

HOW TO STUDY THE
OLD TESTAMENT.

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OCT 24 1952
THEOLOGICAL SEMINARY

IN A SERIES OF QUESTIONS

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FIRST SERIES.

FROM GENESIS TO FIRST SAMUEL.

NEW YORK:
ANSON D. F. RANDOLPH & COMPANY
900 BROADWAY, COR. 20th ST.,

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ROBERT RUTTER
BINDER,

THE object of these questions is to teach the history of the Jewish people, in its connection with the Psalms, prophets, and New Testament. Those who fail to study one part of the Bible with another, miss much of the interest of the Book, as well as the grand aim of the whole. There are those who ignore the Old Testament as unspiritual and unpractical. To such the example of our Lord should be enough. He constantly instructed the people in the Old Testament; and in his very last hours with his disciples after his resurrection, we are told, that, "beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself." "Then opened he their understanding, that they might understand the Scriptures."

Much of the New Testament, which consists so largely in quotations from and allusions to the Old Testament, must be a dead letter to those ignorant of the connection of such passages. The Epistle to the Hebrews is an enigma to those unacquainted with the Jewish ritual. The record of the sacrifices and services of the Jewish Church are God's own illustrations of the atonement and way of access for sinners to Him. The Passover, the daily bloody sacrifices, the brazen serpent, the Tabernacle, all set forth the "Lamb of God, who taketh away the sin of the world."

The recorded experience and biography of the Old Testament are but illustrations of the principles laid down in the New Testament. Idolatry and self-sufficiency invariably

meet with punishment and defeat ; while loyalty to God and simple faith in him overcome the greatest difficulties, and meet a glorious reward. In view of all this, shall we neglect the command of our Lord given with particular reference to the *Old Testament*, " Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

These questions were prepared for a class of young ladies. If they have any merit, it is in their simplicity. Any good they may have done has been through the influence of the Holy Spirit, who blesses the truth in answer to prayer.

The books used by the class referred to are very simple, Smith's Old Testament History, Kitto's Bible Illustrations, a good Bible Dictionary, and Phillip's Scripture Atlas. Above all, the Bible itself, studied with the marginal references.

BIBLE QUESTIONS.



LESSON FIRST.

THE BIBLE.

What is the meaning of the word Bible ?

How did God first reveal His will to men ?

How long after the Creation was the first written word ?

Twenty-five hundred years.

On what occasion ? Ex. 20.

By whom and on what was it written ?

Where have we the record of the next revelation ? Ex.

24 : 4-7.

Where was the law deposited ? Deut. 31 : 24-26.

Were there other copies made ? Deut. 17 : 18-20.

What book was afterwards added ? Josh. 24 : 26.

The law afterwards was placed in the temple.

In whose reign was it lost ?

Who found it and read it ? 2 Kings 22 : 8-13.

What king cut up part of the sacred roll and burnt it ?

Jer. 36 : 23.

His punishment ? Jer. 36 : 30, 31.

Copies during the captivity? Dan. 9:13; Zech. 7:12.

Uncertain whether there were any definite collection of psalms and prophets before the captivity.

How many books in the Old Testament?

How many in the New Testament?

How many different authors?

About forty.

How long was the work of revelation going on?

Sixteen hundred years.

In what year was the work of revelation completed?

A. D. 100.

Which are the prophetical books of the Old Testament?

Which are the poetical?

Which are the historical?

How many of the authors were kings?

Who were poets?

What warrior? What herdsman? What fisherman?

What tent-maker? What tax-gatherer?

By whom was the Old Testament compiled?

By Ezra, who was head of the great synagogue of 120; including Daniel, Shadrach, Meshach, and Abednego, and the prophets Haggai and Zechariah, who lived during a period of one hundred and twenty-five years, down to the time of Simon the Just, B. C. 300.

Malachi seems to have lived after, and his book was added to the Canon, which was all completed in the time of Simon the Just.

What was the Septuagint translation?

It was a translation of the Hebrew Old Testament into Greek, made at Alexandria, under the direction of Ptolemy Philadelphus, king of Egypt, for the great library at Alexandria.

NOTE.—There is a distinct and remarkable testimony to the antiquity of the five Books of Moses in the Samaritan Pentateuch, which has existed in a form entirely separate from the Jewish copies, and in a character totally different from that in which the Hebrew Bible has been for many years written. It has been preserved and handed down by a people ever hostile to the Jews.

What division of the Scriptures did Ezra make?

Law, Prophets, and Psalms.

Did this division exist in the time of our Lord? Luke 24:44.

Did our Lord sanction the Old Testament? John 10:35; John 5:39.

How do we know that the Bible comes from God? 2 Tim. 3:16, 17; 2 Peter 1:20-22; Gal. 1:11, 12; 1 Cor. 2:13.

In what way was the Atonement by Jesus Christ set forth in the Books of Moses?

What is the great object of the Bible?

What commandment have we in John 5:39.

Was it the Old Testament that he meant?

LESSON SECOND.

THE TEMPTATION AND FALL.

Probable extent and situation of the Garden of Eden ?

In what respects was man made like God ?

What restriction was placed on his will and appetite ?

What do we know of the devil's origin ?

(These passages are not conclusive.) Rev. 12:7-9;
2 Peter 2:4; Jude 6.

By what names is he known? 1 Peter 5:8; Matt. 12:24;
Rev. 20:2; Matt. 13:39; Matt. 4:3; John 12:31;
Eph. 2:2; Col. 1:13.

His character? John 8:44; 2 Cor. 11:14; Eph. 2:2.

What form is he capable of taking? 2 Cor. 11:14.

What do we know of his power over us? 2 Tim. 2:26;
2 Cor. 11:3; 2 Cor. 4:4; Matt. 13:19-39; Mark
4:15; 1 Peter 5:8.

Give some examples of his power over men in the Bible ?

How did he approach Eve ?

1. By undermining her confidence in God.
2. By putting the temptation in the most ensnaring light, the only temptation that could be put to a perfectly holy being, — ambition to be as God's.

What was the sin of first parents ?

Punishment of their disobedience ?

Was it physical death alone ?

How did their change of nature show itself at once—to-
wards God ?

NOTE.—This fear and dislike of God has been in the hearts of men ever since. Dread of meeting God alone. Dislike of prayer. Rom. 8:7.

Consequence of Adam's sin to the whole race? Rom. 5:12, 17-21.

Since our nature is fallen and corrupt, how are we to be restored? 1 Cor. 15:22; John 11:25; 1 John 1:7-10.

What gracious promise was given to Adam?

Probable institution of sacrifice?

How are we to conquer such an enemy to our souls as Satan? Eph. 6:11-17; James 4:7; 1 Peter 5:8, 9.

What promise have we of victory? Rom. 16:20; James 4:7; Eph. 6:11.

How did Christ show his power over the devil? Matt. 4:1-11; 1 John 3:8; Heb. 2:14.

Why were Adam and Eve driven from the Garden of Eden? Gen. 3:22.

When is the tree of life again mentioned? Rev. 22:1-4, 14. Rev. 2:7.

The reward promised Rev. 22:14, is just what was lost in Eden, Gen. 3:22.

LESSON THIRD.

THE SAVIOUR IN THE OLD TESTAMENT.

There are many predictions and promises of a Saviour in the Old Testament, the meaning of which would be

doubtful, but for the quotation and application of them in the New Testament.

What promises were made to the Patriarchs of a Saviour?

To Adam, Gen. 3 : 15 ; Rom. 16 : 20 ; Rev. 12 : 7, 8.

To Abraham, Gen. 12 : 1-3 ; Gal. 3 : 7-9 ; Acts 3 : 25, 26 ; Gen. 22 : 15, 18 ; Gal. 3 : 16.

To Isaac, Gen. 26 : 4 ; Heb. 11 : 17, 18.

To Jacob, Gen. 28 : 14.

Judah, Gen. 49 : 9, 10 ; Heb. 7, 14 ; Rev. 5 : 5.

What proof have we that they believed and rejoiced in a coming Saviour? John 8 : 56.

How was the Saviour as our Atoning Sacrifice set forth in the Old Testament? Ex. 20 : 24 ; Heb. 7 : 27 ; Lev. 16 : 15-22 ; Heb. 9 : 11-14 ; Num. 21 : 8, 9 ; John 3 : 14, 16 ; 12 : 32.

What was Balaam's prophecy? Num. 24 : 17.

Christ as our prophet? Deut. 18 : 15-18 ; Acts 7 : 37.

Covenant with David? 2 Sam. 7 : 13 ; Ps. 89 : 28.

How do we know that these prophecies refer also to the kingdom of Christ? Acts 13 : 22, 23 ; Ps. 2 : 6-12 ; Luke 1 : 32, 33 ; Rev. 2 : 27 ; Ps. 24 : 7-10.

How are the Atonement and Priesthood of Christ foretold in the Psalm?

Ps. 22 : 1-18. Luke 22 : 41-44 ;

Ps. 110 : 1-4. Acts 2 : 34, 36 ; Heb. 1 : 2.

Ps. 118 : 22, 23. Matt. 21 : 42.

How is Christ set forth in the prophets?

Is. 7 : 14-16. Luke 1 : 26-34 ; Matt. 1 : 22.

Is. 9 : 6, 7.	Is. 11 : 1-5.
Is. 53.	Acts 8 : 28-33.
Is. 61 : 1-3.	Luke 4 : 14-17.
Dan. 9 : 26.	Matt. 20 : 28.
Zech. 9 : 9.	John 12 : 14-15.
Zech. 13 : 7.	Matt. 26 : 31.
Zech. 13 : 1.	John 19 : 34 ; Heb. 9 : 14.
Mal. 3 : 1.	Matt. 3 : 10, 12.

What reference to and importance did our Lord make of these passages ? Luke 24 : 27 ; 44 : 46.

LESSON FOURTH.

CAINITES AND SETHITES.

Who were the sons of Adam ?

Why was the offering of Abel more acceptable than that of Cain ? Heb. 11 : 4.

Was there anything in the things offered that made one more acceptable than the other ? Heb. 9 : 22.

What fearful effect of her own sin did Eve see in her first-born ?

What son was given to Adam in the place of Abel ?

What distinguished the descendants of Cain ? Gen. 4 : 19-22.

Their moral qualities ?

What did Cain say of his punishment ?

What gracious promise did God give to Cain ? Gen. 4 : 7.

NOTE.—This passage has been ingeniously explained. “The sin-offering lieth at the door,” representing Christ the Saviour in the attitude of a servant, who in Eastern countries lies at his master’s door. “He took upon Him the form of a servant.”

What are the only distinguishing characteristics recorded of the Sethites? Gen. 4 : 26 ; Gen. 5 : 21–23.

What two divisions of mankind are represented by the Cainites and Sethites?

What does the history of the Cainites show?

That unsanctified civilization has no power to elevate?

NOTE.—The Cainites were one hundred and fifty years in advance of the Sethites.

To what did the great length of human life seem to tend?

NOTE.—The ages of nine men are given ; the average of their ages, nine hundred and twelve years.

What good reason for their longevity at this early period?

What do we learn of these people in Jude 14, 15?

LESSON FIFTH.

THE FLOOD.

What seems to have brought the guilt of the world to a climax? Gen. 6 : 1, 2.

Who were the sons of God?

Children of Seth. See also Job 1 : 6.

NOTE.—This union seems to have produced a race of giants.

What is said of the universal corruption? Gen. 6:12, 13.
Murder seems to have been common. Gen. 6:11.

What resolve did God make?

What faithful man was found?

Even in the darkest times God has always had his witnesses on the earth.

How is Noah described? Gen. 6:9; 2 Peter 2:5.

What directions for the ark did he receive?

How large was the ark?

547 feet long, 91 feet broad, 47 feet high.

Age of Noah at the time of the flood?

What is said of his obedience?

What led him to this obedience? Heb. 11:7.

How may his faith be described? Heb. 11:1.

Meaning of Gen. 6:3? "I will take from man the life that I gave to him, but I will spare him one hundred and fifty years."

How did the people probably regard Noah?

What does our Lord say of the state of the world at his second coming? Matt. 24:38, 39.

What were gathered into the ark?

Why more clean than unclean animals?

On account of sacrifice.

How long were the waters upon the earth?

Where did the ark rest?

What do we infer from his staying seven days, and then another seven days ?

How long was Noah in the ark ?

His first act in coming out of the ark ?

How did God show his approbation and acceptance of it ?

What blessing was repeated to Noah ?

What was the first direction for the use of animal food ?

What new law enacted against murder ? Gen. 9 : 5, 6.

Who were the sons of Noah ?

Peopling of the earth ?

(See "Smith's Old Testament," chap. v.)

NOTE.—Not all who helped to build the ark were saved in it. To be saved, they had to go in by the door, according to the command of God. So, in these days, many who help to support the church, by giving their money, attending the worship, even respectful attention to preaching, who will be lost at last, and why ? Because they refuse, or neglect to accept personally, the Saviour in the way of God's appointment. John 10 : 7-9.

What will be the state of the world at our Lord's second coming ? Matt. 24 : 37 ; Luke 17 : 26.

LESSON SIXTH.

THE CALL OF ABRAHAM.

A. M. 2009 ; B. C. 1996. TWO YEARS AFTER THE
DEATH OF NOAH.

For what purposes were the Jewish people chosen and separated from the nations of the earth ?

1. To make them the receptacle of the Word of God.
Rom. 3 : 1, 2 ; Deut. 4 : 7, 8.

2. Through them to raise up a deliverer for the whole world—Jesus Christ.

From which of the sons of Noah was Abraham descended ?
Who was his father ?

What other sons had Terah ?

Nahor and Haran, who seem to have died in Ur, of the Chaldees. Haran was the oldest of the three, and the father of Lot. Abraham seems to have married Sarah, his half-sister. Gen. 20 : 12.

What was their religion ? Josh. 24 : 2.

From what event does the history of the Jewish people begin ?

“From the Call of Abraham.”

What do you mean by the call of Abraham ? Acts 7 :
2, 3.

Did God give him any particular directions as to his journey ?

Where did Terah die?

How old was Abraham at this time? Gen. 12:4.

Where did God next appear to him?

What promise did he make?

To what does Gen. 12:3 refer? Gal. 3:7-9; Acts 3:25, 26.

What was Abraham's first resting-place in the promised land?

What other events afterwards made this place so noted?

It was the burial-place of Joseph. Josh. 24; Deut. 27; John 4. (See the map.)

To what place did Abraham next come?

Where did he build his first altar?

What drove him into Egypt?

Was this a trial of faith, and why?

Why was Egypt exempt from famine?

What trouble caused him to leave Egypt?

What is said of his prosperity while in Egypt? Gen. 13:1, 2.

To what place did Abraham return? Gen. 13:3.

What do we know of the riches of some of the men in these early times? Job. 1:1-3.

How many armed men had Abraham in his household? Gen. 14:14.

How was he regarded among the people of the land? Gen. 23:6.

Did he own any land? Acts 7:5.

What prevented Abraham and Lot from living together?

What proposal did Abraham make?

What may we learn of the character of Lot from the choice of Sodom ?

What is said of that country physically ?

What is said of the moral condition of the people ?

LESSON SEVENTH.

THE FIRST WAR.—Gen. 14.

What trouble soon befell Lot ?

What relation was Lot to Abraham ?

What brought on the war ?

Certain kings beyond the Tigris and Euphrates probably at a former period invaded the country east of the Jordan. They had been in subjection for twelve years, when they attempted to throw off the yoke ; they were assisted by the king of Sodom, etc. Chedalaomer was victorious, and took Lot prisoner.

Who brought the news to Abraham ?

What did he do ?

Who did he take to help him ?

These kings were no more than *sheiks*, or chiefs of small districts.

The result ? Gen. 14 : 15, 16.

On Abraham's return who met him ? Gen. 14 : 18.

Who was Melchizedek ?

Was he a Jew ?

No ; he was one of those examples of the worship of the true God outside the chosen family.

Where is he afterwards mentioned, and how long after ?

Ps. 110 : 4 ; Heb. 7 : 11.

In what respects was he like Christ, and a type ?

1. Not being of the Levitical tribe ?
2. Superior to Abraham. Heb. 7 : 6, 7.
3. Not only priest but king.
4. His beginning and end unknown. Heb. 7 : 3.

What does the apostle mean by saying, without father, without mother, etc., of Melchizedek ?

Simply that they were unknown.

Did Abraham take any of the spoils, and why not ? Gen. 14 : 21-24.

What did God, upon this, promise to be to him ? Gen. 15 : 1.

Why did Abraham's faith waver ?

What definite revelation and promise did God make ? Gen. 15 : 4, 5.

What was to be the boundary of the land ?

What is said of his faith ? Gen. 15 : 6.

What was foretold of his descendants ?

1. Bondage of 400. Gen. 15 : 13.
2. Their recovery with great wealth.
3. Their return in the fourth generation.

When were these promises fulfilled ?

1st. Ex. 12 : 40, 41. 2d. Ex. 12 : 36 ; Deut. 1 : 7, 8.

What ceremony sealed the covenant? Gen. 15 : 17, 18.

This was an ancient form of sealing the covenant. The animal was cut in pieces, and the two parties passed between the pieces. The significance of the sign was, that if either broke their agreement, they should suffer like the victim.

Who was Hagar? Gen. 16.

Who was Ishmael?

How long after the birth of Ishmael was Isaac born?

Compare Gen. 16 : 16 ; 21 : 5.

What promise did God make to Abraham when he was ninety-nine years old? Gen. 17.

His change of name?

Meaning of Abram?

Meaning of Abraham?

What sign was instituted which included children in the covenant? Gen. 17 : 10-12.

What has taken its place in the Christian church?

What warrant have we for the baptism of infants in the Bible?

The circumcision of children in the old dispensation, of which the new is but an extension.

Baptism administered to whole households? Acts 16 : 15 ;
1 Cor. 1 : 16.

LESSON EIGHTH.

LIFE OF ABRAHAM.—Continued.

Example of Abraham's hospitality? Gen 18.

Why did he dwell in tents?

What distinguished guest was of the party? Gen. 18 : 22.

What led the Lord to trust and confide in Abraham?

Gen. 18 : 17-19. Compare Ps. 25 : 14.

First example of intercessory prayer? Gen. 18 : 23-33 ;

James 5 : 16.

What is essential to true prayer? Mark 11 : 24 ; James

1 : 5, 6 ; John 14 : 14.

Are sincere prayers always literally answered? 2 Cor.

12 : 7, 8.

Who is our great intercessor? Heb. 7 : 25 ; 9 : 24.

To what part of the country did Abraham next journey?

Gen. 20 : 1.

Meaning of Abimelech? "Father king."

The name seems common to the Philistine kings, as Pharaoh was to the Egyptian kings. Here Abraham dwelt for a long time. This was his fourth resting-place. His treaty with Abimelech shows his importance.

Value of wells of water?

Where was Isaac born?

How long from God's first promise of seed to Abraham was Isaac born?

Twenty-five years.

Cause of Hagar's Exile? Gen. 21 : 9, 10.

How did Abraham feel about it?

Why did his hopes centre in Ishmael?

What comfort did God give to him? Gen. 21 : 12.

What did he promise about Ishmael? Gen. 21 : 13.

Were his blessings temporal or spiritual?

How old was Ishmael when he was expelled from his father's house?

Fifteen or sixteen years.

LESSON NINTH.

ABRAHAM.—Continued.

What was Abraham's crowning act of faith? Gen. 22.

What circumstances made this command most mysterious?

What confidence had Abraham in God's power to perform his promise? Heb. 11 : 19.

How was his obedience rewarded? Gen. 22 : 16, 17.

What is our first duty to God?

What has he commanded us to do in order to be saved? John 3 : 16-18.

Will any other act of obedience take the place of this or avail us while this is neglected?

How do we know that Abraham knew of a coming Saviour? John 8 : 56.

It may be, that the atonement and the doctrine of substitution was illustrated and explained to him on Mount Moriah.

Where did Sarah die?

At what age?

She lived thirty-seven years after the birth of Isaac.

What purchase did Abraham make of the children of Heth?

Describe this transaction? Gen. 23.

NOTE.—All transactions of a public kind were transacted at the gate of the city, in the presence of witnesses. Abraham shows on this occasion the same independence of character which he showed to the king of Sodom. This burying-place was the only possession of Abraham in the promised land.

To whom was Abraham afterwards married? Gen. 25.

To whom did he leave his property?

What provision did he make for his other children? Gen. 25:6.

Where did he die?

At what age?

Who buried him, and where?

What title had he? 2 Chron. 20:7; Is. 41:8; James 2:23.

What hope cheered him amid all his wanderings. Heb. 11:10.

How do we know that he was not disappointed? Luke 16:19-31; Matt. 8:11.

SUMMARY OF THE LIFE OF ABRAHAM.

Abraham, father of a multitude—descended from Shem, son of Terah—two brothers, Haran and Nahor—native

place, Ur of the Chaldees—left Ur with his father, brothers, and Lot, his nephew—came to Haran, where Terah died—went from Haran to Shechem, in the land of Canaan—next to Bethel—driven by famine into Egypt—returned to Bethel—he and Lot separate—Lot chooses Sodom—Abraham lives for some time at Mamre or Hebron, where Ishmael is born—then goes to Beersheba, where Isaac is born—from this home Ishmael is expelled—twenty-five years after he has his great trial of faith—Sarah dies at Hebron—Abraham dies at Beersheba, and is buried by his sons Isaac and Ishmael, at the age of 175 years.

LESSON TENTH.

ISAAC AND JACOB.—Gen. 24.

What provision did Abraham make for Isaac's future welfare and marriage?

Why did he not want him to marry among the Canaanites?

What direction was afterwards given to the chosen family? Deut. 7 : 3, 4.

Who was the servant probably sent on the important errand? Gen. 15 : 2.

To whom was he sent?

Who lived at Haran. Gen. 24 : 10.

A stationary branch of the family, consisting of Nahor, who had eight sons by Milcah. One of these sons was Bethuel, the father of Laban and Rebekah.

What seems to have been their worldly circumstances?

What was the character of Isaac?

How is a meek and quiet spirit regarded by God? 1 Pet.

3:4.

NOTE.—He is always classed with Abraham and Jacob. We know less of him than of them.

Who were his sons?

How did they differ in personal appearance? In character?

Meaning of Esau?

Meaning of Jacob?

These children were given in answer to prayer. Gen. 25:21.

How old was Isaac when they were born? Gen. 25:26.

How long had he been married?

Twenty years.

Was Abraham still living?

NOTE.—Abraham was 175 years old when he died. Isaac was born when Abraham was 100 years old; married when he was forty years old. Twenty years after, Jacob and Esau were born, making Abraham 160 years old when they were born. So the boys would be 15 years old when Abraham died.

How did Jacob and Esau differ in pursuits? Gen. 25:27. In character?

What interesting transaction brings them before us?

Gen. 25:30.

What were the privileges of the first-born?

Headship of the tribe, temporal and spiritual ; possession of a great part of the property. In Jacob's case, head of the chosen family.

How does the Bible condemn the sin of Esau? Heb. 12 : 14.

To whom does the apostle compare those who sacrifice eternal blessings for temporal? Heb. 12 : 16, 17.

After this, what gross deception did Jacob practice? Gen. 27.

What seems to have been the prevailing sin and weakness in the family of Rebekah?

It had been revealed to Rebekah before the birth of the children that the younger should serve the elder.

Was this any excuse for her deception?

What is stated in verse 13?

In what did Isaac's blessing upon Esau consist? Gen. 27 : 40.

When was the prophecy fulfilled? 2 Kings 8 : 20 ; 2 Chron. 21 : 28.

In what other instances was God's sovereignty shown in choosing the younger before the elder?

LESSON ELEVENTH.

LIFE OF JACOB.—Continued. Gen. 28.

To escape the vengeance of Esau, where was Jacob sent? Gen. 28 : 5.

The same journey which Eliezer of Damascus took with camels and attendants, Jacob travels alone and on foot (Gen. 32 : 10), fleeing for his life—night comes on—and, with a stone for his pillow, he goes to rest.

His remarkable vision ?

Under what name did God appear to him ? Gen. 28 : 13.

“ This was probably the turning-point in the life of Jacob. Brought up at home—his mother’s favorite—under the influence of his more powerful brother, he bid fair to grow up a narrow-minded, deceitful man. But the discipline that was to make him a man, had now begun. Cut off from home, separated from his mother (whom he probably never saw again), he was ready to appreciate the friendship of the God of Abraham and his promises.”

What dedication did he make ? Gen. 28 : 20, 21.

At what age was he at the time ?

About seventy-seven.

What memorial did he set up of his vow ? Gen. 28 : 22.

What did he call the place ?

Meaning of Bethel ?

To what place did he come ?

In whose family did he live ?

Character of Laban ?

What agreement did he make with Laban ? Gen. 29 : 15, 16.

NOTE.—Eastern custom required that not even a relation should eat the bread of idleness.

How many years did he serve Laban for his wives ?

How many children had he during his sojourn in Laban's house?

Eleven sons and one daughter.

NOTE.—It is quite remarkable that all of the twelve patriarchs, except Benjamin, were born outside of the land of promise.

After the birth of Joseph, what wish did Jacob express?

Gen. 30 : 25.

What command did he receive from God? Gen. 31 : 3.

How did he leave Laban?

What was the principal cause of Laban's pursuit? Gen.

31 : 30.

Did Laban recognize the true God?

What do we know of these household gods, or teraphim?

There is no evidence that they were worshiped, but kept as a kind of charm or for divination.

What kept Laban from injuring Jacob? Gen. 31 : 24.

When did he overtake him?

What did they set up as a memorial of their covenant?

Gen. 31 : 45, 46.

Meaning of Mizpah?

What new danger now threatened Jacob?

What encouragement did he receive from God? Gen.

32 : 1.

What is said of the offices of angels? Ps. 91 : 11 ; Heb.

1 : 7, 14.

What arrangement did he make of his forces?

What means did he take to appease Esau?

What did he first do in his distress? Gen. 32 : 9-12.

Give an account of his wonderful conflict and victory with the angel?

Who was this angel? Hosea 12 : 4, 5.

LESSON TWELFTH.

THE EDOMITES.

Where did Esau go after his interview with Jacob? Gen. 33 : 16.

Do we hear of him again? Gen. 35.

Who are his descendants?

Who were the natives of Mt. Seir? Gen. 14 : 6.

By whom were the Horites expelled? Deut. 2 : 12.

What was their government?

It seems to have resembled the government of the Bedouin Arabs; having Chiefs, and a king over these as their leader in battle.

What was the character of their dwellings? Jer. 49 : 16, 17; Obd. 1 : 4.

(See Porter's "Giant Cities of Bashan.")

What was their ancient capital?

Bozra, afterwards called Petra.

What was their religion? 2 Chron. 25 : 14-20.

How did they show their hatred to the Israelites? Num. 20 : 14-21.

What command did Israel receive from God as to their conduct? Deut. 2 : 4, 5 ; 23 : 7.

By whom were the Edomites subdued? 2 Sam. 8 : 14.

In whose reign did they regain their territory? 2 Kings 8 : 20-22.

They were then a powerful kingdom for about four hundred years.

What prophecy was fulfilled? Gen. 27 : 40.

When the kingdom of Israel began to decline they joined with the Babylonians against Israel.

How were they fearfully denounced for this by the prophets? Obd. 8 : 8-16 ; Is. 34 : 5-10 ; Jer. 49 : 17, 18 ; Eze. 35 : 3, 4, 9, 14.

During the reign of the Maccabees they were subdued, and mixed up with the Jews.

How did Isaac describe them? Gen. 27 : 40.

What is the Greek name for Edom? Idumea.

LESSON THIRTEENTH.

LIFE OF JACOB.—Continued.

After Jacob crossed the Jordan, to what place did he come? Gen. 33 : 18.

Had the place increased in size and importance since the time of Abraham?

What was the first purchased possession of the chosen family as a dwelling place in the land of promise?

Gen. 33 : 19, 20.

What other events make this place memorable? Josh. 24 : 25 ; Judges 9 : 1 ; Luke 17 : 11 ; John 4.

Fearful slaughter and cruelty to the Shechemites.

After this sin what command did Jacob receive from God?

Gen. 35 : 1.

What vow had Jacob made at this place? Gen. 28 : 20.

Had he remembered his vow?

Who reminded him of his obligation? Gen. 31 : 1.

He probably deemed it prudent to go to Bethel to avoid the revenge of the Canaanites.

What purification did he make of his family?

What was done with the household gods?

What similar consecration was made of the nation three hundred years after at this very place? Josh. 24 : 23-28.

What prevents our acceptable approach to God? Ps. 66 : 18 ; Is. 59 : 1, 2.

After the purification of Jacob and his household, how did God appear to him? Gen. 35 : 9-13.

What death occurred in the family? Gen. 35 : 8 ; 24 : 59.

When did Rachel die? Gen. 35 : 16-19.

A great trial to Jacob. He had waited for her for fourteen years. (Gen. 29 : 20). Now, just as he is coming to the old homestead, she is taken from him, leaving Benjamin.

How does he afterwards pathetically allude to her? Gen. 48:7.

This occurred when Joseph was about sixteen years old. All the other children of Jacob were born in Padanaram, in Laban's house. One cannot but believe that the religious reformation which took place in Jacob's household, must have given Rachel higher views of God.

What monument was put on her grave? Gen. 35:20.

How is she referred to? Jer. 31:15-17.

How applied in Matt. 2:17, 18?

LESSON FOURTEENTH.

LIFE OF JOSEPH—Gen. 37.

To what place had Jacob returned? Gen. 35:27.

Was Isaac still living? Gen. 35:28.

To what place had the sons of Jacob gone? Gen. 37:12.

To what parcel of ground?

What seems to have at first caused the hatred of Joseph's brothers to him? Gen. 37:2.

What increased their hatred?

This coat is thought by some to have been a priestly garment, and the giving it to Joseph by his father intended to designate him as the priest of the family. This seems confirmed by Joseph inheriting the portion of Reuben, the oldest son. (1 Chron. 5:1).

What was the purpose of the brothers ?

Who saved his life ? Gen. 37 : 21.

To what motives did Judah appeal ? Gen. 37 : 27.

What was the result of their cruelty ?

What pitiful account have we of his entreaties with them ?

Gen. 42 : 21.

Who were the merchants to whom he was sold ?

Ishmaelites, a general term ; Midianites, the specific tribe ; they were traveling on the high road to Egypt. Traffic in white slaves seems to have been common.

To whom was Joseph sold by the Midianites ?

What office had Potiphar ?

Captain of the executioners, or those who executed punishment. The prison where they were temporarily kept was in his house. Gen. 40 : 3, 4. He seems to have been a man of property, as well as power.

What was the cause of Joseph's promotion ? Gen. 39 :

3, 4.

We have now reached the time when the life of the chosen family is interwoven with the history of Egypt, then the oldest, mightiest, and most cultivated kingdom of the world. The histories brought down to us on the monuments and in the ancient pictures, all correspond and corroborate the facts of the sacred history of this period.

(See Kitto's " Bible Illustrations.")

What was the effect of the presence of Joseph in the house of Potiphar ? Gen. 39 : 5.

- What in his moral character fitted him for this position ?
 What is said of his personal appearance ?
 How did his resistance of great temptation show his nobility of character towards his master ? Gen. 39 : 8 ; Prov. 1 : 10.
 What great principle saved him from ruin ? Gen. 39 : 9 ; Ps. 51 : 4.
 In what way had Joseph to suffer for his fear and love of God ? Gen. 39 : 20.
 What reward had he that no outward circumstances could take from him ? Gen. 39 : 21 ; John 14 : 21 ; Ps. 25 : 14.
 How was he regarded by the keeper of the prison ? Gen. 39 : 21 ; Prov. 16 : 7.
 Who were his companions ?
 What was the office of cup-bearer ?

(See Kitto's " Bible Illustrations.")

- What distinguished governor of Judea was cup-bearer to the king of Persia ? Neh. 1 : 11 ; 2 : 1.
 What were the dreams of the butler and baker ?
 To whom does Joseph ascribe the power of interpretation ?
 How were they fulfilled ?
 What pathetic request did Joseph make of the butler ? Gen. 40 : 14 ; Gen. 40 : 23.
 What circumstances caused him to be remembered ?
 What were the State dreams of Pharaoh ?
 What did the doubling of the dream denote ? Gen. 41 : 32.
 Significance of its being by the *Nile* ?
 Cause of famine in Egypt ?

NOTE.—Inundation begins in June ; it is at its height in September. From the middle of August until the end of October the land is like a great lake. Nileometers are erected, and the rise of the water indicated on them is watched with the greatest interest ; a few feet, either more or less, causing either drought or rot. The principal Nileometer, which is at Cairo, is more than one thousand years old. The fertility arises from the slimy deposit left when the water subsides ; on this the seed is sown, and needs no enriching or cultivation.

Of what was the cow a symbol ?

What was the interpretation of Pharaoh's dream ?

What advice did Joseph give to him ? Gen. 41 : 34-36.

What honors were conferred upon him ?

How did he show his humility and fear of God ? Gen 41 :
16, 25.

Whom did he marry ? Gen. 41 : 45.

Names of his sons ?

These are Hebrew names.

Meaning of them ?

LESSON FIFTEENTH.

LIFE OF JOSEPH.—Continued.

In what two lights does the life of Joseph appear to us ?

1st, As the servant of Potiphar.

2d, As governor and manager of Egypt.

What was his first act as governor? Gen. 41:46; Ps 112:5.

What is said of the abundance stored?

Did the famine extend to other lands? Gen. 41:54-57.

Effect on the land of Canaan? Gen. 47:13.

What did he take for pay when the money was exhausted?
Gen. 47:14-17.

After the cattle? 47:18-20.

What did he do for the more convenient distribution of the corn? Gen. 47:21.

What law was now made in Egypt as to the land? Gen. 47:25, 26.

What caused the family of Jacob to come to Egypt? Gen. 42:5.

Was their coming a part of God's plan? Gen. 15:13, 14.

What wise reasons were there for the chosen family being removed from the land of Canaan?

NOTE.—The promise of the land of Canaan had been given two hundred years before to Abraham; the chosen family had yet no possession in it, and had been kept from alliance with the inhabitants of the land. There is reason to think that they would soon have sought for both, as we see in their conduct with the Shechemites. Gen. 34 chap.

What made Egypt a safe place for them? Gen. 46:34;
Gen. 43:32.

What land did Joseph give to the children of Israel? Gen. 46:34.

How long did Joseph live in Egypt?

Ninety years.

What oath did he take from his brethren? Gen. 50:25;

Ex. 13:19; Josh. 24:32.

How did he show his faith? Heb. 11:22.

What was the secret of the success of Joseph?

What promise have those who, like Joseph, look to God for guidance. Prov. 3:5, 6; 1 Chron. 28:9.

LESSON SIXTEENTH.

LAST DAYS OF JACOB.

How did Joseph bring his father to Egypt?

What encouragement did he receive by the way? Gen. 46:1-4.

Names of the sons of Jacob?

SONS OF LEAH.

Reuben, Simeon, Levi, Judah, Issachar, Zebulum.

SONS OF ZILPHA.

Gad and Asher.

RACHEL'S SONS.

Joseph and Benjamin.

BILHAH'S SONS.

Dan and Naphtali.

What did these names afterwards designate?

What took the place of the tribe of Joseph?

Ephraim and Manasseh.

How many in all went down to Egypt? Gen. 46:26.

What was their employment?

What land had they? Gen. 46:34.

With what did Pharaoh entrust them? Gen. 47:6.

Had they any employment afterward? Ex. 1:14.

Describe Jacob's meeting with Pharaoh. Gen. 47:9.

What does the apostle say of the confession of the patriarchs? Heb. 11:13.

How many years did Jacob live in Egypt? Gen. 47:27, 28.

What was the last act of his life?

What oath did he take of his sons?

Were these words prophetic?

To what do they have reference?

1st. To the personal character of the men.

2d. To the tribes descended from them.

3d. Typical allusion to the whole Israel of God.

What tribe took the place of Reuben, the first-born, which he disinherited, on account of his sin? 1 Chron. 5:1.

In whose name did he bless the sons of Joseph?

To whom did he give the precedence?

What did he foretell of them?

When was this fulfilled? Num. 1:33-35.

What portion did they have above their brethren? Gen. 48:22.

What great hero descended from Ephraim? 1 Chron. 7:27; Num. 13:8.

To Ephraim was allotted the richest of the land of Canaan, and it was one of the largest, most important of the tribes.

Their character as a tribe? Jud. 8:1; 12:1.

At the time of the rebellion, after the death of Solomon, Ephraim was the tribe which first revolted. 1 Kings 11:26.

What prophet bemoans their fate? Hosea 11:8.

Why are Simeon and Levi named together?

Why were they cut off from the inheritance forfeited by Reuben? Gen. 34:26.

How did the Levites redeem their character and become eminent? Ex. 32:26-27.

To what were they appointed? Num. 3:12.

In whose stead were the Levites consecrated to the Lord? Num. 3:45.

Had they an inheritance in Canaan? Num. 18:20; Deut. 10:9.

To what is Judah compared?

What distinguished this tribe from the rest?

Meaning of Shiloh? Isa. 9:16; Rev. 5:5.

How was the promise of royalty to Judah fulfilled?

First in David and in the line of the kings of Judah, which followed after him, until the Babylonish captivity, and in the civil rulers of the restored state, who were of this tribe. Ez. 3:2.

Which tribe led the army of Israel to battle?

In what respect was Joseph a type of Christ?

We have a fuller account of the death of Jacob than any other of the patriarchs. The little importance of death-bed exercises in the Bible is very remarkable; a godly life is the true test of character.

LESSON SEVENTEENTH.

ISRAEL IN EGYPT.

State of the Israelites for at least fifty years after the death of Joseph?

Situation of the land of Goshen?

Character of Egypt at this time?

Its religion?

What effect did the prosperity of Egypt seem to have upon the Israelites?

With what statement does the story of the afflictions of the Israelites begin? Ex. 1:8.

What was the dread of the new monarch?

His first expedient for reducing the inhabitants? Ex. 1:11; Ps. 105:24.

In what did their labor consist?

What cities did they build?

These were treasure cities for storing corn. Exodus 1:11.

Effect of the treatment on the Israelites? Ex. 1:12.

What more atrocious and cruel conduct did he adopt?

Destruction of male offspring was a peculiar blow to the Hebrews. It seems to have met with disfavor among the subjects of Pharaoh, as we see in the case of the midwives and in the case of Pharaoh's daughter.

To the raising up of what great deliverer did Pharaoh's infanticide lead?

Who were the parents of Moses?

Of what tribe?

His brother and sister? Ex. 15:20.

What induced his mother to hide him? Acts 7:20; Ex. 2:1, 2.

When concealment at home was no longer possible, what did she do?

What circumstances introduced him into the court of Pharaoh?

What is said of his ability and education? Acts 7:22.

How long did he live at the Egyptian court?

What deliberate choice did he make? Heb. 11:24, 25.

How did he show his sympathy for his oppressed brethren?

Under whose authority did he feel he was acting? Acts 7:24, 25.

It seems to have been impressed upon his mind, in a way not recorded to us, that he was the divinely-appointed deliverer of his people, but he had to wait God's own time and way.

The day after, what showed him that he had been misunderstood?

What led him to leave the country?

Where did he go? Ex. 2:15.

Who were the Midianites? Gen. 25:2.

Describe his meeting with the daughters of Reuel.

With whom did he dwell?

Reuel and Jethro are the same person. His son Hobab

afterwards became guide to the Israelites in the wilderness. Num. 10:29.

What is the situation of the peninsula of Sinai?

How long was Moses in this desert?

Forty years.

How did this seclusion prepare him for his great work?

Some suppose that he wrote during this period the books of Genesis and Job.

Had forty years made any change in the condition of the Hebrews? Ex. 2:23-25.

How did God reveal himself to Moses? Ex. 3:6.

What command did he receive?

What change had taken place in Egypt that made it safe for him to return? Ex. 2:23.

What answer did Moses make?

Mark the change in spirit from the day he impetuously killed the Egyptian.

What token did God give him of his presence? Ex. 3:12.

By what name was God revealed to the Hebrews?

Meaning Heb. 13:8; Rev. 1:4.

Did God's putting the message in the mouth of Moses make him any more courageous?

What great prophet felt the same unfitness for his work? Jer. 1:7-10.

Is our own conscious unfitness any excuse for the neglect of duty plainly set before us?

What promise have we to rest upon? 2 Cor. 12:9; Phil. 4:13.

LESSON EIGHTEENTH.

THE PLAGUES OF EGYPT.

What was the place of the meeting of Moses and Aaron?

Ex. 4:14, 27.

What other revelation was afterwards made from this place? Ex. 19:11.

What office was given to Aaron?

In what words was their mission to Aaron summed up?

Ex. 4:22, 23.

On reaching Egypt, whom did they assemble? Ex. 4:29.

What effect had the words and signs on the people? Ex.

4:30, 31.

What was the extent of their first demand upon Pharaoh?

His reply?

Consequence to the people?

How did their double oppression make them feel to Moses and Aaron? Ex. 5:21.

How did they show their utter depression?

Meaning of Ex. 6:3.

Throughout the Scripture two names are used for the divine being—*Elohim*, translated God in our version, and *Jehovah*, translated *Lord*. The primary idea of *God* is that of power and strength, and properly describes God in that character in which he is exhibited to men in his works, as creator and governor of the world. The name *Jehovah* shows him in this infinite, eternal and unchange-

able character to his people as a covenant-keeping God. The word Jehovah, at a very early period, was considered so sacred by the Jewish people that they abstained from pronouncing it, for fear of irreverence. Therefore the word Lord was substituted in the reading of the Scriptures. Our translators have used Jehovah in four passages. Ex. 6:3; Ps. 83:18; Isa. 26:4, and in the compounds Jehovah-nissi, Jehovah-jireh, etc. Although the name Jehovah was known to the patriarchs, God was now about more fully to reveal the attributes which the name implies, as powerful in judgment to his enemies and to false gods; as almighty to deliver his people from the bondage of Egypt—overthrowing their enemies—giving them a law—feeding them from heaven, and in every way fulfilling the promises made to Abraham, Isaac, and Jacob.

What is the object of miracles?

With what miracles was the Mosaic dispensation inaugurated?

The Christian dispensation?

NOTE.—One miracles of wrath, the other miracles of mercy.

How did God harden the heart of Pharaoh?

Simply by withdrawing all divine influence from him and allowing him to follow his own sinful inclinations.

What was the design of the plagues of Egypt?

1st. To punish the sins of Egypt.

2d. To make His name known in all the earth. Ex. 7:5; 14:4, 18.

3d. To show to the Israelites the superiority of their God to the gods of Egypt. Ex. 12:12; Num. 33:4.

At what sin was every one of the plagues aimed?

Idolatry.

What was the first miracle? Ex. 7.

By whom was it imitated? 2 Tim. 3:8.

Was the power of these magicians limited? Ex. 8:19.

How may the plagues be divided?

Into three classes:

1st. Against inanimate objects—river, land, air. Frogs, lice, flies.

2d. Against cattle.

3d. Against man—boils, and blains—hail and thunder—locusts and darkness. They increased in severity.

What was the first plague?

Against what was this aimed?

How was the Nile regarded?

Second plague,—Frog, one of the sacred animals.

What does Pharaoh entreat Moses? Ex. 8:8.

Third plague,—Lice. This plague came without any warning. The Egyptians were most particular about the purity of the bodies of their priests, who even shaved their bodies every day and wore linen garments. While this plague lasted, no act of worship could be performed.

What effect had this plague upon the magicians? Ex. 8:

18, 19.

Fourth plague—Flies, or, as it is in the original, all kinds of insects, beetles, wasps, etc.

Effects of this miracle upon Pharaoh? Ex. 8 : 25.

Reply of Moses. Ex. 8 : 26 ; or shall we sacrifice the animals worshipped by the Egyptians, elsewhere called "the abomination." 1 Kings 11 : 5-7. "They will stone us."

Fifth plague—Murrain.

At what was this plague aimed ?

It is striking that it comes just after the reply of Moses to Pharaoh in Ex. 8 : 26.

Sixth plague.

What means taken to effect this plague ?

How severe was it ? Ex. 9 : 11.

What message was sent to Pharaoh ? Ex. 9 : 13-17.

Seventh plague.

What warning was given ? Ex. 9 : 19.

Did any obey ? Ex. 9 : 20, 21.

Effect upon Pharaoh ? Ex. 9 : 27-35.

Eighth plague.

Are swarms of locusts common in the East ?

(See Kitto. "Bible Illustration.")

How are they used in Joel 2 : 25 ; Rev. 9 : 3 ?

Ninth plague.

What was its character ?

What compromise did Pharaoh propose ?

How was Moses driven from Pharaoh ?

Reply of Moses ? Ex. 10 : 29.

Moses received the divine message, in chapter 11th, in

Pharaoh's presence. During the remainder of the third day they sat awaiting the terrible stroke which was to fall upon them at midnight.

For what particular sin was this a direct punishment?

Ex. 4 : 22, 23.

LESSON NINETEENTH.

THE PASSOVER.—Ex. 12.

What great national event was the Passover designed to commemorate?

What was the order for the Passover? Ex. 12.

How long before the feast was the lamb chosen?

On what day killed?

What was done with the blood?

What restriction was put on families?

With what was it eaten?

Bones not to be broken?

How were they to eat it?

Rule about strangers?

What instruction was given to parents about their children? Ex. 12 : 25-27.

Meaning of this feast to the Jews?

Its deeper meaning?

Of what is the whole history of Israel typical?

Of what is their rescue from Egypt typical?

What definite authority have we for regarding the Passover as typical of Christ's death? 1. Cor. 5 : 7.

In what particulars?

A lamb. Heb. 9 : 14; 1 Pet. 1 : 19; John 1 : 29; Is. 53 : 4-7.

Blood sprinkled. Heb. 9 : 13; 10 : 22; 1 Pet. 1 : 2; Eph. 1 : 7.

Not a bone broken. John 19 : 36.

Significance of the bitter herbs. Zach. 12 : 10.

Unleavened bread. 1 Cor. 5 : 7-8; 11 Cor. 1 : 12.

Penalty of not observing the feast? Ex. 12 : 15; Num. 9 : 13.

Penalty of neglecting our great Passover, Jesus Christ? Heb. 10 : 28, 29.

The Lamb of God was slain at the same time as our Lord's Passover.

What sacraments have taken the place of Circumcision and the Passover in the Christian Church?

What is the use of sacraments?

What warrant have we for observing the Lord's Supper? Matt. 26 : 26; Luke 22 : 19.

What will be the song of the saints in heaven? Rev. 14 : 1-5.

Of how many Passover celebrations have we an account in the Bible? Ex. 12; Num. 9; Josh. 5 : 10; 2 Chron. 30 : 35; Ez. 6.

In what did the later Passovers differ from the Egyptian Passover?

(See Smith's History, page 251.)

LESSON TWENTIETH.

THE EXODUS.—B. C. 1491.

Effect of the last plague upon Pharaoh? Ex. 12 : 29-33.

How were they hurried away? Ex. 12 : 33, 34.

How many left Egypt? Ex. 12 : 37.

Six hundred thousand footmen, or 2,500,000 in all.

Whose body was carried in the procession?

By whom were they accompanied? Ex. 13 : 19.

By whom was their march guided?

How long from the call of Abraham until the Exodus?

Two hundred and thirty years.

How long had they been in Egypt?

Two hundred and fifteen years.

What is said of those who left Egypt? Ps. 105 : 37.

How may the journeyings of the children of Israel be divided?

1. From Egypt to Sinai—1 month 16 days.
2. Encampment at Sinai—11 months, 20 days.
3. March from Sinai to Kadesh—4 months, 10 days.
4. Wanderings in the Wilderness—37 years, 6 months.
5. Final march from Kadesh to Canaan—10 months, making in all 40 years. Heb. 3 : 17.

Why were they not allowed to go by a shorter route? Deut. 8 : 2; Ex. 13 : 17, 18; Deut. 32 : 8-11.

The shorter route required but a few days' journey. It was often travelled by Joseph's brethren.

From what place did they set out? Ex. 12 : 37.

What command did they receive from God at Etham?

Ex. 14 : 2.

What impression did this movement make upon Pharaoh?

Ex. 14 : 3. (See the map.)

As they encamped by the sea (over the hills behind them), what did they see? Ex. 14 : 10.

To add to their dismay, night was coming on, what command did they receive from God? Ex. 14 : 13.

What was done with the guiding pillar?

Their passage was effected at midnight, amid the roar of the hurricane or strong east wind, which drove back the sea.

How was this celebrated in song?

What effect had this miracle upon the other nations of the earth? Josh. 2 : 10; 1 Sam. 4 : 8.

How used by the apostle? 1 Cor. 10 : 1-4.

How were they guided in their wanderings?

How were they fed?

How was the manna given?

What use did they make of it? Num. 11 : 10.

What were they to learn from their receiving the manna daily? Deut. 8 : 3.

When did the manna cease? Josh. 5 : 11, 12.

Of what a type? John 6 : 35; 51-55.

Read the wonderful sixth chapter of John from the 28th verse.

LESSON TWENTY-FIRST.

THE FIRST BATTLE OF ISRAEL.—Ex. 17.

What happened at Rephidim?

How were the Israelites supplied with water? Ex. 17:6;

Ps. 78:15-20; Ps. 105:41.

Of what a type? 1 Cor. 10:4.

What is said of the physical condition of those who left Egypt? Ps. 105:37.

What is said of their clothes? Deut. 29:5; Deut. 8:4.

Where did they fight their first battle?

At Rephidim.

What is said of the attack of Amalek? Deut. 25:17, 18.

What judgment was visited on them for this? Deut. 25:17-19.

What young warrior first appears?

What great lesson was here taught Israel?

The power of prayer. The fighting was nothing without prayer, the prayer was nothing without the fighting. Phil. 2:12, 13.

Who was Hur?

Thought to be the husband of Miriam, he was the son of Caleb. (1 Chron. 2:50.)

Name given to the altar of thanksgiving? Ex. 17:15.

What command did Moses receive from God? Ex. 17:14

From whom had Moses a visit while they encamped at Rephidim? Ex. 18.

What is said of the treatment of the Israelites by the Kenites?

What reward had they? 1 Sam. 15:6; Judges 1:16.

What plan was suggested by Jethro to relieve Moses in the government of the people? Ex. 18:13-26.

LESSON TWENTY-SECOND.

ENCAMPMENT AT SINAI.

What token had God given to Moses at the burning bush?
Ex. 3:12.

How long was the journey from Egypt to Sinai?

How many people now encamped before Sinai?

Two million five hundred thousand.

For what had Israel been chosen as the peculiar people?

Deut 7:6-11; 4:7, 8; Rom. 3:2.

Why did God bring them into the solitudes of Sinai?

That they might be separated from the idolatrous nations, and so be fitted to receive his law; he had been to them a merciful deliverer. He is now to manifest his holiness.

What covenant did God renew with the people? Ex. 19:3-8.

What preparation was made by the people for the solemn revelation? Ex. 19:14-17.

On the morning of the third day, what was the appearance of the mount? Ex. 19:16-20.

What command was heard above the sound of the trumpet? Ex. 19:21.

Were angels present? Acts 7:53; Heb. 2:2.

How was the Jewish law divided?

Moral, civil, and ceremonial.

What part was perpetual?

How was it delivered?

By God's own voice.

How was it preserved? Ex. 32:16.

What principles lie at the foundation of the moral law?
Matt. 22:35-40.

Effect upon the people? Ex. 20:19.

What promises were added to these precepts? Ex. 23:20.

What definite information was given to them as to their destination? Ex. 23:23.

How were these additional revelations preserved? Ex. 24:4.

This is the first written revelation.

What ceremonies were performed by Moses? Ex. 24:4-8.

Who then went up on the mount? Ex. 24:9-11.

How long was the cloud on the mount?

Why was the giving of the law made so terrible? Ex. 20:20; 19:9.

LESSON TWENTY-THIRD

THE LAWS OF GOD.

What rules control men in their actions ?

Why is conscience not an infallible guide ? 1 Cor. 8 : 7 ;
2 Cor. 4 : 4 ; Titus 1 : 15, 16.

For what was the law given ? Rom. 3 : 20 ; 7 : 7.

How was the Jewish law divided ?

Civil, ceremonial, moral.

What was the civil ?

What was the ceremonial ?

What was the moral ?

Which is binding upon us ?

If saved by our obedience to God's law, how perfect must
our obedience be ? Gal. 3 : 10 ; James 2 : 10.

Must this obedience extend beyond outward actions ?
Matt. 5 : 21, 22 ; 5 : 20.

Consequence of disobedience ? Rom. 6 : 23.

What is said of the condition of all mankind ? Rom. 3 :
10-18.

Who alone has rendered perfect obedience to God's law ?
1 Peter 2 : 22, 23 ; Heb. 4 : 15.

Why did Christ suffer the penalty of sin ? 1 Peter 2 : 24 ;
2 Cor. 5 : 21 ; Is. 53 : 5, 6.

How can his obedience and punishment for our sins be
made of service to us ? Rom. 10 : 4 ; 3 : 24-26 ; 4 : 5.

What is said of those who are united to Christ by faith?
Rom. 8 : 1.

Whose gift is this eternal life? Rom. 6 : 23.

How are we to have it given to us? Matt. 7 : 7-11.

In what does God's greatest glory consist? Ex. 33 : 18-19; 34 : 6, 7.

How are the law and Gospel dispensations contrasted by the Apostle? Heb. 12 : 18-24.

What is said of the fearful punishment of those who reject the Gospel plan of salvation? Heb. 10 : 28, 29.

LESSON TWENTY-FOURTH.

THE TABERNACLE.

(See Newton on the Tabernacle.)

How long was Moses on the mount with God?

What other revelations were made to him besides the commandments? Ex. 25 : 40.

What are we to learn from the instructions which were given for every part of the tabernacle?

That there was a spiritual significance in everything. It was part of the education of the Hebrew people, and served as illustrations and pictures of the great truths of the New Testament.

How were the materials collected? Ex. 25 : 1, 2.

Of what did they consist? Ex. 25 : 3-7.

Where did they get so much treasure? Ex. 3 : 21, 22 ;
12 : 35, 36.

Was this stolen from the Egyptians ?

The word *borrow* in Ex. 3 : 22, is "*asked*" or *demanded* in the original. It was but a due reward for all the hard labor, and cruel bondage, which had been unrewarded.

What is said of the willingness of the people? Ex. 35 :
20 ; 36 : 5.

What delayed the erection of the tabernacle? Ex. 32.

What led the people to this sin? Ex. 32 : 1.

Was it a breaking of the first or second commandment?

What were its dreadful consequences?

How did the tribe of Levi distinguish themselves? Ex.
32 : 26.

How were they rewarded? Num. 3 : 12, 13

What provisional tabernacle did Moses make? Ex. 33 :
7-11.

Who were the builders of the tabernacle proper? Ex.
35 : 30-34.

What position did it occupy? Num. 2 : 1.

A central position in the camp, which was an oblong square, extending about sixteen miles. No tent was put nearer to it than two-thirds of a mile.

What three tribes were stationed on the East? Num. 2 :
3-7.

Between their encampment and the door of the tabernacle were the tents of Moses and Aaron.

Who were the sons of Levi? Num. 3 : 17.

Who had charge of the ark? Num. 3 : 30, 31.

What tribes were stationed on the north side of the tabernacle ?

Asher, Dan, and Naphtali. Between them and the tabernacle. Sons of Merari. (Num. 3.)

West side.—Benjamin, Ephraim, and Manasseh. Sons of Gershon.

South side.—Gad, Reuben, and Simeon. Sons of Kohath.

How large was the whole tabernacle enclosure ?

One hundred and fifty feet by seventy-five feet.

By what was it formed ?

(See Smith's "History," p. 185.)

What was the "court of the tabernacle ?

What was the tabernacle proper ?

How was it covered ? Ex. 26 : 1, 7, 14.

What were the four coverings ?

LESSON TWENTY-FIVE.

THE TABERNACLE.—Continued.

What was the furniture of the court of the tabernacle ?

Brazen altar and brazen laver.

How was the tabernacle itself divided ?

Holy and most holy place.

What was the furniture of the holy place ?

1. Altar of incense.
2. Golden candlestick.
3. Table of shew bread.

How separated from the most holy place ?

By a linen curtain embroidered with cherubims, called "the veil." Matt. 27 : 51.

How was the holy place lighted ?

Furniture of the most holy place ?

The ark of the covenant overshadowed by the cherubims and the mercy-seat.

Where are we to find the explanation of the tabernacle and its services ? Heb. 9.

Let us now come back to the court of the tabernacle ?

What was the first prominent object in the whole tabernacle ?

The brazen altar.

Meaning of the word *altar* ?

Size of this altar ?

7 feet 6 inches long and broad, and 4 feet 6 inches high. The largest thing in the tabernacle ; made of wood, overlaid with brass, a horn at each corner. Ps. 118 : 27. "On this altar sacrifices were offered ; it was open to all. The tabernacle itself could not be entered, or any part of it used, or any services performed, without an offering and blood sprinkling on the altar. The priests, their garments, the sacred vessels, the ark itself, were worthless for the

purposes of worship until the blood of this altar touched and sanctified them."

Of what is this altar and its sacrifices a type and illustration?

Of the Atonement of Jesus Christ. "No act of worship, no prayers, or praises, or alms-giving, or sacraments of ours are of any value but as connected with Jesus Christ and sprinkled with his atoning blood. Heb. 9:11-14; 10:19, 22.

This altar symbolic of justification? Eph. 1:6, 7.

What is said of the fire on this altar? Lev. 6:12, 13.

What other piece of furniture in the court of the tabernacle? Its form?

Of what made? Ex. 38:8.

Molten mirrors of the women.

Symbolic of the Word of God? 2 Cor. 3:18; James 1:22-25.

The water symbolic of sanctification? Eph. 5:26; Titus 3:5.

Meaning of sanctification?

Who were to use this laver?

The priests.

Does this destroy the parallel? 1 Peter 2:5, 9.

Christ is made first our justification, then our sanctification.

Means of sanctification? John 17:17.

After the offering on the altar of burnt-offering and

washing in the laver, the priest was fit to offer up acceptable worship, and to enter into the holy place.

What separated it from the court of the tabernacle?

Heb. 10 : 19, 20 ; John 10 : 9 ; Eph. 2 : 18.

By what was it lighted ?

Of what symbolic ? Rev. 1 : 12, 13, 20 ; Phil. 2 : 13, 14 ;

Matt. 5 : 14-16.

What did the light of the golden candlestick reveal in the holy place ?

The altar of incense and table of shew bread.

From what was the altar of incense lighted ? Lev. 16 : 12.

Of what symbolic ? Ps. 141.

It symbolizes Christ's intercession. He ever liveth.

Through him alone our prayers are accepted. Is. 53 : 12 ; Rom. 8 : 26 ; Heb. 7 : 25.

What was the table of shew bread ? Ex. 25 : 23.

How often were the loaves renewed ? Mark 2 : 26 ; Luke 6 : 4.

What separated the holy from the most holy place ?

By what was the most holy place lighted ?

By the Shekinah.

Of what typical ? Heb. 9 : 24.

What is the light of heaven ? Rev. 21 : 23.

What was the ark of the covenant ?

What did it contain ?

What was the mercy-seat ?

The covering of the ark ; a plate of solid gold The ark eminently typical of Christ—He kept the law.

Meaning of mercy-seat ?

“ To atone for sin,” “ to cover sin.”

What is the only definite thing which we know of heaven ?

1 John 3 : 2 ; 2 Cor. 5 : 8 ; Acts 7 : 55.

What happened to the veil at the death of Christ ?

What did it signify ?

Why were the religious services of the Israelites confined to the tabernacle ?

LESSON TWENTY-SIXTH.

THE PRIESTHOOD.

(Smith's "History," p. 192.)

During the patriarchal dispensation, what form had Israel in their worship ?

Who was the priest of the family ?

NOTE.—“ By the time of Moses the world had grown far in the pomp and ceremony of false religions ; and, as the Church was in its childhood, taking advantage of the evil to accomplish a higher good, God ordered a more formal religion for His people, adapted to more fully set forth His own character and attributes, and to prepare the way for the kingdom of Christ. The tabernacle He chose for His dwelling-place, and every part of it was designed to teach some divine truth. But, to prevent too great familiarity, He instituted a body of men, consecrated for His ser-

vice, whose functions were designed to make the impression of the holiness and majesty of God."

What were the functions of the priesthood? Heb. 9:6-8.
What were the ceremonies of the dedication? Ex. 29.

1. Their bodies washed with pure water, and anointed with oil prepared by the priests themselves. Ex. 30:22-25; Neh. 3:8.

With what were they clothed?

How was the truth that those who intercede for others must themselves be reconciled? Lev. 8:14; Ex. 29:10; Heb. 5:3.

What did the burnt-offering signify?

A surrender of the life to God's service.

What was next offered?

What was done with the blood?

What was the last offering?

How long did these ceremonies last?

By whom was the high priest appointed?

Who was the first high priest?

Who were the *priests*?

"The sons of Aaron." Ex. 29:9, 44.

To whom did the office of high priest descend?

Of what did the high priest's dress consist? Ex. 28.

What was the breast-plate? Ex. 28:15; 39:8.

What were the duties of the high priest?

In what respects was his office symbolic of Christ?

1st. As the only way of access. The people of Israel had no access to God but through the high priest. So

Christ is the only way of access to the Father. 1 Tim. 2 : 5 ; John 14 : 6.

2d. He was chosen of God. Heb. 5 : 4, 5.

3d. He was anointed. Ps. 45 : 7 ; Is. 61 : 1.

4th. He was holy. Heb. 7 : 24, 25.

5th. He was human. Heb. 5 : 2 ; 4 : 15.

In what respect was his office above any earthly priesthood? Heb. 7 : 23.

Christ was king and priest.

What relation do Christians bear to Christ, in virtue of their union with him? 1 Pet. 2 : 5-9 ; John 15 : 5 ; 1 Cor. 6 : 15.

LESSON TWENTY-SEVENTH.

OFFERINGS AND SACRIFICES.

What book lays down the rules of interpretation for the book of Leviticus?

The Epistle to the Hebrews.

What were the offerings and sacrifices intended to teach the Jewish people? Heb. 9 : 1-10.

Do we know how much of a coming Saviour was understood by them?

What was said of Moses? John 5 : 46, 47.

Of David? Acts 2 : 25-36.

What truth lies at the foundation of all sacrifice? Heb. 9 : 22.

Have we any explicit order for sacrifice?

How early do we read of them?

What was the earliest form of offering? Gen. 8 : 20.

What is the earliest example and expression of expiation for sin? Job. 1 : 5.

How were sacrifices divided under the Jewish law?

1. Burnt-offering. Self-dedicatory and expiatory.
2. Meat-offering.
3. Sin-offering. Expiatory.
4. Trespass-offering. Expiatory.
5. Peace-offering. Thank-offering.

What was the burnt-offering? Levit. 1 ; Eph. 5 : 2 ; Heb. 9 : 14.

What was the daily offering—the morning and evening sacrifice?

What was the accompanying meat-offering? Lev. 2 : 3 ; 10 : 12, 13.

What was a necessary ingredient? Levit. 2 : 13 ; Mark 9 : 49.

It was a gift to God in devout acknowledgment for his mercies. The name of the meat-offering was “*mincha*,” meaning “*a gift*.” Symbolic of Christian labor. Heb. 13 : 16 ; Phil. 2 : 17 ; 4 : 18.

Without leaven. Gal. 5 : 9 ; Luke 12 : 1.

What was the sin-offering? Ex. 29 ; Lev. 4. 1-12.

What was done with the flesh?

Compare Heb. 13 : 11-13.

The worshipper had simply to lay his hand on the head of the victim and confess his sins. His sins were then

conveyed to the head of the innocent victim. Lev. 4 : 29. These offerings were to be made in the appointed place, and in the appointed way, at the door of the tabernacle, "according to the commandment." Thousands of bullocks, offered in his own tent, would not have been acceptable, or without the officiating priest could not have been offered. (Ex. 29 : 38, 39, 42 ; Deut. 12 : 5-14.) So the sinner must come in God's appointed way now, if he would be forgiven and accepted. Acts 4 : 12 ; John 10 : 9.

Difference between the trespass offering and the sin-offering ?

What was the peace-offering ?

What part was eaten by the priests ?

Why are not sacrifices made now ? Heb. 10 : 1-18.

What event closed the ceremonies of the Old Testament ritual ? Matt. 27 : 51.

LESSON TWENTY-EIGHTH.

THE GREAT DAY OF ATONEMENT.—Lev. 16.

The great national fast ?

What act of the high-priest was performed on this day alone ? Heb. 9 : 7 ; Lev. 16 : 1-10.

By whom were all the services of the day conducted ?

What were the ceremonies ?

1st. He offered a sin-offering for the people to atone for their sins. A burnt-offering, dedicating the people to God, which was the daily offering.

His dress? Lev. 16:4.

His priestly garments were laid by for the day. Body washed with pure water; clothed in linen garments. Heb. 10:19-22.

How did he make atonement for himself? Lev. 16:6;
Heb. 5:2, 3; 9:7-14.

What was the next ceremony? 7:11.

What was done with the goats?

What was represented by them?

1st. As a sin-offering, representing the punishment of sin.

2d. The scape-goat, *the effect*. Lev. 16:10, 21, 22; Is. 53:11, 12; John 1:29; Heb. 9:28; 1 Pet. 2:24. These two types represent the work of Christ for us. 1st, in suffering for our sins; 2d, in taking them away altogether. Ps. 103:12.

How did the high priest enter into the Most Holy place?

Lev. 16:12-14; Heb. 9:13-25.

What did he do in the Most Holy place? verse 14; Heb. 9:13-25; verse 16.

How was the altar of incense consecrated? verse 18;
Heb. 9:21-23.

Sum up the ceremonies of the great day of atonement.

LESSON TWENTY-NINTH.

JOURNEY FROM SINAI TO KADESH.

How long did the children of Israel encamp at Sinai? Ex 19:1. Compare Num. 10:11.

What signals were given for their march? Num. 10:2, 11, 12, 17.

Who did Moses invite to accompany them as their guide through the wilderness? Num. 10:29.

What watchword was given when the ark set forward? Num 10:35.

When it rested? Num. 10:36.

What tribes led the host? Num, 10:14.

1st. Judah, Issachar, Zebulon.

2d. Gershom and Merari with the tabernacle.

3d. Reuben, Simeon and Gad.

4th. Kohathites with the sanctuary. Num. 10.

5th. Ephraim, Manasseh and Benjamin.

6th. Dan, Asher and Naphtali.

In what direction did they journey?

North. (See Phillips's Map.)

What three stations are mentioned between Sinai and Kadesh? Num. 11:3, 34, 35.

Into what sin did they fall at Taberah? Num. 11.

What warning is given to Christians by the apostle? 1 Cor. 10:10.

Who seem to have been the murmurers?

God's judgment upon them?

NOTE.—The punishments for discontent and murmuring seem to have been much more severe after the giving of the law than before.

Compare Ex. 14 : 11-15 ; Ex. 15 : 24.

What is said of the punishment of the unbelieving under

the Gospel? Heb. 10 : 26-29.

Who were the mixed multitude?

What was their complaint?

Effect upon Moses?

What did God send them? Ps. 78 : 29-31 ; 106 : 15.

What important institution grew out of this rebellion?

What happened at Hazeroth? Num. 12.

What was the ground of complaint? Matt. 13 : 57 ; Matt.

10 : 36.

And the Lord heard it. P. 94 : 7-9 ; Is. 37 : 4 ; Ezek. 35 :

12, 13.

Character of Moses?

Meaning of *meek*?

Value of such a spirit in God's sight?

Testimony of his faithfulness? Num. 12 : 7.

How used by the apostle? Heb. 3 : 2, 5 ; 1 Tim. 3 : 15.

To what place were the complainers summoned to meet God?

Punishment on Miriam?

How long were the congregation detained on her account?

LESSON THIRTIETH.

SOJOURN AT KADESH.

Situation of Kadesh?

What place was probably made the headquarters during the wanderings? Deut. 1:19.

What declaration did God make to Israel at Kadesh? Deut. 1:20, 21.

What was first done to inform themselves of the country? Deut. 1:22, 23.

By whom was the country explored?

What two of the spies were most distinguished?

When did Joshua before distinguish himself? Ex. 17:13; 24:13.

How long were they searching the land? Num. 13:25.

What fruit did they bring which fulfilled God's promise of the land? Num. 13:23-27; Ex. 3:8, 17.

When have we Eshcol before mentioned? Gen. 14:13.

NOTE.—We can but faintly judge of the impression made upon them after eighteen months in the desert of Sinai.

Dark side of the picture? Num. 13:28-33.

Effect upon the people?

How are the Amorites described. Amos 2:9.

See Sons of Anak. (Kitto's Bible Ill.)

What proposition did they make?

Expostulation of Joshua and Caleb?

Treatment of the congregation?

Wonderful intercession of Moses? Num. 14:13-19.

How did Moses set aside his own interest in the good of the people? Ex. 32:10; Num. 14:11, 12.

Effect of his prayer? Num. 14:21; Ps. 106:23; Jas. 5:16.

Prophecy? Num. 14:21; Ps. 72:19; Is. 66:18, 19.

Punishment of the people? Num. 14:22; 23:28-31.

For what sin were they punished? Ps. 106:24, 26; Heb. 3:17-19.

What earnest given of the judgment? Num. 14:36, 37.

Reward of Caleb? Num. 14:24; Josh. 14.

What expedition did they make in the morning, and with what result?

Character of these people who came out of Egypt?

Contrast to the next generation?

Importance of early religious training?

NOTE.—God's mercy and forbearance has a limit. At first their ignorance was patiently dealt with, and their murmurings and unbelief forgiven; but after all they had seen of his goodness and power, the time had now come when his forbearance was at an end.

We are to gain the promised land in the way of God's own appointment; by acceptance and reliance on the work of Jesus Christ our great Captain, and not by our own efforts and strength.

LESSON THIRTY-FIRST.

EVENTS OF THE WANDERINGS.

How is the direction of the wanderings of the children of Israel defined? Num. 14 : 25; Deut. 1 : 40.

They are said to have compassed Mount Seir many days. Deut. 2 : 1.

Was there any reason for this movement ?

It may have been to find a passage through Edom. As they could not scale the mountain passes of the Amorites, this view is confirmed by Judges 11 : 16-18; Jud. 5 : 4.

We have no connected or definite knowledge of the period of the thirty-eight years' wanderings. There are five chapters in Numbers referring to this interval, but to what part cannot be determined. Num. 15 to 19.

First Event. Num. 15 : 32-36.

What was his sin ? Num. 15 : 30.

Penalty of presumptuous sins ? Num. 15 : 30, 31.

What was the penalty of violating the Sabbath ? Ex. 31 : 14; 35 : 2.

For what did they consult Jehovah ? Num. 15 : 34.

This act was a violation of the *Judicial* law. Disobedience under the Theocracy was an act of treason to the King of kings, a presumptuous sin, and punishable under every government with death.

What circumstances aggravated this man's offence ?

During the wanderings there is reason to think sacrifices were suspended; we know that the passover and circumcision were suspended, and the Sabbath was left as a memorial of God's covenant with this excommunicated nation. Ex. 31 : 13; Ezek. 20 : 12, 20.

What is the second event recorded of this period?

Num. 16.

Who was Korah? Ex. 6 : 18; 1 Chron. 6 : 2.

Who were Dathan and Abiram?

Were they on the same side of the Tabernacle in the camp?

What rights had been forfeited by the Reubenites?

What two interests were at work in this rebellion?

Refuge of Moses? Num. 16 : 4.

Proposal of Moses?

How did the Reubenites meet the summons?

Fate of the Reubenite conspirators?

Fate of Korah and his company?

What command came to Eleazar? Num. 16 : 37.

Aaron had to be ready for service? Verse 46; Is. 53 : 12.

What was done with their censers? Num. 16 : 39, 40.

Sign of God's special favor to the house of Aaron? Num. 17 : 1.

For what was the rod of Aaron kept?

What reason have we to infer that the sacrifices were suspended during the wanderings?

Without a miracle they would not have had cattle enough. When the laws for sacrifice were given, they were but two week's journey from Canaan. The order is,

“when ye come into the land of Canaan,” etc. (Num 14 : 1.)

They had kept one passover at Sinai; there is no evidence that another was kept until they entered Canaan, where circumcision was administered (Josh. 5 : 10, 11).

These people had excommunicated themselves accordingly, God said afterwards. Amos 5 : 25; Deut. 32 : 16; 12 : 8.

What sin kept the Israelites out of Canaan? Heb. 3 : 19; 4 : 6.

What lessons does the Apostle draw from their example? Heb. 3 : 7-19; 4 : 1-11.

What Psalm belongs to this time?

Psalm 90.

LESSON THIRTY-SECOND.

FROM KADESH TO THE JORDAN.—Num. 20 : 1.

Where do we find Israel?

Death of Miriam?

Her history?

NOTE.—Miriam, Aaron, and Moses, all died the same year.

Of what were the people in want?

How had they been supplied during the wanderings?

Ps. 78 : 15, 16; Is. 48 : 21.

When had the same murmurings occurred before. Ex. 17 : 1, 2.

What greater wonder did God now design to show ?

Name of this place ?

Sin of Moses and Aaron ?

What welcome command now put an end to their wanderings ? Deut. 2 : 3.

What prevented their direct passage ? Num. 20 : 14, 24.

Message to the king of Edom ?

What event happened at Mount Hor ? Num. 20 : 24-29.

Character of Aaron ?

It has been remarked that the very defects of Aaron's character, especially his sin and repentance in the matter in the golden calf, eminently fitted him for his office of high priest. Heb. 5 : 2.

Who were his sons ?

To what place did the children of Israel now come ?

Num. 21 : 4 ; Deut. 2 : 8.

They went as far south as Ezion-geber, at the head of the gulf of Akaba, they then turned northward by the wilderness of Moab. Their route lay through an arid desert. (See map.)

What is said of the people ? Num. 21 : 4, 5.

How were their murmurings punished ?

What warning is given by the apostle ? 1 Cor. 10 : 9, 10.

What remedy is prescribed ?

What truth is this incident used to illustrate ? John 3 : 14, 15.

What became of the brazen serpent ? 2 Kings 18 : 4.

What nations did they next encounter? Num. 21 : 21-26 ,
Josh. 24 : 12 ; Ex. 23 : 28 ; Deut. 7 : 20.

How did Sihon answer their request? Num. 21 : 23.

Result of the battle of Jazer? Num. 21 : 24.

They then crossed the Jabbok into Bashan.

What do we know of Og? Deut. 3 : 3-5 ; Deut. 3 : 11.

How were these victories celebrated in song? Ps. 135 :
11 ; 136 : 17-20.

To what tribes were these conquests given, and on what
condition? Num. 32.

LESSON THIRTY-THIRD.

BALAAAM.

What was the last encampment of Israel on the east of
the Jordan? Num. 22 : 1.

What effect had the victory of Israel over the Amorites
upon the king of Moab? Num. 22 : 3 ; Ex. 15 : 15 ;
Deut. 2 : 25.

Who was the king of Moab?

To whom did he send?

NOTE.—An old custom of devoting enemies to destruc-
tion before entering upon a war with them. The Romans
had public officers to whom it belonged as a part of their
office.

How was Balaam's curse or blessing regarded?

- From what country did he come? Num. 23:7; Deut. 23:4.
- Whose native land was this? Acts 7:2.
- Had he a knowledge of the true God?
- What other instances have we of the knowledge of the true God outside his chosen race?
- What proof have we that Balaam used his gifts for his own gains, and practised divination? Num. 22:7; 2 Peter 2:15.
- With what errand did the princes come?
- What reply did Balaam receive from God?
- What additional inducements were put before him?
- If he had really been honest to God, how would he have received these second messengers?
- What tempted him away from God's express command? 2 Peter 2:15.
- What restriction did God put upon him?
- What other examples have we of God's giving up men to their own way to their own destruction? Hosea 13:11; 1 Sam. 8:6-9; Is. 66:4; Jer. 2:19.
- What last warning did he receive from God?
- When did Balaam and Balak meet? Num. 22:36-41.
- How was his arrival celebrated? Num. 23:1-4.
- What was his first prophecy? Num. 23:7-10.
- Second prophecy on the top of Pisgah? Num. 23:19-24.
- Third prophecy? Num. 24:3-6.
- What were some of the remarkable points in his prophecy? Balaam's despairing answer at the end of the third prophecy? Num. 23:25.
- What wish did he express? Num. 23:10.

Was this prayer answered in his own case? 2 Peter 3 : 15-17 ; Jude 11 : 13.

What more effectual plot did he make against Israel? Num. 25 ; 31 : 16 ; Rev. 2 : 14.

How was the wrath of God shown to Israel?

What punishment had the Moabites? Deut. 23 : 3, 4 ; Neh. 13 : 1, 2 ; Num. 25 : 16-18.

When was this vengeance executed? Num. 31 : 1-8.

Fate of Balaam? Num. 31 : 8.

We have before us a very wicked man, holding the truth in unrighteousness. He had before his eyes the authority of God absolutely forbidding him, what he, for the sake of reward, had the strongest inclination to do. The highest earthly gifts, and even the gift of prophecy, without the love and fear of God, are without avail. 1 Cor. 13 : 1-3 ; Mark 7 : 22, 23.

God uses bad men as instruments in his own way.

New Testament Commentary on Balaam. 2 Peter 2 : 14-16 ; Jude 11 ; Rev. 2 : 14.

LESSON THIRTY-FOURTH.

REVIEW OF THE LIFE AND DEATH OF MOSES.

How was the life of Moses divided?

Into three periods of forty years each. Forty years in Egypt ; forty years in Midian ; forty years as leader of Israel?

How was he prepared for his great mission as leader of Israel?

What early choice did he make? Heb. 11:24-27.

Who were his parents?

How was he distinguished above all other men? Deut. 34; 10, 11.

How did God remarkably reveal Himself to him? Ex. 3; 6; 24:18; 33:12-19; 34:1-8, 28.

Effect of the last revelation? Ex. 34:29-35; Matt. 17:2; 2 Cor. 3:7-9, 13-18; Rom. 10:4.

What writings have we of Moses?

His prayers? Deut. 9:18, 19, 25-29; Num. 14:11-20.

How did he show his forgetfulness of self. Num. 27:12-17; Ex. 32:30-33.

His submission to God's will? Deut. 3:23-29.

His death? His view from Pisgah?

What is said of his age and vigor at his death? Read Deut. 34:6.

When did he appear on the earth again?

LESSON THIRTY-FIFTH.

PASSAGE OF THE JORDAN.—Josh. 1.

Who was the successor of Moses?

Where was he born, and what have we known of him?

What reward did he receive for fidelity and faith? Num. 14:6; 32:11, 12.

After the death of Moses what command did he receive,
and what promise? Josh. 1:1-10.

On what condition were they to have good success?

Does this imply mere intellectual knowledge? Ps. 1:2;
11:9.

What orders did Joshua give to the people?

What three tribes had their inheritance on the east of
Jordan? Num. 32.

Situation of Jericho?

For what celebrated? Deut. 34:3.

What was the first movement of Joshua?

Into whose house were the spies received?

How treated?

What had convinced Rahab of the true God? Josh. 2:10.

Notwithstanding the circumstances of the position, living in Jericho, an idolatrous city, Rahab believed what she had heard, and acted on it; and is rewarded by being admitted into the Church of God, and being recorded as a pattern of faith. Heb. 11:31.

What report did the spies bring to Joshua? Josh. 2:24.

The next morning the camp at Shittim was broken up.

What river stood between them and Jericho?

Peculiarities of the river Jordan?

(See Bible Dictionary.)

Its condition in the Spring?

What was the order of march? Josh. 3:3-8.

At what signal were the waters to divide?

What similar miracle at the beginning of the career of
Moses?

- What tribes led the way?
 What national memorial was raised?
 On what day was the passage of the Jordan completed?
 What festival was now renewed?
 Had it been observed during the wanderings?
 How long since the Passover had been observed?
 What other ordinance was renewed?
 What name was given to the place?
 What change was made in their food?
 How long had they been fed with manna?
 Effect of this miracle upon other nations? Josh. 5 : 1.

LESSON THIRTY-SIXTH.

THE TAKING OF JERICHU.

- Its situation and importance?
 Its walls?
 Its affluence?
 Its condition at this time? Josh. 6 : 1.
 Encouraging vision of Joshua?
 Corresponding incident in the life of Moses?
 Who appeared to him? Josh. 6 : 2.

The fifth and sixth chapters should not be divided.

- What fitness was there in the Lord's appearing as *Captain*?
 Describe the capture of Jericho?

Was there any connection between the means and the end?

How is it described in Heb. 11 : 30.

How was their faith shown?

By implicit obedience to God's command—even against reason.

What curse was pronounced upon the city? Josh 6 : 26.

Compare 1 Kings 16 : 34.

Is Jericho afterwards mentioned? 2 Sam. 10 : 5.

It was never after a fortified town.

What interesting event at Jericho in the life of our Lord?

Matt. 20 : 29, 30; Luke 19 : 1-10.

Effect of this victory? Josh 6 : 27.

What became of Rahab? Josh. 6 : 22-25.

LESSON THIRTY-SEVENTH.

CONQUEST OF AI.

What events of interest took place here in the lives of the patriarchs? Gen. 12 : 8; 28 : 11-16.

What report did the spies bring? Josh. 7 : 2, 3.

We learn from Josh. 8 : 25 that there were twelve thousand inhabitants.

How many men went up to the attack?

What had made them self-confident?

Consequence ?

Effect upon Joshua ?

His prayer ?

His jealousy for God's name ?

What deeper cause lay at the root of this defeat ? Josh.
7 : 1, 11, 12.

What command had been given as to the spoil of Jericho ?

What command as to the gods of these nations ? Deut.
7 : 25, 26.

Sin of Achan ?

How was he discovered ?

His fearful doom ?

How can we explain the family of Achan suffering with
him ?

They must have been in spirit partakers of his sin. *Israel* was one people, united together as God's people ; and when one member suffered, all the others suffered with it. 1 Cor. 12 : 26 ; Josh. 22 : 20. "God visits the iniquity of the fathers upon the children."

How alone was God's anger turned away ? Josh. 7 : 12,
26 ; Ps. 32 : 5 ; Hosea 14 : 1.

What effect have our sins unconfessed upon our prayers ?
Is. 1 : 13-20.

Name given to the place ? Hosea 2 : 15.

Plan adopted for a second attack ?

What guarantee had they of success ? Josh. 8 : 1.

What was done with the king of Ai ?

This victory secured the passes of the Jordan.

Describe the interesting transaction on Mount Ebal and
Gerazim.

Associations with the spot?

By whom had this ceremony been prescribed? Deut. 27th chapter.

Why was it fitting at this time?

How often was there to be a public reading of the law?
Deut. 31 : 10, 11.

LESSON THIRTY-EIGHTH.

DECEIT OF THE GIBEONITES—BATTLE OF MEROM.—Josh. 9.

What league was formed by the kings west of the Jordan?

How did the Gibeonites protect themselves from attack?

What do we know of Gibeon?

(See Bible Dictionary.)

What tidings had affected these people? Josh. 9 : 9, 10.

They were careful to mention events which had transpired before their pretended long journey began, instead of more recent events, which had really affected them.

What order had the Israelites? Deut. 20 : 10.

What order about nations near at hand? Ex. 23 : 33 ;
34 : 12 ; Num. 33 : 55 ; Deut. 7 : 16.

What mistake did Israel make, and why? Josh. 9 : 14, 15.
Curse upon the Gibeonites?

Their employment in the immediate service of the sanctuary may have been to keep them from idolatry.

By whom was the covenant broken, and with what result ?

2 Sam. 21 : 1, 2, 5, 10.

What brought on the battle of Bethhoron ? Josh. 10 : 1.

What is said of his attack ?

What judgment overtook the Canaanites ?

What is said of its severity ?

What miracle enabled Joshua to continue the pursuit ?

Great discussion as to this miracle.

It is quite enough to know that the same mind and power that made the laws of nature has power to suspend or change them.

What other miracles have we recorded of this kind ? Ex.

10 : 21 ; 2 Kings 20 ; Matt. 2.

What was the book "Jasher" ?

Supposed to be a collection of national poems in honor of renowned pious persons. 2 Sam. 1 : 18.

Fate of the five kings ?

Last battle of Joshua ?

What is said of the confederacy of the North ? Josh. 11 : 4.

In what battle was the northern part of Palestine subdued ?

How are the victories of Joshua summed up ? Joshua

12 : 24.

What right had the Hebrews to Canaan ? Gen. 15 : 16 :

Deut. 8 : 19, 20.

Warning given to Israel ? Deut. 28 : 62-68.

What proof have we of the sure punishment of the ungodly ? Dan. 12 : 2 ; 2 Thess. 1 : 9 ; Matt. 25 : 41 ;

Mark 9 : 44, 45.

What is the sin that causes the loss of the soul ? John 3 :

18, 19 ; Mark 16 : 15, 16.

LESSON THIRTY-NINTH.

DIVISION OF CANAAN.

Of how many battles have we an account under Joshua before the conquest of Canaan?

Five.

How long did it take?

About seven years.

What command and warning had the people received?

Num. 33 : 53-56.

Was the whole land cleared of Canaanites when the division was made? Josh. 13 : 1-6.

How and by whom was the division made? Josh. 14 : 1.

From whom were the tribes named?

Why was there no tribe of Joseph?

The blessing of Joseph was given to his sons Ephraim and Manasseh.

What tribes had their inheritance on the east of Jordan, and why? Num. 32.

What memorial did they build? Josh. 22 : 10.

How many had helped in the conquest? Josh. 4 : 13.

The weaker part of Manasseh settled on the west of Jordan.

What is said of the daughters of Zelophehad? Num 27

What charge had been given by Joshua to these tribes?

Josh. 1:13, 18.

His farewell address? Josh. 22:10-34.

What tribe had the largest territory?

What distinguished the tribe of Judah?

What special inheritance had Caleb? and why? Josh.

14:6-15; 15:13-19.

Promises to those who "follow the Lord fully?" Matt. 6:

33; Mark 10:29-31.

What does the Bible say of half service? 1 John 2:15-17;

Matt. 6:24.

What associations with Hebron?

Of what tribe was Joshua?

Ephraim.

Situation and character of their territory?

Character of the tribe? Most complaining and jealous.

What quaint and decisive answer did Joshua give them

when they claimed more than their due? Josh. 17:

14-18.

What distinguished the tribe of Benjamin?

Warlike tribe.

How described by Jacob? Gen. 49:27. Compare Judges

20:21-25.

What king of Israel of this tribe? 1 Sam. 9:1.

What great apostle? Phil. 3:5.

What tribes settled in the north?

Allied by birth, they had marched through the desert together; they now seem to form a state by themselves; and, from their separation from the other tribes by the

plain of Esdraelon, did not mingle in their strifes; and, with the exception of the conquests of Barak and Gideon, they hardly affect the general fortunes of the nation.

How referred to in Matthew 4:15, 16.

What city had Joshua? Josh. 19:50.

What were the cities of refuge? Num. 35; Josh. 20:1-6.

To whom did they belong?

To the Levites.

How many on each side of Jordan? Josh. 20:7, 8.

What trial had the man-slayer? Josh. 20:4.

Who was the avenger of blood under the ceremonial law?

The nearest of kin. This was, and is now among the Arabs, a universal custom, established in the early ages, before punishments of a public nature were established. This law was open to abuse, an innocent man might be killed. These cities were about equally distant from each other.

Typical significance of these cities? Ps. 46:1; 91:2-10; 25:4; Deut. 33:27; 2 Sam. 22:3; Prov. 18:10.

Fulfillment of God's promise to Israel? Josh. 21:43-45.

What is said of their sluggishness to possess the land? Josh. 18.

What new arrangement did Joshua make? Josh. 18:6.

REVIEW OF THE BOOK OF JOSHUA.

Subject of the Book of Joshua?

The right of the Hebrews to Canaan? Gen. 15:13.

Why were the Canaanites cut off? Gen. 15:16; Deut. 8:19, 20.

What opportunity had they for knowing the true God?

From the patriarchs who lived among them.

What were the battles that subdued Canaan?

Jericho, Ai, Beth-horon, Merom.

Was it by a miracle? Ps. 44:1-3.

What miracles are recorded in the Book of Joshua?

What tribes had their inheritance on the east of Jordan?

Their monument?

After all the land was virtually conquered, what command was given to Joshua?

What interesting event at Shechem? Josh 24.

Renewal of the covenant?

Reason for selecting Shechem?

Its national associations? Gen. 12:6, 7; 48:22; 35:2; 34:17-20.

Joshua's rehearsal of God's mercies? Josh. 24:2-13.

Joshua's resolve? Josh. 24:15.

His death? Josh. 24:29.

What other burial is recorded? Josh. 24:32.

LESSON FORTIETH.

INTRODUCTION TO THE JUDGES.

What command had Israel received as to the inhabitants of Canaan? Deut. 7:1-5.

On what condition was God to be with them? Deut. 7:

12-19.

What lesson should they have learned from the conquest of Canaan? Ps. 44:3.

Character of the Canaanites?

Example of their cruelty? Judges 1:7.

How is the period of the judges summed up? Judges 2:

6-13.

Consequence to Israel? Judges 2:14, 15.

What use did God make of the Canaanites left in the land? Judges 2:22, 23.

What effect had these afflictions upon them? Judges

3:9.

Into what sins did they fall?

What were Baal and Ashtaroth?

Did this amount to a formal rejection of their own God?

Ezek. 6:9.

How was Israel reprov'd? Judges 2:1-5.

He had appeared to Joshua in Gilgal, just after the covenant had been sealed by circumcision. He now appears to warn them.

What is said in Judges 2:14, 15; Ps. 106:40, 42; Is.

52:3.

For what purpose were the judges raised up? Judges 2:

16, 17.

How are their backslidings described? Judges 2:17-20.

God's mercy? Verse 18; Deut. 32:36; Hosea 11:8.

How were the judges fitted for their work? Judges 3:10.

Did they lead Israel in battle?

How many judges were there?

Repeat their names ?

At what place was the tabernacle at this time ?

Shiloh.

How long was the period of the judges ?

Four hundred and fifty years. Acts 13:20.

Was the land in a state of war during all the time of the judges ? Judges 3:30; 5:31; 8:28.

What was the civil capital at this time ?

Gilgal.

Examples of the fearful anarchy of the times ? Read 17th and 18th chapters of Judges.

What peaceful picture have we of this period ?

Book of Ruth.

LESSON FORTY-FIRST.

OTHNIEL, EHUD, SHAMGAR, DEBORAH, AND BARAK.

By what were the afflictions of Israel each time preceded ?

Judges 3:7.

Who first oppressed them ? Judges 3:8.

Where was Mesopotamia ?

Historical analogy ? Gen. 14.

How long did they serve him ? Judges 3:8.

What did they do in their distress ? Neh. 9:27; Ps. 22:5;

107:13.

What is meant by the Spirit of the Lord coming upon Othniel?

The Spirit of God came upon him, giving him supernatural mental and physical strength and energy, and wisdom for the emergency.

How alone are we to have strength for our spiritual enemies? Zech. 4:6; Eph. 6:11:13.

Who was Othniel? Judges 1:13-15.

How long was he a judge?

What was the next enemy of Israel?

Why did God strengthen Eglon?

Who were the Moabites?

Who did they join with them?

Who were Ammon and Amalek?

What city did they take?

Peculiarity of Ehud? Compare Judges 3:15 with 20:15, 16.

What is said of Eglon?

How did Ehud determine to shake off the yoke of the king of Moab?

How did he manage?

How many Moabites were slain?

How did Shamgar distinguish himself?

Under whose dominion was Israel next? Judges 4:1-3; compare Josh. 11:1.

What remarkable woman was raised up? Judges 4:4, 5

What message did she send to Barak?

On what condition would Barak obey her summons?

Answer of Deborah?

What tribes took part? Judges 5:14-18.

Who informed Sisera of this movement of Barak?

What is said of the result?

Fate of Sisera?

Can the conduct of Jael be defended?

Song of Deborah?

How may it be divided?

1. The Prelude. Judges 5:1-3.
2. The Exodus described. Judges 5:4, 5.
3. A picture of the dreadful state of the country and dismay of the people. Judges 5:6, 7.
4. The charge made by Deborah. Judges 5:9-12.
5. The gathering of the people. Judges 5:13-17.
6. The battle. Judges 5:18-22.
7. Curse upon Meroz. Judges 5:23.
8. Praise of Jael. Judges 5:24-27.
9. Description of the return from the battle. Judges 5:28-30.

LESSON FORTY-SECOND

GIDEON.

By what is each term of servitude preceded? Jud. 6:1.

Who were the Midianites? Num. 25:17, 18.

They were half nomadic, half civilized; had habits of both. Jud. 8:25, 26.

Their kings? Jud. 8:5.

Their princes? Jud. 8 : 3.

How did they afflict Israel?

Their refuge? Jud. 6 : 2.

Who joined with the Midianites?

Who were the Amalekites?

With what nation are they contrasted? Deut. 25 : 17-19;

1 Sam. 15 : 6-18.

What is said of their numbers?

Before any relief was sent, of what did the messenger of God remind them? Jud. 6 : 7-10.

Of a deliverer raised up in a locality nearest the scene. There seems to have already been a collision between the family of Gideon and the Midianites at Mount Tabor, where they had slain his brothers. Jud. 8 : 18.

How is their appearance described? Jud. 8 : 19.

Appearance of the angel? Jud. 6 : 11, 13.

His salutation?

His answer?

Gideon's answer shows an acknowledgment of God's presence as the source of all good; and his absence, the reverse.

What had been the cause? Deut. 31 : 17.

NOTE.—The Lord looked upon him. Compare Luke 22 : 61.

Commission of Gideon? Jud. 6 : 14; Josh. 1 : 9; 4 : 6.

His plea? Compare Ex. 3 : 11; 1 Sam. 16 : 11; Jer. 1 : 6, 7.

His assurance? Verse 16; Ex. 3 : 12; Josh. 1 : 5; Phil.

4 : 13; 2 Cor. 12 : 9; 1 Cor. 1 : 26-29.

What sign was granted?

Gideon's fear? Jud. 6 : 22 ; Ex. 33 : 20.

Gideon's altar?

Where was the reformation to begin? Jud. 6 : 25-27.

This bullock probably set apart for Baal's sacrifice.

On the morning of the following day, when the people assembled, what was the effect?

Defence of Joash?

Would this institution of worship in the threshing-floor have been right without a divine order?

Where only were sacrifices allowed? Deut. 6 : 5, 6.

Name given to Gideon?

Who were gathered together? Verse 33.

What is said of Gideon? Verses 34, 35.

Sign from the Lord? Verses 36-40. Compare Hosea 14 : 5.

How large was the army of Israel?

Thirty-two thousand.

Of the Midianites? Jud. 8 : 10.

One hundred and thirty-five thousand.

Order from God? Jud. 7 : 2. Compare Deut. 8 : 17 ; Is. 10 : 13-15 ; 2 Cor. 4 : 7.

First reduction? Jud. 7 : 3 ; Deut. 20 : 8.

Second reduction? Verses 4-7.

How many were retained?

What incident that night brought courage to Gideon?

How did he manage his men?

What led to a panic among the Midianites?

The pursuit?

What was done with the princes of Midian?

Dissatisfaction of the men of Ephraim? Jud. 8 : 1.

What is said of Gideon?

What of the men of Succoth?

Punishment of the men of Succoth? Jud. 8 : 13-17.

Gideon's third great victory?

Who were taken prisoners?

What question did Gideon put to the kings of Midian?

Their ornaments?

Their death?

LESSON FORTY-THIRD.

BOOK OF RUTH.

What two books in the Bible bear the name of women?

What women are mentioned as endowed with gifts of prophecy? Jud. 4 : 4 ; 2 Kings 21 : 14 ; Luke 2 : 36.

What women are noted for patriotism? Jud. 5 : 7.

For patient waiting upon God? Luke 2 : 37.

For fervency in prayer? 1 Sam. 1.

Purpose of the book of Ruth?

At what period did the events probably take place? Ruth

1 : 1.

Many think about the time of Gideon. Jud. 6 : 4. "The simple touching interest of the story, the homely honest manners it describes, and the picture of the heartfelt piety given, give us an insight of Hebrew life in the early years of their settlement in Canaan. It forms a contrast to the stormy spirit of the times, and comes in one of the intervals which are described. "And the land had rest."

How does the book open? Ruth 1:4.

Interesting associations of Bethlehem?

Meaning of the names Elimelech, Mahlon?

“Weakness and sickness.”

Chilion. “Consumption and decay.”

NOTE.—Bible names a subject of great interest. Sometimes imposed by God himself.

Examples?

Sometimes change made by earthly monarchs, as in the cases of Joseph and Daniel.

Example of names given for peculiarity of appearance?

Examples of a change of name corresponding to change of circumstances?

Striking influence of a name? 1 Chron. 4:9, 10.

At the end of ten years, what change had taken place in the family circle? Ruth 1:5.

What circumstances induced Naomi to return home? Verse 6.

She seems to have gained little by going to Moab. Temporal reasons should not alone decide our abode.

Lot's choice of Sodom?

Devotion of Ruth? Verses 16-18.

What is said of their reception at Bethlehem? Verses 19-22.

At what time did they come to Bethlehem?

How did Ruth support Naomi?

Laws about gleaning? Lev. 19:9; Deut. 24:19.

Character and circumstances of Boaz?

His courteous salutation to the reapers? Ruth 2 : 4.

His interview with Ruth? Ruth 2 : 5-10.

Duties of the nearest kinsman under the law of Israel?

Deut. 25 : 5.

Estimate of the character of Ruth? Ruth 2 : 11.

Was Boaz the nearest of kin?

How was the transaction brought to a close? Ruth 4.

Sacrifices of Ruth?

Her reward?

She left her own country—threw in her lot with God's people. She becomes the wife of Boaz—the ancestor of David and of David's greater son. Matt. 1 : 5, 6.

David's feeling to the Moabites? 1 Sam. 22 : 4.

LESSON FORTY-FOURTH.

1st SAMUEL, 1st Chapter.

With what account does the book of Judges end?

With the history and judgeship of Samson. (The five last chapters not being chronologically arranged.)

Who were the greatest enemies of the Israelites? Jud.

13 : 1.

How long were they under the Philistines?

Who is at the head of the nation at the beginning of this book?

How long were the judgeships of Eli and Samson contemporary?

Twenty years.

Samson's judgeship was confined to his own tribe. The judgeship of Eli was more general.

How long was Eli judge? 1 Sam. 4:18.

What offices were combined under Eli?

Of whose house was Eli?

Ithamar. Compare 1 Chron. 24:3; 1 Sam. 22:11; 14:3.

Who was the first high priest?

Who were his natural successors?

Aaron, Eleazar, and Phineas.

Where did Aaron die? Num. 20:27, 28.

For what was Phineas distinguished? Num. 25:11.

What caused a change in the line of the priesthood?

It is not known.

In the union of judge and priest we have an approximation to the monarchy. It is the transition period between the fall of the old and the rise of the new order.

For what was Shiloh distinguished?

How often did Israel assemble at Shiloh? Jud. 21:19-21;

1 Sam. 1:9, 13, 14.

Why were they not allowed, as we are, to have other places of worship?

Of what pilgrims have we here an account?

Wives of Elkanah?

Their sacrificial feast? Deut. 12:17-18; Deut. 16:11.

Character of Hannah?

How were her afflictions aggravated?

Her vow? 1 Sam. 1:11, 12.

1. Dedication to God for a life-long service.
 2. He was set apart as a Nazarite. Num. 6.
- Read 1 Sam. 1 : 21-23.

Memorial in the name of the child?

Meaning of Samuel?

Early consecration of Samuel? 1 Sam. 1 : 24; Deut. 12 : 5, 6, 11.

Mark the devotion of Hannah—her ardent piety and devotion to God in an age of the greatest degeneracy—her giving up the very thing that had been her life-long desire.

Psalm of thanksgiving? 1 Sam. 2. Compare Luke 1 : 46.

What other group is presented? 1 Sam. 2 : 12.

What were their sins?

What part of the offering lawfully belonged to the priests?
Lev. 2 : 10.

How did the fearful degeneracy of the times show itself?
Mal. 2 : 5-9.

Character of Eli? 1 Sam. 2 : 22.

What is said in verse 25?

Sometimes hardening is a divine sentence; Josh. 11 : 20; Prov. 15 : 10.

Before the Lord sent his judgment, whom did he send?
1 Sam. 2 : 27.

How did he try to arouse Eli's conscience? Verses 27-36.

Was his house to be immediately deprived of the priesthood? Verses 31, 32.

How long after did they live?

Thirty or forty years.

When did the distress in the 32d verse begin? 1 Sam. 4:22.

What sign was given to Eli? 1 Sam. 2:34.

When were the predictions in verses 35 and 36 fulfilled?
1 Kings 2:35; 2 Sam. 7:11, 27; 1 Kings 2:27.

This prophecy was fulfilled in both Samuel and Zadok, but principally in *Samuel*, as a prophet of the Lord placed at the head of the nation after the death of Eli.

LESSON FORTY-FIFTH.

1st SAMUEL, 3d Chapter.

What curse had been uttered by the prophet upon the house of Eli in the last chapter?

How was it more definitely expressed through Samuel?

What is said of the rarity of such revelation?

Cause of this?

Degeneracy of the times. The priests were not fit receptacles of the word of God.

Lamp of God? Ex. 30:8; Lev. 24:2. Read 1 Sam. 3:
4-11.

Revelation to Samuel?

What is said of Samuel? 19-21.

These words form a connecting link between the childhood and manhood of this great prophet.

At the beginning of chapter 4th, who were ruling over Israel?

Who were the Philistines?

The word Philistine means "strangers," they are supposed to have emigrated from Crete—mentioned in the time of Abraham. Gen. 21 : 32, 34; 26 : 1, 8; Ex. 13 : 17; 15, 14. When Israel arrived in Canaan, they were a powerful confederacy. Josh. 13 : 3. Skilful in arts. 1 Sam. 17 : 5, 6; 13 : 20; Jud. 16 : 5, 18. They continued to be the powerful enemy of Israel. It is a curious fact that the word Palestine is only another name for Philistia.

Place of the battle? 1 Sam. 4 : 11.

Result of the first attack?

Their last resort? Verses 3, 4.

Had such an application of the Ark of the Covenant been made before? Josh. 6 : 4.

Wherein was the sin now?

Contrast to the spirit of David? 2 Sam. 15 : 25, 26.

Effect of the Ark of God upon Israel?

Upon the Philistines?

How is the crisis of the nation expressed by the Philistines? 1 Sam. 4 : 6-9.

The whole city of Shiloh waited the result.

What two of the family of Eli are mentioned?

Who bore the tidings? Verses 12-14.

Effect upon Eli? Verses 15-18.

Other calamities in the family of Eli? Verses 19-21.

We cannot but put this woman with Hannah. The same devoted spirit was in both.

How is the taking of the Ark referred to? Jud. 18:31, 32.
Ps. 78:61.

To Israel it was as though Jehovah had been taken from them.

How regarded by the Philistines?

LESSON FORTY-SIXTH.

THE ARK IN THE COUNTRY OF THE PHILISTINES.

What was the Ark of the Covenant, and why was so much importance attached to it?

How was it regarded by the Philistines?

What did they do with it? 1 Sam. 5:1.

Effect of its presence in Ashdod? Compare Is. 59:18; 66:6.

Their embarrassing condition? 1 Sam 5:7, 8.

What is said of the "hand of the Lord at Ekron." Verse 11; Ps. 32:4.

How long was the Ark in the country of the Philistines? 1 Sam. 6:1.

Consultation at Ekron? Verse 2.

What advice did the diviners give? Lev. 5; 15, 16; Mic. 6:6-9.

What did they send?

The five golden emerods or boils, to represent the disease with which they had been smitten; five golden mice,

to represent the field-mice, which were probably the plague which overran the country. This kind of expiatory present was quite in accordance with a custom locally spread among the heathen—a representation of the member healed, or danger passed through presented to their deity. 1 Sam. 6:6-9.

What example did they bring before the people? Verse 6.
How was the ark removed?

The reason for selecting cows with calves was that they hoped the cows might follow their natural instincts (which was certainly to be expected) and put the God of Israel to the test, though they thereby unconsciously and against their will furnished occasion for the living God to display his power; for the kine (unwillingly enough, "lowing as they went") kept on their way to Bethshemesh.

Feelings of the men of Bethshemesh? 1 Sam. 6:13.

What did they do? Verses 14-17.

Sin of the men of Bethshemesh? 19; Ex. 19, 21; Num 4:15, 20; 1 Chron. 13:9-10.

Read Heb. 12:18-29; 10, 29.

LESSON FORTY-SEVENTH.

ARK AT KIRJATH-JEARIM.—1 Sam. 7.

How long was the ark in the land of the Philistines?

What were the Philistine cities?

How was the deep sense of its loss shown?

1. It was known as the captivity. Ps. 78 : 61 ; Judges 18 : 30.

At this time Shiloh probably destroyed. Jer. 7 : 12, 14 ; 26 : 6-9.

What is said of the joy of its return ?

To what place was it taken ? 1 Sam. 7 : 1 ; Josh. 18 : 14.

Meaning of Kirjath-jearim ?

“Field of the wood.” Ps. 132 : 5, 6.

Feelings of the people ? 1 Sam. 7 : 2.

What sins had caused his departure from them ? 1 Sam. 7 : 3.

What promise had been made ? Deut. 30 : 2-10 ; compare Joel 2 : 13.

“Prepare your hearts.” Job 11 : 13, 14 ; John 4 : 24.

Did the children of Israel obey the voice of Samuel ?

At this juncture all eyes were turned towards Samuel. His training fitted him to be a leader and mediator for the people, second only to Moses.

Where were they gathered, and what ceremony was performed ? 1 Sam. 7 : 5 ; Judges 20 : 1 ; 1 Sam. 10 : 17.

What was Samuel to do for them ? Verse 5.

Of what was the ceremony of “pouring water” symbolic ? Ps. 22 : 5.

An act of deep humiliation. Sam. 2 : 19.

How did the Philistines take advantage of this gathering ? 1 Sam. 7 : 7.

What do we learn from this ?

Our spiritual enemy makes his attacks often after moments of special religious enjoyments.

In what was Israel's hope? Verse 8. Ps. 50:15.

Symbol of a sucking lamb?

Most suitable to represent a nation just awakened to a new life. They must come by "the blood." Heb. 9. 24-26. We have here the successive steps of a soul returning to God.

What happened while Samuel was engaged in this religious service? 1 Sam. 7:10; Is. 65:24.

How did Jehovah interfere?

Other similar instances?

Completeness of the victory? 1 Sam. 7:11-14.

Monument of Samuel?

At this spot, twenty years before, the Philistines gained a great victory. 1 Sam. 4:1.

How long had they had dominion?

Forty years.

REVIEW OF THE LIFE OF SAMUEL.

His early years, and the purity of his life contrasted with the times in which he lived. "His mother said, I will bring him that he may appear before the Lord, and there abide for ever; and she brought him into the house of the Lord in Shiloh, and the child was young, and she said, For this child I prayed, and the Lord has given me the petition which I asked of him; therefore also I have lent him to the Lord, as long as he liveth he shall be lent

to the Lord. Contrast—the sons of Eli were men of Belial . . . and the sin of the young men was very great before the Lord. . . . But Samuel ministered before the Lord, being a child, and the child Samuel grew before the Lord. Now, Eli was very old, and heard all that his sons did unto all Israel, and said unto them, Why do ye such things?" Notwithstanding they hearkened not unto the voice of their father. . . . But the child Samuel grew on, and was in favor with God and man, and the Lord was with him, and did let none of his words fall to the ground."

Lesson First.—Hophni, Phineas, and Samuel grew up under the same religious advantages. 2 Cor. 2 : 16.

How was Samuel regarded by the nation? 1 Sam. 9 : 13 ;
16 : 4, 5.

What is said of the value of his intercession? 1 Sam. 12 :
16 ; Ps. 99 : 6 ; Jer. 15 : 1.

His purity of life? 1 Sam. 12 : 3.

His death and burial? 1 Sam. 25 : 1.

LESSON FORTY-EIGHTH.

THE PROPHEPIC ORDER.

How were the Jewish people at first governed in things spiritual?

How was the teaching carried on?

By feasts and fasts, sacrifices and offerings, rite and ceremony, type and symbol, and also by act and word.
Lev. 10 : 11.

When and where was the order of priests instituted ?
 What rendered a new order of things necessary with the
 advance of the nation ?

What order was instituted ?

Germens found in the law of Moses ? Deut. 13 : 1 ; 18 :
 20-22.

In what sense was Abraham called a prophet ? Gen.
 20 : 7.

What other instances have we of the prophetic gift be-
 fore Samuel ? Ex. 17 : 1 ; Num. 11 : 27 ; Judges 4 : 4.

Meaning of the word prophet ?

It is derived from the verb which means to bubble forth
 like a fountain ; the noun then means one who involun-
 tarily bursts forth with spiritual utterances under the di-
 vine influence. Ps. 45 : 1 ; 2 Peter 1 : 21.

What did Samuel do to make the prophetic order more
 permanent ?

At what places were these schools of the prophets es-
 tablished ? 1 Sam. 19 : 19, 20 ; 2 Kings 2 : 3 ; 2 : 5 ;
 4 : 38 ; 42 : 43.

Of what did they consist ?

A school or college, larger or smaller. 1 Kings 22 : 6 ;
 2 Kings 2 : 16.

Who presided over them ? 1 Sam. 19 : 20 ; 10 : 12 ;
 2 Kings 2 : 3.

What did they study ? 1 Peter 1 : 10.

Musical training ? 1 Sam. 10 : 5 ; 1 Chron. 25 : 5.

They had weekly or monthly religious meetings. 2 Kings
 4 : 23.

Who were the prophets during the reign of David ?

Samuel, Gad, Nathan, Heman.

During what period was the prophetic order at its height ?

Who were the prophets before the captivity ?

After the captivity ?

How many years between Malachi and the New Testament prophets ?

What is said of John the Baptist ? Matt. 11 : 9-13.

In whom did the prophetic order culminate ? Deut. 18 : 15-18 ; Acts 3 : 20-26.

What was one of the marks of the Messiah's kingdom ? Joel 2 : 28, 29.

When was this expectation realized and fulfilled ? Acts 2 : 1-18.

Did the prophets fully understand their own prophecies ? 1 Peter 1 : 8-12.

THE END.



LESSONS
ON THE LIFE OF
OUR LORD.

1887—1888.

BIBLE QUESTIONS.

LESSON I.

THE INCARNATION.

Jno. i. 14. *Phil.* ii. 6-8.

Meaning of the word incarnation ?

When we begin the study of a man's life, what is the first event considered ? But in studying the life of the Son of God, to what must we go back ?—*Jno.* xvii. 5; *Jno.* i. 1, 2; *Heb.* i. 3, 10.

How long will he continue to be God ?—*Heb.* i. 8.

What other proofs have we in Scripture of the Divinity of Christ ?

First—Divine attributes.—*Jno.* viii. 58; *Rev.* i. 17; *Matt.* xxviii. 18; *Phil.* iii. 21; *Matt.* ix. 4; 12, 25; *Matt.* xviii. 20, xviii. 20.

Second—Divine actions.—*Col.* i. 16; *Heb.* i. 10; *Mark* ii. 7, 10.

Third—Divine Worship.—*Matt.* xxviii. 9, 17.

How did God the Son become man ?

First—He laid aside his glory. What was this glory?—*Is.* vi. 1-6; *Jno.* xii. 41; *Jno.* xvii. 5.

How did he take a human body?—*Gal.* iv. 4.

Examples of his being subject to all the infirmities of such a body.—*Luke* ii. 52; *Matt.* iv. 2; *Jno.* iv. 7, xix, 28; *Jno.* iv. 6; *Mark* xv. 44, 45.

Second—He took a human soul. Evidences that his soul was like that which we possess.—*Luke* xxii. 42; *Luke* x. 21; *Mark* iii. 5; *Luke* xix. 41; *Matt.* viii. 10; *Mark* vi. 6.

In what respects was he quite unlike us?—*2 Cor.* v. 21; *Heb.* iv. 15; *1 Jno.* iii. 5.

What was predicted of Jesus Christ?—*Is.* vii. 14, ix, 0.

Why did God the Son become man?—*1 Jno.* iii. 5, 8.

Condition of the world as God looked at it.—*Ps.* xiv. 2-3; *Rom.* iii. 10-19.

How did he take away sin?

First—He obeyed God's law perfectly.—*Heb.* x. 7; *Rom.* v. 19, x. 4.

Second—He suffered the penalty for sin.—*Jno.* i. 29; *Is.* liii. 6.

Third—He took away death's power.—*Heb.* ii. 14; *Jno.* x. 10.

Fourth—He became an ever present sympathizing friend.—*Heb.* ii. 17, 18.

Fifth—He is our great example.—*Jno.* xiii. 15.

Sixth—He reveals God to us.—*Jno.* i. 18; *Luke* x. 22; *Jno.* xiv. 9; *Col.* i. 15.

Seventh—He brings us near to God.—I *Jno.* iv. 10, 19; 2 *Cor.* v. 14, 15; 2 *Peter* i. 4.

LESSON II.

THE PERIOD BETWEEN THE OLD AND NEW TESTA-
MENTS.

What Book closes the Jewish history in the Old Testament?—
Nehemiah.

What Prophet is contemporary with Nehemiah? Ans.—*Malachi.*

What length of time elapsed between the writing of Malachi and
the birth of our Lord?

From the time of Nehemiah, who became the ruler of Judea? *Persian*

Who was the last high priest spoken of in the Old Testament?
Nehemiah xii. 11-22.

What Empire succeeded the Persian? *Seleucid*

What was the ambition of Alexander the Great? *Conquer*

What made Judea the scene of the contest? *Macedonians*

How did Alexander treat the Jews at Jerusalem?

What connection had the Jews with Egypt at this time?

What new translation of the Hebrew Scriptures was made at this time? *Sepher ugrut*

And for what reason? *for Ptolemy's library*

What high priest was set over affairs in Judea? Ans.—Simon the Just.

What were some of the benefits of Simon's administration?

How long was Judea under the rule of the Ptolemies of Egypt? Ans.—One hundred years.

To whom did the kingdom of Alexander become subject? Ans.—Syria (B. C. 198).

To what cruel and wicked king did Judea now become subject?

Give an account of the desecration of Jerusalem, and the persecution of the people by Antiochus Epiphanes.

By whom were the Jews delivered?

Who were the Maccabees, or Asmonean princes?

What great work did they do for Jerusalem?

What nation subdued Syria and took possession of Jerusalem?

Who was Herod the Great?

What was the religious condition of the nation at this time?

What effect did intercourse with other nations have upon them?

What is stated in *Acts xv. 21*?

Who were the "Pharisees"?

Who were the "Sadducees"?

Who were the "Essenes"?

What was the "Meshna"?

In this formal and degenerate age, had the love of God changed to them?—*Mal.* i. 2-3, 7.

Were there any devoted, spiritual people?

How are they described?—*Mal.* iii. 16-18.

What previous promises must have been their comfort and expectation?—*Mal.* iii. 1; iv. 2.

LESSON III.

THE SAVIOUR IN THE OLD TESTAMENT.

What promise was made to our first parents of a Saviour immediately after the fall?—*Gen.* x. 3, 15; *Gal.* iv. 4; *Rom.* xvi. 20.

What promises of a coming Saviour to Abraham?—*Gen.* xii. 1; *Gal.* iii. 7-9-16.

Promises to Jacob?—*Gen.* xxviii. 14; *Gen.* xlix. 8-12.

What proof have we that the Patriarchs believed and rejoiced in a coming Saviour?—*Jno* viii. 56; *Job* xix. 25.

What covenant was made with David, and how does it apply to Christ as a King?—2 *Sam.* vii. 13; *Ps.* lxxxix. 28; compare with *Acts* xiii. 22; *Ps.* ii. 6-12; *Luke* i. 32-33.

From what family was it foretold that Christ would come?—2 *Sam.* vii. 12-15; 1 *Chron.* xvii. 11-14; *Acts* ii. 30; *Rev.* xxii. 16.

How is Christ, as our High Priest and atoning sacrifice, prefigured?—*Ex.* xx. 24; *Lev.* xvi. 15; compare *Heb.* ix. 11-14.

What remarkable prophecy have we in *Numbers* xxiv. 17.

When we come to the prophets the light is greater, and the statements in regard to the coming Saviour become more explicit.

What prophecies are there concerning the place of His birth?—*Micah* v. 2; compare *Matt.* ii. 6.

What prophecies are there concerning the visit of the Magi?—*Is.* lx. 3; *Ps.* lxxii. 10-15.

Where is it stated that Christ should be born of a woman?—*Is.* vii. 14.

Where is the character of His ministry set forth?—*Is.* lxi. 1; xlii. 1-3.

Where do we find His miracles foretold?—*Is.* xxxv. 4-7.

Where is Christ's rejection by men predicted?—*Is.* liii.

His appearance in the Temple?—*Mal.* iii. 1.

His triumphal entry into Jerusalem.—*Zac.* ix, 9.

His death on the Cross.—*Ps.* xvi. 10; xxii. 16; *Is.* liiii. 8; *Dan.* ix. 26.

Where is He spoken of as the Lamb of God?—*Is.* liiii. 7; *Jno.* i. 29.

LESSON IV.

THE SAVIOR'S MOTHER.—THE ANNUNCIATION.

Luke i. 26-55

To what nation, tribe and family must the mother of the Savior belong, according to prophecy?—*Gen. xxii. 18; Mic. v. 2; Ps. cxxxii. 11.*

Where should we expect to find David's descendants living?
Jno. vii. 42.

But where was Mary's home?

How was the wonderful message of the Saviour's coming revealed to her?—*Luke i. 26-28.*

What effect had it upon Mary?—Verse 29; compare *Dan. viii. 16, 17; Luke i. 12.*

How did the Angel soothe and comfort her?—Verse 30.

How did the Angel speak of the child to be born?—Verse 32, 33.

Did Mary doubt the message? *No*

To the Angel's further announcement how did Mary show her trustful, calm, humble spirit?—Verse 38.

To whom did Mary entrust her secret? *Elijah*

How far was Hebron from Nazareth? *90 miles*

Study the wonderful song of Mary.—*Luke ii. 39, 35* 192

How can we imitate the character of Mary?

How afterwards did she show her womanly Christian patience and humility?—*Luke ii. 19; Luke ii. 51.*

Upon what was all this founded?—*Luke i. 38.*

What are we taught as to her position in the teachings of the New Testament, and in opposition to the worship of the Virgin Mary?—*Luke ii. 48-49; Jno. ii. 3, 4; Matt. xii. 47-50.*

Was Mary "highly favored among women"?

Is there any closer and more blessed relationship that we may have to our Saviour?—*Luke xi. 27, 28; Matt. xii. 50; Eph. iii. 15; Gal. iv. 5.* How do we become the sons of God?—*Jno. i. 12.*

What relation then are we to Jesus Christ?—*Jno. xx. 17; Heb. ii. 11.*

What does God expect of us as his children?—*Eph. v. 1; Rom. viii. 14.*

LESSON V.

THE BIRTH OF JESUS CHRIST.

Luke ii. 1-20.

Where had it been foretold that Christ should be born?—*Micah*

v. 2.

How long before the event? 710 years

Who was the Roman Emperor at the time of Christ's birth? Augustus

How was the event brought about?—*Luke* ii. 1.

What was the object of the census taken?

Why had Joseph and Mary to go to Bethlehem?

Give the situation and history of Bethlehem?—*Ruth* ii. 4; 1
Sam. 16; *Gen.* xlviii. 7.

What reasons may have led Mary to go with Joseph?

How did they find Bethlehem when they arrived?

What is said of their necessity?

Probable appearance of "the stable."

Lowly as was the mode and place of our Saviour's birth, how was it celebrated elsewhere ?

To whom was an Angel of the Lord sent from Heaven to announce the great event ?

Probable character of these Shepherds.—1 *Sam.* xvii. 34; *Jno.* x. 10-12.

What did they see ?—*Acts* xxvi. 13.

What was the effect upon them ?

What did the Angel tell them ?—*Luke* ii.; *Is.* ix, 6, 7.

What sign was to assure them ?

What was the Angel's song ?

How could the humiliation of the Son of God bring "Glory to God" ?—*Ps.* lxxxv. 10; 1 *Cor.* i. 24; 1 *Jno.* iv. 9.

How could it bring peace on this troubled Earth ?—*Rom.* v. 1; *Phil.* iv. 7; *Eph.* iv. 32.

Is there any greater evidence of God's good will to men than the coming of His Son into the world ?—*Ezek.* xxxii. 11; 1 *Jno.* iv. 9; *Rom.* v. 8.

What is said of another joy the Angels have? *Luke* xv. 10

How did the shepherds show faith in the word of the Lord ?—
Verse 15.

Did they tell the good news to others ?—Verse 17.

What effect did it have?—Verse 18.

What do we learn from the condescension of the Son of God?

What is said of Mary?

What things did “she ponder”?

LESSON VI.

THE CIRCUMCISION AND PRESENTATION.

Luke ii. 21-28.

What four events are related of our Lord's infancy ?

When was circumcision instituted and what was its design ?
—*Gen. xvii. 9-14.* It was a sign that they were God's peculiar people, and sin had been put away.

Is it so now?—*Gal v. 6, vi. 15.*

What has now taken the place of circumcision?—*Matt. xxviii. 19.*

When Jesus was eight days old what was done with him?—
Verse 21.

Had Jesus any sin to put away, or did he need to be admitted into God's family?—*1 Jno. iii. 15.*

Why then was He circumcised?—*Heb. ii. 17; Gal. iv. 4, 5; Gal. v. 3.*

What name was given to the Holy child ?

By whose order was this name given ?

What did the law require of the first born son ?—*Ex.* xiii. 1, 2 ;
Ex. iv. 22, 23.

What tribe of Israel was afterwards chosen to take the place of
the first born ?—*Num.* iii. 12, 13.

What offering did they bring ?—*Lev.* xii. 6-8.

Who was Simeon ?—Verse 25.

What revelation had been made to him ?

What led him to come to the Temple ?

To what type of character does the spirit of God reveal spiritual
truth ?—*Matt.* xi. 25 ; *1 Cor.* i. 27.

Why did so many of the Jews fail to recognize the Messiah ? *1*
Cor. ii. 7-15.

What was Simeon's prayer ?—29-32.

Of what was it an echo ?—*Is.* xl. 1-11 ; *Psa.* xxvii. 4, lxiii 1, 2.

Were there others who were like Simeon, waiting for the com-
ing Saviour ?

What noted woman is mentioned, and what is said of her ?—
Verses 37, 38 ; *Mal.* iii. 16.

What two things did Simeon say of the child ?—Verse 34.

What is meant by being set for the fall and rise of many in

Israel?—*Is.* viii. 14 ; *Rom.* ix. 32, 33 ; *I Cor.* i. 23, 24 ; *I Peter* ii. 7. 8.

What deep shadow was thrown over Mary by the prophecy of Simeon?—Verse 35 ; compare *Jno.* xix. 25, 26.

What effect had the sayings of Simeon and Anna upon Joseph and Mary?—Verse 33.

How is the condescension of Christ again here shown ?

In his obedience to the whole letter of the law for man. And why ?

First—As our substitute.—*Jer.* xxiii. 6 ; *Rom.* v. 19 ; *Eph.* i. 6.

Second—As our example.

LESSON VII.

“THE WISE MEN FROM THE EAST.”

Matt. ii.

In what new and unexpected way was the news of the birth of Christ brought to Jerusalem? *By the arrival of the Magi*

What is meant by the East?

What “Herod” is here referred to? *Herod the Great*

His character? *Very bad - intensely cruel*

How long did he reign? *About fifty years*

Who were the Magi? *Wise men - Astrologists*

With what inquiry did they come?

How did they know about the King of the Jews?

What prophecies may have been known to them?—*Num. xxiv.*

15-19; *Daniel ix. 24.*

What had they seen that moved them to journey to Judea? *She*

Did they find any knowledge of the event in Jerusalem?

What effect had the question of the Magi upon Herod, and why?
Verse 3.

Why were the people troubled?

Did Herod understand their question as relating to the birth of Christ?—Verse 4.

Who were the “chief Priests and Scribes?”—*1 Chron.* xxiv. 3-18; *Num.* xi. 16, 24.

Do they seem to have had any doubt as to the place?—*Mic.* v. 2.

Did the tidings of the wise men, and the agreement of prophecy have any joyful effect upon these leaders of the people?

What caused their incredulity and indifference?

How did the Magi show their faith in God?

How was it rewarded?—Verse 9.

Their gifts and their significance?—*Psa.* lxxii. 9-11, xlv. 8.

What special significance has this event in the early life of our Lord?—*Is.* lx. 3-6.

How did they escape from Herod?

Do we ever hear of these wise men again?—*Luke* xiii. 20.

1. Magi - Kings
2. Gold - silver - incense
3. 2, 1 - to the King

LESSON VIII.

FLIGHT INTO EGYPT—HEROD'S CRUELTY—NAZARETH.

Matt. ii. 13-23.

On the departure of the wise men, what command did Herod receive?

Why did he go by night?

Why was Egypt chosen for a refuge?

Other instances of Egypt as a refuge from famine, etc.?

How far from Jerusalem was Egypt? Meaning of verse 15? *Sons of Jeroboam*

With what event did the national history of Israel begin?—

Hosea ii. 1. Fulfillment of prophecy the call of Israel

Were there many Jews at this time in Egypt? *millions*

How long were the Holy Family in Egypt? *13 months*

How did Herod's cruel malignity show itself? *by killing all the children*

Was it simply to destroy his rival?

Was the number of infants great that were slain? *All over 25.*

What prophecy was fulfilled?—*Jer.* xxxi. 15.

How are we to explain the application of the historical event?

What comforting words might have been spoken to those weeping mothers?—*Jer.* xxxi. 16, 17, 18.

By what was the Babylonish exile followed?

By what was the massacre of Bethlehem followed?—By Christ's ministry to his salvation.

What was the cause of the death of Herod?

What command now came to Joseph?

Who was Archelaus?

To what place did they return?

Situation and character of Nazareth?

Was it a part of the humiliation of Jesus that He chose this as His abode?

Is the prophecy, "He shall be called a Nazarine," mentioned in the Bible?—*Matt.* ii. 23.

Meaning of the word Nazareth?

How does Isaiah speak of the coming of Christ?—*Is.* ii. 1; *Is.* liii. 2.

What title does Jesus use of himself after the resurrection?—*Acts* xxii. 8.

What title was put over the cross?—*Jno.* xix. 19.

2 Defect...
2 Do by prof, Christ

LESSON IX.

HIS FIRST PASSOVER.

Luke ii. 40-52.

How many years did Jesus live at Nazareth? 26, Pass.

What are the only statements which we have of this period?—

Luke ii. 40, 51, 52.

What incident alone marks this period? The going to Jerusalem

How far was it from Nazareth to Jerusalem? Three days journey

What was the common route? Over the plain of Esdras

Why did they go to Jerusalem this time?—Ex. xxiii. 15; Deut.

xvi. I Because it was the time of the feast of the Passover

What was the passover? Feast to celebrate the

How was its meaning explained to Jewish Children?—Ex. xii.

26-27.

What deeper typical meaning had it? Typify the Lamb of God

What was the privilege of every Jewish boy at the age of 12 years? To partake of the Passover

What must have been his feelings at his first passover?—Read

Is. 53; I Cor. v. 7.

Did great numbers go up to Jerusalem? *Immense numbers*

What Psalms were used by them on this occasion?—*Ps. 121 to Ps. 134.*

How long did the feast last? *One week*

What startling event occurred on the second day of their journey home? *Arguments from the crowd*

What fear may have possessed His parents?

Where did they find Jesus? *In the Temple*

What was the form of Synagogue worship? *Reading of Scriptures, chanting of Ps.*

What is said of His understanding and answer? *was astonished*

What new revelation was made by Him to his parents?—*Luke ii. 49: Jno. vi. 38.*

What was the effect upon Mary?

What statement made in verse 51?

Why was the largest part of our Saviour's life passed in quiet homely duties?—*Heb. ii. 16-17.*

For what was it a preparation?

Had our Lord other brothers and sisters?—*Matt. xiii. 55-56.*

What two opinions are there on this subject?

Were they in sympathy with Him?—*Jno. vii. 1-5.*

What must have been His influence in His home at Nazareth?

What His trials?—*Heb. xii. 3.*

LESSON X.

THE FORERUNNER.

Luke iii. 1-18.

How many years have passed since the birth of Jesus Christ? *about 30*

Who was John Baptist? *Son of Zacharias, the messiah of Christ*

What was his mission to be? *To prepare for Christ*

What was announced to his father at his birth?—*Luke i. 13-17;*

compare *Is. xl. 3-4; Mal. iii. 1; Mal. iv. 5-6.*

His appearance in the wilderness?—*Matt. iii. 4; Luke i. 15; 2*

Kings i. 8; Zach. xiii. 4.

How did John prepare the way for Christ? *By preaching*

What had to be prepared? *The hearts of the people*

Who came out to his preaching and baptism?—*Matt iii. 5, 7;*

Luke iii. 12, 14.

What was the whole burden of his preaching?—*Matt. iii. 2; Is.*

i. 16-17; Jer. vii. 3-7.

How did he bring conviction of sin to his hearers?—*Luke* x. 10-14; *Matt.* iii. 7-12.

What did he tell them would be the consequence of their sins?
Luke iii. 9.

Upon what did they pride themselves?—Verse 8. *On being baptized*

How were they to show their repentance and wishes to receive the coming Saviour?—*Luke* iii. 3; *Matt.* iii. 6. *By being baptized*

Did many turn away?—*Luke* vii. 30; *Luke* 38. *No*

What new birth and relationship is necessary towards God?—
Jno. i. 13.

Is there any work like this needed now? *Yes - we must accept*

Why do not men allow the Saviour to enter their hearts now?
—*Rev.* iii. 20.

How are we to get a sense of sin?—*Ezek.* xxxvi. 26.

Who alone will receive the Saviour?—*Jno.* xvi. 8; *Luke* vii. 37;
xv. 1; xix. 6-7; xxiii. 41-42.

LESSON XI.

THE BAPTISM OF JESUS.

Matt. iii. 13-17; *Mark* i. 9-11; *Luke* iii. 21-23.

By what evangelists is this event recorded?

Why was John called "the Baptist"?

Where did he appear baptizing?

For what purpose was the baptism of John instituted?—*Mark* i. 1-8; *Ezek.* xxxvi. 25. *Baptism of repentance*

What was the spiritual condition of the nation?

Did many go to his baptism?

What was the state of mind of the multitude?—*Luke* iii. 15.

What moved Jesus to leave his home at Nazareth?—*Matt.* iii. 13-15. *The Spirit*

How did John the Baptist announce him?—*Luke* iii. 16.

Are we to infer that John had no personal acquaintance with Jesus?

What sign had been given to John?—*Jno.* i. 31-34.

When Jesus came down to the water what did John say and what did he mean?—*Matt.* iii. 14; *Luke* iii. 21.

Why was the sinless Jesus baptized with the baptism of repentance?—*Matt.* iii. 15; *Heb.* ii. 17; *Rom.* viii. 3; *Is.* liii. 12.

As he came out of the water what did He at first do?—*Luke* iii. 21.

What divine attestation was given as He was praying?—*Luke* iii. 21-22.

Who spoke?

What part has the Holy Ghost in the work of redemption?—*Luke* i. 35; *Matt.* iii. 16; *Acts* x. 3; *Matt.* iv. 1; *Luke* iv. 1; *Matt.* xii. 28; *Heb.* ix. 14; *Rom.* i. 4; *Acts.* i. 2.

LESSON XII.

THE TEMPTATION.

Matt. iv. 1-11; Heb. iv. 15.

What promise was given to our first parents?—*Gen. iii. 15.*

What was one main design of our Lord's personal mission to the earth?—*1 Jno. 3, 8.*

How did He *visibly* do this?

Why was the Devil bent on His destruction?

Immediately after His baptism what event followed?

Why was our blessed Lord subjected to the presence of Satan?

—*Matt. iv. 1; Heb. ii. 17-18.*

By whom was he led up?

What had the spirit done immediately before?—*Matt. iii. 16-17.*

To what wilderness?

How is it described?—*Matt. i. 13.*

How long was He in the wilderness?

What was His state of body?—*Matt. iv. 2.* *weary*

In this condition, how many assaults were made upon Him by Satan?

To what do these three forms of temptation correspond?—*1*

Jno. ii. 16.

What was the first temptation? *Lust of the flesh.*

How did the Devil wish to test His Sonship? *By asking him to bow down and worship him.*

Where do we see the same spirit?—*Luke xxii. 70.* *of the spirit of the world.*

What principles was Satan trying to undermine? *Lust in God.*

How was the temptation repelled?—*Matt. iv. 4.*

Under what circumstances were these words spoken?—*Deut.*

viii. 1-3.

To what sin were the people of Israel constantly inclined?—

Deut. viii. 10-11.

What lesson do we learn from this temptation? *Self-denial.*

What was the second assault made by Satan?

What Scripture does Satan pervert?

In what way does he wrest the passage?

Compare *Matt. iv. 6.* with *Ps. xci. 11-12.*

Answer of the Saviour? *Thou shalt not tempt the Lord thy God.*

Meaning of "tempt the Lord thy God"?

What was the third temptation?

How does Luke describe the panorama?

Were these in any sense the property of Satan?—*Jno.* xii. 31; xiv. 30; xvi. 11; *2 Cor.* iv. 4.

What double temptation is here presented?

To what sin was ancient Israel constantly prone?—*Lev.* xvii. 7; *Deut.* xxxii. 17-21. *Worshipping Beasts.*

How was Satan at once repelled?—*By Christ's New Law.*

How does the temptation of Christ deeply concern us?—*Heb.* ii. 18. *Because he having been tempted can help.*

Have we the same adversary?—*Job* . 7; *Luke* xxii. 31; *Eph.* vi. 12; *1 Peter*, 5-8.

What are our chief temptations?

1st. In times of trial to doubt God's love.

2d. To tempt God.

3d. To do evil that good may come.

What shall we do?—*Eph.* vi. 11-13; *Ps.* cxix. 11.

Sure promise of victory?—*Rom.* xvi. 20; *1 Peter* v. 8-9; *Rev.* ii. 10-11.

What refreshment was immediately sent to the Saviour?—*Matt.* iv. 14.

What promise given to His children?—*Heb.* iv. 14; *Ps.* xxxiv. 7.

LESSON XIII.

THE BAPTIST'S TESTIMONY.

John i. 19-38.*John* iii. 26-36.

What do you mean by testimony?

For what did John come?—*Jno.* v. 32-38; *Jno.* i. 6-8.

What was it he said at the first of the coming Saviour?—*Matt.*
iii. 11-12; *Mark* i. 7-8; *Lu.* iii. 16-17.

When Jesus did first appear to John, what does he say?—*Jno.*
i. 32-33; *Matt.* iii. 16-17.

Six weeks after what deputation was sent?—*Jno.* i. 19-28.

How does John answer?

Was his answer one that would please the Jews?

How may we account for their indifference?

What mournful announcement did he make to them?—
Verses 26, 27.

Where had Jesus been since John had last seen Him? *Earthly*

As He appeared in the midst of the multitude, how did John point Him out?—Verse 29. *Behold the Lamb of God*

What would "The Lamb of God" suggest to the Jews?—Ex. xii. 1-13; Is. liii. 7; Acts viii. 32; 1 Cor. v. 7; Rev. xiii. 8.

What insight into the mission of Jesus Christ did John Baptist have above people of his time?—Jno. iii. 35-36. *He knew*

What may we gather from the record of the humility and self-abnegation of John the Baptist?—Jno. iii. 25-31. *That we must*

What in the circumstances made his spirit most remarkable and Heavenly? *Because of his position - shown in fact*

Is such self-abnegation essential to any who will be faithful witnesses of the truth as it is in Jesus? *Yes*

What great eulogy and honor was passed by our Saviour upon this "faithful witness"?—Matt. xi. 10-11.

What does Jesus Christ want His people to be?—Matt. v. 13-16; Phil. ii. 15; Acts i. 8. *Light to the world - Like the last witnesses*

What spirit should fill our hearts?—Acts iv. 20; 2 Cor. iii. 5-7; Jno. xvii. 18. *That we cannot help*

preaching Christ

LESSON XIV.

THE FIRST DISCIPLES.

Jno. i. 37-51.

Who was the instrument of bringing the first disciples to Christ? *John the Baptist*

To what Evangelist alone are we indebted for the account? *St John*

In what effectual way did he represent the Saviour? *As the Lamb of God*

Did this same statement make any impression on the multitude? *No*

Why did it arrest the attention of these men?

Who were the two disciples to whom he spoke? *Andrew, Simon Peter & John James*

What did such an announcement call to mind?—*Ex. xii.; 1s. liii. 6-7.*

What was John Baptist doing when he gave the message to them? *Preaching & baptizing*

Were they disciples of John? *No*

To what conviction had John's teaching brought them? *Conviction*

What did the two disciples do? *Followed Jesus*

With what gracious words did Jesus receive them? *Come & see*

x Who were John and Andrew? *Sons of Zebedee*

To whose abode did they go? *To Christ's*

To what conviction did this interview with Jesus bring John and Andrew?—Verse 41; *Jno.* vi. 68. *That Jesus was the Messiah*

Did they keep the good news to themselves? *No they told*

Who brought Simon Peter to Jesus? *John & Andrew*

Describe the first interview between Jesus and Simon Peter.

How was Philip brought to Jesus? *Verse 43*

What do we afterwards know of Philip?—*Mark* iii. 18-22; *Jno.* vi. 5-9; xii. 20-22; xiv. 8; *Acts* i. 13. *He was among the twelve*

What potent words brought him to Jesus? *Follow me*

How did Philip tell the precious news to his friend Nathaniel?

—Verse 45; *Lev.* xx. 9.

x What reasons are there for supposing Nathaniel and Bartholomew to be the same? *St. Thomas was apostle of India*

How did Nathaniel satisfy his doubts? *He came & saw*

How did Jesus regard him and what did He mean?—Verse 47.

What convinced Nathaniel that He was the son of God?—48-50;

Ps. cxxxix. i; *Rev.* ii. 23.

St. Thomas completed the name of Philip

What glorious future did this confession seem to bring before the Saviour?—Verse 51.

How many disciples were now attached to the Saviour? *four*

By whose ministry had they been prepared for the reception of Christ? *Do John the Baptist*

Are you a true disciple of Christ?

Do you know Jesus as the Lamb of God?

Do you follow him?

Do you seek to bring others to Him?

LESSON XV.

CLEANSING OF THE TEMPLE.

Jno. ii. 12-21.

What event marks the beginning of our Lord's ministry in Judea?—*Jno.* ii. 12-21.

Why was it appropriate that the first public revelation of himself should be in Jerusalem?

To what people was Messiah first to come?

What drew him to Jerusalem at this time?

Give a short history of the temple and of its condition at this time.

Of what was the condition of worship at the temple always indicative?

Were not the services at the temple now carried on with great ceremony?—Yes, but *Is.* i. 11; *Mark* xii. 33; *Jno.* iv. 24.

As Jesus came into the temple, what did he see?

What was the meaning of all this traffic?

How may we judge of the number of animals sacrificed at these passovers?—2 *Chr.* xxxv. 8.

What were the money changers?—*Ex.* xxx. 11-16 *Matt.* xvii. 24.

What does he call this temple?—Verse 16.

What did he do?

What prophecy did this fulfil?—*Mal.* iii. 1-3.

Should this, with the testimony of John, have been enough to convince the Jews?—*Jno.* v. 32, 33, 36.

What did his disciples think?

How do you account for the traffickers' submission and obedience to his word?

What demand did the priests and Levites make of him?

What was our Lord's hidden reply?—Verse 19.

What did he mean?

How did they, three years after, pervert this saying and use it against him?—*Mark* xiv. 58; *Matt.* xxvii. 40.

Did this saying confirm the faith of his disciples?—Verse 22. Compare Luke xxiv. 8.

The Lord will come again, not in humiliation, but in glory.—*Matt.* xxiv. 30; xxv. 31; xiii. 41.

How will he find us?

In what sense does he come now?—1 *Cor.* iii. 16-17; 2 *Cor.* vi. 16.

LESSON XVI.

THE CONVERSATION WITH NICODEMUS.

Jno. iii. 1-21.

Did our Lord perform any miracles in Jerusalem at this time?

—*Jno.* ii. 23.

Had they any satisfactory effect?

What is said of His reserve? —*Jno.* ii. 24, 25.

What exception did He make?—*Jno.* iii. 1.

How is Nicodemus described? What is meant by a ruler of the Jews?

What may we gather of his character?

What opportunities had he as a member of the Sanhedrim to know Jesus?—*Jno.* i. 19-27.

Although a Pharisee and a ruler, what may we infer from his state of unrest?

Did he open the interview with a direct question?

How much was he willing to confess?

What great lack had he, like other Pharisees?

How did Jesus overthrow all his false reliance?—*Jno.* iii. 3 ;

Matt. v. 30.

Why was the doctrine of the new birth unacceptable to a Jew?

—*Rom.* ii. 17.

How does Jesus patiently explain this new truth to Nicodemus?

As a master in Israel what should he have known?—*Ezek.* ii. 19 ;

Ezek. xxxvi. 25-27.

Conversion is not external reformation but a new nature.—*Gal.* vi. 15 ; *Eph.* ii. 4, 5 ; *Jas.* i. 18 ; 1 *Pet.* i. 2-3 ; 1 *Jno.* iii. 3, 9 ; *Jno.* i. 12-13.

When does the new life begin?—*Jno.* iii. 14-15.

How was this illustrated by a familiar incident in the Old Testament history?—*Num.* xxi. 9.

What had the bitten Israelite to do, in order to live?—*Is.* xlv. 22.

What induced the Sacrifice of the Son on God's part?—*Jno.* iii. 16 ; 1 *Jno.* iv. 9.

Meaning of "condemnation."—Verse 18, 19.

Who alone are justified and Saved in God's sight?—Verse 18 ; *Jno.* vi. 40-47.

How does this discourse differ from any other one delivered by our Lord?

Have we any reason to think that it had an immediate effect upon Nicodemus?

When do we read of him again?—*Jno.* vii. 48-53.

When must all of this scene and the matchless truth have been brought home to him?—*Jno.* xix. 38-40.

LESSON XVII.

THE WOMAN OF SAMARIA.

Jno. iv. 1-26.

Why did our Lord leave Judea, at this time?—*Chap.* iii. 22, 26 ; *iv.* 1.

Which direction did He travel?

What time in the year was it?—*Jno.* iv. 35.

Give a history of the Samaritans?—2 *Kings* xvii. 23-41.

Situation and history of Sychar?—*Gen.* xxxiii. 19, xlvi. 22 ; *Jos.* xxiv. 32 ; *Jos.* viii. 30-35.

History of Jacob's well?

Relations of the Jews to the Samaritans?

How is the Saviour described?—Verse 6. Compare *Heb.* ii. 14-17 ; *Matt.* xi. 28.

Who came to draw water? Her character?

How did Jesus attract her attention? Excite her curiosity?

What did the woman reply ?

Did Jesus rebuke the woman ? What did He offer her ?

How did He show His omniscience and bring her sins to light ?

Verses 17, 18.

Why did He do this ?

What is meant by the "living water" ?—*Zach.* xiii. 1 ; *Is.* lv. 1 ;
Jno. vii. 37 ; *Rev.* xxii. 17.

What is the folly of multitudes.—*Jer.* xvii. 13 ; *Jer.* ii. 13.

What is the great defect of all sources of earthly happiness ?—

Verse 14 ; *Eccl.* ii.

How much of the Bible had the Samaritans ?

From what did she form her belief in the coming prophet ?—

Verses 19, 25 ; *Deut.* xviii. 15.

How did the woman evade the Saviour's searching question ?

When really convinced, what did she do ?—*Jno.* iv. 28.

With what plain announcement did Jesus close the interview ?

Sum up the lessons here taught to this woman ?

LESSON XVIII.

JESUS AT SYCHAR.

Jno. iv. 27-42.

When Jesus was at the well, where were His disciples?—Verse 8.

What filled them with astonishment?

What did the poor woman hasten to do?

Did the Saviour care for the food they had brought?—Verses

31, 34.

What was Christ's meat?—*Luke ii. 49.*

What had He been sowing?

To what did He look forward?—*Heb. xii. 2.*

How soon was the harvest to come in Sychar?

What did the woman do?

What had convinced *her* that Jesus was the Christ?

What effect had the story upon the people of Sychar?

What a contrast to Jerusalem.

Did our Lord work any miracles at Sychar ?

How did they receive the Saviour ?

How long did He stay ?

What is said of their faith in Him ?—Verse 42.

Of what loyal and grateful Samaritans have we an account in the gospel ?

Of what greater harvest and blessed work have we a record in *Acts* viii. 5-17 ; 9, 31.

Who are the Sowers now ?—*Luke* viii. 11.

What harvest will come ?—*I Thes.* ii. 19 ; *Gal.* vi. 9 ; *I Cor.* iii. 5-9.

How is the joy of the harvest home in Heaven spoken of ?—*Ps.* xxvi. 5-6 ; *Daniel* xii. 3.

BIBLE QUESTIONS

ON THE

LIFE OF OUR LORD.

1891-92.

BIBLE QUESTIONS.

LESSON FIRST.

PARABLE OF THE MUSTARD SEED AND THE LEAVEN.

Matt. xiii. 31; *Mark* iv. 30-32.

What is a Parable, and why did our Lord use parabolic teaching?
At what part of His ministry was this form of teaching introduced?

What is the truth to be illustrated by the parable of the mustard seed?

How is the truth of the small beginnings of the kingdom of God and its wonderful results elsewhere illustrated?—*Dan.* ii. 34, 35, 45; *Ezek.* xlvi. 1-9; *Zech.* 4, 10.

Has it always been God's way to carry on his work by small beginnings?—Examples: *Deut.* vii. 6, 7; *Jud.* vi. 14-16; *Jer.* i. 7, 6; *Acts* vii. 20-22.

What are we also taught as to the consummation of these small beginnings?—*Ezek.* xlvii. 1-6 ; *Is.* ii. 2, 3 ; *Ps.* lxxii. 17-19 ; *I Cor.* xv. 25.

What is the quality of the mustard seed ?

Why is it here chosen ?

What has to be done in order that anything should come of it ?

Out of this small seed what grew, and how are its blessings described ?

Compare that of *Isaiah* xviii. 6.

In what respects do the parable of the mustard seed and the leaven resemble one another ?

What truth in them is alike illustrated ?

In what respect do they differ ?

Of what is leaven a type and illustration in other parts of the Bible?—*Matt.* xvi. 6 ; *Gal.* v. 9.

What *quality* in the leaven is here used as the inherent power of the Gospel ?

Is the working of leaven visible ?

What ultimate effect must it have upon the meal in which it is hidden?—*Ps.* i. 2, 3 ; cxix. 9, 11 ; *I Cor.* ii. 7.

What is the truth which has this transforming power upon the heart and character?—*Eph.* iii. 17-20 ; *Phil.* ii. 13 ; *I Thess.* ii. 13.

LESSON SECOND.

THE DEMONIACS OF GADARA.

Matt. viii. 28-34; *Mark* v. 1-21.

What were demoniacal possessions?

What various effects did the demons have on those that they possessed?

Was the devil separate and distinct from the person possessed?

Why were such manifestations of the devil's power so common in the time of our Lord?

Circumstances of this miracle?

Scene of the miracle?

What melancholy picture is given?—*Mark* v. 5.

What dread was inspired by this man?—*Matt.* viii. 28.

Had human helps been given?—*Mark* v. 4.

As Jesus came from the boat who met Him?

With what cry of fear and hatred did the demons address Him?—*Matt.* viii. Verse 29.

What did the man do?—*Mark* v. 6.

What command had Jesus given?—*Mark* v. 8. Compare with *Luke* xi. 21, 22.

What is meant by *Matt.* viii. 29? Compare *Rev.* xx. 10; *Jude* vi. *Mark* v. 9. To whom is this question addressed?

What may we learn as to Satanic powers?—*Mark* v. 9.

What petitions did the devils make?—*Mark* v. 10; *Matt.* viii. 31, 32.

Was it granted?

What reasons may be given why the request was granted?

Had the demons themselves probably a malicious motive?

By whom was the news carried to Gadara?—*Mark* v. 14.

What feeling did it arouse in the place; of what was it an evidence?—15-17. Compare *Job* xxii. 17; contrast *Jno.* iv. 40.

What tremendous change had come over the poor man?

What request did he make of Jesus?

What more important active service was he bidden to do for Christ?—Verse 19.

Was he obedient to the Saviour's command?—Verse 28.

What was the effect?—Verse 20.

Did Jesus visit Decapolis again?—*Mark* vii. 31-37; *Luke* viii. 40.

LESSON THIRD.

FEAST AT THE HOUSE OF LEVI.

Matt. ix. 10-17; *Mark* ii. 15-22; *Luke* v. 29-39.

Who was Levi?—See *Matt.* ix. 9; *Mark* ii. 13, 14; *Luke* v. 27, 28.

What was interesting about his call to the Apostleship?

For whom was the feast given?—*Luke* v. 29.

Who were the guests, and what is said of the attention of this class to our Saviour's teaching?—*Luke* xv. 1; *Mark* ii. 28.

What objection was raised?—*Matt.* ix. 11.

What is implied in the question, and what is the meaning of the Saviour's answer?—*Matt.* ix. 12, 13.

What lesson from the Old Testament did He give, and what is its meaning and application.—Verse 13. *Prov.* xxi. 3; *Micah* vi. 8; *Hosea* vi. 6.

What is the only qualification for coming to the Saviour to be received by Him *now*?—*Jer.* vi. 16; *Luke* xix. 10; *I Tim.* i. 15.

From what does He call sinners now?—*I Cor.* vi. 9-11.

Matt. ix. 14-17. What question did the disciples of John the Baptist bring?

What was the only *stated* fast prescribed by the law of Moses?

How did the other fasts kept by the Pharisees originate?

What was the marked characteristic of our Lord and His disciples in this regard?

What was our Lord's answer?

Why were they not to fast now?—See *Jno.* iii. 29.

What days would come?—Compare *Jno.* xvi. 16-24.

Verses 16, 17. What truth is embodied in these verses?—*Gal.* iv. 3-9; *Heb.* viii. 13.

When did the Old Dispensation end and the New begin?

What do we learn from these illustrations as to the beginning of the *new* Christian life?—*Jno.* iii. 3; *2 Cor.* v. 17; *Gal.* vi.

LESSON FOURTH.

THE RAISING OF THE DAUGHTER OF JAIRUS.—THE
HEALING OF THE WOMAN WITH THE ISSUE OF
BLOOD.

Matt. ix. 18-26 ; *Mark* v. 22-43 ; *Luke* viii. 41-56.

At what place did this miracle occur ?

What called our Lord from the feast in the house of Levi.—*Matt.*
ix. 18 ; *Mark* v. 24.

What was the office of ruler of the synagogue ?

How did he address the Saviour ?—*Mark* v. 22, 23.

Was there any greater faith shown in any others who came to
Christ ?—*Matt.* viii. 10.

What did the Saviour do, and who went with Him ?—*Mark* v. 24.
Compare *Luke* xii. 1 ; *Luke* viii. 42.

On the way what incident and unexpected delay took place ?

How long had this woman been afflicted ?

What seemed to make her case perfectly hopeless ?

How did she expect to find a cure ?—*Mark* v. 27, 28.

Did she tell her intention to any?

What did she touch?—*Matt.* ix. 20, 21.

Verses 30, 31. What was the difference between the *touch* of this woman and the pressure of the crowd about the Saviour?

What moral purpose was there in the question of Jesus in Verse 30?

How was she gently drawn to an open confession of her faith?

Is this God's prescribed method?—*Rom.* x. 9, 10.

What tender and assuring words did the Saviour speak to her?—
Verse 34.

How immediate and perfect was the cure?—See also *Heb.* vii. 25.

While Jesus was thus delayed, what happened at the house of Jairus?—*Mark* v. 35.

Was this delay a trial of the faith of Jairus?

In what tender and sympathetic way did Jesus assure the ruler?

Who did the Saviour take with him?—*Mark* v. 37. Compare *Mark* ix. 2; *Mark* xiv. 33.

Why did the Saviour exclude the other disciples, and why did He select these three?

Scene in the house of the ruler?—*Mark* v. 38. See also *John* xi. 19, 33.

Meaning of the statement of Jesus, "The maid is not dead"?—
Compare *John* xi. 11.

How does He address the little girl?

What means were taken for her perfect restoration and to show that the cure was complete?

Why did Jesus desire no man to know it?

What great examples have we in this lesson of the degrees and objects of faith?

Who is the *object* of the faith that saves the soul?—*Jno.* iii. 36.

Is it the strength of faith or the *object* of faith that brings salvation?

What do we learn as to the delays of Christ to come to our relief?

LESSON FIFTH.

THE SENDING OUT OF THE TWELVE APOSTLES AND
THEIR RETURN.*Matt. x. 1-16; Mark vi. 1-11; Luke ix. 1-6.*How is the ministry of our Lord summed up?—*Matt. ix. 35.*How are His feelings described?—*Matt. ix. 36.*

Why was His infinite compassion moved?

Is this a common Scripture figure?—*Num. xxvii. 17; 1 Kings xxii. 17; Ezek. xxxiv. 5, 6; Zach. x. 2.*What was our Saviour's remedy for their ignorance?—*Matt. ix. 37, 38; Mark vi. 34; Jno. iv. 35.*Besides His teaching and praying the Lord of the harvest, what immediate means were used?—*Matt. x. 1.*For what were they sent?—*Luke ix. 2; Jno. xvii. 18.*

What new power was given to these apostles?

Give a brief account of the call of these twelve apostles?

To whom were they now to go?

Why were they not to go to the Gentiles?

Did our Lord wholly neglect the Gentiles?—See *Jno.* iv.; *Matt.* xv. 21.

What particulars were given them as to their equipment, journey and abode, &c., and why so directed?

On whom were they to depend for their support, and what moral lesson was it to teach them?—*Luke* xxii. 35.

What threatening is given in *Matt.* x. 14.

Where else is this warning used, and what may we learn as to the judgments of God?—*Deut.* xxix. 23, 25; *Is.* xiii. 19; *Amos* iv. 11.

How long had our Lord been in Galilee?

How are the labors of the twelve summed up?—*Mark* vi. 12, 13.

On their return how were they received by our Lord?—*Mark* vi. 30, 31; *Luke* ix. 10.

LESSON SIXTH.

FEEDING OF THE FIVE THOUSAND.

Matt. xiv. 15-21 ; *Mark* vi. ; *Luke* ix. ; *Jno.* vi.

LESSON in *John* vi.

While the disciples were away (see last lesson), what is said of the effect of our Lord's mighty works upon Herod?—*Matt.* xiv. 1, 2; *Mark* vi. 14, 16; *Luke* ix. 7-9.

Why did Jesus return to a private place?—*Matt.* xiv. 12, 13; *Mark* vi. 31, 32; *Jno.* vi. 1-3.

By whom was He followed?—*Jno.* vi. 2.

As Jesus saw them what did he say?

What did He teach them, and what is meant by the Kingdom of God?—*Luke* ix. 11; *Acts* xxviii. 31.

What prevented the multitude from attending to their own wants?—*Luke* ix. 12.

What did Jesus say to Philip, and why did He address Philip and Andrew?

Mark the order and beauty of the arrangement?—*Mark* vi. 39-41.

What is said of the Saviour's blessing?—*Luke* ix. 16; *Jno.* vi.

When did the miraculous increase of the loaves probably occur?

How great was the increase?

What order was given and why?—*Mark* viii. 19, 20.

How many had eaten?

What makes this miracle one of the greatest of our Saviour's miracles?

Is it a proof that He was God?—*Jno.* i. 1-3, 14; *Heb.* i.

What was the effect of the miracle?—*Jno.* vi. 14, 15.

What did the miracle teach the disciples about spiritual food?

What is this spiritual food?—*Jno.* vi. 35, 48, 51.

What does bread do for our bodies?

What does Jesus do for our souls?—*Eph.* ii. 5; *Phil.* iv. 13; *2 Cor.* xii. 9; *Psa.* lxxiii. 5, 6; *Isa.* lv. 2.

Study the spiritual application in the last part of this remarkable chapter.

LESSON SEVENTH.

PETER AND THE REST OF THE TWELVE CONFESS
THEIR FAITH IN CHRIST.*Matt.* xvi. 13-20; *Mark* viii. 27-30.

Intervening events.—Read *Matt.* xv.

This may be said to begin a new era in our Lord's ministry.

For what great events did He now begin to prepare them?—

Matt. xvi. 13; *Luke* ix. 18.

Where was Cesarrea Phillipi, and what was its history?

What different opinions were then current as to the person of Christ?—Verse 14. *Mark* vi. 14.

What personal question did he put to *them*?

What had they seen that might weaken their faith in Him as the Messiah?

What had they had to confirm their hopes?

Who was the spokesman of them?

What noble confession did Peter make, and what did it include?
—*Matt.* xvi. 16.

The source of Peter's faith?—Verse 17. *Matt.* xi. 25; *1 Cor.* xii. 3; *2 Cor.* iv. 6; *Gal.* i. 12, 15, 16.

What made his confession at this time so remarkable?

How alone can this conviction about Jesus be obtained now?—*1 Cor.* ii. 10; *1 Jno.* iv. 15.

What great blessing and honor did the Saviour now give to Peter?—Verse 18. *Matt.* x. 32.

What great honors were allowed to Peter?—*Acts* xv. 7, 9.

What three interpretations have been made of Verse 18.

What proof have we that Peter in no way understood our Lord as giving him any paramount or supreme power over the rest?—*Matt.* xviii. 17; *Luke* xxii. 24-26; *Jno.* xxi. 19-23.

Who is the only foundation and corner-stone.—*Isaiah* xxviii. 16, 26, 3, 4; *Eph.* ii. 20; *1 Cor.* iii. 8-11.

How does Peter ignore himself and exalt Jesus Christ?—*1 Pet.* ii. 4-8.

What is our Lord's teaching elsewhere on this point?—*Luke* xxii. 24-34; *Eph.* ii. 19, 20.

What encouraging assurance does Jesus give as to the stability of His Church?

LESSON EIGHTH.

THE NEW REVELATION TO THE DISCIPLES.

Matt. xvi. 20-28.

What caution does Jesus give to the twelve in Verse 20?—*Luke* ix. 21, 22.

What disclosure did our Lord now make for the first time?—Verse 21.

Had our Lord given them any intimation of this before?—*Matt.* x. 38, xii. 40; *Jno.* iii. 14.

Was it comprehended by them?—*Matt.* ix. 31, 32; *Luke* ix. 43-45; *Luke* xxiv. 25.

What was Peter's answer?—*Matt.* xvi. 22, 23.

Why did our Lord so sternly rebuke him?

How was Peter an *offence* to Jesus, and what is the meaning of the word?—*Matt.* v. 29; xi. 6; xiii. 21, 41; xviii. 6, 7.

What spirit did Peter show, and what was the whole object of the Saviour's mission?—*Matt.* i. 21; *Jno.* i. 29.

How was this interview interrupted?—*Mark* viii. 34.

What clear announcement does Jesus give to *all* that would follow Him?—*Matt.* xvi. 24, 25; *Matt.* xvi. 38; *Mark* x. 21; *Luke* xiv. 27.

How did this apply literally to the twelve apostles?

How does it apply to all who enter the Christian life?—*Matt.* x. 38; *Luke* ix. 23; xiv. 27.

When shall the reward be given to self-denying service?—*Matt.* xvi. 27.

What comparative value is made in Verse 26 between the value of the world and the soul?

LESSON NINTH.

THE TRANSFIGURATION.

Matt. xvii. 1-13; *Mark* ix. 2-13; *Luke* xix. 28-36.

Review the instructions of the last lesson.

For what purpose did our Lord go into the mountain?—*Luke* ix. 29.

Who went with Him?

Is it known what mountain?

How is the scene described?—*Luke* ix. 29.

Was it at night or in the daytime?

How is the appearance of Jesus described?—*Matt.* xvi. 2; *Mark* ix. 3. Compare *Acts* xxvi. 13; *Rev.* i. 14-16; *Ps.* civ. 2; *1 Tim.* vi. 16.

What two other men appeared?

In what events in their lives were these men alike?—*Deut.* ix. 9; *1 Kings* xix. 8; *Ex.* xxxiii. 18-23; *1 Kings* xix. 8; *Deut.* xxxiv. 5, 6; *2 Kings* ii. 11.

Of what were they the representatives?

For what had these men come from heaven?—*Luke* ix. 30, 31.

How great a contrast to the conversation the day before?—*Mark* viii. 31-33.

What are we told as to the intense interest taken by prophets and Old Testament saints?—*1 Pet.* i. 10, 12; *Dan.* ix. 9, 3.

As they were speaking, what happened?—*Matt.* xvii. 5.

What voice was heard?—Compare *Is.* xlii. 1; *Jno.* viii. 29; *Is.* liii. 10.

Did the disciples comprehend it?

What is said of them?

Did Peter really know what to say?

Why were they afraid?—Compare *Rev.* i. 17; *Dan.* x. 10.

How did this amazing scene terminate?

Who alone was left?

What account does the Apostle Peter afterwards give?—*2 Pet.* i. 16-18.

What command did Jesus give them and why?

What was to be the great proof to be given that Jesus was the Son of God?—*Rom.* i. 4.

What discussion engaged them as they came down from the Mount?—*Matt.* xvii. 11-12.

What probably occasioned the discussion?—*Mal.* iv. 5.

How was their question explained and answered by our Lord?

When shall we see Jesus Christ in glory?—*Matt.* xxv. 31, 32; xxvi. 64; *Rev.* i. 7.

How can we be transfigured?—*Rom.* viii. 17, 18.

LESSON TENTH.

HEALING OF THE DEMONIAC BOY.

Mark ix. 14.

On returning from the Mount of Transfiguration, what contrasting scene is described?

What was the subject of the contest?

What had Jesus given His disciples power to do?—*Mark vi. 7.*

Did they succeed?—*Mark vi. 13.*

What was there aggravating in the case of this poor child?—Verses 17, 18; *Luke ix. 39; Matt. xvii. 15.*

Was he an only son?—*Luke ix. 38.*

What mountains of difficulty stood in the way of this failure of the disciples?

When any one came to Jesus for a miracle, what did Jesus say he must have?—*Matt. viii. 13; ix. 28, 29; xv. 28; Mark ii. 5; Jno. xi. 40; Matt. xiii. 58; Acts xiv. 9.*

Had the father any faith when he came?—Verse 24.

How was it that the disciples failed?—*Mark* ix. 28, 29.

What questions did they ask?

His answer?—Verses 28, 29. *Matt.* xvii. 19-21.

On what should their faith have rested?

How could they have had stronger faith?—Verse 29. *Luke* xvii. 5; *1 Cor.* ix. 27; *Acts* xiii. 3; xiv. 23.

How was the mountain of difficulty removed?—Verse 19. *Luke* liii. 6.

Did Jesus at once cast out the devil?

Tell his tender training and dealing with the faith of his father?

At the extremity of the child's suffering what agonizing prayer brought relief?—*Mark* ix. 24.

What do we learn as to effort and intercession for others?

What are the means prescribed for the overcoming of Satan's power?—*Mark* ix. 29; *Eph.* vi. 18; *1 Cor.* ix. 27.

LESSON ELEVENTH.

THE DISCIPLES CONTEND WHO SHOULD BE THE
GREATEST.*Matt.* xviii. 1-9; *Mark* ix. 33-50.

To what place did Jesus return?

Of what interesting conversations have we an account?

What does it show concerning our Lord?—*Mark* ix. 35.

What does it show as to the disciples' views of His kingdom?

From what may the dispute have arisen?—*Mark* ix. 2.

What beautiful lesson did Jesus give?—*Mark* ix. 35-37.

What lessons does He draw from the child's character?

Who are to be the greatest?

How did Jesus illustrate this in His own precious life?—*Mark* x.
45; *Jno.* xiii. 14; *Phil.* ii. 5-8.

What is said of the reward of such humiliation?—*Phil.* ii. 9-11;
Heb. ii. 9.

How does our Lord dignify the smallest service done by the
humblest to one of His own?

What lesson do we learn from *Mark* 38-40? Compare *Num.* xi. 26-29.

What is a safe rule in judging of any good, even if it is not done according to our own prescribed rules?—*Acts* v. 38, 39; *1 Cor.* iii. 3-9.

Meaning of causing to offend?—Verse 42. Compare *1 Cor.* viii. 9-13.

How are such described?—*2 Pet.* ii. 14; *Num.* xxxi. 16.

What illustration is used to show the extent to which self-sacrifice should be carried?—43-43.—Verse 42.

How is the imperishable nature of the soul either in weal or in woe spoken of?

How does our Lord close this solemn discourse?—Verse 50. Compare Verse 34. *Gal.* v. 22; *Eph.* v. 9.

LESSON TWELFTH.

FINAL DEPARTURE OF JESUS FROM GALILEE.

Luke ix. 51-62.

On what journey was Jesus about to go?—*Matt. xix. 1; Mark x. 1; Luke xiii. 22.*

How long had He been in Galilee? Eighteen months?

How long before His death?

What is said?—*Luke ix. 51; Acts xx. 22-24.*

What assurance sustained Him?—*Is. liii. 10; Heb. xiii. 1, 2; Heb. ii. 10-13.*

What journey did He take?—*Luke ix. 51, 52.*

What other visit to Samaria had Jesus made, and what were the results?—*Jno. iv.*

Who did He now send before Him, and for what purpose?

What was their reception and why?

How did the sons of Zebedee show their indignation?—*Luke ix. 54. Compare 2 Kings i. 11, 12; Mark iii. 17.*

Rebuke of the Saviour?—55, 56.

Did Jesus ever use His omnipotence for His own personal comfort or revenge?

How did He show His forgiving love shortly after to a Samaritan?—*Luke xvii. 11-16.* Compare *Acts viii. 5-25.*

What three types of persons are described in the last verses of this chapter?—*Luke ix. 57-62.*

What led the first man to volunteer to follow Christ?

Had he considered what was involved in following Jesus?

Meaning of our Lord's reply?

Did the second man have a definite call?

How did our Lord dispose of his plausible excuse, and what in the circumstances made the call imperative?

In the third instances, how was the indecision of the man shown?

How does our Lord solemnly warn him?—Compare *Gen. xix. 22-26; Luke xiv. 26; xvii. 31, 32; Phil. iii. 13.*

What solemn crisis comes in the life of every one?

What exhortation is given?—*Heb. x. 35-39.*

LESSON THIRTEENTH.

FINAL DEPARTURE OF JESUS FROM GALILEE.

Luke ix. 51-52.

On what journey was Jesus about to go?—*Matt. xix. 1; Mark x. 1; Luke xiii. 22.*

How long had He been in Galilee?

How long before His death?

What is said in Verse 51?—Compare *Acts xx. 22-24.*

What assurance sustained Him?—*Is. liii. 10; Heb. xii. 1, 2; Heb. ii. 10-13.*

What route did He take to Jerusalem to the Feast of Tabernacles?—52. Compare *Jno. iv. 4.*

Who did He send before Him, and for what purpose?

What was their reception, and for what reason were they so received?

Give other instances of the hatred and prejudice shown in the treatment of the Jews by the Samaritans?

What other visit did Jesus make to Samaria, and with what results?

What spirit did the disciples show ?

What had they in mind and why recalled to them at this time?—
2 Kings i. 11, 12; *Luke* ix. 30.

Rebuke of the Saviour?—55th and 56th verses.

How did Jesus afterwards show His forgiving love to these Samaritans?—*Luke* xvii. 11-16; *Acts* viii. 5-25.

What three types of persons are described in the remaining verses of this chapter ?

Verses 57, 58. What was this man's failing as drawn forth by our Lord?—*Luke* ix. 23; xiii. 33, 34.

What special call came to the second man ?

How does our Lord dispose of his plausible excuse?—Verse 60.

What was there in the circumstances that made the call imperative ?

How does Jesus expose the indecision of the third disciple?—
Verses 61-63. Compare *Gen.* xix. 22-26; *Luke* xiv. 26; xvii. 31, 32; *Phil.* iii. 13.

What crisis comes in the life of everyone ?

See exhortation.—*Heb.* x. 35, 39.

LESSON FOURTEENTH.
—

A LAWYER INSTRUCTED.—PARABLE OF THE GOOD
SAMARITAN.—*Luke* x. 25-37.
—

With what questions did he come to Jesus?

Is it a question that is often asked?—Compare *Matt.* xix. 16; *Acts* xvi. 30, 31.

In what spirit did the lawyer come?

Had he competent knowledge?—*Jno.* iii. 10; *Rom.* ii. 21.

What was our Lord's answer?

What clear and definite answer did he give to the Saviour's question?—Verse 27. Compare *Deut.* vi. 5; *Lev.* xix. 18; *Matt.* xxii. 37-40.

Was the lawyer able to meet the requirement?

How did he attempt to justify himself?

Was he conscious of his shortcomings?

Who did he deem to be his neighbor?

Give the wonderful picture-lesson contained in the parable?

Who was the poor sufferer?

Who were the priests and Levites?

How are the lowest claims of humanity urged in the law which they taught?—*Ex.* xxiii. 5; *Deut.* xxii. 4; *Is.* lviii. 7.

Under what special obligations were they to this man?

Why did they turn away?

What description applies to them?—*Matt.* ix. 13, 22, 23; *Is.* lxvi.

10-12.

What in the circumstances of the case magnified the compassion of the Samaritan to the sufferer?

What great *principle* ruled his life?

How fully is his principle of conduct illustrated in every detail of his treatment of the stranger?—Application *James* ii. 13-17.

How is our Saviour's compassion to perishing sinners here illustrated?—*Rom.* v. 8; *I Jno.* iii. 16.

How are we to obtain and keep alive the love of God in our hearts?—*I Jno.* iii. 1; *Eph.* ii. 4-6; *I Jno.* iv. 19, 21.

What commandment always follows love to God?—*I Jno.* iv. 7-21.

How is this to be exemplified?—*I Jno.* iii. 10-18.

LESSON FIFTEENTH.

SENDING OUT OF THE SEVENTY.

Luke x. 1-6.

Give a short sketch of our Saviour's ministry in Galilee?

Where were the last six months of His ministry spent?—*Matt. ix. 36; xix. 7; Mark x. 1.*

Situation and character of Perea?

What preparation did Jesus make for His journey through Perea?—*Luke x. 1, 2. Compare Jno. iv. 35; 1 Cor. iii. 9.*

What preparation had been made for His work in Galilee?—*Matt. x.*

How did the commission of "the seventy" differ from that of "the twelve"?

How were they sent out?—Verses 3, 4.

What two qualifications had these men as missionaries?—Verses 20, 21.

What minute directions were given?—Verses 9, 17.

What was their message to be, and what is its meaning?

How were they to receive the rejection of their message?

When would those who rejected the message be called to account?

What is said of the return of "the seventy," and their report?

Why did they rejoice?

What greater cause had they for rejoicing?—20; 1 *Cor.* xiii. 1-3;

Matt. vii. 22, 23.

What heavenly register is here spoken of?—Compare *Ex.* xxxii. 32, 33; *Ps.* 79, 28; *Dan.* xii. 1; *Mal.* iii. 16; *Phil.* iv. 3; *Heb.* xii. 23; *Rev.* iii. 5; xiii. 8; xxi. 27.

What is said of the Saviour's joy?—Verse 21.

What are the qualifications for being a successful messenger of salvation to others?

LESSON SIXTEENTH.

John vii.

What called our Lord to Jerusalem at this time?—Verses 1, 2.

What was the Feast of Tabernacles?—*Ex.* xxiii. 16; *Lev.* xxviii. 42, 43; *Num.* xxix. 12-34.

What interesting account have we of its celebration in Nehemiah?—*Nehemiah* viii. 14-18.

What two remarkable ceremonies were added in later times?—*Smith's Bible Dictionary.*

These referred to in *Jno.* viii. 12, 37.

What is said in *Jno.* vii. 9.

What was the attitude of these relatives of our Lord to Him? Verse 5.

Have we reason to think that they were ever convinced?—*Acts* i. 14.

Why did not Jesus go with them?—6-9.

Why did He go in secret?

Where did He appear?—Verse 14.

What different expectations had the people of Him?—*Jno.* viii. 12, 13, 20, 25, 27, 30-32, 40, 41.

How is one to come to a clear understanding of the truth of God?

—Verse 17. Compare *Jno.* xiv. 15-17, 20, 21; *Job* xxviii. 28.

Had some of the Saviour's hearers clear intellectual knowledge?—

41, 42. Compare *Ps.* cxxxii. 11; *Jer.* xxiii. 5.

What is the effect of disobedience to known duty?

Why then were they not convinced?

What gracious offer did Jesus make to all?—Verses 37, 39.

Who are the thirsty, and what only have they to do to be satisfied?

—*Is.* lv. 1; *Rev.* xxii. 17; *Jno.* iv. 14.

By what ceremony were our Saviour's words suggested?

What additional promise does He give to those who come?—

Verse 38.

Of what was the water symbolical?—Verse 39. *Jno.* xvi. 7; *Is.* xlv.; lviii. 2; *Acts* ii. 17.

How is the Holy Spirit like water?—*Ezek.* xxxvi. 25-27.

Had the Holy Spirit no influence over men in Old Testament times?

Where was His work more fully manifested?—*Acts* ii.

What is His work in the heart?

How was the Saviour's gracious offer received?—40-42.

What is said in Verse 43?—Compare *Luke* ii. 34.

What remonstrance did Nicodemus make?

Was there any action taken?

When did Jesus go?

LESSON SEVENTEENTH.

THE FEAST OF TABERNACLES.

John viii.

What new attempt did the enemies of Jesus make to entrap Him?

Where does the chapter open?

What does Jesus declare Himself to be?—Verse 12.

By what may the idea have been suggested?—(See ceremonies at the feast.)

Of what three things is darkness a symbol in the Word of God?—*Rom.* i. 21; xiii. 12; *Matt.* xxv. 30.

How are converted sinners described?—2 *Cor.* iv. 6; 1 *Pet.* ii. 9; 1 *Jno.* ii. 8.

What is said of evil doers?—*Jno.* i. 4, 5.

Who is the prince of darkness?

How are we to keep in the light?—1 *Jno.* ii. 11; viii. 12.

What solemn alternative did Jesus set before these hearers?—21-24.

On what did they found all their right?—Verse 33.

Read and apply the rest of the chapter.

LESSON EIGHTEENTH.

THE HEALING OF THE MAN BORN BLIND.

John ix. 1-4.

How many miracles of healing the blind by our Lord?—Compare *Is. xxix. 18; xxxv. 5.*

Place and scene of this miracle?—*Jno. viii. 59; ix. 1.*

What were the aggravations of his case?

As he sat at the temple gate what question was asked by the disciples of Jesus?—Verse 2.

What was the popular belief among the Jews as to all suffering?

When did our Lord elsewhere condemn this idea?—*Luke xiii. 1-5.*

What does Jesus here say?—Verse 3. Compare *Heb. xii. 5-11.*

What is said of our Lord's peril in *Jno. viii. 59*?

Why does our Lord linger?—4, 5. Compare *Eccles. ix. 10.*

What means did our Saviour use in this case?

Had these means any efficacy in themselves to restore his sight?

How did the man show his faith?—Verse 7.

Did the case attract much attention?

What do the Pharisees notice most in His story?

How does Jesus justify such Sabbath work?—*Matt.* xii. 12.

What questions did they raise?

What witnesses did they bring?

What open straightforward story was told by the man?

What testimony did the man bear to the power of Christ?—Verses 17, 25, 30-33.

What worldly persecution did this confession bring, and what did it involve?—*Jno.* xv. 20, 21.

What great blessings to the man and glory to God did this great miracle bring about?

How did Jesus come to him in his trouble again?—35-38.

What deeper blindness is there in every unrenewed sinner?

How does it manifest itself?—*Ps.* cxv. 5; *Jer.* v. 21; *Eccles.* xii. 2; *Jno.* xii. 40; *Rom.* xi. 8.

What does Jesus say of these blind Pharisees?—Verse 41. *Rom.* iii. 17.

What are the means used by God to restore the blind sinner?

Who are typified by these fault-finding Pharisees?

Is there a tendency in such to speculate upon the spiritual exercises of others?

What do we learn from Verse 25 as to the simple and direct evidence of our experience?—*2 Cor.* v. 17; *2 Tim.* i. 12.

What great change does the Spirit of God make in the blind sinner?—*Col.* i. 12, 13; *1 Pet.* ii. 0.

BIBLE LESSON FOR MARCH 13.

THE DEVIL OR SATAN.

What do we know of the origin of the Devil?—*2 Pet.* ii. 4 ;
Jude 6. (Roaring Lion)

By what names is he known?—*1 Pet.* v. 8 ; *Matt.* xii. 24 ; *Rom.*
xx. 2 ; *Matt.* xiii. 39 ; *Mark* iv. 3 ; *Jno.* xii. 31 ; *Eph.* ii. 2 ; *Col.*
i. 13. (Evilness)

What is the meaning of the word "Satan"?

What is his character as revealed to us in the Bible?—*Jno.* viii.
44 ; *2 Cor.* xi. 14 ; *Eph.* ii. 2 ; *1 Jno.* iii. 9-12. (Evilness)

Do we know what sin caused his fall and condemnation?—*1*
Tim. iii. 6. (Pride)

What form is he capable of taking in his approaches to us, and
what are we to understand by this?—*2 Cor.* xi. 4.

Is Satan said to be at the head of a regularly organized spiritual
kingdom?—*Eph.* vi. 10-17 ; *Matt.* xxv. 41 ; *Matt.* xii. 24-26 ; *Rom.*
viii. 38 ; *Col.* ii. 15 ; *Jno.* xii. 31.

In what way did Satan lead our first parents into sin?

1st. By undermining their confidence in God.—*Gen.* iii. 1-7.

Bible Questions.

2d. By putting into their minds ambition and pride to be "As Gods."

3d. By open disobedience to God's command.

What was the consequence to the race?—*Rom. v. 17-21.*

What is revealed as to his power over us?—*2 Tim. ii. 26; 2 Cor. xi. 3; 2 Cor. iv. 4; Matt. xiii. 19, 39.*

Are our natural sinful inclinations in sympathy with his devices?

What instances have we of his power over the hearts of men?—*Acts v. 3; Luke xxii. 3; Luke viii. 12.*

What instances have we of his power over the bodies of men?
Job i. 9-11; ii. 45.

Demoniacal Possessions.—*2 Cor. xii. 7.*

Who are the "Children of the Devil," and why are they so called?—*Jno. viii. 44; Acts xiii. 10; 1 Jno. iii. 8-10.*

When Christ came how was the power of the Devil openly manifested?
by demoniacal possessions

How did Jesus show his *complete* power over the Devil?—*Mark i. 12-13; Luke xxii. 31; 1 Jno. iii. 8; Heb. ii. 14.*

How are we to be delivered from such a dreadful enemy?—*Eph. vi. 11-17; James iv. 7.*

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BIBLE QUESTIONS

ON THE

LIFE OF OUR LORD.

1892-93.

BIBLE QUESTIONS.

LESSON I.

FINAL DEPARTURE OF JESUS FROM GALILEE.—*Luke*
ix. 51-62.

On what journey was Jesus about to go?—*Matt.* xix. 1; *Mark*
x. 1; *Luke* xiii. 22.

How long had he been in Galilee?—18 months.

How long before his death?

What is said?—*vs.* 51; *Compare Acts* xx. 22-24.

What assurance sustained Him?—*Is.* liii. 10; *Heb.* xii. 1, 2;
Heb. ii. 10-13.

What route did he take?—*vs.* 52; *Comp. Jno.* iv. 4.

Other visit to Samaria and its results?—*Jno.* iv.

Who did he send before him and for what purpose?

Their reception and for what reason were they so received?—

vs. 53.

Spirit of the disciples?—*vs.* 54.

What had they in mind and why recalled to them at this time?—
2 *Kings* i. 11, 12; *Luke* ix. 30.

Rebuke of the Saviour?—*vs.* 55, 56.

Did he ever use his omnipotence for his own personal comfort or revenge?

How did he show his forgiving love shortly after to a Samaritan?—*Luke* xvii. 11-16; *Comp. Acts* viii. 5-25.

What three types of persons described in the last verses of the chapter?—57-62.

1st. The thoughtless and self-confident disciple?—*vs.* 57.

Had he considered what was involved in following the Lord Jesus?—*Luke* ix. 23; *Compare Luke* xiii. 33, 34.

Meaning of our Lord's reply?—*vs.* 58.

2d. The weak and hesitating disciple?—*vs.* 59, 60.

Had he a special call?

How does our Lord dispose of his plausible excuse?—60.

Our Lord was about to leave Galilee; to delay was to lose the opportunity of following him?

3d. The half-hearted disciple?—*vs.* 61, 62.

How does the Saviour expose his indecision?—*Gen.* xix. 22-26; *Luke* xiv. 26; xvii. 31, 32; *Phil.* iii. 13.

Crisis in the life of every one?

Exhortation?—*Heb.* x. 35-39.

LESSON II.

SENDING OUT OF THE SEVENTY.—*Luke* x. 1-6.

How is our Lord's journey in Perea described?—*Matt.* xix. 7
Mark x. 1; *Luke* xiii. 22.

Situation at Perea and its characteristics?

What preparations did Jesus make and for what reason?—*vs.* 1,
2; Compare *Jno.* 4, 35; *1 Cor.* iii. 9.

What preparations had been made for his work in Galilee?

How did the commission of the seventy differ from that of the
twelve?

How were they sent out?—*vs.* 3, 4.

Where were they to deliver their message?—*vs.* 5.

Meaning of *vs.* 6?

Why were such orders given as in *vs.* 7 and 8?

Their message and its meaning?

How were they to receive the rejection of the message and oppo-
sition?

When would those who rejected the message be called to account?

Condemnation of those who rejected these divinely appointed messengers and our lesson therefrom?

What is said of the return of "the seventy?"

Why did they rejoice?

What greater cause had they for rejoicing?

Might some have power to work miracles and preach and yet not be disciples?—*Matt.* vii. 22, 23.

"Names written in Heaven?"—*Ex.* xxxii. 32; *Ps.* lxix. 28; *Dan.* xii. 1; *Phil.* iv. 3; *Heb.* xii. 23; *Rev.* xiii. 8, xx. 12, xxi. 27.

What is the only time we read of the Saviour's joy?—*vs.* 21.

Why does he call them babes?

What else are his messengers called?—*2 Cor.* iv. 7.

What are the great qualifications for being a successful messenger of Salvation to others?

Mark the solemn retrospect of our Saviour's work in the cities of Galilee, whose "day of visitation" was closed.—*Luke* x. 12-15.

LESSON III.

OUR LORD GOES TO THE FEAST OF TABERNACLES.

—*Jno.* 7.

What called our Lord to Jerusalem at this time?

What was the feast of Tabernacles?—*Ex.* xxiii. 16; *Lev.* xxviii. 42, 43; *Num.* xxix. 12-34; *Deut.* xv.

Account of its celebration in the time of Nehemiah?—*Neh.* viii. 14-16.

What two remarkable ceremonies were added in later times?—(See Smith's Dict. of Bible)—referred to in *Jno.* viii. 12; *Jno.* viii. 37.

What is said in *Jno.* vii. 2-18?

Feelings and motives of these relatives of our Lord?

Have we reason to think that they were ever convinced?—*Acts* i. 14.

Why did not Jesus go with them?

Hatred of the world to Him?—*vs.* 7; How did He "testify against the evil in the world?"—Compare *Jno.* xv. 19; *Luke* vi. 26.

Are disciples to expect the same hatred?—*Jno.* xvii. 14, 16, 42-49.

Expectation of the people? Different motives?

Different opinions?—*Jno.* vii. 12, 13, 20, 25, 27, 30, 31, 32, 40, 41.

When did Jesus appear at the feast, and what was the impression?—*v's.* 14, 15.

How is one to come to a clear understanding of the truth of God?—*v's.* 17. Compare *Jno.* xiv. 15-17, 20, 21; *Job.* xxviii. 28.

Had some of the Saviour's hearers clear, intellectual knowledge?—*v's.* 41, 42; Compare *Ps.* cxxxii. 11; *Jer.* xxiii. 5.

What is the effect of disobedience to known duty?

Why then were they not convinced?

What gracious offer did Jesus make to all?—*v's.* 37-39.

Who are the thirsty? and what only have they to do to be satisfied?—*Is.* lv. 1; *Rev.* xxii. 17; *Jno.* iv. 14.

By what ceremony was our Saviour's words suggested?—By the pouring out of the water on the altar.

What additional promise does he give to those who come to him?—*v's.* 38.

Of what was the water symbolical?—*v's.* 39; Compare *Jno.* xvi. 7; *Is.* xliv. 3, 4; *Is.* lviii. 11; *Acts* ii. 17.

How is the Holy Spirit like water?—*Ezek.* xlvii. 1-9.

Had the Holy Spirit no influence over men in the Old Testament times?

When was his work more fully manifested?

What is his work in the heart?—*Jno.* xvi. 7-14.

How are we to secure his indwelling within us?—*I Jno.* iii. 24 ;
Eph. iv. 30, 31.

How was the gracious offer of the Saviour received?—*vs.* 40-42.

What is said in *vs.* 43?—*Compare Luke* ii. 34.

Remonstrance of Nicodemus?—*vs.* 50.

Was there any action taken against Jesus?—53.

Where did Jesus go?—*Jno.* viii. 1 ; *Compare Luke* xxii. 39.

LESSON IV.

JESUS AT THE FEAST OF TABERNACLES.—*John viii.*

What new attempt was made to entrap Jesus ?

Where does this chapter open ?

What does Jesus declare himself to be?—*vs.* 12.

By what may the idea have been suggested?—See ceremonies at the Feast of Tabernacles.—*Compare Jno.* i. 4, 9, 5.

What does darkness represent in the Bible?—

1st. Ignorance.—*Rom.* i. 21 ; *Eph.* iv. 18 ; 1 *Jno.* ii. 11.

2d. Sin.—*Rom.* xiii. 12 ; *Eph.* v. 11.

3d. Misery and woe.—*Matt.* xxv. 30.

What had been promised to this dark world?—*Is.* lx. 1-3 ; *Mal.* iv. 2.

How are converted sinners described?—2 *Cor.* iv. 6 ; 1 *Pet.* ii. 9 ; 1 *Jno.* ii. 8.

What is said of evil doers?—*Jno.* i. 4.

Who is the Prince of darkness ?

How are we to keep in the light?—*Jno.* viii. 12 ; *Compare Jno.* xii. 35-46.

LESSON V.

A LAWYER INSTRUCTED—PARABLE OF THE GOOD SAMARITAN.—*Luke x. 25-37.*

Question of the lawyer ?

It is a question often asked—In what spirit was it here asked ?

How different from the young man ?—*Matt. xix. 16*; How different from the jailor ?—*Acts xvi. 30, 31.*

To what does Christ refer this lawyer ?

Had he competent knowledge ?

Was he able to meet the requirement ?

Then why did our Lord put this test ?—*Compare 1 Cor. xiii. 1, 2.*

Was he conscious of his shortcomings ?

How did he attempt to justify himself ?

Who did the man deem his neighbor ?

Scene of the parable ?

Distance and character of the road from Jerusalem to Jericho ?

Who was the poor sufferer ?

Who were the priests and Levites ?

How are the lowest claims of humanity urged in the law which they taught?—*Ex.* xxiii. 5 ; *Deut.* xxii. 4 ; *Compare Is.* lviii. 7.

Under what obligations were the priests and Levites to this poor man?

Why did they turn away from him?

What description of our Saviour's applies to them?—*Matt.* ix. 13; xxiii. 23; *Is.* lxvi. 10-12.

Who were the Samaritans?—2 *Kings* xvii. 24-41.

What, in the circumstances of the case, magnified the compassion of the Samaritan to the sufferer?

What great principle ruled his actions?

What noticeable instances of gratitude and love to our Lord from among the Samaritans?

What question was answered by the parable? and what great lesson was it designed to teach?

How is the compassion of our Saviour to perishing sinners illustrated here?—*Ezek.* xvi. 6 ; *Rom.* v. 8 ; 1 *Jno.* iii. 16.

How are we to obtain and keep alive love to God in our hearts?—1 *Jno.* iii. 1 ; *Eph.* ii. 4-6 ; 1 *Jno.* iv. 19.

What commandment accompanies the command, Thou shalt love the Lord thy God, &c.—*Compare* 1 *Jno.* iv. 7-21.

LESSON VI.

HEALING OF THE MAN BORN BLIND.—*Jno.* ix. 1-41.

How many miracles of healing the blind by our Lord?—*Compare Is.* xxix. 18, xxxv, 5.

Place and scene of this miracle?—*Jno.* viii. 59; ix. 1.

Aggravations of this case?—*Jno.* ix. 1, 8.

Custom of poor blind sufferers to frequent the temple gate?

Question asked by the disciples?—*vs.* 2.

What conclusion seems to be natural as to the connection of suffering with sin?

Example in the judgment of the friends of Job.—*Job* iv. 1-9.

How was this reasoning upon the calamities of others refuted by our Saviour, and on what ground?—*Luke* xiii. 1-5.

Does our Lord deny the sins of the man or his parents absolutely?

What broad reason does he give for the affliction?—*vs.* 3; *Compare Jno.* xi. 4.

What good did it in the end bring to the man himself, besides his restoration to sight?

What does our Lord say of his own definite work?—*vs.* 4, 5.

His example to us?—*Eccl.* ix. 10; *Eph.* v. 11, 13-16.

How did this affliction “glorify God?”

What was the motive of those who questioned the fact of the man’s restoration?

Mark the simple straightforwardness of the story.—*vs.* 11-26.

What fact overpowered every other with the man healed?—*vs.* 15, 25.

How does he show his loyalty to his healer and his patience in suffering?

What is meant by “they cast him out?”—*Compare Is.* lxvi. 5; *Jno.* xv. 20, 21.

What prayer might have been his?—*Ps.* lxix. 6, 7.

What was the reward of such fidelity?

How did Jesus bring this man to saving faith?—*vs.* 35-39.

What is the force and meaning of *vs.* 39?

What is the state of all men by nature?

To what are they blind?—*Ps.* cxv. 5; *Jer.* v. 21; *Eccl.* xii. 2; *Jno.* xii. 40; *Rom.* xi. 8.

What does Jesus say of these Pharisees?—*vs.* 41; *Compare Rev.* iii. 17; *Rom.* ii. 19; *Is.* v. 21; *Jno.* xv. 22-24.

What are the means by which God restores the blind sinner?—*Ps.* xix. and *Ps.* cxlvi. 8.

Who are typified by these faultfinding Pharisees?

Is there a tendency in such to speculation upon the spiritual exercises of others?

What do we learn from verse 25, as to the simple and direct evidence of our own experience?—*2 Cor. v. 17; 2 Tim. i. 12.*

What great change does the spirit of God make in the blind sinner?—*Col. i. 12, 13; 1 Pet. ii. 9,*

LESSON VII.

THE GOOD SHEPHERD.—*Jno.* x. 1-21.

Of what discourse is this a continuation?

Was this figure used in the parable, familiar to the Jewish ear?—

Jer. xxiii; *Ezek.* xxxiv.

What habits and ways of the shepherds of Palestine?

Who is represented by the shepherd?

The sheepfold?

How are false guides and teachers represented?

How is the entrance to be obtained into the fold?

At whose call do they come who enter?

How does Jesus represent himself?

What knowledge has he of every one of his sheep?

1st. He knows them.—2 *Tim.* ii. 19; *Ps.* cxxxix. 1-3; *Nehem.* i. 7.

2d. He calls them by name.—*Is.* xliiii. 1; *Phil.* iv. 3; *Rev.* iii. 5; xxi. 27.

3d. He leads his sheep.—*Ps.* xxiii.

4th. Wherever they have to go, he goes before.—*1 Pet.* ii. 21; *1 Jno.* ii. 6.

5th. He finds his sheep, provides for all their wants.—*Phil.* iv. 19; *Jno.* vi. 6.

6th. He protects his sheep.—*Ps.* cxxi. 7, 8; *Luke* xxii. 21, 22; *Rom.* viii. 35-39.

7th. He seeks the wandering sheep.—*Ps.* xxiii. 3; *Ps.* cxix. 176; *Luke* xix. 10; *1 Pet.* ii. 25.

8th. He lays down his life for his sheep.—*vs.* 28; *Zech.* xiii. 6, 7; *Matt.* xxvi. 53; *Luke* xxiii. 46; *Jno.* xv. 13.

9th. He takes it again.—*Heb.* ii. 14; xiii. 20.

Why did he lay it down?—*Jno.* x. 10, 28; *Is.* liii. 6.

Why was his death necessary to our salvation.—*Rom.* vi. 23; *Is.* liii. 6; *1 Pet.* ii. 24; *Heb.* ix. 28.

Was it a voluntary act upon his part?—*vs.* 18.

What does the good shepherd give his sheep at last?—*vs.* 28.

What great promise of security?—28-59; *Jno.* xvii. 12; xviii. 9.

What mysterious fact in the relation of the Father to the Son in *vs.* 17?—Compare *Matt.* iii. 17; *Is.* liii. 12; *Phil.* ii. 9.

LESSON VIII.

THE HOME AT BETHANY.—*Luke x. 38.*

Situation of Bethany and distance from Jerusalem?

How is Bethany designated?—*Jno. xi. 1.*

What brought Jesus at this time to Jerusalem?—*Jno. x. 20.*

In what month was the Feast of the Dedication and for what commemoration?

Where did our Saviour stop on the way to Jerusalem?—*Luke x. 38; Compare Matt. xxi. 17; Mark xi. 11, 19; Luke xxi. 37.*

Of whom did the family at Bethany consist?

Their feeling to Jesus?—*Jno. xi. 5.*

What may we gather as to their worldly circumstances?

Character of the two sisters?

Position of Mary in *vs. 39*, and what did it indicate?—*Compare Acts xxii. 3.*

What is meant by heard his words?

Character of Martha?

Was she to be blamed for energy and activity in household duties?

What then is the point of our Saviour's kindly rebuke?

From what does a spirit of worry and fretfulness often proceed?

What is the Saviour's antidote for it?—*Matt.* vi. 25-34; *1 Pet.* v. 7; *Heb.* xiii. 5, 6.

“One thing needful?”—*Ps.* xxvii. 4; *Eccl.* xii. 13; *Luke* xviii. 22; *Mark* viii. 36; *1 Cor.* xiii. 3.

Jesus goes to the Feast of the Dedication. What was it?

What question did the Jews put to him?—*Jno.* x. 24.

To what did he refer as proof that he was the Messiah?

Why did these words not convince them?—*Jno.* x. 26; *Compare* viii. 47; *1 Jno.* iv. 6.

What plain statement did he make in *vs.* 30?—*Compare Jno.* xviii. 11, 22.

What was its effect?—*vs.* 31.

What most exasperated the enemies of Christ, and for what did they eventually put him to death?—*vs.* 33; *Compare Jno.* v. 18.

LESSON IX.

THE RAISING OF LAZARUS.—*John xi.*

Trouble in the home at Bethany?—*Compare Heb. xii. 6 ; Rev. iii. 19.*

Where was Jesus at this time?—*Jno. x. 40.*

What simple message did he receive from the family at Bethany?
—*vs. 3.*

Answer of the Saviour?—*vs. 4.*

How was it for “the glory of God?”—*vs. 40 ; Compare ix. 3.*

The Saviour’s delay?

Fears of the disciples?

Scene meanwhile in the home?

Were there no sympathizing friends?—*vs. 19.*

Trial of the Saviour’s delay to the sisters?—*Ps. lxxvii. 1-9.*

Plain statement of the omnipresent God?—*vs. 14.*

What did he call death?—*Deut. xxxi. 16 ; Acts vii. 60 ; 1 Cor. xv. 18, 51.*

What is meant by “Jesus is the resurrection and the life?”—*vs. 25 ; Jno. vi. 40, 44 ; Jno. xiv. 6 ; Rom. iv. 17.*

Benefit to those who believe in him?—*Rom.* iv. 17; *I Thess.* iv. 13-18; *Jno.* iv. 14.

What test did our Saviour put to Martha?

Her full and hearty confession?—*Compare Matt.* xvi. 16.

What did it embrace?

Who did she call to see the Master?

Did Mary probably know of the Saviour's arrival?

Why did Martha tell her secretly?

What was the burden of her greeting?—*vs.* 32.

What was the effect of the scene upon Jesus?—33-35.

Why did he groan within himself?

Mark the natural vacillating of faith?—*vs.* 39; *Compare vs.* 40.

The Saviour's prayer and why was it offered?

Were most of his miracles done by his own authority?—*Matt.* viii. 3; *Mark* v. 41; ix. 25; *Luke* vii. 14.

Effect of the Saviour's call?—43, 44; *Compare Jno.* v. 25; *I Cor.* xv. 52.

How are our Lord's humanity and divinity shown in this incident?

What was the effect of this miracle upon those who saw it?—*vs.* 45, 46, 47-49.

Have miracles any power to convince and convert the soul?—*Luke* xvi. 31.

What was the professed fear of the rulers?—*vs.* 47, 49.

What lay at the bottom of their enmity and hatred of his doctrine?

What is said of Caiaphas?

Who was he?

What short and decisive plan does he propose to get rid of Jesus?

What comment does John make on the unconscious prophecy of Caiaphas?

What wider and most precious application does John make of the prophecy of this wicked man?

What other instances have we of wicked men being used to deliver important prophecy?

Was the plan of Caiaphas approved?

Where did Jesus go?

What loving and grateful memorial did Mary bring months after to her beloved Lord?—*Jno.* xii. 1-3.

Was it noted and remembered of her?—*Jno.* xi. 2.

LESSON X.

THE GREAT SUPPER.—*Luke* xiv.

To whose house was our Lord invited?

Was the feast probably a costly and ceremonious one?—*vs.* 12.

Were most of the company friendly to Christ?

Expression of one who was doubtless in sympathy with Christ.—

vs. 15.

What use did our Lord make of the circumstances, and what truth did he design to teach?

What important and instructive parable follows?

What is represented by the great feast?

Who spreads it and gives the invitation?—*Is.* xxv. 6, 7.

Words of the invitation?—*vs.* 17; *Prov.* ix. 1-5; *Is.* lv. 1-2;

Song of Solomon, v. 1.

What things were ready?—*Gal.* iv. 1-4.

How was the invitation received?

Excuse of the first? Of the second?—*vs.* 18.

Who do they represent?—*Luke* viii. 14; *Dan.* iv. 30.

Was there any real sin in the occupations and plans of any of those who refused to come?

How does our Lord elsewhere teach the paramount importance of obeying *His* call?—*vs.* 33; *Phil.* iii. 7, 8.

What commentary does Paul supply on *vs.* 20?—*1 Cor.* vii. 29–31.

What was the second invitation—to whom limited?—*Luke* vi. 24, 25; *Rev.* iii. 17.

What last order did the servants receive?

Who are those in the highways and the hedges?—*Compare Eph.* ii. 12.

Meaning of compel them to come in?—*Ps.* cx. 3.

Are we to infer that they were unwilling or felt themselves unworthy?

Compare this parable with the marriage of the king's son.

LESSON XI.

PARABLES OF THE FIFTEENTH CHAPTER OF LUKE.

How are these parables introduced?

When were they spoken?

Who at this time seem to have been most drawn to his teaching?—*vs.* 1.

Who were the Publicans?

What noted Publican was brought openly to Christ and his household?

What Apostle was of this class?

What explanation did our Saviour give of his actions?—*Luke* xv. 2; *Matt.* ix. 12, 13.

How did it differ from the conduct of the Scribes and Pharisees?

What are the relations of the parables of this chapter to one another?

In what relation is the Saviour presented to the sinner in the first two?

How is the sinner represented in the last parable?

Does Jesus always make the first approach to the sinner?

How is the helplessness of the sinner shown by the lost piece of money?

How is his folly shown in the lost sheep?

Who are represented by the ninety-and-nine?

Who seeks and saves the lost?—*Luke* xix. 10.

Has the sheep any power to find his way back?

What more does the Shepherd do?—*Is.* liii. 6; *Is.* cxix. 176; 1
Pet. ii. 25.

Who are called on to rejoice?

Who rejoices? Where is the joy?—*Heb.* i. 14.

LESSON XII.

THE PRODIGAL SON.—*Luke xv.*

What is the leading design of this parable?

Did the son demand his share of the goods as a right or favor?

What spirit induced him to make such a demand?

How does this illustrate an impenitent sinner's attitude to God?

—*Job xxi. 14, 15.*

How did his folly show itself when left to himself?—*Prov. xxix. 3 ; x. 1-3.*

How are his wants and wretchedness portrayed?—*vs. 16, 17 ; Job xxi. 17 ; Jer. ii. 13 ; Jer. xvii. 5 ; vi. 13.*

Effect of his sufferings?—*Ps. cxix. 67 ; 2 Chr. xxxiii. 12, 13.*

His reflections and resolves?

What are the four parts of true repentance?—Conviction, Contrition, Confession and Conversion.

His Confession?—*vs. xxi ; Compare Ps. li. 4.*

What is the first sign of a true penitent?—*Hosea xiv. 1, 22 ; Sam. xii. 13 ; Job. ix. 20 ; xxxi., 33 ; xxxiii. 27 ; Ps. xxxii. 5 ; Prov. xxviii. 13 ; Jer. ii. 35 ; 1 Jno. i. 9. 10.*

His humility? What place willing to take?

Had his father's heart changed toward him during his wanderings?—*Mal.* iii. 6.

How unqualified was the forgiveness?—*Compare Is.* lxi. 10; *Zech.* iii. 4.

Significance of the ring?—*Eph.* i. 13, 14; 2 *Cor.* i. 22.

Did this prevent an earnest and full confession on the part of the son?

What is the use of confessing to God when he knows all?—*Ezek.* xxxvi. 25-31.

How is the overflowing of the joy described?—*Compare 1 Jno.* iii. 14; *Matt.* viii. 22; 1 *Tim.* v. 6; *Eph.* ii. 1.

In what respect is this latter part of the parable applicable to the relation of Jews and Gentiles?—*Acts* xiii. 45; xiv. 19; xviii. 12; xxii. 25.

Has it a more personal application?

What spirit does it condemn?

LESSON XIII.

PARABLE OF THE PRUDENT STEWARD.—*Luke* xvi. 1-13.

To whom was this parable given ?

What lessons of encouragement had been given in the last chapter to publicans and sinners ?

What duty does Jesus now wish to enforce on his disciples—by the diligence and forethought of worldly men ?

What was the office of a steward ?

The dilemma and perplexity of the steward ?—*Mark* i.

How did he conciliate his master's debtors ? And for what reason ?

Had he made any use for his own real advantage of the money gained by defrauding his master ?

Who is meant by "the lord" in *vs.* 8 ?

For what does the lord of the steward commend a man who had formerly cheated him ?—Only for prudent and skillful management of his own affairs in his extremity.

Who are the "children of this world ?"—*vs.* 8.

Who are the "children of light ?"—*Jno.* xii. 36; *Luke* xx. 34; 1 *Thess.* v. 5; *Eph.* v. 8.

In what respect does our Lord compare them?—Prudence and diligence in the use of what they receive—on their own plane of valuation.

Of what are the “children of light” stewards?—*1 Cor.* iv. 1, 2; *1 Pet.* iv. 10, 11; *Matt.* xxv. 14–24; *Luke* xii. 42.

Meaning of *vs.* 9?—*Compare Dan.* iv. 27; *Matt.* vi. 19; 19, 21; *Luke* xi. 41.

What is meant by the “mammon of unrighteousness?”—The world, with all its business and possessions?

How may this be used so as to help and not hinder us in our way to heaven?

What use are we to make of God's lesser gifts, as money and temporary things?—*vs.* 10.

How can we make these things permanent?—*Ecc.* xi. 1; *1 Tim.* vi. 18, 19.

Can any money be said to really belong to us?

Will the charitable use of money ensure eternal life?

What then is meant by being received, by those we benefit, into everlasting habitations?

How are kindness and the commonest favors done to others in Christ's name regarded by him?—*Matt.* xxv. 40.

How is singleness of purpose enforced?—*vs.* 13; *Matt.* vi. 24.

What other parables have we upon the proper use of money and worldly possessions?—*Luke* xii. 15–21; xvi. 1–9; xvi. 19–31.

LESSON XIV.

PARABLE OF THE RICH MAN AND LAZARUS.—*Luke*
xvi. 19-31.

Of what scenes is the parable composed?—Picture of the life of the rich man?—*Compare vs. 73. 4-12.*

His death? His burial?

Picture of the life of Lazarus?

Significance of his name?

His helpless abandonment by his friends?

His patient suffering—ended by death?

What happened at once, at his death?

What does the phrase “into Abraham’s bosom” mean?—Fellowship, rest and blessedness.

Contrast in the situation of these two men beyond the grave?

What unbelief had been at the bottom of the rich man’s luxurious living and selfishness?

What had he failed to do with his money?—*Luke xvi. 9.*

Is any glaring crime recorded of him?

What then was the failure of his life?—*Prov. i. 29-32.*

What did his indifference to the suffering Lazarus indicate?

By what figures is the future condition of the lost conveyed to us?

What imploring cry was sent up to Abraham?

Was it for salvation or his soul's deliverance?—*Compare Prov. i. 24-28.*

Had his moral condition in any degree changed?—*Ecc. ix. 10.*

What made relief quite impossible?

What is meant by "Son, remember that thou in thy life time receivedst thy good things," &c.?—*vs. 25.*

What intercession did he make for his five brethren?

What means had been provided for teaching them all the way to heaven?

What is said of their potency?

What do we learn of the power of miraculous means, when not prescribed by God for salvation?—*vs. 31.*

What was the effect of the resurrection of our Lord himself upon the unbelieving Jews?

LESSON XV.

PROGRESS OF CHRIST'S KINGDOM.—*Luke xvii. 20.*

Vs. 20. In what spirit was the question asked?

What were their views of the Kingdom?

In what sense was the Kingdom of God among them or within them?—*vs. 21.*

1st. The presence of the King himself?

2d. The Kingdom of God within?—*Rom. xiv. 17.*

Why did they not acknowledge it?—*Jno. iii. 5.*

What is meant by "Cometh not with observation"?—*vs. 20.*

The longing of the disciples?—*vs. 22; Compare Matt. ix. 15; Acts i. 6, 7.*

In what more definite sense will the Kingdom of God come?

How will he come?—*Matt. xxv. 31; 2 Thess. i. 7-10.*

What events will precede his coming?

In what sense will the days preceding his coming be as the "days of Noe"?—*Compare 2 Pet. iii. 3-10.*

How will his coming be like lightning?—*vs.* 24.

In what condition of mind should believers be in?

What will be the condition of the ungodly?—*vs.* 27; 2 *Pet.* iii.

3, 4.

Why are we to “remember Lot’s wife”? •

When does the day of the Lord practically come to all of us?

Exhortation of the apostle?—2 *Pet.* iii. 11-15.

What is said of the divisions on that day?—*vs.* 35, 36.

Meaning of *vs.* 33?

LESSON XVI.

THE UNJUST JUDGE.—*Luke xviii.*

Design of this parable?

Character of the judge?

How did he show his utter recklessness and selfishness?

His actions contrary to law?—*Deut. i. 16, 17, 18.*

Pitiful situation of the woman?

What provision is made for the widow under the Mosaic law?—*Deut. xiv. 29; x. 17, 18.*

Contrast to the oriental custom?

How did this widow obtain her request?

What motive alone prompted the judge to give the widow redress?

What argument is drawn from the parable?

Who is our adversary?—*1 Pet. v. 8.*

Prayer of the liv. Psalm?

Why is the Church represented as in widowhood?

What prayer is hers?—*Ps. xxxv. 22, 23; lxxiv. 10, 11.*

With whom does our righteous Judge "bear long?"—*vs.* 7.

What is said of our Judge?—*Gen.* xviii. 25; *Deut.* xxxii. 4.

He is willing to hear.—*Psa.* l. 15; *Matt.* xi. 28; *1 Pet.* v. 7.

Meaning of speedily in *vs.* 8?

How is this parable connected with the discourse in the preceding chapter?

What is necessary to successful prayer as here taught?

Why then are answers often so long delayed?

On what positive promise may we rest?—*Jno.* xiv. 13, 14.

What caution is given to the Church?—*Luke* xxi. 34-36.

LESSON XVII.

THE PHARISEE AND THE PUBLICAN.—*Luke xviii. 9.*

What two types of men are here portrayed?

Contrast in their appearance as they go to the temple?

Was the Pharisee's address to God a prayer?

Was it true thanksgiving?

In what did he glory?

In what did his religion consist?—*Matt. xxiii. 23-28.*

How is such a religion regarded in God's sight?—*Is. i. 14-16.*

What was the spirit of the man?

What did he lack?

What caused the publican's sense of ill desert?

How was his humility shown?—*Compare Ex. ix. 6.*

What do we learn of the spirit of acceptable prayer from this parable?

What is the meaning of "justified" in *vs. 14*?—*Compare with 1 Sam. xvi. 7.*

How was the poor sinful publican justified?—*Ps. xxxii. 1; Job xxii. 29; Prov. xv. 33; Jas. i. 6.*

LESSON XVIII.

THE RICH YOUNG RULER.—*Matt.* xix. 16; *Mark* x. 17;
Luke xviii. 18.

Character and circumstances of the young ruler ?

Was he upright in the sight of men ?

Was he satisfied as to his future ?

How is his approach described ?—*Mark* x. 17.

How does he address our Lord, and how much did his address imply ?

What mistake does his request imply as to the means of obtaining life eternal ?—*Eph.* ii. 5-9.

Why does he speak of “ *inheriting* eternal life ?”

Was he in earnest and sincere ?

How far did he believe in Jesus ?

What is the meaning and point of *vs.* 19 ?

What test does Jesus put to him ?

Why did he give him the second table of the law rather than the first.

What was it that Jesus loved in his case?—*Jno.* iii. 16; *Gal.* ii. 20; *Eph.* ii. 4.

What was wanting in his character?

What further demand did Jesus make of him, and why?

What thoughts filled his mind as he went away sorrowful?—*Contrast Acts* viii. 39.

Reflections of our Lord upon his case and his lesson to his disciples—*Compare Matt.* xvi. 24-26.

What use does the "god of this world" make of the temporal prosperity of men?—*I Tim.* vii. 9, 10; *Luke* viii. 14.

What does our Lord say of the salvation of such as this young man?—*Mark* x. 24; *Job* xxxi. 24; *Psa.* lii. 7; lxii. 10; *Hab.* ii. 9; *I Tim.* vi. 17; *Rev.* iii. 17.

With whom alone is salvation possible?—*Job.* xlii. 2; *Jer.* xxxii. 17, 18.

What are the lessons from this narrative?

1st. The ruinous power of one earthly passion.

2d. Our obedience to law is always imperfect and cannot justify us before God.—*Rom.* viii. 7-21.

Question of Peter. What spirit did it show?

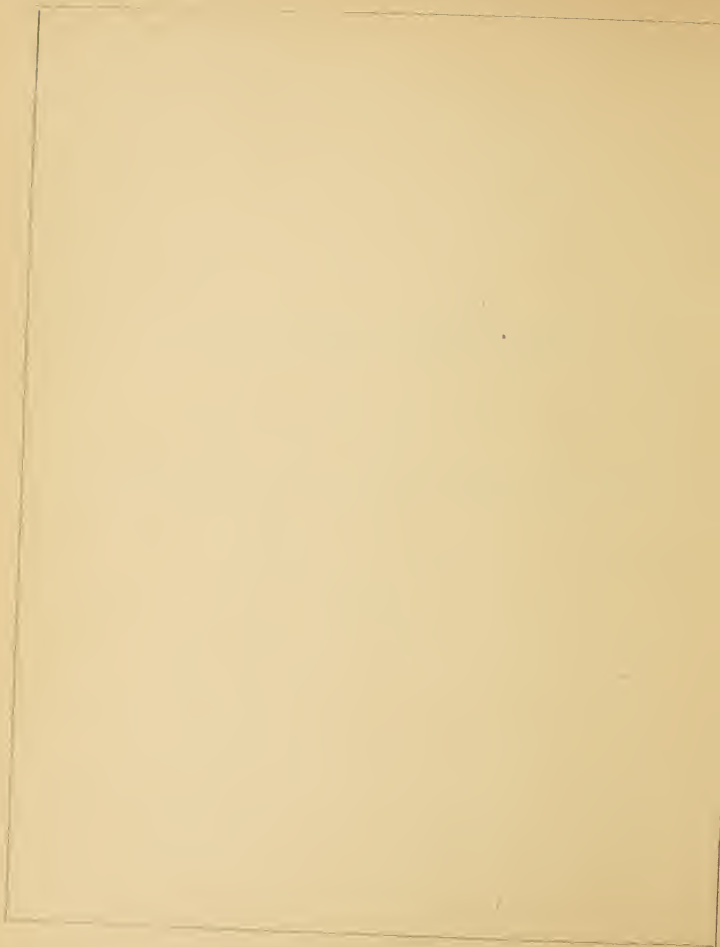
What was his estimate of his reward in after years?—*I Pet.* i. 3-7.

What sure promise have all who give themselves wholly to Christ?—*Mark* x. 29.

BIBLE QUESTIONS
ON THE
LIFE OF OUR LORD.



1894.



BIBLE QUESTIONS.

LESSON I.

JESUS FOR THE THIRD TIME FORETELLS HIS DEATH
AND RESURRECTION.—*Matt.* xx. 17-28; *Mark* x. 32-45;
Luke xviii. 31-34; LESSON, *Mark* x. 32-45.

What effect had the raising of Lazarus upon the people?—*Jno.*
xi. 45-48.

To what place did Jesus return?—*Jno.* xi. 54.

On what journey were Jesus and his disciples setting out?—*Jno.*
xi. 55; *Mark* x. 32.

What is said of the fears of his disciples?—*Mark* x. 32; *Jno.*
xi. 8.

Who led the way?—*Mark* x. 32.

For what distressing scenes did he now prepare them?—*Mark* x. 32-34.

Had he told them these things before, and with what effect?—*Mark* viii. 31-32; *Mark* ix. 31-32. Compare with *Luke* xviii. 34; xxiv. 25, 26.

What does this show as to our Lord's deliberate purpose in coming to earth?

How may we account for the slowness of the disciples to comprehend his words?

Petition of the sons of Zebedee?

Through whom did they make their request?

Who was their mother?—*Jno.* xix. 25; *Matt.* xxvii. 56; *Mark* xvi. 1.

What does their request show as to their ideas of the kingdom?

What was the answer of Jesus?

What is meant by "drinking the cup"? Old Testament's image of a man's lot or portion.—*Ps.* xi. 6; lxxv. 8; *Is.* li. 17; *Mark* xiv. 36; *Jno.* xviii. 11.

To what are the outward sufferings here compared? See also *Ps.* xviii. 16; xlii. 7; lxxxviii. 7; *Luke* xii. 50.

Answer of the disciples?—*Matt.* xx. 22.

Meaning of verse, *Matt.* xx. 23? Compare *Matt.* xxv. 34; *Jno.* xii. 26; *Heb.* xi. 16.

How did "the ten" feel about the request of the disciples?

What does Christ teach them is the way to honor in his kingdom?—*Mark* x. 42-45.

Contrast to other kingdoms?

How had he taught them before about this?—*Mark* ix. 33-37; *Jno.* xiii. 14-16.

Meaning of "minister" in this connection?

Example of the king himself?—*Mark* x. 45; *Jno.* xiii. 14; *Phil.* ii. 4-11.

Meaning of "Give his life a ransom for many"?—*Mark* x. 45. *Is.* liii. 11, 12; *2 Cor.* v. 21.

How much of our Saviour's statement, "Ye shall indeed drink of my cup," was fulfilled in these two disciples?—*Acts* xii. 2; *Rev.* i. 9.

What picture did he set before them?—*Matt.* x.

How does the apostle Peter speak, long after, of suffering?—*1 Pet.* iv. 12-14.

In what way do the sufferings of God's children *here* prepare them for their places in heaven?—*Heb.* xii. 7-11.

To whom must our eyes be continually directed as our pattern and strength?—*Phil.* ii. 4-11.

What wonderful promises did our Saviour send from Heaven, after his ascension to the throne, to those who serve him faithfully?—*Rev.* ii. 17, 26 ; iii. 5, 12, 21.

What picture is opened to us?—*Rev.* vii. 13-17.

LESSON II.

BLIND BARTIMEUS.—*Mark* x. 46-52.

From what direction did Jesus approach Jerusalem at this time?

On crossing the Jordan to what city did he come?

Situation and associations with Jericho?—*Jos.* vi. 26; *1 Kings* xvi. 34; *2 Kings* ii. 5, 15; *Deut.* xxxiv. 3.

Who were with Jesus?

For what purpose were the crowds going up to Jerusalem?

Picture of the blind beggar.

Of what may he have heard of Jesus?—*Is.* xxxv. 5; *xlii.* 7.

Answer of the multitude—and what did “Jesus of Nazareth” imply?

Contrast to the beggar’s address, “Thou Son of David.”—*Matt.* xxii. 42; *Jno.* vii. 42. And what did this imply?

Why did the multitude tell him to hold his peace? Were they friendly to Jesus?

Feelings of the disciples on another occasion.—*Mark* x. 13.

How different were the thoughts of the King from those of his followers?—*Is.* lv. 8, 9.

What arrested the progress of the Saviour?

He calls him.

Immediate action of Bartimeus.

Cast away his garments.

Lesson to sinners seeking Christ.

Gracious question of Jesus.—51.

Power of the word of Christ to open his eyes.

What part had faith in the man's restoration?

What other blessings did it bring to the man in his after life?

How did he glorify God?

In what state are all men naturally?—*Eph.* iv. 18; v. 8, 11; *Col.* i. 13; *2 Cor.* iv. 3, 4.

What change takes place at conversion?—*Col.* i. 13; *Acts* xxvi. 18; *2 Cor.* iv. 6; *1 Pet.* ii. 9; *Eph.* v. 8.

What is the source of all light to the soul?—*Jno.* i. 4; viii. 12; *1 Jno.* i. 5.

How can the sinner come to an absent and unseen Saviour?—*Rev.* iii. 17, 18.

What things come to light, before unseen to a sinner, whose eyes are opened?—*Job* xlii. 2, 5, 6; *Eph.* i. 17-19.

What should be the effect upon his life?—*Eph.* v. 8-17.

LESSON III.

 ZACCHEUS.—*Luke* xix. 2-28.

Interest of Jesus in Publicans and Sinners—Why more than in Pharisees?—*Luke* x. 42-46; xv. 1-2.

When did Zaccheus live?

Situation of Jericho and what made it a profitable place for his business?

What is said of his worldly condition?—Verse 3.

Was his a merely idle curiosity to see Jesus?—Compare *Jno.* i. 48.

How did our Lord fulfill his desires for a higher and better life?

Is this longing for Christ ever disappointed?—*Ps.* cxlv. 18-19; *Matt.* v. 6; *Acts* x. 1-4.

How was Jesus received and of what was this a proof in Zaccheus?

How are we to understand the statement made by him in Verse 8?

Was this the habit of his life?

What blessings were brought by Christ to the house of Zaccheus?

Contrast of this visit to the one in *Luke* vii. 36?

How did the multitude regard the visit, and why?

In what deeper sense than they were willing to acknowledge was he a "Son of Abraham?"—*Gal.* iii. vii., 28, 29; *John* viii. 5, 6; *Gen.* xviii. 19.

With what comforting assurance did our Lord close this incident?

Lessons from the whole incident.

First.—Salvation is a personal matter.

Second.—Different ways in which it is accomplished in different persons.

Third.—True religion shows itself in forsaking of sin.

Fourth.—The day of salvation is when Jesus comes to us.

Fifth.—He is so willing to come.—*Rev.* iii. 20; *Jno.* xiv. 11-23.

Sixth.—The *riches* of Zaccheus did not keep him away.—*1 Cor.* i. 26.

LESSON IV.

THE ANOINTING AT BETHANY.—*Jno.* xii. 2-8.

Compare *Matt.* xxvi. 6-16; *Mark* xiv. 3-9.

What is said of Our Lord?—*Jno.* xi. 54.

What is said of the people?—*Jno.* xi. 56.

What command had been given by “the rulers”?—*Jno.* xi. 57.

Consultation of the Chief Priests.—*Jno.* xi. 47-48-53.

To what place did Jesus come six days before the Passover?—*Jno.* xii. 1.

What do we know of the family of Bethany and the connection of Jesus with their history?

At whose house was the feast given? (Probably a relation of Martha and Mary, for “Martha served.”)

Who were at the feast?

What brought many of the Jews to the feast?

On what day of the week? (Probably on Saturday, as it was six days before the Passover.)

How did Mary show her grateful love to Our Lord?

Had she probably a deeper motive than merely grateful love?

How does Our Lord extol her act and make it immortal?

How was the act regarded by some others?

Who were there?—*Matt.* xxvi. 8.

Who was their spokesman?—*Jno.* xii. 4-5.

What were his motives?—*Jno.* xii. 6.

What course of action did Our Lord's reproof to Judas develop?—*Luke* xxi. 3-6.

In what connection is this anointing at Bethany related by Matthew and Mark?

LESSON V.

TRIUMPHAL ENTRY INTO JERUSALEM.—*Matt.* xxi. 1-11 ;

Mark xxi. 1-11 ; *Luke* xix. 29-44.—LESSON, *Mark* xi. 1-11.

What drew crowds to Jerusalem at this time ?

What was the feeling of the multitude regarding Jesus ?—*Jno.* xi. 56.

Why did Jesus make himself so conspicuous at this time, and allow the Hosannas of the people ?

Contrast to his former action at such times. *Matt.* ix. 30 ; xii. 15-19 ; xvi. 20 ; xvii. 9.

What order did he give to his disciples ?—Verse 1, 2.

Relative position of Bethany and Bethpage to Jerusalem.

Old Testament associations with this road.—2 *Sam.* xv. 14, 23-32.

What is said of the multitude ?

Were there many disciples at this time?—1 Cor. xv. 6; Acts i.

15.

What were the royal appointments of the procession?

What is said of the crowds who came out to welcome him as King?

What was their song?

Did they think of *temporal* Kingdom?

Why did he call out the voice of the people as their King?

Was it understood by his disciples?—*Jno.* xii. 16, 17.

What prophecy proved to them afterwards the significance of the event?—*Zech.* ix. 9.

Effect of the sight of the city upon the King?—*Luke* xix. 41-44.

What caused him to weep?

Appearance of Jerusalem at this time?

Its moral and religious condition?

What opportunities had the nation had?

What was meant by the "time of her visitation"?

In what sense does such a time come to every one of us?

When Jesus came into Jerusalem, what is said of the city?—

Matt. xxi. 10-14.

How did our Lord end this day of triumph?—Verse 15.

How was it all regarded by the Scribes and Pharisees?

NOTE.—“The following scheme of our Lord’s disposal of time during the last six days before his crucifixion: (1) On Saturday, came to Bethany; supper at Simon’s house. (2) On Sunday, triumphal entrance into Jerusalem, and returned to Bethany in the evening. (3) On Monday, returned to the Temple; cursed the barren fig-tree; cleansed the Temple. (4) On Tuesday, went to Jerusalem for the last time; spoke in the Temple (*Matt.* xxi., xxii., xxiii. chapters); returning, he sat on the Mount of Olives; delivered the prophecies in *Matt.* xxiv. and xxv. (5) On Wednesday, returned to Bethany. (6) On Thursday he went to Jerusalem, ate the Passover, etc. (7) On Friday he was crucified.”

LESSON VI.

BARREN FIG TREE—CLEANSING OF THE TEMPLE.

Matt. xxi. 12-19; *Mark* xi. 12-19; *Luke* xix. 45-48;

Lesson, *Mark* xi. 12-19.

On what day of the week were these events?

What is said of the fig tree?

Of what was it a symbol?—*Luke* xiii. 6-9.

Did it give promise of fruit, and how?

How did it differ from all the trees around it?

What fruit was expected in the Jewish nation?

Did they make great professions?

What fruits does God look for in us?—*Ps.* i. 3; *Matt.* iii. 8-10; *Jno.* xv. 8; *Gal.* v. 22; *Eph.* ii. 10; *Phil.* i. 11; *Col.* i. 10.

To what do leaves correspond in the character? Profession an outward show of life—*Matt.* vii. 20, 21. *James* i. 22-27.

What picture did our Lord show to the disciples as to the result of fruitlessness the next day?

What was the curse upon the fig-tree?—Verse 19. *John xv. 6.*
How was it inflicted?

LESSON VII.

THE SECOND CLEANSING OF THE TEMPLE.—*Matt.* xxi.

12-17.

Preparation for the Passover.

When did the first "cleansing" of the temple occur, and what was its significance at the beginning of his ministry?

Significance at this time?

Of what was it a sign?—*Mal.* iii. 1-3.

What scripture did he quote for their reproof?—*Is.* lvi. 7; *Jer.* vii. 11.

For what was the Temple and all its services intended?

Give a short history of the Temple and its dedication.—1 *Kings*, Chaps. vi., vii., viii., ix.

How had it been abused?

Danger of abusing the means which God gives us for knowing him.

How were these acts of our Lord regarded?—*Mark* xi. 19.

LESSON VIII.

PARABLE OF THE WICKED HUSBANDMAN—*Matt.* xxi.
33-46; *Mark* xii. 1-12; *Luke* xx. 9-19.

LESSON *Matt.* xxi. 33-46.

When and to whom was this parable delivered?—Verse 1.

(On the 4th day of the week.)

What are the opening words intended to suggest?—*Is.* v. 1-7.

Does this figure run through the Old Testament—*Deut.* xxxii.
32; *Ps.* lxxx. 8-16; *Is.* xxvii. 1-7; *Jer.* ii. 21; *Eph.* xv. 1-6; xix.
10; *Hos.* x. 1.

Why is it a fitting symbol?

What had God done for the Jewish nation?—*Deut.* iv. 32-38;
Neh. ix. 7-25.

What teachers and messengers did he send, and how were they
treated?—2 *Chr.* xxxvi. 15-16; *Neh.* xi. 26; *Matt.* xxiii. 31-37;
Acts vii. 52; *Heb.* ix. 36-38.

Infinite patience of God—*Neh.* ix. 26.

Whom did he last send?—Verse 37. Compare *Heb.* i. 1-5; iii. 5-6.

How was he received?—*vs.* xxxviii. 39. Compare *Jno.* xi. 47-53.

How are God's foreknowledge and determination and man's free agency shown in this whole transaction?—*Acts* ii. 22-24; v. 30-31.

How does Our Lord make them declare their own punishment?—*Matt.* xxi. 40-41.

What application of their own Scriptures which was fulfilled in them?—*Ps.* cxviii. 22-23. Compare *Acts* iv. 11; *1 Pet.* ii. 4-8; *Eph.* ii. 20.

What fearful judgment did they bring upon themselves?—*Matt.* xxi. 44.

What is meant "by *falling* on this stone"?—*Is.* viii. 14; liiii. 2; *Luke* ii. 34; *Jno.* iv. 44.

What the fearful consequence of the rejection of God's Son?—*Matt.* xxi. 44; *Heb.* ii. 3; *Dan.* ii. 35.

Who are the "nation bringing forth fruit, &c."?

The New Testament people of God.

LESSON IX.

 PARABLE OF THE MARRIAGE OF THE KING'S SON, OR
 THE WEDDING GARMENT.

Matt. xxii. 1-14.

Where was this spoken, and to whom?

In what figure are the blessings of the Gospel here set forth?

See also *Is.* xxv. 6; *lxv.* 13.

By whom was the invitation given? Compare with *Prov.* ix.
3-5.

Customs of invitations to Oriental feasts? (See Trench on
Miracles.)

By whom were the first invitations given?

Who are those who throw contempt on the invitation?

Who are represented by those who accepted the invitation?

Ans. All who belong to the *visible* church of God.

Are all these true followers of Jesus?—*Matt.* vii. 20-23.

How was the invitation received?

First.—They would not come.

Second.—Made light of it.

What is said of the remnant?

To whom does the parable apply in the first instance?—*Acts* xiii. 46.

In spite of the indifference of those first invited, what is said of the feast?—*Is.* liii. 12; *Jno.* xi. 52; xii. 24; *Matt.* iii. 9, 10.

What is said of the King's inspection of the guests?

When will the final inspection occur?

Will it be a personal matter?

How is this truth illustrated in the parable?

Who are those who have on the wedding garment?

What is absolutely necessary to be fitly clothed for the coming of the King?—*I Jno.* i. 7; *I Cor.* vi. 9-11; *Rom.* xiii. 14; *Eph.* iv. 24.

Does Christ now inspect the churches?—*Rev.* ii. 2, 9, 13, 19; iii. 1, 8, 15.

How can we get the wedding garment?—*Rev.* iii. 18.

Had the man any justification for his unfitness?

What is said of our own righteousness?—*Is.* lxiv. 6.

What will be the joy of the redeemed?—*Is.* lxi. 10.

LESSON X.

INSIDIOUS QUESTIONS OF THE ENEMIES OF OUR
LORD.—*Matt.* xxii. 15-33 ; *Mark* xii. 13 ; *Luke* xx. 20.

For what purpose did the Pharisees now assemble?—*Matt.* xxii. 15, *Luke* xx. 20.

With what flattering words did they approach him ?

How did he regard them ?

What political question did they ask to ensnare him ? Who were the Herodians ?

What two wide-spreading principles does he put before them in his answer?—*Matt.* xxii. 21. Compare with *1 Pet.* ii. 13, 15.

What have we that belongs to God, and especially bears his "image and superscription ?"—*Gen.* i. 27 ; ix. 6 ; *1 Cor.* vi. 20 ; *Col.* iii. 10.

Who were the second class who came with questions ?

Who were the Sadducees?—*Acts* xxiii. 8. See Bible Dict.

On what doctrine was their question intended to throw ridicule?

Of what two things were they ignorant?—*Mark* xii. 24.

What great mistake did they make as to the life to come?

What light does our Lord here throw upon our change of condition after the resurrection?—See also *1 Cor.* xv. 42-53.

What is meant by this?

What argument does Jesus draw from the books of Moses for the resurrection of the dead?—*Mark* xii. 26; *Ex.* iii. 6.

Did Abraham believe in a future life?—*Heb.* xi. 9, 10.

What is said of the effect of his answer?—*Luke* xx. 26; *Matt.* xxii. 33.

For

My dear Barnet

November 1857

4 Nov 58th Dec

LESSONS

ON THE LIFE OF

OUR LORD.

1887—1888.

BIBLE QUESTIONS.

LESSON I.

THE INCARNATION.

Jno. i. 14. *Phil.* ii. 6-8.

Meaning of the word incarnation ?

When we begin the study of a man's life, what is the first event considered ? But in studying the life of the Son of God, to what must we go back?—*Jno.* xvii. 5; *Jno.* i. 1, 2; *Heb.* i. 3, 10.

How long will he continue to be God?—*Heb.* i. 8.

What other proofs have we in Scripture of the Divinity of Christ ?

First—Divine attributes.—*Jno.* viii. 58; *Rev.* i. 17; *Matt.* xxviii. 18; *Phil.* iii. 21; *Matt.* ix. 4; 12, 25; *Matt.* xviii. 20, xviii. 20.

Second—Divine actions.—*Col.* i. 16; *Heb.* i. 10; *Mark* ii. 7, 10.

Third—Divine Worship.—*Matt.* xxviii. 9, 17.

How did God the Son become man ?

First—He laid aside his glory. What was this glory?—*Is.* vi. 1-6; *Jno.* xii. 41; *Jno.* xvii. 5.

How did he take a human body?—*Gal.* iv. 4.

Examples of his being subject to all the infirmities of such a body.—*Luke* ii. 52; *Matt.* iv. 2; *Jno.* iv. 7, xix, 28; *Jno.* iv. 6; *Mark* xv. 44, 45.

Second—He took a human soul. Evidences that his soul was like that which we possess.—*Luke* xxii. 42; *Luke* x. 21; *Mark* iii. 5; *Luke* xix. 41; *Matt.* viii. 10; *Mark* vi. 6.

In what respects was he quite unlike us?—*2 Cor.* v. 21; *Heb.* iv. 15; *1 Jno.* iii. 5.

What was predicted of Jesus Christ?—*Is.* vii. 14, ix, 0.

Why did God the Son become man?—*1 Jno.* iii. 5, 8.

Condition of the world as God looked at it.—*Ps.* xiv. 2-3; *Rom.* iii. 10-19.

How did he take away sin?

First—He obeyed God's law perfectly.—*Heb.* x. 7; *Rom.* v. 19, x. 4.

Second—He suffered the penalty for sin.—*Jno.* i. 29; *Is.* liii. 6.

Third—He took away death's power.—*Heb.* ii. 14; *Jno.* x. 10.

Fourth—He became an ever present sympathizing friend.—*Heb.* ii. 17, 18.

Fifth—He is our great example.—*Jno.* xiii. 15.

Sixth—He reveals God to us.—*Jno.* i. 18; *Luke* x. 22; *Jno.* xiv. 9; *Col.* i. 15.

Seventh—He brings us near to God.—1 *Jno.* iv. 10, 19; 2 *Cor.* v. 14, 15; 2 *Peter* i. 4.

LESSON II.
—THE PERIOD BETWEEN THE OLD AND NEW TESTA-
MENTS.
—

What Book closes the Jewish history in the Old Testament?—
Nehemiah.

What Prophet is contemporary with Nehemiah? Ans.—*Malachi.*

What length of time elapsed between the writing of Malachi and the birth of our Lord?

From the time of Nehemiah, who became the ruler of Judea?

Who was the last high priest spoken of in the Old Testament?

Nehemiah xii. 11-22.

What Empire succeeded the Persian?

What was the ambition of Alexander the Great?

What made Judea the scene of the contest?

How did Alexander treat the Jews at Jerusalem?

What connection had the Jews with Egypt at this time?

What new translation of the Hebrew Scriptures was made at this time ?

And for what reason ?

What high priest was set over affairs in Judea ? Ans.—Simon the Just.

What were some of the benefits of Simon's administration ?

How long was Judea under the rule of the Ptolomies of Egypt ?
Ans.—One hundred years.

To whom did the kingdom of Alexander become subject ?
Ans.—Syria (B. C. 198).

To what cruel and wicked king did Judea now become subject ?

Give an account of the desecration of Jerusalem, and the persecution of the people by Antiochus Epiphanes.

By whom were the Jews delivered ?

Who were the Maccabees, or Asmonean princes ?

What great work did they do for Jerusalem ?

What nation subdued Syria and took possession of Jerusalem ?

Who was Herod the Great ?

What was the religious condition of the nation at this time ?

What effect did intercourse with other nations have upon them ?

What is stated in *Acts* xv. 21 ?

Who were the " Pharisees " ?

Who were the "Sadducees" ?

Who were the "Essenes" ?

What was the "Meshna" ?

In this formal and degenerate age, had the love of God changed to them?—*Mal.* i. 2-3, 7.

Were there any devoted, spiritual people ?

How are they described?—*Mal.* iii. 16-18.

What previous promises must have been their comfort and expectation?—*Mal.* iii. 1 ; iv. 2.

LESSON III.

THE SAVIOUR IN THE OLD TESTAMENT.

What promise was made to our first parents of a Saviour immediately after the fall?—*Gen.* ~~x.~~ 3, 15; *Gal.* iv. 4; *Rom.* xvi. 20.

What promises of a coming Saviour to Abraham?—*Gen.* xii. 1, 3
Gal. iii. 7-9-16.

Promises to Jacob?—*Gen.* xxviii. 14; *Gen.* xlix. 8-12.

What proof have we that the Patriarchs believed and rejoiced in a coming Saviour?—*Jno* viii. 56; *Job* xix. 25.

What covenant was made with David, and how does it apply to Christ as a King?—2 *Sam.* vii. 13; *Ps.* lxxxix. 28; compare with *Acts* xiii. 22; *Ps.* ii. 6-12; *Luke* i. 32-33.

From what family was it foretold that Christ would come?—2 *Sam.* vii. 12-15; 1 *Chron.* xvii. 11-14; *Acts* ii. 30; *Rev.* xxii. 16.

How is Christ, as our High Priest and atoning sacrifice, pre-figured?—*Ex.* xx. 24; *Lev.* xvi. 15; compare *Heb.* ix. 11-14.

What remarkable prophecy have we in *Numbers* xxiv. 17.

When we come to the prophets the light is greater, and the statements in regard to the coming Saviour become more explicit.

What prophecies are there concerning the place of His birth?—*Micah* v. 2; compare *Matt.* ii. 6.

What prophecies are there concerning the visit of the Magi?—*Is.* lx. 3; *Ps.* lxxii. 10-15.

Where is it stated that Christ should be born of a woman?—*Is.* vii. 14.

Where is the character of His ministry set forth?—*Is.* lxi. 1; xlii. 1-3.

Where do we find His miracles foretold?—*Is.* xxxv. 4-7.

Where is Christ's rejection by men predicted?—*Is.* liii.

His appearance in the Temple?—*Mal.* iii. 1.

His triumphal entry into Jerusalem.—*Zac.* ix, 9.

His death on the Cross.—*Ps.* xvi. 10; xxii. 16; *Is.* liii. 8; *Dan.* ix. 26.

Where is He spoken of as the Lamb of God?—*Is.* liii. 7; *Jno.* i. 29.

LESSON IV.

THE SAVIOR'S MOTHER.—THE ANNUNCIATION.

Luke i. 26-55.

To what nation, tribe and family must the mother of the Savior belong, according to prophecy?—*Gen. xxii. 18; Mic. v. 2; Ps. cxxxii. 11.*

Where should we expect to find David's descendants living?
Jno. vii. 42.

But where was Mary's home?

How was the wonderful message of the Saviour's coming revealed to her?—*Luke i. 26-28.*

What effect had it upon Mary?—Verse 29; compare *Dan. viii. 16, 17; Luke i. 12.*

How did the Angel soothe and comfort her?—Verse 30.

How did the Angel speak of the child to be born?—Verse 32, 33.

Did Mary doubt the message?

To the Angel's further announcement how did Mary show her trustful, calm, humble spirit?—Verse 38.

To whom did Mary entrust her secret?

How far was Hebron from Nazareth?

Study the wonderful song of Mary.—*Luke* ii. 39, 35.

How can we imitate the character of Mary?

How afterwards did she show her womanly Christian patience and humility?—*Luke* ii. 19; *Luke* ii. 51.

Upon what was all this founded?—*Luke* i. 38.

What are we taught as to her position in the teachings of the New Testament, and in opposition to the worship of the Virgin Mary?—*Luke* ii. 48-49; *Jno.* ii. 3, 4; *Matt.* xii. 47-50.

Was Mary "highly favored among women"?

Is there any closer and more blessed relationship that we may have to our Saviour?—*Luke* xi. 27, 28; *Matt.* xii. 50; *Eph.* iii. 15; *Gal.* iv. 5. How do we become the sons of God?—*Jno.* i. 12.

What relation then are we to Jesus Christ?—*Jno.* xx. 17; *Heb.* ii. 11.

What does God expect of us as his children?—*Eph.* v. 1; *Rom.* viii. 14.

LESSON V.

THE BIRTH OF JESUS CHRIST.

Luke ii. 1-20.

Where had it been foretold that Christ should be born?—*Micah*

v. 2.

How long before the event ?

Who was the Roman Emperor at the time of Christ's birth ?

How was the event brought about?—*Luke* ii. 1.

What was the object of the census taken ?

Why had Joseph and Mary to go to Bethlehem ?

Give the situation and history of Bethlehem?—*Ruth* ii. 4; 1
Sam. 16; *Gen.* xlvi. 7.

What reasons may have led Mary to go with Joseph ?

How did they find Bethlehem when they arrived ?

What is said of their necessity ?

Probable apperance of "the stable."

Lowly as was the mode and place of our Saviour's birth, how was it celebrated elsewhere ?

To whom was an Angel of the Lord sent from Heaven to announce the great event ?

Probable character of these Shepherds.—*I Sam.* xvii. 34; *Jno.* x. 10-12.

What did they see ?—*Acts* xxvi. 13.

What was the effect upon them ?

What did the Angel tell them ?—*Luke* ii.; *Is.* ix, 6, 7.

What sign was to assure them ?

What was the Angel's song ?

How could the humiliation of the Son of God bring "Glory to God" ?—*Ps.* lxxxv. 10; *I Cor.* i. 24; *I Jno.* iv. 9.

How could it bring peace on this troubled Earth ?—*Rom.* v. 1; *Phil.* iv. 7; *Eph.* iv. 32.

Is there any greater evidence of God's good will to men than the coming of His Son into the world ?—*Ezek.* xxxii. 11; *I Jno.* iv. 9; *Rom.* v. 8.

What is said of another joy the Angels have ?

How did the shepherds show faith in the word of the Lord ?—
Verse 15.

Did they tell the good news to others ?—Verse 17.

What effect did it have?—Verse 18.

What do we learn from the condescension of the Son of God?

What is said of Mary?

What things did “she ponder”?

LESSON VI.

THE CIRCUMCISION AND PRESENTATION.

Luke ii. 21-28.

What four events are related of our Lord's infancy ?

When was circumcision instituted and what was its design ?
—*Gen. xvii. 9-14.* It was a sign that they were God's peculiar people, and sin had been put away.

Is it so now?—*Gal v. 6, vi. 15.*

What has now taken the place of circumcision?—*Matt. xxviii. 19.*

When Jesus was eight days old what was done with him?—
Verse 21.

Had Jesus any sin to put away, or did he need to be admitted into God's family?—*1 Jno. iii. 15.*

Why then was He circumcised?—*Heb. ii. 17; Gal. iv. 4, 5; Gal. v. 3.*

What name was given to the Holy child ?

By whose order was this name given ?

What did the law require of the first born son ?—*Ex.* xiii. 1, 2 ;
Ex. iv. 22, 23.

What tribe of Israel was afterwards chosen to take the place of
the first born ?—*Num.* iii. 12, 13.

What offering did they bring ?—*Lev.* xii. 6-8.

Who was Simeon ?—Verse 25.

What revelation had been made to him ?

What led him to come to the Temple ?

To what type of character does the spirit of God reveal spiritual
truth ?—*Matt.* xi. 25 ; *I Cor.* i. 27.

Why did so many of the Jews fail to recognize the Messiah ? *I*
Cor. ii. 7-15.

What was Simeon's prayer ?—29-32.

Of what was it an echo ?—*Is.* xl. 1-11 ; *Ps.* xxvii. 4, lxiii 1, 2.

Were there others who were like Simeon, waiting for the com-
ing Saviour ?

What noted woman is mentioned, and what is said of her ?—
Verses 37, 38 ; *Mal.* iii. 16.

What two things did Simeon say of the child ?—Verse 34.

What is meant by being set for the fall and rise of many in

Israel?—*Is.* viii. 14 ; *Rom.* ix. 32, 33 ; *I Cor.* i. 23, 24 ; *I Peter* ii. 7, 8.

What deep shadow was thrown over Mary by the prophecy of Simeon?—Verse 35 ; compare *Jno.* xix. 25, 26.

What effect had the sayings of Simeon and Anna upon Joseph and Mary?—Verse 33.

How is the condescension of Christ again here shown ?

In his obedience to the whole letter of the law for man. And why ?

First—As our substitute.—*Jer.* xxiii. 6 ; *Rom.* v. 19 ; *Eph.* i. 6.

Second—As our example.

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LESSON VII.

“THE WISE MEN FROM THE EAST.”

Matt. ii.

In what new and unexpected way was the news of the birth of Christ brought to Jerusalem ?

What is meant by the East ?

What “Herod” is here referred to ?

His character ?

How long did he reign ?

Who were the Magi ?

With what inquiry did they come ?

How did they know about the King of the Jews ?

What prophecies may have been known to them ?—*Num.* xxiv.

15-19 ; *Daniel* ix. 24.

What had they seen that moved them to journey to Judea ?

Did they find any knowledge of the event in Jerusalem ?

What effect had the question of the Magi upon Herod, and why?

Verse 3.

Why were the people troubled?

Did Herod understand their question as relating to the birth of Christ?—Verse 4.

Who were the “chief Priests and Scribes?”—*1 Chron.* xxiv. 3-18 ; *Num.* xi. 16, 24.

Do they seem to have had any doubt as to the place?—*Mic.* v. 2.

Did the tidings of the wise men and the agreement of prophecy have any joyful effect upon these leaders of the people?

What caused their incredulity and indifference?

How did the Magi show their faith in God?

How was it rewarded?—Verse 9.

Their gifts and their significance?—*Psa.* lxxii. 9-11, xlv. 8.

What special significance has this event in the early life of our Lord?—*Is.* lx. 3-6.

How did they escape from Herod?

Do we ever hear of these wise men again?—*Luke* xiii. 20.

LESSON VIII.

FLIGHT INTO EGYPT—HEROD'S CRUELTY—NAZARETH.

Matt. ii. 13-23.

On the departure of the wise men, what command did Herod receive?

Why did he go by night?

Why was Egypt chosen for a refuge?

Other instances of Egypt as a refuge from famine, etc.?

How far from Jerusalem was Egypt? Meaning of verse 15?

With what event did the national history of Israel begin?—

Hosea ii. 1.

Were there many Jews at this time in Egypt?

How long were the Holy Family in Egypt?

How did Herod's cruel malignity show itself?

Was it simply to destroy his rival?

Was the number of infants great that were slain?

What prophecy was fulfilled?—*Jer.* xxxi. 15.

How are we to explain the application of the historical event?

What comforting words might have been spoken to those weeping mothers?—*Jer.* xxxi. 16, 17, 18.

By what was the Babylonish exile followed?

By what was the massacre of Bethlehem followed?—By Christ's ministry to his salvation.

What was the cause of the death of Herod?

What command now came to Joseph?

Who was Archelaus?

To what place did they return?

Situation and character of Nazareth?

Was it a part of the humiliation of Jesus that He chose this as His abode?

Is the prophecy, "He shall be called a Nazarine," mentioned in the Bible?—*Matt.* ii. 23.

Meaning of the word Nazareth?

How does Isaiah speak of the coming of Christ?—*Is.* ii. 1; *Is.* liii. 2.

What title does Jesus use of Himself after the resurrection?—*Acts* xxii. 8.

What title was put over the cross?—*Jno.* xix. 19.

LESSON IX.

HIS FIRST PASSOVER.

Luke ii. 40-52.

How many years did Jesus live at Nazareth?

What are the only statements which we have of this period?—

Luke ii. 40, 51, 52.

What incident alone marks this period?

How far was it from Nazareth to Jerusalem?

What was the common route?

Why did they go to Jerusalem this time?—*Ex. xxiii. 15; Deut. xvi. 1.*

What was the passover?

How was its meaning explained to Jewish Children?—*Ex. xii. 26-27.*

What deeper typical meaning had it?

What was the privilege of every Jewish boy at the age of 12 years?

What must have been his feelings at his first passover?—Read *Is. 53; I Cor. v. 7.*

Did great numbers go up to Jerusalem ?

What Psalms were used by them on this occasion ?—*Ps.* 121 to *Ps.* 134.

How long did the feast last ?

What startling event occurred on the second day of their journey home ?

What fear may have possessed His parents ?

Where did they find Jesus ?

What was the form of Synagogue worship ?

What is said of His understanding and answer ?

What new revelation was made by Him to his parents ?—*Luke* ii. 49; *Jno.* vi. 38.

What was the effect upon Mary ?

What statement made in verse 51 ?

Why was the largest part of our Saviour's life passed in quiet homely duties ?—*Heb.* ii. 16-17.

For what was it a preparation ?

Had our Lord other brothers and sisters ?—*Matt.* xiii. 55-56.

What two opinions are there on this subject ?

Were they in sympathy with Him ?—*Jno.* vii. 1-5.

What must have been His influence in His home at Nazareth ?

What His trials ?—*Heb.* xii. 3.

LESSON X.

THE FORERUNNER.

Luke iii. 1-18.

How many years have passed since the birth of Jesus Christ?

Who was John Baptist?

What was his mission to be?

What was announced to his father at his birth?—*Luke* i. 13-17;
compare *Is.* xl. 3-4; *Mal.* iii. 1; *Mal.* iv. 5-6.

His appearance in the wilderness?—*Matt.* iii. 4; *Luke* i. 15; 2
Kings i. 8; *Zach.* xiii. 4.

How did John prepare the way for Christ?

What had to be prepared?

Who came out to his preaching and baptism?—*Matt* iii. 5, 7;
Luke iii. 12, 14.

What was the whole burden of his preaching?—*Matt.* iii. 2; *Is.*
i. 16-17; *Jer.* vii. 3-7.

How did he bring conviction of sin to his hearers?—*Luke* x. 10-14; *Matt.* iii. 7-12.

What did he tell them would be the consequence of their sins?
Luke iii. 9.

Upon what did they pride themselves?—Verse 8.

How were they to show their repentance and wishes to receive the coming Saviour?—*Luke* iii. 3; *Matt.* iii. 6.

Did many turn away?—*Luke* vii. 30; *Luke* 38.

What new birth and relationship is necessary towards God?—*Jno.* i. 13.

Is there any work like this needed now?

Why do not men allow the Saviour to enter their hearts now?
—*Rev.* iii. 20.

How are we to get a sense of sin?—*Ezek.* xxxvi. 26.

Who alone will receive the Saviour?—*Jno.* xvi. 8; *Luke* vii. 37; xv. 1; xix. 6-7; xxiii. 41-42.

LESSON XI.

THE BAPTISM OF JESUS.

Matt. iii. 13-17; *Mark* i. 9-11; *Luke* iii. 21-23.

By what evangelists is this event recorded ?

Why was John called "the Baptist" ?

Where did he appear baptizing ?

For what purpose was the baptism of John instituted ?—*Mark* i. 1-8; *Ezek.* xxxvi. 25.

What was the spiritual condition of the nation ?

Did many go to his baptism ?

What was the state of mind of the multitude ?—*Luke* iii. 15.

What moved Jesus to leave his home at Nazareth ?—*Matt.* iii. 13-15.

How did John the Baptist announce him ?—*Luke* iii. 16.

Are we to infer that John had no personal acquaintance with Jesus ?

What sign had been given to John?—*Jno.* i. 31-34.

When Jesus came down to the water what did John say and what did he mean?—*Matt.* iii. 14; *Luke* iii. 21.

Why was the sinless Jesus baptized with the baptism of repentance?—*Matt.* iii. 15; *Heb.* ii. 17; *Rom.* viii. 3; *Is.* liii. 12.

As he came out of the water what did He at first do?—*Luke* iii. 21.

What divine attestation was given as He was praying?—*Luke* iii. 21-22.

Who spoke?

What part has the Holy Ghost in the work of redemption?—*Luke* i. 35; *Matt.* iii. 16; *Acts* x. 3; *Matt.* iv. 1; *Luke* iv. 1; *Matt.* xii. 28; *Heb.* ix. 14; *Rom.* i. 4; *Acts.* i. 2.

LESSON XII.

—
THE TEMPTATION.

Matt. iv. 1-11; Heb. iv. 15.
—

What promise was given to our first parents?—*Gen. iii. 15.*

What was one main design of our Lord's personal mission to the earth?—*I Jno. 3, 8.*

How did He *visibly* do this?

Why was the Devil bent on His destruction?

Immediately after His baptism what event followed?

Why was our blessed Lord subjected to the presence of Satan?
—*Matt. iv. 1; Heb. ii. 17-18.*

By whom was he led up?

What had the spirit done immediately before?—*Matt. iii. 16-17.*

To what wilderness?

How is it described?—*Matt. i. 13.*

How long was He in the wilderness?

What was His state of body?—*Matt.* iv. 2.

In this condition, how many assaults were made upon Him by Satan?

To what do these three forms of temptation correspond?—*1 Jno.* ii. 16.

What was the first temptation?

How did the Devil wish to test His Sonship?

Where do we see the same spirit?—*Luke* xxii. 70.

What principles was Satan trying to undermine?

How was the temptation repelled?—*Matt.* iv. 4.

Under what circumstances were these words spoken?—*Deut.* viii. 1-3.

To what sin were the people of Israel constantly inclined?—*Deut.* viii. 10-11.

What lesson do we learn from this temptation?

What was the second assault made by Satan?

What Scripture does Satan pervert?

In what way does he wrest the passage?

Compare *Matt.* iv. 6, with *Ps.* xci. 11-12.

Answer of the Saviour?

Meaning of "tempt the Lord thy God"?

What was the third temptation?

How does Luke describe the panorama?

Were these in any sense the property of Satan?—*Jno.* xii. 31;
xiv. 30; xvi. 11; 2 *Cor.* iv. 4.

What double temptation is here presented?

To what sin was ancient Israel constantly prone?—*Lev.* xvii. 7;
Deut. xxxii. 17-21.

How was Satan at once repelled?

How does the temptation of Christ deeply concern us?—*Heb.*
ii. 18.

Have we the same adversary?—*Job* . 7; *Luke* xxii. 31; *Eph.*
vi. 12; 1 *Peter*, 5-8.

What are our chief temptations?

1st. In times of trial to doubt God's love.

2d. To tempt God.

3d. To do evil that good may come.

What shall we do?—*Eph.* vi. 11-13; *Psa.* cxix. 11.

Sure promise of victory?—*Rom.* xvi. 20; 1 *Peter* v. 8-9; *Rev.*
ii. 10-11.

What refreshment was immediately sent to the Saviour?—*Matt.*
iv. 14.

What promise given to His children?— *Heb.* iv. 14; *Psa.* xxxiv. 7.

LESSON XIII.

THE BAPTIST'S TESTIMONY.

John i. 19-38.

John iii. 26-36.

What do you mean by testimony ?

For what did John come?—*Jno.* v. 32-38; *Jno.* i. 6-8.

What was it he said at the first of the coming Saviour?—*Matt.* iii. 11-12; *Mark* i. 7-8; *Lu.* iii. 16-17.

When Jesus did first appear to John, what does he say?—*Jno.* i. 32-33; *Matt.* iii. 16-17.

Six weeks after what deputation was sent?—*Jno.* i. 19-28.

How does John answer ?

Was his answer one that would please the Jews ?

How may we account for their indifference ?

What mournful announcement did he make to them?—
Verses 26, 27.

Where had Jesus been since John had last seen Him ?

As He appeared in the midst of the multitude, how did John point Him out?—Verse 29.

What would “The Lamb of God” suggest to the Jews?—*Ex.* xii. 1-13; *Is.* liii. 7; *Acts* viii. 32; *1 Cor.* v. 7; *Rev.* xiii. 8.

What insight into the mission of Jesus Christ did John Baptist have above people of his time?—*Jno.* iii. 35-36.

What may we gather from the record of the humility and self-abnegation of John the Baptist?—*Jno.* iii. 25-31.

What in the circumstances made his spirit most remarkable and Heavenly ?

Is such self-abnegation essential to any who will be faithful witnesses of the truth as it is in Jesus ?

What great eulogy and honor was passed by our Saviour upon this “faithful witness” ?—*Matt.* xi. 10-11.

What does Jesus Christ want His people to be?—*Matt.* v. 13-16; *Phil.* ii. 15; *Acts* i. 8.

What spirit should fill our hearts?—*Acts* iv. 20; *2 Cor.* iii. 5-7; *Jno.* xvii. 18.

LESSON XIV.

THE FIRST DISCIPLES.

Jno. i. 37-51.

Who was the instrument of bringing the first disciples to Christ?

To what Evangelist alone are we indebted for the account?

In what effectual way did he represent the Saviour?

Did this same statement make any impression on the multitude?

Why did it arrest the attention of these men?

Who were the two disciples to whom he spoke?

What did such an announcement call to mind?—*Ex. xii.*; *Is. liii. 6-7.*

What was John Baptist doing when he gave the message to them?

Were they disciples of John?

To what conviction had John's teaching brought them?

What did the two disciples do?

With what gracious words did Jesus receive them?

Who were John and Andrew?

To whose abode did they go?

To what conviction did this interview with Jesus bring John and Andrew?—Verse 41; *Jno.* vi. 68.

Did they keep the good news to themselves?

Who brought Simon Peter to Jesus?

Describe the first interview between Jesus and Simon Peter.

How was Philip brought to Jesus?

What do we afterwards know of Philip?—*Mark* iii. 18-22; *Jno.* vi. 5-9; xii. 20-22; xiv. 8; *Acts* i. 13.

What potent words brought him to Jesus?

How did Philip tell the precious news to his friend Nathaniel?
—Verse 45; *Lev.* xx. 9.

What reasons are there for supposing Nathaniel and Bartholomew to be the same?

How did Nathaniel satisfy his doubts?

How did Jesus regard him and what did He mean?—Verse 47.

What convinced Nathaniel that He was the son of God?—48-50;
Psa. cxxxix. i; *Rev.* ii. 23.

What glorious future did this confession seem to bring before the Saviour?—Verse 51.

How many disciples were now attached to the Saviour?

By whose ministry had they been prepared for the reception of Christ?

Are you a true disciple of Christ?

Do you know Jesus as the Lamb of God?

Do you follow him?

Do you seek to bring others to Him?

LESSON XV.

CLEANSING OF THE TEMPLE.

Jno. ii. 12-21.

What event marks the beginning of our Lord's ministry in Judea?—*Jno.* ii. 12-21.

Why was it appropriate that the first public revelation of himself should be in Jerusalem?

To what people was Messiah first to come?

What drew him to Jerusalem at this time?

Give a short history of the temple and of its condition at this time.

Of what was the condition of worship at the temple always indicative?

Were not the services at the temple now carried on with great ceremony?—Yes, but *Is.* i. 11; *Mark* xii. 33; *Jno.* iv. 24.

As Jesus came into the temple, what did he see?

What was the meaning of all this traffic?

How may we judge of the number of animals sacrificed at these passovers?—2 *Chr.* xxxv. 8.

What were the money changers?—*Ex.* xxx. 11-16 *Matt.* xvii. 24.

What does he call this temple?—Verse 16.

What did he do?

What prophecy did this fulfil?—*Mal.* iii. 1-3.

Should this, with the testimony of John, have been enough to convince the Jews?—*Jno.* v. 32, 33, 36.

What did his disciples think?

How do you account for the traffickers' submission and obedience to his word?

What demand did the priests and Levites make of him?

What was our Lord's hidden reply?—Verse 19.

What did he mean?

How did they, three years after, pervert this saying and use it against him?—*Mark* xiv. 58; *Matt.* xxvii. 40.

Did this saying confirm the faith of his disciples?—Verse 22. Compare *Luke* xxiv. 8.

The Lord will come again, not in humiliation, but in glory.—*Matt.* xxiv. 30; xxv. 31; xiii. 41.

How will he find us?

In what sense does he come now?—*1 Cor.* iii. 16-17; *2 Cor.* vi. 16.

LESSON XVI.

THE CONVERSATION WITH NICODEMUS.

Jno. iii. 1-21.

Did our Lord perform any miracles in Jerusalem at this time?

—*Jno.* ii. 23.

Had they any satisfactory effect?

What is said of His reserve? —*Jno.* ii. 24, 25.

What exception did He make? —*Jno.* iii. 1.

How is Nicodemus described? What is meant by a ruler of the Jews?

What may we gather of his character?

What opportunities had he as a member of the Sanhedrim to know Jesus? —*Jno.* i. 19-27.

Although a Pharisee and a ruler, what may we infer from his state of unrest?

Did he open the interview with a direct question?

How much was he willing to confess?

What great lack had he, like other Pharisees?

How did Jesus overthrow all his false reliance?—*Jno.* iii. 3 ;

Matt. v. 30.

Why was the doctrine of the new birth unacceptable to a Jew?

—*Rom.* ii. 17.

How does Jesus patiently explain this new truth to Nicodemus?

As a master in Israel what should he have known?—*Ezek.* ii. 19 ;

Ezek. xxxvi. 25-27.

Conversion is not external reformation but a new nature.—*Gal.*

vi. 15 ; *Eph.* ii. 4, 5 ; *Jas.* i. 18 ; 1 *Pet.* i. 2-3 ; 1 *Jno.* iii. 3, 9 ; *Jno.* i. 12-13.

When does the new life begin?—*Jno.* iii. 14-15.

How was this illustrated by a familiar incident in the Old Testament history?—*Num.* xxi. 9.

What had the bitten Israelite to do, in order to live?—*Is.* xlv. 22.

What induced the Sacrifice of the Son on God's part?—*Jno.* iii. 16 ; 1 *Jno.* iv. 9.

Meaning of "condemnation."—Verse 18, 19.

Who alone are justified and Saved in God's sight?—Verse 18 ; *Jno.* vi. 40-47.

How does this discourse differ from any other one delivered by our Lord?

Have we any reason to think that it had an immediate effect upon Nicodemus?

When do we read of him again?—*Jno.* vii. 48-53.

When must all of this scene and the matchless truth have been brought home to him?—*Jno.* xix. 38-40.

LESSON XVII.

THE WOMAN OF SAMARIA.

Jno. iv. 1-26.

Why did our Lord leave Judea, at this time?—*Chap.* iii. 22, 26 ; *iv.* 1.

Which direction did He travel?

What time in the year was it?—*Jno.* iv. 35.

Give a history of the Samaritans?—2 *Kings* xvii. 23-41.

Situation and history of Sychar?—*Gen.* xxxiii. 19, xlvi. 22 ; *Jos.* xxiv. 32 ; *Jos.* viii. 30-35.

History of Jacob's well?

Relations of the Jews to the Samaritans?

How is the Saviour described?—Verse 6. Compare *Heb.* ii. 14-17 ; *Matt.* xi. 28.

Who came to draw water? Her character?

How did Jesus attract her attention? Excite her curiosity?

What did the woman reply ?

Did Jesus rebuke the woman ? What did He offer her ?

How did He show His omniscience and bring her sins to light ?

Verses 17, 18.

Why did He do this ?

What is meant by the "living water" ?—*Zach.* xiii. 1 ; *Is.* lv. 1 ;
Jno. vii. 37 ; *Rev.* xxii. 17.

What is the folly of multitudes.—*Jer.* xvii. 13 ; *Jer.* ii. 13.

What is the great defect of all sources of earthly happiness ?—
Verse 14 ; *Ecc.* ii.

How much of the Bible had the Samaritans ?

From what did she form her belief in the coming prophet ?—

Verses 19, 25 ; *Deut.* xviii. 15.

How did the woman evade the Saviour's searching question ?

When really convinced, what did she do ?—*Jno.* iv. 28.

With what plain announcement did Jesus close the interview ?

Sum up the lessons here taught to this woman ?

LESSON XVIII.

JESUS AT SYCHAR.

Jno. iv. 27-42.

When Jesus was at the well, where were His disciples?—Verse 8.

What filled them with astonishment?

What did the poor woman hasten to do?

Did the Saviour care for the food they had brought?—Verses

31, 34.

What was Christ's meat?—*Luke ii. 49.*

What had He been sowing?

To what did He look forward?—*Heb. xii. 2.*

How soon was the harvest to come in Sychar?

What did the woman do?

What had convinced *her* that Jesus was the Christ?

What effect had the story upon the people of Sychar?

What a contrast to Jerusalem.

Did our Lord work any miracles at Sychar?

How did they receive the Saviour?

How long did He stay?

What is said of their faith in Him?—Verse 42.

Of what loyal and grateful Samaritans have we an account in the gospel?

Of what greater harvest and blessed work have we a record in *Acts* viii. 5-17; 9, 31.

Who are the Sowers now?—*Luke* viii. 11.

What harvest will come?—*I Thes.* ii. 19; *Gal.* vi. 9; *I Cor.* iii. 5-9.

How is the joy of the harvest home in Heaven spoken of?—*Psa.* xxvi. 5-6; *Daniel* xii. 3.