say about many? Are there many today who are not saved? Instead of speculating as to how many of them are to be saved, what ought we to do about them? (Mark 16:15, 16.) Since there were many who would seek to enter and should not be able, what did Jesus urge each of His hearers to do? Which is more important, that we solve the problem of how many are to be saved, or that we see to it that we are saved ourselves? What is the first word in Christ's answer? What does "strive" mean?

Does it take earnest effort and conflict to enter into the Kingdom? (Acts 14:22; John 6:27; 1 Cor. 9:24–27; Phil. 2:12, 13; Heb. 4:11; 2 Peter 1:10.) Conflict with whom? (Eph. 6:11, 12.) Can one be "carried to the skies on flowery beds of ease"? (2 Tim. 3:12.) Will the easy-going "form of godliness" so common in churches ever take one into the Kingdom of God? What will become of these easy-going religionists when the Master rises up and shuts the door? To what is the Kingdom of God compared in this 24th verse? By what sort of door is this beautiful palace entered? How narrow is this door? (Luke 18:13, 14; Is. 55:7; Prov. 28:13; Luke 18:24; Matt. 16:24; Matt. 5:20; Ro. 9:32, 33; 10:3; John 3:3.) Is it worth while to make the sacrifices and effort necessary to get through this narrow door? (Ro. 8:18.) Will every one who seeks to enter in succeed? Why not? (Ro. 9:31, 32; 10:3; John 10:1, 2, 9; Jer. 2:9, 13; v. 25.) Is it enough to seek? What must we do? Are we saved by effort? (Eph. 2:8.) Are we saved without effort? In what way especially is effort to be put forth? (c. 21:36; 1 Cor. 9:24–27; Phil. 2:12, 13; 2 Peter 1:5–11.) Will the opportunity of entering always remain open (v. 25)? When will it end? (John 8:21; Matt. 25:10.) Is it Christ Himself who brings the day of opportunity to a close by a decisive act? When may the Lord of the palace rise up and shut the door?

Have we any Bible illustrations of shut doors? (Gen. 7:16; Heb. 12:17; Matt. 25:10.) What did Jesus say His hearers would do when the door was shut? Are there any who are careless and easy-going now in this day of opportunity who will be anxious and eager when it is too late? Where will they stand? What will they say? What will He say? Will not calling Him: "Lord, Lord" save them? (Matt. 7:21, 22; Luke 6:46; Matt. 25:11, 12.) What claim for admission will they advance (v. 26)? Will the fact that we have eaten at Christ's table, or heard His teaching save us? Will any merely outward connection with Christ save? What do great opportunities bring, if abused? (Matt. 11:20–24.) What shall He say (v. 27)? Whom does the Lord know? (Ps. 1:6; 1 Cor. 8:3; 2 Tim. 2:19; John 10:14; compare John 10:3, 4, 27.)

What will Christ bid those whom He does not know to do? (Compare Matt. 25:41.) What does He call them? For all their seeking entrance into the Kingdom, had they given up their sins? Are there any today who are seeking entrance into the Kingdom without giving up their sins? Will they gain it? We must either depart from our sins, or

depart from whom? (Rev. 21:27.) Does iniquity mean only gross sins? Has the man who wishes to hold on to his sins and yet gain salvation a true desire for salvation? What will be the occupation of the land to which they depart (v. 28)? Is this a true picture? (Compare Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30.) What does “gnashing of teeth” imply? (Compare Acts 7:54.) What would especially cause them to gnash their teeth? Are there any in our day who will weep and gnash their teeth for a similar reason? From whence would they come to take seats in this kingdom (v. 29)? Who will be there? (John 3:3; John 1:12; 2 Thess. 1:8.) Who shall be first (v. 30)? Are there any first today who shall be last there? Any last who shall be first? Is this true of nations as well as individuals?

2. *“O, Jerusalem, Jerusalem, Which Killest the Prophets,” vv. 31–35*

What message was brought to Jesus at this time? Who brought it? Were the Pharisees really interested in Jesus’ safety? What then was their purpose in bringing this message? (Compare Neh. 6:9–11; Amos 7:12, 13.) What was Jesus’ reply? What characteristics of Herod did He bring out by calling him a fox? Was it a true characterization of Herod? (Compare 3:19, 20; 9:7–9.) What was the point of Jesus’ answer to Herod? (Compare John 11:8–10.) What did He mean by the words, “I shall be perfected”? (John 17:4, 5; 19:30; Heb. 2:10; 5:9.) Whither was Jesus journeying? Why was He journeying to Jerusalem (v. 33)? What characteristics of Jesus appear in v. 34? What would naturally be His feeling toward Jerusalem after the way in which Jerusalem had treated Him? Why did He love Jerusalem with such patient, unwearying love? Whom does He love today with the same patient, unwearying love?

Do the sinner’s sins destroy Christ’s willingness to save them? (1 Tim. 1:15.) Does the unwillingness of sinners to be saved destroy Christ’s willingness to save them? When we thrust away His outstretched arms, what does He do? When we say, “I will not,” what does He say? What had Jerusalem already done that would have made it just for God to have already forsaken her utterly? What did Jesus say had been Jerusalem’s treatment of the prophets? Was this characterization of Jerusalem just? (2 Chron. 24:21, 22; 36:15, 16; Neh. 9:36; Jer. 2:30; 26:23; compare Acts 7:52, 59.) Did Jesus on any other occasion show a like passionate love for Jerusalem in spite of her multiplied sins? (c. 19:41, 42; compare Matt. 23:37–39.) What did Jesus say had been His attitude toward Jerusalem? Are there any utterances in the Old Testament suggestive of this? (Deut. 5:29; 32:29; Is. 48:17–19; Ps. 81:10, 13.)

What suggested the figure of a hen gathering her own brood under her wings? (Compare Ruth 2:12; Ps. 17:8; 36:7; 57:1; 91:4; Deut. 32:11, 12.) What three things does a chicken find under its mother’s wings? What do we find under the protecting wings of our Saviour? What is contrasted with Jesus’, “I would”? (Compare John 5:40; Neh. 9:30; Ps. 81:11; Prov. 1:24–30; Jer. 6:16; 7:23, 24; 44:4–6; Matt. 22:3.) Is it ever true today that while Jesus “would” men “will not”? Why is anyone today without life, safety, rest and warmth? What will be the result of Jerusalem refusing to be gathered? (Compare c. 21:5, 6.) Had the desolation of Jerusalem because of its persistent disobedience to God ever been prophesied? (Lev. 26:31, 32; Is. 64:10, 11; Dan. 9:26, 27; Micah 3:12.) What will be result to the individual soul that persistently refuses to be gathered under the protecting wings of Christ? How desolate will it be left? While Jesus pronounced doom upon Jerusalem, did He utter the words in anger or in pity? Is justice any the less awful when it has so much pity in it? Was the time ever coming when the Jews as a nation would see Jesus again? When would that time be? (Compare Zech. 12:9–13:1; 14:1–21; Ro. 11:25–29.) Did the Jews at any time during Christ’s life here on earth say regarding Him: “Blessed is He that cometh in the name of the Lord?” (Matt. 21:9.) Is this the time to which Jesus refers in this verse?

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

(1). His nature:

Divine, 34 compare Ps. 91:1, 4; human, 31, 32, 33.

(2). His character:

Tender, 34; compassionate, 34; unwearying, 34; stern, 27, 34; fearless, 32; persistent, 33.

(3). His work:

Taught, 22, 26; cast out devils, 32; healed the sick, 32; protected, 34; cherished, 34; gave rest, 34; judges, 25–30.

(4). His coming again, 35.

2. *The Jews*

Enjoyed unusual privileges, 22, 26, 28, 30, 34; despised the privileges they enjoyed, 25–30, 34; refused the frequent calls of their Saviour, 34; would not, when Jesus would, 34; killed the prophets, 34; stoned those sent unto them, 34; shut out of the Kingdom, 28; though first in privilege, last in the Kingdom, 30.

3. *How to Be Saved*

Requires earnest effort and conflict, 24; the door narrow, 24; many shall seek to enter and not be able, 24; to enter we must put forth effort before the door is shut, 25; merely hearing the teaching of Jesus not enough, 26; all who will not depart from iniquity now must depart from Jesus hereafter, 27; just come to Jesus and find safety, comfort, rest under His wings, 34.

## LESSON 83

# The True Way to Keep the Sabbath

Luke 14:1–6; Isaiah 58:13, 14

### DISCOVERY OF THE FACTS

#### 1. *The Way Our Lord Kept the Sabbath, 14:1–6*

How did our Lord come to be at the Pharisee's house to eat? Did He usually accept invitations to social gatherings and to eat? (7:36; 11:37.) Did He accept them when they came from other than the respectable classes? (5:29.) When He accepted these invitations how did He invariably improve the opportunity thus afforded Him? Ought Christians to accept invitations to dine and to social gatherings given by people who are not Christians? If they are to follow the example of Christ what use should they make of such occasions? Were the Pharisees friendly to our Lord? What was this man's object in inviting Him? For what purpose were they watching Him? (6:7; 11:53, 54; 20:20.) Did they meet with very much success in their attempt to find something to condemn in Him? Are there any today who watch eagerly for something to condemn in our Lord? Do they succeed in finding it? Is there any purpose for which it is right for us to watch Him?

Upon what day of the week was it that our Lord accepted this invitation to dine? Does that throw any light upon the proper observance of the Sabbath? Did He make this Sabbath dinner merely a time for idle talk or of religious instruction? Does that throw any light upon the proper observance of the Sabbath? Who especially attracted His attention on this occasion? Why? In whom was our Lord always especially interested? How did the dropsical man come to be there? Was there any help for him in man? What two reasons were there why it would do him no good to seek help from the Pharisees? What two words in v. 2 show that there was hope for him though the Pharisees could not help him if they would and would not help him if they could?

Whom did the lawyers and Pharisees imagine was on trial? Who were really on trial? Why does the record say: "Jesus, *answering*, spake"—had they asked any questions? (Mark 2:6, 8; Luke 6:7–9.) How did our Lord know their thoughts? What question does He put to the lawyers and Pharisees? What did they answer? What did they think? Why didn't they say so then? (Matt. 21:25–27; 22:46.) Had this question ever come up before in the controversies between our Lord and the Pharisees? (6:9; 13:14–16; Matt. 12:10.) What three things did He do for the man? What does "Let him go" mean? (13:12—"loosed," same Greek word.) Who was it had bound the man? (13:16; Acts 10:38.) Whose work was our Lord undoing? (1 John 3:8.) Is it a proper use of the Sabbath to undo Satan's work?

By what argument did our Lord show them the folly of their position? Did He use similar argument on any other occasion? (13:15; 6:9; Matt. 12:11, 12.) Why was it they were ready to help an ass or an ox out of a pit, but not to lift a man out of Satan's power, on the Sabbath? Are there any today who care more for cattle than for men, and who would work on the Sabbath to save their cattle but who when they are called upon to exert themselves upon the Sabbath to save perishing *men* plead the necessity of Sabbath rest? According to our Lord's argument and practice what is a proper use of the Sabbath?

Why did not the lawyers and Pharisees reply to our Lord? (13:17; 20:26, 40.) Can we have a similar power to silence and put to shame the enemies of the truth and of Christ? (21:15; Acts 6:10.)

#### 2. *The Way God Wished the Jews to Keep the Sabbath, Is. 58:13, 14*

What did God desire the Jews to turn from on the Sabbath day? Whose pleasure did He wish them to do? Whose words did He wish them to refrain from? Whose words did He wish them to speak? Where will we find those words? (1 Thess. 2:13.) How did He wish them to regard the Sabbath? How do many regard it? Why is the Sabbath properly observed a weariness to many? What is it to the man who knows and loves God? (Ps. 27:4; 84:2, 10.) Of what then is the way in which a man regards the Sabbath a test? What did God wish them to do with the Sabbath? How? What would be the threefold result of regarding and treating the Sabbath as God wished them? What made it absolutely certain that this would be the result? How sure are the promises of God? (Matt. 24:35.)

Was the Sabbath in its essential idea intended for the Jew alone? (Mark 2:27.) Do the same general principles govern a proper observance of the Lord's Day as governed a proper observance of the Jewish Sabbath? Will God bless a due regard for the Lord's Day as He promised to bless a due regard for the Sabbath?

## CLASSIFICATION OF TEACHINGS

1. *Our Lord*
  - (1). His nature:  
His deity—(a) divine knowledge, 3, (b) divine power, 4; His humanity, 1.
  - (2). What He did:  
Accepted invitations to social gatherings even on the Sabbath day, 1–3; improved the occasion by imparting religious instruction, 3–5; read and answered men's unspoken thoughts, 3; silenced His opponents, 3, 4, 6; had compassion on the suffering, 3, 5; set Satan's captives free, 4.
2. *The Sabbath*
  - (1). What not to do on the Sabbath:  
Our own pleasure, our own ways, our own words, Is. 58:13; let men or beasts suffer, Luke 14:3–5.
  - (2). What to do on the Sabbath:  
Improve every occasion as our Lord did, 1–6; perform acts of mercy to man, 3, 4; and beast, 5; undo Satan's work, 4.
  - (3). What to do regarding it:  
Honor it, call it a delight, honorable, Is. 58:13.
  - (4). Result of its proper observance:  
Joy in the Lord, exaltation in the earth, abundant supply of needs, a glorious heritage, Is. 58:14.
3. *The Man Which Had the Dropsy*
  - (1). His condition:  
Sick unto death, no help in man, no sympathy from man, 2, 3.
  - (2). What happened to him:  
Brought before our Lord, 2; He had compassion on him, took him, healed him, loosed him from Satan's power, 4.
4. *The Pharisees*  
Hated our Lord, laid in wait for Him, played the hypocrite to catch Him, 1; could not help the dropsical man if they would, and would not if they could, 2–4; would work on the Sabbath to save cattle but not to save men, 4, 5; silenced by our Lord, 4, 6.

## LESSON 84

# How to Find Honor Here and Recompense Hereafter

### Luke 14:7–14

## DISCOVERY OF THE FACTS

1. *The Path to Honor, 7–11*

What in v. 7 indicates that we are to look for some deeper spiritual meaning in the following verses than the mere teaching as to our conduct in social life that lies on the surface? To whom were these words addressed? Why did our Lord teach them these things? How did He know that they needed this teaching? Does He mark how we conduct ourselves at social and other gatherings? What about their conduct did He especially note? Was it characteristic of those times for men to squabble for the places of honor? (11:43; 20:46.) Do we ever see anything of that in our modern Christianized society? Do we ever see anything of it in the church of Christ? Is it as excusable in us as it was in those Jews? Why not? (Phil. 2:5–8.)

What did our Lord tell them they should not do? Why not? What would be the probable result of inviting one's self to the place of honor? Is this good advice to follow in its literal sense? Has it any application beyond its literal sense? (v. 11; Phil. 2:3, 6, 7; Matt. 18:4.) Was this teaching in its literal application original with our Lord? (Prov. 25:6, 7.) Was the deeper meaning and application original with Him? Are any other instances recorded in which He took current proverbial teaching and gave it a new and deeper meaning?

What did He tell them they should do? (R. V.) *Which* place? How were they to make it absolutely sure that they got quite low enough? Is this good advice to follow in its more literal applications? Suppose one should happen to get a lower place than he rightly deserved? Why is it that we are not often bidden by the Lord to come up higher than the place we have picked out for ourselves at His table? What goes before honor? (Prov. 15:33.)

What is our Lord's far-reaching interpretation of His own apparently commonplace parable? Is that a commonplace truth? What evidence have we of its vast importance in God's sight? (18:14; Matt. 23:12; Ps. 18:27; 138:6; Prov. 15:33; 29:23; Is. 2:11, 17; 57:15; Jas. 4:6; 1 Peter 5:5.) Is there any other reason besides its importance why this truth is so often repeated in the Word of God? If we wish to be set on high what must we do? If we set ourselves on high what then? Are there any exceptions to this principle?

## 2. *The Path to Heavenly Recompense, 12–14*

Having taught the guests a needed lesson, to whom did our Lord next address Himself? If we invite Him to be a guest with us, in what way may we be sure He will always repay us? What did He tell His host that he should not do? Why not? Why ought we not to seek our recompenses in "the life that now is"? (Matt. 6:1–4, 16–18.) Ought we to regret it when we get no recompense here for the good we do? Of what may we be confident? In whom have we an illustration of one who does not invite the rich to His banquets? (1:53; Matt. 11:5.) Is this the method of the world? (Prov. 14:20.) Does the professing church follow Christ's method or the world's? (Jas. 2:1–6.) Does v. 12, taken in exact literalness, absolutely prohibit an interchange of hospitalities and courtesies? Where does it tell us to look for our guests in our more elaborate feasts? In a world where there is so much want and misery to relieve ought a follower of Jesus Christ to spend much time in the mere entertainment of those who have no need?

What did He tell His host he should do? Is this intended to be taken literally? How are those upon whom we are to bestow our hospitalities characterized? Who is recorded in this same chapter as inviting these very same classes to His feast? (v. 21.) In whose footsteps then will we be following if we obey this injunction?

What did our Lord say would be the result if he invited these classes? Are there elsewhere in the Bible promises of blessedness to those who are generous to the poor? (Prov. 19:17; Is. 58:7, 8, 10, 11.) What reason did our Lord give why he should be blessed? Do men regard it as an especially blessed thing when those to whom they show kindness cannot recompense them? Why does He say it is a blessed thing? Which is better, to be recompensed now in this life or at the resurrection of the just?

## CLASSIFICATION OF TEACHINGS

### 1. *Our Lord*

Marks men's behavior, 7; always on the watch for opportunities to teach the truth of the kingdom, found the text for His teaching in the most commonplace passing events, 7, 12; put new meaning into familiar proverbs, adapted His teaching to each hearer's peculiar need, 7–11, 12–14; taught truths of which He Himself was the most amazing illustration—(a) humility, 7–11, (b) all-absorbing consideration for the poor, 12–14; repays those who invite Him to their homes by teaching them the way of blessedness, recompenses those who bestow their bounties upon those who cannot themselves recompense, 12–14; took the lowest place and God called Him up to the highest place, 10, 11 (Phil. 2:6–11); invites to His feast the poor, maimed, lame, blind, 13, 21.

### 2. *Man*

His need of circumspection seen in the fact that Christ marks what he does, 7;  
His pride seen in his seeking the chief seats, 7;  
His selfishness seen in his bestowing his bounties upon those who can repay, 12;  
His only road to exaltation—self-abasement, 11.

### 3. *Four Paths*

- (1). The path to honor:  
Take the lowest place, 10, 11.
- (2). The path to heavenly blessedness:  
Seek not the recompenses of the rich, but minister to the poor, expecting nothing in return, 12–14.
- (3). The path to shame:  
Take the high chief seats, 8, 9.
- (4). The path to future emptiness:  
Minister to those from whom you expect a recompense, 12.

### 4. *The Spirit of Christ in Social Life*

If you are a guest take the lowliest place, 10;  
If you are the host invite to your feast the poor, maimed, lame, blind, 13.



## LESSON 85

# Man's Excuses

Luke 14:15–24

### DISCOVERY OF THE FACTS

#### 1. *Despising God's Gracious Invitation, 15–21*

What gave rise to this parable (v. 15)? What is the connection between this parable and this utterance? What does the “great supper” symbolize? Why is the kingdom of God represented as a supper? What kind of a supper? How great a supper?

Who were “the many” who were first bidden? (Matt. 21:23, 31; 22:3, 6, 7; Acts 13:45, 46, 47.) What is represented by the two invitations of v. 16 and v. 17? To whom was it that the invitation—“Come, for all things are now ready” went forth? (Gal. 4:4, 5; Matt. 3:2; Mark 1:14, 15.) When was the preliminary invitation to the Jews given? (Matt. 11:12, 13.) What was all the invited guests in the final invitation had to do? What is all any one has to do to enjoy the blessings that Christ offers? (Is. 55:1; Matt. 11:28; John 6:35; Rev. 22:17.)

How should we suppose this invitation would be received? How was it received? How should we suppose that all God's invitations of wondrous grace would be received? How are they received, as a rule? Why is it that men treat God's loving invitation in this way? (Jer. 17:9; Ro. 8:7; 2 Cor. 4:3, 4.) What did the invited guests do with remarkable unanimity? What do men usually do today when the Gospel invitation is made to them? When an unparalleled offer is made to a man, what is the only wise thing to do?

What was the plea the *first* man made for not accepting the invitation? Why was there no need of haste in going to see the property? Do men usually buy property first and go to see it afterwards? Why did he give such an absurd excuse? Are there many who are kept from accepting God's invitation by their property? (18:23; 2 Tim. 4:10.) What will be the end of the man who makes his property an excuse for not coming to Christ? (1 Tim. 6:9.) Of whom is he an imitator? (Heb. 12:16.) Why is God's invitation of far greater importance than all earthly possessions? (1 John 2:17.) Did the man who gave the supper excuse the invited guest who so lightly treated his invitation (v. 21)? Does God excuse men who slight His invitations and then urge their paltry reasons?

What plea did the *second* man urge for not accepting the invitation? Are there many who allow themselves to be kept from accepting Christ's invitation by the demands of business? (Matt. 13:22.) Couldn't he have attended the feast first and proven the oxen which were already his afterwards? Do men usually prove oxen at supper time? Are the excuses which men make today for not accepting Christ's invitation as trivial as this? What is the true order as to the invitations of God and the demands of business? (Matt. 6:33.)

What was the *third* man's excuse? Are there many who are kept away from Christ by domestic ties or by the love of some godless woman? Is the man wise who allows himself to be kept from Christ by such ties? (Matt. 10:37; Mark 10:29, 30; 1 Cor. 7:29–31.) According to the Mosaic law from what would the fact of his having recently married have excused him? (Deut. 24:5.) Would it be a sufficient reason for not attending a feast?

Do those who refuse the Gospel invitation on such grounds understand to what they are summoned? Which is the most respectful in its tone of these three answers? Which the least respectful? Were any of the excuses sufficient? How many of the excuses which men make today for not coming to Christ are sufficient? Were any of these men kept away by anything which was in itself sinful? Is there any reason in that?

Where were all these excuses reported? Where will all the excuses we make be reported? How will they sound to God? How can we test how our excuses sound to Him? How did the master of the house feel about these excuses? What is that meant to teach? Why was he angry? How did he show his anger? How will God show His anger at those who despise His gracious invitations? (v. 24; Acts 13:46; Matt. 21:43.) Will God's feast lack guests because some despise it?

#### 2. *Accepting God's Gracious Invitation, 21–24*

Where did the host now send for his guests? If he had followed the plan of some of our modern churches what would he have done to fill his house instead of sending to the poor, etc.? Who are represented by those who are in the streets and lanes of *the city*? (15:1; 19:2, 9, 10; Matt. 21:31.) What was the command regarding them given the servant? Why quickly? What does this teach as to where the ministers of Christ should go? As to whom they are to go? As to how they are to go? Who was the servant to bring in? Was that the class that rich men were wont to invite to their homes? Whom does it represent? Who is it then that God bids to His feast? (Matt. 11:5, 28; 9:13; Luke

19:10; 1 Tim. 1:15.) What is it, according to this verse, that should recommend a man to the consideration of a servant of Christ and lead him to extend an invitation to God's feast to him?

What did the servant do? Have all professed ministers of Christ done as they are commanded along this line? Was there any room left? What does that indicate as to heaven? (John 14:2; Rev. 7:4–9.)

Was the master satisfied as long as the feast was not full? What are we taught by that? Where was the servant sent? Who are represented by those in the highways and hedges? (Acts 13:46, 47; Ro. 11:11.) What is the practical lesson for the Christian worker today in this commission? What suggestion as to the way in which to fill empty churches? Is it by adding attractions to draw the rich who despise the Gospel invitation? Where can we always find guests for God's table who will gladly listen to the invitation which the rich and full despise? (Mark 12:37; Luke 15:1.) What is taught by the use of the phrase "Compel them to come in"? (2 Cor. 5:11, 20; 6:1; Col. 1:28; 2 Tim. 4:2.) Was the reluctance to come to the feast, which was to be overcome in the case of these poor outcasts, the same as that of the three in vv. 18–20? According to this parable what constitutes fitness for a place at God's great feast? Why did the man say that he wished his servant to compel them to come in? What then is God determined to have? Will His house be full? Suppose one nation despises His invitations? What is Christ's sentence regarding those who scorn His invitations? Is there any hope held out here for those who refuse Christ's invitations in this life? (John 8:21.) What then is the only wise thing to do? When should we accept it? (2 Cor. 6:2; Prov. 27:1; 29:1.)

## CLASSIFICATION OF TEACHINGS

### 1. *God*

Has made a great supper and bidden many, 16; sends His servants at supper time to say to them that were bidden: "Come," 17; will accept no excuses, 18–20; is angry with those who refuse His invitation of mercy, invites the poor, maimed, halt and blind, 21; sends His servants out into the highways and hedges to compel them to come in, 23; excludes all those who treat His invitation with contempt, 24.

### 2. *Jesus Christ*

His wisdom as a teacher, 15–24; His compassion on the unfortunate masses, 21.

### 3. *The Kingdom of God*

A great feast, many bidden, 16; those first bidden refuse to come, make foolish excuses, 18–20; the poor, maimed, halt and blind urged to come, accept the invitation, 21; when the kingdom was refused by the Jews it was offered to the Gentiles, 23; none of those who refused the invitation shall enter, 24.

### 4. *The Gospel Invitation*

An invitation to a great feast and not to a funeral, 16; extended by God's servants, 17; received with contempt by many, 18–20; then extended to the poor, maimed, halt and blind, 21; imperative, 21; should be extended with compulsory earnestness, 23; is withdrawn from those who do not appreciate it, 24.

### 5. *Excuses*

Are made with one consent by those invited to the Gospel feast, 18; appear reasonable at first sight, but upon examination are found to be utterly absurd, 18–20; awaken God's intense displeasure, 21; shut men out of the kingdom, 24.

## LESSON 86

# Conditions of Discipleship

Luke 14:25–35

## DISCOVERY OF THE FACTS

### 1. *The First Condition of Discipleship, vv. 25, 26*

How was the popularity of our Lord at this time shown? Did the multitudes realize what was involved in a true following of Him? What did the sight of the multitudes and the realization of their motives lead Him to do? (John 6:26, etc.)

How did He dampen their ardor? In comparison with the love we bear to Him what must be our attitude even toward those who are dear to us by natural ties? Does discipleship of our Lord really lessen our love for those who are dear to us by natural ties? (Eph. 5:25, 28–31; 6:1–4.) What then did our Lord mean by saying that in order to be

His disciple one must “hate” his own father, etc.? (Matt. 10:37; Phil. 3:7, 8; Ps. 73:25, 26; Deut. 33:9; 13:6–8.) Is the word “hate” used anywhere else in the Bible in contrast with the word “love” as setting forth an immeasurably less attachment? (Gen. 29:30, 31; Deut. 21:15; Mal. 1:2, 3; John 12:25; Ro. 9:13.) Who must be the supreme object of the Christian’s affections? Who must our Lord be if He has a right to demand this supreme love from us all? How must we regard even our own life if we are to be His disciples? In whom have we an illustration of this? (Acts 20:24.)

2. *The Second Condition of Discipleship, vv. 27–32*

What did our Lord say was the second condition of discipleship? What was the cross literally? What is meant by our cross? Is there always shame and suffering in the path of loyalty to God and duty? (2 Tim. 3:12; Acts 14:22.) How only can we avoid shame and suffering? If we are disloyal in any matter to Jesus Christ in order to escape shame and suffering, what are we refusing to bear? In that case what can we not be? Whose cross must each one of us bear (v. 27, R. V.)? What must we do beside bearing our cross? What is meant by “coming after” Christ? Does it pay to follow Him? (John 12:26.) Did our Lord state the same conditions of discipleship anywhere else? (Luke 9:23–25; Matt. 10:38; 16:24–26; Mark 8:34–37.) Have we any illustration in the Gospel histories of one who refused to take up his cross and follow Christ? (Mark 10:21.)

What would our Lord have every one do before undertaking to become His disciple (vv. 28–32)? Do any ever start out to be disciples of our Lord without counting the cost? What do they bring upon themselves? Did any one in the Bible beside our Lord insist upon the necessity of counting the cost? (Josh. 24:19–24; 1 Thess. 3:4.) Did He insist upon it on any other occasion? (Matt. 8:20; 10:22; 20:22, 23.) Where have we any illustration in the Bible of one who began to build in the Christian life and was not able to finish? (Matt. 27:3–8.) What is God’s attitude toward the man that draws back and is unable to finish? (Heb. 10:38.) In urging people to accept Him ought we to present to them anything beside that which is *gained* by Christian discipleship?

3. *The Third Condition of Discipleship, vv. 33–35*

What does our Lord state to be the third condition of discipleship? What is the force of the word “forsaketh”? (See R. V.; literally, “biddeth farewell to.”) To how much must we bid farewell if we would be Christ’s disciples? Have you said your adieus to all that you have, and are you ready to leave it at any moment? What place must our Lord occupy in the heart of the true disciple? Have we any illustrations of those who forsook all and followed Him? (5:11, 28; Phil. 3:7, 8.) Of those who would not forsake all to follow Him? (18:22, 23; Acts 5:1–5; 8:19–22; 2 Cor. 4:10.) Does it pay to forsake all to follow Him? (18:28–30.)

To what does our Lord compare a true disciple in v. 34? What may salt lose? What may the disciple lose? What is salt good for after it has lost its savor? What is a Christian good for after he has lost his savor? What is salt fit for after it has lost its savor? What do men do with it? What does our Lord do with the disciple after he has lost his savor? (John 15:16.)

With what closing words did our Lord seek to impress the importance of the truth He was teaching? (8:8; 9:44; Matt. 11:15; 13:9; Rev. 2:7, 11, 17, 29.)

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

His deity, 26; humanity, 27; attractiveness to the multitudes, 25; skill as a teacher, 26–35; uncompromising demands of His disciples, 26, 27, 33; should be the supreme object of our love, 26.

2. *Conditions of Discipleship*

Whoever would be our Lord’s disciple must be ready to turn his back upon father, mother, wife, children, brethren, sisters and his own life wherever loyalty to Christ demands it, 26; must bear His cross, must come after Him, 27; must bid farewell to all he has and be ready to leave it at any moment, 33; should count the great cost of discipleship before entering upon it, 28–32.

## LESSON 87

# Parables of the Lost Sheep and the Lost Coin

Luke 15:1–10

### DISCOVERY OF THE FACTS

1. *Parable of the Lost Sheep, vv. 1–7*

What was the occasion of our Lord's uttering these three parables of Luke 15?

What one purpose is there in all these parables? (Compare v. 2 with vv. 7, 10, 24, 32.) How do these parables, while having the same general purpose, differ from one another?

What do we see the publicans and sinners doing in v. 1? How many? Why? What was Christ's feeling as the publicans and sinners drew near to Him? (Matt. 9:10–13; 1 Tim. 1:15.) The feeling of the Pharisees and scribes? Did they murmur on any other occasion at the same thing? (5:30; 7:34, 39; 19:7.) Do we ever meet the same spirit today? Is there ever a time when we should withdraw ourselves from sinners? (1 Cor. 5:9–11.) What complaint did the Pharisees and scribes make? What was their idea of holiness? What was Christ's idea of holiness?

What are the figures of the first parable? Who is represented by the sheep-owner or shepherd? (John 10:11, 12; Luke 19:10.) What did the Pharisees fancy themselves to be that gave point to Christ's parable? In the Old Testament who is the faithful Shepherd who searches out the sheep which unfaithful shepherds have allowed to go astray? (Ezek. 34:11–13, 16, 7–10.) Who is represented by the lost sheep? (Ps. 119:176; Is. 53:6; 1 Peter 2:25.) Where is the fitness in comparing a sinner to a lost sheep?

How many sheep must go astray before the interest and pitying love of the good shepherd is aroused? How much is he interested in the stray sheep? How does he show it? What is involved in the going after it? How long does he keep up the search? Are we to understand that Christ follows *every sinner* until He finds and saves him? (John 17:2, 12.) What class of sinners then are represented by the lost sheep? What is represented by leaving the ninety and nine in the wilderness? What does the shepherd do with the sheep when he has found it? What is represented by his laying it on his shoulder? (Is. 63:9; 1 Peter 1:5.) What is his feeling? What is represented by this rejoicing? (vv. 23, 24, 32; Is. 62:5; Ezek. 33:11; Zeph. 3:17.)

Where does he bring the sheep? What does he do then? Who are represented by these friends and neighbors (v. 7)? What does he call upon these friends and neighbors to do? Why? What is the force of "with me"? Did they do it? Where alone was there no joy over the lost one found? (vv. 2 and 28.)

What is Christ's own application of His parable? Over *how many* sinners that repent? Why does Christ say that there "shall be" joy and not that there "is" joy? Are there any just persons who need no repentance? Who then are meant? (vv. 1, 2, 25–32; Prov. 30:12; Is. 53:6; Ro. 3:22, 23; Luke 18:9–11; Matt. 9:12.) Did these Pharisees who murmured need no repentance? Did they think they needed none? (Luke 16:15.) In which does Christ take greater delight, a moral and respectable sinner who in his own estimation needs no repentance or a man away down in sin who knows his lost condition and repents? What is the force of "I say unto you"?

2. *Parable of the Lost Coin, vv. 8–10*

What are the figures used in the second parable? Who is represented by the woman? (Rev. 22:17; Eph. 5:25.) What custom is there in that land of a woman having coins? In what respect is a member of Christ like a coin? (The image of the emperor stamped upon it.) What did the woman do when she lost one coin? What does the lamp represent? (Ps. 119:105; Phil. 2:15, 16.) Having lighted the lamp what does she do? What does this represent? What does sweeping usually stir up? How do people in the church feel when the church awakens to the fact that some are lost and stirs up a dust in her eager search for them? (Acts 17:6; 1 Kings 18:17.) Where was the coin lost? (In the house, not in the wilderness.) How did the woman seek? How long? Does this represent the outward visible church or the invisible church, the real bride?

What did the woman do when she found her coin? Who are these friends and neighbors? Are the angels neighbors of the church? (Heb. 11:13, 14; 1 Cor. 11:10.) What did the woman say? The shepherd said: "My sheep"; did the woman say: "My piece"? Why not? The woman said: "The piece which *I had lost*"; did the shepherd say: "The sheep which *I had lost*"? Why not? (John 6:39; 18:9.)

What is Christ's application of the parable? Is it "shall be" as in v. 7? Why not? Is there any mention of heaven in this verse? Do the angels take a present joy in repentant sinners? (1 Peter 1:12; Eph. 3:10.) Why is "more than over ninety and nine just persons that need no repentance" omitted in this instance? Does the church call angels to rejoice with her? How many repentant sinners does it take to make angels rejoice?

## CLASSIFICATION OF TEACHINGS

### 1. *Jesus Christ*

A friend of, attractive to publicans and sinners, 1; received sinners and ate with them, murmured at by the Pharisees and scribes, 2; taught in parables, 3; has a deeper interest in one sheep that goes astray than in ninety and nine who do not wander, leaves the ninety and nine in the wilderness and goes after that which is lost, keeps after it until He finds it, 4; rejoices over the lost sheep found, lays it on His shoulders, 5; brings it clear home, calls the angels to rejoice with Him over it, 6.

### 2. *The Holy Spirit*

Has a deep interest in lost ones, seeks them diligently, until He finds them, 8; rejoices over lost ones found, 9.

### 3. *Publicans and Sinners*

Drew near unto our Lord, listened to Him; were welcomed by Him, 2; the objects of deepest interest and love to our Lord, sought out by Him, rejoiced over when found by Him, 4; rejoiced over by the angels when found, 6, 7, 10.

## LESSON 88

# Parable of the Lost Son

Luke 15:11–24

### DISCOVERY OF THE FACTS

#### 1. *The Nature of Sin, vv. 11–13*

Wherein does this parable resemble the two that precede? What is the chief point of difference between this and those? Who were Christ's hearers? (vv. 1, 2.) What was His purpose in uttering it?

Who is represented by the father? Is the figure a perfect representation? Who by the younger son? Who by the elder son? What request did the younger son make of the father? What lay at the bottom of this request? What is the very essence of sin? What lies back of that desire to be independent of God?

What response did the father make to the son's demand? What are we taught by that? Didn't that father know what use his son would make of the goods? Why then did he let him have them? Why does our all-wise Father put into our hands the means of going off into folly and sin?

Did the younger son go away from home at once? What is taught by that? What was away from home at the outset? When a man's heart is estranged from God will he keep up his outward contact with God very long? What is represented by the far country? Is it a good place to be? (Jer. 2:5, 13, 17–19; Ps. 73:27.) What is it that makes the one who is afar off sigh? (Eph. 2:13.)

#### 2. *The Fruits of Sin, vv. 13–16*

What is the first thing the prodigal found in the far country? What is the first fruit of sin? What was the consequence of his profligate pleasure? Is poverty a frequent consequence of profligacy (Prov. 21:17; 23:19–21.)

The second thing? How great was his want (v. 17)? What is the second fruit of sin? Does sin always bring a man to want, hunger and starvation? In his want, of whom should he have thought? Did he at first? Where did he seek help? Who is represented by a citizen of that country? What is represented in the experience of the sinner by his seeking help from that source? (Jer. 5:3; Is. 1:5.) What did the citizen set him to doing? What is represented by that?

What is the third fruit of sin? What might that young man have been? What was he? What brought him there? What choice is set before each of us? (Deut. 28:47, 48.) Did the young man get much pay for his degrading service? Does the servant of the devil ever get good wages? What were these husks? What is represented by his lusting after swine's food? How did man treat him? What is represented by no man's helping him? (Ps. 142:4.)

#### 3. *The Remedy for Sin, vv. 17–24*

What was the next step in the prodigal's experience? What is indicated as to the nature of sin by the expression, "he came to himself"? Before he came to himself what was he? What is every impenitent sinner? What was it that brought him to himself? Does that bring many sinners to themselves? (Ps. 119:67; 2 Chron. 33:12, 13; Lam. 1:7.)

What was the first step in the prodigal's return? What did he think about? What is the contrast between a sinner and a servant of God?

What was the second step in the prodigal's return? What did he resolve to do? How must a sinner always come to God? (Ps. 32:3–5; Prov. 28:13; 1 John 1:9.) What two words in the confession show that he had the right apprehension of the nature of sin? (Ps. 51:4.) What was his thought of himself? Is God likely to think him worthy who thinks himself unworthy? (18:13, 14.) What was all the prodigal expected? What is all the sinner often-times expects when he comes back to God? Is that all he gets? Is that all he ought to ask? (Ps. 81:10.)

What was the next step in the prodigal's return? Was his father looking for him? How do you know? What is represented by all this? What was the father's feeling when he saw him? What is God's feeling when He sees a sinner in rags and hunger and with the ravages of dissipation upon him returning to Him? Did the father wait until the son got home and confessed? How did he show his intense eagerness to welcome his son? As soon as he got to his son what did he do? What did the kiss mean? (Gen. 33:4.)

Was the son any less ready to make confession after his loving welcome? Does the love of God to us lessen our conviction of sin and willingness to confess? (Ro. 2:4; Ez. 16:63.) What part of his premeditated confession did he leave out? Why? Was it true he was unworthy to be called his son?

What did the father say? What was indicated by all the ornaments? What word is added in the Revised Version? Of what is the robe a type? (Is. 61:10; Zech. 3:3–5; Phil. 3:9.) Does God give the returning sinner a ring? (Eph. 1:13, 14; Gal. 4:6.) Does He put shoes on his feet? (Eph. 6:15.) What was done next? What does that represent? (Ps. 63:5.) Why was there all this joy? What is the condition of the impenitent sinner according to v. 24? Of the penitent?

## CLASSIFICATION OF TEACHINGS

1. *Man*  
Foolish, 13–17; unfeeling, ungrateful, alienated from God, 12, 13; fully set to do evil, 15; loved by God, 20–24; can be saved, 17–24.
2. *Sin*
  - (1). Its nature:  
Alienation from God, 12, 13; insanity, 17.
  - (2). Its fruits:  
Pleasure, 13; hunger, 14–17; slavery, degradation, 15; death, 17.
  - (3). Its remedy:  
Return to God, 18–24.
3. *God's Dealings with the Sinner*  
Lets him have his own way, 12; fills him with his own way, 13–17; loves him in his folly, watches for his return to Himself, runs to meet him as he returns, has compassion upon him, welcomes him, 20; forgives him freely, fully and forever, makes him a son, clothes and feeds him, rejoices over him, 20–24.
4. *The Sinner's Return to God*
  - (1). Comes to himself, 17.
  - (2). Thinks:  
On his folly, 17; on his sin, 18, 21.
  - (3). Resolves:  
To arise, to return, to confess, to seek acceptance, 18, 19.
  - (4). Comes, 20.
  - (5). Is received, 20–23.
  - (6). Is feasted, 24.
5. *What a Penitent Sinner Gets*  
Compassion, welcome, reconciliation, 20; sonship, a robe, a ring, shoes, a feast, 22.

## LESSON 89

# The Unjust Steward

Luke 16:1–18

### DISCOVERY OF THE FACTS

#### 1. *The Unjust Steward, vv. 1–13*

To whom was this parable spoken? Of whom are the parables in this chapter a rebuke, and of what characteristic (v. 14)? Against what sin was it especially directed (v. 14)? What use of money was it intended to teach as being the wise one (v. 9)? Did our Lord intend to hold up this steward's action for the imitation of His disciples in every respect, or merely to teach that as a child of this world is shrewd so to use the money committed to him as to provide for the future time when his stewardship is taken from him, so much more a child of light should be shrewd to so use the money committed to him that when his earthly stewardship is taken from him he will have provided for a future eternity? How do we know that He did not approve of the man's action from a moral standpoint (v. 8)? Are there any other parables where wicked or selfish men are held up by way of contrast to show how much more God or godly men may be expected to act in some way suggested? (18:6, 7; 11:5–8; Matt. 12:11, 12.)

Who are the stewards? (1 Cor. 4:1; Titus 1:7; 1 Peter 4:10.) Of whom? How much of what we sometimes call our own belongs to Him? (Haggai 2:8; Ps. 50:10–12.) What is required of stewards? (1 Cor. 4:2.) What accusation was brought against many of God's stewards? What are some of the ways in which they waste His goods?

What were the two results of the steward of the parable wasting his lord's goods? What will be the two results if we as stewards of God waste His goods? How many of us will have to give account of our stewardship? (Ro. 14:12; 2 Cor. 5:10.) To whom? Of what? (Matt. 12:36; Ecc. 12:14; Ro. 2:16; 1 Cor. 4:5; 2 Cor. 5:10.) Will the stewardship of the unfaithful steward of God be taken away? (19:21–26; 12:20; Matt. 25:24–28.) Will anything else be done? (Matt. 25:30.) In what state of mind is he represented as being at this announcement of the termination of his stewardship? Does his inability to labor and his unwillingness to beg represent anything in the position of the man of the world when suddenly confronted with the termination of his earthly stewardship?

What seemingly shrewd scheme did he hit upon in his perplexity and dismay? Do God's stewards who all their lives long have wasted God's goods ever try to provide for their future by being generous with God's money in the last hour when they can't keep it any longer if they would? Was the trick discovered (v. 8, R. V.)? Is it likely then that it succeeded? Is the similar attempt of men likely to succeed?

Who is the lord who is represented as commending the unjust steward? (R. V.) What was it he commended? In what respect are the children of this world wiser than the children of light? (See R. V.) What is the principal lesson that our Lord draws from His story? What is meant by "the mammon of unrighteousness"? Why is it so called? (1 Tim. 6:9, 10.) What is meant by "making friends by means of the mammon of unrighteousness"? (Matt. 19:21; 25:35–40; 6:19; 1 Tim. 6:17–19; Prov. 19:17.) Had the steward any right to use his master's goods to make friends for himself? Has the steward of God any right to bestow the goods of his Master upon the needy? (Matt. 24:45; 1 Peter 4:10.) Will our entrance into the kingdom of God be any more sure and abundant because of our generous use of God's money upon the needy? (Matt. 19:21, etc.) Is not our entrance into the kingdom dependent upon faith alone? How then can benevolence have anything to do with it? (Gal. 5:6; Jas. 2:18.)

What further lesson did our Lord teach (v. 10)? (19:17; Matt. 25:21.) If a man is not faithful in some humble place of service will he be faithful in some high place of service? If then we wish God to promote us what must we do? Who is the most conspicuous illustration of one who was unjust first in little, then in much? (John 12:6; 13:2, 27.) What is the practical application our Lord makes of the principle of v. 10? If then we do not use the earthly wealth committed to us (whether much or little) faithfully for God, of what may we be sure? What are the true riches? (12:33; 18:22; Prov. 8:18, 19; Eph. 3:8; Jas. 2:5; Rev. 3:18.) Are the earthly riches we have our own? (1 Peter 1:4, 5.) What if we are not faithful "in that which is another's"? What if we are faithful in it?

What are many professed servants of God trying to do (v. 13)? How many can succeed in that attempt? What must we do then? (Joshua 24:15.) If we hold on to the world and mammon what is our relation to God? (1 John 2:15; Jas. 4:4.)

#### 2. *"That Which is Exalted Among Men is an Abomination in the Sight of God," vv. 14–18*

Who most needed these teachings of our Lord? Did they have them? Did they do them any good? What was the result to themselves of their derision? Do men nowadays ever receive in that way our Lord's teachings which convict them? What will be the result?

How did He reply to the derision of the Pharisees? Are there those today who justify themselves in the sight of men? Do they succeed in justifying themselves in the sight of God? Why not? How does God often regard those whom men regard highly?

What change was there in preaching since the time of John? What is meant in v. 16 by "Every man presseth into it"? (See R. V.) In what words does our Lord set the stamp of His endorsement upon the absolute inerrancy of the law? In what words does He set forth the sacredness of marriage? Is there any ground upon which a man can put away his wife and marry again? (Matt. 5:32; 19:9.)

## CLASSIFICATION OF TEACHINGS

### 1. *God*

Knoweth our hearts, abominates that which men regard highly, 15; demands our absolute and single-hearted service, 13; His law inviolable, 17.

### 2. *Covetousness, or the Love of Money*

The sin of many religious and highly respected people, 14; severely rebuked by Jesus Christ, 1-14; incompatible with the love and service of God, 13; an exceedingly difficult sin to save men from, hardens the heart against the teachings of our Lord, leads to derision of His teachings, 14; shuts out from obtaining the true riches, 11; brings dismay and ruin, 4.

### 3. *Riches*

The two kinds—the mammon of unrighteousness, 9, 11; the true riches, 11;  
To whom they belong—the earthly riches not our own, the heavenly riches our own, 12;  
How the true riches are obtained—by faithful stewardship of earthly wealth, 11;  
How lost—by faithless stewardship of earthly wealth, 11;  
Earthly riches a temporary stewardship to test our fitness for the eternal ownership of the true riches, 11;  
The wise use of earthly riches to make friends of those who are bound for the everlasting habitations, 9;  
Men of the world more shrewd in the use of their wealth in the light of time (to provide for future time, 4) than the children of light in the light of eternity (to provide for a future eternity), 8, 9.

### 4. *Stewardship*

All men are God's stewards, 1, 8; God carefully notes how men fulfill their stewardship, 1;  
Many waste their Lord's goods, 1;  
Every man will be called to account for his stewardship, 2;  
The faithless steward will be filled with perplexity and dismay in the day of reckoning, 3;  
The faithless steward will have his stewardship taken from him, 2, 10, 11;  
The faithful steward will be made a proprietor of more excellent treasures, 10-12.

### 5. *Service*

Only one master possible, 13;  
Each must choose a master for himself, 13;  
The choice is—God or mammon, 13;  
Faithful service in little things will bring opportunities for service in larger things, 10;  
Faithless service in little things will exclude from larger opportunity, 10.

## LESSON 90

# The Rich Man and Lazarus

Luke 16:19-31

## DISCOVERY OF THE FACTS

### 1. *The Life that Now is, vv. 19-22*



Is this an actual event or an imaginary incident? (Compare 18:9–14.) Who is the first man mentioned? What do we know about him? Did he go to hell because he was rich? Why then? What was his fault? (v. 25.) How did he live? Is it a wrong use of wealth according to God's Word to spend it on fine clothes and rich fare? (Ezek. 16:49; Amos 6:1, 4–6; Rev. 18:7.) Is this a common use of wealth? What is the proper use of wealth? (16:9; 1 Tim. 6:17–19.) Did this man get any real, solid satisfaction out of his sumptuous living even while here? (Ecc. 1:8.) What was right before the rich man's eyes that took away all excuse for his sumptuous living? Do men today ever spend their money in self-indulgence while misery and want lie at their very gates crying for help?

What do we know about Lazarus? Which is better, to be rich and clothed in purple and fine linen and fare sumptuously every day and go to hell hereafter, or to be a beggar full of sores and hungry and go to heaven hereafter? Which was really the happier on earth? Was Lazarus a godly man? Does the fact that a man is in poverty and distress of body prove God is displeased with him? What does the name Lazarus mean? Did it really look as if God was his help? What is God's promise to us in regard to the supply of our needs? (Phil. 4:19.) Does that mean we shall never hunger? (1 Cor. 4:11; 2 Cor. 11:27; Phil. 4:12.) Did Lazarus have any friends? Did the rich man know he was there (v. 24)? What did he want? What is all the rich often give the poor? Do they always give them even that?

What was the issue of both lives? What is one thing neither riches nor poverty can ward off? What did death bring the poor man? The rich man? What was all the rich man's wealth could bring him at his death? Did that do him much good? What did the poor man's piety bring him? Which had the best of it? Whom did the rich man have for his pallbearers? Whom did the poor man have for his? Which would you rather have for yours?

2. *The Life that is to Come*, vv. 23–31

Where did the rich man find himself as soon as his eyes were closed on earth? Was his condition there a conscious one? Of what was he principally conscious? (Rev. 14:10, 11; 20:10.) Where had he seen Lazarus during his lifetime? Where does he see him now? What did he do in his distress? Did that cry reveal a *real* desire for heaven? Is the condition of the lost that of torment in literal fire? (Frequency of the image, Matt. 13:24–30, 36–42, 25:41; Mark 9:43–48; Rev. 14:10, 11; 19:20; 20:15; 21:8.) What was the relation between the character of the rich man's suffering and the character of his life? Is it wise to develop strongly desires for which the world to come has no satisfaction? What desires should we cultivate? (Col. 3:1, 2.)

What did Abraham tell the rich man to do? What does every one carry into the other world with him? Will that have anything to do with our joy or our sorrow there? With what had we best store our memory? Why was it, according to Abraham, that the rich man was in torment? Will a godly man always get evil things in this life? (John 16:33; Acts 14:22; 1 Thess. 3:3; 2 Tim. 3:12.) What awful thought is there in v. 26 for those who die impenitent? What joyful thought is there for those who die in Christ? Where must a man make his choice for eternity?

What was the rich man's next request? Did that indicate a real repentance on his part? Does his request imply a covert excuse for himself? Was it from sin he wished to save his brethren, or merely from torment? What was Abraham's reply? Were there sufficient warnings in Moses and the prophets against such lives as they were leading? Have all impenitent sinners today sufficient light to keep them from such lives as they lead? Was it more light that his brothers needed? What was it? What is it that the impenitent need today? What did the rich man think would be the result of their seeing a resurrected man? Would it? (Rev. 16:9–11; John 11:43–53; 12:10, 11.) What was Abraham's reply? What does that imply? When has a man a right to ask more light and claim he would live up to it if he had it?

## CLASSIFICATION OF TEACHINGS

1. *Wealth*

Brings with itself great responsibilities, 19, 20; great perils, 19; great and eternal anguish when wrongly used, 23–26.

2. *Poverty*

Oftentimes the earthly lot of godly men, 20; brings neglect by man, 20; may lead men to set their affections on things above and so secure comfort and honor and joy hereafter, 25.

3. *Suffering and Glory*

Suffering of others a call to service, 20;

Suffering on earth no sign of God's displeasure, 20;

Suffering hereafter the doom of those who seek self-indulgence on earth, 25;

Suffering of the godly in this present time not worthy to be compared with the glory that shall be revealed in them in the life to come, 20–22;

Glory of the self-indulgent in this present time not worthy to be compared with the agony that shall be endured by them in the life to come, 19, 23, 24.

4. *Death*

The lot of all, rich and poor, 22; brings sweet release, angelic ministry and eternal blessedness to the godly poor, 22, 25; brings a big funeral, the end of hope, and eternal and unbearable anguish to the worldly rich, 23–25.

5. *The Life to Come*

A conscious state—for the godly of indescribable joy, for the worldly of indescribable torment and anguish, 23–25; we carry our memories into it, its issues depend on conduct in the life that now is, 25; its issues are unalterable, 26; its torments along the line of earthly indulgences, 19, 24.

6. *Worldliness*

Its cruelty, 21; end, 22; penalty, 23–25.

## LESSON 91

# Mary and Martha's Message to Our Lord When Their Brother Lazarus Was Sick

John 11:1–16

### DISCOVERY OF FACTS

1. *The Messenger from Mary and Martha Brings Tidings to Our Lord of the Sickness of Their Brother Lazarus, vv. 1–6*

In what home is our Lord recorded as having visited more frequently than any other? What shadow had now fallen upon that home? To whom did Martha and Mary turn in their extremity? Where was He now? (10:40.) How far away was that? To whom should we turn in every extremity? (Matt. 11:28–30; Phil. 4:6, 7.) What message did they send Him? What were its characteristics? Did they ask Him to come? Why not? Did He come? Did He come as quickly as these sisters considered necessary, and expected? Why not? What does their message show that they were confident that He could do? Can He heal all sickness? Did He deem it best in this case to heal the sickness immediately? Will He in our case always deem it best to heal our sickness immediately? Were they right in saying that our Lord loved Lazarus (v. 5)? Did He love Lazarus and Martha and Mary in a way in which He did not love all His disciples? Are there any disciples today for whom He has a peculiar attachment? Is a universal love for all men inconsistent with a peculiar form of love for certain individuals? Can one who is the especial object of the Saviour's love be sick? How sick was Lazarus? Can one whom our Lord loves be sick unto death and actually die? Is the theory that those who are nearest and dearest to Him cannot sicken and die well founded, or is it baseless?

What did our Lord say when He heard that Lazarus was sick? Was not this sickness unto death in any sense? In what sense was it not unto death? Was Lazarus' so-called death really death, or simply a four-days' sleep? Does a believer ever die? (v. 26.) What then is what we call death? (1 Thess. 4:15.) Is it an unconscious sleep? (Phil. 1:23; 2 Cor. 5:1–8. R. V.; Luke 16:19–31; 23:43.) Do we worry when our friends fall asleep at the close of the day? Ought we to worry if they sleep a little longer than usual? How much longer than usual did Lazarus sleep in this case? How much longer than usual will those who fall asleep in Jesus sleep? For what purpose did our Lord say this sickness came to Lazarus? For what purpose is the sickness of all believers? How was God glorified in this special instance? In other cases how is He glorified? (See 9:3.) How can we make sure that the Son of God may be glorified in our sicknesses?

When our Lord heard that Lazarus was sick what did He do (v. 6)? Why? (Note "Therefore.") How would it seem at first thought, that His love to Martha and Mary and Lazarus would have brought Him at once to their side or that it would have kept Him from going to them? Does He ever delay His coming to us just because He loves us? What did Martha and Mary desire from Him? Had He anything better than healing to give them? Has He anything better than healing to give us for our loved ones? What? (v. 43, 44; Phil. 1:23; 1 Thess. 4:16.) If the resurrection of our loved ones does not come in four days, of what may we be sure? Will it be long before Jesus comes and raises our loved ones? (Rev. 22:20; 1 Thess. 4:13–18.) Did those four days seem long to Martha and Mary? Were they perplexed by His not coming? Does the time we have to wait for Him seem long? Do we need to be perplexed by

it? What question must Mary and Martha have asked themselves again and again as they stood by the bed of Lazarus and saw his life fading away? What was the true answer to this question?

Why is it that our Lord does not come to us at once and heal our loved ones?

2. *Our Lord Goes to Martha and Mary and Lazarus, vv. 7–16*

What apparently good reason had He for not going into Judea again (v. 8)? Did His going back, humanly speaking, hasten His death? (v. 46–53.) What answer did He make to the protest of His disciples? What is the point in that answer? While a man's allotted day lasts, against what is he safe? What is the real place of safety? What is everything outside of God's will (v. 10)?

What did our Lord say of Lazarus in the 14th verse? What that He had already said did this seem to contradict (v. 4)? Did it really contradict it? Are our loved ones dead? Why did He say that Lazarus was dead (v. 12)? How did He first speak of him (v. 11)? For what purpose did He say He was coming to Lazarus? For what purpose may we be sure that He will some day come to our sleeping loved ones? (1 Thess. 4:16.) Of what does He say He was glad (v. 15)? For whose sake? If Jesus, the Prince of Life, had been there, what would have fled away abashed? How was God more glorified and their faith more greatly strengthened? What then was one purpose of this whole transaction? Are you glad that He was not there and so Lazarus died? If He had been there and Lazarus had not died, what would we have lost? Would the loss of this 11th chapter of John be much to the church? Will the day ever come when we will be glad that our Lord did not come more quickly to the sick bed of our loved ones when we called Him, but permitted them to fall asleep for a season? From what do all our perplexities and griefs over God's dealings arise? (Ro. 11:33.)

Who stands forth at this point as a doubter, and as one who always looked on the dark side of things (v. 16)? Yet what did he show himself to be? Are there many doubters of the Thomas type?

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

(1). His nature:

Divine, 4, 11, 14; human, 6, 8, 9, 10, 15, 16.

(2). His attributes:

Omniscience, 4, 11, 14; omnipotence, 11; love, 3, 5.

(3). What He did:

He loved Martha and Mary and Lazarus with a peculiar love, 5; knew what was going on at a distance, 4, 11, 14; glorified the Father, 4; delayed going to His loved ones who seemed to need His help that He might give them a greater blessing, 6; fearlessly faced death that He might bring blessing to those whom He loved, 8–16; taught that any man is safe and no one can touch him until his work is done, 9; raised the dead, 11.

(4). How He was treated:

Depended upon and sought after by those who believed in Him, 1–3; hated and persecuted unto death by the Jews, 8, 16; misunderstood by His disciples, 12, 16.

2. *Mary*

An object of the Saviour's peculiar love, 5; anointed Him with ointment and wiped his feet with her hair, 2; was allowed to lose her brother for a time, 2; had her brother restored to her after a short sleep, 11–13; sent to the Lord in her extremity, 3; her Lord whom she loved did not seem to heed her message, 6; though apparently disregarded, it was only that she might obtain a greater blessing, 6–15.

3. *Lazarus*

An object of the Lord's peculiar love, 3, 5; fell sick, 3; died, 14; his death apparent, not real, 4, 11; after a brief sleep raised from apparent death, 11.

4. *Sickness*

Is for the glory of God, 4; one whom Jesus loves may be sick even unto death, 3, 5; is subject to the power of Jesus, 3, 11.

5. *Death*

Even those who are objects of our Lord's love may appear to die, 3, 5, 14; the apparent death of those whom He loves is not real death, but only sleep, 4, 11, 14; when He comes apparent death gives place to resurrection, 11–15.

## LESSON 92

# The Resurrection of Lazarus

John 11:17–45

### DISCOVERY OF THE FACTS

1. *Our Lord and Martha, vv. 17–28*

How long had Lazarus been dead and buried when our Lord reached Bethany? Were Martha and Mary without comforters? Was there much real help in these comforters? Who is the great Comforter? (Matt. 11:28.)

What glad news was brought? What did Martha do? How promptly? Why so promptly? Did household cares keep her away from our Lord this time? (Compare Luke 10:39, 40.) Why did not Mary go too (vv. 28, 29)? Why was it Martha was the first to hear of our Lord's approach? What were her first words to Him? Who else was of the same opinion (vv. 32, 37)? Was it true? Why, then, had not our Lord been there? (vv. 4, 5, 6, 15.) Did it seem kind? Was there any touch of reproof or complaint in the words of Martha? (Compare Luke 10:40.) Are we ever tempted to complain of those dealings of our Lord which we cannot for the time being understand? Was there any ground for complaint? How much faith had Martha as manifested in this 21st verse? Do we find anywhere in the Gospels a faith that went beyond that? (Matt. 8:8–10.) What further faith had she (v. 22)? Was she right about that? (v. 42.) Can we get to a place where God will give us whatsoever we shall ask? (1 John 3:22.) What was it Martha desired our Lord to ask? Why did she not say so plainly? Did she get what she desired? Does He ever grant us the things we only dare hint at?

Did He understand what Martha wished? What did He say (v. 23)? What does He say concerning our loved ones who have fallen asleep in Him?

Did this answer altogether satisfy Martha? Why not? What did she say? Was her theology correct in this matter? (1 Cor. 15:52.) Where had she learned it? (Dan. 12:1, 2, 3; John 5:28, 29.) Was she very positive about it? Can you say "I know" about this doctrine of the resurrection?

What new thought about "resurrection" and "life" did our Lord give Martha? If then we wish "resurrection" and "life" what must we do? (1 John 5:12.) What is the difference between "resurrection" and "life"? (Phil. 3:21; John 17:3.) When do we get "life"? (John 3:36; 1 John 5:12.) When do we get "resurrection"? (Phil. 3:20, 21; 1 Cor. 15:52.) What is the necessary corollary of our Lord being "the resurrection" and "the life"? What is meant by the assertion that "whosoever liveth and believeth on Me shall never die"? (John 5:24; 3:36; 6:50, 58; 1 John 5:10–12; Ro. 8:13.) Can one be dead in the spirit while alive in the body? (1 Tim. 5:6.) Can one be alive in the spirit while dead in the body? (1 Peter 3:18, R. V.; 2 Cor. 5:8.)

After making this statement about Himself what question did our Lord put to Martha? Is it important to believe this? Do you believe it? What did Martha answer? Was her faith in this very firm (v. 39)? What further did she say she believed? Is it important to believe that? (1 John 5:1, 5; John 20:31.) How alone can we learn this wondrous truth? (Matt. 16:16, 17.) Did Martha wait any longer? Why not? What did she do? What ought every one to do who finds the Lord and the comfort there is in Him? (1:41, 45.)

2. *Our Lord and Mary, vv. 28–35*

What were the glad tidings Martha brought to Mary (v. 28, R. V.)? To whom may that glad information always be carried. (Matt. 11:28; Mark 10:49; Heb. 13:7.) How did Mary show her wisdom? What is always the wisest thing to do when the Master calls? (Ps. 27:8.) What did she do when she got where He was? Had she ever been at His feet before? (Luke 10:39.) Was she there for the same purpose now? Is "at His feet" a good place to get sympathy and help as well as instruction? Had Martha fallen at His feet? Why not? Which got the most from Him, Mary or Martha? What did He give Martha (vv. 23–26)? What did He give Mary (vv. 33–35)?

What did Mary say? How did she come to say precisely the same thing that Martha did? Was there any complaint in it this time? What did our Lord do? Was her sorrow to be of any great duration? Had it any good foundation? Why then did He weep too? (Is. 63:9.) What is the literal translation of the word rendered "groaned"? (R. V. margin.) Toward whom or what was He "moved with indignation" in the midst of His sympathetic sorrow? (Hosea 13:14; 1 Cor. 15:26; Heb. 2:14, 15.) Is this the only instance in which He is reported to have wept? (Luke 19:41.) Is there anything unmanly in tears? (Jer. 9:1; 13:17; 14:17.)

3. *Our Lord and Lazarus, vv. 36–45*

How did the Jews explain His tears? What thought did some of them have (v. 37)? Could He? Did they dream that He could do more than that?

What did He do at these words? What did He bid them do? Could not He take away the stone Himself? Why did not He? Before He speaks the word that raises our dead, what must we do? Did any one think He was making a mistake? Does it make any difference with Him how long a man has been dead? What was His reply to Martha's protest? What is then the condition of our seeing the glory of God? (2 Chron. 20:20.)

How did they show they did believe (v. 41, R. V.)? What did our Lord then do first of all? What proof had He that the Father had heard Him? Had Lazarus yet come forth? Can we have the assurance our prayers are heard before we *see* the thing we have asked? (1 John 5:14, 15.) When we have that assurance what should we do (v. 41)? What did our Lord say He knew? Can we know that the Father heareth us always? (1 John 3:22; 5:14, 15.) Why did our Lord say this? What did He wish them to believe (17:8, 21, 25)?

What did He then do? With what effect. Who was this whose voice raised the dead? (Ps. 33:8, 9; 1 Sam. 2:6, A. R. V.) How did this resurrection differ from those effected through Elijah and Elisha? (1 Kings 17:21, 22; 2 Kings 4:33–36.) How was it more remarkable than the other resurrections effected by our Lord Himself? In it what do we see subject to His bare word? Will He ever again speak the word that will raise the dead? (John 5:28, 29.) Is there any sense in which His voice raises the dead today? (John 5:24.)

What did He bid the friends do? Why didn't He loose him Himself? After He has raised the spiritually dead, is there anything for us to do?

What was the effect of this miracle? Was their faith reasonable? Has it that effect upon you?

## CLASSIFICATION OF TEACHINGS

1. *Our Lord*
  - (1). His nature:  
Divine—death subject to His word, 43, 44; human, 17, 33, 35.
  - (2). His titles:  
Christ, Son of God, 4; Jesus, 14 times; Lord, 5 times; Master (teacher), 28; the Resurrection, the Life, 25.
  - (3). His dealings with man:  
Does not always do what we would naturally expect, 17, 21; seeks His loved ones in their sorrow, 17; is near and calls them unto Himself, 28; grants a better thing than the loved ones seek, 43, 44; hears the prayer His loved ones scarcely dare to put into words, 21–25, 43, 44; instructed Martha, 22–26; wept with Mary, 33–35; is indignant at death and Satan's devastation, 33; demands faith as a condition of beholding God's glorious working, 40; demands that men take away the stone from before the sepulchre before He speaks the word that raises the dead, 39; demands that men take off the grave clothes from those He raises, 44; raises men long dead, corrupt, bound and shut in a sepulchre, 43, 44; gives life to all that believe—(a) He that believes on Him, though he die, yet shall he live, 25; (b) He that liveth and believeth on Him shall never die, 26.
  - (4). His relation to the Father:  
Subordinate to, prays to, 41; the Father heareth Him always, 42; grants whatever He asks, 22; He knew that the Father always heard Him, 42; believed His prayer was heard before there was any outward sign, thanked God for hearing His prayer even before the thing asked was received, 41; wished men to believe that the Father had sent Him, 42.
2. *Martha*  
Bereft of one she dearly loved, our Lord sought her in her bereavement, 17–20; had many comforters before He came, but no consolation, 19; as soon as she heard He was coming she went to meet Him, 20; complained of His dealings where she could not understand, 21; was instructed by Him, 22–26; believed that if He had been present He could and would have kept her brother from dying, 21; believed that God answered prayer; that God could raise the dead, 22; believed in the resurrection, 24; believed that Jesus was the Resurrection and the Life, 27; believed that whosoever believed in Jesus, though he died, yet should he live, 25, 27; believed that whosoever lived and believed in Jesus should never die, 26; believed that Jesus was the Christ, the Son of God, He that should come, 27; knew that God would grant anything our Lord asked, 22; knew that her brother should rise again in the resurrection at the last day, 24; called her sister Mary to the Master who had comforted her, 28; her faith momentarily wavered, she feared the Lord was making a mistake, 39; her faith was reassured and she saw the glory of God, 40–44; only dared hint at what she desired the Lord to do, 21, 22; got the request she feared to make, 23, 44.
3. *Mary*  
Overwhelmed with grief, 20–32; called by the Saviour to come unto Him, 28; arose quickly and went to Him, 29; saw Him, fell down at His feet, 32; wept, 33; received the tender sympathy of her Lord; 33–35; her brother raised to life again, 44.
4. *Lazarus*

- (1). What he was:  
A long time dead, 17; corrupt, 39; bound—hand and foot and mouth, 44; fastened in a tomb, 38.
- (2). What was done for him:  
The stone was taken away, 41; our Lord bade him come forth, 43; the grave clothes were removed, 44.
- (3). Results:  
He received life, rose, came forth, received liberty, 44; many believed, 45.

## LESSON 93

# The Conspiracy Formed Against the Life of Our Lord

### John 11:46–57

#### DISCOVERY OF FACTS

##### 1. *The Origin of the Conspiracy, vv. 46–53*

What are the Jewish leaders represented as doing in the opening verse of the lesson? Of what was this a fulfilment? (Ps. 2:2, 3; Acts 4:25, 28.) Was this the first time they had taken counsel against Christ? (Mark 3:6.) Was it the last time? (Matt. 26:3, 4; 27:1, 2.) How does the Lord regard all these conspiracies of men against Him and His annointed? (Ps. 2:4, 5.)

Was it some evil that our Lord had done of which the Pharisees complained (v. 47)? Was the fact that He did signs a sufficient reason for plotting His destruction? Would it alone be a sufficient reason for accepting Him? (2 Thess. 2:9.) What lay at the bottom of the conspiracy? (Matt. 27:28; 21:38.) What were they afraid would occur if they left Him unhindered in His work? Would it have been any misfortune if all men had believed on Him? (1:7.) In trying to prevent men from believing on Him whose work were they doing? (Luke 8:12.) What does Jesus say of those who thus shut men out of the kingdom of heaven? (Matt. 23:13.) What is the result of such a course of action? (1 Thess. 2:16; Matt. 23:33.)

What further were they afraid would occur if all the people came to believe on Him? Were they right in that apprehension? Did they save their city and nation by killing Christ? (Luke 19:41–44; Matt. 22:7.) Does it often happen that wicked men bring upon their own heads by their evil actions the very ruin they seek to avert?

Who came to the front with a proposition as to how to stop the growth of our Lord's popularity and to avert the dreaded overthrow by the Romans? What was it? Was he not right in saying; "It is expedient for you that one man should die for the people, and that the whole nation perish not"? Did it follow from that that they ought to put our Lord to death. (Ro. 3:8.) Was it in reality the good of the nation that Caiaphas had at heart? What explanation does John give of these words of Caiaphas? Could such an unprincipled man as Caiaphas be used of God to proclaim the truth? (Num. 24:2, 14:25; 2 Peter 2:15.) Will the mere gift of prophecy save or profit a man? (Matt. 7:22, 23; 1 Cor. 13:2.) Did Caiaphas realize the prophetic import of his own words? Was it true that Jesus would die for the nation? (Is. 53:8.) Was it only for the nation that Jesus died? For whom did He die? What would be the result of His death? (10:11, 16; Is. 56:8; Eph. 2:14–16.) Who are these who are gathered into one by the death of Christ? What then is the bond of unity between all the children of God? What was the condition of God's children at that time? Is that their condition still? Will they always be "scattered abroad"? When will they be "gathered together into one"? (Eph. 1:10; 1 Thess. 4:16, 17; Rev. 5:9.)

What was the effect of the words of Caiaphas? Was he any worse than the rest of them? Of what is this murderous hatred of Jesus Christ an illustration? (Jer. 17:9; Ro. 8:7.) What illustrates the same thing today?

##### 2. *Our Lord's Departure into Ephraim, vv. 54–57*

What did He do after the conspiracy against Him had been formed? Until what time did He remain in seclusion? (12:1.) What did He do while in seclusion? At what time of the year was it (v. 55)? What was the state of the country at that time? For whom were those who went up to Jerusalem especially looking? What query was made on every hand? What made them think that He might not come up to the feast (v. 57)? How strong had the conspiracy against Him become?

#### CLASSIFICATION OF TEACHINGS

##### 1. *Jesus Christ*

- (1). What He did:  
Many signs, 47; raised Lazarus from the dead, 12:9; died for the nation, 51; died for all men, by His death gathered together into one the children of God that were scattered abroad, 52.
- (2). How He was received:  
Common people attracted to Him, 12:9; many believed on Him, 12:11; envied by the leaders of the people, 48; hated by the leaders, 47–53, 8–11; His death determined upon by the leaders, 53.
2. *The Chief Priests and the Pharisees*  
Feared, envied our Lord, 47, 48, 37; hated Him, 47–53, 8–11; confessed His supernatural powers, 47; could find no flaw in his character, 49; endeavored to hinder men from believing in Him, 46, 48; conspired against Him, 47–53; plotted His death, 53; plotted the death of Lazarus because he was a living witness of His divine power, 12:10, 11; sought to overthrow the purposes of God by their hellish plots, 47, 53; brought upon themselves the very ruin they sought to avert by their wicked plot, 48.
3. *Caiaphas*  
Utterly unscrupulous, hated our Lord, advised his assassination, 49–53; sought to cover the infamy of his design by specious, pious and patriotic pleading, 50; prophesied, 51; carried out his plan by perversion of the truth, 50.
4. *The Children of God*  
Both Jews and Gentiles, scattered abroad, gathered together into one by the death of Jesus Christ, 52.

## LESSON 94

# The Ten Lepers

### Luke 17:11–19

#### DISCOVERY OF THE FACTS

1. *“Master, Have Mercy on Us,” vv. 11–14*  
Whither was our Lord journeying? Was it important that He get there? With all His eagerness to get there what did He find time to do by the way? Where was He when the miracle was wrought? Who met Him? What sort of a spectacle did they present? Was He repelled by the spectacle? Of whom are the lepers a type? In what respects? How did there come to be so many of them together? How did a Samaritan leper come to be with Jewish lepers? Was the meeting accidental on their part? How did they come to go out to meet Him? Why was it well for them that they went to meet Him *that day*? (He never went that way again.)  
What position did they take? Of what is that a type? (Eph. 2:13.) Did any of them ever come nigh to Christ (v. 16)? What brought him nigh? What brings the sinner nigh? Why did they stand afar off? (Lev. 13:45, 46; and their own feeling.) Was there ever a leper who did not stand afar off? (5:12, 13.) As they stood afar off what did they do? What was their cry? Did that cry fall on the ears of our Lord on any other occasion? (18:38, 39; Matt. 9:27; 15:22; Luke 18:13.) Was that cry ever unheeded? Will it ever be? (Ro. 10; 13.) What is all the poor leper has to do today to be saved? What did these lepers believe? What did they get? What will we get from Him? (Matt. 9:29.) What were the characteristics of their prayer?  
Had our Lord seen them up to this point (v. 14)? Did He touch them? Why not? (Compare 5:12, 13.) What did He do? What had they sought? What did they get? Do we ever seek blessings and get commandments? What was the purpose of that command? (Lev. 5:14, etc.; Matt. 8:4.)  
How did they show their faith? Was there any change in them when they started? When was the change wrought? (2 Kings 5:14; John 4:50, 53; 9:7.) What is the surest way of getting Christ’s blessings? (John 14:21, 23.)
2. *“Where are the Nine?” vv. 15–19*  
How many of them turned back to give thanks? What became of the others? What were the nine occupied with? (The gift.) What was the one occupied with? (The Giver.) Are we ever so occupied with the gift that we forget the Giver? Is there any command in God’s Word that we give glory to Him? (Ps. 29:1, 2; 50:23; 107:20–22.) What is His purpose in conferring His blessings upon us? (Ps. 30:11, 12.) What will be the result if men do not give glory to Him for the blessings conferred? (2 Chron. 32:24, 25.) How soon did the one turn back? Ought our giving thanks to be as specific as our prayers? Is it? Is our gratitude as hearty as it should be? Are men usually as hearty in their praise as in their prayers? Did the one do anything beside return thanks? Was it right for him to worship our Lord? (John 5:23.) Of what is the way in which He received this adoration a proof? (Acts 10:25, 26; Rev. 19:10; 22:8, 9.)

What nationality was this one? Is there any lesson in that? Had the fact of his being a Samaritan anything to do with Luke's recording the incident? (10:33–35.)

At what two things was our Lord astonished? Is He any less astonished at our ingratitude today? Who were the three who in our Lord's life received especial praise for their faith? (Matt. 8:10; 15:24–28; text.) If He were here today who would receive His especial praise for their faith and appreciation—we in Christian or those in heathen lands? Who will have the higher places hereafter? (Matt. 19:30.) Was our Lord grieved at this rank ingratitude? Is He at ours? Did He withdraw the healing from the ungrateful nine?

What did He call the Samaritan? As an alien of whom is he a type? What did He say to him? Had he any larger blessing when he left our Lord this time than when he left Him first? When do we get the largest measure of blessing from Christ? Had he brought any joy to our Lord? (Heb. 13:15, 16.) What had saved him? How had he shown it? Was the salvation he got mere healing?

## CLASSIFICATION OF TEACHINGS

### 1. *Our Lord*

His divinity, 16; humanity, power, compassion, 14; readiness to help, swiftness to hear, 11–14; severity, amazement, grief at ingratitude, joy at gratitude, 17, 18.

Are you causing Him joy or grief?

Is He amazed at your forgetfulness or love?

### 2. *The Samaritan Leper*

#### (1). What he was:

Defiled, outcast, helpless, perishing, a leper, 12.

#### (2). What he did:

Heard of our Lord, 12; came to meet Him, 12–19; obeyed Him, 14; returned to Him, 15; gave thanks to Him, worshiped Him, 16.

#### (3). What he got:

Cleansing, 14; joy, 15; salvation, 19; commendation, 18.

### 3. *The Nine*

Needed our Lord, sought Him, 12; were blessed by Him, 14, 17; forgot Him, grieved Him, 17, 18; missed the larger blessing from Him, 19; were rebuked by Him, 18.

### 4. *An Answered Prayer*

Humble, 12; earnest, believing, brief, specific, 13.

### 5. *Faith*

Leads to our Lord, 12; to prayer, 13; to obedience, 14; to thanksgiving, 15.

An imperfect faith occupied with the gift; a perfect faith occupied with the giver.

### 6. *Afar Off and Made Nigh*

Afar off by sin, 12; made nigh by redeeming love, 16.

## LESSON 95

# Our Lord Teaching His Disciples to Pray Through

Luke 18:1–8

## DISCOVERY OF THE FACTS

On what subject had our Lord been speaking in the verses immediately preceding our lesson? (17:20–37.)

What is it He sought to teach by the first parable in this chapter (v. 1)? What is it especially that we ought always to pray for as indicated by this lesson (v. 8)? (22:20.) Are we to understand that we are to keep on praying for the same thing if we do not get it for some time? Is there any other parable in which this same lesson is taught? (11:5–8.) Are there other passages in the Bible in which the same lesson is taught? (Eph. 6:18, 19; Col. 4:2, 12.) Why does not God give us at the first asking the things we seek of Him? What is it that this verse tells us we ought not to do? There are two things the Bible teaches us not to faint in,—what are they? (Compare Gal. 6:9—Greek of



“be weary” same as “faint” here.) Are we tempted to faint in these things? Why? What should hold us up from fainting in either?

Who are the two characters of the lesson? What was the character of the judge? Do we ever find such judges nowadays? Why do men have such bad judges? Does our Lord mean to teach that God is like this judge, and that by persistently badgering Him we can get what we want? What then is the point of the parable? Of whom is this widow a representation (v. 7)? In what respects? How did the widow gain her suit? How will the elect of God gain their suit from Him? If we desire anything from Him what should we do then? (Phil. 4:6.) Is this doctrine very popular nowadays? Why not?

What is the conclusion that our Lord draws from the parable (vv. 7, 8)? What is the point of the argument? If we are wronged and injured by adversaries, what is the best thing to do about it? If they keep on wronging us and we get no deliverance in answer to prayer, what is the best thing to do about it? What about the character of prevailing prayer as indicated by the use of the word “cry”? What will the Lord do if we cry day and night to Him? Do you really believe it? Is there any need of going to law then? How will He avenge us?

What question does our Lord ask in closing the parable? What faith does He mean? If the Lord should come today would He find much of this sort of faith?

### CLASSIFICATION OF TEACHINGS

1. *God*

Long suffering, 7; hears prayer, 7, 8; avenges His elect, 8; His judgments—delayed, swift, sure, 7, 8.

2. *The Church in the Present Dispensation*

A widow, oppressed, 3; crying to God, waiting for the Lord, 7; corrupted with unbelief, avenged at last, 8.

3. *Prevailing Prayer*

Unto God, by the elect, 7; persistent, untiring, 1; unceasing—day and night, earnest, 7.

## LESSON 96

# The Pharisee and the Publican

Luke 18:9–14

### DISCOVERY OF THE FACTS

1. *The Pharisee, vv. 9–12*

To whom was this parable spoken. Have we any people of this class nowadays? Are they found in the churches or out of them? What other parable was aimed against this class? (15:29, 30.) What sort of an opinion do men who despise others usually have of themselves? How do they get such a good opinion of themselves (vv. 11, 12)? What sort of a man invariably is the man who despises everybody else? If a man has no confidence in any one else, in whom does he always have a great deal of confidence? Is he worthy of it?

Who are the two characters of the parable? How was the Pharisee regarded by the men of our Lord’s time? How was the publican regarded? (Matt. 9:10, 11.)

What was the character of the Pharisee’s prayer? Was God very much impressed with the virtues which he paraded before Him? Had he any real thought of God? With what two things was he chiefly occupied as he prayed? How many persons in his estimation were in the same class with himself? (v. 11, R. V.) Do we ever find men nowadays whose whole fund of admiration is exhausted upon themselves? Who else beside themselves admires such men? How does God regard them? (16:15.) What was entirely lacking in the Pharisee’s prayer? Was there any real thanksgiving? Do men in our day ever make prayer a pretext for parading their own virtues? Is such prayer likely to be answered? What was the Pharisee doing as he prayed? What evidence is there that he was looking around for some one to act as a dark background for his own shining virtues (v. 11)? Was he a moral man? A religious man? A large giver? Orthodox? A saved man? What is the practical lesson then?

2. *The Publican, vv. 13, 14*

What one thing occupied the publican’s mind in his prayer? Why had he no time to think of other people’s sins? How many men in his estimation were in the same class as himself? (v. 13, Greek, and R. V. margin.) Have we any instance in the Bible of a self-satisfied Pharisee who was brought to the place the publican took? (1 Tim.

1:15.) What was his one petition? What did he rest upon as the ground upon which he was to receive mercy? (R. V. margin.) Had he been a good man? Was he saved? What is the practical lesson?

Of the two men which would a Jew have thought would win God's favor? Which really won it? How did the publican go down to his house? What does "justified" mean? How did the Pharisee go down to his house? Why was the publican justified? But the Pharisee unjustified? What is all any one needs to do to get pardon? What is the general principle Christ announces? Is it found elsewhere in the Bible? If we want then to get up, what must we first do? (Compare Phil. 2:9, etc.)

## CLASSIFICATION OF TEACHINGS

### 1. *God*

Hears prayer, justifies great sinners, pardons the penitent, damns the self-righteous, 13, 14.

### 2. *Man*

Self-righteous, blind to his own faults, open-eyed to others' faults, 11; in need of pardon, 14.

### 3. *Prevailing Prayer*

- (1). To whom to pray—God, 13.
- (2). How to pray—humbly, earnestly, definitely, personally, briefly, 13.
- (3). For what to pray—mercy, 13.
- (4). For whom to pray—yourself, 13.

### 4. *How to Be Lost and How to Be Saved*

- (1). The Pharisee highly esteemed by self and by others, moral, religious, orthodox, generous, but he refused to take the sinner's place and was lost, 11; the publican despised by self and by others, sinful, 13; but he took the sinner's place, sought mercy, rested on the blood, and was saved, 14.
- (2). The Pharisee justified himself and God condemned him, 11, 12, 14; the publican condemned himself and God justified him, 13, 14.
- (3). The publican came to God and talked of his sins, and God forgave him, 13, 14; the Pharisee came to God and talked of his virtues, and God sent him away empty, 11, 12, 14.

## LESSON 97

# Jesus' Teaching Concerning Marriage, Divorce, and Children

**Matt. 19:3–15**

(Compare Mark 10:2–16; Luke 18:15–17)

## DISCOVERY OF THE FACTS

### 1. *The Unnaturalness and Wickedness of Divorce, vv. 3–9*

What class of persons do we see coming to Jesus in the first verse of the lesson? For what purpose did they come to Jesus? Did they often come to Him in this way? (Compare 16:1; 22:15–18, 35; Luke 11:53, 54.) What is the force of the word "tempting"? (See Am. R. V.) What was their object in thus "trying" or testing Jesus? (Compare John 8:6.) What question did they put to Jesus in order to try Him? Were they really seeking information? Had Jesus already given any instruction on this point? (Matt. 5:31, 32.) What makes this question a very important one in our own day? To what did Jesus refer them for an answer (v. 4)?

Was Jesus accustomed to refer men to the Old Testament Scriptures for an answer to their moral and religious questions? (12:3; 21:16, 42; 22:31; Mark 2:25; Luke 10:26.) What was Jesus' own view of the Old Testament Scriptures as an authority on moral and spiritual subjects? (John 10:35; Luke 24:27, 44; Luke 16:29, 31.) What passage from the Old Testament did Jesus cite in this instance? (Compare Gen. 1:26; 5:2; Mal. 2:14, 15; Gen. 2:21–24; Eph. 5:31.) How did the Old Testament citation answer their question? Who has the superior claim upon a man, father, mother or wife? (v. 5; compare Eph. 5:31.) When a man forsakes his wife, or when a woman forsakes her husband, for father or mother or any one else, who are they disobeying? What do husband and wife become? How

ought a husband to treat a wife? (Eph. 5:25–28.) How ought a wife to treat a husband? (Eph. 5:22, 23.) Who has joined husband and wife together? For how long has He joined them together? (Ro. 7:2; 1 Cor. 7:10, 14.) What then ought no man dare to do? What difficulty did the apostles bring up at this point? Did it seem like a real difficulty?

Where had Moses given commandment to give a bill of divorcement? (Deut. 24:1–4.) What answer did Jesus give to their difficulty (v. 8)? What is the point of the answer? Was the law of Moses anything beside a moral code? Under a legislative enactment what must we regard besides the highest moral requirements in the case? For what reason did Moses permit divorce? Was this wise? Had divorce been a part of God's original plan? (Compare 2:24; 7:7.) What awful indictment did Jesus bring against any man who put away his wife and married another (v. 9)? Was there any exception? Does the word "fornication" refer only to an act of illicit intercourse committed by a person before marriage or is it the generic word applying to adultery as well? (Ezek. 16:8, 15, 29; 1 Cor. 5:1.) Is adultery a sufficient ground of divorce in God's sight? (Jer. 3:8.) What indictment does Jesus bring against the man who marries a divorced woman? Does Paul allow any exception? (Ro. 7:2, 3; 1 Cor. 7:39.) Why does not Paul state the exception in these passages? Has a man whose wife has been untrue a right to put her away and marry another?

2. *Is It Better to Marry or Not to Marry?*, vv. 10–12

What was the disciples' reply to Jesus' teaching about divorce (v. 10)? What did that reveal of their own hearts? According to the teaching of the Bible is it a good thing to marry? (Gen. 2:18; Prov. 5:15–19; 18:22; 21:9, 19; 1 Tim. 4:3; 5:11–15; 1 Cor. 7:1, 2.) Do conditions ever exist in which it is better not to marry?

(1 Cor 7:8, 26–28, 32–35, 40.) What was Jesus' answer to the statement of His disciples that it was not expedient to marry? What is the point of this answer?

3. *Jesus and the Children*, vv. 13–15

Who were brought to Jesus just at this point? How old were these children? (Luke 18:15, R. V.; Mark 10:16.) For what purpose were these children brought to Jesus? (v. 13; compare Mark 10:13; Luke 18:15.) Were these parents wise to bring their babes to Jesus? Would His laying His hands on them and praying do them any good? What ought we to do with our babes today? How did the disciples regard the bringing of the children to Jesus? Why did they think such action worthy of rebuke? While the disciples rebuked the mothers for bringing their children to Jesus, how did Jesus feel toward the disciples? (Mark 10:14.) How does Jesus feel today toward any one who tries to keep little children from Him? What did Jesus say? What did He mean by saying, "Of such is the kingdom of heaven." (Compare 18:1–3; 11:25; 1 Cor. 14:20; 1 Peter 2:1, 2.)

Is a child a member of the kingdom of heaven before it is born again? (John 3:3, 5.) Is a child peculiarly fitted to receive Jesus and thus be born again and to become a member of the kingdom of heaven? What did Jesus do with the children? (v. 15; compare Mark 10:16.) Was any actual blessing imparted to these babes by Jesus laying His hands on them? How old must a child be before the Spirit of God can work in his heart? (Luke 1:15.) What prophecy was being fulfilled in Jesus taking the children in His arms? (Is. 40:11.) Do children of believing parents stand in any different relation to God and the kingdom from that in which children of unbelieving parents stand to Him? (1 Cor. 7:14.)

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

His wisdom; able to answer at any time any question put to Him, 3–9, 10–12; loyalty to the Old Testament Scriptures—to them He always appealed as a conclusive authority to answer every question, 4, 5, 6, 8; ready knowledge of the Scriptures, 4, 5, 6, 7, 8; high estimation of the marriage relation, 5–9; love for children, 13; power to bless children, 13–15.

2. *The Disciples*

Their low standard of conduct, 10; contempt for children, 13; Jesus' disagreement and displeasure with them, 14; compare Mark 10:14.

3. *Marriage*

Instituted by God, 6; its sacredness, 5–9; duration—as long as life lasts, 5–9; deep unity, 5, 6; may be inexpedient under some circumstances, 12.

4. *Divorce*

Abominable in the sight of God, 6; not a part of God's original plan, 8; permitted temporarily only because of the hardness of men's hearts, 8; testimony against the hardness of the hearts of men, 8; permissible only on one ground, 9; if undertaken on any other ground a disgusting sin, 9.

5. *Little Children*

The peculiar objects of Jesus' love, 13–15; should be brought to Jesus, 13, 14; can receive a divine blessing from Jesus, 14, 15; peculiarly fitted to receive the truth that will make them members of the kingdom of heaven, 14.

## LESSON 98

# The Rich Young Ruler

Mark 10:17–27

(Compare Matt. 19:16–26; Luke 18:18–27)

### DISCOVERY OF THE FACTS

1. *Possessing Many Things, Yet Not Satisfied, vv. 17–20*

What did the young man who came to Jesus have? Did all these things save him? Will they save anyone? What question did he put to Jesus? What did that question imply? Can any man get eternal life by doing? (Gal. 2:16; Ro. 6:23.) Did Jesus in His reply “Why callest thou me good?” mean to imply that He was not good? (John 8:46; 14:30; 8:29.) What was the purpose of this reply? If Jesus was good, what more also must He have been? To what did Jesus point the young man? Why did He send him to the Law? (v. 17; Ro. 3:20.) Whom does Jesus send to the Law? Whom does He send to the Gospel? (1 Tim. 1:15.) What does Matthew tell us Jesus added to His citations from the Ten Commandments? (Matt. 19:18, 19.) What did the young ruler reply? Was that true? Was he sincere? Was he satisfied? (Matt. 19:20.)

2. *Lacking One Thing and Lost, vv. 21, 22*

How did Jesus regard him? Was Jesus pleased with him? (Ro. 8:8.) Did Jesus love him any more than He did the woman who was a sinner who came to Him? Had he any less need than the woman? What appealed most strongly to the Saviour's love? (Luke 15:4.) Why did He then love the young man? Did Jesus' love for the young man keep Him from dealing very plainly with him? What did He tell him? Is it very important to lack *one* thing? What was the one thing that he lacked? What was Jesus' purpose in telling him to sell all his goods and give to the poor? Does this command hold for all who would follow Jesus? (Luke 14:33.) Why did Jesus call upon him to give up his wealth? Does Jesus usually call upon those who would come after Him to give up something? What is it that Jesus always puts His finger upon, and says: “Will you give that up for me?” What is the only thing that will make it easy to give up all for Jesus? (2 Cor. 5:14, 15.) How is the only way to get that love that makes it easy to give up all for Him? (1 John 4:19.) Are we saved by loving, or is our loving the result of being saved? (Luke 7:47, 50.)

What did Jesus tell the young man would be the result of selling all? Which is the best place to have treasure? (Matt. 6:19, 20.) Was “Go sell, and give to the poor” all that Jesus bade the young man do? Would the mere selling, etc., amount to much in itself? (1 Cor. 13:3.) What was the effect of Christ's answer on the young man? Did he really love his neighbor as himself? Did he have great possessions or did they have him? What did he get by coming to Jesus? What did he miss by turning away from Jesus rather than give up his treasures? Did he keep those treasures very long? Can men today keep very long the things that they are not very willing to give up for Christ? (1 John 2:17.) Did the young man want eternal life? What did he want more? Was that a wise choice? Is it a common one?

3. *The Dangers of Wealth, vv. 23–27*

What general lesson does Jesus draw from this incident? Is there any special peril in riches? (Prov. 30:8; Matt. 13:22; 1 Tim. 6:9, 10.) Is it only those who are rich who fall into a snare? Are there any persons nowadays who are willing to run the risk? What petition of the Lord's prayer would they do well to bear in mind? (Matt. 6:13.) Are there many rich men saved? (1 Cor. 1:26; Jas. 2:5, 6.) What was the effect of Christ's words upon the disciples? How does He explain them? (Mark 10:24.) Is a man who has riches likely to trust in them? Do any others trust in them?

What strong figure does Jesus use to illustrate the impossibility of a rich man entering into the kingdom of God? How did the disciples express their amazement? Why did they ask this question? What is God's answer to their question? (Ro. 10:13.) How does Jesus meet their perplexity? Is it possible for God to save a rich man? Can anything but the special grace of God save a rich man? What does a rich man, then, need to do if he would be saved? In face of all the insurmountable barriers in the way to eternal life, what is the one all-comforting thought? (Gen. 18:14.)

## CLASSIFICATION OF TEACHINGS

### 1. *Jesus*

His divinity, 18; humanity, 21; recognized as a good man and authoritative teacher by one who did not recognize His divinity, 17, 18; will not accept the ascription of goodness from one who does not recognize His divinity, 18; demands that men understand the real purport of the titles they ascribe to Him, 18; demands that those who would be with Him hereafter follow Him here, 21; loves men who are lost and don't know it, 21; deals very plainly with those whom He loves, 21; sends the self-righteous to the Law that they may find that they are sinners, 19–22; exposes to men the imperfection of their professed observance of the Law, 21; points out to men their unrecognized but fatal lack, 21; knows just what our idols are and demands their surrender, 21.

### 2. *The Rich Young Ruler*

#### (1). What he had:

Great possessions, 22; position, Luke 18:18; culture, Luke 18:18; exemplary morality, 20; noteworthy amiability, 21; intense earnestness, 17; undoubted sincerity, 17, 21; great moral courage, 17; recognized piety, Luke 18:18; noble aspiration, 17; benevolence, Luke 18:18; was not satisfied, Matt. 19:20; lacked one thing and that lack of only one thing was a fatal lack, 21.

#### (2). What he lacked:

A supreme love for Jesus; he was willing to do much at His bidding (17) but not anything and everything (21, 22); loved one thing more than Christ and was not willing to give it up at Christ's bidding, 21, 22.

#### (3). What he did:

Ran to meet Jesus, 17; kneeled to Jesus, 17; inquired the way of life from Jesus, 17; made his boast in the Law, 20.

#### (4). What he was:

Was mistaken in his professed observance of the Law, Matt. 19:19; compare vv. 21, 22; loved by Jesus, 21; shown the way of life, 21.

#### (5). What he was told to do:

Sell all he had, 21; give all to the poor, 21; "Follow me," 21.

#### (6). What he was promised:

Treasure in heaven, 21.

#### (7). The result:

He went away sorrowful, 22.

#### (8). The reason:

He had great possessions or his great possessions had him, 22.

### 3. *Riches*

A source of great peril, 23, 25; must be held subject to Christ's will and surrendered at His bidding, 21; trusted in, they exclude from the kingdom of God, 24; expended at Christ's bidding, they bring heavenly treasure, 21; are oftentimes chosen at cost of eternal life and treasure in heaven, 21, 22.

## LESSON 99

# How God Rewards His Servants

**Matt. 19:27 to 20:16**

(Compare Mark 10:28–31; Luke 18:28–30)

### DISCOVERY OF THE FACTS

#### 1. *The Reward of Sacrifice for Christ, 19:27–30*

What occasioned Peter's question? (vv. 21, 22, 23–26.) What did Peter say they had done? Was that true? (Luke 5:11, 27, 28.) Who must forsake all? (Luke 14:33.) What makes it very easy to forsake all? (Phil. 3:8.) On the basis of having forsaken all, what did Peter wish to know? What did this question show? Are there any today anxious to know what they are going to get for forsaking all for Christ? If one appreciates what Christ has done for him and really loves Him, will he ask such questions as this? What did Jesus say they would have? Are thrones promised unto the twelve alone? (Rev. 3:21; 1 Cor. 6:2, 3.)

What is the necessary condition of our reigning with Him? (2 Tim. 2:12.) When were they to have these thrones? What is meant by “in the regeneration”? (Is. 65:17; 66:22; Acts 3:21; Rev. 21:5; 2 Peter 3:13.) What did Jesus say would be the reward of those who left anything for His name’s sake? What was it they were to receive a hundredfold? (Mark 10:30.) Is that true? Does it pay, then, to make sacrifices for Christ? What were they to receive with the hundredfold? (Mark 10:30.) Is that persecution to be dreaded? (Matt. 5:10, 12; Acts 5:41.) When is this hundredfold to be received? (Mark 10:30; Luke 18:29, 30.) How many of those who have left anything *for Christ’s name’s sake* are thus to receive? To what was the expression “inherit eternal life,” a reference? (Mark 10:17.) What warning did Jesus utter lest any should misunderstand these words? What suggested the need of this warning (v. 27)?

2. *The Call to Service, 20:1–7*

By what parable did Jesus explain these words? What gave rise to the utterance of this parable (c. 19:27–30)? What is the connection between the parable and Peter’s question? What is the central thought that it is the purpose of the parable to teach? (19:30; 20:16.) Why is it that many first shall be last and many last first (vv. 12, 13, 14)? What is the greatest historic fulfilment of this truth? (c. 8:11, 12; Luke 13:28–30; Ro. 9:30–33.) What other fulfilment of it was there in that day? (Matt. 21:31, 32; Luke 18:13, 14.) Are these the only fulfilments? Is there likely to be a fulfilment in our day in America and the heathen nations (or in the favored and neglected classes)? Who is represented by the householder in this parable? (13:27; 21:33.) What is represented by the vineyard? (Is. 5:7 and c. 21:33, 43.) Who are represented by those first called into the vineyard? Whom did Jesus have in mind (c. 19:27)? What does the penny represent? How much does the penny equal of our money? Was it a fair day’s wages? Anything taught by that? (Eph. 6:8; Heb. 6:10.) Where were they sent to work? From whom must the call come before we can work in the vineyard?

Did any start to work before called? Does any one ever apply to God before God calls him? (John 15:16.) To what was the call? To what had Peter’s own call been? (Mark 1:17.) Who are represented by those called at the third hour? Did the householder make as definite a bargain with them? Did they demand it? Why not? Which was the higher type of service? Which did the larger amount of service? Which counts most with God, quantity or character of service? Which got the larger reward in proportion to the amount of service rendered? Is there any lesson in that? If a man works for the reward, how great a reward will he get? If he works in simple trust, leaving the question of amount of reward to God, how much will he get? (Eph. 3:20.) Did the householder keep his promise that he would give what is right? Can you give any illustration of one called at the sixth or ninth hour? (Gen. 12:1–4; Josh. 24:2, 3.) What is the last hour he went out? How many hours were there in the working day? What did he find? What were all the men that he found outside of the vineyard at different hours doing? Is there any lesson in that? What question does he put to them? What question does God put to every idler?

3. *The Rewards of Service, vv. 8–16*

What was their answer? Was that a sufficient answer? Would any other answer have been sufficient? Can any of us give that answer? Is there any comfort in this parable to those who have had call after call and not responded? To what call had these laborers responded? What did he say? Have we any illustration in the Bible of one called at the eleventh hour? (Luke 23:40–43.) When was a reckoning made? What does that mean? (2 Tim. 4:8.) What was done at even? What does that represent? (2 Cor. 5:10.) What does the steward of the parable represent? (Heb. 3:6; John 5:27; Rev. 2:7, 10, 17, 28.) What was given those who began at the eleventh hour? Had they a right to expect that much? Why did they receive more than they had a right to expect?

Is it only a believer’s salvation, then, that is a matter of grace? In what case is a believer’s reward a matter of abounding grace? What was their feeling when they got so much? What will our feeling be when rewards are distributed if we have served from love? What did those who began early in the day expect? Had they any right to expect that? What does this unfounded expectation represent? Will those who expect the largest reward get the largest reward? What did they get? If they had worked from the first hour and not bargained with the Lord but just trusted it all to Him, would they have received only a penny? Is this intended to teach that if one enters work at the eleventh hour he will get just as much as if he had entered at the first hour? Is it intended to teach that all God’s servants get the same reward? (1 Cor. 3:8; Luke 19:11–27.) Does it teach that those who bear the burden and heat of the day will get no more than those who work only one cool evening hour? (2 Tim. 2:12; 2 Cor. 4:17.) Does it teach that one hour’s service in the spirit of humble trust, that leaves the reward as a matter of grace to God, will be at least as abundantly rewarded as twelve hours’ legal service that tries to drive a close bargain with God and seeks a reward as a matter of debt?

How did those who had worked the twelve hours receive their pay? Had they a right to murmur? Will there really be murmuring against God’s distribution of reward? Against what is this a warning? Against whom did they murmur? Was that a slight offense? Against whom is all murmuring in the last analysis? (Ex. 16:8.) What was the

Lord's answer? What were the three points in the answer? (See Revised Version.) Was the answer sufficient? What thought is contained in the question, "Is it not lawful for me to do what I will with mine own"? (Ex. 33:19; Jer. 27:5; Ro. 9:15–21; Eph. 1:11.) Has any one a right to call God to account? (Ro. 9:19, 20.) Do any ever attempt to do it? What is God's answer to all who would call Him to account (v. 15)? While God does as He will, what does He always will to do? Where did the householder show that real fault lay (v. 15)? When men murmur at God's dealings is the difficulty with Him or their vision? How did the Lord close the parable? Why are the last oftentimes first and the first last?

## CLASSIFICATION OF TEACHINGS

1. *God*
  - (1). His sovereignty:  
Calls whom He will, 1–8; calls when He will, 1–8; rewards as He will, 9–15; has a right to do what He will with His own, 15; under no obligation to explain to any one why He does as He does, 15; does as He pleases, but always pleases to do right, 13, 15.
  - (2). His truth:  
Never does less than He agrees, 13.
  - (3). His grace:  
Often does better than He agrees, 9; men's complaints at His dealings rise from the blindness of their own envy, and not from the lack of His goodness.
  - (4). He confounds all gainsayers, 13–15.
2. *Service*
  - (1). The call:  
The call of God is a call to service, 1, 2, etc.; He alone can call to service, 1, 6, 7; some are called to longer, larger and heavier service than others, 1, 2, 6, 12; the important question not when we are called, but how we treat the call when it comes, 1–16; those called last entered the vineyard at the first call (no encouragement in this parable to those who hear call after call and fail to respond), 6, 7; the first called may do most and the last called best, 11, 12.
  - (2). The reward of service:  
Quality of service counts more than quantity with God, 9–16; one who serves for hire will get just what he earns, 10, 13; one who serves for love and in loving trust leaves the question of reward to God's bounty will get exceeding abundantly above what he has earned or expected, 9; one hour's service in a spirit of humble trust that leaves the reward as a matter of grace to God, will be as abundantly rewarded as twelve hours of legal service that tries to drive a close bargain with God and seeks a reward as a matter of debt, 9–15; compare 19:27; comparison of service and over-estimating our service leads to expectation of large reward, dissatisfaction with reward given and murmuring against God, 11, 12; one who serves for love will get a penny plus satisfaction; one who serves for hire will get a penny minus satisfaction.
3. *Election*  
Election is primarily to service, 1, 8; God elects many to get more than they earn, 9; He never elects any to get less than they earn, 13, 14; get a part in the election of grace, by a faith in God's goodness that asks no questions and tries to drive no bargains with God, 3–9.
4. *Christ*  
The judge and dispenser of rewards, 8; sent by the Father, 8; summons the laborers to receive their reward, 8; following Him involves forsaking all (fellowship in His sufferings), 27; brings a throne (fellowship in His glory), 28; sacrifice for His name's sake brings a hundredfold now and eternal life hereafter, 29.

## LESSON 100

# The Ambition of James and John

Mark 10:32–45

(Compare Matt. 20:17–28; Luke 18:31–34)

## DISCOVERY OF THE FACTS

### 1. *Christ Foretells His Crucifixion and Resurrection, vv. 32–34*

Whither was Jesus journeying at the beginning of this lesson? What was the state of mind of His disciples as they followed Him? At what were they amazed and fearful? What did Jesus do with the twelve at this time? What was His purpose in doing this? Did He reveal things to the twelve that He did not to others? (c. 4:34.) Why? (Matt. 13:11.) Had He ever told them before of His coming crucifixion and resurrection? (c. 8:31; 9:31; Matt. 16:21; 17:22, 23; 20:17–19; Luke 9:22.) Did He go any more into detail this time than on former occasions? What seven specific facts did He foretell to them? Were each of these prophesied facts fulfilled?

How did Jesus know beforehand the details concerning His death and resurrection? Did they condemn Him? (c. 14:64; Matt. 26:66; Acts 13:27.) Did they deliver Him to the Gentiles? (c. 15:1; Matt. 27:2; Luke 23:1, 2, 21; John 18:28.) Why was it necessary that He should be delivered to the Gentiles if the Old Testament prophesies regarding His crucifixion were to be fulfilled? Did they mock Him? (c. 14:65; 15:17–20, 29–31; Matt. 27:27–44; Luke 22:63–65; 23:11, 35–39; John 19:2, 3.) Had it been prophesied that they would mock Him? (Is. 53:3.) Did they actually spit upon Him? (c. 14:65; Matt. 26:67.) Had it been prophesied that they would spit upon Him? (Is. 50:6.) Did they actually kill Him? What did Jesus say would follow His death? Did He really rise again? Did He in any other place predict His resurrection on the third day? (John 2:19; Matt. 12:39, 40.) Had His resurrection on the third day been predicted in the Old Testament? (Ps. 16:10; Hos. 6:2.)

### 2. *Man's Desire for the Chief Place, vv. 35–41*

With what request does the lesson open? What made it a very singular request just at this time? What suggested it? (Matt. 19:28; vv. 32, 33.) What did they mean by asking that they might sit, the one on His right hand and the other on His left in His glory? Were James and John at this time much better than Peter with all his mistakes and failures? Did they speak their wish right out to start with? (Mark 10:35.) Is there any way we can get from Christ “Whatsoever we shall ask”? (John 15:7, R. V.) Were James and John fulfilling this condition at this time? Did John ever reach a position where he got whatever he asked? (1 John 3:22.) Why didn't they get what they asked here? (James 4:3.) What is the great secret of unanswered prayer? Is the spirit of James and John ever found in the church today? What is its result? What did Jesus say in answer to this request? What did He mean by that? Is it ever true nowadays that men know not what they ask? How can we know how to pray? (Ro. 8:26.) What question does Jesus put to them? What is meant by “the cup that I drink of”? (Matt. 26:39, 42; John 18:11.)

What is the connection between this question and their request? Where else in the New Testament is this lesson taught? (Acts 14:22; 2 Tim. 2:12; Ro. 8:17.) Suppose we do not suffer, what then? What was their answer? Did they really understand what that answer involved? Of what were they most likely thinking? Were they really able? (Matt. 26:56.) Did they ever become able? What is Christ's answer to their profession of ability to drink of the cup He drank of? (Acts 12:2; Rev. 1:9.) Did they drink as deeply of the cup as Jesus did? Who decides who shall sit upon Christ's right hand and left in His glory? To whom shall it be given?? How will it be decided? (Rev. 22:12.) Are we to learn from this that there are gradations of glory in Heaven? What will the least who gets in receive? (1 Cor. 3:11–15; Heb. 11:16; John 14:3; 1 Cor. 2:9; Matt. 25:34.) What was the effect of the request of James and John upon the remaining ten? What is the usual result in a church where some try to put themselves forward unduly? Why were the ten indignant? What is usually the cause when we wax indignant and eloquent over the attempt of others to put themselves forward? Was this a very favorable time to have a quarrel in the apostolic company? When is the best time to have a quarrel among Christ's followers? If we wish to prevent such things, what is the first thing to see to?

### 3. *God's Road to the Chief Place, vv. 42–45*

How did Jesus still the rising tempest? What is the best way to still a storm among Christ's followers today? What did Jesus tell them was the radical difference between methods of worldly kingdoms and His own? Are worldly methods ever adopted by professing Christian leaders? What is the road to real greatness? What if one aims at personal greatness? (Luke 14:7–11.) What is the Christian's method of using greatness? What is the difference in meaning between v. 43 and v. 44? (R. V., margin.) Whom does Jesus point to as the pre-eminent example of real greatness? How did Jesus serve? (John 13:4–14.) What was His crowning act of service?

What is meant by a ransom? From what has Christ ransomed us? (Hos. 13:14; Gal. 3:13; Heb. 9:15; 1 Peter 1:18; Tit. 2:14.) By what has Christ redeemed us? (Matt. 26:28; Eph. 1:7; Rev. 5:9; 1 Peter 1:18, 19.) For whom did He give His life a ransom? (1 Tim. 2:1; 1 John 2:2.) Why does it say in one place for “many” and in another place for “all”? How did He give His life a ransom? (Gal. 3:13; 2 Cor. 5:21; Is. 53:6; 1 Pet. 2:24; 3:18.) Was this coming and giving His life voluntary? (John 10:17, 18.) Is there any indication here of His pre-existence? Did the disciples remember the lessons of this solemn occasion very long? (Luke 22:24.) Can we glory over them very much?



## CLASSIFICATION OF TEACHINGS

### 1. *Jesus*

His pre-existence, 34, 45; humanity, 34, 45; foreknowledge of future events, 32–34; sufferings and death, 33, 34; the fulfiller of prophecy, 33, 34; compare Is. 50:6; 53:3, 6; Ps. 16:10; Hos. 6:2; vicarious atonement, 45; coming glory, 37 (entered His glory through suffering, 38); self-sacrificing love—gave His life a ransom, 45; humility—came not to be served but to serve, 45; inexhaustible patience, 37–45; gentleness, 37–45; incarnation of the truth that He taught, 43–45; true great one, 45; wishes His disciples to tell their desires to Him, even though they are not what they should be, 36; called His quarreling disciples unto Himself, 42; stilled the rising tempest, 42; points out to His disciples the folly of their wrong ambitions and shows a better way, 42–45; teaches His disciples that fellowship with Him in glory must be won by fellowship with Him in suffering and service, 38, 43–45.

### 2. *The Disciples*

#### (1). Their failures:

Misled by selfish ambition, 37, 41; quarreled among themselves for the first place immediately after Jesus announced His suffering and death for them, 37–41; compare 32–34; prayed unintelligently, without understanding what they asked for or the cost of getting it, 38; prayed selfishly, 37; overestimated their strength, 39; their request denied because they asked amiss, 40.

#### (2). Their duty:

To take the lowliest place, 44; serve, 43; imitate their Master's example, 45.

#### (3). Their privileges:

To be called near to Jesus and be taught of Him, 42; have their mistakes pointed out and put away by Jesus' patient admonitions, 42–45; have fellowship in His sufferings, 39; imitate His service, 45.

### 3. *Greatness*

#### (1). How to attain it:

By service; all service leads to greatness; the lowlier the service the more exalted the greatness, 43, 44, R. V.

#### (2). How to manifest it:

Worldly greatness manifests itself in lording it, true greatness manifests itself in service, 42–45.

#### (3). Where to see it:

In Jesus Christ, 45.

## LESSON 101

# Jesus and Bartimeus

## Luke 18:35–43

(Compare Matt. 20:29–34; Mark 10:46–52)

### DISCOVERY OF THE FACTS

#### 1. *Blind, by the Wayside, Begging, vv. 35–39*

How do the three accounts of this miracle differ from one another? (Compare Matt. 20:29, 30; Mark 10:46.) Can these differences be reconciled? In what way is Bartimeus a type of the natural man? (Josh. 6:17, f. c., 26; 2 Cor. 4:4; Rev. 3:17; Is. 64:6.) Where was Bartimeus sitting? Was that a pleasant place to be? Was that as good a place for Bartimeus to be as in some shady palm grove of Jericho? Why? Where is the best place for all of us to be? (Luke 10:39–42.) What good news did Bartimeus hear? Who would Bartimeus rather hear was passing by than any one else in the world? Why? How did he know Jesus was passing? Are there any today who need to know Jesus is passing? How can we let them know? What did Bartimeus do when he knew Jesus was passing? Was that much to do? Was it enough? Is it usually enough? (Ro. 10:13.) When is the time to call upon Him? (Is. 55:6.) How did he address Jesus? What did that mode of address mean? (Jer. 23:5; Matt. 1:1; 12:23; 22:41, 42.)

Had the people told Bartimeus that “the son of David” was passing by? How many times is it recorded that Jesus was so addressed? (Matt. 9:27; 15:21, 22; 21:9, 15.) For what did he cry? Were the people pleased to hear him calling for mercy? Why not? Were they right or wrong. Are people nowadays ever displeased when they hear poor, sinful, afflicted people calling upon Jesus for mercy? Did the rebuke keep Bartimeus from crying out?

(Compare Mark 10:48.) Was he right? Why was it well that Bartimeus improved that opportunity? Ought sneers and reproofs even of religious people today keep needy ones from calling upon Jesus for help? Why would not Bartimeus be put off? What promise of God's Word made it sure Bartimeus would be heard? (Jer. 20:13.) What about Bartimeus' prayer was worthy of imitation?

2. *Receiving Sight, Following Jesus, Glorifying God, vv. 40–43*

Did Jesus rebuke him for praying? Will He us? (Phil. 4:6.) What did Jesus do? (Compare Mark 10:49.) Was Jesus on important business? What is the lesson? Did Jesus Himself call Bartimeus? Why not? Did they change their tone? (Mark 10:49.) What did they say to Bartimeus? (Mark 10:49. What is the most cheering thing that can be said to sorrowing souls? How many of them does He call? (Matt. 11:28.) Was Bartimeus ready to go? (Mark 10:50.) Did he stop to argue? Why not? By what act did he show his eagerness to get to Jesus? (Mark 10:50.) What keeps many today from getting to Jesus and receiving His blessing? What must the sinner throw away when he comes to Christ? (Is. 64:6; 55:7; Heb. 12:2.) What made Bartimeus willing to throw away everything? What would make the sinner willing to give up everything to get to Jesus? How will the Christian regard everything that retards his progress to Christ? (Phil. 3:7, 8.) What question did Jesus put to him? Did not Jesus know what he wanted? (Matt. 6:8.) Had he not already told Jesus what he wanted?

What kind of prayers does Jesus desire? What was the blind man's answer? What reason had he for supposing that Jesus would open blind eyes? (Is. 35:5; 42:1, 7; Luke 4:17, 18.) What was Jesus' answer? What was this faith that Bartimeus had? What is saving faith? (Luke 7:50.) In what ways did Bartimeus show his faith? Where was the healing power? How, then, did his faith save him? Was Jesus' word effective? (Matt. 8:8.) Is it just as effective today? Was it a beautiful world Bartimeus saw? What was the most beautiful object Bartimeus saw? How did Bartimeus show that Jesus was more beautiful than Jericho? When Jesus saves or heals us, what does He desire we should do? Could Bartimeus follow Jesus before he got his eyes open? Can we follow Him before He saves us? What did the people do?

## CLASSIFICATION OF TEACHINGS

1. *Jesus*

He goes to Jericho (the cursed city) and seeks the lost, 35; passes the place where those who need Him are, 37; listens to the cry of distress, 40; stands still—no matter how important and urgent His business—to help a poor, blind, beggar that asks His help, 40; commands that those who need Him be brought to Him, 40; desires definite and explicit statement of what we wish, 40, 41; answers the prayer of earnest faith, 42; opens blind eyes, 42; saves, 42.

2. *Bartimeus*

(1). His condition:

An inhabitant of Jericho, 35; compare Josh. 6:17, 26; blind, 35; compare 2 Cor. 4:4; a beggar, 35; compare Rev. 3:17; Is. 64:6; no help for him in man, 35.

(2). Where he was:

By the wayside:—a dusty, disagreeable place, but Jesus was going to pass that way, and better the dusty roadside where Jesus passes by than the loveliest retreat where He is not.

(3). What happened:

Jesus of Nazareth passed by, 36 (it was his last opportunity); he was told that Jesus of Nazareth was passing by, 37; believed the testimony, 38; realized his need, 38, 39; believed Jesus was the Christ, 38; believed Jesus could and would have mercy on him, 38, 39; cried for mercy, 38; was rebuked for crying, 39; cried all the more, 39; made himself heard, 40; was called to Jesus, 40; threw away everything that impeded his progress to Jesus (his best but ragged covering) (compare Mark 10:50); came to Jesus, 40; told Jesus just what he wanted, 41; got it, 42; was saved, 42; received his sight, 42; saw nothing so lovely as Jesus Himself, 43; left Jericho and its palm groves, and followed Jesus in the dusty, weary journey to the cross, 43; glorified God, 43.

3. *Salvation*

How to get it:

Feel your need, 38; hear of Jesus, 37; believe Jesus can and will save you, 38, 42; cry to Him, 38; be in earnest, 39; compare Mark 10:50.

It is our part to tell the sinner of Jesus (37), it is the sinner's part to cry unto Him for mercy (38), it is Jesus' part to save (42).

4. *Saving Faith*

What it is:

Confidence that Jesus can and will save, 42.

How it manifests itself:

Crying unto Jesus, 38; overcoming obstacles, 39; throwing away every impediment, Mark 10:50; coming to Jesus, 40; telling Him just what we wish, 41; following Jesus, 43; glorifying God, 43.

Where it is found:

In those who realize their need, 35–38.

What it gets:

Salvation, 42; sight, 42.

5. *Prevailing Prayer*

Its characteristics:

Short, 38, 41; definite, 41; personal, 38; earnest, 38, 39; importunate, 39; believing, 41.

Its result:

Gets what it asks, 42; gets more than it asks, 42.

## LESSON 102

# Jesus and Zaccheus

Luke 19:1–10

### DISCOVERY OF THE FACTS

1. *Zaccheus Seeking Jesus, vv. 1–4*

Whither was Jesus journeying as He passed through Jericho? For what purpose was He going to Jerusalem? How much was He taken up with the object of that journey? (Mark 10:32; Luke 12:50.) For what purpose did He delay in the journey and the execution of this absorbing purpose? For what purpose was Jesus always ready to stop, no matter how engrossing was the object He was pursuing? What was the name of the sinner He stopped to save? What did his name mean? Did his character justify his name? What do we know about his character (vv. 2, 3, 8)? How was he regarded by his fellow citizens (v. 7)? What did he possess that would naturally commend him to public favor? Why did not his wealth win him a place in public esteem? Did his wealth prevent his being saved? Why not? Is it an easy thing to save a rich man? (Luke 18:24.) Why was it that the rich man of the 18th chapter was lost and the rich man of this chapter was saved? Which was the more amiable man of the two? More moral? More religious? Higher in social esteem? Apparently easier to save? How often is it the case that the more amiable, moral, religious, honored and apparently hopeful man is lost and the more immoral, irreligious, repulsive and hopeless one saved? Which, in reality, is it easier to reach with the Gospel—nice, moral, amiable people, or immoral, unattractive and disagreeable people? Why?

What was the first step in Zaccheus' salvation? What is the best thing any lost sinner like Zaccheus can do? Was anyone seeking Zaccheus? Why was Zaccheus seeking to see Jesus? Why had he not sought to see Him before? Had he heard anything about Jesus that drew him toward Him? How far would he have gone out of his way to have seen one of the ordinary rabbis of that time? What drew him? If we want to win men, how must we treat them? What obstacles did Zaccheus find in the way of getting to Jesus? How many of those who wish to get to Jesus find obstacles in the way? How many obstacles that cannot be overcome are there between men and Jesus? How many men were there in that crowd that had apparently a better chance of seeing Jesus that day and getting a blessing from Him than Zaccheus? Why, then, did Zaccheus get the blessing and they not? How did Zaccheus overcome the disadvantage of his small stature? What kind of a proceeding on the part of Zaccheus was climbing, etc.? How would his proceeding be treated by the crowd? Is there any lesson in this for us?

2. *Jesus Seeking Zaccheus, vv. 5–10*

What did Jesus do when He came to the place? How did Jesus know Zaccheus was up there? (John 1:48; 10:3.) How did He know his name? Why did He call him by his name? (Is. 43:1; John 10:3.) What did He tell Zaccheus to do? Why make haste? How often is there any time for delay if one would find Jesus? (Is. 55:6.) What if Zaccheus had not made haste? Why is it many men never find Jesus and are lost forever? Why was it that Jesus *must* abide at the house of Zaccheus? (Compare John 4:4.) Why must He abide there that day? Had Zaccheus invited Jesus to His house? Why not? Does Jesus ever go where He is not wanted? Does He ever come in in a way fuller than we dare ask? What was the most honored home in Jericho that day? Is Jesus willing to abide with us? (John 14:23; Rev. 3:20.) What was the feeling of Zaccheus when these words of Jesus fell upon his ear? What did he do? What was

the character of Zaccheus' obedience? Was it strange that Zaccheus was so glad to receive Jesus into his home? What would have been strange?

What strange thing do we see today? What is shown by this prompt and joyous reception of Jesus to have been lurking behind Zaccheus' curiosity to see Jesus? How often had Zaccheus been treated with the kindness and respect with which Jesus treated him? What was the effect of this kindness? Had severity and contempt humbled or converted him? Who was glad besides Zaccheus? How did the people feel when they saw Jesus enter the house of Zaccheus? How ought they to have felt? Did they murmur the same thing on any other occasion? (7:34, 39; 15:2.) Are there any like these murmurers today? Would Jesus consort with sinners if He was on earth today? Ought we to do so? For what purpose? With what sort of sinners is Jesus willing to abide? Was Zaccheus converted? Regenerated? How did he show the genuineness of his conversion? What will genuine conversion always effect? (A man's pocket-book.) What about conversion that does not effect a man's pocket-book? Ought a converted man to make restitution? Suppose he does not? Ought he to give half of his goods to the poor? (Luke 12:33; 1 Tim. 6:17, 18.) Which was the easier part that Zaccheus undertook to do—give half his goods to the poor, or to restore fourfold what he had taken by false accusation? Would it have been right for Zaccheus to give all the goods he had in his possession to the poor?

What was it changed Zaccheus from a hard-fisted extortioner into an honest, large-hearted, self-forgetting saint? How many more wonderful illustrations of the power of the Gospel than this are there in the Bible? Did Zaccheus lose anything by parting with his earthly goods? (Mark 10:29, 30.) What did Jesus say at this point? In what way had salvation come to this house? What is the only way in which salvation comes to any house? Was it to Zaccheus alone that salvation had come? What is indicated as to the character of salvation by the use of the word "today"? Why had salvation come to that house? In what sense was he a son of Abraham? (Gal. 3:7.) What kind of a son of Abraham was he as indicated by verse 10? What was Christ's purpose in uttering these words? For what purpose did Jesus say He had come? Who was it came? For whom did He come? For what did He come? If one is to be saved, what must he first be? In what sense is man lost? When will men out of Christ be lost? What two seekers does this lesson show us? Did Zaccheus seek Jesus first or Jesus Zaccheus? What was the effect when each found the other? (v. 6; 15:5.)

## CLASSIFICATION OF TEACHINGS

### 1. *Zaccheus*

He was a sinner, 7; was despised, 7; had been absorbed in money-getting, 3; was dishonest, 8; was rich, 2; was dissatisfied, 3, 6; Jesus sought him, 5, 10; he sought Jesus, 3; was in earnest, (1) surmounted difficulties, (2) sacrificed dignity, (3) disregarded ridicule, 4; Jesus called him, 5; he responded to the call joyfully, 6; he responded to the call without delay, 6; genuinely converted, made restitution, used his money for Christ, 8.

Saved:

By believing, 9; immediately, 9; with his house, 9.

### 2. *Jesus and Sinners*

Jesus loves sinners, 5; seeks sinners, 10; deals tenderly with sinners, 5; associated with sinners, 7; endured contempt for sinners, 7; saves sinners, 10; transforms sinners, 8; rejoices over saved sinners, 9.

### 3. *Salvation*

#### (1). Its author:

The Son of Man, 10.

#### (2). Its objects:

The lost, 10.

#### (3). Its nature:

Immediate, 9; transforming, 8; joyful, 6; for the whole household, 9.

#### (4). How gained:

By faith, 9.

#### (5). How lost:

By delay, 5.

## LESSON 103

# The Parable of the Pounds

Luke 19:11–28

### DISCOVERY OF THE FACTS

1. *The Nobleman Journeying into a Far Country, vv. 11–14*

What is the object of today's lesson? What other parable is like this? In what points are they alike? In what points do they differ? What was Christ's purpose in speaking this parable? Are men today ever so taken up with thinking about the coming of the kingdom that they forget the necessity of preparing for it? Why did they suppose the kingdom was immediately to appear? What is meant by the kingdom appearing? Were they right in thinking the kingdom was to appear? In what were they wrong? Who is represented by the certain nobleman of the parable? What is represented by the departure into a far country? (Mark 16:19, 20; Acts 1:9–11.) What was the purpose of Christ's departure into heaven? Has He yet received the kingdom? (Matt. 28:18, R. V.; Eph. 1:19–23; 1 Peter 3:22.) What yet remains to be done? Why then does He not return? (Rev. 19:7; Ro. 11:25; Acts 3:21.)

Was there any allusion to current historic events in this parable of the pounds? What did the nobleman do before his departure? What is represented by these pounds? (Eph. 4:7, 8, 11, 12; 1 Peter 4:10, 11; Ro. 12:6–8; 1 Cor. 12:7–11.) Who are represented by the servants? Do they all represent regenerated men? Why is each servant represented as receiving the same amount to trade with? What is the modern money value of the pound of this parable? Why is the amount given represented as so little? What were the servants to do with the amount received? What is meant by that? How long were they to trade with it? What then is the proper business of the believer while our Lord delays His coming? And when He comes—what then? Who are represented by His citizens? (14; compare John 1:11; Acts 3:13–15.) What was the attitude of the Jews toward Jesus? Are they the only ones who have hated Him? (Acts 4:27, 28; John 15:18.) Why is it the world hates Jesus? (Ro. 8:7; John 15:23, 24; 7:7.) How, according to this parable, did His citizens show their hatred of Him? How do men show their hatred of Christ today?

2. *The Nobleman's Return and Reckoning with His Servants, vv. 15–28*

What did the king do upon his return (v. 15)? What is represented by this summoning of His servants? (Ro. 14:10, 12; 2 Cor. 5:10.) What was the account the first gave of his stewardship? Did He say, "I have made ten pounds" (v. 16)? Will a true disciple ever talk of what *he* has done? What will he talk of? What was his king's reply? Why did he get this commendation? How is it that one pound gains ten? What was the reward he got? Why *ten* cities? What is our dominion in the coming age proportioned to? What was the account the second gave (v. 18)? What did the Lord say to him (v. 19)? Did He say, "Well done," etc.? Why not? What servant is represented by this? (Compare Matt. 25:22, 23.) How much did he get? Why *five* cities? Was it by a merely arbitrary decree of the Lord that the number of cities was proportionate to the amount gained? (In the next world we have just so much dominion as our faithfulness of service in this makes us capable of exercising. 1 Cor. 3:8; 12:5, 8; 2 Cor. 9:6; 2 John 8.) What was the report the third brought of his stewardship? Who is represented by this (v. 20)? What was his excuse for his neglect and laziness? What is represented by this as laying at the bottom of neglect of service toward Christ?

If then we want men to serve Christ faithfully, what must we strive to do? Upon whom did this slothful servant try to cast the blame of his neglect? Where do the sinner's excuses always put the blame of this neglect? Did his excuse in any wise diminish his guilt? Does the sinner's excuse ever in any wise diminish his guilt? What was the charge he lay at Christ's door? Do men today ever lay such charges at His door? What was the Lord's reply (vv. 22, 23)? Who is it a sinner's excuses really condemn? How did this sinner's excuse condemn himself? What did the Lord call this servant? In what did his wickedness consist? What is represented by the bank in this parable? What was the Lord's decision in regard to the wicked servant (v. 24)? What is taught by this? How does this decision differ from that in Matthew 25:30? What is represented by the protest of those who stood by (v. 25)? How does the Lord justify His decision? What is the meaning of this? What became of the other servants? Why are these three given? What judgment was visited upon his enemies? Does this refer to the destruction of Jerusalem under Titus? What is the lesson taught? (2 Thess. 1:7–9.)

### CLASSIFICATION OF TEACHINGS

1. *Jesus*

- (1). His nature:  
Human, 12; divine, 12, 15, 24–27.
  - (2). His character:  
Cannot be deceived, 22; kindness toward faithful, 17, 24; severity toward unfaithful, 22, 27; strict justice toward all, 17, 18, 24.
  - (3). His treatment:  
Hated by men, 14; honored by God, 15.
  - (4). His office:  
A King, 12; His kingdom now hidden, 11–14; to be revealed, 15–29; His death, resurrection and ascension steps to the throne, 12; is now an absent King, 12; will be a coming King, 15; God’s chosen King, 12–27.
  - (5). His return:  
Event certain, 12; time mistaken, 11; in power, 15–27.  
The purpose:  
To reckon with His servants, 15; reward His faithful servants, 16–19; judge His unfaithful servants, 24; confound and destroy His enemies, 27.
2. *Service*
    - (1). Its relation to Christ:  
Power for service must be received from Christ, 13; account of service must be rendered to Christ, 15; faithful service will be rewarded by Christ, 17, 18; should engage the disciple until Christ comes, 13.
    - (2). Its reward:  
At Christ’s coming, 15; according to faithfulness, 17, 18; abundant, 17; commendation, 17; power, 17, 18.
    - (3). Its character:  
Humble, 16; faithful, 17.
    - (4). Its neglect:  
Occasioned by wrong thoughts of Christ, 21; guilt is great, 22; punishment by eternal loss, 24; excuse, none, 22, 23.
  3. *Man*  
His proneness to error, 11; hatred of Christ, 14; distaste for service, 20–25; desire to justify himself, 21; inability to justify himself, 22; willingness to condemn Christ, 21; confusion in the presence of Christ, 22.

## LESSON 104

# The Anointing of Jesus by Mary of Bethany

**Matt. 26:6–16**

(Compare Mark 14:3–9; John 11:55 to 12:11)

### DISCOVERY OF THE FACTS

1. *Jesus Anointed by Mary, the Sister of Lazarus, 6–13*

When did the scene recorded in this lesson occur? (John 12:1.) When does it seem to have occurred according to the account in Matt. 26:1, 2? Why does Matthew record it in this way? Where is Jesus in this lesson? What light is thrown upon home life and the way Christ regards it? What thoughts filled the mind of Jesus at this time? In the midst of these grave and overwhelming thoughts, what did He find time to do? What was the purpose of these days of communion with these personal friends? What great event had happened at Bethany before this? What was the result of that event? (John 11:45.) Did His present visit to Bethany have anything to do with the faith that had been engendered in the hearts of others by the raising of Lazarus? Was Jesus in the habit of going back to places where faith had been awakened, to quicken and nourish and strengthen that faith? (John 4:54.) Any lesson here for us?

How does the real humanity of Jesus Christ come out in this lesson? In whose house was Jesus stopping in Bethany (v. 6)? Who was Simon the leper? Who brought the most joy to the aching heart of Jesus during this visit? Why did she bring more joy to Him than any one else? How did Mary show her love? How much did this box of very precious ointment cost? Had she just bought it or bought it before and kept it for this purpose? (John 12:7.) What had Mary understood that no one else had understood? Why had Mary understood Jesus better than any one else? (Luke 10:39.) How much time had Mary spent in calculating the cost of the ointment and whether she might

not better save part of her money for future needs? What characteristic of true love does this illustrate? What proved the safer guide, Mary's uncalculating love to Jesus, or the calculating prudence of Judas and the rest of the disciples? How was Mary's act looked upon by Judas and the rest of the disciples? Who was the ringleader in the harsh criticism? (John 12:4–6.) Why could they not understand Mary's act? If we live out true love to Jesus Christ in daily life, what may we expect? What compensation was Mary to have for the criticism of the disciples? What did the disciples call this use of the oil? What does it reveal regarding their own love to Jesus Christ, that they regarded such a use of the ointment as a "waste"? Do we ever see the same spirit today?

What other use for the money expended on the ointment did they suggest? Whose money was it that they wanted to give to the poor? Who are most willing to criticize others for not giving their money to the poor (10–13)? How did Jesus treat the act which others criticized? What did He tell the critics regarding the poor? (Mark 14:7.) What three words in Mark 14:7 have a gentle touch of irony in them? What praise did He bestow upon Mary's act? What is the very loftiest praise that can be bestowed upon anybody's life or acts? What is all that Christ asks of any one? (2 Cor. 8:12.) What was Mary looking for when she performed this act? What did she get? How great fame did she get? What remarkable prediction did Jesus make regarding this act? What made this prediction remarkable? When Jesus made this prediction, did it seem at all likely that it would come true? What testimony is there to Christ being a prophet of God in these words? With what was Martha taken up at this supper? With what was Lazarus taken up? With what was Mary taken up? Of the three which most satisfied the heart of the Lord? What were the characteristics of Mary's love? With what was the house filled? (John 12:3.) With what has the whole world since been filled? What had begotten this love to Jesus in Mary's heart? (v. 12, R. V.)

2. *Judas Iscariot Bargains with the Chief Priests to Betray Jesus, vv. 14–16*

What effect had this gentle rebuke upon Judas? How did Judas show he was cut to the heart? How did he seek to get back part of the money he had lost by Mary not putting the three hundred pieces into the bag? What did he find the priests doing when he went to them? For how much did he sell his Lord? From that time on, to what did he devote his whole thought and effort? Has he any successors?

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*
  - (1). His nature:  
Divine, 10; human, 12.
  - (2). How He was treated:  
Loved by Mary of Bethany, 6–13; betrayed by Judas Iscariot, 14–16; not appreciated by the disciples, 8.
  - (3). What He did:  
Read hearts and thoughts of men, 10; appreciated acts of love, 10–13; commended the one who "did what she could," 10–13; saw through and exposed pretended interest in the poor of the hypocrite, 11.
2. *Mary of Bethany*  
Understood the Lord's words when no one else did, 12; loved the Lord Jesus with all her heart, 7–12; brought her most precious possession and poured it all upon the Lord she loved, 7; misunderstood by the disciples, 8; appreciated by the Lord Himself, 10–13; won praise for herself throughout the world, 13.
3. *Judas Iscariot*  
Considered anything lavished on the Lord as a "waste," 8; compare John 12:4; moved with indignation that precious gifts should be lavished on the Lord and not put in his own purse, 8, 9; compare John 12:5, 6; his hypocrisy unmasked by the Lord, 10, 11; compare John 12:5–8; betrayed His Lord for thirty pieces of silver, 15; sought opportunity to deliver his Lord to His enemies, 16.

## LESSON 105

# Jesus' Triumphal Entry into Jerusalem

Luke 19:29–44

(Compare Matt. 21:1–11; Mark 11:1–11; John 12:12–19)

## DISCOVERY OF THE FACTS

### 1. *The Obedient Disciples, vv. 29–35*

What city was Jesus approaching? Had Christ entered Jerusalem before? How does this entrance differ from other entrances? Why did Christ on this occasion enter in a way that seemed to court notoriety while on former occasions He did so much to avoid it? Where do we see Jesus in the opening verses of the lesson? What did Jesus do at just this point? How came the colt to be there (v. 31)? If the Lord has need of an ass or colt will it ever be lacking? If He has work for any of us to do, will the means for carrying it out ever be lacking? How did Jesus know the colt was there? Have we other exhibitions of supernatural knowledge in the life of Jesus? (John 1:48; Mark 14:13–16.) Wherein was the peculiar fitness of this colt to bear Jesus? What charge did Jesus give the two disciples in regard to the colt? Were they to ask any one's permission? What right had they to take some one else's property without asking leave? (Ps. 24:1; 50:10.) Was this commission to bring a colt, seemingly a very important one? Was it a real test of discipleship? Where can we best show the reality of our discipleship, by going to some foreign land, or doing the little duty right at our doors? Did Jesus anticipate any protest against their taking the colt? What were they to answer? What did this answer imply?

Are we likely to meet with questions and opposition if we go in the way the Lord bids? Suppose the Lord has need of anything we consider ours, what should we do? Has the Lord need of anything that is ours? What did Jesus expect would be the result of this answer of His disciples? How did He know? Are men always ready as this to give to the Lord what He has need of? What was the object of getting the colt? (Matt. 21:4, 5.) Where is this prophecy found? (Is. 62:2; Zech. 9:9.) Why did Jesus desire to fulfil this prophecy? Did the disciples fully understand at the time that this was a fulfillment of prophecy? (John 12:14–16.) What was the idea of the coming king presented by this prophecy? Why was He to ride upon an ass rather than upon a horse? Upon what did the earlier rulers of the Jews ride? (Judges 5:10; 12:14; 2 Sam. 16:2; 1 Kings 1:33.) Who brought in the use of horses? (1 Kings 10:26, 28.) Did he do wrong in so doing? (Deut. 17:15, 16.) How did the two disciples show that they were real disciples? How can one show he is a real friend of Jesus? (John 15:14.) If one is not a friend of Jesus, what is he? (Matt. 12:30.) How was the colt saddled? What was the meaning of their putting their garments under Him? (2 Kings 9:13.)

### 2. *The Exultant Multitude, vv. 36–38*

How was His way prepared before Him? What was the object of that? If you had been there would you have thrown your clothes in the way? Is there any way in which nowadays we can throw our coats and shawls in the path of Jesus? What kind of branches did they strew in the way? (John 12:13.) Is there any way in which we can strew flowers in Jesus' path? (Matt. 25:45.) To what point does Luke next take us in his story? At just this point what burst upon the view of the multitude that thronged about Jesus? What was the effect upon the multitude of that sight? Was it not very much out of place for them to so forget their dignity and get so excited in Christ's service (vv. 39, 40)? Why is it we so seldom burst forth into shouts of praise and exultation? Was the enthusiasm of these people backed up by a very profound appreciation of who He was and sturdy devotion to Him? Is noisy and transient enthusiasm a sufficient substitute for intelligent appreciation of Him and whole hearted devotion to Him? For what was it especially that the people rejoiced and praised God? What mighty work was uppermost in their minds at the time? (John 12:17, 18.) Was there anything better for them to praise God for than the mighty works they had seen? When are we most likely and most ready to praise God? When ought we to praise Him? (Eph. 5:20.) If we only have that kind of praise in our hearts that praises God when we see some mighty work, what are we likely to do when we do not see these mighty works? (Compare Ex. 15:1–21 and 15:23, 24; also Luke 19:37 and Mark 15:8–14.) What was it the people cried? How do Matthew and Mark report the cry? (Matt. 21:9; Mark 11:9, 10.) How do you account for this difference? Where had they learned this cry? (Ps. 118:26.) What was the meaning of all this outcry? (John 12:13.) Was not this a strange procession for a king? What sort of a procession might He have had? (Rev. 19:14.) What was the meaning of the last part of their cry? (Col. 1:20; Eph. 3:10, R. V.)

### 3. *The Indignant Pharisees, vv. 39, 40*

Was the exultation very widespread? (v. 37, "whole multitude".) Were there any who did not share in it? Why not? How did their hatred toward Jesus show itself? Why is it then many people nowadays criticise the fervid demonstrations of some in their religious enthusiasm? In whose footsteps are those following who seek to repress fervor in devotion to Christ? Was Jesus displeased with these demonstrations of gladness?

### 4. *The Weeping Saviour, vv. 41–44*

Amidst this universal joy who was sad? Was this grief silent? Is not crying a sign of weakness? What made Him weep? Who was responsible for the awful doom that awaited the city? From whom was that doom to come? (Matt. 22:7.) What two attributes of God are illustrated in this weeping of Jesus over judgments He Himself was to send? (Compare Is. 63:9.) Can Jesus save men if they will not be saved? (Matt. 23:37, 38; John 5:40.) If He could not save them, what could He and did He do? When Christ's efforts fail today and the sinner goes madly on to



eternal self-ruin, what does He do? (Heb. 13:8.) Who else wept over the determined sinfulness and consequent ruin of His people? (Jer. 9:1; 13:27; Ro. 9:2, 3.) If we were more like Jesus what would we do as we see people around us going on madly in sin to eternal ruin? Why do we not weep over them? Does this weeping of Jesus reveal His divinity, or His humanity? What wish did He express for the people? What is meant by “things which belong unto peace”? What were “the things which belong unto peace”? (Luke 1:78, 79; Acts 10:36; Ro. 5:1.) Why had they not known them? (Matt. 13:14, 15; Acts 28:25–27; 2 Cor. 4:3, 4; 2 Thess. 2:9–12; Ro. 11:7–11.) When was it they should have known the things that belonged unto their peace? What is taught by the insertion of this clause “In this thy day” in this wish expressed by Christ? When must God be sought? (Is. 55:6.) What would be the result of Jerusalem’s not knowing the things that belonged unto her peace? Of what, then, was the destruction of Jerusalem the result? What will be the result for us if “in this day” of our opportunity we do not know the things which belong unto our peace? (2 Thess. 1:7–9.) Was this prophecy of Christ fulfilled? How minutely? Of what have we a proof in this? Was this the first prophecy of this destruction? (Deut. 28:49–58; Dan. 9:26; Mic. 3:12.) What was the cause of all this terrific ruin? What does that mean? Why are men lost now?

## CLASSIFICATION OF TEACHINGS

1. *Jesus*
  - (1). His person:  
Divine, 30, 44; human, 31, 41.
  - (2). His offices:  
Prophet, 40–44; priest, 38, compare Col. 1:20; king, 30–37; Zech. 9:9, 10; character of His reign, peaceful, 30–35; Zech. 9:9, 10; extent of His sway, universal, Zech. 9:9, 10; Saviour—“having salvation”, Zech. 9:9, 10; Lord—owns all things, 30, compare Ps. 26:1; 50:10.
  - (3). His character:  
Meekness and humility, Zech. 9:9; righteousness, Zech. 9:9; compassion. 41; sternness, 42–44.
  - (4). What to do with Him:  
To accept Him brings peace, 42; to reject Him brings doom, 43–44.
2. *Man*  
Transientness of his religious fervor, 37–38; unreliability of his support, 38, compare Mark 15:11–15; blindness to opportunity, 42, 44; hatred of Jesus, 39; impending doom, 43, 44.
3. *The Duty of Disciples of Jesus Christ*
  - (1). Toward God:  
To recognize Him in His works, 37; to praise Him heartily, jubilantly, demonstratively, continuously, 37, 38; to exult in Him, 38.
  - (2). Toward Jesus Christ:  
To do exactly as He bids, 30–32, 35; perform the seemingly humble and insignificant duties He commands, 30–32; go on His errands, no matter what opposition is likely to be met, 31; yield to His use whatever He asks or needs, 31; use their very garments to glorify Him, 35, 36; ask no questions but believe that everything will turn out just as He says, 30–32.
  - (3). Toward the impenitent:  
Pity them, 41; weep over them, 41; warn them, 42, 44.
4. *Scripture*  
Its certainty, 35, compare Zech. 9:9, 10; exactness, 35, compare Zech. 9 R. V. and v. 32; power to give discernment, 38; power to inspire praise, 38.

## LESSON 106

# The Cursing of the Barren Fig Tree, and Second Cleansing of the Temple

Mark 11:12–26

(Compare Matt. 21:12–22; Luke 19:45–48; 21:37, 38)

## DISCOVERY OF THE FACTS

### 1. *Fruitlessness Punished, vv. 12–14*

Where is the scene of this lesson laid? What was the time of day? (Matt. 21:17, 18.) Why was Jesus hungry? Were not the people of Bethany able and willing to give Him sufficient food? (John 12:1, 2; compare Mark 1:35.) May it have been that Jesus was so eager to get to the work that called Him to Jerusalem that He would not wait for the preparation of the morning meal? How does this miracle differ from the other miracles of our Lord? Just after what was this miracle of judgment performed? (Mark 11:1–10.) Was its purpose simply to express Christ's displeasure at the fig tree, or was there in it a lesson for those for whom that fig tree stood as a type? (Luke 13:6–9; Matt. 21:33–43; note the connection of this parable with the miracle in vv. 19–21; Is. 5:4–7.) What right had Jesus to suppose that this particular fig tree had figs upon it, though the time for the general fig harvest had not yet come? What right had Christ to expect fruit from Israel though the season for the world's fruitage was yet remote? Is the lesson of the miracle then merely a warning against fruitlessness, or a warning against fruitlessness where there is an opportunity for early fruitage and the outward promise and profession of it? If the lesson of it in that day was especially for Israel with their peculiar privileges as contrasted with the nations at large, for whom is the lesson especially today?

Did Jesus really expect to find figs on that tree (the incident thus being an illustration of the perfect humanity of Christ and the self-limitation of His divine omniscience), or does the 13th verse merely imply that Jesus went near to see if the tree bore out in fruit the promise of its profession in leaves, knowing from the first that it did not, and intending to teach the disciples the valuable lesson of this parabolic miracle? When Jesus came to the tree what did He find? For what do leaves stand in a *fig* tree? Is it only in Israel that Christ finds "nothing but leaves"? What did Jesus say? What will Jesus soon say of the professed Christian who has the outward show of fruitage but upon whom at His coming He finds "nothing but leaves"? (Matt. 3:10; 7:19; John 15:6; Heb. 6:7, 8.) Had Jesus any right to destroy some one's else property in this way? (Ps. 24:1; 50:10, 12.)

### 2. *Greed and the Defilement of God's Temple Rebuked, vv. 15–19*

Where do we see Jesus next exercising His kingly authority? What did Jesus find in the temple that displeased Him? Why was Jesus displeased? Does He ever find anything in the churches today to awaken a similar displeasure? Were the Jewish authorities probably sensible that in bringing their selfish and oppressive traffic in cattle, doves and coin, with its din and dirt, into "the court of the Gentiles," they were guilty of any iniquity? What was it blinded them to that fact? Are "religious people" ever similarly blinded by self-interest today? How alone can we in our self-judgments escape the blinding influence of self-interest upon our consciences? (Ps. 139:23, 24; Jer. 17:9, 10.) What sort of things were they that these dealers were selling? (Compare John 2:14.)

For what purposes were these things used? Was there more or less excuse for selling such things than the things often sold in the house of God today? How did Jesus manifest His displeasure? Had He the sympathy of the ecclesiastical authorities? Why then did not some one stop Him? In rebuking them of what did He make use? Of what expression did He make use? (Compare Luke 19:46; Matt. 21:13.) Is this expression used often in the New Testament? Did Jesus and the apostles use it as if it were a conclusive argument? Ought it to settle a question for us when we can say: "It is written"? Does it with all professing Christians? What did Jesus say was written? Where was it written? (Is. 56:7.) From what place did the remainder of the rebuke come? (Jer. 7:11.) What are we to learn from the fact that the one public display of Christ's kingly authority was to cleanse the temple? Had Jesus ever before this driven the money makers out of God's house? (John 2:13–16.) Why had the reformation proved so short-lived? Does the fact that a reformation is short-lived prove that it is not from God?

What was Christ's purpose in driving the money makers out at the beginning and close of His ministry? In the first instance when He drove them out what did He say they had made of His Father's house? (John 2:16.) In the second instance what did He say they had made of it? Why the stronger language in the second place? Whose house did He call it in the first instance? Whose house did He call it in the second instance? What is taught by that? What was the effect of Jesus' action upon the ecclesiastical authorities? Why were they so enraged? To what extent were they willing to go in their hatred? What held them back from their murderous designs? (Compare Luke 19:41, 48.) Did Christ's popularity with the people last? Is popular favor a safe thing to rely upon? Were all these people who were "astonished at His doctrine" and "were very attentive to hear Him" (Luke) saved? What did some of them afterwards become? How many of those who "were very attentive to hear Him" were saved? (John 5:24.) Was Jesus anything daunted by the fierce hatred of the scribes and chief priests? (Luke 19:47.) Why did Jesus leave the city each day at evening? (Mark 1:35; John 18:2.)

### 3. *The Power of Faith, vv. 20–26*

What was the effect of Christ's words upon the fig tree? What did the disciples think of that when they saw it? (Matt. 21:20.) What was the first thing Jesus said in answer to their astonishment? Does it pay to "have faith in

God"? (2 Chron: 20:20; Is. 7:9; John 14:1; Heb. 11.) How can we get faith in God? (Ro. 10:17.) What reason did Jesus give them in this connection for having faith in God? What did Jesus say faith could do? Has faith ever moved mountains? Is there anything better than a faith that can move mountains? (1 Cor. 13:2.) How much is possible to faith? (Mark 9:23.) Why has faith such power? (Matt. 19:26.) How firm must one's faith be to remove mountains (v. 23)? Why is it then that oftentimes we do not accomplish what we attempt? (Matt. 17:19, 20.) What must we do if we really desire to have the things we pray for? What change does the Revised Version make in the statement of this condition? How can we believe that we "have received" the things we pray for? (1 John 5:14, 15.) How many things that we pray for in this way shall we get? How firm must our faith be? (James 1:5-7.) Why is it then we fail to get many of the things we ask for? What other conditions of prevailing prayer are mentioned elsewhere? (John 14:13; 15:7; 1 John 3:22; Luke 18:1-8; 1 John 5:14, 15.) Can these conditions be separated from one another or does each really involve the rest? Does it pay to have faith in God? What hindrance to prayer does Jesus expose in v. 25? Why will not our heavenly Father answer our prayers if we cherish any ill-will in our heart toward those who have trespassed against us?

## CLASSIFICATION OF TEACHINGS

### 1. *Jesus*

His divinity:

"My house," 17; humanity: seen in His hunger, 12; seen in the self-limitation of His omniscience, 13; consuming zeal for His work; hurried away without His needed breakfast at the call of work or prayer, 12; unrelenting sternness; toward those who polluted God's house with their greed, 15; toward fruitless profession, 13, 14; unvarnished plainness of speech, 17; unceasing prayerfulness, 19; compare John 18:2; irresistible authority, 15, 16; undaunted courage, 15-18; constant appeal to the written word, 17; tender regard for God's house, 15, 16; compare John 2:13-17.

### 2. *The Fig Tree*

It had leaves, 13; had "nothing but leaves," 13; Jesus saw, investigated and found empty its promise of fruitfulness, 13; was cursed, 21; was doomed to perpetual fruitlessness, 14; withered away at the roots, 20.

### 3. *Faith*

The object of faith:

God, 22.

The reason of faith:

Christ commands it, 22.

The power of faith:

Can accomplish anything it attempts, 23; can get whatever it asks, 24.

The measure of faith:

"Shall not doubt," 23.

The time for faith:

Now, 22.

### 4. *Prayer*

#### (1). To whom to pray:

The Father, 24, 25.

#### (2). Who can pray so as to get what they ask:

Those who obey God, 24, 25; who have faith and do not doubt in their hearts, 23, 24; who forgive those who trespass against them, 25, 26; who bear fruit, 20, 23; compare John 15:16.

#### (3). How to pray:

In faith, believing that ye have received the things that ye ask, 24; with a forgiving spirit, 25, 26.

### 5. *The Chief Priests and the Scribes*

The transientness of their reformation, 15; compare John 2:15, 16; their increasing wickedness—first time they made God's house "a house of merchandise," John 2:16; second time they "made it a den of robbers," 17; their stinging rebuke from Jesus, 15-18; feared Jesus, 18; hated Jesus even unto death, 18.

## LESSON 107

# The Parable of the Two Sons and the Unfaithful Husbandmen

Matt. 21:23–46

### DISCOVERY OF THE FACTS

1. *By What Authority Doest Thou These Things*, vv. 23–27

What two questions did the Jewish rulers put to Jesus? Did Jesus directly answer the questions? Why not? How did Jesus answer the questions? Why did Jesus ask these questions? Was the baptism of John from heaven or from men? (John 1:33.) By what authority did Jesus do the things He did? (John 12:49.) In what dilemma did the Jewish rulers find themselves? What answer did they give to Jesus' question? What did this answer show in regard to their right to ask the question that they had put to Jesus in v. 23? What did Jesus say to them (v. 27)? Wherein lay the appropriateness of these words of Jesus?

2. *Disobedient Professors and Penitent Sinners*, vv. 28–32

What gave Jesus occasion to speak the two parables of this lesson (v. 23)? To whom was the first of the two parables spoken (vv. 23, 31, 32)? Who does the Father in the parable represent? Who are represented by the two sons? To what two classes in our day may the parable be legitimately applied? What parable in Luke is in some respects closely akin to this? Was this parable, or that in Luke 15, intended to teach "the Universal Fatherhood" of God? (John 8:42, 44; 1 John 3:10; John 1:12; Eph. 2:3.) What was the Father's command? What comes before work? If then we would work what must we do? "Go" *where* Where was the work to be done? When was it to be done? What did the first son answer? What did he do afterward? What do we see from this that repentance consists in? Who is represented by this son? Will God accept the man who at first positively refuses to do His bidding and afterwards repents and obeys? (Acts 2:37, 38; Is. 55:7; Deut. 4:28–31; 2 Chron. 33:10–13; Ez. 18:27, 28; Jonah 3:8–10; Luke 15:17, 18, 20.) How great a sinner is God willing to accept and pardon if he repents? (2 Peter 3:9; Is. 1:16–19; 55:7.)

What did the second son say? What did he do? Who does that represent? (c. 23:23; Ez. 33:31; Ro. 2:17–25; Titus 1:16.) Have we any such persons nowadays? Who is it does the will of God and pleases Him—the one who promises to do and does not or the one who refuses and afterwards repents and obeys? What application did Jesus make of His parable? Will the despised and degraded of today in many instances "go into the kingdom of God before" the respectable religious professor? Why were the publicans and harlots to "go into the kingdom of God before" the chief priests and elders? Are the outcasts nowadays ever more ready to believe God's word as spoken by His messengers than the moral and religious? What was it then led the publicans and harlots to repentance and salvation? What effect might we naturally suppose the repentance of the publicans and harlots would have upon the chief priests and the elders? Did it have that effect? What was the consequence (v. 31)?

3. *God's Long Suffering Goodness*, vv. 33–39

To whom was the second parable spoken? (Luke 20:9.) How did Jesus preface this parable? Why in this manner? What suggested the form of the parable? (Ps. 80:8–11; Is. 5:1, 2; Jer. 2:21.) How principally does the parable here differ from these Old Testament parables? (Compare Is. 5:7 and v. 43.) Who does the householder represent? What is meant by his digging a winepress, etc.? (Is. 5:4.) Are we to take each of these details as having some special significance in and of itself? (Eph. 2:14.) When God has fully equipped his vineyard what is He represented as doing? Who are the husbandmen (v. 43)? What is meant by God's letting out His vineyard to them? To whom is it let out today? (1 Peter 4:10.) Did these husbandmen own the vineyard? Do we? What was the proprietor's next move? What is that meant to teach? What similar teaching have we in regard to Christ? (Matt. 25:14, 15; Mark 13:34; Luke 19:12.) Did the absence of the proprietor lessen his ownership of the vineyard in any way or the responsibility of the husbandmen? Does Christ's absence in any way lessen our responsibility to Him? What was the proprietor's next step? Was that reasonable? Who were these servants? (2 Chron. 36:15, 16; Jer. 25:4.) What were the fruits demanded? (2 Kings 17:13; Zech. 7:8–10.)

Who are the servants God sends to the present husbandmen? What are the fruits they demand? How were the servants used? Was this historically true of Israel's treatment of their prophets? (c. 5:12; 2 Chron. 36:16; 24:20, 21; 16:7, 10; Jer. 26:21–24; Acts 7:52; Neh. 9:26; 1 Kings 18:4, 13; 19:2, 10; 22:26, 27.) What light does this treatment of their prophets by Israel throw upon the theory that these prophets were not God-inspired men but simply the

product of the Israelitish natural character and genius? What use of this singular treatment of their prophets by Israel did the early Christian teachers make? (Acts 7:51, 52.) Is it strange that such a people should reject their anointed King when He came? Does the world use godly men in the same way today? (2 Tim. 3:12.) Why? (John 15:19; 17:14; 7:7; Ro. 8:7.) What was the last resource of the householder to secure his due? How did this messenger differ from all others? What does this teach us in regard to the difference between Jesus and the greatest of the prophets?

In what book in the Bible is this distinction especially emphasized? (Heb. 1:1, 2, 5; 3:5, 6.) What does Mark add as to the character of this Son? (Mark 12:6.) What did he say about sending the Son? Are we to understand from this that God did not really know how the Son would be used? (Acts 2:22, 23.) What do these words mean? Do we find similar forms of expression elsewhere in the Bible? (Jer. 36:3; Zeph. 3:7.) What was the actual reception which the Son received? Are we to understand from this that the Jews and their leaders clearly recognized in Christ the Messiah and deliberately planned to get His Kingdom from Him? (Luke 23:34; Acts 3:17; 1 Cor. 2:8.) Did they recognize in Jesus a superior being at all? (John 11:47.) What was their excuse then for putting Him out of the way? (John 11:48–50.) What then was their object in killing Him? Did the secret conviction which they were unwilling to admit even to themselves make them any more kindly in their feeling toward Jesus? Who is the bitterest kind of an infidel? Did they actually carry their plot into execution? Is there any way in which we can have a part in this appalling treatment of God's Son?

4. *God's Relentless Severity Toward Those Who Despise His Goodness, vv. 40–46*

With what searching question did Jesus just then turn upon His hearers? What other question in the Bible does this suggest? (Heb. 10:28, 29.) What did they answer? Whose doom did they thereby declare? Is this doom of Israel for the rejection of Christ spoken of elsewhere? (22:6, 7; 23:35–38; 24:21, 22.) When was this doom executed? (Luke 19:41–44.) Is there a similar doom awaiting those who now reject Christ? (Heb. 12:25.) What is to be done with the kingdom when these husbandmen are destroyed? What nation is this? (Acts 15:15; 1 Peter 2:9; Rev. 5:9.) How did Jesus confirm this teaching? Where is this Scripture found? (Ps. 118:22.) Who is the rejected stone? (Is. 28:16; 1 Peter 2:6, 7; Acts 4:11; Eph. 2:20; 1 Cor. 3:11.) Who were the bungling builders? Who made the rejected stone the head of the corner? Does it ever happen now that the stone man rejects, God gives a place in His building? (1 Cor. 1:26, 27.) What is the application Christ makes of His own parables? What fate does He say will overtake those who fall on this stone? Those upon whom it falls? What two classes are here indicated? Had there been any prophecy of this in the Old Testament? (Ps. 2:12, 9; 110:5, 6; Dan. 2:34, 35, 44, 45; Is. 8:14, 15.) Did the Scribes and Pharisees know whom Jesus meant? What effect had it upon them? What restrained them?

## CLASSIFICATION OF TEACHINGS

1. *God*

Does everything for His kingdom necessary for its fruitfulness, 33; compare Is. 5:4; entrusts cultivation of His kingdom to men, 33; expects those to whom He entrusts the kingdom to repay Him with the fruits thereof, 34; sends His messengers to receive the fruits, 34. Bears long with the rebellious: sends servant after servant, 35, 36; at last sends His own Son, 37; pardons the rebellious when they repent, 31; admits the rebellious, when they repent, into His kingdom, 31.

Deals in relentless severity with those who persistently despise His goodness, 40–44; takes the kingdom from them, 43; miserably destroys them, 35–41; compare Luke 20:15, 16. Gives the kingdom to others, 43. God's command to His sons: "Go," 28, 30; "Work," 28, 30; "Today," 28, 30; "In my vineyard," 28, 30.

2. *Jesus Christ*

(1). His nature:

Divine—while all the prophets were merely bondservants (34 R. V. margin) He was a Son, 37.

(1). His characteristics:

Obedience, 37, 38; subordination to the Father, 37; calmness, 25–46; heroism, 28–46; skill as a teacher, 40, 41.

(3). His inheritance:

God's kingdom, 38.

(4). His first mission:

To Israel, 37.

(5). His position:

The head of the corner, 42.

(6). How He was treated:

- Hated by the chief priests and Pharisees, 45, 46; honored as a prophet by the multitudes, 46; rejected by the Jewish builders, 42; made the head of the corner by the Lord, 42; cast out and killed, 39.
- (7). His authority for His doctrine:  
God's Word, 42.
- (8). The consequences of rejecting Him:  
The rejection of Him the final and damning sin, 39–41; he that falleth on Him is broken to pieces, 44, R. V.; the one on whom He falls scattered as dust, 44, R. V.; He is the foundation stone upon which we may build to heaven or the stumbling stone over which we may stumble into hell, 42, 44.  
What will you do with Jesus?
3. *The Kingdom of God*  
God has provided everything needful for its cultivation and fruitage, 33; its cultivation entrusted to men, 33; first entrusted to Israel, 43; taken from Israel because of their unfaithfulness, 43; given to a nation bringing forth the fruits thereof, 43; entrance secured by true repentance, 29–31; entered by repentant publicans and harlots rather than by Pharisees who profess but do not, 31, 32.
4. *Israel*  
Highly and exceptionally favored of God, 33–37; entrusted with the care of His vineyard, 33; God's servants sent to them to receive His fruits, 34; His Son sent to them, 37; rejected the stone which God made the head of the corner, 42; misused God's messengers, 35, 36; murdered God's Son, 39; the kingdom taken from them and given unto others, 43; destroyed for rejecting the Son of God, 41.
5. *Repentance*
- (1). What it is:  
Such sorrow for sin as leads one to forsake it, 29 (see Greek).
- (2). What it comes from:  
Believing God's Word, 32.
- (3). How it manifests itself:  
In doing what God bids, 29.
- (4). How it is rewarded:  
By entrance into God's kingdom, 31.
6. *The Sinner's Three Steps into the Kingdom*  
Believing, 32; repenting, 29; obeying, 29.

## LESSON 108

# The Parable of the Marriage Feast of the King's Son

### Matthew 22:1–14

#### DISCOVERY OF THE FACTS

1. *God's Invitation Disregarded and Despised, vv. 1–7*
- Who is the speaker in this lesson? To whom was He speaking? What was their state of mind? (21:46.) In what form does He put His teaching? Why did He choose this method of teaching at this time? How is this parable like the one which immediately precedes? How does it differ? Why is it said "Jesus *answered* and spake unto them again by parables"? To what is the kingdom compared? What are the central truths about the kingdom which Jesus wishes to bring out by comparing it to a marriage feast? Is this idea of marriage as expressing Christ's relation to His people found elsewhere in the Bible? (2 Cor. 11:2; Eph. 5:24–32; John 3:29, etc.) What is the king represented as doing in v. 3? Who were those who had been bidden? By whom had they been bidden? Who were the servants whom the king sent forth to call them? (c. 3:1, 2; 10:6, 7.) Was it customary to send a call to those already invited? What would naturally be expected when this call came? Are the people of the East as likely to accept a call of this kind as we are? Was the invitation accepted in this case?
- Why were these people shut out of the feast? Why did not the Jews find life and joy in Christ? (John 5:40.) Why are there any today who do not find pardon, peace and life in Jesus? Do all men want to go to *God's* heaven? Have men usually been ready to accept God's invitation of mercy? (Prov. 1:24; Is. 65:2, 12; 66:4; Jer. 6:16; Ps. 81:10, 11; Ro. 10:21; Matt. 23:37.) Why is it men thus treat God's invitation? (Jer. 17:9; 2 Cor. 4:4.) Did the king

stop at this first invitation? To what in the preceding parable does this repetition of the invitation correspond? (21:36.) Which sets forth the forbearance of God in the more wonderful light, that He repeats the neglected demand for His fruits, or that He repeats the neglected invitation to His feast? Which refusal involves the greater guilt, that of the demands of justice or that of the offers of mercy? Is the sin of rejection since the cross and resurrection as great as that of His contemporaries before the cross and resurrection? To whom was the invitation? Is it worth considering? (Rev. 19:9.)

How was this second invitation received? Is the invitation ever so received now? Why did they make light of it? Why do men today leave the invitation unheeded? (c. 13:22.) How would such treatment of a royal invitation have been regarded by a king? How does God regard this treatment of His invitation? (Heb. 10:28, 29.) Did any go further than simply neglecting the invitation? Was this historically true of the Jewish treatment of God's servants who came to invite them to His feast? (Acts 4:1-3; 7:54, 59.) Is God's invitation ever received that way nowadays? Why this extraordinary treatment of an invitation of mercy? What were the king's feelings? What does that teach us about God? How did the king display his anger? Of what historical event is this a prediction? (Luke 19:42-44; 21:20-22.) What then was the cause of the destruction of Jerusalem? Had this been predicted in the Old Testament? (Dan. 9:26; Micah 3:12.)

2. *God's Invitation Accepted, vv. 8-10*

What was the next step on the part of the king? What was the king's judgment in regard to those first called? What makes one worthy? (Luke 18:14, 15; Rev. 22:14.) When one rejects the invitation what does he in effect do? (Acts 13:46.) Were the servants merely to bid those in the highways to come? What duty does this lay on the church? How many were they to bid? To whom are we to give the gospel invitation? (Mark 16:15.) To whom is the Gospel invitation? (Rev. 22:17.) What did the servants do? How many were gathered together? Who are mentioned first? If the church in its work puts either good or bad first, which should it be? Have Christ's servants always been as true to their commission as they are represented as being here? Is there room in the kingdom for those who have been very bad? (1 Cor. 6:10, 11.) Shall God's marriage feast be unprovided with guests? Of whom will they be composed? (Rev. 7:13, 14.)

3. *The Unprepared Guests, vv. 11-14*

When the guests had arrived what is the next step in the story? What does the Revised Version in v. 11 substitute for "see"?

Why this change? What strange sight greeted his eyes? Of what is the wedding garment a figure? (Is. 61:10; Rev. 19:7, 8; Ps. 132:9; Eph. 4:24; Rom. 13:14.) Is it our own righteousness we are to appear in? (Is. 64:6; Zech. 3:3, 4; Phil. 3:9.) From whom does this robe come? (Luke 15:22.) How do we get it? (Ro. 3:22.) When have we it on? (Ro. 13:12-14; 2 Cor. 13:5.) How many is the king mentioned as seeing without a wedding garment? Why only one mentioned? Had this one in his heart really accepted the invitation to the wedding feast?

If one really accepts God's invitation to heaven what will he do? What really was his neglect to make ready? If we outwardly accept God's invitation and do not make ready what do we do? How was this foolish guest brought to his senses? How will all those who are unprepared for the marriage supper be brought to their senses? Had he any excuse to offer? Have we any excuse for going to God's feast without preparation? What became of this unprepared guest? What lesson in that for us? On what ground was he cast out? Does this outer darkness stand for anything real? What is Jesus' summing up of the teaching of the whole parable? Does he really mean it? Who are the called? Who are the chosen?

## CLASSIFICATION OF TEACHINGS

1. *The Kingdom of Heaven*

(1). Its character:

A place of festal joy—a marriage feast, 2, R. V.; a full place—"filled with guests," 10, R. V.

(2). The invitation:

First to the Jew, 3-6; afterward the Gentile, 9; to bad and good, 10; to all, 9; disregarded by some, 3; treated with contempt by others, 5; hated by others, 6; accepted by a multitude, 10.

(3). The necessary preparation:

Accepting the invitation, 4-6; putting on the wedding garment, 11-13.

(4). Worthiness:

Consists of a hearty acceptance of the invitation, 8, 11-13.

(5). What is outside the kingdom:

Darkness, 13; weeping, 13; gnashing of teeth, 13; bondage, 13.

2. *God*
  - (1). His Grace:  
Makes a marriage feast for His Son, 2; bids guests, 3; calls those who were bidden, 3; will have a full table though many refuse, 9; extends His invitation to all, 9.
  - (2). His long-suffering mercy:  
Repeats invitation of love even to those who refuse it, 4.
  - (3). His watchfulness:  
Carefully observes guests who come, 11.
  - (4). His severity:  
Is wroth with those who despise His long-suffering and misuse His messengers, 7; calls unprepared guest to account, 12; orders unprepared guest be cast into outer darkness, 13; destroys murderers of His messengers, 7.
  - (5). His command to His servants:  
“Go ye therefore to the partings of the highways, and as many as ye shall find, bid to the marriage feast,” 9, R. V.
3. *The Man Who Had Not on the Wedding Garment*  
Was invited, 9; heard the invitation, 11; outwardly and seemingly accepted invitation, 11; neglected necessary preparation, 11–13; unpreparedness seen by God, 11, 12; was called to account, 12; was speechless, 12; was cast out “into the outer darkness,” 13.
4. *Man*  
Refuses God’s invitations, 4, 5; makes light of God’s long-suffering grace, 6; misuses God’s messengers, 6; will not come, 3; compare Jer. 17:9; 2 Cor. 4:4; Ro. 8:7.

## LESSON 109

# Christ’s Teaching Concerning Civil Government

### Matthew 22:15–22

#### DISCOVERY OF THE FACTS

##### 1. *The Pharisees and Herodians Conspiring Against Christ, vv. 15–17*

Who were the Pharisees? Who were the Herodians? Were they friends to one another? What had they in common? Was this the first occasion upon which these two parties conspired together against the object of their common hate? (Mark 3:6.) What does the fact of these two hostile parties plotting together show the character of their hatred to have been? What did they attempt to do? Is that ever attempted nowadays? Is there much chance of succeeding in the attempt? Who were the ones who were “entangled” before this conversation was over? If one attempts today to make a tangle out of the words of Christ who is most likely to get entangled? When Jesus Christ had controversies with men who always came out ahead? Will it always be so? Is it best then to have any controversies with Him? What is it best to do with Him and His words? Did Jesus escape the hatred and plots of men and strife of tongues by His wisdom and goodness?

Will any amount of goodness and wisdom on our part enable us to escape the hatred and plots of men? (John 15:18–20.) Was it an occasion of any grief to Jesus that He was obliged to suffer this contradiction of sinners against Himself? (Ps. 69:3, 4, 19, 20.) Of what was this “counsel” which they took against Jesus a partial fulfillment? (Ps. 2:2.) Which involves the greater guilt, the sin committed in haste and thoughtlessness, or that which, like this, is deliberate and planned? (Compare Micah 2:1.) What was the plan they hit upon to carry out their nefarious purposes? Was the plot skillfully laid? How did they open their conversation? What does this show them to have been? Are such tactics employed nowadays? What shall we say of the one who employs them? (Ps. 5:9, 10.) Were they telling the truth in saying, “Thou art true”? (1 John 5:20; John 14:6.) Were they telling the truth in saying: “Thou teachest the way of God in truth”? Were they telling the truth in saying: “Thou regardest not the person of men”? (Gal. 2:6; Jas. 2:1.)

Should we regard the person of men or shape our teaching or words to please them? (Gal. 1:10; 1 Thess. 2:4.) If all these statements about Jesus Christ were true what was there out of the way in their making them? Is it true that “the Devil never lies so foully as when he tells the truth”? While calling Him “Master” and lauding Him so abundantly, what were they trying to prove Him and do with Him? Are there any today who speak in great praise of Jesus while in fact they are trying to prove Him an imposter and do away with His authority? What question did



these plotters put to Jesus? If Jesus answered “No” to this question, whose enmity would He incur and so bring ruin upon His own head? (Luke 23:1, 2.) If He answered “Yes,” whose enmity would He incur? Did it not seem as if these wily flatterers had Jesus in a corner? Did He find any difficulty in escaping the horns of the dilemma on one of which they expected to impale Him? In whose discomfiture will every attempt to contend with Him result? Where might these Jews have found a direct answer to this question whether it was lawful to pay tribute to a king by whom they had been subjected? (Jer. 27:12, 13.)

2. *The Pharisees and Herodians Confounded by Jesus, vv. 18–22*

Did Jesus see the snare? Did Jesus see anything besides the snare? (Compare Rev. 2:23; John 2:25; Mark 2:8; Luke 9:47; 20:23; Mark 12:15.) Can the hypocrite put on any mask that Jesus cannot see through? What did He call them? Was that courteous? Of what recent statement of their own did He prove the truth by this utterance? What question did He put to them? Do all hypocrites tempt Christ? Is it serious business to tempt Him? (1 Cor. 10:9.) How did He answer the main question? What was the point of this answer? By accepting and carrying the coinage of the Roman empire what else did they accept? By accepting the Roman government what responsibility did they accept? They had asked if they should “give tribute unto Cæsar”; what verb did He use in answering them? What does “render” mean? (See Luke 4:20; 9:42, where same word is used in the Greek.) Paying tribute, then, was simply what? What did Jesus teach we are to pay back unto Cæsar? What are the things that rightly belong to Cæsar or the civil government? (Ro. 13:1–7; 1 Peter 2:13–17.)

What limitation of the duty of obedience to civil rulers did Jesus state? (Compare Acts 4:19; 5:29; Dan. 3:16–18; 6:10.) What were they to render to God? Is it as important to “render unto God the things that are God’s” as to render unto Cæsar or any other man the things that are his? What are the things that are rightfully God’s? (Matt. 22:37; 4:10; Mal. 1:6–8; 3:8–10; John 14:1; Dan. 6:23.) By what had Jesus proved that the tribute money rightfully belonged to Cæsar (v. 20)? Whose image is upon us? (Gen. 1:27; 9:6; Jas. 3:9.) To whom then do we rightfully belong? If then we do not pay ourselves back to God what are we doing? (Mal. 3:8.) Are you rendering unto God the things which are God’s? What was the effect of Jesus’ answer upon His questioners? (Compare vv. 33, 46.) What did they do as they marveled? What would have been the proper sequel of marveling? Does marveling at Jesus even nowadays always lead to following Jesus? Do you marvel at Him? Do you follow Him or leave Him? Are there many in whose eyes Christ is marvelous and yet not “precious”? Is it possible for us to discomfit our enemies as Jesus did His? (Luke 21:15; Acts 6:10.) Where is it said the Pharisees went? Whither did “their way” lead? (Prov. 14:12.)

## CLASSIFICATION OF TEACHINGS

1. *Jesus*

(1). What He was:

True, 16; divine, 18; compare Rev. 2:23 and 2 Chron. 6:30; an object of bitter hatred, 15–18; an object of man’s cunning and unscrupulous plots, 15–18; marveled at even by His enemies, 22.

(2). What He did:

Taught the way of God in truth, 16; knew men’s hearts, 18; penetrated men’s plots, 18; exposed their wickedness and hypocrisy, 18; rebuked their wickedness in plainest and most scathing language, 18; skillfully escaped the most cunningly devised snare, 17–21; confounded His enemies, 17–21; forced His enemies to condemn themselves, 17–21.

(3). What He did not:

Care for any man’s favor, 16; regard any man’s person, 16; fall a prey to any man’s cunning, 16–21.

2. *The Pharisees*

(1). Their hatred of Christ:

Took counsel against Him, 15; tried to ensnare Him, 15; deliberately plotted His death, 15–17; conspired with their own enemies in order to destroy Him, 16.

(2). Their cunning, 17.

(3). Their hypocrisy:

Praised Him with their lips while plotting His ruin in their hearts, 16; asked His advice while only desiring His destruction, 17.

(4). Their discomfiture:

Their hypocrisy unmasked, 18; their wickedness rebuked, 18; their plot upset, 19–21; themselves convicted and confounded, 19–22.

(5). Their folly:

- Marveled at Jesus but did not follow Him, 22.
- (6). Their ruin:  
They “went their way,” 22, compare Prov. 14:12.
3. *Man’s Duty*  
Render unto Cæsar the things which are Cæsar’s, 21; render unto God the things which are God’s, 21.

## LESSON 110

# The Pharisees and Sadducees Questioning Christ and Christ Questioning the Pharisees

Matthew 22:23–46

(Compare Mark 12:18–37; Luke 20:20–44)

### DISCOVERY OF THE FACTS

1. *The Sadducees’ Question, vv. 23–33*

Who already on this day had been seeking to entrap Jesus (vv. 15, v. 16)? Who now seek to entrap Him? Who were the Sadducees? (v. 23; compare Acts 23:8.) Were they a powerful party in the Jewish church in the time of Christ? (Acts 4:1, 2, 5, 17.) What question did they put to the Saviour? What was the object of the question? Did the question perplex Jesus at all? What did He tell them they were doing (v. 29)? What did He say was the source of their error (v. 29)? How much error comes from ignorance of, or unbelief in, the Scriptures? (Compare Luke 24:25–27, 44–46; 2 Tim. 3:13–16.) How much error comes from ignorance of the power of God? By what statement about the resurrection life did Jesus sweep away all their sophistry? What two things does v. 30 teach us about our life after the resurrection? Of what particular scripture had the Sadducees been ignorant? (vv. 31, 32; compare Mark 12:26; Luke 20:37.) How did the passage cited prove the resurrection? What was the effect of Jesus’ answer upon the multitude?

2. *The Pharisees’ Question, vv. 34–40*

With whom had Jesus been discussing up to this point? What had been the result of the discussion between Jesus and the Sadducees? What had been the purpose of both Pharisees and Herodians in asking Jesus questions? (Compare Luke 20:20.) What had been the purpose of the Sadducees? What had been the outcome in each case (35)? Who was the present questioner? What was his purpose? (Compare Mark 12:32–34.) Was he an honest seeker after light? How did he show his good sense in his quest after light. What was his question (36)? Was this question a proper one? Are some matters of the law weightier than others? (Matt. 23:23.) Will one who really loves God seek to know and do only the weightier duties? What will he seek to know and do? What kind of an answer did Jesus give to this man’s question? Did Jesus treat all questions in this way? (Compare Luke 13:23, 24; John 21:21, 22; Acts 1:6, 7.) What determined Jesus’ treatment of a question? What was Jesus’ answer? Which commandment did He say this was (38)? Whose rights are the supreme rights? How do the rights of the whole human race put together compare with the rights of God?

Why are the rights of God superior to those of the whole human race? Is this one of the Ten Commandments? What is its relation to the Ten Commandments? (Deut. 6:4, 5.) If this is the first and great commandment, what is the first and great sin? How many of us have broken it? How then do we stand before God?

Upon what kind of moralities alone do we differ one from another? What does it mean practically, to love God with all the heart, with all the soul and with all the mind? Is this commandment intended to save us? What is the purpose of this commandment? What is its relation to salvation? How is life obtained? (Ro. 6:23, R. V.) What is God’s first and only commandment under the Gospel? (1 John 3:23.) How can we learn to thus love God? (1 John 4:19.) What is the second commandment? What does it mean to love one’s neighbor as one’s self? How many of us have kept this commandment? How long will we continue to break it? After we are born again, will we love our neighbors as ourselves? (1 John 3:16, 17; John 13:34; Phil. 2:3.) While the law says: “This do and thou shalt live,” what does the Gospel say? In the Gospel, does obedience come before life, or life before obedience? What is the relation of these two commandments to man’s whole duty?

3. *Christ’s Question, vv. 41–46*

What had these Pharisees been doing? (vv. 17, 35.) What had been the purpose of these questions? What had been the result of the questions? What change in the program did Jesus introduce at this point? Did He take them separately and defeat them or put the whole company to confusion at once? Why was He able to route the whole company single-handed? (Is. 8:9, 10.) What was the question Jesus asked them? Is that question an important one? How much depends on our thinking the right thing about Christ? (1 John 5:5; John 20:31; Heb. 10:28, 29.) How can we get right thoughts about Christ? (John 5:39; John 16:13, 14; 1 Cor. 12:3; 1 John 5:1.) Did the question seem to the Pharisees a very hard one to answer? Was it as easy as they thought? What was their answer? Was that answer true? (c. 1:1; 21:9; Is. 11:1–4; John 7:41, 42; Acts 13:22, 23.) Was it the whole truth (Ro. 1:3, 4; Matt. 16:16, 17; John 6:69; Matt. 14:33; John 1:49.) As “the Son of David” what was Christ? As “the Son of God” what was He? (Ro. 9:5; Heb. 1:8.)

What second question did Jesus propound to the Pharisees? Was this as easy a question for them to answer as the first one had seemed? What was His purpose in asking it? From what portion of the Old Testament was the quotation taken upon which the question was founded? (Ps. 110:1.) Of whom did Jesus say these words in Ps. 110 were spoken? Is it essential to the argument here used by Jesus that these words should have been spoken by David and of the Christ? An argument for what did Jesus build upon the Messianic application and Davidic authorship of these words? If then they were not written by David or do not refer to the Messiah, upon what did Jesus build an argument for His own Divinity? Of what then do these “higher critics” who deny the Davidic authorship of these words charge Jesus? Can anyone who is loyal to Jesus as the Christ and divine, believe that He either built an argument for His divinity upon a mistake or else deliberately deceived His opponents by using a verse to prove His divinity which He knew did not apply to Himself or was not by the author to whom for the sake of His argument He had ascribed it? If we must choose on so vital a point as this between the authority of Jesus or that of any modern scholar, no matter how devout a Christian he may be, which must we choose? Is this verse applied to Christ or ascribed to David anywhere else in the New Testament? (Acts 2:34, 35; compare Heb. 10:12, 13; 1 Cor. 15:25; Heb. 1:3, 13; 12:2.) How did David call Christ “Lord”? (Compare 1 Cor. 12:3.)

What is meant by the words “in spirit”? (See R. V., and compare 2 Sam. 23:2; Mark 12:36; Acts 1:16; Heb. 3:7; 2 Peter 1:21.) When the Holy Ghost speaks through a man, whose words are those which are spoken? What is it that David called Christ? Is anyone else recorded as calling Him “my Lord”? (John 20:28; Phil. 3:8)

Is it of any importance to call Him “Lord”? (Ro. 10:9 R. V.) What does the title “Lord” mean? To whom is the title usually applied in the Old Testament? To whom is it usually applied in the New Testament? What significant additions are sometimes made to the title when applied to Jesus in the New Testament? (Acts 10:36; 1 Cor. 2:8; compare Ps. 24:8–10.) Who will eventually be compelled to acknowledge the Lordship of Jesus? (Phil. 2:11.) What is the difference between simply calling Christ “Lord” and calling Him “my Lord”? Do you call Him “my Lord”? Is He really *your* Lord? What did Jehovah say to the Christ? What is indicated by His sitting at Jehovah’s right hand? (Heb. 10:12–14; Eph. 1:20–22.) Is it of any importance to us that He sits at Jehovah’s right hand? Heb. 8:1; Ro. 8:34; 1 John 2:1; Rev. 3:31.) Has Jehovah ever conferred such honor on any other being? (Heb. 1:13.) Why was this honor conferred upon Jesus Christ? (Phil. 2:6–9.)

Until what time is the Christ to occupy this place of rest, power and majesty? When this hour for complete victory shall come what will He do? (Is. 63:1–6; Rev. 19:11–21; Ps. 2:8, 9.) What shall become of His enemies in that hour? (Ps. 2:8, 9; Luke 19:27; 2 Thess. 1:7–9; 2:8.) Having brought forward this verse, what question did Jesus put to them? Could any of them answer the question? What is the answer to this question: How could the Christ be at one and the same time David’s son and David’s Lord? (Ro. 1:3, 4; 1 Tim. 3:16; Heb. 2:14; Phil. 2:6–8; Rev. 22:16.) What was the effect of this discomfiture of these Pharisees? (Compare Luke 13:17; 14:6.) Were these silenced Pharisees converted? If sinners will not allow Christ to be glorified in their conversion, how will He be glorified in them?

## CLASSIFICATION OF TEACHINGS

1. *God*  
His power, 29;  
The God of Abraham, Isaac and Jacob, 32; the God of the living, 32; He spoke of Moses, 31; the supreme object of our love, 37.
2. *Jesus Christ*
  - (1). His nature:  
Divine: son of God, 43, 44; Lord, 43–45.  
Human: son of David, 42.

- (2). His office:  
Lord, 43–45; King, 44.
  - (3). His matchless skill:  
As a controversialist, 23–46; as a teacher, 23–46.
  - (4). His reliance upon Old Testament scriptures, 29, 31, 32, 37–39, 43–45.
  - (5). His exaltation and glory, 44; compare Eph. 1:20–23; Heb. 1:13.
  - (6). His present rest in His finished work, 44; compare Heb. 10:11, 12.
  - (7). His rule, 44.
  - (8). His expectant waiting, 44.
  - (9). His coming again, 44.
  - (10). His victory, 44.
  - (11). His enemies: They gathered together to confuse and entangle Him, 23–24, 34, 35, 41; He turned the tables upon them, in turn questioning His questioners, 41–46; He used the Scriptures to convince, confuse, instruct and silence them, 43, 44; put the whole company to rout and confusion by a single question, 41–46; permanently silences them, 46; Christ was glorified in the confusion of those who would not glorify Him by their conversion, 46; they shall be completely subjugated underneath His feet, 44.
3. *The Holy Spirit*  
Inspired David in writing the Psalms, 43, 44.
  4. *The Scriptures*  
Final authority in settling all questions, 31, 32, 36–39, 43–45; ignorance of the Scriptures a source of error, 29; accepted and used by Jesus Christ as the Word of God and final source of authority, 29–32, 36–39, 43–45; its inspiration, 43; compare 2 Sam. 23:2; Mark 12:36; Acts 1:16; Heb. 3:7; 1 Peter 2:22; verbal accuracy; an argument can be legitimately built upon the use of a single word, 43, 44; power to silence enemies of Christ, 44–46.
  5. *The Resurrection of the Body*  
Its certainty, 20–32.  
Its glory:
    - (1). In the resurrection neither marry nor given in marriage, 30.
    - (2). Are as the angels in heaven, 30.
  6. *Two Leading Commandments*  
The first great commandment, “Thou shalt love the Lord, thy God with all thy heart, with all thy soul, with all thy mind,” 37, 38; second commandment, “Thou shalt love thy neighbor as thyself,” 38; the two commandments the sum of the law and the prophets, 40.
  7. *David*  
Author of 110th Psalm, 43, 44; a prophet, 43–45; spoke by inspiration, 43; ancestor of the Christ, 42; called Jesus Christ, my Lord, 44; foresaw the Christ, 43, 44; foresaw the future glory of the coming Christ, 44; the complete subjugation of all Christ’s enemies, 44.
  8. *The Great Question*  
What think ye of Christ?

## LESSON 111

# Christ Exposing the Scribes and Pharisees

## Matthew 23:1–36

### DISCOVERY OF THE FACTS

#### 1. *Warning Against Seeking the Praise of Men, vv. 1–12*

To whom were the words of the lesson spoken? Why not spoken to the Pharisees themselves? Why spoken to the multitudes? To His disciples? (1 Tim. 5:20.) Why was it necessary to warn even His disciples against Pharisaic sins? Is warning against them needed even by the disciples of Christ today? What other class of offenders were rebuked so sternly by Christ as the Pharisees? Between what two things in the Pharisees did Jesus distinguish (v. 3)? What did Jesus bid His disciples do? If good laws are promulgated by bad law makers what is our duty in the matter? If truth is preached by ministers of the Gospel who do not practice it, what is our duty in the matter? Was

the bread and meat that was brought to Elijah at Cherith any less from God or to be despised because the ravens brought it? (1 Kings 17:4.)

What is the limitation to obedience to the decrees of bad officials? (Acts 5:29.) Were the scribes and Pharisees under any less obligation to keep their own laws than others? Is one who preaches the truth under any less obligation to keep it than those to whom he preaches? Will good preaching make up for bad practice? Can we escape condemnation for our own sins by condemning the same sins in others? (Ro. 2:1–5.) What did the scribes and Pharisees require of others (v. 4)? What did they themselves do with these requirements? Are there any like them today? What was their object in requiring such great things of others? For what purpose did they do what they did do? Are there any today who do their works to be seen of men? What is the result of such doings? (c. 6:1.) How did men regard the Pharisees? How did God regard them? (Luke 16:15.) Is it so today with those who do their works to be seen of men? What were some of the things the scribes and Pharisees did to be seen of men? (Compare Deut. 6:8; Num. 15:38, 39.)

Do men nowadays ever make a great parade of the Scriptures and their loyalty to them before men? Ought we then to go to the opposite extreme and be ashamed to be seen carrying a Bible or reading one? What did the scribes and Pharisees seek for themselves (vv. 6, 7)? Are there any today who seek for themselves conspicuous places and titles? Is it Christian to do so? (v. 8; Luke 14:7–11; Ro. 12:10; 3 John 9.) What is the modern equivalent of “rabbi”? What are the two great reasons why we should not take that title to ourselves (v. 8)? Who is the only one to whose authority in the matters of faith and doctrine the Christian should bow? (vv. 8, 10; compare c. 17:4, 5; Job 32:21, 22.) If one is really great how should he show it (v. 11)? Who has set us the example in this? (Matt. 20:28; John 13:14, 15; Phil. 2:5–8.) What kind of greatness is that which shows itself in lording it over others? (Matt. 20:25.) What will be done to those who refuse to listen to this teaching of Christ and exalt themselves? What will be done to those who humble themselves? (Compare Is. 57:15; Luke 18:14; 1 Peter 5:5.)

## 2. *Outwardly Fair, Inwardly Foul*, vv. 13–36

With what word does v. 13 begin? Why did Christ use this word “woe”? How many “woes” did He pronounce against them in all? To what other eight of this Gospel may we set these eight words in contrast? (Matt. 5:3–10.) What did He call the Scribes and Pharisees in v. 13? What does “hypocrite” mean? What did He accuse them of doing (v. 13)? Was that a serious offense? Are there any who are guilty of it today? How can it be done? (Acts 8:1; John 7:46–52; 1 Thess. 2:15–16; Luke 11:52; 2 Peter 2:2; Ro. 2:24.) How great is the guilt of those who shut up the kingdom of heaven against men? For what reason did Jesus pronounce the second woe upon the scribes and Pharisees? (v. 14; see R. V. but compare Mark 12:40; Luke 20:47.) Are there any today who make a great pretense of piety while robbing the widow and oppressing the poor and outwitting the unwary in real estate deals and other ways? What shall such receive? Was the fault with these men that they made long prayers? (Luke 6:12.) For what reason did Jesus pronounce the third woe upon them?

Is it a good thing to be diligent in making proselytes? (Gal. 4:18.) Did it do any one any good to be made a proselyte by the scribes and Pharisees? What did Jesus call them and their proselytes? Is not that rather strong language? (Compare John 8:44; Acts 13:10; Eph. 2:3.) For what did Jesus pronounce the fourth woe upon these scribes and Pharisees? Are there any today who are guilty of such blind and foolish hair-splitting? What did Jesus call these casuists (vv. 16, 17, 19)? Why was it they considered the gold of the temple more sacred than the temple, and the gift on the altar more sacred than the altar? Are there any today who are more concerned about the gold collected in the house of God than the honor of that house itself, and the gifts “laid upon the altar” than the honor of that altar? For what reason did Jesus pronounce the fifth woe upon the scribes and Pharisees? Are there any today who are very punctilious in the little niceties of piety and omit the weightier matters? Was there anything in the Scriptures which the scribes and Pharisees themselves acknowledged to tell them that these were the weightier matters? (Hosea 6:6; Micah 6:8; Prov. 2:1, 3.) Who for example? What did Jesus say were “the weightier matters”? What is meant by “judgment”? (Prov. 21:3; Jer. 22:15, 16.) Do all professed Christians seem to regard these as the weightier matters? Did Jesus say they should omit the minor matters? To what did Jesus compare this scrupulous care about little things and indifference to weightier matters? (v. 24, R. V.; Matt. 27:6–8; John 18:28–40.)

For what reason did Jesus pronounce the sixth woe upon the scribes and Pharisees? How was “the inside of the cup and the platter” to be cleansed? Are there any pious platters today that are full of extortion and excess? For what reason did Jesus pronounce the seventh woe upon the scribes and Pharisees? Are all hypocrites conscious hypocrites? (Jer. 17:9, 10; 1 Cor. 4:5; Heb. 4:13.) Is a hypocrite ever a zealous worker (v. 15)? What is a hypocrite’s doom? (Matt. 24:50, 51.) To what did Jesus compare the scribes and Pharisees? Why were sepulchres white-washed? (Num. 19:16.) What is the point of the comparison? Are there any today who appear fair without but are full of corruption and worms within? Are there any worms and rottenness beneath your fair exterior? Where should one seek first for the hypocrite? (Matt. 7:1; John 8:7.) To whom was it the Pharisees appeared (Luke 16:15.)

For what reason did Jesus pronounce the eighth woe upon the scribes and Pharisees? Was there anything wrong in building the tombs of the prophets? What is the point then of Christ's condemnation? (Ro. 2:1.) Which is better, to build the tombs of dead prophets or listen to the words of living prophets? Which is easier? Which are men in all ages more prone to do? What was their judgment of their own goodness as compared with that of their fathers? How did they prove that this profession was false and that if they had lived in their day they would have treated the prophets of those days just as their fathers did? Do men nowadays ever flatter themselves that if they had lived in former days they would have done much better than the men of those days did? How do they disprove their own claim? Which is better to exult over, not repeating the sins of our ancestors or to search out and put away our own sins? What did Jesus tell them to do (v. 32)? Did He mean that He really desired them to do that? (v. 37; compare Eccle. 11:9.) What did Jesus finally call the scribes and Pharisees? What is meant by these startling titles? (Ps. 58:4; Gen. 3:1; Rev. 12:9.) Was this Christ's customary manner of speech? Is it always wise to speak to men in this way? Is it ever wise?

What feeling had Christ in His heart toward the Jews when He used these terrific words? (v. 37.) Is there any lesson in that for us? What question did Jesus put to them? What similar question is put to *all* who neglect salvation? (Heb. 2:3.) What is God's answer to that question? (Heb. 12:25.) Were those men to be given up of God at once (v. 34)? How would they deal with these ambassadors whom God in long-suffering mercy continued to send? Was this prediction fulfilled? (Acts 7:59; 12:2; 14:19–22; 22:19, 20; 2 Cor. 11:24, 25; John 16:2.) What would be the outcome of this treatment of God's ambassadors? Was it just that the sins of their fathers as well as their own should be visited upon them? When was v. 35 historically fulfilled? Have we any historic instance outside of the Bible in which God has allowed the sins of a nation to ripen and visited them when fully ripe upon a single generation? Are there any judgments ripening now? How can any generation avoid having the consequences of the sins of their fathers fall on them? (John 1:2 and 3:7–10.) Was God's primary purpose in sending the prophets one of mercy or wrath? (Compare 2 Chron. 36:15.) Why then did it culminate in wrath? (2 Chron. 36:16.) In what does God's mercy always end, if it is despised? (Ro. 2:4, 5.)

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*  
His divinity, 34; compassion, 34; hatred of shams, 13–36; fearlessness, 1–36; severity, 13–36.
2. *Christ's Disciples*
  - (1). Their equality:  
"All ye are brethren," 8.
  - (2). Their peril:  
Pharisaism, 1–36.
  - (3). Their privileges:  
A divine Teacher, 8; a divine Master, 10; a divine Father, 9; exaltation, 12.
  - (4). Their duties:  
To avoid errors of the scribes and Pharisees, 3; not to forget the greater matters of the law while observing the minor matters, 23; to accept the authority of no man, 10; to avoid titles of honor, 8; to humble themselves, 12; to be servants of others, 11.
3. *The Pharisees*
  - (1). What they were:  
Hypocrites, 14, 15, 23, 25, 27, 29; fools and blind, 17, 19; blind guides, 16; serpents, 33; offspring of vipers, 33; sons of those who slew the prophets, both naturally and spiritually, 30, 31, 34; sons of hell, 15 R. V.; like whited sepulchres, fair without, rotten within, 27, 28; righteous in outward seeming, 28; full of hypocrisy and iniquity, 28.
  - (2). What they did:  
Sat in Moses' seat—a place of honor, a place of authority, 2; taught with great authority what others should do, but did not themselves, 3; made heavy demands of others, but did not meet the slightest of these demands themselves, 4; did their works to be seen of men, 5; made a great parade of their devotion to the Word of God, 5; sought for themselves places and titles of honor, 6, 7; shut up the Kingdom of God against men, 13; entered not into the Kingdom themselves, 13; would not suffer them that were entering to go in, 13; devoured widows' houses, 14; for a pretense made long prayers, 14; compassed sea and land to make one proselyte, 15; made them proselytes two-fold more the sons of hell than themselves, 15; thought more of the gold of the temple than the temple itself, 16; thought more of the gift upon the altar than the altar itself, 18; made hair-splitting and irrational discriminations, 16–22; tithed mint and anise and cummin and omitted the weightier matters of the law, judgment, and mercy and faith, 23;

strained at gnats and swallowed camels, 24 R. V.; very scrupulous about the outward cleanness of the cup and the platter from ceremonial defilement, but careless about its moral defilement by extortion and excess, 25: built the tombs of dead prophets and killed the living prophets, 29–34; boasted themselves better than their ancestors while doing the same things, 30–34; persecuted, scourged and crucified the prophets, 35; filled up the measure of their fathers' sins, 32.

(3). What they got:

Greater condemnation than if they made no pretenses, 14; the accumulated wrath of many generations, 35; the damnation of hell, 33.

## LESSON 112

# The Gentiles Seeking Jesus and the Jews Rejecting Jesus

John 12:20–50

### DISCOVERY OF THE FACTS

#### 1. *The Gentiles Seeking Jesus, vv. 20–36*

With what request did certain Greeks come to Philip? Was that a laudable desire? How much depends on truly seeing Him? (John 6:40; 3:14, 15; 20:20; 2 Cor. 3:18.) How can we see the Lord? (John 5:39; 16:14; 1 Cor. 11:26.) Do all men wish to see Jesus? Why not? (John 3:19.) Why did the Greeks come to *Philip*? What did this request suggest to Jesus? How was the Son of man to be glorified? (v. 24; John 17:10; 13:31–32; 17:5.) Was there any manifestation of Christ's glory in the cross itself? (1 John 4:7; 4:9; 3:16; John 1:14.) What did Jesus see to be the only road to glory? Was that true of Him only, or for us also? If we wish to bear fruit what must we do? If we die what will be the result? Suppose one is not willing to die that he may bear fruit? In what sense will he lose it? What if one sacrifices his life for Christ? (John 12:25.) What does "hate" here mean? (Gen. 29:30, 31.)

Who did Jesus say must tread the path of sacrifice and death besides Himself? If we would serve Christ, then where must we be ready to go? (Matt. 16:24.) Where did He go? (Luke 22:39–44; 23:33.) Does it pay, then, to serve Christ? If we follow Him to Gethsemane and Calvary now, where shall we follow Him hereafter? (John 17:24; 2 Tim. 2:12; Rev. 3:21.) Is it worth living for and dying for, to be with Him? (2 Cor 5:8; Phil. 1:23.) Will any one who serves and follows Jesus have any other reward than being with Jesus? How will the Father honor him? (John 14:21–23; 17:22, 23.) Up to this point what view of His death was it that had occupied the mind of Jesus? What view of it for a moment now took possession of His mind? What was the effect of that view? Did Jesus recoil from the cross? How much did Jesus' soul dread the cross and all that went with it? (Matt. 27:38; Luke 22:44.) Did the recoil of Jesus' soul from the horror of the cross cause Him to waver for one moment from His purpose to endure the cross? When, out of the horror, came the suggestion to ask the Father to spare Him that hour, what was the sturdy response of Jesus' spirit? What was Jesus' prayer? What did the Father's glorifying His name involve for Jesus? Was that prayer heard? On each of the three recorded occasions on which God spoke audibly, in connection with what feature of Christ's ministry was it? (Humiliation, Matt. 3:13–17; decease, Luke 9:31; death, John 12:27, 28.)

What did God say on this occasion? How had He already glorified it? (John 11:4–40; 1:14.) How was He yet to glorify it? (13:37.) For whose sake was this voice? Why was it not for Jesus Himself? Did the people all understand the voice? Was the trouble with the voice? Does every man hear the voice of God in the utterances in the Bible? Who does? (John 8:47.) When God speaks what does it test? Is it God's voice or our ears that are on trial? How could a voice be sent for the benefit of those who do not understand it (v. 31)? What does Jesus see as the result of His death? Why does He say "now"? How was His death the judgment of the world and casting out of its Prince? (1 John 3:8; Heb. 2:14; Col. 2:15.) What does the "lifting up" mean? (Compare John 3:14.) Why is the crucifixion called a lifting up? What did Jesus say would be the result? What is the mightiest magnet in the world? Are all men drawn? Do all men come? What difficulty did Jesus' words about lifting up suggest to the minds of His hearers? Were they not right in their interpretation of the Old Testament? (2 Sam. 7:13; Ps. 110:4; Is. 9:7; Dan. 7:14, 27.) What alone could explain this seemingly inexplicable contradiction? What will explain all the seemingly

inexplicable contradictions of prophecy? What was the *real* difficulty they had in the matter? (1 Cor. 1:23.) Did Jesus unravel their difficulty for them? What did He tell them to do?

Which is better, bothering our heads with critical problems we cannot solve and trying thus to display our critical acumen or to let the light shine into us and allow time and events to solve the riddles? How long did Jesus tell them they were to have the light? How long did they have it (v. 36)? How long will we have it? What did Jesus say would be the result if they did not improve the light while they had it? (See R. V.) Did the darkness overtake this people? What would be the result of believing in the light? When must they believe? Having uttered these words, what did Jesus do? Why? Did He ever come back to them? If we will not heed His warnings and promises, what will He do?

2. *The Jews Rejecting Jesus, vv. 37–50*

What reason had these people for believing? (37; compare 14:7.) Why did they believe? (John 5:44; 3:18–20; 7:17.) Are we to understand from vv. 38 to 40 that the prophecies of Isaiah made it impossible to believe even though they wished to, or that God foresaw and foretold in these prophecies the wilful blinding of their minds, and so it could not be that they would believe because God who never makes mistakes had foretold that they would not? Had they any excuse for their blindness and unbelief? (John 15:22, 24.) Did Jesus wish them to believe? (Matt. 23:37.) Whose fault then was their unbelief and consequent ruin? (John 5:40.) How long before had this blindness and hardening of their hearts been predicted? In what way did their very unbelief glorify God? (Compare 13:27–29.) Is the world in general much more ready to believe God’s word than these Jews were? By what name is Christ designated in v. 38? What is the meaning of that name? (1 Cor. 1:24.) Is He universally recognized as the power of God? By whom is He so recognized? (1 Cor. 1:24, 18.) How is He revealed to those who recognize Him as the power of God? (Matt. 16:17; 2 Cor. 4:6; Eph. 1:17–19.) By whom is He not recognized? (2 Cor. 4:3.) Why is He not recognized? (2 Cor. 4:4.)

Are those whom “the God of this world” blinds at all responsible themselves? (John 3:19; 2 Thess. 2:10, 11.) Are we to understand from v. 40 that God blinds the eyes of those who would see and hardens the hearts of those who would believe and obey? (2 Peter 3:9; 1 Tim. 2:3, 4.) Whom is it then that God blinds and hardens? (2 Thess. 2:10, 11.) If men wish truth what does God give them? (John 7:17.) If men wish falsehood what does God let them have to the full? What will be the final consequence of the choice of error? (2 Thess. 2:12.) Are there any today who wish to believe error? What is the result of seeing the truth with the eyes and perceiving it with the heart (v. 40)? Which is better, then, to try to see the truth or to try not to see it? What is all the Lord asks as a condition of healing us? (Hos. 14:1, 2, 4; Jer. 3:12, 13, 22.) Whose glory are we told in the prophecy of Isaiah the prophet had just seen when he uttered these words? (Is. 6:1–5, 9, 10.) Whose glory are we told by John that he had seen when he uttered these words (v. 41)? What is the necessary inference? Were there none of the rulers who believed on Jesus? Why did they not come out openly then and confess Him? Are there any like them today? Were they saved? (Matt. 10:30, 33; Ro. 10:10; Mark 8:38.) Was it a wise choice they made in concealing their faith in order to retain the praise of men? (Mark 8:36.) What did they fear would be the result of an open confession of Christ? Had they any ground for that fear? (c. 9:22, 34.)

Would it be any real loss to be persecuted for Christ’s sake? (Luke 6:22; 1 Peter 4:12–16; Acts 5:41.) What lay at the bottom of their refusal to confess Christ lest they be cast out of the synagogue? Are there any today who love the praise of men more than the praise of God? Are they wise? If one believes on Jesus on whom does he really believe? Who sent Jesus? Why is believing on Jesus a proof of really believing on Him whom He hath sent? (John 14:9.) If we really gaze at Jesus whom do we see? (v. 45; compare John 14:9.) As what had Jesus come into the world? (v. 46; compare c. 8:12.) How can any one come out of darkness into light (46)? If we reject the word of Jesus, what will that word do? When will the rejected word of Jesus judge us? Where did Jesus get His teaching? Whose words are the words of Jesus? (v. 49; compare c. 14:10, 24.) What is God’s commandment (v. 50)? What is meant by saying that His commandment is eternal life?

## CLASSIFICATION OF TEACHINGS

1. *God, the Father*

His dwelling place, heaven, 28; answered prayer, 28; spoke from heaven, 28; spoke for the benefit of man, 30; blinded the eyes and hardened the hearts of those men who would not see nor believe so that they could not see nor believe, nor turn nor be healed, 40, compare 2 Thess. 2:10–12; heals those who hear and turn, 40; honors those who serve Jesus Christ, 26; sent Jesus Christ, 44, 49; spoke through Jesus Christ, 49, 50; His commandment, life eternal, 50.

2. *Jesus Christ*



- (1). Nature:
  - Divine: He that hath seen Him hath seen the Father, 45.
  - Divine words spoken of Jehovah in the Old Testament are applied to Jesus in the New Testament, i. e., Jesus Christ occupies the same place in New Testament thought as Jehovah in Old Testament thought, 40, 41; compare Is. 6:1–3, 9, 10.
  - Human—Son of Man, 23, 34.
- (2). What He is:
  - “The Desire of all nations,” 21; “The light of the world,” 35, 46; those who refuse to walk in that light will be overtaken by darkness, 35 R. V.; through belief in Him the Light, we become sons of light, 35; the Arm of the Lord, 38, compare 1 Cor. 1:24; subordinate to the Father, 44, 49, 50; sent by the Father, 44, 49, 50; those who rejected Him will be judged by His word in the last day, 47, 48.
- (3). His word:
  - The very word of God, 49, 50.
- (4). How He was received by men:
  - He did many signs before men, yet they believed not on Him, 37; they rejected God’s testimony concerning Him, 38; they failed to recognize Him as “the Arm of the Lord,” 38.
- (5). His death:
  - The necessity of it—“The Son of man *must* be lifted up,” 34; the manner of it—crucifixion, 32, 33; the glory of it, 23, 24; the agony and horror of it, 27.
  - The results were much fruit, 24; the world judged, 31; the prince of this world cast out, 31; all men drawn to Him, 32, 33;
  - His own attitude toward it: Shrank from it in heart-breaking horror, 27; compare Matt. 26:58; Luke 22:44; marched unflinchingly toward it, 27, 28.
- (6). His love to the Father:
  - Desired His glory alone though that involved the shame and agony of the cross for Himself, 38.
- (7). His prayer:
  - Not “Father, save me from this hour,” 27; but “Father, glorify Thy name,” 28; heard and answered, 28.
- (8). His eternity:
  - Abideth forever, 34..
- (9). His treatment of those who rejected Him:
  - “Departed, and hid Himself from them,” 36.
  - The Greeks said, “We would see Jesus”; would you see Him?, 21.
3. *Serving Christ*
  - The condition:
    - “Follow Me,” 26; hate your life, 25.
  - The reward:
    - Become sons of light, 36; life eternal, 25; be where Christ is, 26; honor from the Father, 26.
4. *The Jewish Multitude*
  - (1). Their privileges:
    - A voice from heaven spoke in their ears for their sakes, 28, 30; saw the signs which Christ wrought, 37; heard the words of Christ, 35, 36.
  - (2). Their folly:
    - Closed their eyes to the revelation of God’s power in Christ, 38; believed not, 37; stumbled at the cross, 34; puzzled at the Scripture they could not understand instead of believing the word they could, 34.
  - (3). Their punishment:
    - Jesus departed and hid Himself from them, 36; darkness overtook them, 35 R. V.; their eyes blinded, 40; their hearts hardened, 40; they fulfilled the prophecies of God in rejecting His Son, 38–40.

## LESSON 113

# Jesus' Prophecies Concerning the Destruction of Jerusalem

Luke 21:5–24

(Compare Matt. 24:1–28; Mark 13:1–23)

### DISCOVERY OF THE FACTS

#### 1. *Perils to Come, vv. 5–11*

When were the opening words of this lesson spoken? (Mark 13:1.) As the disciples looked upon the temple, of what did they think (v. 5)? As Jesus looked upon it of what did He think (v. 6)? As men look upon the magnificent structures of the present day of what do they think? If they had more of the mind of Christ of what might they think? Why was this temple to be completely destroyed? (Compare 1 Kings 9:7–9; Jer. 7:11–14.) Was this the first prediction of its destruction? (Dan. 9:26, 27.) Were the Jews willing to listen to predictions like this? (Acts 6:12–14.) Are people today willing to listen to predictions of the overthrow of the magnificent structures and systems they are rearing? Is that any reason for not declaring what God says? Were the seventh and following verses spoken at the same time as the fifth and sixth? (Matt. 24:3; Mark 13:3, 4.) To what questions did the words that Jesus spoke as they left the temple prompt the disciples when they reached the Mount of Olives? Did they ask any further questions than those which Luke records? (Matt. 24:3.) What two events were evidently indissolubly connected in the minds of the disciples? Is there any intimate connection between the two events? Do the verses of our lesson relate to both events or simply to the fall of Jerusalem? Where does the answer to the other question, about Christ's coming and the end of the age, begin? (See v. 25; Matt. 24:23–29; Mark 13:21–23, 24.)

What did Jesus tell them would be the sign of the overthrow of Jerusalem (v. 20)? Of what coming peril connected with these events did Jesus warn His disciples (v. 8)? Would the peril from this cause be great? (Matt. 24:11, 24.) Is there any peril of this kind today? (1 John 4:1; 1 Tim. 4:1; 2 Tim. 3:1, 13.) How will these false teachers sometimes appear? (2 Cor. 11:13–15.) What must the disciples of Christ do if they are to escape their wiles? (v. 8; 2 Tim. 3:13–15.) Who are they who do fall a prey to these deceivers? (2 Thess. 2:10, 11.) What is the final outcome of being thus led astray? (2 Thess. 2:12.) Have these prophecies of false Christs been fulfilled to any extent? What other coming perils did Jesus predict (v. 9)? With what state of mind should the disciples of Jesus regard these wars and tumults? When ought one who trusts God to be terrified? (Ps. 27:1–3; 47:1, 2; Prov. 3:25, 26; Is 51:12, 13.) What will keep such an one from being terrified? (Ps. 112:7.) How great were to be the disturbances preceding the fall of Jerusalem? Were these predictions fulfilled? Are such disturbances in nature or among men ever to be expected again? (vv. 25–27; Heb. 12:26, 27.) Should we dread that day?

#### 2. *Persecutions to Come, vv. 12–19*

What did Jesus forewarn His disciples that they had to expect before these commotions took place? Had He ever forewarned His disciples of this before? Must the faithful disciples of Christ in the present day expect persecution? (2 Tim. 3:1, 2.) Why are Christ's faithful disciples objects of hatred and persecution on the part of the world? (John 7:7; 15:19; 17:14.) Were these predictions of coming persecutions literally fulfilled? (Acts 4:3–7; 5:17–19, 40; 6:12–15; 7:57–60; 8:3; 9:4; 12:1–4; 16:22–26; 21:30, 31; 22:30; 24:1; 25:1, 2, 11, 12, 22–25; 26:2.) Need the Christian dread this persecution? (Rev. 2:10; 1 Peter 4:13–14; Matt. 5:11; Luke 6:22, 23; 2 Cor. 12:10; Acts 5:41.) For what were they to suffer all this? Is there any comfort in knowing we are suffering for *His name's sake*? What two thoughts did Jesus give His disciples to comfort them amid these coming trials? (vv. 13, 14, 15.) When shall persecution endured for Christ's name's sake turn to us for a testimony? (1 Thess. 1:5–7; Rev. 2:10.) What preparations were they to make beforehand to meet these great emergencies? Why not? What were they to speak? (Mark 13:11.)

Who was this who could say, "I will give you a mouth and wisdom which all your adversaries shall not be able to withstand or gainsay"? Who would be the real speaker? (Matt. 10:20.) Have we today a right to depend upon His help in the emergencies which we shall meet? Does that imply that we are never to think over beforehand what we shall say to people? (1 Tim. 4:16; 2 Tim. 2:15.) Is it definitely stated when it is that we are not to prepare? (Matt. 10:19.) Is this promise intended to encourage laziness or to dispel anxiety? What sort of words and wisdom did Jesus promise for such occasions? Have we any illustrations of the fulfilment of this promise? (Acts 2:3, 37; 4:8–

14; 6:10; 24:25.) Have we any similar promises elsewhere? (Ex. 4:11, 12; Jer. 1:9.) Who can have such wisdom from God? (James 1:5–7.) What would be the most painful aspect of this coming persecution (v. 16)? Should one falter in his fidelity to Christ when persecution comes even from those who are nearest and dearest to us? (Matt. 10:37.) To what lengths would this persecution go? (Compare Acts 7:59; 12:2; 26:10; Rev. 2:13.) How widespread would be the hatred of Christ’s disciples? Would they suffer any real harm? How could they be killed and yet not a hair of their head perish? (John 12:25.) How should they win their souls or lives (v. 19 R. V.)? How would they win their lives by patience? (Mark 13:13.)

3. *Judgment to Come, vv. 20–24*

Having warned His disciples of the perils and persecutions that awaited them, what did Jesus proceed to foretell next? To what question did vv. 20, 21 form a direct answer (v. 7)? Was there any practical reason why they should know what sign should precede the fall of Jerusalem? What were they to do when they saw this sign? Did the Christians who were at Jerusalem when this sign occurred obey Christ’s injunction? Had there been any other time in the history of Jerusalem when her doom was announced and all who were in her advised to flee out and escape being involved in her ruin? (Jer. 21:9.) Why were men advised to flee from Jerusalem in both instances? What is it that is doomed today? (Compare Gen. 19:16, 17; Rev. 18:4; 2 Cor. 6:17.) What was the cause for this awful ruin that was coming upon Jerusalem (v. 22)? For what sins were these “days of vengeance” brought upon them? (c. 19:27–44; Matt. 23:34, 35; compare 2 Chron. 36:15–17.) What was fulfilled in this awful desolation of Israel? (v. 22; compare Lev. 26:14–33; Deut. 28:15–68; 29:19–28; Dan. 9:26, 27.) How long before had this been predicted? What should become of the people (v. 24)? What should become of Jerusalem? Has all this been fulfilled? How long is the tribulation for Israel and treading down by the Gentiles to last? Then what will come to pass? (Ro. 11:25, 26–29; Ez. 36:19, 24–36; 37:21–28; Jer. 31:31, 33; 50:19, 20; Amos 9:14, 15; Zech. 8:23.)

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

His divinity, 15; compare Ex. 4:11, 12; Jer. 1:9–19.

His warning:

Forewarned His disciples of the coming destruction of the temples, 6; of the coming wars, tumults, earthquakes, famines, etc., 9, 10, 11; of the coming persecution, 12; to flee from Jerusalem when the armies encompassed her, 20, 21.

His promises:

Glory through suffering, 13; help and consequent victory in the hour of peril, 15; protection from all loss, though hated by men, 17, 18; eternal life through patient continuance in face of bitterest opposition, 19 R. V.

His predictions:

Siege and desolation of Jerusalem, 20, 22, 23; scattering of the Jews among all nations, 24; the times of the Gentiles, 24; the restoration of the Jews, 24.

His endorsement of Old Testament prophecy and declaration of the absolute infallibility of the Word:

“*All things which are written*” to have literal and exact fulfilment, 22.

2. *Christ’s Disciples*

Their mistake:

Blinded by the material adornment of the temple to its spiritual defilement, 5.

Their wisdom:

Sought from Jesus Himself further instruction concerning the things of which He spoke, 7.

Forewarned:

Of the destruction of the temple, 6; the rise of false Christs, 8; compare Matt. 24:11; coming wars, tumults and calamities, 9, 10, 11; coming persecutions, 12; coming fall of Jerusalem, 20–24.

Their trials:

Persecutions, 12: hated and delivered up by nearest relatives and friends, 16; some put to death, 16; hated of all men for Christ’s name’s sake, 17.

Their security:

Jesus Christ Himself will give wisdom and strength in every emergency, 15; no adversary will be able to withstand or gainsay, 15 R. V.; due warning is given in order to escape being involved in Jerusalem’s ruin, 20, 21; not a hair of their heads shall perish, 18.

Their instructions:

Beware of false Christs, 8; “Be not terrified,” even in the midst of appalling commotion, 9; be free from anxiety even in the midst of great emergencies, 12–15; do not meditate beforehand how to meet these emergencies but look to Jesus, 14, 15.

Their reward:

Their sufferings shall turn to them for a testimony, 13; compare 2 Thess. 1:4–7; by their patient endurance to the end shall win their souls, 19 R. V.

## LESSON 114

# Jesus’ Prophecies Concerning His Own Coming Again

**Matt. 24:29–51**

(Compare Mark 13:24–37; Luke 21:25–36)

### DISCOVERY OF THE FACTS

1. *The Events Accompanying the Second Coming of Christ, vv. 29–35*

What other tribulation did the tribulation connected with the siege of Jerusalem suggest and typify?

Immediately after the great tribulation typified in the tribulation at the destruction of Jerusalem, what appalling events will occur? Will the true church be on earth at this time? (1 Thess. 4:16, 17.) To whom will He appear in this way at this time? (Rev. 1:7; Zech. 12:10–14; 13:1; 14:1–5.) What signs shall appear in the heavens? What will be the effect upon the tribes then living upon the earth (v. 30)? What wonderful sights will they see? How will the Son of Man come? Who usually is spoken of as coming in the clouds? (Ex. 19:9; 34:5; Ps. 97:1, 2; Matt. 17:5; Ps. 104:3; Luke 21:27.) What then is taught about Christ by saying that He is coming in the clouds? What shall He do when He comes (31)? Does this refer to the gathering of the church or to the gathering of Israel?

Does any man today know where the major part of Israel is? Does God know? Shall any one of them be overlooked? (Amos 9:9.) What will Israel then be like (v. 32)? How long a winter has Israel had? After the signs given in vv. 29, 30 how fast will things ripen (v. 34)? Does “this generation” in v. 34 refer to the generation living upon the earth at the time Jesus spoke these words, or the generation living at the time that these signs appear, as the early buds on the fig tree portend the near approach of summer? (Note context carefully.) What remarkable statement does Jesus make in v. 35? Did it seem at all probable that heaven and earth should pass away but the words of an obscure Jew, such as Jesus seemed to be when He spoke these words, would stand? Has His astounding and apparently preposterous utterance proved true? What does that fact prove?

2. *The Time of Christ’s Second Coming, vv. 36–51*

When is Jesus coming again (v. 36)? Who alone knows when He is coming again? Why does not man know? (Acts 1:7.) Did Jesus Himself as a man know the hour of His coming again (v. 36)? If Jesus as a man voluntarily renounced the knowledge of the exact time of the second coming, what is it on our part to try to find out? As far as we know, when may Jesus come for the church to receive it unto Himself? What will men be doing when Jesus comes again (vv. 37–39)? Will they be standing upon the hilltops looking for Him? As what will Christ come? (v. 43; compare 1 Thess. 5:2.) What is our proper attitude toward His coming (42, 44)? Is there any special blessing awaiting those servants whom the Lord finds watching when He comes? (Compare Luke 12:37.) If He came today, would you have part in that blessing? If we are ready when He comes, what privilege will be ours? (Matt. 25–10, R. V.) If we are not ready, what doom will be ours? (Matt. 25:10–12.) What constitutes readiness? (Compare Matt. 25:4, 10, 16; Luke 12:35; 21:34–36; 1 John 2:28.) What important practical question does Jesus ask in v. 45?

What is a steward’s business (v. 45)? Do all those whom Christ has appointed to this office, do this? Whom do some He has called to be stewards feed? (Ezek. 34:2, 3.) With what does the wise and faithful steward feed the household? (1 Peter 4:10, 11; 2:2.) Do all stewards give the household this food? With what do they sometimes try to feed the household? When should the steward give the household their portion of food? What word is used to describe the experience of the wise and faithful steward at the coming of his Lord? In what will his blessedness consist (v. 47)? Wherein lies the appropriateness of this reward? Who is placed in contrast with this faithful and wise servant? What lies at the bottom of his evil doing (v. 48)? What is the practical effect upon the church and individual believers of regarding the coming of their Lord as a far-away and unreal event? What is the effect of thinking of it as a most real and possible, imminent event? (c. 25:6, 7.) What is one great cause according to vv. 48,

49 of the worldliness and laxness in evangelical enterprises, and the oppression and self-indulgence among the many professed stewards of Jesus Christ? What was the great cry of the early church as it pushed the evangelization of the world? (Phil. 4:5; James 5:7, 8; 1 Cor. 16:22.) Where was it the unfaithful steward said, “My Lord delayeth His coming” (v. 48)?

Can we have a head faith and a heart unbelief in the coming of the Lord? How can we show we have a heart faith in it? Is there any step beyond saying, “My Lord delayeth His coming”? (2 Peter 3:3, 4.) Are there any of these mockers in the church saying this today? How, first of all, did loss of faith in the near approach of the Lord show itself in the unfaithful steward (v. 49)? For what is that a figure? Is there a warning against this anywhere else in the New Testament? (1 Peter 5:3.) How, in the second place, did loss of faith in the near approach of the Lord show itself in the unfaithful servant? Have these faults in the actual history of God’s people been seen in those whom God has set over His own household? (1 Sam. 2:13–16; Ezek. 34:3; Matt. 7:15; Acts 22:29; Titus 2:10, 11; 3 John 9, 10.) How are these unfaithful servants to be brought to their senses (v. 50)? Will the day of Christ’s coming be a joyful day for all who have been in authority in His church? What will be done to the unfaithful servant? With whom will his lot be eternally cast (v. 51)? Why? (Acts 1:25.) What will be the occupation of that place to which he goes (v. 51)? To whom may this solemn and terrific warning be justly applied? (1 Peter 4:10.)

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*
  - (1). His nature:  
Divine, 30; human, 30, 36, 39.
  - (2). His words:  
Inerrant, 35; shall never pass away, 35.
  - (3). His coming again:
    - (1) Its certainty, 30–35.
    - (2) The manner:  
With power and great glory, 30; as a Divine One (in the clouds), 30.
    - (3) The purpose:  
To gather His elect, 31; reward His faithful servants, 45–47; punish His unfaithful servants, 48–51.
    - (4) The time of His coming:  
No man knows the exact time, nor the angels, not even the Son, 36; a time when men are going about their usual avocations, 37–39; a time when He is not expected, 42–44; may be any time, 42–44; very soon after the appearing of the signs, 29–34.
    - (5) Our attitude toward His coming:  
Watching, 42; ready, 44; longing for, 48.
2. *Christ’s Servants*
  - (1). Should always be:  
Watching for His coming, 42; ready for His coming, 44; engaged in the work which He has appointed them, 45, 46.
  - (2). Should never:  
Say “My Lord delayeth His coming,” 48; exercise oppression over those under their authority, 49; practice self-indulgence, 49.
  - (3). Their opportunity and responsibility:  
Over Christ’s household, 45; the welfare of Christ’s family under their keeping, 45.
  - (4). Their duty:  
To watch, 42; to give the household their food in due season, 45.
  - (5). Their blessedness, 46.
  - (6). Their reward:  
Dominion over all the Lord hath, 47.
3. *The Unfaithful Servant*
  - (1). His theology:  
“My Lord delayeth His coming,” 48.
  - (2). His practice:  
Tyranny, 49; self-indulgence, feeds himself instead of the household, 49, compare 45; neglects to give the household their meat, 45, 49.
  - (3). His destiny:

## LESSON 115

# The Parable of the Ten Virgins

Matthew 25:1–13

### DISCOVERY OF THE FACTS

1. *While the Bridegroom Tarried, 1–5*

To what time in the world's history does this parable refer? Upon what oriental custom is it founded? What is the central lesson that Jesus aimed to teach (v. 13)? Whom does the bridegroom represent? (John 3:28, 29; Eph. 5:25; 2 Cor. 11:2; Matt. 9:15; Rev. 21:9.) Who is represented as the bridegroom in the Old Testament? (Is. 54:5; 62:4, 5.) Is there any significance about that? Who is the bride? (Eph. 5:25.) What thought about Christ is set forth under this figure of a bridegroom? (Eph. 5:25, 28, 30, 31.) Is the story of this bridegroom a romantic one? Who rejoices over the marriage? (Rev. 19:6, 7.) Is the bride as faithful as the bridegroom? Whom do the virgins represent? What was the attitude of the virgins toward the bridegroom's coming? What ought to be our attitude? (Titus 2:13; 2 Tim. 4:8; 2 Peter 3:12, 13 R. V.) What do the lamps represent? (c. 5:16; Luke 12:35; 2 Tim. 3:5.)

Were all these virgins saved? What lesson is there in that? Into what two classes were the virgins divided? In what respect did the wise differ from the foolish? Could any one see the difference? Of what is oil a symbol? (Acts 10:38; 1 John 2:20, 27; Ps. 45:7.) Had the five foolish virgins no oil at all (vv. 3, 4 and v. 8, R. V.)? What is the lesson? Does this parable teach that one can have really been born again and yet after all be shut out and Christ say unto them, "I know you not"? (1 John 2:19; John 10:28; 2 Tim. 1:12; 4:18.) Can one have had some measure of the Holy Spirit and be lost? (Heb. 6:4–6.) What is it said in v. 5 that the bridegroom did? Of what did Jesus mean to give a hint? Why did the servant in c. 24:48 fail? Why did the virgins here fail? Why does the bridegroom tarry? Does Jesus wish us to believe that He will come soon or that He will not come soon? (Mark 13:35.) While the bridegroom tarried what did the virgins do? Was it wise for the foolish virgins to go to sleep? Was it for the others? Did they fall fast asleep *at once*?

2. *"Behold the Bridegroom Cometh," vv. 6–13*

How were they awakened? How will the sleeping church be aroused? (John 5:28, 29; 1 Thess. 4:16.) Why does the parable represent the cry being made at midnight? (24:44.) Will it be literally in the night? (Mark 13:35.) What other call in the Bible does this "Go ye out to meet Him" suggest? (Amos 4:12.) When does God say that? What did the virgins do then? What does that symbolize? In what predicament did the foolish find themselves? Why? What lesson does that teach? Were the wise in any way to blame? What did the foolish do in their trouble? What does that represent? Did they find any help from the wise? Why not? Can the wisdom of one make up for the folly of another? (Ro. 14:12; Ps. 49:7–9; Jer. 15:1; Ezek. 14:14–16, 20; 1 Peter 4:18.) What did the wise tell them to do? Where is the oil to be bought? (Rev. 3:17, 18.) How much does it cost? (Is. 55:1.) Where was the difficulty with their going to buy? Did they follow the advice? Did it help them any? Why not? Where is the folly in putting off the preparation too long?

Who went into the marriage feast? How can we be made ready? (Col. 1:12.) How shall we be ready? (1 John 2:28; Rev. 19:7, 8; Heb. 12:14.) Was that marriage worth going to? (Rev. 19:9.) Of how earnest preparation is the marriage feast worthy? What happened when they had entered? Why was the door shut? What other instances have we of shut doors in the Bible? (Gen. 7:16; Num. 14:28–34; Heb. 12:16, 17.) Who is the door? (John 10:7.) To whom is it now open? (John 10:9.) Will it always be open? Can anyone get in after it is once shut? (Luke 13:25–28.) What is the next scene in the parable? Did those virgins really wish to get in? Why did not they then? What answer did they get? Whom does God know? (John 10:27; 1 Cor. 8:3; 2 Tim. 2:19.) What is Christ's practical summing up of the teaching of the parable? Watch what or for what? Does this admonition apply to Christians? Did the wise and foolish virgins appear alike outwardly? Will hypocrites ever awaken to the difference between themselves and true professors? When?

### CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

His divinity:

Occupies the same place in New Testament thought that God occupies in Old Testament thought, 1; compare Is. 54:5; 62:4, 5.

The Bridegroom:

His wondrous, tender love for the church, 1; compare Eph. 5:25; His intimate union with the church, 1; compare Eph. 5:28–32.

He tarries:

Does not come as soon as expected, 5, but He is surely coming: At midnight, 6; suddenly, 6; unexpectedly, 6; while even those who went out to meet Him nodded and slept, 6; takes those who are ready at His coming with Him into the marriage supper, 10; shuts the door on those not ready, 10; will not open to the most urgent cry of those who come too late, 12.

2. *The Wise Virgins*

Took their lamps, 1; went forth to meet the bridegroom, 1; took oil in their vessels with their lamps, 4; nodded and slept while the bridegroom tarried, 5; suddenly awakened by the midnight cry, 6; called forth to meet the bridegroom, 6; arose and trimmed their lamps, 7; had only oil enough for themselves, 9; advised the foolish to go to them that sold to buy for themselves, 9; were ready, 10; went in with the bridegroom to the marriage, 10; were shut in, 10.

3. *The Foolish Virgins*

Took their lamps, 1; went forth to meet the bridegroom, 1; took no oil in their vessels with their lamps, 3; nodded and slept while the bridegroom tarried, 5; suddenly awakened by the midnight cry, 6; called forth to meet the bridegroom, 6; arose and trimmed their lamps, 7; expected to enter with the bridegroom unto the feast, 7; found their lamps were going out, 8 R. V.; asked the wise to supply them with needed oil, 8; unable to get oil from the wise virgins, 9; went to buy for themselves after the coming of the bridegroom was announced, 10; bridegroom came while they were getting oil, 10; were shut out, 10.

## LESSON 116

# The Parable of the Talents

Matthew 25:14–30

### DISCOVERY OF THE FACTS

1. *What the Servants Did During Their Lord's Absence, vv. 14–18*

To whom was this parable spoken? Where? When? What is the chief point of likeness between this and the preceding parable? Chief point of difference? What other parable of Christ bears a striking resemblance to this? (Luke 19:12–27.) What is the principal difference between the two? To what is the kingdom compared in this parable? Who is represented by the man taking a journey into a far country? What did Jesus mean to teach by that? What did Jesus say this man did before going? Who are represented by the bond servants? What is meant by delivering his goods unto his servants? (1 Peter 4:10.) What do the talents represent? (Ro. 12:6–8; 1 Cor. 12:4, 8, 11, 28; Eph. 4:8, 11.) Did he give to each the same gift? Upon what principle did he vary the gifts? Who is it decides just what gifts each Christian shall have? (1 Cor. 12:11.) Did he leave any servant without any gift? How much is the least sum mentioned? How much is that? Was that enough to do something with? What is involved in receiving a larger gift? (Luke 12:48.)

For what purpose were the talents given? (1 Cor. 14:12; 2 Cor. 1:4.) Suppose we use the gifts for our own private advantage, of what are we guilty? After distributing the gifts what did the man do? What does that represent? (Eph. 4:8.) What did the man who received the five talents do? What is meant by saying that he traded with the same? What was the result? How can we trade with our talents? (1 Cor. 15:10; 1 Tim. 6:17, 18; 2 Peter 1:5–10; 1 Cor. 14:12.) What did the man with the two talents do? Did he succeed as well as the one with the five talents? Can you give any Bible illustration of faithful two-talent people? (2 Sam. 19:32; 1 Kings 18:3, 4; 2 Kings 4:8–10; Mark 14:3–8; Acts 9:36–39; 11:29, 30.) What did the man who had received the one talent do? What does that represent? Is that common? Is it only one-talent men who do this? What warning does Paul give Timothy against this very error? (1 Tim. 4:14; 2 Tim. 1:6.) Is that warning needed today?

2. *What Their Lord Did Upon His Return, vv. 19–30*

What is the next scene in the parable? What does that represent? (1 Cor. 4:5; 2 Cor. 5:10.) How many of us shall have a part in that reckoning? (Ro. 14:12.) Of whom shall we have to give account? If we are true believers shall we be judged as regards the question whether we shall be saved or not? (John 5:24, R. V.) For what, then, is the judgment of the believer? (1 Cor. 3:14, 15.) When is the Lord represented as coming? What was Christ's purpose in saying that? (Luke 19:11.) Who first presented himself to his master? Was he afraid to come? Why not? How may we be saved from fear in the day of judgment? (1 John 4:16, 17.) What is the true Christian's hope "in the presence of Christ at His coming"? (1 Thess. 2:19.) Who did the servant say had gained the five talents? In the parable of the pounds what did the servant say had gained the five pounds? (Luke 19:16, 17.) Which is the true representation? (1 Cor. 15:10; John 15:5; 1 Cor. 3:9; Gal. 2:20.) What was the Lord's answer? Is it worth anything to have Jesus Christ say to you, "Well done"? (2 Cor. 10:18.) What was it the Lord praised? What was to be his reward? Is the first part of this promise found elsewhere? (Luke 12:44; 22:29; Rev. 2:26; 3:21; 2 Tim. 2:12.) What does "joy of the Lord" mean? What are some of its elements? (John 12:26; 14:3; Ps. 16:10, 11; John 17:24.)

Does the Christian have any joy before Christ comes? (1 Peter 1:8.) Is it as full as he is to have? (Phil. 1:23, R. V.) By what expressive figure is the abundance of this joy mentioned in Ps. 36:8? Who presented himself to his Lord next? What was his report? Was that as good report as that of the former? What reply did his Lord make to him? How did this differ from the reply made to the five-talent man? What is the lesson taught in that? (2 Cor. 8:12.) What two persons won Christ's very especial commendation when He was here for what they did? (Mark 12:41-44; 14:8, 9.) How much must one do for Christ to get a reward? (Matt. 10:42.) Who came last? Why did he hold back so long? Why did he come at last? How did he look as he came? By what title did he address his Master? What would have been a better way of showing Him that he regarded Him as Lord? (Luke 6:46.) Will the merely calling of Christ "Lord" satisfy? (c. 7:21.) What did he report having done with his Lord's money? Do any do that today? Do any do worse than that? (Luke 16:1.) Why did he say that he did that? Is the Christian spirit a spirit of fear? (Ro. 8:15; 2 Tim. 1:7.) Why was he afraid? Did he really know his Master? Have any this conception of Christ as a Master today? On whom did he try to shift the blame of his poor success? Onto whom do men generally endeavor to shift the guilt of their unfaithfulness? Did it lessen his guilt any to slander his Master? Does it ours? What is an all-sufficient answer to all complaints against God? (Ro. 9:20.) How much did he say he brought back? Was that true? What was his Master's answer? What then, was the real trouble? What is the real trouble always when men neglect their duty? What is a lazy man's excuse? (Prov. 26:13.)

How did his Lord show him his excuse was no excuse? By whose words was he then condemned? What did his Master say that he should have done? Is there any lesson in that? What is the next step in the parable? Have we any Bible illustration of gifts and opportunities being taken from those who neglect them and being given to others? (Gen. 25:34; Ex. 4:14; Acts 1:25, 26; Ro. 11:11.) What reason did Jesus give for this? What is the meaning of this principle? In connection with what other parable is it also found? (c. 13:12.) Was this loss all that happened to the slothful servant? What, then, is all that is necessary in order to go to the outer darkness? (v. 30; compare c. 3:10.) What four classes of persons does Christ represent in His teachings as going to the outer darkness? (c. 24:48-51; Luke 13:27, 28; c. 22:12, 13.) What is the fourth class (v. 30)? By what one word did Christ express the whole difficulty with this man (v. 30)? Are you "profitable," of any use, to God? Whose fault was it that he was "useless"? Whose fault is it if any man is useless? What is the penalty of uselessness (vv. 28, 30)? Why did Christ choose the one-talent man as the unfaithful servant?

## CLASSIFICATION OF TEACHINGS

### 1. *Jesus Christ*

He has gone into a far country, 14; He has entrusted His goods to His servants to use, 14; gives to each servant "according to his several ability," 15; He is coming back again, 19; He will make a reckoning with each of His servants, 19; all His servants, must appear before Him and give account of the use made of the gifts bestowed upon them, 20-24; He will commend the fidelity of those who have used well the gifts bestowed whether the gifts were many or few, 21, 23; will set over many things those who have been faithful over a few things, 21, 23; will welcome the good and faithful into participation in His own joy, 21, 23; will penetrate and expose the shallow excuses of those who try to shift the responsibility of their lazy infidelity off upon His imagined severity, 26; will condemn the unfaithful out of their own mouths, 26, 27; will cause the neglected gift to be taken from the wicked servant, 28; will give more to the one who has used well what he had, but will take from the one who has not used what he had, even that which he had, 29; will reward the faithful use of opportunities and gifts here with greater gifts and larger opportunities hereafter, 21, 23, 29; will command the useless servant to be cast into the outer darkness, 30.



2. *The Two Faithful Servants*

Their talents were a trust from their Master, 15; doubled the talents given by faithful use, 16–20; promptly, fearlessly, and gladly presented themselves to their Master upon His return, 20, 22; brought the increased talents to their Master, 20, 22; praised by their Lord as good and faithful servants, 20, 21; made rulers over many things because they had been faithful over a few things, 21, 23; ushered into participation in their Lord’s own joy, 21, 23; one had five talents and the other but two but they were equally faithful and similarly rewarded, 20–23.

3. *The Unprofitable Useless Servant*

He had one talent entrusted to him, 15; that talent was as sacred a trust as that of the others, 15, 27; it was just the right amount for him, 15; a faithful use of that one talent would have brought the same reward that the five talent man received for the faithful use of his five talents, 23; compare 21; he had a false conception of his master, 24; that false conception was the outgrowth of his own wicked and lazy heart, 26; he was afraid, 25; compare Prov. 26:13; he hid his talent instead of using it, 18, 25; endeavored to shift the responsibility of his own laziness off upon his Master, 24, 25; his wickedness and laziness penetrated and exposed, 26; condemned out of his own mouth, 26, 27; his talent taken away, 28; cast into the outer darkness *because he was useless*, 30; compare c. 3:10.

## LESSON 117

# The Judgment of the Nations

Matt. 25:31–46

### DISCOVERY OF THE FACTS

1. *The Great Gathering and the Final Separation, vv. 31–33*

Where were these words spoken? When? What contrast is there between Christ as He speaks here and the Christ as He appears in the prophecy which He spoke? Of what have we a picture in this lesson? Is the judgment represented here of the nations living at Christ’s coming or of all men who had ever lived (vv. 35–40)? To whom do the principles of judgment here laid down apply? How many shall appear at some time before Christ’s judgment seat? (2 Cor. 5:10; Ro. 14:10.) When is the destiny of the believer decided? (John 5:24.) To whom first of all should we apply the principles of judgment given here? Is there to be another judgment beside that represented here? (Rev. 20:12, 13.) In what way is Christ represented as coming? Who are to come as His companions? Are there similar representations of Christ’s coming elsewhere where? (16:27; 19:28; 26:64; Zech. 14:3, 4; Mark 8:38; 1 Thess. 4:16; 2 Thess. 1:7, 10; Jude 14; Rev. 1:7.)

Does Christ’s coming at death, at the destruction of Jerusalem, or at the descent of the Holy Spirit, fulfil the requirements of these passages? When is He so coming? (Matt. 24:42, 44.) What will He do when He so comes? (Rev. 3:21.) What will occur after He has thus taken His throne? How many nations and how many angels? What will He do with the nations? Into how many classes will He separate them? Is the scene here represented that of a trial or verdict? When does the trial take place? Into what two classes are men already divided? (John 3:18.) Under what figure is the separation represented? Do such separations actually occur in the East? Why is it necessary to separate sheep from goats? Why is it necessary to separate the wicked from the righteous? (Rev. 21:7.) Is the truth of final separation found elsewhere in the Bible? (c. 3:12; 13:42, 43–49; Mal. 3:18.) What does He do with sheep and goats respectively? Why sheep on right hand? (Gen. 48:13–17; Ps. 45:9; Heb. 1:3–13; Ps. 110:1; Acts 2:34–35.)

2. *The Blessed of the Father; Their Deeds and Their Destiny, vv. 34–40*

By what title is Christ spoken of in v. 34? Is He so spoken of elsewhere? Does He use this title of Himself elsewhere? To whom does the King first address Himself? How does He address them? What does “blessed” mean? Is it the same word as is used in the beatitudes? Does the Christian have to wait for the blessing of God? (Eph. 1:3.) What does He say to “the blessed”? Who do we learn from other passages of Scriptures shall not inherit this kingdom? (Gal. 5:19–21; Eph. 5:5; 1 Cor. 6:9, 10.) Who shall? (2 Tim. 2:12; 4:8; James 2:5; Rev. 21:7.) Is this inheritance something we earn or is it a gift? (Luke 12:32.) How long has this kingdom been prepared? For whom prepared? What other things are we told are “from the foundation of the world”? (Acts 15:18; Eph. 1:4; 1 Peter 1:19, 20; Rev. 18:8.) What other things are spoken of as prepared for God’s people? (Heb. 11:16; John 14:2, 3; c. 20:23; 1 Cor. 2:9.) What reason does Christ give for inviting them to an inheritance in this kingdom? How does this

coincide with the common Bible doctrine that the whole destiny of man hangs on the point of faith? What does Paul tell us is the one thing that avails? (Gal. 5:6.)

What is the nature of a faith that does not show itself in such acts? (Jas. 2:17.) What, then, is the proof of faith which God demands? (James 2:18.) Why ought we to give the thirsty Christ to drink? (John 4:14; 6:55.) The hungry Christ to eat? (John 6:32, 35.) Receive Him when a stranger? (Eph. 2:13, 18, 19.) Clothe Him when naked? (Is. 64:6; Ro. 13:14; Phil. 3:9.) Visit Him when sick? (Luke 1:68, 78.) When in prison? (Luke 4:18.) What do the righteous answer? What are we to infer from this answer? (c. 6:3; Prov. 15:33; 1 Peter 5:5, 6.) What is the King's answer to them? Does He say that "inasmuch as ye did it unto" any man? Who are His "brethren"? (c. 12:49, 50; 28:10; Heb. 2:11.) If then we wish to feed Christ, what should we do? If we wish to visit Him? What is the real test whether or not we love Christ and God? (1 John 3:14; 4:20.) What is the real test whether we love our brethren? (1 John 3:17.) What shows whether or not we have received Christ? (c. 18:5; 10:40.) With which of His brethren does Christ identify Himself? For whose sake should these things be done to Christ's brethren? (Mark 9:41.) Where is a kindred thought to that of this verse found in Proverbs? (Prov. 19:19; 14:31.) Does God much esteem almsgiving, etc.? (Acts 10:31; Eph. 4:28; 1 Tim. 6:17-19; Heb. 13:16; 6:10.) Is it worth striving for to be called out before the assembled universe, "all nations" and "all angels" and thanked by Christ for services done Him? How can we gain that honor?

3. *The Cursed: The Cause and Character of Their Curse, vv. 41-46*

What change now comes over the scene? What is it He says to those on the left? If we do not listen to the "Come" of Jesus now, what will we have to listen to hereafter? Where else do we find this word "Depart"? (7:22, 23; Luke 13:25, 27.) How does He address them? What words does He add to "ye blessed" that he does not add to "ye cursed"? By whom are the cursed cursed? (John 5:40.) How many are cursed? (Gal. 3:10.) Whither were they to depart? Is the punishment of the lost elsewhere represented as fire? (c. 13:40-42, 50; 7:19; Mark 9:44, 46, 48; Luke 16:24; John 15:6; Heb. 6:8; Rev. 20:15; 14:11; 21:8.) What does that representation mean? Was this fire prepared for them? Why do they go there then? What reason does the King give for this awful doom? Was it some evil they had done or some good they had neglected to do that brought this doom upon them? What shall we judge then to be the doom of those who have not only neglected but positively rejected Christ's brethren? Were they aware that they had so neglected Christ? Are there any today who neglect Christ who are not aware of it?

Are the wicked generally fully conscious of their wickedness? (1 Sam. 15:13-15, 20, 21; Jer. 2:23, 35; Mal. 1:6; 2:17; 3:13.) Why not? (Jer. 17:9.) What prayer should this fact lead us all to offer? (Ps. 139:23, 24; 19:12.) What was Christ's answer? How, then, can we neglect Christ? How can we persecute Him? (Acts 9:4, 5.) What was the final decision? What is meant by "everlasting"? Which will endure the longer, the punishment or the life? What does the whole question of whether it is eternal punishment or eternal life turn upon according to this lesson? What is the condition of eternal life most commonly mentioned in the New Testament? (John 3:15, 16, 36; 1 John 5:11, 12.) Is there any contradiction? What is Paul's definition of a true faith? (Gal. 5:6.) What words of Daniel are suggested by this verse? (Dan. 12:2.) What other words of Christ recorded in John? (John 5:29.)

According to this lesson who is cursed? (Compare 1 Cor. 16:22.) What is the proof of our love or lack of love to Christ? What is the proof of our faith? Do we learn to love Christ first and afterwards to trust Him as a Saviour or vice versa?

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

(1). What He is:

The Son of Man, 31; the King, 34; the judge of men, 31-46.

(2). What He does:

Regards either kindness or neglect shown to His brethren as shown to Himself, 40, 45; sets a higher estimate upon the service of the righteous than they themselves do, 37, 38; attaches a greater degree of guilt to the sins of the wicked than they themselves do, 44.

(3). What He shall do:

He shall come in His glory, 31; with all the angels, 31.

He shall sit on the throne of His glory, 31; cause all the nations to be gathered before Him, 32; separate them into two classes, the sheep and the goats, 32; set the sheep on His right hand, 33; set the goats on His left hand, 33; say to those on His right hand, "Come", 34; say to those on His left hand, "Depart", 41.

Man's final destiny of eternal life or eternal punishment will be decided by the attitude he has taken toward Jesus Christ as revealed in his treatment of those who belong to Him, 34-46.

2. *The Righteous*

By what they are symbolized:

Sheep, 33.

Because of what they are rewarded:

Love to Christ revealed in kindly ministries to those who belong to Christ, 35–40.

The character of their goodness: Unconscious, 37–39.

The nature of their reward:

Separated from the wicked, 32; set at Christ's right hand at His coming, 33; blessed of the Father, 34; a kingdom prepared for them from the foundation of the world, 34; they shall inherit the kingdom when Jesus comes, 34; they shall hear Jesus say, "Come," 34; shall go away into eternal life, 46.

3. *The Wicked*

By what they are symbolized:

Goats, 33.

Because of what they are cursed:

Absence of love to Christ revealed in the neglect of those who belong to Christ, 42–45; compare 1 Cor. 16:22.

The character of their wickedness:

Unconscious, 44.

The nature of their reward:

Separated from the righteous, 32; set at Christ's left hand at His coming, 33; "cursed," 34; shall share the fiery torment prepared for the devil and his angels, 41; shall hear Jesus say, "Depart from Me," 41; shall go away into eternal punishment, 46.

## LESSON 118

# The Institution of the Lord's Supper

Luke 22:7–20

(Compare Matthew 26:17–30; Mark 14:12–26)

### DISCOVERY OF THE FACTS

1. *The Preparation for the Passover, 7–13*

Where did Luke get his account of the Lord's supper? (1 Cor. 11:23–26.) From whom did Paul get it? (1 Cor. 11:23.) Upon what day did the scenes of this lesson occur? (Lev. 23:5, 6; Ex. 12:18.) Did Jesus eat the passover with the disciples on the regular passover evening? (John 13:1; 18:28; 19:14; Mark 14:15; Matt. 26:20.) To whom did Jesus give the commission to prepare the passover (v. 8)? Which Gospel is it tells us this? Why was the commission given to *them*? Was it a privilege to prepare for Him? Can we have this privilege of preparing for Him? (Rev. 3:20.) What question did the disciples put to Him? When Jesus gives us a commission to whom should we look for directions as to where and how to execute this commission? How often might we ask the question which the disciples asked? What directions did Jesus give to Peter and John? What was His purpose in giving directions in this singular way? Who was the man whom they were to meet? Was it a mere chance that they were to meet this man with the pitcher? How much of our life is a matter of chance? How did Jesus know they were to meet him in this way? (Matt. 26:18.) How would they know which of the men carrying pitchers of water they were to follow? Did the man who was carrying that pitcher of water realize that by that humble act he was performing a part in God's wondrous plan of redemption? Is there any lesson in this? How much of what they would meet upon their way did Jesus know beforehand? How much of what we shall meet does He know beforehand? How should we feel then about the unknown things that shall come to us in life's journey?

What were they to say to the owner of the house? Was he a disciple? (Matt. 26:18; John 7:30; 12:23; 13:1; 17:1; Mark 12:15.) Had Jesus made previous arrangements with him? (Mark 14:15; Matt. 26:18.) What words in the disciples' message to the man settled the question of duty beyond a doubt? Was it a great honor to have Jesus take His last supper with the disciples at his house? How did the man get this honor (v. 12)? Was the man eager to have Jesus come to his home? (Mark 14:15 R. V.) For what purpose had the room been made ready? How did the disciples show the genuineness of their discipleship? Did the directions they had received seem altogether

reasonable? Has the disciple anything to do with the seeming reasonableness or unreasonableness of Christ's directions? What is the disciple's sole business? (John 15:14.) How did the disciples find everything when they got into the city? Had there seemed to be anything improbable in what Jesus had foretold? How shall we find everything that Jesus foretells no matter how improbable it seems? What is the wise thing for us to say in the face of whatever Jesus says no matter how improbable it seems? (Acts 27:25, last half; Mark 13:31.)

2. *The Institution of the Lord's Supper, vv. 14–20*

Had Jesus been anticipating this occasion (v. 15)? Why did Jesus so earnestly desire to eat that passover with them? When was He to eat it again? What is meant by its being "fulfilled in the kingdom of God"? (Matt. 26:29; Rev. 19:19.) Are we to understand that there is to be actual wine drinking in God's kingdom? (v. 30; Acts 10:41.) What is meant by "the kingdom of God shall come"? (Dan. 2:44; Luke 21:31.) What Christian custom did Jesus institute at this time (v. 19)? What was its primary purpose? (1 Cor. 11:24, 25.) What is the connection between this Christian institution and the Jewish passover? (1 Cor. 5:7, 8.) Is there any evidence of the divinity of our Lord in His thus instituting a memorial of *Himself* in this ancient ceremonial? What did He say of the bread? What does the verb "is" signify here? (Ezek. 37:11; Rev. 1:20; Gal. 4:25.) What truth is symbolized by our eating of the bread and drinking of the wine? (John 6:51, 53, 54.) When we eat the bread of communion do we actually feed upon Christ? What do we eat and drink if we do not "discern the Lord's body"? (1 Cor. 11:29 R. V.) What did Jesus say of the cup (v. 20)? What became of the old covenant? Was the old covenant sealed with blood? (Ex. 24:7, 8.) Why must all covenants between God and man be on the basis of blood shed? (Heb. 9:22.)

What is the significance of the blood? (Lev. 17:11.) What further did Jesus say about the blood? (Matt. 26:28 R. V.) What does "unto remission, etc." mean? Does the blood play a very important part in the Bible plan of salvation? (Ro. 3:25; 5:9; Eph. 1:7; Col. 1:14, 20; Eph. 2:13; 1 John 1:7, 9; Heb. 13:12; Rev. 12:11; 1:5; 7:9, 14; compare 1 Cor. 5:7 and Ex. 12:13; Heb. 9:22.) What shall we say of a gospel that leaves the blood out? What shall we say of those who speak contemptuously of the blood? (Heb. 10:28, 29.) How do we know that Jesus wished us never to forget or get beyond the truth that we are saved by blood? Why did Christ institute the Lord's supper? (v. 19; 1 Cor. 11:26; 10:16, 17.) Why did He want to be remembered? Why do men need something to remember Him by? How long did Jesus wish this ceremony to be kept up? (1 Cor. 11:26.) To what ceremony of the law did it correspond? (Ex. 12:14.) What would we say of an ancient Israelite who neglected to keep this memorial of God's wondrous redeeming mercy as He commanded? What shall we say of a Christian who neglects to keep this memorial? What is the meaning of the Lord's supper?

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

(1). His Nature:

Divine, 19; Human, 20.

(2). His love:

For His disciples: Seen in His desire to eat this passover with them, 15; Seen in His wish to be remembered by them, 19.

For sinners: Seen in his atoning death, 20; His joy in human companionship, 15; His longing for human love and sympathy, 15.

(3). His knowledge:

Of man, 19; of the future, even in minute and accidental things, 15; of what was occurring at a distance, 10; of human plots, 10, 11; of what awaits His disciples, 10, 11.

(4). His word:

Its absolute certainty, 13.

(5). His guidance:

Explicit, 10, 11; for those who wish it, 9–11; can be had for the asking, 9; never makes mistakes, 13; a step at a time, 10, 11.

(6). His death:

Central fact of His life, 19, 20; the one thing "to shew forth," 15, 20; the one thing to remember, 19, 20; 1 Cor. 11:26.

(7). His blood:

Shed unto remission of sins, 20; compare Matt. 26:28; the only basis of communion between God and man, 19, 20; must be appropriated and drank, 20; compare 1 Cor. 11:25, 26.

2. *The Lord's Supper*

A memorial of Christ, 19; 1 Cor. 11; a proclamation of His death, 1 Cor. 11:26; a symbol of the impartation of His life to us, 19, 20; 1 Cor. 11:29; compare Lev. 17:11; a vehicle of the impartation of Himself, 19, 20; compare 1 Cor. 11:29; a prophecy of His return and the marriage supper, 1 Cor. 11:26; Luke 22:16, 18; duty of celebrating it, 19; 1 Cor. 11:24–26; base ingratitude of not celebrating it, 19, 20; 1 Cor. 11:25, 26; a testimony against the forgetfulness of man, 19; 1 Cor. 11:24; testimony for the tender love of Christ, 19, 20; 1 Cor. 11:24. So base is man's ingratitude that he readily forgets the redeeming love of Christ; so tender is Christ's love that He wishes us to hold Him in everlasting remembrance.

3. *Man*

His need of atonement, 20; forgetfulness of God's love, 19; 1 Cor. 11:25, 26; made partaker of Christ by faith, 19, 20; compare 1 Cor. 11, 24.

4. *The True Disciple*

Looks to Christ for directions, 7, 8; compare Matt. 26:17; believes what he is told, 10; asks no doubting questions, 10–13; does just what he is commanded, 13; is satisfied with "thus saith the Lord," 10–13; never forgets his Lord, 19, 20.

5. *The Kingdom of God*

It is coming, 18; will be a place of feasting and gladness, 16; the fulfilment of all types, promises and prophecies, 16.

## LESSON 119

# Jesus Washing the Disciples' Feet

John 13:1–17

### DISCOVERY OF THE FACTS

1. *The True Humility of the Master, vv. 1–5*

What was the place of this lesson? The time? What was Jesus about to do? From whom was He to depart? To whom was He to depart? Had the world appreciated Him? Had the disciples? What might very naturally be His feeling at the prospect of leaving these dull, unbelieving disciples to go to realms of glory? Was that His feeling? With what thoughts might He very naturally be occupied at that time? With what thought was He supremely occupied? What expression in v. 1 explains all this? What sort of love was His? Why did He love His disciples? Why were they "His own"? (John 17:12; 2 Peter 2:1.) Are the angels in heaven "His own" in any such sense as we redeemed sinners are? What does the fact that we are "His own" make sure? (17:12.) What view of death does this verse set forth? Ought we then to dread death? (John 14:28, 29.) What is mentioned as a black background for the brightness of the Saviour's unfailing love? Why is the perfidy of Judas mentioned at this point? Where did Judas get his awful purpose to betray the Son of God? Was that the first thing that Satan had ever put into his heart? If Satan had put this purpose into Judas' heart, was he responsible for it? (James 4:7.) Was it Judas' *actions* that Satan attacked first? Did the devil ever work in any one besides Judas? (Acts 5:3; Eph. 2:2.) Of what three wondrous facts was Jesus clearly conscious at this moment? (Compare 3:35; Matt. 11:27.) What are some of the "all things" that the Father "had given into His hands"? (c. 5:22; 17:2; Matt. 28:18; Eph. 1:21, 22; Heb. 1:2; 2:8, 9; 1 Cor. 15:27.)

As a prelude to what is the divine glory that the Father had bestowed upon the Son mentioned? In full consciousness of what did Jesus humble Himself to wash the disciples' feet? When we have a little dignity and authority bestowed upon us are we ready still to descend to perform the humblest services for those put under us? Why not? When the consciousness of superiority of rank or ability tempts us to shirk the lowliest offices for the humblest of God's children, what should we remember? Was this not a great lowering of Christ's glory? What seven things is Jesus here recorded to have done? Is there anything remarkable in any of those seven things taken in itself? Is there anything remarkable in those seven things as Jesus did them? Did Jesus ever do anything more amazing? How can the most commonplace actions be made amazingly glorious? How would you have felt to have been there and had Jesus wash your feet? Does Jesus wash our feet? Is there any filth viler and more repulsive to Him than that of the soiled feet that Jesus humbles Himself to wash for us? How do these acts of Jesus symbolize His whole work? (Phil. 2:6.)

2. *The Spurious Humility of the Disciple, vv. 6–11*

Did all the disciples submit to the feet washing? What was it prompted Peter to protest? Was it a true humility? How does a true humility manifest itself? Do we ever see a spurious humility today that refuses the abounding

mercies of Christ on the plea that it is not worthy of them? Is that true humility? With what answer did Jesus meet Peter's first protest (v. 6)? Does God ever do things that we cannot understand? Upon what thought should we rest at such times? When would Peter understand the meaning of Christ's act? (vv. 14–17; John 14:26; 1 Peter 5:5.) Was Peter satisfied with Jesus' answer (v. 8)? Did he display much humility in this? Was this the first time Peter had thought that he knew better than Jesus? (Matt. 16:22). Is there any reference in Peter's "never" to Jesus' "hereafter"? Do we ever meet nowadays this pride that thinks it knows better than Jesus what He ought to do for us and consequently refuses to accept what He offers? What was Jesus' answer to this emphatic refusal of Peter? Why would Peter have no part with Jesus if he refused the feet washing? What was the alternative to being washed by Christ? What does that involve (9)? What did Peter answer? Did this answer spring from a due weighing of the profound words Jesus had spoken? Do we duly weigh the words of the Master in our responses to Him? How do we feel when our profoundest utterances are treated lightly? Was Jesus impatient or discouraged (v. 10)? What was Jesus' answer? What is the meaning of the answer? In what sense is the believer "bathed" already? (1 John 1:7; John 15:3; Titus 3:5.) In what sense does he need daily cleansing? How does Jesus cleanse him from the daily defilement? (John 15:3; Eph. 5:26.) What did Jesus say the disciples were? Were they perfect? In what sense were they clean? (Titus 3:5; 2 Cor. 5:17, 21.) Were the entire twelve clean? Who was the unclean one? Was the one who was to deny Him three times and those who were to forsake Him clean? What, then, is every true believer in spite of faults and falls? How long had Jesus known who would betray Him? (2:25; 6:70, 71.)

3. *The Law of Christian Living—Do as I Have Done, vv. 12–17*

What question did Jesus put to them when He had completed the feet washing (v. 12)? Do we always know what the Lord has done to us? What had He done (v. 15)? Wherein lay the necessity of that example? (Luke 22:24.) What is the rule of Christian living? (John 2:6; 1 Peter 2:21; Eph. 5:2.) What does this example of the feet washing mean for us? By what titles did the disciples call Christ (v. 13)? What does Lord mean? What does Master mean? Did these titles rightly belong to Christ? What argument does Jesus found upon these titles (v. 14)? Is that a good argument? What is the one who calls Jesus Lord and Master and does not seek to stoop as low as He? Is there any reference in Peter's writings to this incident? (1 Peter 5:5.) What did Jesus say of the relation of servant and Lord? Does not every one know that? Why then introduce it with such solemn emphasis? How many Christians carry this thought out in their lives? How many Christians would be satisfied with an earthly lot like His? Ought we to be content with it? Why? Do we ever see professed servants of Christ assuming a greatness and a dignity He discarded? Is it the knowledge of these truths that brings blessedness? Do we ever try to substitute knowledge of truth for practice of truth? Will knowledge of truth bring blessedness? What does knowledge of truth where there is no practice bring? (Luke 12:47, 48; Jas. 4:17.) What truths were they which Jesus had especially in mind when He said: "Blessed are ye if ye do them"? What then is the road to blessedness? Do many follow that road to blessedness?

## CLASSIFICATION OF TEACHINGS

1. *Jesus*

His divinity, 3; humanity, 4, 5, 11; titles: Master (Teacher), 13, Lord, 13; wondrous patience with man's dullness and failure to ponder and appreciate His words, 9, 10; departure from the world shameful and painful as it was, was a departure to the Father, 1; loved His own to the end—thoughts of them occupied His mind in His closing hour rather than thoughts of His own glory that was drawing so near, 1; took upon Him the form of a servant and performed the most menial services, 4, 5; performed these lowly services in full consciousness of His own transcendent glory, 3–5; gave us an example of how to act toward others, 15; made the most commonplace acts glorious as an amazing revelation of humility and love, 4, 5; He knew: that His hour was come, 1; that He came from God, 3; that He went to God, 3; that the Father had given all things into His hands, 3; who should betray Him, 11; the condition of having a part with Him—being washed by Him, 8; things typified, 4, 5, 12: riseth from supper—risen from His rightful place in glory, compare v. 3; layeth aside His garments—laying aside garments of divine majesty, compare Phil. 2:6, 7; took a towel and girded Himself—took upon Him the form of a servant, Phil. 2:7; poureth water into a basin—provides the cleansing Word, compare John 15:3; washes the disciples' feet—applies the cleansing water, compare Eph. 5:26; takes His garments—reassumes His glory, compare John 17:5; sat down again—reassumes His place as Lord, compare Heb. 10:12.

2. *Believers*

Belong to Christ—"His own," 1; loved by Christ, 1; the chief object of His thought and care even on the eve of His coming glory, 1; bathed, clean, need daily cleansing from daily defilement, 10; call Jesus Master and Lord, 13; should walk as He walked, 14; should do to one another as He has done to us, 15; should "wash one another's feet"

with the Word; perform most menial services; are no greater than their Lord; should desire nothing higher than He had, assume no dignity He discarded and be above no services He performed; will find their blessedness not in knowing but in doing, 17, and in lowly service.

3. *Peter*

His imagined humility but real pride, 6, 8; failure to understand the meaning of Jesus' acts, 7; failure to ponder the meaning of Jesus' words, 9; talking when he ought to have been thinking, 8, 9; promise of future understanding, 7; prompt repentance, 9.

4. *Judas Iscariot*

Unclean, 10, 11; opened his heart to the devil's suggestions, 2; betrayed his Master and Lord, 2, 11; the object of Christ's lowly and loving offices, 5, 10.

## LESSON 120

# Jesus Predicts that One of the Twelve Should Betray Him and Another Deny Him

**John 13:18–38**

(Compare Matthew 26:21–25; Mark 14:18–21; Luke 22:21–23)

### DISCOVERY OF THE FACTS

1. *“Verily, Verily, I Say Unto You, One of You Shall Betray Me,” vv. 18–30*

What was one of the bitterest drops in the cup of agony that Jesus had to drink (v. 18)? Where had this betrayal by one of the innermost circle of His chosen friends been predicted? (Ps. 41:9; 55:12–14.) What was Jesus' purpose in foretelling this betrayal to His disciples (v. 19; compare 14:29)? What was it that Jesus desired that the disciples should believe about Him (v. 19)? What is meant by the words, “That I am He”? (Is. 43:10; Mal. 3:1; Matt. 11:3; compare c. 1:15; 8:24; Rev. 1:17, 18.) Is it important that we should believe that Jesus is He? (John 8:24.) Who in the Old Testament says, “I am He”? (Is. 43:10 A.R.V.) Whom then does Jesus claim to be by saying, “I am He”? When we receive one whom Jesus sends, whom do we really receive (v. 20)? When we receive Jesus, whom do we receive (v. 20; compare 12:49)? What effect upon Jesus had the contemplation of His coming betrayal by Judas, His friend (v. 21)? Did Jesus love Judas? How does His love for Judas come out in v. 21? With what emotion did Jesus utter the words recorded in v. 21? Is Jesus ever betrayed today by those whom He loves? With what feelings did the disciples hear the words of Jesus (v. 22)? Had there been anything in Judas' outward actions that gave the disciples to know at once that Judas would be the betrayer?

Is it possible for us to tell who of the present professed disciples of Jesus in coming years will betray their Lord? What did each one of the disciples ask regarding the betrayer? (Matt. 26:22.) What does this question reveal? Is it possible for us today to discern in ourselves the possibility of betraying the Lord? Was there any difference in the way in which Judas asked “Is it I,” from the way in which the others asked it? (Matt. 26:22, 25.) What did Judas display by asking the question? Who had the seat of honor at the table (v. 23)? Is the name given in this gospel? Why not? If many modern Christians had been writing this book, would they have omitted their name in this way? While omitting his own name, whose name does John mention (v. 24)? Is it any proof of the genuineness of this Gospel that the name of John, the apostle, is not mentioned in it? How does John speak of himself in this passage (v. 23)? Is that a title of much honor? Did Jesus love John in a way in which He did not love the other disciples? What question did John ask of Jesus (v. 25)? What was Jesus' answer? By this answer did Jesus point out to the other disciples who the betrayer was (vv. 28, 29)? What is the point of the answer in 5:26? What was Jesus' purpose in giving that sop at that time to Judas? Had Jesus made any other attempts to recall Judas from his awful purpose? Did this last attempt succeed? What happened at that moment (v. 27)? Why did Satan enter into the heart of Judas? If our hearts are closed to Jesus, to whom are they always open? If we do not respond to Jesus' kindness

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<sup>1</sup>Torrey, R. A.: *Studies in the Life and Teachings of Our Lord*. Los Angeles : Bible Institute of Los Angeles, 1907, S. 235

what will Satan do? When this last attempt failed, what did Jesus say to Judas? What did Judas do immediately after taking that which the loving hand of Jesus reached out to him? With what significant words does v. 30 end?

2. “*Verily, Verily, I Say Unto Thee, the Cock Shall Not Crow Until Thou Hast Denied Me Thrice,*” vv. 31–38

With the going forth of Judas to get his band to arrest Jesus, what does Jesus Himself see approaching (v. 31)? Was the death of Jesus a “lifting up” in any other sense than merely the lifting up on the cross? (c. 12:31, 32; Phil. 2:8–11.) Through what did the glory of the Son of man come (vv. 31, 32)? Through what must our glory come (Ro. 8:17)? In Jesus being thus glorified, who was glorified in Him (v. 31)? As Jesus now feels that His stay with His disciples is fast drawing to a close, what does He leave them (v. 34)? What was the new commandment that He left them? Was the law of love a new law (Matt. 22:37–40)? How did Jesus’ law of love differ from Moses’ law of love? (v. 34; compare Matt. 22:3–9.) What should be the measure of our love to one another (v. 34 R. V.; compare 1 John 3:14, 16–18)? By what test shall men know the true disciples of Jesus Christ (v. 35)? What question did Simon Peter ask of Jesus (v. 36)? Why did Peter wish to know whether the Lord was going? What was the Lord’s answer (v. 36)? What did Simon Peter reveal at this time (vv. 37, 38)? Who today is equally ignorant of his own heart? What did Peter say that he was ready to do? Did the time ever come when Peter was ready to lay down his life for Jesus’ sake? What does Jesus tenderly reveal to Simon Peter? Must Jesus ever thus expose our well-meaning but shallow professions of consecration and love?

## CLASSIFICATION OF TEACHINGS

### 1. *God the Father*

He sent Jesus Christ, 20; glorified Jesus Christ in Himself, 32; was glorified in Jesus Christ, 31, 32.

### 2. *Jesus Christ*

#### (1). What He is:

Divine, 19; compare Is. 43:10; human, 31, 36; subordinate of the Father, 21, 31, 32.

#### (2). His character:

Loving, 21, 34; gentle, 21, 38; persistent, 26; sensitive, 21.

#### (3). How He was treated:

Betrayed by one of the twelve, 21; denied by another, 38; glorified by the Father, 31, 32.

#### (4). How to treat Him:

Do not betray Him, 21; do not deny Him, 38; believe that He is He, 19; receive Him, 20.

#### (5). His law for His disciples:

Love one another even as I have loved you, 34, 35.

### 3. *The Scriptures*

Their inspiration and certainty, 18.

### 4. *Simon Peter*

Was anxious to know who should betray the Lord, 24; utterly ignorant of the weakness of his own heart, 36, 37; boasted of his own loyalty to Christ, 37; utterly failed in the hour of trial, 35; denied his Lord thrice, 38.

### 5. *Judas Iscariot*

Had the privilege of the closest intimacy with Jesus Christ, 18; was loved by Jesus Christ, 21; Jesus would not give him up until the last moment, 26, 27; resisted all Jesus’ attempts to save him, 26, 27; Satan entered into him, 27; knowing that he had already made arrangements for the betrayal of the Lord, still with brazen effrontery asked, “Is it I, Rabbi?” Matt. 26:25.

## LESSON 121

# Thoughts for the Comfort of Jesus’ Disciples During the Absence of Their Lord

John 14:1–15

## DISCOVERY OF THE FACTS

1. *Peace by Believing in Jesus, vv. 1–6*



With what words does this chapter begin? With what words does it close? (v. 27.) What then, is the general purpose of the chapter? Why did Jesus say to His disciples, “Let not your heart be troubled”? Had they any seemingly good excuse for being troubled? Does Jesus wish His disciples ever to be troubled? (Mark 13:7; Phil. 4:6; 1 Peter 3:14.) Is there any promise in the Word of God to meet every possible emergency that may arise in the life of a child of God? (Phil. 4:19; Ro. 8:28, 32.) What does Jesus propose in v. 1 as a cure for troubled hearts? How does the American Standard Revised Version render that? Will belief in God and in Jesus Christ drive out all anxiety? (Is. 26:3.) What does it prove then when we are anxious? Does Jesus wish us to believe in Him? How does He feel when we do not? Does He wish us to believe in Him with the same absolute faith we do in God? Is there any proof in this that Jesus was divine? (Compare Jer. 17:5, 7.) What thought troubled the disciples most? What thought did Jesus give them to comfort them concerning this separation? Whither was He going? (c. 13:3.) For what purpose was He going? What is Jesus doing now? Is He only preparing *heaven for us*? (Eph. 5:22–27.) How does Jesus prepare the place for us? (Heb. 9:21–26.) Is there much room in heaven? For whom is there room? Is heaven a state or a place? By what expression in v. 2 does Christ’s wondrous care for His disciples come out (v. 2)? What third comforting thought did Jesus give them? Did Jesus say He would *send* for them? To what coming of the Lord does this promise refer? (Compare carefully the three parts of the promise in v. 3 with the three parts of the promise in 1 Thess. 4:16, 17). Is the thought of that return of our Lord, which may be very remote as men reckon time, a comforting thought for His people? (1 Thess. 4:17; Titus 2:13; Is. 40:1, 9, 10.) What is the one thought constantly advanced in the Bible for the comfort of God’s people? (1 Thess. 4:17; Titus 2:13; Rev. 22:20; Is. 40:1, 9, 10 etc. etc.) Is that the one thought emphasized in modern teaching and preaching for the comfort of God’s children? What did Jesus say He was coming for? Did He say to receive them unto *heaven*? Why does He wish to receive us “unto Himself”? Do we wish to be where He is? What is the believer’s brightest thought of heaven? (Phil. 1:23 R. V.; 2 Cor. 5:8.) Does *Jesus* wish us to be where He is? (John 17:24.) Do we most wish to be there or He to have us there? How long are we to be with Him? (1 Thess. 4:17.) Was there enough in these three opening verses to drive the anxiety out of the hearts of Jesus’ troubled disciples if they had really taken it in? Is there enough in them if we really take it in to drive the anxiety out of the hearts no matter what arises? What fourth comforting thought did Jesus give them (v. 4 R. V.)? What was the way? The way whither (v. 4; compare 13:3; 15:26)? If, then, we wish to get to God, what way must we take? How many can take that way? (John 10:9; 6:37.) How many men can get to God by some other way? How is Jesus the way (1—Eph. 2:13, 18; Heb. 10:19, 20; 2—Matt. 11:27; John 17:3; 3—Heb. 1:1–3; 4—the remainder of the verse)? What is He besides the way? What did He mean by saying, “I am the truth”? If we wish then to know the truth, whom must we know? (Compare Col. 2:3.) What else is He? Did He merely say, “I give the life”? If we wish, then, to see what life is, at whom must we look? (1 John 1:2.) If we wish to get life, whom must we get? (1 John 5:11, 12.) Outside of Him what is there?

2. *Knowledge of God by Believing in Jesus, vv. 7–11*

If we know Jesus, whom do we know? Why do we know the Father when we know Him? (Col. 1:15; Heb. 1:3; Col. 2:9.) Is there any way to fully know God without knowing Jesus Christ? (Matt. 11:27.) Had the disciples up to this time truly known Jesus? Are there any today who are wise and scholarly and who even study the Bible and yet do not know Jesus? If they do not know Him, whom else do they not know? How alone can we truly know Jesus? (John 15:26; 16:14; Matt. 16:17.) What appeal did Philip make to Jesus at this point in the conversation? What was Jesus’ answer? Is that view of God which we get in Jesus as full as that which Moses and the seventy elders had (Ex. 24:10), and that which Isaiah had? (Isa. 6.) How did Jesus express His astonishment at Philip’s blindness? Was it not strange that they could have been with Him all these years and not know Him? Is our blindness to the Father as revealed in Jesus any less astonishing? Do men today ever long for a vision of Him in Jesus? If the words, “he that hath seen me, hath seen the Father,” are not the words of a divine being, of what sort of a being are they the words? If we wish to see God, what is all that we have to do? By what words does Jesus express the distinction of personality and unity of being between Himself and the Father (v. 10)? To what two proofs did Jesus appeal to show that He was in the Father and the Father in Him? Whose words were Jesus’ words? Whose works were Jesus’ works? What do the works and words of Jesus prove Him to be (v. 11)? What did Jesus next appeal to His disciples to do? Is it important that we believe that? (1 John 5:1–5; John 20:31.) Upon what ground first did He demand that His disciples should believe this? If they will not believe His bare testimony, to what does He appeal? Which is better, to accept it on the simple testimony of Jesus, or upon the testimony of the seen works? (John 20:27.) What if one refuses to believe on either ground? (John 8:24; 3:18, 19.)

3. *Power by Believing on Jesus, vv. 12–15*

Having urged His disciples to faith in Himself, what did Jesus say would be the result of that faith? What works of His does Jesus refer to when He says: “He that believeth on Me the works that I do shall he do also”? (See vv. 10, 11.) Who will do these works? Why is it that faith in Jesus Christ enables us to do His works? (Phil. 4:13 R. V.)

Did those who believed on Him actually do His works? (Acts 3:6–8; 8:7; 4:9–12, 16, 33; 9:34–40; 16:18; 6:8.) Why is it in many instances that we fail to do His works? (Matt. 17:19, 20.) What better promise is there in the v. 12 than that we shall do His works? What are these “greater works”? (Acts 2:9–11, 41; 4:4.) Why was it that greater works were to be done? (Compare John 7:39; 17:7; Acts 2:33.) What further promise did Jesus make His disciples? Is there any connection between the power in prayer promised in v. 13 and the power for service promised in v. 12? How much can we get by asking? How must we ask? What is it to ask in His name? (v. 6; Eph. 2:13, 18; Heb. 10:19–22.) How much will we get if we ask in our own name? Is this promise made to every one? Who are the “Ye’s” to whom the promise is made? (v. 15; c. 15:7; 1 John 3:22.) What did Jesus say He would do in answer to this prayer in His name? (Compare 1 John 5:15.) What is the purpose for which the thing asked is done? When, then, we offer to God a prayer in Jesus’ name, that He can grant, what do we give the Father an opportunity to do? What ought to be our first object in asking the thing (14)? In what different form did Jesus repeat this promise? Why did He make this promise in this two-fold form? Having told what He would do for those who believe in Him what did Jesus next tell (v. 15)? Which is more important, that we know what Jesus will do for those who believe in Him, or that we know what those who love Him will do for Him? What change does the Revised Version make in v. 15? What is the one proof of love to Jesus? How many of His commandments will we keep if we love Him? Does “keeping” His commandments mean any more than “doing” His commandments? If there is any one of Jesus’ commandments which we are not guarding as a precious treasure, what does it show? Is it important to have Jesus? (1 Cor. 16:24.) Is there any connection between the wonderful promises of vv. 12–14 and v. 15? Can the faith that gets what it asks be separated from the love that obeys what Jesus commands? (Compare 1 John 3:22.)

## CLASSIFICATION OF TEACHINGS

1. *The Father*
  - Has a large house into which to welcome all His children, 2; can be approached Only through Jesus, 6; can be known and seen in Jesus 7–9; He is in Jesus and Jesus in Him, 10, 11; speaks in Jesus, 10; works in Jesus, 10; abides in Jesus, 10; is glorified in Jesus, 13.
2. *Jesus*
  - (1). What He is:
    - Divine, 1, 7, 9, 10; human, 10, 12; the way, 6; the truth, 6; the life, 6.
  - (2). Jesus and the Father:
    - Distinction of persons, unity of being, 10, 11; Jesus in the Father and the Father in Him, 10, 11; Jesus is the perfect revelation of the Father, 7, 9; Jesus went to the Father, 12.
  - (3). Jesus and His disciples:
    - Not understood by His disciples until Pentecost, 5, 7, 8, 9; amazed at His disciples’ blindness, 9; is unwilling that His disciples be troubled in heart, 1; comforts His disciples, 1–14; hides nothing from His disciples which they ought to know, 2; He went away from His disciples, 2; He went away for the sake of His disciples—“to prepare a place,” etc., 2; He is coming again to receive His disciples unto Himself, 3; wishes His disciples to be with Him, 3; answers His disciples’ prayers, 13, 14; does for them anything they ask in His name when they love and obey, 13, 14, compare 15; 1 John 3:22.
3. *Believers*
  - (1). Their comfort:
    - There is a place for them in the Father’s house, 2; Jesus is preparing the place for their reception, 2; Jesus is coming after them, 3; Jesus will receive them unto Himself, 3; they will be where He is, 3.
  - (2). Their privilege:
    - To be free from all anxiety, 1; to know and see the Father, 7–9; to do Jesus’ works, 12; to do greater works than He did, 12; to get whatsoever they ask in His name, 13, 14.
  - (3). What they ought to do:
    - Believe in God, 1; believe in Jesus, 1; believe Jesus, 11; love Jesus, 15; keep Jesus’ commandments, 15; dismiss all anxiety, 1.
4. *Faith*
  - (1). In whom to believe:
    - God, 1; Jesus, 1, 11.
  - (2). What to believe:
    - What Jesus says, 11; that Jesus is in the Father and the Father in Him, 11.
  - (3). Why believe:

- Because Jesus commands it, 1, 11; for the Word's sake, 10; for the work's sake, 11.
- (4). The effect of faith:  
Anxiety banished, 1; God known, 9, 10; power received, 12.
5. *Prayer*
- (1). Who has a right to pray, "Ye," 13, 14; compare 15; 1 John 3:22.
- (2). To whom to pray:  
The Father, 13; Jesus, 14 R. V.
- (3). The result of praying aright:  
We receive "whatsoever" and "anything" we ask, 13, 14; the Father is glorified in the Son, 14.
6. *Heaven*  
A place, 2; a roomy place, 2; where Jesus is, 3; Jesus is preparing it, 2, compare Heb. 9:21–24; He will take us there, 3.

## LESSON 122

# Further Thoughts for the Comfort of Jesus' Disciples During the Absence of Their Lord

John 14:15–27

### DISCOVERY OF THE FACTS

1. "*If Ye Love Me, Ye Will Keep My Commandments,*" vv. 15–24
- What change does the R. V. make in v. 15? What is the one proof of love to Jesus? How many of His commandments will we keep if we love Him? If we know some commandment of His which we are not keeping, what does it prove? Is it important to love Jesus? (1 Cor. 16:22.) Does it say, "If, etc. ye will *obey* my commandment"? What does "keep" mean? Is there any connection between the promises of vv. 12–14 and v. 15? (Compare 1 John 3:22, the enjoyment of God's promises goes hand in hand with obedience to His commandments.) Can the faith that receives all God has be separated from the love that obeys all God says? What did Jesus say He would do if they really loved Him and showed their love by keeping His commandments? Upon what is receiving the Spirit conditioned? (Compare Acts 5:32.) What does "Comforter" mean? How does He help? (John 16:13; 14:26; Ro. 8:26; Acts 8:29; 11:11, 12; 16:6, 7; Matt. 10:18–20; Acts 4:8; 6:10.) Why does He say "*another*" helper? In answer to what was the Spirit to come? Who was to send Him? (John 15:26.)
- Is there any proof of the divinity of Christ in the use of "*another*"? How long was this new Comforter to abide with them? Why did Jesus mention that? What was the name of this new Friend? (15:26; 16:13; 1 John 4:6.) Why is He so named? (John 16:13; 1 Cor. 2:11, 14.) What attitude toward this divine Friend does the world take? (Compare John 1:10, 11.) Why does not the world receive Him? Where had the world had a chance to behold the Spirit? If we want the Spirit in ourselves, where must we first behold Him? (2 Cor 3:18.) Who does know the Spirit? Why does the true believer know Him? In whom had He abode *with* them? What was He going to do? (Compare Ro. 8:9.) What did it look as if the disciples would be, if Jesus left them (v. 18)? With what promise does He meet that dreary prospect? (See margin and compare 13:33.) Was it merely the coming of the Spirit that was to prevent their being orphans? To what coming does this refer (vv. 17, 21, 23)? How is the coming of the Spirit a coming of Christ? (John 16:14; Gal. 4:19.) What further privilege were the disciples to have which the world was not? To what beholding does this refer (vv. 20, 21)? What goes along with the beholding of Christ? What makes it sure the believer will live? (Compare 11:25, 26.) What blessed knowledge were the disciples to have in that day (v. 20)? How do we know that? (1 John 3:24; 4:13.) Were they merely to *guess* so, or *think* so, or *believe* so?
- What is the result of our loving Christ (v. 21)? Does this mean that love begins with us and God does not love us until we love His Son? (1 John 3:16; 4:19.) How much does the Father love those who love His Son? (John 17:23.) How will Christ show His love? Did the disciples understand yet how Jesus was to manifest Himself to them and not to the world? Why not? What had Jesus given the disciples besides the promise? What ought they to have busied themselves about, performing the duty or asking "how" about the promised reward? Is it characteristic of men, when God gives a promise, to go asking "how" instead of fulfilling the condition? Did Jesus tell Judas "how" (v. 23) He would manifest Himself? What did He tell him practically? What change is there in the mode of

expressing the way in which love reveals itself in v. 23? Why use the word “word” (R. V.) instead of commandment? Why “word”, not “words”? What advance is there in the promise? Who will make their abode with us? Who is it makes the Father and Son to dwell in us? Who are the “we”? Is there any proof here of the deity of Jesus in the way which Jesus couples Himself with the Father? (Compare Rev. 7:15–17; 22:3.) What is the proof that men do not love God? Suppose we are not conscious of any great intensity of feeling in our attitude toward Jesus but we obey Him, what does that prove? How does Jesus bring out the seriousness of rejecting His word?

2. *“Peace I Leave with You,” vv. 25–27*

How were they to be enabled to keep His sayings? What new name is given to the Comforter here? Why *Holy Ghost*? Who was to send this Comforter? In whose name are we to ask Him? In whose name does God send Him? What would He do when He came? Had Christ taught them all things? (16:12.) Who was He to teach? Did the Apostles receive “*all the truth*”? Is there anything to be added then to their teaching? Was it only the twelve Apostles who were given to have the teaching of the Holy Spirit? (1 John 2:20, 27.) What else was the Holy Ghost to do? Have we in the Gospels the mere human recollection of the Apostles of what Jesus said? How accurate is it then? What final thought for their comfort did Jesus give them (v. 27)? What was Christ’s legacy to His disciples? What peace did He give? What does “*My peace*” mean? How is this to be gotten? Did it mean they would have no conflict or tribulation? (16:33; 2 Tim. 3:12.) Whose giving does Christ contrast with His own? How does His giving differ from the world’s?

## CLASSIFICATION OF TEACHINGS

1. *The Father*

Sent the Son, 24; sent the Spirit in the Son’s name, 26; gives the Spirit in answer to the Son’s prayer, 16; gives the Spirit to those who love the Son, 15, 16; loves those who love His Son, 21, 23; comes to those who love His Son, 23; makes His abode with those who love His Son, 23.

2. *Jesus Christ*

(1). His nature:

Divine, 16, 23; human, 16.

(2). Jesus and the Father:

Subordinate to, 16; Jesus is in the Father, 20; Jesus prays to the Father, 16; Jesus is heard by the Father, 16; Jesus speaks the words of the Father, 24.

(3). Jesus and His disciples:

Is unwilling that His disciples be troubled in heart, 27; comforts His disciples, 15–27; He is coming again to His disciples in the Spirit’s coming to be with them, 18; will not leave His disciples orphans, 18; is seen by His disciples even during His bodily absence, 19; is in His disciples, 20; His disciples are in Him, 20; He lives and His disciples live by Him, 19; leaves His own peace as His parting legacy to His disciples, 27.

(4). Jesus and the Spirit:

Prays for the Spirit, 16; the Spirit sent in His name, 26; manifested by the Spirit, 21; comes through the Spirit, 18.

(5). Jesus and those who love Him:

He prays for them, 16; loves them, 21; manifests Himself to them, 21; comes unto them, 23; makes His abode with them, 23.

(6). Jesus and the world:

Not recognized by the world, 19; not like the world, 27.

3. *The Spirit*

(1). His names:

The Spirit of Truth, 17; the Holy Spirit, 26.

(2). The Spirit and the Father:

Is given by the Father, 16; is sent by the Father, 26.

(3). The Spirit and the Son:

Is given in answer to the prayer of the Son, 16; is sent in the Son’s name, 26; is given to those who love and obey the Son, 15, 16, 26; compare 21–24; brings the words of the Son to remembrance, 26.

(4). The Spirit of the believer:

The Spirit does for the believer what Jesus did while with them in the flesh, 16; abides with the believer forever, 16, 17; is in believers, 17; is known by believers, 17.

(5). The Spirit and the world:

The world does not behold Him, 17; does not know Him, 17; cannot receive Him, 17.

- (6). His offices:  
A present helper, 16; a perfect teacher of all truth, 26; a perfect remembrancer of all Christ's sayings, 26.
4. *Believers*
- (1). Their comfort:  
They have another Comforter and Friend during Christ's absence, 16; this Friend is with them always, 16; is in them, 17; Jesus is with them, 18; the Father and the Son come to dwell with them as a preparation for their going to dwell with the Father and the Son, 23; they are loved by the Father and the Son, 21; Christ's life is a guarantee of theirs, 19.
- (2). Their privileges:  
To have Christ's own peace, 27; know the Holy Spirit, 17; have the Spirit, 16; have the Spirit abiding with them, 16; have the Spirit abiding in them, 17; see Christ, 19; be in Christ, 20; have Christ in them, 20; have the Father and the Son abiding with them, 23; live because Christ lives, 19.
- (3). What they know:  
They know the Holy Spirit, 17; that Jesus is in the Father, 20; that they are in Christ Jesus, 20; that Christ Jesus is in them, 20.
- (4). What they ought to do:  
Love Jesus, 15, 21, 23; keep His commandments, 15; hold His commandments, 21; keep His word, 23; never be troubled, 27.
5. *Three Stages of Love and Three Degrees of Promise*
- (1). Keep My commandments:  
The Spirit of truth given 15, 16.
- (2). Hath My commandments and keepeth:  
Loved of My Father, I will love Him, I will manifest Myself unto Him, 21.
- (3). Keep My word:  
Father will love Him, we will come unto Him, we will make our abode with Him, 21.

## LESSON 123

# “I Am the True Vine, and My Father is the Husbandman.”

John 15:1–17

### DISCOVERY OF THE FACTS

1. *Abundance of Fruit by Abiding in Christ, vv. 1–8*

Under what figure did Jesus set forth His relation to His disciples? What is the central thought of this figure? What is the relation of the Father to the vine and its branches? How, then, do we come under the Father's especial care and training? What kind of care will such a husbandman bestow upon the vine and its branches? Why did Jesus say He was the “true” Vine? (Ps. 80:8.) Is it by being united with the Church that we have life? How is the life and nature and power of the vine manifested to the world? How is the life and nature and power of Christ manifested to the world? What is the distinguishing characteristic of a true branch? What is the distinguishing characteristic of a true disciple of Christ (v. 8)? What is the fruit? (Gal. 5:22; Phil. 1:11; 1 John 2:6; Ro. 1:13; Col. 1:10 and vv. 8, 16.) Who is the final judge as to whether we bear fruit or not? (Ro. 14:4.) Ought we to judge ourselves? (1 Cor. 11:31.) What is done with the branch that bears no fruit (vv. 2, 16)? Does this branch that bears no fruit and is taken away represent a real disciple or one who has merely an outward and no vital connection with Christ? (v. 8; Matt. 7:20.)

If we bear fruit, what then? For what purpose does He cleanse us? What, then, may we expect in regard to our fruitfulness as we remain under the care of the wise husbandman? Is this cleansing process always agreeable? When we shrink from it, with what thought ought we to strengthen and comfort ourselves? How then ought we to regard it? How is this cleansing principally effected (vv. 2, 3, R. V.)? If, then, we desire the largest measure of fruitfulness, with what should we bring our lives in constant contact? Has God any other way of cleansing the branch in order to increase its fruitfulness than by the Word? (Heb. 12:6, 11.) Why does God sometimes resort to

this severe mode of purging the branch? What did Jesus mean by saying “*already* ye are clean” (R. V.)? Was there no cleansing still to be done? (Compare c. 13:10, 11.) What is the one essential condition of fruitfulness (vv. 4, 5)? What does the word “abide” mean (v. 16; compare Authorized and Revised Version)? What does “abide in Me” mean? Is this merely a privilege? Can we do it? What is absolutely necessary, if we are to bear fruit?

Does the branch receive its life from the vine and then go away and bear fruit by itself? Can we? How much fruit shall we bear apart from Christ? Why is it so many of us are unfruitful? To what extent shall we bear fruit? What will result to the extent we try to live independently of Him (think our own thoughts and carry out our own purposes)? How is this abiding, vital union with Christ maintained? (vv. 7, 10; 1 John 2:24, R. V.; 3:24, R. V.) When we abide in Him, what does He do (v. 5)? What is the inevitable result if we abide in Him and He in us? What, then, is the sole condition of fruitfulness? Are not education and natural gifts also necessary for “much fruitfulness”? Which will bring forth the most fruit for God, the uneducated, untalented man who abides in Christ, or the educated, talented man who does not abide in Christ? How much fruit will every one who abides in Him bring forth? How much apart from him? What, then, is the all-important question for each of us to put to himself? Does God expect “*much* fruit” from each of us? How much? (John 14:12, 13.) Is there any other doom besides that of unfruitfulness awaiting the one who does not abide in Christ? Is this thought of the necessity of continuance found elsewhere in the New Testament? (Matt. 24:13; Acts 13:43; 14:22; Ro. 2:7; 11:22; Col. 1:23; 1 Tim. 2:15; 4:16; 2 Tim. 3:14; Heb. 3:14; 8:9; James 1:25.) Will the doom indicated in v. 6 overtake anyone who ever really was in Christ? (1 John 2:19.)

What is the proof that we really are in Him? Are there any tendencies at work to draw us away from Him? How are they overcome? (Luke 24:40, 46; Ps. 119:11.) What else results from abiding in Christ (v. 7)? What can we ask? What will be the result? Suppose our prayer is not according to God’s will? Is there any connection between this power in prayer resulting from abiding in Christ mentioned in v. 7 and the fruitfulness resulting from abiding in Christ mentioned in v. 5? (Compare c. 14:12, 13, 14.) What is the one great condition of prevailing prayer? (Compare 1 John 3:22, 24.) What will be the result as regards God of our abiding in Christ and consequently bearing much fruit? Is that much of an inducement to fruitfulness? (1 Cor. 6:20; Matt. 5:16; Phil. 1:11; 1 Peter 2:12.) Why is God glorified by our fruitfulness (v. 1)? What will be the result as regards ourselves? (Compare John 8:31.) What does “disciple” mean? Why will a true disciple of Christ seek to glorify God? (John 17:4.)

## 2. *Fulness of Joy by Keeping Christ’s Commandments, vv. 9–16*

What did Jesus tell those who were abiding in Him that His feeling toward them was? (v. 9, R. V.; compare Matt. 3:17; John 17:23.) Does Christ love His disciples only? Is the peculiar love He bears toward His disciples worth having? How are we to show our appreciation of it? (v. 9; compare Jude 21.) If we are truly His, will we not abide in it? Wherein, then, is the need of bidding us to abide in it? How can we continue in that love (v. 10)? Of what is our keeping His commandments a proof? (c. 14:21, 23, 24.) If we wish to continue in His love what must we do? What does disobedience do? Is there as much blessing in obeying the commandments as in appropriating the promises? What was Christ’s purpose in saying all this? What joy did He wish them to have? What does “*My* joy” mean? (Compare c. 14:27.) Is that as good as the world’s joy? What was His joy? (c. 4:34.) What would be the result of their having His joy? Where, then, can we get fulness of joy? Can we get it anywhere else? What is Christ’s commandment which we must keep if we would abide in Him and have fulness of joy (v. 12)? What is the measure of the love He requires of us? (v. 12, R. V.; compare John 10:18.) What does He mean by saying “*this* is My commandment”? (compare 1 John 3:23.) What was the supreme proof of Christ’s love (v. 13)? Are we to show ours in the same way? (1 John 3:16.) Suppose there is no call for that manifestation of our love, how, then, shall we show it? (1 John 3:17.) Is it not greater love to lay down our life for our enemies?

Is it a privilege to be a friend of Jesus? (compare James 2:23.) What is necessary in order to become His friend (v. 14)? Do *what*? (Matt. 12:50.) Why did He call them friends (v. 15)? If we wish to enjoy the same confidence of Christ, what must we do? (Compare 5:14 and Ps. 25:14.) What would Jesus no longer call them? What is the difference between a servant and a friend? (v. 15; compare Gen. 18:17; Jas. 2:23.) Did the disciples no longer call themselves servants? (James 1:1; 2 Peter 1:1; Jude 1; Rev. 1:1.) Is it not an honor to be His servants? What higher honor is ours? With which of the two parties did this intimate relation between Christ and His disciples begin? (v. 16; compare 1 John 4:19.) What sort of persons are we when He chooses us? Were they chosen, or “elected,” merely to salvation (v. 16)? Is there any “election” to salvation set forth in the Scriptures, separate from election to holiness and service? (1 Peter 1:12; Ro. 8:29.) What is the proof that a man is “one of the elect”? (2 Peter 1:10; see context.) How many of His disciples had He appointed to bear fruit? What was the character of the fruit they were to bear (v. 16, R. V.)? How abide? (Compare c. 4:36.) What word precedes the “and bear fruit”? Why is it, then, that many do not bear fruit? What would be the result of *going* and *bearing fruit*? How often is this promise found in Christ’s last discourse? (c. 14:13, 14; 16:23.) Why did Jesus repeat it so often? Do men believe it even yet?

## CLASSIFICATION OF TEACHINGS

### 1. *God*

#### (1). Titles:

The Father, 1, 8, 10, 15; My Father, 9, 16; the Husbandmen, 1.

#### (2). What He does:

Takes away fruitless branches, 2; cleanses fruitless branches, 2, R. V.; cleanses fruitful branches through Christ's word, 3; loves the Son, 9; continues to love the Son because the Son keeps His commandments, 10.

#### (3). His glory:

The aim of all true disciples, 8; manifested in the fruitfulness of Christ's disciples, 8.

### 2. *Jesus Christ*

#### (1). Title:

The true Vine, 1.

#### (2). What He enjoys:

His Father's unchanging love, 9, 10; fulness of joy, 11.

#### (3). What He does:

Keeps His Father's commandments, 10; abides in His father's love, 10; loves His disciples even as the Father hath loved Him, 9; chooses His disciples before they choose Him, 16; abides in those who abide in Him, 4, 5; abides in those who let His word abide in them, 7; produces all the fruit in those who abide in Him, 5; cleanses by His word those who abide in Him, 3; desires His joy to be in His disciples, 11; desires His disciples to have fulness of joy, 11; calls His disciples not servants but friends, 15; makes confidants of His disciples (tells them all the Father has told Him), 15; lays down His life for His friends, 13.

#### (4). His relation to His disciples the same as His Father's relation to Him:

Loves them even as the Father hath loved Him, 9, R. V.; they are to obey Him even as He obeys the Father, 10, R. V.; they are to abide in His love *even as* He abides in the Father's love, 10, R. V.; they are to love one another *even as* He had loved them, 12, R. V.

#### (5). The things that belong to Christ:

"My Father," 1, 8, 10, 15; "My disciples," 8; "My friends," 14; "My name," 16; "My commandments," 10, 12; "My words," 7; "My love," 9; "My joy," 11.

### 3. *Abiding in Christ*

#### (1). The solemn duty:

It is commanded, 4.

#### (2). The imperative necessity:

Unless we do, no fruit, 4; unless we do, we shall be cast forth, 6; unless we do, we shall wither, 6; unless we do, we shall be burned, 6.

#### (3). The blessed results:

He will abide with us, 4; we shall bring forth much fruit, 5; we shall prevail in prayer, 7; we shall abide in Christ's love, 9, 10; we shall have Christ's joy in us, 11; we shall have fulness of joy, 11.

#### (4). The simple method:

Let His words abide in you, 7 (compare 1 John 2:24); keep His commandments, 10 (compare 1 John 3:24, R. V.).

### 4. *True Disciples of Christ*

#### (1). Titles:

Branches, 5; friends, 14, 15.

#### (2). What is done for them:

Christ abides in them, 4; the Father cleanses them that they may bring forth more fruit, 2; Christ cleanses them by His word, 3; their prayers are answered, 7.

#### (3). What they must do:

Abide in Christ, 4; continue in Christ's love, 9; love one another as Christ loved them, 12; do whatsoever Christ commands them, 14; "Go," 16; bring forth fruit, 16; ask of the Father in Christ's name, 16; glorify God, 8.

#### (4). What they have:

Christ's abiding love, 9, 10; Christ's abounding joy, 11; Christ's perfect knowledge, 15; power in prayer, 7, 16; Christ's implicit confidence, 15.

### 5. *Fruit-Bearing*

#### (1). What it is:

The proof of discipleship, 8; the condition of escaping destruction, 2, 6; the basis of prevailing prayer, 7, 16; the demand of God upon Christ's disciples, 2; the way to glorify God, 8.

- (2). Conditions of increased fruitfulness:  
Cleansing especially through the Word, 2, 3.
6. *Obedience*
  - (1). The true kind:  
Entire, 14.
  - (2). Its requirements:  
“Love one another, even as I have loved you,” 12.
  - (3). Its results:  
Makes us friends of Jesus, 14; brings us full disclosures of what He has learned of His Father, 14, 15; brings Christ’s joy to us, 11; brings fulness of joy to us, 11; brings the abiding enjoyment of His love, 10.
7. *Prayer*
  - (1). Condition of prevailing prayer:  
To the Father, 16; in Jesus’ name, 16; abiding in Christ, 7; Christ’s word abiding in us, 7; “Go” where He sends, 16; bear fruit, 16.
  - (2). What it gets:  
Whatever we ask, 16, or will, 7.

## LESSON 124

# The Hatred of the World Toward the Disciples of Jesus

John 15:18–16:6

### DISCOVERY OF THE FACTS

1. *The World’s Hatred for Jesus and His Disciples, vv. 18–27*

Of what had Jesus been speaking in the verses immediately preceding? (vv. 12–17.) Of what does He now begin to speak (v. 18)? What does He say will be the attitude of the world toward those that believe on Him (v. 18)? Is this the attitude of the world in all ages toward those who believe on Jesus? What abundant consolation may we take to our hearts in face of the world’s hate (v. 18)? Why does the world hate the believer (v. 19)? Who separates the believer from the world (v. 19)? Does it pay to be thus separated? How did the world show its hatred of believers in the early days of the Church? In what ways does the world today show its hatred of disciples of Jesus? Does the real attitude of the world toward believers ever change? Is there any way to have the world love us (v. 19)? Is the world’s love worth the price? Why ought the believer never to complain at the persecution he receives (v. 20)? When the believer in Christ grumbles at the persecution that comes to him, what is he making himself (v. 20)? Ought we to have any desire to be greater than our Lord?

If the world does not receive our teaching, with what thought may we comfort ourselves (v. 20)? Since the world persecuted Jesus, of what may we be perfectly sure? (Compare 2 Tim. 3:12.) For whose sake do all these persecutions come upon us (v. 21)? Is there any comfort in that? Why does the world persecute us for Christ’s name’s sake (v. 21)? Does the world think that it knows God? Does it know God? What took away all the world’s excuse for its ignorance of God and for its sin (vv. 22, 24)? Has the world any excuse today for its ignorance of God and for its sin? What did Jesus’ words and works prove? In the light of Jesus’ words and works, when anyone rejects Him what does that rejection reveal (vv. 22–24)? Can anyone who rejects Jesus love the Father? If one hates the Son, whom does it prove that He also hates (v. 23)? What cause has the world for its hatred of Jesus (v. 25)? What cause has it to love Jesus? Who had anticipated the world’s inexcusable hatred of the Messiah? (v. 25; compare Ps. 69:4; 7:4; 35:19; 109:3.) What does Jesus set over against the hatred of the world (v. 26)? What two names are given to the Holy Spirit in v. 26? What is the literal meaning of the word translated “Comforter”? (See R. V., margin.) What thought does it give us about the Holy Spirit? How does He help? (John 16:13; 14:26; Ro. 8:29; Acts 8:26; 11:11, 12; 16:6, 7; Matt. 10:18–20; Acts 4:8; 6:10.)

Why is the Holy Spirit called “the Spirit of Truth”? From whom does the Holy Spirit come (v. 26)? Who sends Him from the Father? (Compare c. 14:16; Acts 2:33.) How does it appear in v. 26 that the Father, Son and Holy Spirit are three entirely distinct persons? What would be the work of this Spirit whom Jesus promises to send? How



does the Spirit bear witness to Jesus? (2 Peter 1:21; 1 Cor. 12:3; John 16:14; Matt. 16:17.) Can anyone truly know Jesus without the direct personal testimony of the Holy Spirit to him? What is the force of the “but” with which v. 26 begins? (Compare vv. 24, 25.) Though the world is against Christ today what mighty witness for Him have we on our side? What would be the result in their own lives of the Holy Spirit bearing witness for Christ (v. 27)? What is it necessary that we have if we are to bear efficient witness for Christ? (Luke 24:48, 49; Acts 1:8; 4:31, 33.) What qualification did the disciples possess for bearing reliable testimony regarding Christ (v. 27)?

2. *The World’s Persecution of the Disciples of Jesus, 1–6*

What was Jesus’ purpose in telling the disciples beforehand how they would be hated and persecuted? What ought to keep us from stumbling (v. 1, R. V.) in face of the persecutions that we shall meet? (2 Tim. 3:12.) To what extent did Jesus say they would carry their hatred of His disciples (v. 2)? Did this prove true historically? Will the time ever come again when Christians will be persecuted to this extent? Need we have any fears on that account? How ought we to regard suffering for and with Jesus? (Compare Matt. 5:10–12.) What did Jesus say lay at the root of all this hatred and persecution of believers (v. 3)? What did Jesus say was His purpose in telling these things to His disciples (v. 4)? When persecutions come upon us, of what may we see a proof in them? Why had Jesus not told these things to His disciples at the beginning? To Whom was Jesus now going? What question had the disciples failed to ask Him (v. 5)? Why had they not asked Him this question (v. 6)? Ought the disciples to have had only sorrow over the departure of Jesus? (v. 7; c. 14:28.)

## CLASSIFICATION OF TEACHINGS

1. *God the Father*

Hated by the world, 23, 24; not known to the world, 21, 3; the Holy Spirit proceeds from Him, 26.

2. *Jesus Christ*

(1). His nature:

Divine, 23, 24, 26, 3; human, 20, 24, 5.

(2). His subordination to the Father, 21, 5.

(3). His work:

Chooses His disciples out of the world, 19; does such works as none other ever did, 24; sends the Holy Spirit from the Father, 26.

(4). How treated:

Not understood by the world, 3; hated by the world, 18, 23, 24, 25; hated without a cause, 25; persecuted by the world, 19; witnessed to by the Holy Spirit, 26; by His disciples, 27.

3. *The Holy Spirit*

(1). His personality, 26.

(2). His names:

The Paraclete (One called to stand by our side, an ever-present Friend and Helper), 26; the Spirit of truth, 26.

(3). The Spirit of the Father:

Spirit proceeds from the Father, 26.

(4). The Spirit and Jesus Christ:

Spirit is sent by Jesus, 26; testifies of Jesus, 26.

(5). The Spirit and the believer:

Spirit does for the believer what Jesus did while on earth, 26; compare c. 14:16; 16:7; abides with the believer as an ever-present Friend, 26; compare 14:16, 17; bears witness concerning Jesus to the believer, 26; fits the believer to bear witness to Jesus, 26, 27.

(6). His offices:

An ever-present Helper, 26; teacher, 26; compare 14:26; 16:13; witness, 26; revealer of the truth, 26.

4. *The Disciples of Christ*

Not of the world, 19; chosen by Jesus Himself out of the world, 19; therefore hated by the world, 18, 19, 1–3; persecuted by the world, 20, 1–3; have fellowship with Jesus in the world’s hatred and persecution, 18; have the privilege of suffering for Jesus’ name’s sake, 21; have an everpresent Comforter and Helper, 26.

Their work: To witness for Jesus, 27; forewarned and forearmed, 1–4.

5. *The World*

Knows not Jesus Christ, 3; knows not the Father, 21, 3; hates Jesus Christ, 18, 23, 24, 25; hates Christ absolutely without a cause, 25; has no excuse for its rejection of Christ, 24; no excuse for its sin, 22.

## LESSON 125

# Jesus' Last Words to His Disciples Before His Arrest, Trial, and Crucifixion

John 16:7–33

### DISCOVERY OF THE FACTS

1. *“If I Do Not Go Away, the Comforter Will Not Come Unto You, But If I Depart, I Will Send Him Unto You,”* vv. 7–15

What was the feeling of Jesus' disciples over His departure from them? (John 16:6.) Did it not seem like a misfortune (v. 7)? In what ways was it for their good? (c. 11:50, 52; c. 14:3; c. 14:12.) What especial way in which His departure was expedient for them is mentioned in v. 7? Upon what was the sending of the Holy Spirit conditioned? (John 7:39; Acts 2:33, Eph. 4:8.) What would the Spirit do when He came? His activity in relation to what class is set forth in vv. 8–11? His activity in relation to what class is set forth in vv. 13, 14 and c. 14:26 and 15:26? What is His first work in relation to the world? In respect of what particular sin would the Holy Spirit convict the world? What is the one sin that brings doom? (John 3:18–20; Heb. 10:28, 29.) Is it our business to convict men in respect of sin? What is our part in the matter? Have we any illustration in the Bible of the Spirit convicting men in respect of the sin of unbelief? (Acts 2:37.) Of its error on what second point would the Spirit convict the world (v. 10)? What had the world thought of Christ? What would the Spirit show them respecting Him? By what fact would the Spirit convict the world of its mistake and show that He whom they had condemned as a malefactor was the righteous One? (v. 10; compare Acts 3:14, 15.) On what third point would the Spirit convict the world of its mistake? As whose judgment did the world regard the crucifixion of Jesus? Whose judgment would the Spirit show them the crucifixion had been? (v. 11; c. 12:31.)

Who was it that was really judged and destroyed at the cross? (Col. 2:15; Heb. 2:14.) Where, in all the world's history, did Satan seem most completely victor? When, in fact, was he most completely overthrown? What name is given to Satan in this verse? (Compare 2 Cor. 4:4.) Why is he so called? Why would it be necessary for the Spirit to come and supplement the teaching of Jesus (v. 12)? Is it enough, then, to take the teachings of Jesus alone and construct our theology out of them? In which, according to Jesus Christ's own testimony, have we the more complete revelation, the teachings of Jesus or the teachings of the Apostles (vv. 12, 13)? Into how much truth would the Spirit guide them? If we wish to know the whole of God's truth, who must be our teacher? (Compare 1 Cor. 2:11–14; 1 John 2:27.) Where can we find the truth into which the Spirit guided the apostles? To whose teaching does Jesus, by v. 13, set the seal of His approval? What would the Spirit show them? Is it possible then to know “things to come”? Is all opinion about the future mere speculation? What would be the chief business of this coming Spirit? (v. 14; compare vv. 9, 10; Acts 2:32, 36; 4:8, 10–12; 1 Cor. 12:3.) Whom had Jesus Himself glorified? (c. 17:4.) How would the Holy Spirit glorify Jesus (v. 14, R. V.)? If we would see the glory of Jesus, what must the Spirit do for us (v. 14)? Is He willing to do that? Has He ever done it for you? What is taught by the frequent use of the pronoun “He” in connection with the Holy Spirit?

2. *“A Little While, and Ye Shall Behold Me No More; And Again, a Little While, and Ye Shall See Me,”* vv. 16–22

To what does the first “little while” in v. 16 refer? To what does the second “little while” in v. 16 refer? What effect did the words of Jesus produce upon His disciples? (vv. 17, 18.) How did Jesus know their perplexity (v. 19)? What would be the effect upon the disciples of Jesus' death and their consequent losing sight of Him (v. 20)? How would the world feel regarding His death (v. 20)? By what would the disciples sorrow be followed? By what is the true believer's sorrow always followed? What was the darkest day the disciples ever saw? What was the brightest day that ever came to them? Is the time ever coming when we shall see Him again and our sorrow be transformed into triumphant joy? (Acts 1:11; John 14:3; 1 Thess. 4:16, 17.) What would be the character of the joy that the disciples should receive when they saw Jesus again (v. 22)?

3. *“Whatsoever Ye Shall Ask in My Name, God Will Give It You,”* vv. 23–33

What is the meaning of the first sentence in v. 23? (Compare A. R. V.) ought the believer ever to pray to Jesus, or only to the Father? (Acts 7:59; 2 Cor. 12:8, 9; 1 Cor. 1:2.) What is the normal order of Christian prayer? (Eph. 2:18.) To whom does Jesus teach us to pray in v. 23? What is His own relation to prevailing prayer (vv. 23, 24)? What wonderful promise does He make regarding prayer to the Father in His name? (v. 23; compare John 14:13, 14.) To whom is this promise made? (v. 26, 27; compare John 14:12, 15.) What is the result of praying in the name

of Jesus (v. 24, R.V.)? Why does the average believer have no little fulness of joy? Why does praying in the name of Jesus bring fulness of joy? How had Jesus been teaching His disciples up to this time (v. 25)? When the Holy Spirit came, what difference would there be in His teaching (v. 25)? Does Jesus mean by saying: "I say unto you I will pray the Father for you" that He will no longer intercede for us after the coming of the Holy Spirit? (Compare Heb. 7:25; Ro. 8:34; 1 John 2:1.) What does He mean (v. 27)? Why does the Father love believers? Who, then, does the Father love in this peculiar way? What does Jesus wish us to believe about Himself (v. 27)?

From Whom did Jesus come forth? To Whom was He now going? What new profession of their faith did the disciples make in v. 30? What was Jesus' answer (v. 31)? What was the force of this question? What does it show that Jesus longs for? Does Jesus receive much real faith in Himself? What does Jesus tell them about their faith (v. 32)? Who was the loneliest man that ever walked this earth? Was He really alone (v. 32)? If any of us have to walk a lonely life here upon earth what thought may we take to ourselves that will banish all our loneliness? What did Jesus desire for His disciples (v. 33)? For what purpose had he spoken all the wonderful words in chapters 14, 15, and 16? What will the believer have in the world? Why may he have peace, even though he has tribulation in the world (v. 33)? If Jesus overcame the world, what may we also do? (1 John 5:4, 5.)

## CLASSIFICATION OF TEACHINGS

### 1. *God, the Father*

His dwelling place: Heaven, 10, 17, 28; compare Acts 1:9–11; prayer should be offered to Him, 23, 24; He loves those who love Jesus and believe that Jesus came forth from God, 27; He stood with Jesus when all the world forsook Him, 32.

### 2. *Jesus Christ*

#### (1). His nature:

Divine 7, 10, 15, 23; human, 28, 32, 33.

#### (2). Jesus and the Father:

Jesus is subordinate to the Father, 16, 26, 30, 32; prays to the Father, 26; came from the Father, 27, 28, 30; went to the Father, 10, 16, 17, 28.

#### (3). Jesus and the Holy Spirit:

Jesus sent the Spirit, 7; Jesus glorified by the Spirit, 14; the Spirit takes of the things of Jesus and shows them unto us, 14.

### 3. *The Holy Spirit*

#### (1). His personality, 7, 8, 13, 14.

#### (2). His names:

Paraclete (One called to stand by our side, an ever-present Friend), 7; Spirit of truth, 13.

#### (3). The Spirit and the Father:

Spirit speaks what He hears from the Father, 13.

#### (4). The Spirit and Jesus Christ:

Spirit is sent by Jesus, 7; glorifies Jesus, 14; takes the things of Jesus and shows them unto us, 14.

#### (5). The Spirit and the believer:

The Spirit does for the believer what Jesus did while with them on earth, 7; compare c. 14:16; comes to the believer and through the believer convicts the world of sin and of righteousness and of judgment 7–11; guides into all truth, 13, R. V.; shows the believer things to come, 13; takes of the things of Jesus and declares them unto the believer, 14.

#### (6). The Spirit and the world:

He convicts the world of sin because they believe not on Jesus, 8, 9, R. V.; of righteousness because Jesus goes to the Father, 8, 10, R. V.; of judgment because the prince of this world hath been judged, 8, 11, R. V.

#### (7). His offices:

An ever-present Helper, 7; Teacher, 13; Convictor. 8–11; Guide, 13; Revealer of the things of Jesus Christ and of things to come, 13; a glorifier of Jesus Christ, 14.

### 4. *Believers*

Only avenue through which the Spirit can get at the world, 7–11; guided by Spirit into all the truth, 13; taught things of God, 13; shown the things of Christ, 14; have transient but bitter sorrow, 20; have overwhelming and abiding joy, 20–23; no man can take their joy from them, 22; have tribulation in the world, 33; can be of good cheer in midst of all their tribulations, 33; can have peace in midst of their tribulations, 33; whatsoever they ask of the Father in the name of Jesus will receive, 23; have fulness of joy by praying much in the name of Jesus, 24; Jesus

reveals the truth plainly to them, 25; are loved by the Father because they love Jesus and believe that He came forth from God, 27; have direct access to the Father, 26, 27.

5. *The World*

Lying in sin because they believe not on Jesus, 9; convicted in respect of sin and of righteousness and of judgment by the Holy Spirit, 9–11; hates Jesus, 20; rejoices over the crucifixion of Jesus, 20; persecutes believers, 33; cannot rob the believer of this joy, 22.

6. *Prayer*

To Whom to pray: the Father, 23, 24, 26, 27.

How to pray: in Jesus' name, 23, 24.

Who can pray so as to get what they ask? Those who love Jesus and believe that He came forth from God, 23–27.

## LESSON 126

# Our Lord's Prayer for His People

## John 17

### DISCOVERY OF THE FACTS

1. *Christ's Prayer for Himself, vv. 1–5*

With what words did Jesus close His parting discourse to His disciples? Having finished speaking to *them*, what did He do? Is there any connection between the discourse, especially the closing words, and the prayer. What is the meaning of the expression “the hour is come”? (c. 7:30; 8:20; 12:23, 27, 28; 13:1; Mark 14:41.) Did He draw back from that hour? He saw that hour to be the portal to what? (Compare Heb. 12:2.) What was His first petition? Why did He wish the Father to glorify Him? Had He not already glorified the Father during His earthly life? (v. 4; c. 1:14, 18.) Why, then, was it necessary that He be glorified in order to glorify the Father? What was the glorifying for which Jesus here prays? (c. 7:39; Acts 3:13; Phil. 2:9–11; 1 Peter 1:21.) What reason did Jesus first urge why God should glorify Him (v. 2)? How is that a reason? What did Jesus say the Father had bestowed upon Him? How great was this “authority over all flesh” (R. V.)? (3:35; 5:21–23, 27; Matt. 11:27; Heb. 2:8.) What two opposite sides of truth about the relation of Jesus to the Father does this statement bring out? What was God's purpose in giving Jesus power over all flesh? What do we learn about eternal life from this? (Compare Ro. 6:23.) To whom was He to give eternal life? Who were they whom the Father had given Him? (c. 6:37.) What else do we know about those whom the Father has given to the Son? (c. 6:39, 45; 10:28, 29; 17:6, 9, 11, 12, 14, 24; 18:9.)

What is eternal life (v. 3)? What does Jesus mean by saying: “This is life eternal, that they should know Thee the only true God, and Him whom thou didst send, even Jesus Christ” (R. V.)? Suppose one does not know God, what then? (2 Thess. 1:8, 9.) What, then, is the one all-important thing to know? How can we know God? (1 John 5:20; John 1:18; 2 Cor. 4:6; John 14:9.) Is there any proof of the divinity of Christ in v. 3? Of His subordination to the Father? Who is the only true God? Suppose we worship some other god than the God who reveals Himself in Jesus Christ, what are we doing? What second reason does Jesus urge why the Father should glorify Him? If we wish God to glorify us in *heaven* what must we do? How had Jesus glorified the Father on earth? How are we to glorify God on earth? What was the work Jesus had done? What does “finished” mean? Is it a good thing to be able to say at the close of life: “I have finished the work which Thou gavest me to do”? Has any one beside Jesus been able to say it? (2 Tim. 4:7.) When was Jesus' work finished? (c. 19:30.) Having finished the earthly work, what was all that was now left to do? When alone has a man a right to pray to be glorified? Where was the glory that Jesus desired? Did He desire any glory apart from God? Was this a new glory that Jesus desired? Why had He laid it down? (2 Cor. 8:9.) Why did He now take it up again (v. 4)?

2. *Christ's Prayer for His Immediate Followers, vv. 6–19*

For whom did Jesus next pray? What four things did He ask for them? (11, 17, 21, 24.) Why did He pray for His own glory before praying for their keeping, sanctifying, unifying and glorifying? Before asking Him to do for them, what did Jesus tell the Father? Would it be a good thing when we ask God to do for men, if we could tell what we ourselves have already done for them? What was the first thing Jesus had done for them? What does the name stand for? (Ex. 3:13–15; 34:5–7.) What does “manifested thy name” mean? Why is this the first fact mentioned as the basis for His petitions for His disciples? To whom had He manifested the Father's name? What difference is there between the expression describing Christ's disciples in v. 2 and that in v. 6? Whose were they

before they were given to Christ? Are not all men God's? What had they done on their part? What does "kept" mean? Who, then, are those who belong peculiarly to the Father and whom He bestows as a peculiar possession to the Son? (Compare c. 8:31, 32; 16:21–24; Ps. 119:11; Prov. 2:1–5; 3:1–4; 2 Tim. 1:13; Rev. 3:8, 10, 11; Luke 8:15.) What further statement did Jesus make concerning the disciples (v. 7)? Is there any connection between this statement and that which precedes it? Was this fact that they knew "that all things whatsoever Thou hast given Me are of Thee" any good reason for blessing them? (John 16:27.) What further did Jesus say He had done for them (v. 8)?

What ought we to do with the words God gives us? What are the only words we should give others? Why does v. 8 begin with the word "for"? What had the disciples done with these words? What is the best thing to do with Christ's words? What will they do when received? (Jas. 1:21; 2 Tim. 3:15; Ps. 119:130.) How had they received them? (v. 7; compare 1 Thess. 2:13.) What was the result of their receiving them? If we desire to know surely that Christ came out from the Father, what should we do? Now, as to the result of all that Jesus had done for His disciples and what they had done, what did Jesus proceed to do? Did He pray for anyone else? (Compare Heb. 7:25; 9:24.) If we would have Jesus include us in His intercession what must we have done for us and what must we do? What does His intercession make certain? (Ro. 8:33, 34; Heb. 7:25.) Does the Father hear His prayer? (John 11:42; Luke 22:32.) For whom is it Jesus says He prays? Why did He pray for them? (vv. 9, 10.) What thought ought to encourage us in praying for believers? (Compare Ex. 32:11.) How did Jesus speak of the mutual relation between the Father and Himself? What was His relation to His disciples? (Compare c. 13:31, 32.) How is Jesus Christ glorified in His disciples? (Gal. 1:23, 24; Phil. 1:20.) What further reason did Jesus give for praying for His disciples? What is His prayer for them in their dangerous position unsheltered by His presence? Is that a sufficient safeguard for the believer in the midst of the dangers and perils of the world? (Compare John 10:29; 1 Peter 1:5; Jude 24; 1 Cor. 10:13.) How was the Father to keep them? What does that mean? Is that safe keeping? (Prov. 18:10.) Who were to be so kept? Is the fact that the Father had given them the promise of the keeping any guarantee that they will be kept?

Who are those whom the Father has given? (John 6:37, 45.) What was the purpose of the keeping? (Compare vv. 21, 22.) How then is the only way in which believers can be one? What kind of a unity did Jesus pray for? What kind of a unity exists between the Father and the Son? (Compare Eph. 4:3–6; 1 Cor. 12:12, 13, 17.) How did Jesus address the Father in this prayer? Why did He call Him *holy* here? What had Jesus Himself done for His disciples during His stay with them (v. 12)? How had He kept them? How many had been lost (v. 12, R. V.)? Will any of *His* ever be lost? (c. 10:28, 29; Heb. 7:25.) Had not someone been lost? Who (v. 12)? If one is lost what does it prove? (1 John 2:19.) Whom was it He kept? According to what was the loss of this one? (Compare Ps. 109:8; 41:9.) What important change in the translation of the verb in v. 12 is made in the Revised Version? What is the significance of that change? (First verb means "to take care of" or "attend carefully to"; the second verb, "to protect with a military guard or garrison." Jesus had done both.) Why did Jesus now ask the Father to do what, up to this time, He had done Himself (v. 13)? For what purpose had Jesus said those things? If we desire His joy made full in us what must we know and think much about (vv. 6–12)?

Was Jesus very desirous that His disciples have His joy? (John 15:11; 16:22–24, 33.) With whom is the fault if we do not have it? What had Jesus done for the disciples (v. 14)? What was the result of Jesus' giving them God's Word? What will always be the result, if God's Word is given to any one and kept by them? (2 Tim. 3:12; John 15:19.) Why did the world hate them? If the world loves us, of what may we be sure? (John 15:18; 1 John 4:5, 6.) What comforting thought have we in this not being of the world and hated by it? Did Jesus wish His own to be taken out of the world? Why not? What did He pray (v. 15, R. V.)? Why was it very necessary that they be kept from "the evil one" while in the world? (2 Cor 4:4.) While in the world, were they of it? What had separated them from it? (v. 9; c. 15:19; vv. 14, 8.) What prayer did Jesus make for His disciples in v. 17? What does sanctify mean? How would the Father sanctify them? What is truth? Through what does God sanctify men? (Compare Ps. 119:9, 11, 104; 2 Thess. 2:13.) What was Christ's sending of them forth like? (v. 18; compare 2 Cor. 5:20.) For what purpose did He set Himself apart for His work? (v. 19; compare 2 Cor. 8:9.)

### 3. *Christ's Prayer for All Believers, vv. 20–26*

Did Jesus confine His prayer to His immediate disciples (v. 20)? Who else did it include? How were these others to believe? What was His prayer for them? How were they to be one? Is any real unity possible except by being in the Father and in the Son? What was the purpose of this unity? What wondrous gift had Jesus bestowed upon them (v. 22)? For what purpose was this gift bestowed? How were they to be perfected into one (v. 23, R. V.)? What would be the result of this unity perfected through Christ in us? How much does the Father love those in whom Christ is? What was Christ's will regarding those whom the Father had given Him? Does the believer wish to be with Christ? (Phil. 1:23; 2 Cor. 5:8.) Does Christ wish His own to be with Him? Does He wish us to be with

Him as much as we wish to be with Him? (c. 14:3.) Will this wish of Christ's be gratified? (1 Thess. 4:17.) For what purpose would Jesus have His disciples with Him? Why did Jesus wish His disciples to see His glory? (2 Cor. 3:18; 1 John 3:2.) Where did Jesus get His glory? Why did the Father give it to Him? What was the relation of the world to the Father (v. 25)? Who did know Him? (Compare Matt. 11:27.) What had He done for His disciples (v. 26)? What would be the result of Jesus making known the Father's name to His disciples? What will be the result if we "know not God"? (2 Thess. 1:8, 9.)

## CLASSIFICATION OF TEACHINGS

1. *God the Father*  
 Holy, 11; righteous, 25; only true God, 3; loved the Son before the foundation of the world, 24; sent Jesus Christ, 3, 8; gave Jesus Christ a work to do, 4; gave Jesus Christ His words to speak, 8; gave His Son authority over all flesh, 2; gave His Son a body of believers out of the world, 2, 6, 10; gave Jesus Christ His glory, 24; dwells in Son, 23; known by Son, 25; His name made known by Son, 26, R. V.; the world knew Him not, 25.
2. *Jesus Christ*
  - (1). His relation to the Father:  
 His Son, 17.  
 Equal with the Father, 2, 3, 10; had authority over all flesh; gives eternal life; eternal life is knowing Him; all the Fathers are His and *vice versa*; is one with the Father, 11; eternal, 5, 24.  
 Subordination to the Father: His authority and glory the Father's gift, 2, 24; sent by the Father, 3; received His words from the Father, 8; dwells in the Father, 23; loved by the Father before the foundation of the world, 24; glorified the Father on earth, 4; finished the work the Father gave Him to do, 4; knew the Father, 25; made known the Father's name, 26; manifested the Father's name unto, etc., 6; left world and went unto the Father, 11, 13.
  - (2). His relation to His own:  
 Sanctified Himself for their sake, 17; gave unto them the words which the Father gave unto Him, 8; gives eternal life unto them, 2; kept (took care of) them, 12; guarded (protected as by a garrison) them, 12; lost not one, 12; wishes them to have His glory fulfilled in themselves, 13; gave to them the glory which the Father gave unto Him, 22; wishes them to be with Him that they may behold His glory, 24; sends them into the world as the Father sent Him, 18; is glorified in them, 10; His divine mission known to the world through their unity, 23.
  - (3). His relation to the world:  
 Not of the world, 14; prays not for the world, 9.
  - (4). His prayer:  
 For Himself to be glorified that He might glorify the Father, 1; to be glorified *with the Father*, etc., 5.  
 For His own to keep them in thy name, 11; that they may be one, 11, 21; not that they be taken out of the world, 15; that they be kept from the evil one, 15; sanctified in the truth, 17; that they might be with Him, etc., 24.
3. *Jesus Christ's Own*
  - (1). Who they are:  
 Those who believe, 20.
  - (2). Whose they were:  
 The Father's, 6; compare 9.
  - (3). How they became Jesus Christ's:  
 The Father gave them unto Him out of the world, 6.
  - (4). What they do:  
 Receive the Father's words, 8; keep the Father's word, 6; know of a truth that Jesus Christ came forth from the Father, 8; believe that the Father sent Jesus Christ, 8; know that all things the Father gave Jesus Christ are of the Father, 7.
  - (5). Their privileges:  
 Jesus Christ gives them the Father's words, 8, 14; the Father's name is manifested unto them, 6; receive eternal life from Jesus Christ, 2; kept in the Father's name and guarded by Jesus Christ, 12; not one perished, 12; Jesus Christ intercedes for them, 9; have Christ's joy fulfilled in themselves, 13; sanctified in the truth, 17, 19; Christ dwells in them, 23; not of the world even as Christ is not of the world, 14, 16; sent by Christ into the world *even as* the Father sent Him into world, 18; loved by the Father *even as* Jesus Christ is, 23; are to be one *even as* Christ and the Father are one, 22; have the same glory as Jesus Christ, 22.
  - (6). Their relation to the world:  
 In it, 15; not of it, 14, 16; hated by it, 14.

#### 4. *Eternal Life*

What it is:

“That they know Thee, the only true God and Jesus Christ whom Thou hast sent,” 3.

How it is to be had:

Christ’s gift, 2.

Who receive it:

As many as the Father gives the Son, 2; compare 20.

#### 5. *The Word*

(1). What it is:

Certain of fulfilment, 12; truth, 17.

(2). What it does:

Sanctifies, 17; separates from the world, 14; brings knowledge of Christ, 8; brings fullness of joy, 13.

## LESSON 127

# Jesus in Gethsemane

**Matthew 26:36–46**

(Compare Mark 14:32–42; Luke 22:39–45)

### DISCOVERY OF THE FACTS

#### 1. *Jesus Praying—The Disciples Sleeping, vv. 36–41*

Who entered the garden with Jesus? What direction did He give to His disciples? Why did He wish them to sit there? What did He tell them He was going to do? Did He tell them to pray also? (Luke 22:40.) Whom did He take with Him? For what purpose did He take them (v. 38)? On what other occasions had He taken them with Him? (Mark 5:37; Matt. 17:1.) If Christ takes us with Him into the Mount of Transfiguration where else may we expect him to take us? Which is the more needful experience, the mount of vision or the garden of agony? Why did He take them and not the others also? Did the sequel show them to be very well fitted for that to which He called them? In what state of mind was Jesus? What words does Mark use in describing His mental condition? (Mark 14:33.) What was the cause of this awful storm of bewilderment and agony that swept over the Saviour’s soul? Had He ever before been troubled at the thought of the approaching trial? (John 12:27.) How did Jesus Himself describe to His disciples His state of feeling? What did He mean by the expression “even unto death”? What detail added by Luke shows that He was actually at the very point of death? (Luke 22:44.)

Why did Jesus suffer thus? (2 Cor. 5:21; 1 Peter 3:18.) For whose sake did He suffer this awful agony? (Is. 53:4.) What did He tell the three to do? Why did He want them to watch with Him? What did He Himself then do? Why did He go a little forward? How far did He go? (Luke 22:41.) What attitude did He take before God? (Compare Gen. 17:3; Ezek. 1:28; Num. 16:20–22.) Why? Have we any occasion to take that attitude before God? What did Jesus do as He lay upon His face before God? In what three different ways is Jesus’ prayer recorded? (Compare Mark 14:36; Luke 22:42.) How are these three accounts to be reconciled? In what do the three accounts agree? What reason have we for supposing the cup which Jesus wished removed was the crucifixion? (Matt. 20:22; John 18:11.) What reasons have we for supposing it was not? (v. 38; Mark 14:35; Heb. 5:7; John 11:41–42; 1 John 5:15.) Supposing that it was the cross from which He asked to be delivered, did Jesus really expect or desire to be delivered from the cross? (c. 20:22; John 12:27; 10:17, 18.) Is there, even in that case, any ground in this incident for the inference that is so often drawn from it that God may not give, even to His most trusting and obedient child, the things he actually desires and expects? Is there any warrant in the Bible for saying that God will always give to His child that is abiding in Him what He desires and asks for? (1 John 3:22; John 15:7.) If Christ’s prayer was that He might be spared from the death that threatened Him in the garden, how was it answered? (Luke 22:43.) Ought we to insert, “If it be Thy will,” into *all* our prayers? While Jesus was praying what were the disciples doing? Had they fallen asleep at once? What was the cause of their sleeping? (Luke 22:45.) Sorrow about what? Was their sleeping excusable? Of what prophecy about Christ was it a fulfillment? (Ps. 69:20.)

What will best help us to understand this startling insensibility to Christ’s agony on the part of His disciples? What did Jesus say to them? What was the intention of those words? Does this rebuke ever apply to us? To whom

particularly was the rebuke addressed? Why (v. 35)? What warning did He take occasion to give them? What does “watch” mean? What was to be the purpose of their watching? What does “that ye enter not into temptation” mean? How much of the time does one need to be watching? Why? (1 Peter 5:8; Matt. 24:42.) What should always go with and be the outcome of watching? (1 Peter 4:7.) Why is it that so many Christians feel so little the need of earnest prayer? (Eph. 6:18.) Why has the watchful Christian no need to fear the outcome of the temptations that do come? (1 Cor. 10:12, 13; 2 Peter 2:9.) Has the careless Christian any right to rest upon those promises? What special reason did Jesus give for watching and prayer? Where in the Bible is the opposition between flesh and Spirit most fully developed? (Ro. 7:18–25.) Where are we told to conquer the weakness of the flesh? (Gal. 5:16.) What has the Christian done with the flesh? (Gal. 5:24.) What illustration had Peter just given of the willingness of the Spirit? (Compare v. 35.)

2. *Jesus Praying the Second Time, and the Third Time—The Disciples Still Sleeping, vv. 42–46*

After this warning what did Jesus do? What did the disciples do this time while He prayed? What especial reason that they be praying at that time? What was the result of their sleeping when they ought to have been praying? (vv. 56, 72.) Had they any excuse to offer? (Mark 14:40.) Suppose we should be called to account by Jesus for our sleepiness, what excuse would we have to offer? What did Jesus then do? How does this tally with c. 6:7? What did He say to the disciples then? What did He mean by “Sleep on now”? What happened just at that moment? What did Jesus then say? Did He want to run away? (Luke 9:51.) In what two different ways did Christ and His disciples meet sorrow?

## CLASSIFICATION OF TEACHINGS

1. *Jesus*

- (1). His nature, human, 38, 39, 42, 44, 45 .
- (2). His relation to our temptations:  
Tempted in all points like as we are, 38–44; compare Heb. 4:15; 2:18. Conquered temptations in the same way we may, by prayer, 39 cf. 41.
- (3). What He suffered:  
Betrayed by Judas, 45, 46: sorrow even unto death, 38.
- (4). How He prepared for the coming trial and met present agony, by prayer, 36–42.
- (5). His longing for human sympathy:  
“Sit ye here,” 36; “Took with Him Peter,” etc., 37; “Watch with Me,” 38; “Cometh unto His disciples,” 40; “Could ye not watch with Me,” 40; “Came again,” 43, R. V.
- (6). His desire to be alone with God:  
He went forward a little, 39, R. V.
- (7). His bitter disappointment:  
He looked for sympathizers and found none, 36–38, 40; compare Ps. 69:20.
- (8). His prayer:  
Where He prayed; in solitude, 36, 39; in the garden on the mountain side, 30, 36; in the accustomed place, 36; compare Luke 22:39; John 18:2.  
When He prayed: In His great extremity, 38.  
For what He prayed: The cup or hour to pass along, 39; compare Mark 14:35; Heb. 5:7; 1 John 5:15.  
How He prayed: On His face, 39; With great earnestness, 39–44; compare Luke 22:44; Heb. 5:7; with filial trust, 39; in submission to the Father’s will, 39; importunately, 39–44.

2. *Peter*

- (1). His privileges:  
Taken to the scene of Christ’s temptation and victory, 37; the beginnings of failure pointed out by the Saviour, 40; instructed by the Saviour to meet and conquer temptation by watching and prayer, 41.
- (2). His mistakes:  
Slept when he should have prayed, 40, 41.
- (3). His failures:  
Could not watch with Christ one hour while he had boasted he could die with Him, 35, 40; fell asleep again and again after the Saviour had plead for his wakeful sympathy, 40–45.

3. *The Disciples*

- (1). Their likeness to one another:  
All highly favored, 36.



- (2). Slept:  
When they should have watched and prayed, 40, 41; while Jesus agonized, 38–40; after being rebuked for sleeping, 43; while Jesus prayed, 40; failed while Jesus triumphed, 31.
- (3). The cause of failure:  
“The spirit indeed is willing but the flesh is weak,” 41; neglect of God’s way of victory over the weakness of the flesh—prayer, 41–44.

## LESSON 128

# The Arrest of Jesus and Peter’s Denial

Mark 14:43–54, 66–72

(Compare Matthew 26:47–56, 69–75; Luke 22:47–62; John 18:1–27)

### DISCOVERY OF THE FACTS

#### 1. *Jesus Betrayed*, vv. 43–49

Who came to arrest Jesus? Who led the way? (Luke 22:47.) Had Judas ever been there before? (John 18:2.) What had Judas seen and heard there in times past? Did the sacred memory of these things hold Judas back from his awful sin? Why not? (John 18:27, f. h.) What kind of a company was it that came to arrest Jesus? (Compare John 18:3, R. V.) What preparations had they made for His capture? (Compare John 18:3, R. V., margin.) Why had they made these preparations? Were they necessary (vv. 48, 49)? Would they have been of any use if Jesus had seen fit to resist arrest? (Matt. 26:53.) What two bands were to meet in that garden? Who was at the head of the one? Who at the head of the other? From whom did this mob come? Why does Mark mention this fact? Did they need to search much for Jesus? (John 18:4.) What sign had Judas appointed by which they might distinguish Jesus?

What must have been the state of Judas’ heart that he could appoint such a means of betrayal as that? Do people nowadays ever betray Jesus by professions of loyalty and love? What had Judas told them to do with the one he kissed? Why was Judas so anxious that Jesus should by no possibility escape? Who is always the bitterest and most determined hater of the Saviour? What lay at the bottom of Judas, hatred of Jesus? Was Judas allowed to kiss Jesus without a protest on His part? (Luke 22:47, 48.) What was the purpose of that protest? Did that protest deter Judas from kissing Him? What will deter one from his purposed sin when his heart is fully set within him to do evil? Did the opportunity and grace that Judas spurned make his fall any the less deep? Did Judas kiss Jesus only once? What is the significance of this repeated kissing? Was Jesus ever kissed again on earth? As soon as Judas had kissed Him what was done? (Compare John 18:12.) Did the disciples make any resistance? Was it a very wise act on Peter’s part? Did it reveal any lack of faith? (Matt. 26:53.)

What does it always reveal when we come to the help of Christ’s cause with carnal weapons? How did the rest show a wisdom superior to Peter’s? (Luke 22:49.) Was Peter’s blow very well directed? Why not? What prompted it? What was the trouble with the love? Which is better, rash love or the calculating selfishness that criticises because it lacks the courage to imitate? What is better than either? Were the disciples cowards? What did they have the courage to do? What did they lack the courage to do? Which is the higher kind of courage? To which kind of courage is it that God calls us now? (1 Peter 2:20, 21.) Did Peter’s courage last? Does the courage that manifests itself in acts of rash daring usually last? What was Peter trying to prove? (Luke 22:33.) Did this act get Peter into any trouble (v. 26)? Did Peter get any praise for his daring act? (John 18:11; Matt. 26:52.) When alone will a daring act win the Master’s praise? Did Jesus protest against the manner of His arrest? With what thought did He comfort Himself in view of all the ignominy of it? What Scripture was fulfilled by this coming out after Him as after a robber and the desertion by His disciples? (Is. 43:12, 27, last half; compare Zech. 13:7.) To whom did the disciples owe their opportunity to escape? (John 18:8.)

#### 2. *Jesus Forsaken*, vv. 50–53

When the disciples found they were not to be allowed to fight, did their courage last? Would we have done any better? Were they as much to blame for deserting Jesus in the hour of peril as we would be today? Did the time ever come when they would not forsake Him? (Acts 4:19, 20; 5:28–32.) Is there anything better for us to depend upon to keep us from deserting Him than *our love* to Him? Who might we have expected from former professions to have stayed by Jesus in this hour of peril? (John 13:37; c. 10:38, 39.) Ought the disciple who closely follows Jesus

expect that there may be times when he, too, will be deserted by trusted friends and left alone? (Matt. 10:24; John 15:20; 2 Tim. 4:16.) Was Jesus entirely alone? (John 16:32.) When all men desert us are we alone? (Matt. 28:20; 2 Tim. 4:16, 17.) Is that enough? Was there any human sympathizer left when the eleven had fled? Who was this young man? (Compare Acts 12:12; 15:38.) Did Mark stay long? What were all those who now surrounded Jesus? Where did they lead Him? What had they already determined upon? (c. 14:1.)

[NOTE.—The preliminary trial of Jesus before Annas previous to His being taken before Caiaphas, recorded only in John (John 18:12–27), occurred at this point, but will not be considered separately from the trial before Caiaphas].

### 3. *Jesus Denied, vv. 54, 66–72*

Was there anyone who did not altogether desert the Saviour? How had he said that very night that he would follow? (John 13:37.) How did he follow? How far did Peter follow? Was that a safe place for Peter? What warning of the Saviour's ought he to have remembered? (v. 38.) What did Peter do when he got into the court? For what purpose did he go and sit down by the fire? Was it wise? (Ps. 1:1; Matt. 6:13.) Is it wise for us to seek comfort at the enemies' fire? Do professed Christians ever do it nowadays? How? What is it pretty sure to end in? For what purpose alone can the Christian safely seek the society of the unsaved? Is there any fact recorded in this lesson that grieved Jesus more than this ill treatment on the part of His avowed enemies? Which grieves Jesus more today, the opposition of avowed enemies or the denial of His professed friends? Where was Peter? Does it ever happen nowadays that those who are very outspoken and zealous for Christ when surrounded by Christian associations try to cover up their allegiance to Him when in the midst of ungodly companions? What charge was made against Peter? Was that a thing to be ashamed of? Are people ever ashamed of it nowadays? What does Christ say of such? (c. 8:38.) Who made the charge? (John 18:17.) How did she know him? (Luke 22:56.) How did Peter receive this accusation? Had this denial been predicted? (v. 30.) Was Peter then to blame? What steps had led up to this sad denial? (v. 29; compare Prov. 29:23; vv. 30, 31; compare Prov. 28:26; vv. 37–41; vv. 47, 54.) Who was back of Peter's fall? (Luke 22:31.) What need have we to be on our guard against a like fall? (1 Peter 5:8.) Will God allow us to be led into any place where we cannot stand? (1 Cor. 10:13.) In order that we may continue to stand, what is it necessary that we do? (1 Cor. 10:12.) Were Peter's troubles settled by this first denial? Can we ever get ourselves permanently out of our difficulties by lying? What did Peter do after this first denial? What occurred then? How did he meet the accusation this time? How do we see that he was sinking deeper into the mire? (compare Matt. 26:72.) Did Peter's troubles end with his perjury? How long did he have for reflection between his second and third denial? (Luke 22:59.) Had that hour been well spent? How did they back up the charge this time? (Compare John 18:26.) Who acted as spokesman for the company? (John 18:26.) How did Peter meet the charge this time? What reason had Peter for being especially emphatic this time? Is it a good reason for believing a man is telling the truth because he seeks to confirm his word by imprecations? What happened just then? What effect had that crowing upon Peter? Hadn't the cock crowed before (v. 72)? What was it that went along with the cock crowing this time that awakened Peter? (Luke 22:61.) What kind of a look was it? What did Peter do after that look? What better evidence of repentance did Peter give than tears? (Acts 4:18–20; 5:28, 29.) Was there the same spirit of denying Christ lurking in the hearts of the other disciples that came out openly in Peter? Do Christians ever deny the Master now? How? What difference was there between Peter and Judas in their fall? (Matt. 27:3–5.) How was Peter saved from utter ruin? (Luke 22:32.) What saves us? (Heb. 7:25; 1 John 2:1.) Was the fall in any way a good thing for Peter? (John 21:15–17.) Did Jesus forgive Peter his denial? (c. 16:7.) What proof have we that Peter learned the lesson of this experience well? (1 Peter 3:15; 5:5, 6, 8; 2 Peter 2:1.) Which of Peter's professions of love to Jesus meant the most, that which he made before his trial and fall (John 13:37) or that which he made after he was forgiven (John 21:17)? How can we invite to ourselves just such a humiliating fall as this of Peter?

## CLASSIFICATION OF TEACHINGS

### 1. *Jesus Christ*

#### (1). His character:

His deep humility, allowing Himself to be treated as a felon, 46, 48; compare Matt. 26:53;

His absolute fearlessness, 48, 49;

His imperturbable calmness, 48, 49;

His sublime dignity, 48, 49;

His unhesitating submission to the Father's will and the revealed Word, 49;

His keen sensitiveness, 48;

His wondrous love, loving even Judas, 43–45; compare Luke 22:47, 48.

#### (2). His treatment by men:

The chief priests and the scribes and the elders treated Him as an outlaw, sent a mob with swords and stones, etc., to take Him, 43, 48.

The mob laid their hands on Him and arrested Him, 46.

He was betrayed by one disciple, 43, 44; denied by another, 66–72; forsaken by all, 50.

2. *Peter*

(1). His love for his Master:

Its daring, 47; its instability, 50, 66–72.

(2). His courage:

He had the impulsive courage to strike in the face of overwhelming numbers, 47;

He lacked the steady courage to stand at his post and do nothing but await orders, 50.

(3). His blow:

He struck without orders, 47;

He struck without intelligent purpose, 47;

He struck without taking aim, 47;

Results of the blow were severance of a poor slave's ear, 47, and his own fall, 47; compare John 18:26, 27.

(4). His fall:

The cause was his trust in his own love to Christ (later he trusted in Christ's love to him and stood), 66–72; compare John 13:37.

The steps in his fall were: He struck a rash, foolish, unnecessary and unbidden blow, 47; forsook Christ and fled, 50; followed afar off, 54; went into a place of temptation, 54; sat with Christ's enemies, 54; sought comfort at the enemies' fire, 54; frightened by the charge preferred by a maid, 68; denied his Lord, 68; denied Him again with an oath, 70; compare Matt. 26:72. Denied Him the third time with cursing and swearing, 71; (see also v. 29; compare Prov. 24:23, 30, 31; compare Prov. 28:26; vv. 37–41.)

(5). His repentance:

Its cause was the remembered word of Christ, 72;

Its manifestation was His weeping, 72;

He proved loyal in the face of awful peril, Acts 4:19, 20; 5:29.

3. *Judas*

(1). His perfidy:

Acted as the tool of the enemies of his Friend and Master, 43; consorted with the enemies of his Friend and Master, 43; compare John 18:5; betrayed his Friend and Master, 44, 45.

(2). His hypocrisy:

Betrayed Christ with a kiss (Humanity's parting kiss to its Saviour was the kiss of Judas), 44, 45.

(3). His insensibility to holy feeling:

Betrayed his Master at the spot where he had often seen Him bowed in prayer, 43; compare John 18:2.

(4). The bitterness of his hatred to Christ:

Feared lest by some mischance He should escape the cruelty and violence of His enemies, 44.

4. *The Word of God*

Its certainty, 49; its power to strengthen the heart in sore trial, 49; its power to produce repentance, 72.

## LESSON 129

# Jesus Before Caiaphas and the Sanhedrin

### Mark 14:55–65

(Compare Matthew 26:57–67; Luke 22:54–56, 63–65)

#### DISCOVERY OF THE FACTS

[NOTE.—Though in Matthew and Mark this trial is given before the denial by Peter, by a comparison with John's Gospel. we find that the denial occurred before this, during the preliminary trial before Annas. Apparently Jesus was led from the house of Annas across the court, where Peter was standing, to the house of Caiaphas and, as He passed by, looked at Peter and this together with the cock-crowing brought everything to Peter's mind and led him to burst into tears. Compare Luke 22:60–62.]

1. *The Son of God Slandered and Silent, vv. 55–63*

What was the one great desire of Jesus' judges? For what did the authorities seek in order to carry out their purpose against Jesus? Did they meet with any success? Why not? What is one of the very best proofs that the life of Jesus was absolutely spotless? How can we make sure that our bitterest enemies shall find nothing against us? Why had not these chief priests their witnesses ready beforehand? (vv. 1, 2.) Why did they not hold Him until they could make up a case? What sort of men in their outward lives were those who sought so eagerly to compass the death of Jesus? (Matt. 23:27.) What sort of men were they religiously? (Matt. 23:15–23.) What class of men most bitterly hate real heart piety? Is the statement so often made that a "Christlike life will win every one" true? (John 15:19, 20.) Of what Bible statements is this eager desire of the leading religious men of the day to convict and kill the Son of God (and suborning perjury to compass their ends) an illustration? (Jer. 17:9; Ro. 8:7.) What kind of witness against Jesus did they find? Were there only one or two who were ready to lie about Jesus? Can you find any persons nowadays who are willing to lie about good people? Ought we to be ready to believe what we hear against people though a great many say so? If many lied about Jesus what may we expect if we live like Him? What great difficulty was there with the lies these men told about Jesus? What may we be pretty sure will be the case with the lies people tell about us if we live like Him? Do the infidels of the present day who lie about Christ agree in their testimonies? Did these false testimonies against Himself to which Jesus was obliged to listen wound His heart? (Ps. 35:11, 12, 15.) If there had been any sense of justice in the judges, what would they have done when they could find no witnesses against Jesus and even the false witnesses contradicted one another? Why did they not let Him go? How do many who sit in judgment on Christianity today show that they are determined to arrive at an adverse judgment? Who are they like? What was it led these false witnesses to lie about Jesus? What did the last false witnesses swear to? (Matt. 26:60, 61.) Had Jesus said that? What had He said? (John 2:19.) Which is the most dangerous sort of a lie, one made out of whole cloth or one that perverts words actually spoken? How many gave this false testimony? (Matt. 26:60.) What was the trouble with their testimony? How did it differ? (Compare Matt. 26:61.) What reply had Jesus made to all these false charges? Why had he not answered? (1 Peter 2:23.) Is this an example to be followed by us when we are lied about? (1 Peter 2:21.) Does an innocent man need to deny and disprove slander? (Ps. 37:5, 6.) What was the effect of the silence of Jesus upon the high priest? Did Jesus reply to the first question of the high priest?

2. *The Son of God Revealed and Rejected, 63–65*

What did the high priest finally ask Him? (Compare Matt. 26:63.) For what purpose was this question intended? In what did the question really result? What was Jesus' reply? If Jesus was not "the Christ, the Son of God," what was He? What does the one who denies that Jesus is "the Christ, the Son of God," make Him? Was Caiaphas glad to hear Jesus say He was the Son of God? Why? What words did Jesus add that made his triumphing short? What do those words imply? When that day comes, who will be the accused and who the judge? What will be the experience of Caiaphas and the Sanhedrin when they see Him, whom they condemned as a blasphemer and sent to the cross, upon the judgment throne? How did Caiaphas feel when he heard these words? What will be the feeling of all who reject Jesus in that day? Did the Sanhedrin investigate the truth of Jesus' claim? Why not? What did they do? By condemning Jesus to death upon the bare claim that He was the Son of God what did they practically assert? Upon what charge did they condemn Him? Was He a blasphemer? What was He then? How do we know He was not a blasphemer, but the Son of God? (John 14:20.) What made them think that they had proof enough and needed no more witnesses? How was Jesus treated after this verdict? Was this the only time Jesus was so treated? (Luke 23:11; Mark 15:16–20.) For whose sake did He suffer all this? (Is. 53:5.) What prophecy was fulfilled? (Is. 50:6; 53:3.) What treatment would we naturally expect for Him? With what coin does the world usually pay its benefactors? What is the only explanation of why one so good, so humble, so compassionate, so divine should receive such treatment as Christ did at the hands of men? Is human nature essentially different today? Who is the God of this world? (2 Cor. 4:4.)

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

(1). His divinity:

Jesus testified under oath that He was "the Christ, the Son of God." The one who denies it makes Jesus a perjurer and a blasphemer, 61, 62; compare Matt. 26:63, 64.

(2). His treatment:

Hated, 55 (a Christlike life makes as many enemies as friends in this godless age; compare John 15:18–20.) His death planned, 55;

- Testimony against Him eagerly sought, 55; many testified falsely against Him, 56; (however purely one may live many can be found to lie about him.) Condemned to death as a blasphemer for bearing witness that He was the Son of God, 64;
- Spit upon, buffeted and mocked by the leading men, 65; compare Is. 53:3–5. Received by the servants with blows, 65.
- (3). The charges against Him:  
Blasphemy against the temple, 58; blasphemy against God, 62–64. (That men bring serious charges against a man proves nothing against him; the religious leaders of the day did the same against Jesus.)
- (4). His conduct:  
Silent under false accusation, 60, 61; compare 1 Peter 2:21. (Caiaphas sat in judgment and Jesus was silent before him in conscious innocence. Jesus will sit in judgment and Caiaphas will be speechless in conscious guilt.) Silent under abuse and insult, 65; compare Peter 2:23; sinless. The testimony of false witnesses contradictory, 56, 59. (There is little need that a child of God spend time in answering the witnesses against him. Leave them alone and they will contradict one another; compare Ps. 37:5, 6.) His worst enemies could find no testimony against Him, 55.
- (5). His coming glory:  
He shall sit at the right hand of power, 62; He shall come with the clouds of heaven, 62.
2. *The Chief Priests and the Whole Council*
- (1). Their hatred of Christ:  
Determined to put Him to death, 55; sought witness against Him, 55; still held Him though they could find no witness against Him, 55; sought to entangle Him, 61; condemned Him to death without evidence, 64; spit upon Him, buffeted Him and mocked Him, 65. (The human heart is thoroughly bad and at enmity against God, as seen in its past and present treatment of His Son; compare Jer. 17:9; Ro. 8:7. What are you doing with Jesus?)
- (2). The overturning of their plans. (compare Ps. 76:10.)  
Their futile attempt to blacken the character of Jesus only served to illustrate its perfection, 55; their attempt to ensnare Him into a compromising statement only served to bring out the most unmistakable testimony to His kingship, divinity and coming glory, 62.

## LESSON 130

# Jesus' Trial Before Pilate

### Luke 23:1–25

(Compare Matthew 27:2, 11–31; Mark 15:1–20; John 18:28–39)

#### DISCOVERY OF THE FACTS

##### 1. *Jesus Before Pilate, vv. 1–7*

What do we see done with Jesus in v. 1 of the lesson? Was it only by a few that Jesus was thus treated? Of whom was the company composed? (c. 22:66.) Why did the whole company rise up and take Him and not a delegation? What did they do with Him before they led Him away? (Matt. 27:2.) Were those bonds necessary? What was the purpose of them? Did they add anything to the indignity done to Christ and the grief He felt? What accusation did they bring against Him? Was that the charge they had indicted Him upon in their preliminary trial? (Matt. 26:65, 66.) Is it just or legal to indict a man upon one charge and then present an entirely different charge in court? Are men today any fairer in their treatment of Christ and His claims? Was the charge that He forbade to give tribute to Cæsar true? (c. 20:20, 25.) Are the charges of Christ's enemies usually true? If the charge was not true, why did they make it? Were the men who made this charge usually accounted respectable, moral and religious men? How did these men show before the day was out that they were not honest in making the charge of disloyalty to Caesar, and that they were not such ardent supporters of Caesar's authority as their accusation would make it appear (vv. 18, 19, 25)?

Was this the first charge that they preferred against Christ before Pilate? (Mark 15:1–3; John 18:30; 19:12.) Was there any part of their charge that was true? (Compare Mark 14:61, 62.) Was their statement true in the way they put it? (Compare John 18:36.) Is it possible to put such a statement, which is true in itself, in such a setting that the impression produced is false? Is this a common way of lying? What question did Pilate put to Jesus? What was

Jesus' answer? What does that answer mean? (Compare Mark 14:61, 62 with Matt. 26:63, 64.) Did Jesus explain to Pilate in what sense He was a king? (John 18:33–37.) What was Pilate's decision about Jesus (v. 4)? Was this the only time that Pilate came to this conclusion? (v. 14; John 18:38; 19:4–6.) Was there any one else who found no fault in Him (v. 15)? Why could they find no fault in Him? (Heb. 7:26; 1 Peter 1:19; 2:22.) If there was no fault in Him what was the proper thing for Pilate to do with Him? Why did he not do it (v. 5)? Are men nowadays ever kept from doing the right thing with Christ by the outcry of men and their own fear of man?

What is the result of yielding to the fear of man? (Prov. 29:25.) When should Pilate have let Jesus go? Did he gain anything by a policy of delay or compromise? Do we ever gain anything, when we know what is right, by delay or attempt to compromise with evil doers? Did Pilate wish to do the right thing with Jesus? (Acts 3:13.) Was Pilate's purpose to do the right thing with Jesus as strong as the purpose of His enemies to do the wrong thing with Him? When you have a man with a weak purpose to do the right pitted against men with a strong purpose to do the wrong, which will always conquer? What did Pilate end by doing (v. 24)? When a man begins by delaying or compromising what will he always end by doing? Was there any element of truth in the second charge (v. 5) that the enemies of Jesus made against Him? How did they endeavor to carry their cause through? (v. 5, R. V.; compare v. 23; Ps. 22:12, 13, 16.) Do men often try to carry bad causes through by urgency and clamor? What was the next step Pilate took? What was Pilate's purpose in sending Jesus to Herod? Did he make any other attempts to get Jesus off his hands? (John 18:31, 39.) Did he succeed in getting Jesus off his hands? (John 19:6; c. 23:16.) Do men nowadays ever try to get Jesus off their hands without doing anything with Him? Do they ever succeed?

2. *Jesus Before Herod, vv. 8–12*

How did Herod feel when he saw Jesus? Was Herod's gladness that of true disciples when they see their Lord? (Compare John 20:20.) Why was Herod glad? Are there any today whose gladness in Jesus is no deeper nor more earnest than that of Herod? What had been Herod's thought about Jesus when he first heard of Him? (c. 9:7–9; Mark 6:14.) Had this first fright of Herod's guilty conscience worn off? What did Herod do when Jesus stood in his presence? What did Jesus answer him? Why did not Jesus answer him? (Is. 53:7; Matt. 7:6.) Has Jesus any answer today for shallow, flippant questioners? Has He for earnest-minded questioners? What did the chief priests and the scribes do? Did their bitter hate of Christ ever tire or rest until they saw Him on the cross? Are there any today whose hate of Christ never tires?

Who were there that might have come to the defense of Jesus? Why didn't they? Which today are most zealous and untiring, the enemies or friends of Jesus? Did Herod find any fault in Jesus (v. 15)? What then should he have done? What did he do? How many times was Jesus subjected to such treatment? (Compare 22:64, 65; Matt. 27:27–30.) Of what is this treatment which Jesus received at so many hands a revelation? (Jer. 17:9; Ro. 8:7.) Does the world's hatred of God and Jesus usually reveal itself today in direct attacks upon Jesus or by attacks upon those who are dear to Him, His professed disciples? (Compare Matt. 25:40, 45; Acts 9:4.) Did Jesus care because of these insults? (Ps. 69:20.) For whom did Jesus suffer these indignities? (Is. 53:5.)

3. *Jesus Before Pilate Again, vv. 13–25*

What was Pilate's statement regarding Jesus when Herod returned Him to him? What did he propose to do in view of the established fact of Jesus' innocence? Was it a very rational conclusion to arrive at that because Jesus was innocent "I will *therefore chastise* Him"? Why did he not release Him without even chastising Him? Did he gain anything by this attempt at compromise? Do we ever, in the long run, gain anything for truth and right by offering to compromise with error and wrong? What was their answer to this proposition? What choice did they make? (vv. 18, 19; compare Acts 3:14.) What does that choice reveal as to the state of their hearts? Do men today ever choose a murderer instead of Jesus? (John 8:44.) Was Pilate willing even yet to deliver Jesus to the cross? Why not? (Matt. 27:19; John 19:7, 8; Matt. 27:24.) What was their reply to Pilate's proposition to release Jesus (v. 21)? How did they show the eagerness of their thirst for Jesus' blood? Who was it who this time shouted "Crucify Him"? (Matt. 27:20–23.) What had a portion of this same multitude shouted a few days before? (Matt. 21:8, 9.)

Is popular favor and enthusiasm a very good thing to rely upon? What very pertinent question did Pilate put to them? Had they any good answer to make to that question? What did they answer? Do men nowadays ever try to cover their lack of reasons with the vociferousness of their shoutings and demands? Why did they know from the beginning that Pilate would ultimately give in? What was the outcome of it all (vv. 23, 24)? Why did Pilate yield? (John 19:12, 13, 16; Mark 15:15.) Would Pilate's record bear close scrutiny by Caesar? Had his past offences anything to do with forcing him to this present appalling sin? Are there any other instances in the Bible of weak men who wished to do right but committed awful crimes because of the fear of man? (Matt. 14:8, 9; Dan. 6:14–16; Jer. 38:4, 5.) In a world where evil influences are so strong as in this, what will a weak man always end by being? Did Pilate save himself by this nefarious concession to these unprincipled men? Can politicians or we ourselves ever save ourselves by concessions to iniquitous demands of unprincipled men? What did Pilate finally do with

Jesus? What was the great personal question that had been before Pilate that day? (Matt. 27:22.) How had Pilate decided it? What is the great personal question that is before each of us today? How are you going to decide it?

## CLASSIFICATION OF TEACHINGS

### 1. *Jesus Christ*

#### (1). His treatment at the hands of men:

Bitterly hated, 5, 10, 21, 23; compare Jer. 17:9; Ro. 8:7; dragged before Pilate by the whole assembly of the Jews, 1; falsely accused, 2; sent to Herod to stand another bitter trial though found innocent at the first, 7, compare 4; set at naught and mocked by Herod and his soldiers, 11; His condemnation clamorously urged by the Jews, 5, 10; His crucifixion demanded with shouts and cries, 21, 23, R. V.; a murderer preferred to Him, 18, 19; delivered to the cruel and murderous will of His enemies, 25.

#### (2). His sinlessness:

Pilate found no fault in Him, 4, 14; Herod found no fault in Him, 15; compare Heb. 7:26; 1 Peter 1:19; 2:22.

#### (3). His royalty:

Asserted His kingship in the most solemn manner at the most critical moment, 3.

#### (4). His silence:

No answer for the shallow Herod, 9.

### 2. *The Jewish Rulers*

Their unanimity:

“The whole company rose up and brought Him before Pilate,” 1.

Their unfairness:

Indicted Jesus on one charge but brought an entirely different one before Pilate, 2; compare Matt. 26:63–66.

Their insincerity:

Brought a charge of insurrection against Jesus and then asked the release of one who was already convicted of that very crime, 2; cf. 18, 19.

Their falsehood:

2; compare Luke 20:20–25.

Their perversion of the truth:

Put the truth in such a setting that it produced a false impression, 2.

Their relentless hate:

5, 10, 21, 23.

Their unprincipled methods:

Sought to carry a bad cause by urgency and clamor, 5, 10, 18, 21, R. V., 23. Could tell of no fault in Jesus but shouted the louder for His crucifixion, 22, 23.

Their awful choice:

A murderer instead of the Son of God.

Their appalling sin:

Urgently and repeatedly demanded the crucifixion of the Son of God, 21, 23.

Their temporary victory:

Their voices prevailed, and Jesus was delivered to their will, 23, 26.

### 3. *Pilate*

Recognized the innocence of Jesus, 4; testified repeatedly to the innocence of Jesus, 4–15; wished to release Jesus, 16, 20; compare Acts 3:13; delayed to do what he knew he should, 4–23; tried to get Jesus off his hands, 6, 7; sought to compromise with the enemies of the Lord, 16, 22; finally yielded to the iniquitous demands of Jesus' enemies, 23; gave sentence that it should be as they required, 24; released a murderer and gave Jesus up to their will, 25; he began with pitiable weakness and ended with damnable wickedness.

### 4. *Herod*

Glad to see Jesus, 8; his gladness not that of profound spiritual appreciation, but of shallow curiosity, 8; questioned Jesus in many words, 9; but could get no answer from Jesus, 9; found no fault in Jesus; but set at naught and mocked Him, 11.

## LESSON 131

# Pilate's Attempts to Release Jesus

John 19:1–16

(Compare Matthew 27:25–30; Mark 15:16–19)

### DISCOVERY OF THE FACTS

1. *Behold the Man, vv. 1–7*

To what indignity do we see Jesus subjected in v. 1 of the lesson? For whom was He scourged? (Is. 53:5.) What is the result of His stripes? (1 Peter 2:24.) What was Pilate's purpose in scourging Him (vv. 2, 3)? What further indignities were heaped upon Jesus? Why did the soldiers do these things? What is revealed in all this treatment of Jesus? Is it true that "if we live as Christ lived all men will love us"? (John 15:18–20.) How did Jesus receive all these indignities? (Is. 53:7.) What did Pilate next do? What was Pilate's testimony regarding Jesus? Did he give this testimony more than once? (c. 18:38, v. 6.) Did anyone else give a similar testimony? (Matt. 27:4, 19, 24, 54; Luke 23:41, 47; 2 Cor 5:21; Heb. 7:26; 1 Peter 1:19; 2:22; 1 John 3:5.) What did Pilate say as Jesus appeared? Is that a good thing to do? Is there anything better to do? (John 1:29.) What did they behold as they looked? What feelings did Pilate expect the sight would awaken? What feelings might we expect the sight would awaken? What feelings did the sight awaken? What is here revealed? What feelings does the sight of Jesus, bruised and torn, with mocking robe and crown of thorns, awaken in your heart? Are there any who are moved to anger at the sight? What did Pilate say to their yell, "Crucify Him"? Could *they* crucify Him? Why then did Pilate say this? Could He get Jesus off His hands? Can we? Was there much logic in Pilate's "Take, crucify Him; *for I find no fault in Him*"? What was the answer of the Jews (v. 7)? Had they such law (Lev. 24:16; Deut. 18:20.) Were they right in saying He made Himself the Son of God? In what case then would they have been right in demanding His death?

2. *Behold Your King, vv. 8–16*

What was the effect of that statement upon Pilate? Was he afraid already? What made him afraid? (Matt. 27:19.) What did he do (v. 9)? Was not that a proper question? Was it asked seriously? Did Jesus answer it? Why not? Had Pilate received the declarations that Jesus had already made as he ought? (18:37–39.) If we do not rightly use the light we have, of what may we be pretty sure? How do we know that Pilate would not have acted upon the truth if Jesus had told him? Did he have truth enough already to act upon? Do men who are asking for more light usually have enough to act upon already? Was it more light he needed? What was Jesus doing in all this strange silence (Matt. 27:12–14; Mark 15:3–5. "Silent communion with God, silent submission to His murderers, in silent pity for us, in silent contemplation of the joy that was set before Him.") What was the effect upon Pilate of Jesus' silence? What does that show as to the depth of his awe and earnestness in his question? What was Jesus' answer (v. 11)? From whom had Pilate received his power? (Ro. 13:1; Acts 2:23; Dan. 5:21.) Has any one power for good or evil except from above? Is there any comfort in that thought? Where does our responsibility come in? What does Jesus further add? How had he the "greater sin"? Did these words of Jesus rebuking Pilate's arrogance and reminding him of his dependence go as deep as an answer to his question would have gone? How does this come out in the text? Had Pilate sought to release Him up to this point? How was Pilate kept back from this good design? Would the reigning emperor have been likely to listen to a charge like that? Ought that fact to have influenced Pilate? (Acts 4:19.)

Was Pilate very different from many men today in the way he acted? Give some illustrations of men acting on similar principle today? What was it proved Pilate's ruin? (Prov. 29:25.) What did Pilate do (vv. 13, 14)? What day was it? What hour? What did he say? What was the purpose of these words? Was there more in these words than Pilate realized? What can we say as we set Jesus before men? Would it have been well for them if they had beheld their King in Him? What would they have escaped? Will one today who beholds His King in Jesus escape as much as the Jews would if they had beheld their King in Him? What was their answer? What does the world say today when Jesus is held up before it and it is said, "Behold your King"? What was Pilate's last attempt to bring them to a better mind? What was their answer? What were they renouncing? What goaded them on to this frightful renunciation? What kind of a King was the Cæsar then reigning? If one will not have Christ as King to what sort of a master must he bow? What did Pilate finally do? What made it sure from the beginning that this would be the issue? When we have on the one side determined champions of wrong and on the other side, weak, vacillating, compromising champions of right, what will the issue be? How does compromise always end?



## CLASSIFICATION OF TEACHINGS

1. *Jesus*
  - (1). What He was:  
Divine, 7; human, 1–16; sinless, 4, 6.
  - (2). What He suffered:  
Bitter hatred, 1, 2, 3, 6; scourging, 1; mockery, 2, 3; a crown of thorns, 2; smiting, 3; the hearing of clamorous cries for His crucifixion, 6, 15; condemnation as a blasphemer, 7; crucifixion, 16.
  - (3). What He received:  
Testimony to His guiltlessness, 4, 6.
  - (4). What He did:  
Kept silent under all the indignities heaped upon Him, 1–16; kept silent before the inquiry for further light by the one who was not acting up to the light he had, 9; rebuked Pilate's arrogant assumption of power independent of God, 11; taught Pilate his utter impotence and dependence upon God, 11.
2. *Pilate*

Yielded temporarily to the wicked demands of the Jews, 1; reported temporarily and attempted again the release of Jesus, 4, 5; testified to Jesus Christ's immanence, 4, 6; made many vacillating attempts to dissuade the Jews from their hellish purposes, 4, 12, 14, 15; lacked the courage to do right at any cost, 6, 12, 13, 16; tried to get Jesus off his hands, 6; was moved to fear at Jesus' claim to be the Son of God, 8; sought to learn the truth of this claim, 9; received no answer to his inquiries—the failure to act upon the light he had debarred him from receiving more light, 9; was piqued in his pride at Jesus' refusal to answer his question, 10; imagined he had some power independent of God, 10; possessed no power but what God allowed him, 11; received a crushing rebuke to this baseless profession of power, 11; moved by Jesus' words, he sought the more to release Jesus, 12; was desirous of doing right by Jesus but not willing to risk his own position or head to do it, 12–16; ruined by the fear of man, 12–16; his weak, vacillating, compromising desire to do right finally and utterly overcome by the determined, unyielding purpose of the Jews to make him do wrong, 16.
3. *The Jews*

Hated Jesus, 6, 15; cried for His blood, 6, 15; could not be turned from their hellish purpose either by the sight of His suffering or the declaration of His majesty, 5, 6, 14, 15; moved only to fury by the sight of the suffering Saviour, 5, 6; demanded the crucifixion of Jesus when presented to them as the suffering one, 5, 6; cried "Away with Him" when presented as their King, 14, 15; defended their murderous hate by an appeal to Scripture, 7; greater guilt than Pilate's, 11; renounced Christ as King and chose a monster of tyranny, 15.

## LESSON 132

### The Crucifixion

Luke 23:26–38

(Compare Matthew 27:32–44; Mark 15:21–32; John 19:16–23)

#### DISCOVERY OF THE FACTS

1. *On the Way to the Cross, vv. 26–32*

What was done with the cross of Jesus? Did Simon bear it all the way? (John 19:16, 17.) Why did they afterward lay it upon Simon? Was it a dishonor or an honor to bear the cross of Jesus? To whom is that honor open today? (c. 9:23.) Who must bear the cross after Christ? (c. 14:27.) Does any blessing seem to have come to Simon or his family through his having borne the cross of Jesus after Him? (Mark 15:21.) Who else besides Simon of Cyrene followed Jesus to the cross? What did the women do who followed Him? Were these the women who had "followed Jesus from Galilee"? (Matt. 27:55.) (See v. 28.) Did Jesus desire their pity? (v. 28; Heb. 12:2.) Does He desire our pity? What does He desire in view of His crucifixion for us? With whose sorrows was Jesus occupied more than His own (v. 28)? Are there any other instances recorded when Jesus, though in great physical anguish, was more occupied with the sorrows and miseries of others than with His own? (v. 34; John 19:26, 27.) For whom did Jesus bid them weep? Why did they need to weep for themselves? To what coming day did Jesus refer? (Luke

21:20–24.) Was this prophecy of Jesus fulfilled? How long before had this awful desolation of Israel been predicted? (Deut. 28:49–58.) Why did God visit the nation with such an awful overthrow? (Matt. 21:37–41.) Will the rejection of Jesus as our Christ be visited with equally fearful consequences? (2 Thess. 1:7–9.) Will men ever again cry to the mountains, “Fall on us,” and to the hills, “Cover us”? (Rev. 6:16.)

2. *On the Cross, vv. 33–38*

Where is the scene of the second division of the lesson laid? Why was the place called Calvary? (R. V. and R. V. margin.) What do we know about the location of Calvary? (Heb. 13:12; Matt. 28:11; John 19:20, 41; Matt. 27:32.) What did they do with Jesus at Calvary? What prophecy was thereby fulfilled? (Ps. 22:16.) Why was it necessary that Jesus be put to death by crucifixion? (Gal. 3:13; John 3:14.) A part of whose plans was the crucifixion of Christ? (Acts 2:23.) Does the fact that the crucifixion of Christ was a fulfilment of prophecy and a part of God’s plan of redemption in any wise lessen the guilt of those who crucified Him? (Acts 2:23.) Was this a painful mode of death? Was the physical agony the severest suffering that Jesus endured? (Matt. 27:46.) Why did they crucify Christ? (John 7:7; Matt. 21:38.) If Jesus were to appear on earth today and live as He lived before and teach as He taught before and make the same demands upon men and upbraid the greed and oppression and hypocrisy of civil and ecclesiastical powers, what would the world do with Him? What companions had Jesus in His humiliations? What prophecy was fulfilled? (Is. 53:9, 12.) What was the purpose of nailing up these malefactors on His right hand and left? Did their presence add anything to the sorrow of the closing moments of the Saviour’s earthly life? Was it a good thing for either of these malefactors to be “crucified with Christ”? Is it a good thing for us to be crucified with Him?

How did Jesus feel toward those who crucified Him? What teaching of His own was He exemplifying? (Matt. 5:44.) Who imitated His Master in this? (Acts 7:60.) Who else ought to? (1 Peter 2:21.) For whom was it Christ prayed? Were they actually forgiven? What plea did Jesus make why they should be forgiven? If they had known what they did could they have been forgiven? (1 Tim. 1:13.) If they did not know what they did why did they need forgiveness? (Luke 12:47, 48.) As soon as the soldiers had nailed Jesus to the cross what did they do? What state of feeling did that reveal? What prophecy was fulfilled? (Ps. 22:18.) Do we ever today see even the professed followers of Jesus seeking their own petty interests at the very foot of the cross? Of the three who hung upon the crosses who alone was the butt of cruel jokes and ridicule? Which does the world hate most bitterly, a bad man or a holy one? Who engaged in ridiculing the Son of God? (Matt. 27:39; vv. 35, 36; Matt. 27:44.) Did this ridicule cause the Saviour any grief? (Ps. 69:20.) What prophecies were fulfilled in all this? (Ps. 22:6, 7, 8; compare Matt. 27:43; Ps. 69:20.) Did Jesus make any reply to their scoffs? (1 Peter 2:23.) Are we to imitate Jesus in this? (1 Peter 2:21.) What was their taunt? How much of it was true? Why did He not save Himself? (John 10:11, 17, 18; Matt. 20:28.) If He had accepted their challenge and saved Himself, would He thereby have proved that He was “the Christ of God, His chosen”? (1 John 4:9; 3:16.) From whom had a similar challenge come earlier in His life? (Matt. 4:3, 6; 16:22, 23.) Who were most prominent in this reviling of Christ upon the cross? Have religious leaders since that day ever engaged in the ridicule of the truth and its representatives? What man’s leadership is it safe to implicitly follow? (Matt. 23:8, 10.) What induced the leaders to give such venomous expression to their hatred of Jesus? In what other way than by word was Jesus exposed to ridicule? Was there anything more than ridicule in that superscription? By what term shall we characterize man’s treatment of Jesus? By what term shall we characterize your treatment of Jesus?

## CLASSIFICATION OF TEACHINGS

1. *Jesus*

(1). What Jesus was:

A man, 34; king of the Jews, 38; an atoning sacrifice, 33; compare Gal. 3:13.

(2). Character:

Infinite patience, 33–38; self-forgetting consideration of others; (on the way to the cross He was more burdened with the woe that was coming upon others than with the woe that had already come upon Himself, 28) wondrous pardoning love, 34; boundless self sacrifice, 35.

(3). What He suffered:

Hated by man, 33, 35, 36, 37; reckoned with vilest criminals, 33; scoffed at by the rulers, 35; mocked at by the soldiers, 36; held up to ridicule by Romans, 38; crushed and fainting beneath the cross He bore, 26; compare John 19:16, 17; crucified, 33; He bore all this for me, Is. 53:4, 5, 6.

(3). What He did:

- Fulfilled prophecy, 33; compare Ps. 22:16; Is. 53:9, 12; 34; compare Ps. 22:18; 35; compare Ps. 22:6, 7, 8; 69:20; sacrificed Himself to save others, 35; interceded for His murderers, 34; bore the curse of the law, 33; compare Gal. 3:13.
- (4). The result of rejecting Him:  
 Incalculable anguish, 29, 30; compare Matt. 21:39–41.
2. *Man*  
 Heartless selfishness, 34; incredible indifference to Christ's agony and shame, 34; hatred to God, 33, 35, 36, 39; mocked at the Son of God, 36; scoffed at the Son of God, 35.; railed on the Son of God, 39; crucified the Son of God, 33.
3. *The Word*  
 Its certainty, 33; compare Ps. 22:16; . Is. 53:9, 12; 34; compare Ps. 22:18; 35; compare Ps. 22:6, 7, 8; 69:20; its minute accuracy, 33; compare Ps. 22:16; Is. 53:9, 12; 34; compare Ps. 22:18; its divine origin (see reference above).

## LESSON 133

# The Death of Jesus

Luke 23:39–45; Matthew 27:45–56

(Compare Mark 15:33–41; Luke 23:47–49; John 19:25–30)

### DISCOVERY OF THE FACTS

#### 1. *The Dying Robber Won, Luke 23:39–43*

Who is finally recorded as railing at Jesus? Did both of the malefactors rail at Jesus? (Matt. 27:44.) What induced them in such an hour to join in the general raillery at the Son of God? As the day wore along what change came over one of these men? What wrought this change? What was the first evidence he gave of repentance? (v. 41; compare Luke 15:18, 19; Lev. 26:40, 41.) What led him to see his own sinfulness? What was the second step he took (v. 41)? Who else gave the same testimony concerning Jesus? (Matt. 27:4, 19, 24, 54.) Did the dying robber believe on Jesus (v. 42)? How did he show his faith? What was his faith about Jesus? Did Jesus look much like a king just then? Of all the persons at the cross who had the most triumphant faith? What prepared the way for this faith (v. 41)? What encouraged him to think that Jesus might have mercy even on him (v. 34)? How did he address Jesus? (v. 42, R. V.) What were the characteristics of his prayer? Did he get as much as he asked (v. 43)? Was the best part of Jesus' promise that he should be *in Paradise*? When should he be *with Jesus* in Paradise? Is the immediate departure to be with Jesus of those who fall asleep in Him taught anywhere else in the New Testament? (Phil. 1:23; 2 Cor. 5:4, 6, 8.) Who went side by side with the Son of God into Paradise? Did this robber work for salvation? Was he baptized? Did he ever partake of the Lord's supper? Was he saved?

#### 2. *Satan Brought to Nought, Luke 23:44–45; Matt. 27:45–54* (Compare Heb. 2:14, R. V.)

What strange phenomenon now appeared over the whole land (v. 44)? Was this an eclipse? At what quarter of the moon do eclipses occur? At what quarter of the moon did the Passover always occur? What was it if it was not an eclipse? What was its meaning? What was the effect of this and the accompanying phenomena upon the beholders? (v. 47; Matt. 27:54.) How did the scribes and priests feel when they saw these things? Will phenomena and events ever occur again that will strike terror to the hearts of Christ's enemies? Did the priests and scribes repent? Why not? What time of day was it when all this occurred? What occurred at three o'clock? (Matt. 27:46.) From whence is this cry taken? (Ps. 22:1.) What did it mean?

Why did it seem to Jesus that He was forsaken even by the Father Himself? (2 Cor. 5:21; Is. 53:6, 10; 1 Peter 2:24; Gal. 3:13; Deut. 32:20; Micah 3:4; Is. 59:2.) Why did Jesus say, "*Why hast thou forsaken Me*"? Did He not understand it? What in the cry showed that Jesus had not altogether lost His hold upon God? How was this cry understood by some? (Matt. 27:47.) Was this said in jest or earnest? What led to this misunderstanding? (Mal. 4:5; Matt. 17:10.) How did one of the soldiers show his sympathy? (Matt. 27:48.) What suggested this act? (John 19:28.) What indication have we here as to the height of the cross? Did all the soldiers have the same compassion as this one? What did Jesus do after He had received the drink? What would this "loud" cry indicate as to His physical condition? What did He say after that cry? (John 19:30; Luke 23:46.) Then what did He do? Did anyone take His life from Him? (John 10:17, 18.) What prophecies were fulfilled when He gave up the spirit? (Dan. 9:26;

Is. 53:12.) What wonderful things happened as Jesus died? (Matt. 27:50, 51; Luke 23:45.) How much of the veil of the temple was rent? (Matt. 27:51.) What was the significance of the veil being rent at Jesus' death? (Heb. 10:19, 20.) Why was it rent from "the top to the bottom" and not from the bottom to the top? What happened at the opened graves? (Matt. 27:52, 53.) Did these dead come out of their graves that same day? What became of them after they went into the holy city and appeared unto many?

As God has not seen fit to tell us, is it wise for us to speculate about it? Which is wiser, to reflect and act upon the things God has been pleased to tell us, or to speculate about the things God has not been pleased to tell us? (Deut. 29:29.) Has much of the theological controversy been about things that God has not been pleased to reveal? Is there enough that is clearly revealed for purposes of salvation and Christian growth? What was the effect of the things that occurred upon the centurion and those with him? (Matt. 27:54; Luke 23:47.) What convinced the centurion? (Compare Mark 15:39.) What nailed Christ to that cross? (1 Cor. 15:3; 2 Cor. 5:21; 1 Peter 2:24; Gal. 3:13.) What are the results of His crucifixion? (John 12:32, 33; 1 John 2:2; Is. 53:10; John 12:24; Heb. 9:26; Gal. 3:13; Eph. 2:14–16; Gal. 4:3–5; Eph. 2:11–13; Ro. 5:9, 10; Eph. 1:7; Ro. 8:34; 2 Cor. 5:21; 1 John 1:7; Acts 20:28; Heb. 10:10, 14, 18–20; 9:15; Rev. 22:14, R. V.; 1 Thess. 5:10; Rev. 7:14, 15; John 12:31; Heb. 2:14, R. V.; Col. 2:14, 15; Col. 1:19, 20.) What two things have their fullest exhibition in the cross of Christ? (1 John 3:6; Acts 2:22, 23.) Of what is the death of Christ a guarantee? (Ro. 8:32.) What example does Christ's choice of death afford us? (Phil. 2:5–8.)

## CLASSIFICATION OF TEACHINGS

### 1. *Jesus*

#### (1). What He is:

A man, Matt. 27:46; the Son of God, Matt. 27:54; the Saviour, Luke 23:42, R. V.; a King, Luke 23:42, R. V.; an atoning sacrifice, Matt. 27:46; the light of the world, Matt. 27:45; Luke 23:44; the Lord of nature, Matt. 27:44, 51, 52.

#### (2). His character:

Wondrous love, pardoned the vile criminal who had railed upon Him, Luke 23:39; compare Matt. 27:44; bore the sins of men in their stead, Matt. 27:46; compare Gal. 3:13; perfect sinlessness, Luke 23:41; triumphant faith, Luke 23:46.

#### (3). What He suffered:

Hatred from man, Luke 23:39; railed at by a vile criminal, Luke 23:39; great spiritual amazement and bewilderment, Matt. 27:46; forsaken of God, Matt. 27:46; He bore all this for me, Is. 53:4–6; 2 Cor. 5:21.

#### (4). What He enjoyed:

Testimony from the centurion, Matt. 27:54; testimony from the robber, Luke 23:41; recognition as King, Luke 23:42; recognition as the Son of God, Matt. 27:54; faith of the dying robber, Luke 23:42.

#### (5). What He did:

Fulfilled prophecy, Matt. 27:46, 50; compare Is. 53:10; Ps. 22:1; Dan. 9:26; held fast to God in the hour of sore bewilderment, Matt. 27:46; laid down His life voluntarily, Matt. 27:50; pardoned and saved a vile but repentant sinner at the last hour, Luke 23:43; rewarded faith, Luke 23:42, 43; entered Paradise, Luke 23:43; took the penitent robber into Paradise with Him, Luke 23:43; opened the way into the holiest of all, Luke 23:45; Matt. 27:51; compare Heb. 10:19, 20.

#### (6). What He will do:

Come again, Luke 23:42, R. V.; receive us unto Himself to be with Him, Luke 23:43.

### 2. *Man*

#### (1). His natural condition:

Heartless cruelty, Matt. 27:49; desperate wickedness, Luke 23:39; compare Jer. 17:9; hatred of God's Son, Luke 23:39; Matt. 27:50; compare Ro. 8:7.

#### (2). The way in which his salvation has been purchased:

By a substitute, Matt. 27:46; compare 1 John 2:2.

#### (3). The way in which he must appropriate salvation:

Confession, Luke 23:41; faith, Luke 23:41, 42.

### 3. *The Penitent Robber*

A desperate sinner, Luke 23:33, 41; eternal doom nearly sealed, Luke 23:33; he heard the Word, Luke 23:34, 42; saw and heard Jesus, Luke 23:33, 34, 43; recognized his own sinfulness, Luke 23:41; confessed his own sinfulness, Luke 23:41; believed in Jesus as Saviour and King, Luke 23:42, R. V., 43; called upon Jesus, Luke 23:42;

confessed Christ openly before His enemies, Luke 23:41; was heard by Christ, Luke 23:43; was saved by Christ, Luke 23:43; preached Christ, Luke 23:41; entered Paradise side by side with the Son of God, Luke 23:43.

## LESSON 134

# The Burial of Jesus

John 19:31–42; Matthew 27:61–66

(Compare Mark 15:42–47; Luke 23:50–56)

### DISCOVERY OF THE FACTS

1. *The Death of Jesus Made Sure, vv. 37–37*

What final request did the Jews make of Pilate? What was the purpose of this request? Why were the Jews unwilling that the bodies should remain on the crosses over that Sabbath? (Deut. 21:22, 23.) Was there any especial reason why they were more unwilling that that Sabbath should be defiled than any other? Had they themselves done anything that would defile their land more than the mere leaving of the crucified bodies on the cross possibly could? Are men today ever scrupulous about ceremonial defilement who are quite blind to moral defilement? Was “the Sabbath Day” which was to follow “the preparation,” the weekly Sabbath day or “the first day” of “the feast of unleavened bread”? (Lev. 23:6, 7; John 19:14, 42; 18:28; Matt. 27:62; Mark 15:42; Matt. 17:21, 23; 20:19; Mark 8:31; Luke 9:22.) In case it was the latter what occurred at the temple at the very moment Jesus died without the camp? (Ex. 12:6; Lev. 23:5; compare 1 Cor. 5:7.) What precaution was taken to make sure of the death of the two robbers? Why did they not break the legs of Jesus also? Why did Jesus die so much sooner than the others? (2 Cor. 5:21; Matt. 26:46; Ps. 69:20; compare John 19:34.) May it not have been that Jesus was not really dead but only in a swoon, and that the supposed resurrection was only a case of temporarily suspended, and afterwards restored, animation?

What precaution did one of the soldiers take to make sure that He was really dead? What was the result of that spear thrust? What was the physiological significance of the coming forth of “blood and water”? Who bears witness to this fact? Did he know the physiological significance of it? Is there in this little detail, the full meaning of which the narrator himself could not have known, any proof of the genuineness of the story? Had the coming forth of the “blood and water” any moral or spiritual significance? (Zech. 13:1; Titus 2:14.) For what purpose did John record this seemingly insignificant little detail (v. 35)? Did John have this purpose in view in much that he wrote? (John 20:31; 11:15, 42; 14:29; compare 1 John 5:13.) In the testimony that we give to the world concerning Jesus what should be our purpose? Have we any occasion to be grateful that the Roman soldier thrust his spear into the Saviour’s side? Of what truth is this an illustration? (Ps. 76:10.) What two prophecies were fulfilled in the treatment of Jesus after death (vv. 36, 37)? Where is the scripture “A bone of Him shall not be broken” found? (Ex. 12:46; Num. 9:12; Ps. 34:20.) Where is the other scripture quoted in v. 37 found? (Zech. 12:10.) Were these men conscious that they were fulfilling Scriptures? Did the fact that these things had been prophesied in any wise interfere with the freedom of their action? Through what sort of action then does God carry out His eternal purposes and fulfill His “sure word of prophecy”?

2. *The Burial of Jesus, vv. 38–42; Matt. 27:61*

Who buried Jesus? What do we know about this man? (Matt. 27:57–60; Mark 15:42–46; Luke 23:50–53.) What sort of a disciple had Joseph been up to this time? Were there many secret disciples? (John 12:42.) What lies at the bottom of secret discipleship? (John 12:43.) Is it acceptable to Christ? (Matt. 10:32, 33; Mark 8:38.) Are secret disciples saved? (Ro. 10:9, 10.) Of what proverb of Solomon was the secret discipleship of Joseph of Arimathea an illustration? (Prov. 29; 25.) What brought Joseph out as an open disciple and delivered him from the snare into which the fear of man had brought him? Did Joseph display any courage at the end? Is one who holds back for fear of man likely, when he does come out, to display as much courage and devotion in the service of his crucified Lord as those who come out more promptly? What did Pilate do before delivering the body to Joseph? (Mark 15:44, 45.)

At every step in the execution of Jesus, what was care taken to see to? Is any room left to doubt the reality and certainty of His death? Is it in any way a good thing for us that such care was taken? Who came with Joseph? How had he come first to Jesus? Had he ever up to this time lifted his voice openly for Jesus? (John 7:50, 51.) Had he ever come out so openly for Jesus as at this time? What brought him out? Had Joseph’s new decision any influence

over him? Had Jesus repulsed the first timid manifestations of the faith of Nicodemus? (See John 3:1–14; compare Matt. 12:20.) Is there any suggestion in this as to how to deal with timid, hesitating souls? Was the patience and tenderness of Jesus in dealing with Nicodemus rewarded at the end? How did Nicodemus show his love to the crucified One? Where did they lay the body of Jesus? Why did they lay it there (v. 42)? What prophecy was fulfilled in this? (Is. 53:9.)

3. *Precautions Against a Fraudulent Claim that Jesus Had Risen. Matt. 27:62–66*

Of what were the enemies of Jesus afraid? Why were they afraid of this (v. 63)? What evidence have we that some of the words of Jesus had made a deeper impression upon the minds of the enemies of Jesus than upon the minds of His disciples? Why was this? What did the enemies of Jesus call Him? If Jesus was so called by His enemies, what may we expect if we live like Him? (Matt. 10:25.) What precaution was taken against a false claim that Jesus had arisen as He had announced He would? Have we any occasion to regret these steps that the enemies of Jesus had taken? What good resulted from it? Did Pilate accede to their request? What did he bid them do? Did they make it as sure as they could? Did they succeed in keeping Jesus in the sepulchre? With what kind of a Christ did they imagine they had to do? With what kind of a Christ did they discover, before many days, they had to do? What became of all their cunning plans to stop the spread of faith in Jesus? Why? (Prov. 21:30.) How did all these things that are recorded as done against Jesus turn out finally? How will all the steps taken against Jesus by His enemies finally result? (Ps. 76:10.)

## CLASSIFICATION OF TEACHINGS

1. *God*

Makes the free acts of men carry out His eternal purposes and fulfill His prophecies, John 19:33–37; makes trivial and seemingly accidental circumstances carry out His eternal purposes and fulfill His prophecies, John 19:41–42; compare Is. 53:9; uses the hostile acts of the enemies of Christ to authenticate His claims, John 19:31–37; Matt. 27:63–66.

2. *Jesus*

Called a deceiver, Matt. 27:63; compare c. 10:25;

Had a real human body, John 19:34; Died as a paschal lamb, John 19:30; compare Ex. 12:46;

Sooner than His two companions. Why? (John 19:33; compare Matt. 26:46; 2 Cor. 5:21; Ps. 69:20; John 19:34.) Died of a broken heart, John 19:34. What broke His heart? Died to cleanse us from sin and uncleanness. Blood and water flowed from the pierced side, John 19:34; compare Zech. 13:1; died beyond a question, not merely apparently but really, John 19:34, 35; was buried, John 19:42; was laid away in a rich man's sepulchre, John 19:42; sealed in the sepulchre, Matt. 27:66; a guard set over the sepulchre, Matt. 27:66;

His resurrection was unquestionable and genuine, Matt. 27:63–66; fulfilled prophecy, John 19:36, 37; compare Ex. 12:46; Zech. 12:10; testified to by a truthful eye witness, John 19:35.

3. *The Word of God*

Its certainty, John 19:36; compare Ex. 12:46; John 19:37; compare Zech. 12:10; John 19:35; its minute accuracy, John 19:42; compare Is. 53:9; its purpose, "that ye might believe" John 19:35; its divine origin (see references under certainty and accuracy.)

4. *The Enemies of Christ*

Very sensitive regarding the ceremonial defilement of the land, though utterly insensible to its moral defilement by their enormous sin, John 19:31; compare Deut. 21:22–23; made sure of Christ's death, John 19:31–34; made as sure as they could that He should remain in the sepulchre, Matt. 27:63–66; remembered the words of Jesus, Matt. 27:63; dreaded their defilement, Matt. 27:63, 64; called Jesus a deceiver, Matt. 27:63; imagined they lead to do with a dead Christ, Matt. 27:63–66; by all their prudent and cunning attempts to put Jesus out of the way, succeeded only in establishing the reality of His death and certainty of His resurrection, John 19:31–36; Matt. 27:63–66.

5. *Joseph of Arimathea*

A secret disciple, John 19:38; ensnared by the fear of man, 38; brought out by the death of Christ, 38; came out at last boldly (more boldly and fearlessly than those who had come out before him) 38; took the body of Jesus—whom the world had rejected and crucified—and buried it in his own new tomb, 38–42; compare Matt. 27:60; performed most disagreeable duties and those that involved ceremonial defilement and exclusion from the passover, John 19:38, 39; influenced Nicodemus by his bold attitude (?) John 19:38, 39.

6. *Nicodemus*

Came to Jesus at first by night, John 19:39; came out boldly with Joseph when others had deserted, 39; brought a costly offering at the last to the crucified One, 39; performed laborious and defiling service for the crucified One, 40.

## LESSON 135

# The Resurrection of Jesus

Mark 16:1–11; John 20:1–18

(Compare Matthew 28:1–15; Luke 23:56–24:12)

### DISCOVERY OF THE FACTS

1. *Mary Magdalene and the Other Women Go to the Tomb to Embalm Jesus, Mark 16:1–4; John 20:1*

At what time of day does this lesson open? (Mark 16:1.) What did they do that evening? (Matt. 28:1, R. V.) Did the body of Jesus need embalming? Was this mistaken service acceptable to Jesus? Ought they to have known that the body of Jesus was not lying in the sepulchre? (Matt. 16:21; 20:19.) Why didn't they know it? Why are there so many things about Jesus which we ought to know that we do not know? How did their act reveal the depth, earnestness and unselfishness of their love? How was that love to be rewarded? In what way was the eagerness of their love shown? (John 20:1; Mark 16:2.) Are people nowadays much in the habit of getting up early to perform services for Christ? In what way did they display their courage? What time of day was it when they reached the tomb? When does John seem to say it was? (John 20:1.) How can these seeming discrepancies as to the time be reconciled? Was it dark in more senses than one when they started for the sepulchre? How dark was it? But what was just at hand? What difficulty occurred to their minds as standing in the way of their enterprises? (Mark 16:3, R. V.) Ought they not to have thought of that before?

Which is better, the practical common sense, that, foreseeing all the difficulties, sits down and does nothing, or the uncalculating love that follows its own impulse and risks the difficulties? Was the difficulty great in this case? (Mark 16:4; Matt. 27:60.) Who removed it? (Matt. 28:2.) If we march right up to the difficulties that lie in the path of loving devotion to Christ, what will become of them? Would these women have missed anything if they had been disheartened by the difficulties and gone back? How is it that we miss many of the blessings God has for us? (Rev. 2:10.) Who had tried to make the entrance of the disciples into the sepulchre impossible? (Matt. 27:62–66.) Had their precautions seemed sufficient? Why did they amount to nothing after all? Why do all the obstacles which the enemies of Christ put in the way of the disciples of Christ amount to nothing? (Ro. 8:31; Prov. 21:30.) Was the stone rolled away to let Jesus out or to let the disciples in?

2. *Mary Goes in Search of Peter and John, John 20:2*

What did Mary at once conclude when she saw the stone rolled back from the door of the sepulchre? How did Mary feel about it? (John 20:13.) Was there any real cause for mourning? If her eyes could have followed the body of her Lord to where it really was would she have mourned? If the eyes of many mourners, who stand beside the empty cradle or chair could follow the missing person to where he really is would they mourn? What did Mary do? What did she still call Jesus? Was her faith all gone? If she had had the faith she ought to have had what would have been her explanation of the empty sepulchre? What then lay at the bottom of Mary's deep and bitter sorrow?

3. *The Other Women Enter the Sepulchre, Mark 16:5–8*

Did they find what they expected in the sepulchre? What did they see? What was the effect upon them? (Compare Luke 24:5.) Why were they frightened? What ought to have been their feelings? Why were they not prepared for such an experience? With what glad tidings did the angel seek to reassure them? What is the most reassuring of all Christian truths? What sort of a Saviour had they sought? What sort of a Savior had they found? What part has the crucified Saviour in our salvation? (Ro. 5:10, first half.) What part has the risen Saviour in our salvation? (Ro. 5:10, last half; Heb. 7:25; 1 John 2:1; Ro. 4:25; Acts 2:32, 33; Col. 2:12, 13.) What is the believer's reply to all who would condemn? (Ro. 8:34.) Ought the announcement of the angel to have surprised the disciples? How had it all turned out? (c. 9:31.) How will everything turn out? Are we ever surprised when things turn out just as Jesus says they will? Why is that? Were the women allowed to linger at the tomb? How were they to go? (Matt. 28:7.) Is there any lesson in that for us? Who were the first divinely commissioned preachers of the Gospel of the resurrection? Ought not those women to have kept silence in the church? Who was especially mentioned to whom

they should tell the good news? Why “and Peter”? Where were the disciples told to go? what for? Did they not see Him before they reached Galilee? (John 20:19.) Is there any inconsistency in these two accounts? What were their feelings as they left the sepulchre? (Compare Matt. 28:8.) Why were they afraid?

4. *Peter and John at the Sepulchre, John 20:3–10*

What was the effect upon Peter and John of the information Mary brought? How did they go? Why did they run? Which got there first? Why? What did he do? Why did he not go in? What did he see? What did Peter do? Why did he enter in? What did he see? Was there anything significant in the linen clothes lying and the napkin “rolled up in a place by itself”? What did John do after Peter had entered? What was the result of his entering? What did he see? What did he believe (v. 9)? Why did he believe upon merely seeing the linen clothes lying and the napkin “rolled up in a place by itself”? Had they believed up to that time? Had they any grounds for belief? (Matt. 16:21; Mark 9:9, 10.) Is it credible that with all the previous announcements of the resurrection they should not believe? Why had they not understood? (Mark 9:31, 32.) What reason does John give for their not believing until then? (Compare Ps. 16:10; 22:16, 22; Is. 26:19; 53:10.) Were they to blame for not understanding all this, and believing? (Luke 24:25, 26.) What did they do next?

5. *Mary Magdalene Comes the Second Time to the Sepulchre and the Risen Christ Makes His First Appearance, John 20:11–18; Mark 16:9–11*

Who had come back to the sepulchre while Peter and John were there? When they left what did she do? (John 20:11.) Why did she not go home? What was she doing there? As she wept what did she do? What did she see? Why had not the disciples seen them? When does God make His especial revelations? Was she particularly impressed by the angels? Why not? What did the angels say? Why did they ask that (v. 15)? Are Jesus and the angels interested in our sorrows today? What was her sorrow founded upon? How many of our sorrows are founded upon a mistake? How did she speak of Jesus here? (Compare 2.) Would you weep if some one should take away your Lord and you did not know where to find Him? What kind of Lord was she about to find? What did she do as she said that? Why did she turn herself? Whom did she see? Did she recognize Him? Does Jesus ever stand beside us and we do not recognize Him? Why did she not recognize Him? (John 21:4; Mark 16:12; Luke 24:16, 32.) What held her eyes? What question did Jesus put to her? Why did He put that question to her? How did His question differ from that of the angels? What was Mary’s answer? Could she “take Him away”? Why then did she say she would? What happened just then? When Mary heard that, what did she know? What was Mary’s feeling? Will there ever come such a wondrous moment in our lives? What did she say? How do you explain the “turned herself”? (Compare v. 14.) What did Mary do? What is the meaning of the “Touch Me not”? (The primary meaning of the Greek word used is “to fasten one’s self to,” “to cling to”). Note the contrasted duty “but go, etc.,” and compare Matt. 28:7, 9, 10.) Instead of clinging to Him, what was Mary to do? Are there ever times now when, instead of clinging to the Lord who has manifested Himself to us, we should speed away and tell to sorrowing hearts the good news?

To whom did Jesus commit the first preaching of the Gospel of a risen Christ? Had this woman to whom Jesus first appeared after His resurrection and to whom He committed the first preaching of the Gospel of a risen Christ, ever been very low down? (Mark 16:9.) Does the fact that one is very low down in Satan’s power prove that God will never exalt him to a place of special honor? What was the message she was to bear? How did He speak of the disciples? (Matt. 28:10.) Is He then our brother still? Why did He not say “Our Father”? Is there any indication here that the disciples were at this time regenerate men? How do we become sons of God? (Gal. 3:26; John 1:12, 13.) How further does Jesus speak of the One to whom He went? What is indicated by the use of the expression “my God”? By the coupling of these two titles, what do we see that the one who is our God at the same time is? (See also Is. 41:10; Jer. 31:33; Rev. 21:3.) What did Mary do? What would it have been if she had refused or delayed to go with this glad message to these sorrowing hearts? Has He given us any commission like Mary’s (Mark 16:15.) What if we refuse or delay to go with the glad message? What did Mary find the disciples doing? (Mark 16:10.) Why were they weeping? Why was that weeping out of place? Do Christians ever go mourning and weeping as if they had a dead Christ? What is the best news to take them? How was Mary’s testimony received? (Mark 16:11.) Why ought it to have been believed? (Luke 24:25; Matt. 26:31, 32.) Is it credible that after all the plain announcements of the resurrection, the disciples should be so entirely unprepared for it? What will help us to understand that? Were the disciples in a state of mind to imagine a resurrection which did not really take place? What interval marks of genuineness does the story bear?

## CLASSIFICATION OF TEACHINGS

1. *Jesus*



His divinity, John 20:17; His humanity, John 20:12, 17; Mark 16:6; His subordination to the Father, John 20:17; His superiority to the angels, John 20:12; His crucifixion, Mark 16:6; His burial, John 20:12; His resurrection, John 20:1–8; Mark 16:1–11; His ascension, John 20:17; His sublime calmness, John 20:7; His wondrous tenderness—“Mary,” John 20:15; His matchless forbearance—“And Peter,” Mark 16:7; His untiring sympathy evidenced by a deep interest in human sorrow (John 20:15) and His standing beside His disciples in their grief (John 20:14); unwearied patience evidenced in revealing Himself to loving and sorrowing hearts even when in culpable ignorance and unbelief, John 20:14–17; Mark 16:9–11; His infinite condescension evidenced by His revealing Himself to those who seek Him ignorantly and blindly (John 20:15, 16) and by appearing first to one who had been possessed of seven demons and commissioning her as the first preacher of the Gospel of a risen Christ, Mark 16:9; His amazing magnanimity shown even after His glorious resurrection in calling the crushed and cowering disciples, “my brethren,” John 20:17; His loving command, to go tell sorrowing hearts the glad tidings of a risen Christ, John 20:17.

## 2. *Mary*

### (1). Her condition when she first met Jesus:

Possessed by seven demons, Mark 16:9.

### (2). What Jesus had done for her:

Cast the demons out, Mark 16:9.

### (3). Her love to Jesus:

Bought spices to anoint Him, Mark 16:1; came to the tomb very early, while it was yet dark, Mark 16:1; John 20:1; could not leave the tomb where her loved One had lain even after she had found it empty, John 20:11 (the first and last at the Saviour’s tomb); clung to the titles, “Lord” and “my Lord” even when faith was broken and almost dying, John 20:2, 13; had no eyes even for angels now her Lord was gone, and desired no heavenly visitors but Jesus Himself, John 20:12–14; forgot her weakness in her love and offered to do the impossible for Him she loved, John 20:15; reached out her hands to cling to the risen Lord the moment she heard his voice, John 20:17; obeyed the voice of the beloved even when He bade her leave Him—leaving the place of rapturous vision of Himself for the place of kindly service to others, John 20:18.

### (4). What was done for her:

The stone was rolled away by angel hands that she might get access to the empty tomb, John 20:1; a vision of two angels granted to her, John 20:12; a vision of Jesus Himself granted to her, John 20:14; the voice of Jesus heard in tender self-revelation, “Mary”, John 20:16.

### (5). Her mistakes:

She imagined her Lord was stolen when He was in fact risen, John 20:2, 13; she wept over a stolen Lord when she should have rejoiced over a risen Lord, John 20:11; in her grief mistook angels for men, John 20:12–14; in her grief mistook Jesus Himself for the gardener, John 20:14, 15.

### (6). Her quick recognition of her risen Lord in the one familiar call, “Mary,” John 20:16.

### (7). Her commission:

Leave the place of ecstatic communion and speed away to comfort sorrowing hearts with the glad tidings of a risen and ascending Lord, John 20:17.

## 3. *The Other Women*

Their love to Jesus, Mark 16:1, 2; perplexity, Mark 16:3; deliverance from their perplexity, Mark 16:4; privilege, Mark 16:5, 6; commission, Mark 16:7; disobedience through foolish fear: “They said nothing to any one,” etc., Mark 16:8, R. V.

## 4. *John*

Loved of Jesus, John 20:2; forgetful of his Lord’s oft repeated words, John 20:9; compare Matt. 16:21, 22; ignorant of the Scripture, John 20:9; ran to the empty tomb, John 20:4; outran Peter, John 20:4; stopped reverently without, John 20:5; looked in with eager, anxious gaze, John 20:5; saw the linen cloths lying, John 20:5; followed Peter’s example and entered, John 20:8; saw the napkin “rolled in a place by itself” and believed in a risen Christ, John 20:7, 8.

## 5. *Peter*

Tenderly loved by Christ even after his denial, Mark 16:7, see 4:2, 3, 4; rushed impetuously and unhesitatingly into the tomb, John 20:6; saw the linen cloths lying and the napkin rolled up in a place by itself, John 20:6, 7; failed to see their meaning, John 20:8.

## 6. *The Disciples*

Their mistaken grief:

Mourned a dead Christ when He was really risen, Mark 16:10.

Their undeserved privilege:

Mary was sent to them with the glad tidings of a risen Christ, John 20:17.

Their great glory:

“My brethren,” John 20:17.

Their persistent unbelief: Mark 16:11.

7. *Angels*

Lingered about the scene of Jesus’ victory over death, John 20:12; Mark 16:5–7; ministering spirits, Mark 16:5–7; take an interest in human sorrow, John 20:13; are especially near Christ’s most sorrowing ones, John 20:12; compare 5–7; first announced the resurrection, Mark 16:6.

## LESSON 136

# Jesus Appears to Two Disciples on the Way to Emmaus

Luke 24:13–35

### DISCOVERY OF THE FACTS

1. *The Two Disciples Opening Their Hearts to the Risen Christ, vv. 13–24*

Who were the two who were going to Emmaus? Was either of them an apostle (v. 33)? Were either of them very notable personages? Is there anything significant in that? Why were they going to Emmaus? Why does it appear very strange that they left Jerusalem just at that time (vv. 21–24)? Why did Jesus choose these two as the men to whom He should especially manifest Himself? Did He spend much time with them (vv. 15, 27, 29, 30)? What shall we say of Jesus’ going seven miles out of His way and spending several hours in one of the most eventful days of His life in comforting and recalling and instructing two ignorant, stupid, insignificant disciples? Would you be willing to do the same? What were they talking about? Was that a natural topic of conversation under the circumstances? What is the most natural topic of conversation for Christians? Is that the topic you most readily fall to talking about? What happened as they talked of Him? Does He always draw near as we talk of Him? (Matt. 18:20; v. 36.) Is He near now?

What sort of hearts did these men have as Jesus drew near? Is He always near loving and troubled hearts, though they are ignorant and unbelieving? Did these two altogether agree in their views? Why did not these men recognize Jesus at once? (Mark 16:12.) By what were their eyes holder (v. 25)? Why did He not make Himself fully known to them at once and settle their doubts that way? (vv. 25–27; John 4:48; 20:29.) Does Jesus ever appear to us in a way that we do not at once recognize Him? (Matt. 25:44, 45.) What question did He put to them? Did He not know? What then was the purpose in asking the question? Would you always be ready to have Jesus come alongside as you walk and talk with a friend and ask what communications are these that ye have one to another, as ye walk? What was the effect of Jesus’ question upon these two men? Why did it make them sad? Had those men any need to be sad that morning? Why were they sad (v. 25)? Whence does all our sadness arise? (Phil. 4:6; Ro. 8:32, etc.) What does their answer to Jesus’ first question imply? To a real Christian, what seems to be the question that men must always be talking about? How does Jesus further draw them out? Had these men any faith in Jesus of Nazareth still remaining? Did they have any courage left? What hope had they entertained regarding Jesus? What had become of that hope? Had the hope been well grounded? Was there any sufficient reason for giving it up? Why had they given it up (vv. 25–27)? Was His crucifixion any proof that He was not “He which should redeem Israel” (v. 26)? Why is it today that men often give up well grounded hopes? If we wish to keep our hopes from being wrested from us what should we do? (Acts 20:29, 30, 32; 2 Tim. 3:13–17.)

How must we study the Scriptures? (Ps. 119:18; compare v. 25.) From what did they suppose He was to redeem Israel? What better redemption did He bring? (Ps. 130:8; Rev. 5:9; 1 Peter 1:18, 19.) What was their reason for mentioning the fact that this was “the third day”? (Mark 9:31.) What further did these men tell Jesus? Did they believe the testimony of these women? Why not (v. 25)? What especial reason had one of them for believing the testimony of these women? (v. 18; compare John 19:25.) Are there ever nowadays men so determined in their unbelief that they will not receive the testimony of their own wives to what they have seen? What was the sole effect according to their own testimony of the women’s saying upon those men? What ought it to have been? Had

the testimony of the women been tested? With what result? What was the one point at which the men stuck? Who were they like? (John 20:24, 25.) Were these the kind of men to have an hallucination that they had seen Jesus when they had not? If it was a hallucination, how long must it have lasted? Is that likely? What is evident from all they had to say as to where those two disciples ought to have been?

2. *The Risen Christ Opening the Scriptures to the Two Disciples, vv. 25–32*

Why did Jesus not meet and settle their unbelief by an immediate disclosure of His own identity? What did He do? With what sin did He charge them? Why did He so strongly rebuke their sins and folly? In what did their folly consist? Do you believe “all that the prophets have spoken”? What are you then (v. 25)? Where does Jesus put the man down that disbelieves anything the prophets have written? Are there any “fools” of that kind nowadays? Did Jesus say the whole trouble was with their heads? Where is the greatest trouble usually with skeptics? (John 7:17; 5:44; 8:47.) True wisdom consists, according to this verse, in believing what? What did He say that the Christ must do? Why must He suffer? (Mark 14:49; compare Ps. 22:6–9; Is. 53; John 3:14; Heb. 9:22.) What was the outcome of these sufferings? (1 Peter 1:2.) Who else besides the Christ must suffer? (2 Tim. 3:12; Acts 14:22.) What will be the outcome of these sufferings? (Ro. 8:17.) What did Jesus next do? Who had inspired these prophecies? Who was the subject of them? Would you liked to have heard Him expound them? Will He expound them for us? Where did He begin? How much of the Scripture did He take up? What did He show to be the one subject of Scripture? (John 5:39, 45–47.) How many of the prophets spoke of Him? (Acts 3:24.) What is the testimony of the prophets concerning Him? (Acts 10:43.) How do you account for the prophets writing concerning Him? (2 Peter 1:21.) Can you think of any passage He referred to in Moses? (Gen. 3:15; 22:18; 49:10; Deut. 18:15; Ex. 12, etc.) In the prophets? (Is. 7:14; 53; Mic. 5:2–4; Zech. 12:10, etc.) Did Jesus really desire to go further? Was it not deception on the part of Jesus to make as though He would have gone further? (Compare Mark 6:48.) Why did He not go further? Is there any lesson in all this for us? Was it much of a privilege to have Jesus abide in that home?

Can we have Jesus abide in our homes? (Rev. 3:20; John 14:23.) Would all professed Christians find it convenient to have Jesus abide with them and be present at their meals? Is this prayer, “Abide with us,” one a true Christian is likely to offer? What is the one thing recorded as occurring during Jesus’ stay at that home? If Jesus sits at our table what may we expect Him to do? Is there any way in which Jesus can sit at our table? (Matt. 25:35, 37, 40.) What happened as He broke their bread? How were their eyes opened just at that point? What was the result of their eyes being opened? What must happen if we are to “know Him”? How are our eyes to be opened? (John 7:17, 27, 32; 1 Cor. 2:14, 11; Acts 16:14; 1 John 5:20.) What happened as soon as they recognized Him? Why did Jesus vanish as soon as they knew Him? (John 20:17; 2 Cor. 5:16.) What was the first thought of these disciples as Jesus disappeared? What was it made the hearts of these disciples burn? If you want to make a Christian’s heart glow, what should you give him? (Jer. 20:9; 23:29.) What kind of a fire was it that the opened Word kindled in the hearts of these disciples? What had been the condition of their hearts before Jesus made them burn, while He talked with them by the way and opened to them the Scriptures? Did Jesus ever speak to you by the way and open to you the Scripture in such a way that your heart burned?

3. *The Two Disciples Opening to the Others What the Risen Christ Had Opened to Them vv. 33–35*

What did they do with the glad truth that had at last burst upon them? Did it take any courage on their part? Why did they not wait until morning? Is there any lesson here for us? Whom did they find in Jerusalem? Where was the twelfth? What had brought the eleven together? Were the entire eleven there? (John 20:24.) What were the first words with which they were greeted as they entered the room? How do you reconcile this with Mark 16:12, 13? (See vv. 37, 38, 41.) (Note the artlessness and truthfulness in every line of the picture.) Why was it the Lord had appeared especially to Simon? (c. 22:54–62; Mark 16:7.) To whom were all the appearances of Jesus to individuals made? (Note the especial appearance of the Lord: To Mary in her broken-heartedness; the women in their fear (Matt. 28:8, 9); the two as they were slipping away; Thomas in his unbelief; James in his rejection; Peter in his penitence and dejection; Paul in his enmity.) What was the reply of the two to the cry of the eleven that “The Lord is risen indeed”? Of what have we an illustration in this mutual relating of what they had learned? (Ro. 1:11, 12.) Why was it that Jesus was known in the breaking of bread?

## CLASSIFICATION OF TEACHINGS

1. *Jesus*

The central topic of all Scripture, 27; a prophet, mighty in deed and word, 19; the risen Son of God, 20, 25; an atoning Saviour, 26; despised, rejected and crucified by man, 20; seeks out those who most need Him, 15; goes out of His way and spends many hours of a most momentous day to reclaim two very unworthy, unspiritual, and insignificant backsliders, 13–15; draws near men as they talk of Him, 15; draws near hearts that are troubled, 15–

17; appears in an unrecognized form, 16; notes what we talk about, 17; wishes us to unburden our hearts to Him, 17–19; rebukes our folly and unbelief, 25; instructs our ignorance, 26, 27; first inspires, then fulfills, then interprets prophecy, 27; enters glory through suffering, 26; compare Phil. 2:6, 10; desires to abide with us, but will not go further unless invited, 28, 29; blesses the bread when He sits at meat, 30; could be distinguished from every one else from the way He approached God in prayer, 35; spake as never man spake, 32; prayed as never man prayed, 35; recognized by the eyes He Himself opened, and by those alone, 31; opens the word and makes the heart to glow with faith and hope and joy, 32; stands in the midst when we talk of Him, 36; his tender compassion appears to those who especially need Him, 34; Jesus when known so fills the heart that men cannot but hasten to tell the good news to others, 33.

2. *The Word*

Its Great Interpreter:

Jesus, 32.

Its absolute certainty:

Its most incredible statements fulfilled to the letter, 34.

Its matchless power:

To open blind eyes, 31; compare 27, 45; to make sad hearts glow with faith and hope and joy, 32; ignorance of the Word brings sadness, where knowledge of the Word brings gladness, 17; neglect of the Word opens the way for us to be robbed of hope, 21; doubt of the Word makes us fools, 25; doubt of the Word reveals an evil heart, 25.

What to do with the Word:

Read it all from the beginning, 27; believe it all from the beginning, 25; seek Christ in it all from the beginning, 27; get Christ to interpret it all from the beginning, 27.

3. *The Two Disciples*

Obscure, 13, 18; ignorant, 25; inspiritual, 22, 23, 25; unbelieving, 25; hopeless, 21; foolish, 25; backsliding, 13; Jesus loved them, 15–27; sought them, 15; taught them, 27; abode with them, 29; broke bread with them, 30; revealed Himself to them, 31; their singular journey, 13; their wisely chosen topic of conversation, 14; their deep sorrow, 17; their shattered hope, 21; their inexcusable ignorance, 25; their strange incredulity, 22–25; their commendable courage, 20; their partial faith, 19; their severe rebuke, 25; their gracious deliverance, 25–27; their opened eyes, 31; their burning hearts, 32; their eager desire to impart to others what Jesus Himself had imparted to them, 33; their full recital of their blessed experience, 35.

4. *Faith and Unbelief*

The hard fought battle between faith and unbelief in the heart even of disciples, 34–43; faith is begotten through the Word and confirmed by holy experience, 32, 31; unbelief is begotten through human reasoning and discredits one's own experience, 38; faith opens the eyes, unbelief blinds them, 31; faith begets peace, unbelief begets terror, 36–38.

## LESSON 137

# Jesus' Two Appearances and Conversations with His Apostles

John 20:19–31

### DISCOVERY OF THE FACTS

1. *Jesus Appears Unto the Disciples, Thomas Being Absent, vv. 19–25*

To whom did Jesus finally appear upon the day of His resurrection? How soon after the return of the two disciples from Emmaus and their relation of Jesus' appearance to them was it? (Luke 24:35, 36.) In what state of mind were the disciples? Does Jesus often appear unto His disciples when they are afraid? (Matt. 14:25.) What word did He speak to banish their fear? Where was He standing as He said this? What does Jesus always bring when He stands in the midst? When does He stand in the midst? (Matt. 18:20.) Of what promise was His coming and standing in their midst, turning their fear into peace and their sorrow into joy, a fulfillment? (John 16:22.) When will He banish all fear and sorrow forever? (Is. 25:9; 1 Thess. 4:16, 17.) What fact is mentioned in connection with His appearing that shows that the nature of the body in which He appeared was different from that

of the body in which He was manifested before His death and resurrection (v. 19)? What was the first effect upon the disciples of the appearance and words of Jesus? (Luke 24:37.)

What would be the first effect upon you if Jesus should appear today? Why were they terrified and affrighted? (Luke 24:37; compare Matt. 14:25, 26.) Why did they not recognize Jesus at once as their risen Lord? (Luke 24:25.) Were these the sort of men to imagine Jesus had risen again when He really had not, and out of their fancy weave a legend of His resurrection? How did Jesus treat their determined unbelief and hardness of heart? (Mark 16:14.) Were they any more determined in their unbelief and slow of heart than we are? How does He regard our unbelief? What reason had they for believing Jesus really had risen and that it was He who now stood in their midst? (Mark 16:13; Matt. 16:21; 17:9; 20:19; Luke 24:44–46.) Have we as good reason for believing Jesus has risen from the dead as they had at this time? Is our unbelief any more excusable than theirs? What is the root of it all? (Luke 24:25; Mark 16:14; Heb. 3:12.) Is unbelief, then, merely a misfortune to be pitied or a sin to be rebuked and repented of? What did Jesus do in order to overcome their persistent unbelief and convince them that beyond a question it was really Himself? (v. 20; compare Luke 24:38–40, 41–43.) What sort of an act on Jesus' part was this? Were the disciples convinced at last? What were the feelings of their hearts when at last unbelief gave way to faith?

Would you be "glad" if you should see the Lord? Now that they were really convinced that it was He, what did Jesus say (v. 21)? Why did Jesus repeat these words? Does He need to repeat His messages of comfort to us before we really grasp their significance? Was this a common form of salutation in those days? Did Jesus put any new and uncommon meaning into this old and common form of salutation? Had Jesus ever said anything to them about peace before this? (c. 14:27; 16:33.) Did Jesus merely *say*, "Peace be unto you" or did He actually impart peace as well? Having given them peace, what did He next give them (v. 21)? Why did He give them peace before He gave them their commission? What must we first have in our own hearts before Jesus sends us forth? How did Jesus send them? (Compare c. 17:18.) How had the Father sent Him? (Is. 61:1–3; compare Mark 16:15; Matt. 28:18–20.) What preparation was necessary before they could fulfill the commission which He gave them? (v. 22; compare Luke 24:49; Acts 1:4, 5, 8; 10:38.) When Jesus breathed upon them, did they actually receive the Holy Spirit at that moment or was it symbolical of the fitting He was afterwards to impart for the fulfillment of their commission just given? (Acts 1:5; 2:4; John 7:39; 16:7; Acts 2:33.) By breathing upon them, and thus assuming to be the One who imparts the Holy Spirit, whom did Jesus assume to be? (Gen. 2:7; Job 33:4; Ps. 33:6; compare Ro. 8:9.) By reason of this Holy Spirit whom Jesus was to impart as a preparation for service what were they to have power to discern (v. 23)? Was it by virtue of any office which was to descend upon a line of successors or was it by virtue of the Holy Spirit which they were to receive that they were to be able to forgive and retain sins? (See context; compare Acts 13:9, 10; 8:20–23; 1 Cor. 5:4, 5; 2 Cor. 2:6–10.) Whose sins do these apostles declare forgiven? (Acts 10:43; 13:38, 39.) Was the whole apostolic company present at this appearance of Jesus? Why was Thomas not there?

Is it usually an indication that one is drifting away from Christ when he is absent from the gathering together of the disciples of Christ on the first day of the week? Ought Thomas to have been there? (Heb. 10:25.) Did he miss anything by not being there? What did he miss? What does one always miss who neglects the gathering together of Christ's disciples in His name? (Matt. 18:20.) What did the other disciples say to Thomas as soon as they saw him? If "we have seen the Lord," what duty have we in the matter? (Compare v. 18; c. 1:41, 45; Luke 24:33–35.) Are you telling those who have not yet seen Christ how you have seen Him? What would you think of these disciples if they had not told Thomas? Did Thomas believe the testimony of the other disciples? Why not? Ought he to have believed? What reason had Thomas for believing? (Matt. 16:21; John 20:18; Luke 24:34; 24:13–33, context.) What reasons had he for not believing? Are there any today who set up their own notions against the testimony of apostles, prophets, Jesus Christ Himself and the word of God? What lies at the bottom of all this? How does God regard this stubborn unbelief? (Ps. 78:21, 22, 31, 32; 106:23, 24.) What indication have we in the words of Thomas himself of an element of willfulness in his unbelief? What did Thomas demand as a condition of believing that what Jesus said would occur and what the disciples declared had occurred really had occurred?

Is it a good sign when one demands of God certain self-chosen proofs as a condition of believing His word? Who else did this same thing? (Matt. 27:42; 16:14.) Are such demands ever made today? Does God usually regard such demands? (Matt. 16:4.) Was it in keeping with the character of Thomas as revealed on other occasions to make this demand? (c. 11:16; 14:5.) Was Thomas the sort of man to believe on insufficient evidence in a resurrection that had not really taken place? What does the fact that such a man as he was at last convinced prove?

## 2. *Jesus Appears Unto Thomas, vv. 26–29*

How long was Thomas left to grope in the darkness of his unbelief? Why did not Jesus appear to Thomas sooner? Where had Jesus bidden the disciples go? (Matt. 28:10.) Why did they remain in Jerusalem another week when Jesus had bidden them to go into Galilee? What evidence have we that their testimony had made some impression upon Thomas even if he had not accepted it? Was there any readiness upon his part to believe? Is there

on the part of the average unbeliever any readiness to believe? Would you be willing to accept the Bible and take your stand upon its truths, if it could be shown you with reasonable probability that it was God's Word? What occurred as they were all together there? How came Thomas to be there? What did Jesus say? What is His constant message when He comes and stands in the midst? (Compare vv. 19, 21.) What did He say to Thomas? What elements of Christ's character are revealed in this treatment of Thomas? (Compare Ps. 78:38; 103:13, 14; 1 Tim. 1:14–16.) What had Thomas been, up to this time? What did Jesus wish him to become? What does Jesus wish every Christian man to become? Is it very important that he should? (Heb. 3:18, 19; 4:1, 2; 10:38, 39; Mark 16:16.) What was the effect upon Thomas of what he saw? Was Thomas right in addressing the risen Christ as, "My Lord and my God"? (c. 5:23; Ps. 45:6, 11; Is. 9:6; 25:9; 40:9–11; Heb. 1:6, 8, 10–12.)

Did Jesus accept the titles that Thomas gave Him? If, then, He is not our Lord and our God, what is He? If He is rightly our Lord and our God, of what sin are we guilty if we do not accept Him as such? Have you accepted Him as your Lord and your God? Had any of the other disciples up to this time attained to such a height of faith as Thomas here reached? Does it often happen that those who are most stubborn in their unbelief when they are at last convinced show a depth and strength of faith that those who believe more readily have not reached as yet? What did Jesus reply to the cry of Thomas? How can one rationally believe without seeing? (Ro. 10:17.) Have we any instances in the Bible of those who believed on the bare Word of God without seeing? (Luke 1:38, 45; Heb. 11:8, 17–19, 30.) What is faith? (Heb. 11:1, R. V.) What does Jesus say of those who believed on the bare word of God without seeing? Do you know this blessedness of believing without seeing? Is Jesus pleased with those who will not believe without seeing? (c. 4:48.) Has one who will not believe the truth unless he is fairly compelled to a real love for the truth?

### 3. *Why John Wrote His Gospel, vv. 30, 31*

Does the Gospel of John contain a record of all the miracles wrought by Jesus? Why did John write those signs which he did? What were the two things about Jesus that John desired men to believe? What will be the result of a heart faith that "Jesus is the Christ, the Son of God"? Can one who does not believe this have life? (Mark 16:16; 1 John 5:10–12; John 3:16, 18, 36.) What is the one who denies that Jesus is the Christ? (1 John 2:22.) In what is it that we get the life that comes to the one who believes? (31, R. V.; compare Luke 24:47; Acts 10:43; 13:38, 39.) If this Book was written that men might "believe that Jesus is the Christ, the Son of God and that believing" they might "have life in His name," what is the best Book to put in the hands of those we wish to have believe and receive life? For what purpose did John write his first epistle? (1 John 5:13.)

## CLASSIFICATION OF TEACHINGS

### 1. *Jesus*

#### (1). what He is:

The Christ, 31; the Son of God, 31; my Lord and my God, 28; divine, 22; compare Gen. 2:7; Job 33:4; Ps. 33:6; human, 20, 27.

#### (2). His relation to the Father:

Sent by the Father (subordination), 21.

#### (3). His resurrection body:

The same body that was crucified, 25; changed body—closed doors no hindrance, 19, 26.

#### (4). His great activity and power:

Did many signs which are not recorded, 30; compare 21:25.

#### (5). Jesus and His disciples:

Appeared to His doubting and frightened disciples, 19; compare Luke 24:36–43; Mark 16:14; stood in their midst, 19; appeared to them again, 26; always appeared on the first day of the week, 19, 26; his constant message to them: "Peace be unto you," 19, 21, 26; showed unto them His hands and His side, 20; He gave them peace, 19–21; a commission to others the same that He Himself received from the Father, 21; the power of the Holy Spirit to carry out the commission, 22.

#### (6). Jesus and Thomas:

Pardons his neglect and wandering and unbelief and appears to him after eight days, 26; shows to him the proof demanded, the print of the nails and the pierced side, 25, 27 (wondrous patience, long-suffering, compassion and condescension); invites Thomas to put his finger into the nail print, his hand into the side, 27; bids Thomas to be not faithless but believing, 27; gently rebukes the reluctance of Thomas' faith and holds up to him the blessedness of a faith that rests upon the bare word and does not ask to see, 29.

#### (7). Jesus and Life:

Life is in His name, 31, R. V.; faith in Him as the Christ, the Son of God, the condition upon which the life is to be had, 31.

2. *The Disciples*

Afraid of their enemies, 19; gathered together by a common fear, a common hope and a common love, 19; gathered together on the first day of the week, 19, 26.

What happened to them:

Jesus stood in their midst, 19; compare Matt. 18:20.

How they received their Lord:

At first doubted and were terrified and affrighted, 20; compare Luke 24:37; then were the disciples glad when they saw the Lord, 20.

What they received from Christ:

A sight of Himself, 19, 20, 26; peace, 19, 21, 26; the same commission which He had received from the Father, 21; power of the Holy Spirit, 22; discernment to remit and retain sins, 23; gladness, 20; life, 31.

What they did about it:

Told to Thomas of the blessing which they had themselves received, 25.

3. *Thomas*

Faithless, 27; not with the other disciples at the first appearance of Jesus to them (Why not?), and misses the blessing, 24; hears the testimony of the other disciples, 25; rejects the testimony of the other disciples (Why?), 25; demands to see in Jesus' hands the print of the nails and to put even his finger into the print of the nails, and to put his hand into His side before he will believe the fulfillment of the word of Jesus or the testimony of the apostles, 25; compare Matt. 27:42; is with the disciples at the second appearing of Jesus (Why?), 26; sees the Lord, 26, 29; sees the print of the nails and the hole in Jesus' side, 27; believes, 28; worships—cries "my Lord and my God," 28, (from the deepest depths of stubborn unbelief vaults to the highest height of faith); believed because he saw, 29.

4. *Faith*

(1). Why believe?

Jesus commands it, 27.

(2). What to believe:

Jesus is the Christ, 31; Jesus is the Son of God, 31.

(3). The ground of faith:

Not sight, 29; the written Word, 31.

(4). The result of believing:

Life in His name, 31; joy, 20; blessedness, 29.

## LESSON 138

# Jesus' Appearance to Seven Disciples by the Sea of Galilee

John 21:1–24

### DISCOVERY OF THE FACTS

1. *The Third Appearance of Jesus to the Disciples After His Resurrection, vv. 1–14*

What is the relation of c. 21 to the rest of the book? (See 20:30, 31.) By whom was it written? What are the "these things" mentioned in v. 1? How did the disciples come to be in Galilee? (Matt. 26:32; 28:7; Mark 16:7.) How many disciples were present at this appearance of our Lord? Who were they? Where had all but one of them been mentioned together first? (John 1:40–51.) Why had they Thomas with them now? Why are Peter and Thomas mentioned first? How often has Nathaniel been mentioned since the first chapter? Does it follow that he was not of much account? How is John mentioned? Why is he not mentioned by name? Who was the leader in the company? What proposition did he make? What was Peter's reason for going fishing? (Acts 18:3; 20:34.) Was this a return to his old trade because he despaired of the high hopes for which he had left it? What is the best way to await great events? Was it pleasing to Christ for him and the rest to go fishing?

Are there other instances in which God granted special revelations to those who were at the post of secular duty? (Luke 2:8; Matt. 4:18–20, 21.) What luck did they have? Did that remind them of anything in the past? (Luke 5:5.) Who came to their help? When did He come? When we have toiled long and wearily and fruitlessly, of what may we be sure? Where was Jesus standing? Where were the disciples? Of what may we see a picture or type in Jesus standing on the shore, waiting for His weary disciples out on the sea to bring their fish ashore? Did the disciples recognize Jesus? Why not? (v. 12; John 20:14; Mark 16:12; Luke 24:15, 16, 31.) If some one had been making up a story of the appearance of Jesus after His resurrection, would he have made it up that way? Does it ever happen today that the disciples of Jesus do not recognize Him when He comes to give them needed help? Before Jesus helped His disciples, what did He draw out of them? Is this His usual method of dealing with us? Why is it, then, that He does not help some of us? How did He address them? What was His question? Is He interested today in the question whether our temporal needs are supplied? Is He interested in our success at our trade or in our business? What were the disciples obliged to answer? What were their prospects for a breakfast? Did they have enough for breakfast when the time came? Why? Will He do so today? (Heb. 13:8; Phil. 4:19; Heb. 13:5.) What did He bid them do? Will He tell us where and how to carry on our daily toil? Could Jesus have secured the fish for them without the trouble of casting their nets and pulling the fish ashore? Why did not He? What did He say would be the result of doing as He bade them? What may we be confident will be the result of fishing the way He bids us? Do we always get the immediate results they did? Of what may we be sure? (Gal. 6:9.) How did they show their wisdom?

What is the wisest thing any one can do when he has any command from the Lord? What was the result? Why did they get such a haul? Why is it we oftentimes fail to get such a haul? Of what was this haul of fishes a prophecy? (Acts 2:41; 4:4.) Have we a right to symbolize these things in this way? (Luke 5:10.) Why did they get such a haul at Pentecost? (Luke 24:49; Acts 1:4, 11.) What did one of the disciples at once recognize? Which disciple was it? Why was he the first to recognize that it was the Lord? Did he keep the glad discovery to himself? What did he have to do before Peter recognized this fact? What did Peter do? Why did he do that? (Song of Sol. 8:7 first half.) What two forms of love have we illustrated here? Why was Peter drawn to Christ with such warmth of love? (Luke 7:47.) Did he get to the Lord much quicker by jumping over-board? Was it a very prudent act? Which is the more acceptable to Christ, the cool, calculating prudence that never does any foolish things because it is too cold to make any mistakes, or warm, uncalculating love that sometimes gets into the water in its eagerness to get to Him? What other scene in Peter's life does this suggest? (Matt. 14:28, 29.)

When Peter the first time recognized the glory of the Lord in a miracle, what was his feeling? (Luke 5:8.) Which sense of sin is more wholesome, that which makes us cry, "Depart from me," or that which draws us to Him? Where is the safest place for a forgiven sinner like Peter? Would it have done for all the disciples to have jumped overboard and swam ashore? How did Peter make up for leaving the rest to drag the net to shore (v. 11)? What did they find when they reached shore? Of what may we take that as a foreglimpse? (Heb. 4:9; Luke 12:37.) For whom had the fire and refreshment been prepared? By whom? Does Jesus even now prepare refreshment for His weary disciples? What did He bid the disciples do? Could not He provide enough for their breakfast without their help? Why did He ask their aid? How many fishes were there in the net? What remarkable fact is mentioned in connection with this? When will nets stand a great strain? Have we reason to fear that the implements we have at our disposal will not stand the strain of any blessing He is disposed to give? What did Jesus invite them to do? Who waited on the table? Is there any such invitation awaiting us? (Luke 12:37.) Were the fish they had caught any sweeter received from His hand? Did the scene make any lasting impression on Peter's mind? (Acts 10:41.)

## 2. *The Risen Jesus and the Penitent Peter, vv. 15–19*

To whom did Jesus especially address Himself when breakfast was over? Why? By which name does He address Him? Why not "Peter"? What question did He put to him? What is meant by "more than these"? (Matt. 26:33, 35.) What is Christ's first demand of all His disciples? Who is to be the supreme object of their love? (Matt. 10:37.) Has Christ a right to make such a demand? Has any other teacher? What was Peter's answer? Did Peter use the same word for "love" as Christ used? (See R. V., margin.) Why not? Did He say that he loved Him more than the rest did? Why does he say, "Thou knowest that I love Thee"? Does Jesus know we love Him? Which is the more important, that we should know we love Christ, or that Jesus should know it?

How is love to Christ to be shown? (John 14:21, 23.) How did Jesus show that He accepted this profession of love? How was the forgiveness and compassion of Jesus shown in this commission? What is the meaning of this commission? What second question did Jesus put? How did it differ from the first? What second commission did He give Him? How did it differ from the first? What third question did Jesus put? How did it differ from the other two? (R. V., margin.) What was the purpose of Jesus in this repeated questioning? What was the effect upon Peter? Why? What did the threefold questioning suggest? What was Peter's reply? What was Christ's final commission to



Peter? What future fact did Jesus reveal to Peter? Would such intelligence be gratifying, or otherwise? How was it fulfilled? How could God be glorified by death? Can He be glorified in any other way? (John 17:4.) What final charge did He give Peter? What does “follow me” mean? Is that charge to Peter alone? (Matt. 16:24.) Will the pathway be smooth if we follow Christ? (2 Tim. 3:12.) What will be the final result? (John 12:26.) What indications have we of the deep impression which this conversation made on Peter’s mind? (1 Peter 5:2–4; 2 Peter 1:14.)

3. *“Lord, and What Shall This Man Do?” vv. 20–24*

Who does Peter notice just at this point (v. 20)? How did he come to see John following? Why did he turn about? What question did Peter put to the Lord? What was his purpose in asking that question? (Compare v. 18.) What was Jesus’ answer? What was the point of this answer? Did Jesus ever answer questions of mere speculative curiosity? (Compare Luke 13:23–27.) To what coming did Jesus refer in the words, “Till I come” (v. 22)? How does this verse prove conclusively that Christ’s coming does not refer to the death of the individual believer? What report went out among the brethren regarding John? Had Jesus said that he would not die? Who wrote this Gospel (v. 24)? Is the name given?

## CLASSIFICATION OF TEACHINGS

1. *Jesus Christ*

Comes to His disciples when they are faithfully laboring at their every day work, 3, 4; comes to His disciples in the hour of their failure and discouragement, 3, 4; takes a deep interest in His disciples’ need, 5; takes a deep interest in the success or failure of His disciples in their every day work, 5; draws out of His disciples a confession of the failure of their own unaided efforts before He offers His help, 5; teaches His disciples where and how to fish, 6; instructs His disciples how to perform their daily toil, 6; promises success to those who obey His instructions, 6; He points out the fish, but requires His disciples to catch them, 6; transforms utter failure into marvelous success, 5, 6; gives the net strength to hold the blessing He Himself gives, 11; waits with refreshment on the shore for His disciples, as they toil wearily on the sea, 4, 9; compare Luke 12:37; provides for the physical needs of His disciples, and shows them a way to provide for their own, 5–13; spreads a feast for His disciples when their toil is over and they reach the land bringing their fish with them, 9; Himself waits upon the disciples, 13; compare Luke 12:37; demands the supreme love of His disciples, 15–17; compare Matt. 10:37; tests the reality of the professed love of His disciples, 15–17; gives the disciple who has most lamentably failed to demonstrate his professed love an opportunity to reaffirm that love, 15–17; accepts the humble reaffirmation of love on the part of the one who failed, and gives him opportunity to demonstrate it by service, following and death, 15–19; never answers questions of merely speculative curiosity but bids us see to it that we obey Him, 22; Christ’s first and great question of His disciples: “Lovest thou Me?”, 15–17; His commission to those who love Him: Feed my lambs, 15; tend my sheep, 16, R. V.; feed my sheep, 17; follow Me, 19.

2. *The Disciples*

Go to the place Jesus has appointed to meet them, 21; compare Matt. 28:7; wait for the expected meeting with the Lord by faithful attendance upon ordinary duties, 3; toil long and wearily and catch nothing, 3; see Jesus on the shore come to their help, 4; do not recognize that it is Jesus, 4; do just as Jesus bids them, 6; catch a great multitude of fishes, 6; hasten to Jesus, but do not leave their commonplace duty to get to Him, but carry their fish along, 8; find a feast after toil, 9; what they themselves have caught ministers to the feast, 10; are served by Jesus Himself, 13.

3. *Peter*

Leaves everything to hasten through the waters to the Lord, 7; obeys the bidding of his Lord, 10, 11; atones for leaving the others to pull the net to shore by pulling it to land alone, 11; is given an opportunity after his thrice repeated denial of his Lord to make a thrice repeated profession of his love, 15–17; professes his love in humble terms, 15–17, R. V., see margin; compare Matt. 26:33, 35; turns his thought from his own duty to ask questions about another, 20, 21.

The genuineness of his love: Christ knew it, 15–17; demonstrated by death, 18, 19.

4. *John*

The object of Jesus’ peculiar love, 7; keeps himself in the background, 2; puts the two greatest offenders in the foreground, 2; first to recognize the Lord, 7; at once communicates his glad discovery to another, 7.

## LESSON 139

# Jesus' Appearance to the Eleven on the Mountain in Galilee

Matthew 28:16–20

(Compare Mark 16:15–18)

### DISCOVERY OF THE FACTS

1. *Worshipping and Doubting, vv. 16, 17*

Where is the scene of this lesson laid? Why had the disciples gone into Galilee? (v. 16; compare v. 7; Mark 16:7.) What mountain in Galilee was this? Had He appeared to them immediately upon their going into Galilee? (John 21:1–24.) What did the disciples do as soon as they saw Jesus? Did they do right in *worshipping* Him? (Compare c. 4:10; Ps. 2:12; 45:11; John 5:23 Heb. 1:6.) Did Jesus refuse their worship? By thus accepting their worship, what claim did Jesus make? (Compare John 20:28, 29.) Did all worship Him? What did some do? Were there any present at this meeting beside the eleven Apostles? (Compare 1 Cor. 15:6.) Were those who still doubted any of the eleven, or some of these others that were present?

2. *The Authority of the King, vv. 18–20*

How great authority had been bestowed upon Jesus? (Matt. 28:18, R. V.) By whom was this authority bestowed? (Matt. 11:27; John 3:35; 1 Cor. 15:27.) Over whom is this authority? (John 17:2; Eph. 1:21, 22; Acts 10:36; 1 Peter 3:22; Phil. 2:10.) Why did the Father bestow this authority upon Him? (John 3:35; 17:2; Phil. 2:9–19; John 5:22, 23.) When was this authority bestowed upon Him? (1 Peter 3:22; Eph. 1:20–22.) Had he ever had this authority before? (John 17:5; Col. 1:16.) How had He lost this authority that was now restored to Him? (Phil. 2:6–8; 2 Cor. 8:9.) What was Jesus' purpose in mentioning to His disciples this authority that had been bestowed upon Him (v. 19)? Why was the fact of this authority having been bestowed upon Him a reason for their going and making disciples? What is the first thing Jesus' bade them do? What is Jesus' word to sinners? Matt. 11:28.) What is Jesus' word to disciples? Whither were they to "go"? (Mark 16:15.) Have the disciples of Jesus been very faithful to this commission? How far is each individual to go? (Luke 24:47; Mark 16:15.) How can any one of us go into all the world? (Eph. 6:18.) What was the next thing they were to do? Through what were men to be made disciples? (Ro. 1:16.) As soon as men were made disciples what was to be done? Was this mode of outward profession of discipleship universal in the early church? (Acts 2:38, 39, 41: 8:12–16, 36–38; 9:18; 10:47, 48; 16:15, 33; 19:3–5; Mark 16:16.) Who commended it? Can we improve upon it? How were they to be baptized (R. V.)? What is signified by being baptized "into the name of the Father and of the Son and of the Holy Ghost"? (Gal. 3:27.) Was this intended as a baptismal formula? (Acts 2:38, 39.)

Would it be possible to couple the name of any finite being with that of the Deity in the way in which that of the Son and of the Holy Ghost is coupled with that of the Father in this passage? Are these three separate personalities? (c. 3:16, 17; John 14:16; Eph. 2:18.) What would be the result where one became a disciple and was baptized? (Mark 16:16.) What would be the result where one refused to become a disciple? (Mark 16:16.) What did Jesus bid His ambassadors do after they had made disciples of men and baptized them (v. 20)? Which comes first in God's order, discipling men or teaching them? Do Christian workers ever make the mistake of trying to teach men before they have become disciples? Is there any use in trying to teach men the truths of the kingdom before they have entered Christ's school as disciples by the door of repentance and faith? (1 Cor. 2:14.) What were they to teach those who had become disciples? Were they merely to teach them to *understand* and *believe* the things that Jesus had commanded them? (Compare James 1:22.) Does mere hearing of the words of Jesus do any good? (Matt. 7:24–27.) What is the supreme test of a real knowledge of Jesus? (1 John 2:3, 4.) What is the supreme test of love to Jesus? (John 14:21, 23.) How much were they to teach these new disciples to observe? (Compare Deut. 12:32.) How much, then, of what Jesus had commanded the apostles is binding upon us?

Is the command given in these verses to "Go, and make disciples of all the nations," binding upon us? Is the command to go and teach others to observe "all things whatsoever" Jesus Himself has bidden us to observe? How large a commission was it that Jesus gave these men? How much influence did these men have? Were they competent in themselves to carry out this great commission? How did Jesus encourage them for this task that was so far beyond their strength? Was that encouragement enough? Who can have it? Would they have had any warrant

to take this exceedingly precious promise to themselves if they had not obeyed the commandment that went with it and was a condition of its fulfillment? When only have we any right to appropriate this promise? Is this promise ever divorced from its connection? How long did Jesus promise to be with His faithful servants? (See R. V. margin.) Will He not be with us after the end of the age? (John 14:3; 1 Thess. 4:16, 17.) How much of the time did Jesus promise to be with His disciples? (R. V. margin.) What will be the result of Jesus being with us? (Gen. 39:2, 3, 21; Josh. 1:5; Is. 41:10; Acts 18:9, 10; 2 Tim. 4:17; Mark 16:20.) Who is it who in the Old Testament promises to be with His people? (Is. 41:10, 13, 14.) Who is it in the New Testament promises to be with His people? How does the place which Jesus occupies in the New Testament thought correspond with that which Jehovah occupies in Old Testament thought? Who, then, is Jesus? If Jesus is with *all* His disciples who carry out His commission, where must He be? What, then must He be? With what word does v. 20 close in the Authorized version? Was that a part of the original Gospel? Who added it? Why did this transcriber add it? Can you help adding “Amen” when you read this wondrous promise?

## CLASSIFICATION OF TEACHINGS

### *Jesus Christ*

- (1). His names and titles:  
Jesus, 5, 18; the Son, 19.
- (2). His nature:  
Divine; a Divine name ascribed to Him, 19; occupies the same place in New Testament thought that Jehovah occupies in Old Testament thought, 20; compare Is. 41:10, 13 14; His name coupled with that of the Father in a way in which it would be impossible to couple that of any finite being with that of the Deity, 19; a divine attribute, omnipresence, ascribed to Him, 20; divine worship rendered to Him, 17.  
Human: A human name given to Him, 16, 17.
- (3). His subordination to the Father, 18, R. V.
- (4). His authority:  
An authority in heaven and on earth, 18 R. V.
- (5). His commission to His ambassadors:  
Go, 19; make disciples of all the nations, 19, R. V.; baptize them in the name of the Father and of the Son and of the Holy Ghost, 19, R. V.; teach them to observe all things whatsoever I command you, 20, R. V.
- (6). His promise to His obedient servants:  
“I am with you all the days, unto the end of the age,” 20.

## LESSON 140

# Jesus’ Last Appearance to His Disciples in Jerusalem, and His Ascension from Bethany

Luke 24:44–53

(Compare Mark 16:19, 20; Acts 1:1–14)

### DISCOVERY OF THE FACTS

1. *Jesus’ Last Conversation with His Disciples in Jerusalem, vv. 44–49*  
Of what two things did Jesus say the events which had occurred were a fulfillment? Why did He say, “While I was yet with you”? Was He not “with them” still? Will He ever be with us again in the sense He had been with the eleven? (John 14:3; 1 Thess. 4:17.) What was it He had said while He was yet with them? *How much* must be fulfilled? Why must they *all* be fulfilled? (John 10:35; Titus 1:2.) Have all things which are written in the Law, etc., concerning Jesus been fulfilled? (e. g. Zech. 12:10; 14:3, 4.) Where in the Old Testament did Jesus say there were prophecies concerning Himself? To the inspiration of what portions of the Old Testament did He then testify? To whose authorship did He attribute the Law? By how many of the prophets had God borne testimony concerning

Christ? (Acts 3:18, 24; 10:43.) Where in the Law of Moses is there anything written concerning Him? (Gen. 3:15; 22:18; Ex. 12:3, 5, 6, 7, 13; Deut. 18:15–19.) Where is there anything written in the prophets concerning Him? [Is. 7:14; 9:6; 11:1–4, 10; 53:1–12; 61:1–3; Jer. 23:5; Ezek. 34:23; Dan. 9:24, 26; Hos. 3:5; Joel 2:28–31; Amos 9:11 (Ob. 17); Mic. 5:2; Nah. 1:15; Hab. 2:2–4; 3:2–16; Zeph. 3:8, 9, 17, 20; Hag. 2:7; Zech. 6:12; 9:9; Mal. 3:1–3.] Where in the Psalms is there anything written concerning Him? (Ps. 16:10; 118:22, etc.) What are the main facts about Jesus to which the Old Testament Scriptures bear witness? (Acts 17:2, 3; 1 Peter 1:11; divinity, death, resurrection, coming again.) What is the spirit of all prophecy? (Rev. 19:10.) What is Jesus recorded in the 45th verse as doing for His disciples? Before *we* can understand Scripture what must be done for us? Does learning and digging into the text enable a man to understand the Scriptures? (1 Cor. 2:14.) How did Jesus open the minds of His disciples to understand the Scripture? Can Jesus open the eyes of men today as well as when He was on earth? (John 16:7.) How does Jesus nowadays open the minds of men to understand the Scriptures? (John 14:26; 16:13, 14; 1 Cor. 2:10, 11.) What can we do that will make it sure that Christ will by His Spirit open our minds to understand the Scriptures? (John 7:17; Matt. 11:25; James 1:5–7; Ps. 119:18.) Have we anything to do with opening the eyes of men to see the truth? (Acts 26:16, 18.) Why do men need to have their eyes opened? (2 Cor. 4:3, 4, 6.) In the study of any passage of Scripture what is the first help we should seek? What are the points of Christ's summary of what had been written of Him (vv. 46, 47)? Where had it been written that He should rise again? (Ps. 16:10; compare Acts 2:25–31; Is. 53:10.) Where had it been written that He should rise the third day? (Compare Ps. 16:10; compare John 11:39; Acts 2:27; Hos. 6:2; also 1 Cor. 15:4; Jonah 1:17.) What should be preached? What is repentance? (Luke 11:32; compare Jonah 3:5, 10; 2 Cor. 7:10; Matt. 21:29.) Ought we to preach repentance? (Acts 2:38; 20:20, 21; 26:20.) What else was to be preached? What does remission mean? (Ps. 103:12.) Should remission of sins be preached before or after repentance? (Compare Acts 16:29–31.) What is the first thing to show the sinner? The second? How should remission be preached? What is meant by “in His name”? (Eph. 1:7.) Who can have remission in His name? (Acts 10:43.) How widely should remission be preached? Has the church been faithful to this part of its commission? Who is to blame? Is there any hint in the Old Testament of this universal reach of the Gospel? (Ps. 22:27; 67:2–4; Is. 2:1–3; 11:10; 49:6, etc.) Where should a beginning be made? Why at Jerusalem? (Acts 13:46.) Is there any practical lesson for us in that they were to begin at Jerusalem? Were they to stop at Jerusalem? What was the office of the disciples to be? What is a witness's business? (Acts 22:15; 1 John 1:3.) To what especially were the apostles to bear testimony? (Acts 1:22; 2:32; 3:15; 4:33; 5:32; 13:31.) What is the Gospel primarily, facts or theories? (1 Cor. 15:1, 3, 4.) How are facts to be proven by argument or testimony? To what facts principally is it the duty of the Christian today to testify? Is the saving power of Christ to be proven by argument or testimony? What is the first qualification of a good witness? What qualification for witnessing had the disciples at this time? What other qualification was it necessary they should have? From whom were they to get it? In what was Christ to give it? (Acts 1:8.) How necessary was it that they should have this qualification? What does the word translated “tarry” mean literally? Was it not wasting time to “sit still”? When is sitting still not wasting time? What would be the result of the coming of the Holy Spirit? (Acts 1:8.) Would they have had power if they had gone before the Holy Spirit came? Why is it so many of us have so little power in our testimony? What does “endued” mean? Can we be endued with this power? (Acts 2:38, 39.) What did the Apostles have to base their faith upon that they would receive this power? What have we to base our faith upon? How can we get this “power from on high”? (Acts 2:38, 39; Gal. 3:2; Is. 44:3; Acts 5:32; Luke 11:13; James 1:6, 7.)

2. *The Ascension, vv. 50–53*

Where was the final scene of Christ's meeting with His disciples? What happened at Bethany? What was He doing as He parted from them? What did Christ enter heaven for? (Heb. 9:24; John 14:2.) Has the ascension of Jesus anything to do with the believer's security? (Ro. 8:34.) What are the four facts upon which the believer's security rests? (Ro. 8:34; Acts 1:11; Heb. 9:28.) Did Jesus Christ go back to heaven just as He came from heaven? In Christ what is now seated on the throne with God? Of what is His presence upon the throne a guarantee? (John 12:26; Rev. 3:21.) What five things are the disciples represented as doing? (vv. 52, 53; worshipping, obeying, rejoicing, abiding in the temple, praising God.) Why did the disciples worship Jesus just at this point? Were they right in supposing His ascension demonstrated His divinity?

## CLASSIFICATION OF TEACHINGS

1. *God*

(1). *The Father:*

Promises the Holy Spirit, 49; receives the praises of His children, 53.

(2). *The Son:*

The One to whom Moses, the prophets and psalmists point forward, 44; crucified, 46; risen, 46; ascended, 51; purchases remission of sin, 47; opens the mind to understand the Scriptures, 45; gives the Holy Spirit, 49; is worshipped as divine, 52.

(3). The Holy Spirit:

Endues men with power, 49.

2. *Scripture*

Its certainty

Not one jot or tittle can fail, 44.

Its absolute authority:

Christ guarantees it, 44.

Its only infallible interpreter:

Jesus, 45.

Its central subject:

Jesus Christ, 44.

3. *The Believer*

What he has done:

Repented, 47.

What he has received:

Remission, 47.

What he should seek:

Mind opened, 45.

Whom he will worship:

Jesus Christ, 52.

Whom he will bless:

God, 53.

What he is to be:

A witness, 48.

What he is to believe.

A crucified Christ, 46; a risen Christ, 46; an ascended Christ, 51; the whole Bible, 44.

What he is to preach:

Repentance, 47; remission in His name, 47; Christ, 48.

What he has to rely upon:

Power from on high, 49.

What he has to do:

Sit still until endued with power, etc., 49; rejoice greatly, 52.

What he can base his assurance upon:

Death, resurrection, ascension and coming again of Christ.

