

Bible Lessons



"Beholding as in a glass the glory of the Lord,
we are CHANGED" II Cor. 3:18

ADULTS -- YOUNG PEOPLE

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Bible Lessons for Adults and Young People

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Table of Contents

	Page
Apr. 7 "She Hath Done What She Could".....	1
14 God Speaks From Heaven	5
21 Beholding and Confessing Christ.....	8
28 Judas the Traitor	14
May 5 Jesus Washes His Disciple's Feet	18
12 The Lord's Supper.....	22
19 Christ's Final Message to His Disciples (Part 1).....	28
26 Christ's Final Message "Abiding" (Part 2).....	32
June 2 Jesus' Final Message Before His Sufferings (Part 3)	37
9 Jesus' Final Message (Part 4).....	41
16 Christ Prays for Unity	47
23 Christ in the Garden of Gethsemane.....	50
30 Christ's Betrayal and Arrest.....	54

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Jesus Christ and His Church**
Edited by Leslie C. Busbee and Wayne Murphey

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Theme for Second Quarter, 1985

We shall continue this series of studies with further episodes from the life of Jesus Christ our Lord and Saviour. Our last series of lessons took us up through our Lord's discourse to His disciples on the Mount of Olives and His foretelling of the last great judgment day. We now enter the dark days previous to His betrayal and arrest. Drawing from the varied information of the four gospels we will behold the events that led up to that awful day of His arrest. There are vital lessons in this series that inspire and move the heart with greater devotion to Him who went before us. Mary with the alabaster box of ointment, Judas, the betrayer, the scenes of the washing of feet and the Lord's supper, Christ's final message to His disciples and His fervent prayer for unity in His disciples, and the somber scene in the Garden of Gethsemane are portrayed all before our eyes of faith. His final message and prayer covers five lessons, but it is well worth our time to spend on it. May all our hearts be blessed and greatly inspired as we study these lessons.

—Bro. Leslie C. Busbee

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April 7, 1985

“SHE HATH DONE WHAT SHE COULD”

John 12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Mark 14:6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

John 12:9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

Memory Verse: As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6:10.

Central Thought: Everything that we do out of a motive of pure divine love, concern, and appreciation for our fellow man is like a fragrant odor of sacrifice to God although we may be criticized and counted lightly by people.

Word Definitions: *Ointment of Spikenard:* A perfumed oil (myrrh) perfumed and scented with genuine "nard" which was an extract from an East Indian fragrant plant. It was a very costly, expensive ointment.

LESSON BACKGROUND

We are not certain as to upon which day the touching incident in our lesson took place, but it evidently was during this last week while Jesus was lodging in Bethany. Speculation has arisen as to whether Matthew's and Mark's account is the same as that of John, but we believe that it is all the same incident. Matthew and Mark stated that it took place in the home of Simon, the leper of whom John in his account says nothing. We have seen Mary, Martha, and Lazarus before, knowing of their close tie to Christ. While Matthew and Mark picture it as a common occasion, John tells us that it was a supper made for Christ and served by Martha and accompanied by Lazarus. It was Mary who broke the box of ointment on His head, the same Mary who had sat at Jesus' feet to hear His word. If there are two different incidents dealt with here, they are so similar and have the same import of truth that we deem it not a matter of issue. The motive behind the action is what Christ took notice of. The love, devotion, sacrifice and fervent regard springing from

that meek and quiet soul, — precious indeed it was to Him! There are many lessons portrayed here. The indignation against Mary for the seeming waste shows the error of human thinking. Jesus weighed Mary's spirit and motive, just as He does today to every gift of pure love that the souls of men heap upon Him or withhold from Him. He weighs it just as we should seek to weigh what people do for us. Let us not behold the gift, but rather weigh the motive and look earnestly to the heart that gives it. —Bro. Leslie C. Busbee

QUESTIONS:

1. What prompted Mary to anoint Jesus with this costly ointment?
2. From whence came this love and ardent devotion to Christ?
3. Is it a normal thing to seek to express love and affection to someone dear?
4. How did Judas and some of the others looking on feel about this?
5. What was behind Judas' displeasure?
6. How did Jesus react to this anointing and to the attitude of the opposers?
7. Instead of a waste, what did Jesus say about this incident?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Perfumed ointment was no strange item to the people in the days of our lesson. From the ancient times perfumed oils and resins from plants had been a valued product sought for by many. Even in the land where flowed one of Eden's rivers, there was gum or extract. Gen. 2:12. Aaron, the High Priest with Moses, was anointed with a special anointing oil compounded according to God's specifications. Anointing with oil was a common practice in Bible times as we can recall in many Bible accounts. The soothing, refreshing, and fragrant oil on a person's head or body was an experience one appreciated and enjoyed. Perhaps there could have been somewhat of a cleansing involved, also. It all points to one special thought: the anointing or outpouring of God's spirit upon the souls of men. Why is this such a great thing? Let us ask ourselves individually: If you could pour out your life and spirit upon any one, upon whom would you pour it out? Would you not be careful upon whom you would bestow your life and devotion? Of course, you would! God is the same way, weighing hearts and just waiting to pour out His spirit upon all flesh, whosoever

will yield to Him. Then God wants us to pour out of our spirit on others, doing them service, communicating to them our earnest love and service. God is pleased with this. Mary was commended for her loving bestowance upon Christ. The costly expense was absorbed in the love and appreciation expressed by Christ for this act of honor and service. He even took it for something more than what was intended. It just meant so much.

—Bro. Leslie C. Busbee

FOOD FOR THOUGHT

Since the resurrection of Lazarus, Jesus had not returned to that house. The historian Calment figures that it was approximately two months between the raising of Lazarus and Christ's triumphal entry into Jerusalem. This supper took place the day before His entry. Perhaps Christ was quiet, subdued and meditative on this occasion, for His mind was on the days ahead. We have some insight into these thoughts when He told Judas, "She is come aforehand to anoint my body to the burying."

Mary really had no chance before to offer her thanks to Christ, for raising Lazarus. Now He sat at her table. Her heart was full of love, devotion and admiration. It was Christ for whom her mind, heart and soul reached. Words, no doubt, seemed very inadequate in expressing her feelings. It seemed only appropriate to sacrifice that costly ointment which she had for the sake of one she loved. The 1964 edition of Halley's Bible Handbook states that the bottle of perfume would be equivalent to about \$50.00.

Judas, who valued the costliness of the ointment rather than the act of love, could not understand the waste. Those of the world whose affections center on temporal treasures, cannot understand the sacrifice a child of God makes for His Lord. Others look upon one's service to God as a waste of time, effort, finance and talent. However, God knows when a sacrifice is made from a full heart, and He accepts it.

Mary's deed was an act of love. How true is the saying, "A little love goes a long way." Just a small act of kindness from a pure heart will brighten the day and lift the load of a fellow traveler. We should learn the importance of a radiant smile. Often it will mean more than anything else.

—Wayne Murphey

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April 14, 1985

GOD SPEAKS FROM HEAVEN

John 12:20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

Memory Verse: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have everlasting life. John 3:14, 15.

Central Thought: Jesus came into the realm of humanity for the sole purpose to glorify His Father by submitting to the death of the cross, that He might draw all men unto Himself to be saved from sin and death.

LESSON BACKGROUND

In the few verses previous to our lesson, John gives indication that the miracle of Lazarus being raised from the dead helped to prepare the people to welcome Christ in the triumphant entry. The Pharisees were filled with dismay at that event, saying among themselves, "Perceive ye how ye prevail nothing? Behold the world is gone after Him!" They were jealous of all the adulation and emotional swelling of the multitudes for Christ, and such popular influence must precede the scandal and disgrace of the cross. To have presented the cross without preparing the people's hearts by manifesting His power and glory would have affected very little the hearts of men. We might say that God was glorified in the mighty works that Christ had wrought, but now He is to be glorified again in the shame and suffering of the cross. How readily the people welcomed the visible manifestation of God's power, but will falter and become offended at the cross! It is interesting to note in comparing the gospel writers that John says practically nothing about the things the other three writers tell. And yet here is a scene in our lesson today that the other three gospels do not tell. It is truly wonderful that we have four gospels, varied in expressions and details, but woven together as a true witness of the Son of God. The Greeks who were so interested in seeing Jesus were not given a whole lot of accomodation, were they? The response that Jesus gave was turned in the direction of the cross. Is it not strange that God speaking from heaven was heard by the crowd differently, by some as thunder, and by others as an angel speaking? More definite communication is needed to illuminate man than God speaking audibly. The message of Christ and the cross given through the Holy Spirit will get it across.—Leslie C. Busbee

QUESTIONS:

1. What were the Greeks desiring?
2. In what way does Christ want us to see Him today?
3. What did Christ compare His coming death with?
4. Why was Christ's soul troubled?
5. Did Christ pray to be saved from that hour? What did He pray?
6. What did the voice from Heaven say?
7. How did the people interpret the voice?
8. What was to be done with the prince of this world? Who is the prince of this world?
9. What would happen if Christ would be lifted up?

ADULT'S AND YOUNG PEOPLE'S COMMENTS

The corn, or grain of wheat, falling into the ground to die, in order to bring forth much fruit, is a real good illustration of Christ and His death and resurrection. The natural earthly life takes form as a seed that must fall into the ground and rot. But from the death of that seed springs forth a new life. Of course there is a natural explanation for this, but it serves as a good object lesson for Christ to use as comparing it with His death to this world. It was spoken of Himself, but He turns and applies it to us. If we would follow and be with Him we must partake of this death. It is a death to self and sin and the world, to take up one's cross and follow Christ. This is not the easiest thing to do, but it is a firm requirement of all who would share in His eternal glory. It meant a great deal to Christ. He had the mortal feeling and drawback from death to grapple with. He had to submit Himself to this, but, knowing that for this cause He had come unto the world, He willingly submitted to the Father's will. That God be glorified in saving humanity was His soul purpose and aim. He had glorified God in His work and ministry on the earth. Now He was ready for God to be glorified and honored again by His death on the cross. By this Satan was to be defeated from His dark vile reign over the souls of men. By this would men be drawn unto Him and would confess and acknowledge Him as Lord and Saviour. If this was the treasure to be gained by such a death, it would be well worth it all. And, remember, He calls us all to follow Him with this same mind and spirit. This is the challenge that the cross gives to us.—Leslie C. Busbee

FOOD FOR THOUGHT

The fame and reputation of Christ was beginning to spread. Christ worked many miracles in the course of His ministry, but many of them seemed to go unnoticed. However, since Christ had raised Lazarus and entered in triumph into Jerusalem, people were really beginning to take notice. They were starting to flock after Him. The chief priests recognized that Christ was collecting a following and this troubled them. They were disturbed by His influence on the masses. In our lesson we read of some converted Greeks who had heard of Christ's wondrous power. They desired an audience with Him. When Jesus heard this, He said, "The hour is come, that the Son of Man should be glorified." He realized that there were so many who were demanding His attention that it was time to

complete the plan of salvation. It was time to send the Comforter, the Holy Spirit, who could satisfy the heart of everyone who sought God. Jesus knew that He was limited in His ministry by being in the flesh, and that the Holy Spirit could be in all places at all times.

These thoughts brought it forcibly to His mind that His death was very near. He said, "Now is my soul troubled." Then God spoke, and some who stood nearby thought that it thundered. Others declared that it was an angel. Jesus said that it was not for Him the voice spoke, but for those standing by. How vital it is to recognize the voice of God. Many people consider the Bible as simply another book. The Christian perceives it as the word and voice of God.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." There are several interpretations of this scripture, but I believe in context, the meaning could be interpreted thus; by Christ's death on the cross came the Comforter, to earth, to deal with souls in an unlimited way. —Wayne Murphey

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April 21, 1985

BEHOLDING AND CONFESSING CHRIST

John 12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Memory Verse: Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. John 12:35.

Central Thought: There are those who never see Christ, nor recognize Him; and there are those who see Him and believe, but are not willing to confess Him outwardly because of their love for the praise of men; but there are those who behold, believe, and confess unto eternal life.

Word Definitions: *Confess:* To acknowledge or openly admit one's faith.

LESSON BACKGROUND

Today's lesson ties in with last Sunday's lesson. Jesus has just made the statement that He would draw all men unto Himself if He would be lifted up. Somehow the people caught what being "lifted up" was to mean. They could not reconcile this thought of Christ being lifted up as the son of man with Him supposing to live forever. God's ways have always been higher than man's human understanding. The plan of salvation has been accomplished beyond the methods of the carnal thought. Thus it is a warning to us, even as Jesus warned the people in our lesson: "Walk while ye have the light, lest darkness come upon you." Although God was making His grace available and within reach of mankind, He was not to please man in every way while doing it. Now we have some quotations from Isaiah in our lesson. John is using Isa. 53:1

as a prophecy of the failure of many to really believe on Christ. "Who hath believed? And to whom hath He been revealed?" This is still a question for study today. Then John made even a stronger statement that they *could not* believe, quoting from Isa. 6:10, a scripture that we have already seen Christ use in previous lessons. The failure to believe and the inability to believe is a serious matter. Both result in a Christless life, the saddest and most woeful condition a soul could ever be in. Then we have presented another sad condition: believing in Christ, but not having the courage to confess Him outwardly. This also results in falling short of the grace of God. To recognize and inwardly believe, yet failing to acknowledge and openly admit such faith, is spiritual defeat. Oh, how serious this is! Surely to Him whose word will judge us at the last day we owe all recognition, faith, and confession.

—Leslie C. Busbee

QUESTIONS:

1. Why did the people question the thought of Christ being "lifted up"?
2. What was the warning Jesus gave them?
3. What happens to a soul who refuses or fails to walk in the light?
4. What must we do to be the children of light?
5. Despite the miracles that Christ had done before them, what had the people failed to do?
6. How did Isaiah's prophecy relate to this condition?
7. Can you think of a reason why God would blind people's eyes and harden their hearts?
8. Why did some of the chief rulers fail to confess Christ outwardly?
9. What is it that will judge us at the last day?

ADULT'S AND YOUNG PEOPLE'S COMMENTS

There are facts revealed in our lesson today that are serious warnings even now as it was to the people back then. The first is: "Yet a little while is the light with you." The opportunity and convenience offered to serve God is often short-lived. This is a sad saying, but so true. To while away the conviction that comes with the visitation of God and to neglect to make the move we need to make in responding to Him is inviting destruction to our souls. Another warning of old agrees with this: "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a

little." Psalm 2:12. The many miracles performed by Christ in the presence of these people did not score the hardened surface of their hearts. Oh, how the word of God warns us against hardness of the heart! Through pride and vanity we harden our hearts and then God in turn hardens us! Oh, how serious this is! What a snare the reputation and honor of our fellow men becomes! There have doubtless been many people who have recognized the truth, but because of their social and material ties to the organization they are with, they continue unchanged in their own ways, only to be blinded more so than ever before! It means so much for us to behold and recognize Christ, believe on Him, and take our stand openly for what He is regardless of the cost.

—Leslie C. Busbee

FOOD FOR THOUGHT

The people were confused concerning the prophecies of Christ. They assumed that Christ would abide forever. There were prophecies that foretold of the spiritual reign or kingdom of Christ. There were also those that spoke of His humanity and earthly existence. The prophecies concerning an everlasting kingdom were referring to the spiritual rather than the literal. The people did not understand this. They had opportunity, for the Light, Jesus, had been with them preaching for more than three years.

What does it take to become the "children of light"? It is an act of God. It will happen only to those who are willing to confess that Christ is the way, the truth, and the life. (John 14:6). It means not only to confess Him in secret but to confess Him with our lives. It is not hard to confess Christ among a group of believers, but it is another thing to stand for the right among those who do not believe. John said, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him lest they should be put out of the synagogue." Adam Clark suggests that two of these of whom John spoke were Nicodemus and Joseph of Arimathea.

How dark is the night of sin. There are many to whom the light shone and they rejected it. They abide in "gross darkness." Isa. 60:2. John reveals that this was the condition of the Jews. There were many prophecies to the Jews in the Old Testament, but there was also one to the Gentiles. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:3.

There are also many to whom the light in its purity has never shown. In India the heathen have thrown their babies into the Ganges river to find favor with their gods. When the dead are cremated, the eldest son, who lights the pyre, strikes the skull five times, thinking that by doing so, he will free the soul from the wheel of life; the endless cycle of birth and rebirth. We should be so thankful for the light that has illuminated us and that we have confessed and believed it. —Wayne Murphey

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HOW IT WAS BLOTTED OUT

For many years I had been a follower of strange gods, and a lover of this world and its vanities. I was self-righteous, and thought I had religion of my own which was better than that of the Bible. I did not know God, and did not serve Him. Prayer was forgotten, public worship neglected; and worldly morality was the tree which brought forth its own deceptive fruit.

However, when I shared parental responsibility, and our boy was growing up, our love for him made us anxious about his welfare and future career. His questions often puzzled me, and the sweet and earnest manner in which he inquired of his poor sinful father to know more about his Heavenly Father, and that "happy land far, far, away," of which his nurse had taught him, proved to me that God had given me a great blessing in the child.

A greater distrust of myself, and a greater sense of my inability to assure my boy of the truth contained in the simple little prayers that I had learned from my mother in childhood, gradually caused me to reflect. Still, I never went to church; had not even a Bible in the house. What was I to teach my boy—Christ and Him crucified, or the doctrines I had tried to believe?

One of his little friends died, then another, then his uncle. All these deaths made an impression on the boy. He rebelled against it; wanted to know "why God had done it?" It was hard that God should take away his friends; he wished He would not do it. I, of course, had to explain the best I could. One evening he was lying on the bed partly undressed; my wife and I were seated by the fire. She had been telling me that Willie had not been a good boy that day, and I had reproved him for it. All was quiet, when suddenly he broke out in a loud crying and sobbing, which surprised us. I went to him, and asked him what was the matter.

"I don't want it there, Father; I don't want it there," said the child.

"What, my child; what is it?"

"Why, Father, I don't want the angels to write down in God's book all the bad things I have done today. I don't want it there; I wish it could be wiped out;" and his distress was increased. What could I do? I did not believe, but yet I had been taught the way. I had to console him, so I said,—

"Well, you need not cry; you can have it all wiped out in a minute if you want."

"How, Father, how?"

"Why, get down on your knees, and ask God, for Christ's sake, to wipe it out, and He will do it."

I did not have to speak twice. He jumped out of bed, saying, "Father, won't you come and help me?"

Now came the trial. The boy's distress was so great, and he pleaded so earnestly, that the man who had never once bowed to God in spirit and in truth, got down on his knees beside that little child, and asked God to wipe away his sins; and perhaps, though my lips did not speak it, my heart included my own sins, too. We then rose, and he lay down on his bed again. In a few minutes more he said,—

"Father, are you sure it is all wiped out?"

Oh, how the acknowledgement grated upon my unbelieving heart, as the words came to my mouth,—“Why, yes, my son; the Bible says that if from your heart you ask God for Christ's sake to do it, and if you are really sorry for what you have done, it shall be all blotted out.”

A smile of pleasure passed over his face, as he quietly asked,—

"What did the angel blot it out with? With a sponge?"

Again was my whole soul stirred within me, as I answered,—

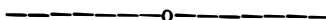
"No, but with the precious blood of Christ. The blood of Christ cleanseth from all sin."

The fountains had at last burst forth. They could not be checked, and my cold heart was melted within me. I felt like a poor, guilty sinner, and, turning away, said,—

"My dear wife, *we* must first find God, if we want to show Him to our children. We cannot show them the way, unless we know it ourselves."

And in the silent hour of the night I bowed beside that dear boy, and prayed, "Lord, I believe; help thou mine unbelief!" My wife, too, united with me, and we prayed jointly for

ourselves and our child. And God heard our prayers, and received us, as He always does to those who seek Him with the whole heart. —Selected



April 28, 1985

JUDAS THE TRAITOR

Luke 22:1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priest and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Matt. 26:15b And they covenanted with him for thirty pieces of silver.

Mark 14:17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

John 13:23 Now there was leaning on Jesus bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

Memory Verse: The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Matthew 26:24.

Central Thought: Satan found a place to work in the heart of Judas Iscariot, one of the twelve disciples of Jesus. Because of his love for money he yielded to the temptation of betraying Jesus to the leaders of the Jews. Being a close disciple of Christ does not insure us from the devices of Satan.

Word Definitions: *Betray:* to surrender, yield up, transmit, give over. *Sop:* a crumb or morsel of bread. *Bag:* purse or parcel for carrying money.

LESSON BACKGROUND

The story of Judas Iscariot, the disciple who betrayed the Son of God into the hands of sinners, is a tragic story indeed. John declared that Judas was a thief and had the bag, or purse. This no doubt means that he was the treasurer of the group, seeing after expenses, etc. We know that there is no evil in money itself, but it has been proven that money can be a curse and an avenue of leading souls away from Christ. There may have been other factors involved that led to the ultimate overthrow of Judas. In the scriptures prior to our scripture reading from John, Jesus had quoted from Psalm 41:9: "He that eateth bread with me hath lifted up his heel against me." It was prophesied that one of the disciples would turn out to be a son of perdition. Jesus knew who it was going to be, even stating in John 6:70, that one of them was a devil. Zechariah 11:12, is a prophecy concerning a price being weighed for Jesus of thirty pieces of silver. Just what Judas may have had in mind is not clear. It seems very strange that a man who had been an eye witness of Christ's power would resort to such measures. There is an idea that many have believed that might be true. That is that Judas did not comprehend that Jesus was to allow Himself to be taken and killed. He believed that Jesus would deliver Himself from the people's hands. It might seem plausible to suppose that Judas did all of this to get money into the treasury, hoping that Jesus would assert His power and deliver Himself, and thus being of power to

retain the money, perhaps for himself. We are not definitely assuming this for a fact, but we do know that Matthew 27:3-10 tells us the outcome. It says that Judas repented when he saw that He (the Lord) was condemned and tried to give back the money. Of course, it was too late, and, being filled with remorse, he went out and hanged himself. That is tragedy indeed, but a fair vivid picture of the fruit of iniquity.

—Leslie C. Busbee

QUESTIONS:

1. What did the disciple Judas bargain with the chief priests to do?
2. Why did they want to take Jesus in the absence of the multitude?
3. How much was the price weighed for Jesus? How much do people today value Christ?
4. Is it possible for us to sell Christ today?
5. What power is ready to enter the soul who turns away from Christ?
6. How could Satan have gotten the upper hand of Judas?
7. Did this have to happen this way?
8. Did Jesus know that it would be this way? Did He try to stop it?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

The prophet Zechariah under the anointing of the Spirit of God prophesied that the price for the Messiah would be weighed at thirty pieces of silver. It is said that this amounts to a little over \$50. In I Kings 10:29, it tells about a chariot bought from Egypt for 600 pieces of silver (\$1,056) and a horse for 150 (\$268). Adam Clarke brought out in his research that thirty pieces of silver was the normal price for a slave. Price is set by demand. Judas was willing to let the Master go for the price of a slave. For this act Judas has been defamed through the ages. If we would look at things as they really are we would have to acknowledge that Christ today is bartered off by many for just a trifle. There has been a lot of speculation about Judas and his standing with Christ. Some say that such a man was never truly saved, that he was the devil in the flesh, and other far-fetched ideas. However, we are persuaded to believe that Judas, when he was called and ordained one of the twelve, was a sincere man. Peter spoke in Acts 1:25 about the ministry and apostleship, from which Judas by transgres-

sion fell. Judas started out well, but fell into temptation and the snare of the devil. It is a warning to us. The people who teach that Judas was not saved usually also teach "once saved, always saved," or some other false doctrine. We must be balanced in our views. It is possible for a person to fall from the favor of God. Satan is out to get us, and it is very possible for us to fall from the fellowship of Christ if we do not hold fast our faith and integrity with God. Let us take warning. The same fate that awaited Judas for his transgression awaits us if we do not shun the ways of sin.

—Leslie C. Busbee

FOOD FOR THOUGHT

In the story of Judas we find a classic example of a follower of Jesus who turns away and commits sin. The very first indication that we have that something was wrong in the life of Judas was when we find him murmuring at the waste of the ointment Mary used in anointing the feet of Jesus. (John 12:4-6). It is an unhealthy sign when a Christian can find little comfort in the things of God. When people murmur at the way in which God works or through whom he works, they should inspect their values and where their affections lie.

The next step that we find in the downfall of Judas is that he started toying with the idea of committing a particular sin. (Matt. 26:14, 15). When we give serious thought to committing sin, the devil will make it seem reasonable, worth our while. We cannot entertain thoughts of wrong or we will be led astray and deceived. Judas had not actually sinned, but when he came to the place where he sought opportunity to do wrong, God viewed it as sin.

In John 13:27, which is in our lesson, we find that a firm decision was made. It was at this point that the enemy entered his heart and the presence of God was gone from him. How desolate he must have felt; to be the enemy of the one that had been his master and closest friend.

We are familiar with the story of how the act was actually committed. It was with a kiss that Judas betrayed the Lord. Sin is often committed with sanctimony and piety. It is not very often that someone sins with the acknowledgment that "I am not as good as I once was". They may know it within their heart, but they exhibit great piety and almost a sympathetic tolerance towards those who maintain the values they once shared. This is to cover for the guilt they feel.

Acts 1:25 gives us an insight into the latter end of Judas.

It says, “. . . Judas by transgression fell, that he might go to his own place.” Hell was the place that he inadvertantly chose and it is his dwelling place for all eternity. If Judas had entered heaven, how do you suppose he would have felt? He would have been like a fish out of water — out of place. Those who feel at odds with the kingdom of God on earth will find that heaven won't be the place for them. Assuredly, they won't enjoy hell either. It is not an enjoyable place. Such a one will be a “man without a country”. —Wayne Murphey

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May 5, 1985

JESUS WASHES HIS DISCIPLE'S FEET

John 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

Memory Verse: If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. John 13:14.

Central Thought: Jesus gave us an object lesson of humility and consideration of others by doing the lowly simple act of washing His disciples' feet, leaving an example for us to follow. He wants us to literally do this and have the attitude of heart that it shows.

LESSON BACKGROUND

It is evident that our lesson today took place on that final evening that Jesus was with His disciples. Mark tells us in the 14th chapter and verses 12-16 how that arrangements were made for the Lord and the disciples to observe the feast of the passover. It was a large upper room that was furnished and prepared. They gathered in to keep the passover feast of unleavened bread. According to Matthew, Mark and Luke, Judas has already had counsel with the Jewish leaders and had received the price of Christ's blood. He is in attendance at this sitting and it is very evident that Jesus washed his feet. Jesus knew full well what was coming, but He loved all of his disciples, including Judas. It is to be noted that John says nothing about the institution of the Lord's supper as the other three gospels do. It has been thought that John wrote His gospel last, probably after comparing the manuscript of the other gospels. John tells about Christ washing His disciples feet which none of the other gospels mentions at all. It takes all four gospels to present a balanced overall picture of our Lord. From John, the beloved; Matthew, the former publican and one of the twelve; Mark, son of one of the early believers; and Luke the Gentile has come the blessed story of Jesus. We thank the Lord for John's account of the feet washing. Many would like to discredit its value as an ordinance to be carried

out in a service. They recognize the Lord's supper, but refuse to accept the ordinance of feet washing. However, we are persuaded to believe that Jesus is pleased with saints gathering together to remember the Lord's supper *and* to wash one another's feet. According to our lesson He instituted the feet washing at the end of the passover supper. It is evident that the Lord's supper was instituted after the feet washing, after they sat back down at the table. The thought of Master and servant is preeminent in our lesson. The servant is not greater than his lord. To refuse to have the spirit and attitude Christ manifested in washing His disciples feet is to say that we are greater than He.

—Leslie C. Busbee

QUESTIONS:

1. What did John say Jesus knew in our lesson?
2. What had Satan put in Judas' heart to do?
3. See if you can recite from memory the actions of Jesus when He rose from supper in our lesson.
4. Why did Simon Peter object to Christ washing his feet?
5. What was Christ's reaction to his refusal?
6. What was Jesus showing in this ordinance?
7. Why did He say that the servant is not greater than his lord?
8. What did He tell us to do, and is it optional?
9. Did Jesus mean for us to literally carry this out as an ordinance, or did He just mean to live in the spirit of it, or both?

ADULT'S AND YOUNG PEOPLE'S COMMENTS

It means much for us to fully follow all the teachings of Christ and live the example that He set before us. He wants us to have the same kind of spirit and mind that He had. He wants us to be kind, compassionate, forgiving, inoffensive, generous, meek, gentle, longsuffering, and of service to one another. Even to the erring we are to show these qualities of soul. This was something never before introduced to these men who had been with the Master. No Jewish tradition or custom had prepared them. This was something new. It is an attitude and a spirit that only Christ could ever have introduced. Humility is so far from the worldly carnal mind. There is a pretense of humility that sinful man can have. However, the real genuine meekness of heart only Christ can give. Wonder and amazement no doubt filled the hearts of these men as

they beheld their Master going about this menial task. How could such a great and Mighty One do such? They did not perceive that this humble act was just a preview of the things that Christ would submit to that night and the next day. Christ's final confrontation with the Jews had taken place on Tuesday. Two days after that was the passover, on Thursday. This was Thursday evening. The time of Christ's humiliation was nigh. He was preparing Himself for that dreaded hour. He was the Son of God; come from God, and going back to God, and He gave us this splendid lesson of humbling ourselves to serve one another, closing it with, "If ye know these things, happy are ye if ye do them."

—Leslie C. Busbee

FOOD FOR THOUGHT

The ordinance of feet washing is not a ceremony that appeals to the flesh. If observed from a strictly human standpoint, feet washing appears a waste of time. This is why we must elevate our thinking to a spiritual realm. To receive any benefit from such an ordinance, we must first realize the objective of Christ's initial example and how to fulfill His example in an acceptable manner.

Christ did not wash His disciple's feet merely to establish a custom. He ordained feet washing to signify a spiritual relationship one with another.

Feet washing is not an optional service one may either accept or reject. "If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet." John 13:14. However, one's participation in feet washing should not be because of a compulsion to do so, but due to a sincere desire of the heart to fulfill the Lord's command.

During Christ's ministry, there were times when emulation existed among His disciples. He instituted something here that would hinder the working of such variance. Christ carefully instituted this ordinance for what it would accomplish then and in the years to come. It was not some spur-of-the-moment idea.

When Jesus girded Himself with a towel, He took upon Himself the position of a servant. It was the custom of one of low estate to wash the feet of his master and the master's guests. Peter's reaction was one of abhorance. In all probability, Peter refused through a type of embarrassment; not for himself, but for Christ. The members that God has placed in the Church hold a position of servitude one to another. There

is no superior rank, and no one is exempt from service to his brother.

We received a letter once from an individual who said that in his church, feet washing was observed exactly as Christ instituted it. All the members would line up on a bench and the preacher would progress down the line, washing each one's feet. The blessing in feet washing is not in providing a pair of feet for our brother to wash, but in following Christ's example and humbling ourselves to wash another's feet.

—Wayne Murphey

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May 12, 1985

THE LORD'S SUPPER

Luke 22:14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Mark 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

I Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Memory Verse: For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
—I. Cor. 11:26

Central Thought: Jesus instituted the Lord's supper to be a memorial service for the Church to partake of from time to time as a special remembering of the sacrifice that He made of His body and blood for the remission of our sins.

Word Definition: *Unworthily*: irreverant, in an unfit or unsuitable manner; disrespectfully or without proper attitude or condition of heart.

LESSON BACKGROUND

Tying all the scriptures and various accounts together, we have concluded that the Lord's supper must have been instituted after the Saviour had finished washing His disciples feet and sat back down at the table. His yearning heart desired to leave with His own something that would help bring the sacrifice He was making for their sins fresh to remembrance. This was nothing really new in the history of God's dealings with His people. When God brought Israel out of Egypt He instituted this very passover that Christ and His disciples were commemorating. In the keeping of the Passover God wanted a remembrance kept alive in the heart of Israel of that night when God brought them out of Egyptian bondage. That was the reason for the keeping of the passover supper through the years. God knows that the human mind can forget and drift from truth and righteousness. Therefore in love He gives us activities to carry out that help refresh the mind and soul. Sometimes have we not given things to people as tokens of our love with a hope that they will remember us? Do we not have in our possession things given by dear hearts that make us call them to remembrance when we use them? Just so the Lord intended for those who trust in Him to gather together to worship Him in washing one another's feet and partaking of the unleavened bread and the fruit of the vine, or grape juice. The bread represents His body and the grape juice is a symbol

of His blood. To partake of it means that we are partakers of the spiritual presence of the Lord Jesus Himself in our hearts.

—Leslie C. Busbee

QUESTIONS:

1. What were the disciples and their Master gathered together for?
2. What did Jesus do with the bread?
3. What did He say the bread stood for?
4. What did He do with the cup?
5. What did the cup stand for?
6. What words in our lesson makes us to know that Christ meant for this to be observed by the Church?
7. In what way can one eat and drink unworthily?
8. How should we approach this service?
9. Who are we to examine?

ADULT'S AND YOUNG PEOPLE'S COMMENTS

"This do in remembrance of me." "This do, as oft as ye drink it, in remembrance of me." With these words we have clear indication that Jesus wants His Church to observe this occasion of the Lord's supper. He did not specify *how* often. It is up to the leadings of the Holy Spirit and our own preparation. It is a service that has to be planned and prepared for. Above all there must be a searching and examining of one's heart. The Lord was about to shed His blood for salvation from sin. Ere another sun would set, He would have been strung up on a Roman cross in humiliation and reproach. He would have shed His blood on that cross and died. He was not the victim of a cold and cruel society. He was the Lamb for sinners slain. He was offering unto God the sacrifice that was required to save a lost world. In doing this, He gives to those who believe in Him the challenge of partaking with Him of that death and suffering. When we worship Him in partaking in a reverent service of the unleavened bread and grape juice, we are saying that we accept the sacrifice that He made for our redemption, and that we are partaking of His sufferings as His disciples. We are shewing the Lord's death until He comes again. We are denying ourselves, and taking up the cross to follow Him. If we go through the form of this without the reality of it in our hearts and lives, we are doing such unworthily, and will be responsible for the death of God's Son. It is a serious matter and the apostle Paul makes it clear in our lesson just how serious it is.

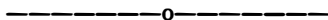
—Leslie C. Busbee

FOOD FOR THOUGHT

Can we not feel the love that flowed from heart to heart as Jesus and His disciples were together? Oh, how they loved their Lord and Master! They did not realize to the full extent, as we do today, just what it meant for Jesus to shed His blood and have His body broken for our salvation. Nevertheless, they loved Him. Today, in our keeping the ordinance of the Lord's Supper, we feel the love flowing from heart to heart as all in one accord let their thoughts go to the wonderful sacrifice of love that our Lord and Master made for us. As the family of God meet together in love to keep this ordinance, we think of the brothers and sisters, as the apostle Paul has instructed: "Rebuke not an elder, but entreat him as a father; and the younger men as brethren: the elder women as mothers; the younger as sisters, with all purity." 1 Tim. 5:1. What pure and holy love flows from heart to heart! The same Lord over us all—Jesus is our elder Brother and God is our Father, since we are born into His family.

The Lord's Supper and Communion are the same thing. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? for we being many are one bread, and one body: for we are all partakers of one bread." 1 Cor. 10:16, 17. What a beautiful commemorative rite our Lord has instituted! We also want to notice that He mentions just the "bread" and the "cup". That is all that is to be used in this ordinance.

—Sis. Marie Miles
(Written in 1981)



CHRISTMAS EVANS, THE COBBLER'S SON

One of the greatest evangelists of olden times was Christmas Evans of Wales. His father, a poor cobbler, gave him the name of the day upon which he was born, Christmas Day, about 200 years ago. His parents died when he was yet a baby, and he went to an uncle, a wicked, cruel, drunken farmer, who beat him and overworked him. When he was 17 years old he was converted in a revival meeting. He had never been to school. He wanted to learn to read so he could read the Bible, and he bought some candles and hired a man to sit up in the barn at night, after work in the harvest field, and teach him. In one month he had learned to read the Bible. He walked twenty miles to buy a "Pilgrim's Progress" at a fair,

and on the way home six of his former companions, indignant because he had forsaken their drunken revels, beat him almost to death and punched out one of his eyes.

When he was 20 years old he began to preach. The only books he had read then were the Bible and "Pilgrim's Progress." He never went to school a day in his life, but he read books as he rode horseback through the mountains of Wales, and he mastered Hebrew and Greek so he could read them in the original; and he became a learned man, the greatest pulpit orator of Wales and one of the greatest the world has ever known. He had been preaching only a year or two in an obscure village when he went to a big meeting attended by the leading preachers and laymen of that denomination. He was asked to speak. He mounted the platform, in the open, a tall, bony, haggard boy, with one eye gone. One who was there tells how the audience, lolling on the ground, dazzled by his brilliance, started to their feet, crowded around and began asking in amazement: "Who is this?"

For fifty-three years he preached, almost every day, and three times on Sunday, traversing Wales to its remotest hamlet forty times, always riding an old horse, always shabbily dressed, getting \$50 a year the first half of his life, never receiving more than \$150 a year, building many chapels, preaching day after day and year after year to crowds in the open air numbering ten thousand to fifty thousand, seeing in his lifetime many, many souls converted.

Many tried to describe the power of his oratory. "Like the beating of an eagle's wing," says one. "Like a hammer breaking the rock," says another. One tells of the crowd "stirred as by the mighty hand of God." Another as "swayed by the Spirit as the leaves of a forest by the rushing of a wind."

No man in Wales was ever so beloved. They called him affectionately, "Old Christmas," "Old One Eye" and "One Eye Evans." He preached oftener without pay than with it. Once a deacon said to him: "Well, Christmas, you preached us a wonderful sermon. You'll get your reward on the resurrection day."

"No doubt of it, but what will I do until then? And my old white mare that carried me here, there'll be no resurrection for her, and she will never be paid," replied Christmas.

After his death they found among his papers a covenant with God which he had written out when yet a young man beginning to preach. Considering that he had no schooling the document is remarkable. It explains the intense earnestness

and fire of his preaching, and the source of his power. There are thirteen parts to the covenant, of which the following are five:

"Oh, Jesus Christ, Son of the living God, take for the sake of thy cruel death, my time and strength, and the gifts and talents I possess, which with a full purpose of heart I consecrate to thy glory in the building up of thy church in the world.

"I give myself in a particular manner to thee, O Jesus, my Saviour, to be preserved from the falls into which many stumble.

"Search me now and lead me into plain paths of judgment. Let me discover in this life what I am before thee, that I may not find myself of another character when I am shown in the light of the immortal world, and open my eyes in all the brightness of eternity. Wash me in thy redeeming blood.

"Grant me strength to depend upon thee for food and raiment. Let thy care be over me as one of thy family.

"I beseech thee, O Redeemer, to inscribe these supplications in thine own book, with thine own immortal pen, while I am writing them with my mortal hand in my book on earth. O attach my name in thy upper courts to these unworthy petitions and set thine amen to them as I do my part of the covenant. Amen."

He died in 1838. He said to the preachers gathered at his bedside, "Preach Jesus Christ, brethren." Then with a wave of his hand he said, "Goodby, drive on," and his life went out.

To this day his picture hangs on the walls of many homes in Wales, and a volume of his sermons may be found on many a parlor table there; and thus the good influence of the poor cobbler's son goes down through the ages. —Selected

May 19, 1985

CHRIST'S FINAL MESSAGE TO HIS DISCIPLES

(Part 1)

John 13:33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Memory Verse: Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27.

Central Thought: Jesus was leaving His disciples to go to the cross, later to ascend up to the right hand of God after His resurrection. In the absence of His bodily presence He promises The Holy Spirit to administer peace, joy, comfort, and love.

Word Definitions: *Mansions:* dwellings, abodes; residence, a place to stay. *Whither:* where. *Comforter:* Intercessor or Consoler.

LESSON BACKGROUND

The next five lessons cover a most sacred scene that the Bible gives us. It is Christ's last discourse to His disciples before He was seized by the rulers. He concludes it with an earnest, touching appeal to God for the unity of His disciples. It seems that Jesus and His own are yet in the upper room. Jesus has just identified His betrayer by handing Judas Iscariot the morsel of bread dipped into the dish. Matthew says that Judas dipped with Him, also. Judas arose immediately and went out. Jesus began talking to His disciples after Judas had gone out. Only the beloved disciple John records this treasured discourse. By the inspiration of the Holy Spirit we have this precious report. He has instituted the ordinances of feet-washing and the Lord's supper. The shadows of evening are lengthening toward night fall. Without in the city are the forces of darkness brooding and planning His arrest and execution, but here, in this upper room, there is a brief calm before the storm into which Christ pours the message of His love. It is a message not for the world, but only for His loved and own. Oh, think of that sacred fellowship with Christ; that closeness and secret communion with Him! Judas has vacated the room. Such precious utterances of spiritual worth are not for him. Think what he forfeited for the hope of a little measly financial gain! Oh, to have a part with those who remained! Even Peter, who later in a time of weakness denied his Lord, is allowed to hear these loving words! Let us draw in our minds to the message of this wonderful scene. It can be for us, also.

—Leslie C. Busbee

QUESTIONS:

1. Jesus said, "Whither I go, ye cannot come." What else did He say in our lesson that gives us hope of going where He is?
2. What is the new commandment that Christ is giving us?

3. How did He say all men would know we are His disciples?
4. Is it possible to believe in God and not to believe in Christ?
5. Where was Christ going and what was He going to do?
6. Why did Jesus say that they knew where He was going and that they knew the way?
7. Why did Thomas doubt what He said?
8. What did Jesus declare that He was?
9. What did Jesus promise to give us?
10. Why cannot the world receive the Spirit?

ADULT'S AND YOUNG PEOPLE'S COMMENTS

Jesus is putting His Church in order, getting His bride ready for the coming of the Holy Spirit. He is taking His leave from them. For about three and one-half years He has tarried with them, but now His work is almost finished. No more will He walk the fields and the shores of Galilee as He once did. His earthly pilgrimage is swiftly drawing to a close. He has in store for these, who have continued with Him in His sorrows, most wonderful blessings and the brightest future one can have. Notice the essential points of this message. "Love one another." Oh, what a challenging command! "Above all things have fervent charity among yourselves, for charity shall cover the multitude of sins." I Pet. 4:8. "Believe in Me." "I go to prepare a place for you in my Father's House. I will come back and receive you to myself!" Oh, what comforting words for the child of God! "Where I go and the way I go ye know." How can they know? Because He is the way, the truth, and the life. On one occasion we were to visit some isolated saints we had never met before. I wondered how it would be, but when we arrived we found that some other saints that we knew well were there. We all knew the same Lord and one another very easily. To know Christ solves every problem. To be led by His Spirit that dwells within our hearts is the answer to every need. Christ comes to us in the personage of the Holy Spirit. The world cannot see Him, but we who love Him can see Him. He is in the Father; we are in Him, and He is in us. Oh, glory! for the fellowship that we have with Jesus!

—Leslie C. Busbee

FOOD FOR THOUGHT

What a devastating blow it must have been for the disciples to hear those words, "Whither I go, ye cannot come." For

several years Christ had been their hope and chief comfort in life. Now it was all changing. Judas had gone out and Christ had only a few more hours with His disciples. There were probably many things that He would have loved to tell them. Think of the strong constitution that Jesus had in the last hours. He considered His disciples and what would be a help to them after He was gone. His thoughts are turned from His cruel death, although He is understandably very conscious of it.

After the devastating message that He was going away, I am glad that Jesus went on to say, "Let not your heart be troubled." Have you ever felt forsaken as these disciples did? Have you ever faced something without knowing which way to turn? Have you ever felt pressure from several parties at the same time and were unsure which was right or wrong? How comforting it is in the midst of the turmoil for Jesus to say, "Let not your heart be troubled." By keeping our hand in His and walking by faith, He will bring us out into a wealthy place and establish our going.

Although the disciples were scattered temporarily, think of what staunch warriors for Christ they became. The Comforter that Christ promised was greatly responsible for this.

" 'A new commandment I give unto you.' In what sense are we to understand that this was a new commandment? 'Thou shalt love thy neighbor as thyself', was a positive precept of the law, Lev. 19:18, and it is the very same that Christ repeats here; how then was it new? Our Lord answers this question, even 'as I have loved you.' Now Christ more than fulfilled the Mosaic precept; He not only loved His neighbor as himself, but He loved him more than himself, for He laid down His life for men. In this He calls upon the disciples to imitate Him, to be ready on all occasions to lay down their lives for each other." Clark's Comm.

—Wayne Murphey

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May 26, 1985

CHRIST'S FINAL MESSAGE "ABIDING"

(Part 2)

John 14:25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

Memory Verse: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

Central Thought: Through the indwelling Spirit of God Christ abides in us. We also abide in Him and draw from His essence and life the strength and virtue to be able to bring forth the works and fruit of godliness and holiness.

Word Definitions: *Husbandman:* The land worker or farmer. *Holy Ghost:* The word "ghost" is from an old English and Anglo-Saxon word which means soul, or spirit. The Greek word that the word ghost is translated from is "pneuma" which means wind, breath, or spirit. Thus Holy Ghost could be more properly expressed, "Holy Spirit". *Purgeth:* (the branch) to bring forth more fruit: purging here means to cleanse or prune as does the vineyard worker to trim the excess off of the vine to help it bear better. *Abide:* to stay, dwell, continue to be attached to.

LESSON BACKGROUND

We are continuing our study of Christ's last message to His disciples before He was arrested. They are in the upper room that probably had been either rented or divinely provided for the occasion. I have wondered that perhaps this might be the same upper room where the 120 disciples later went to in their days of supplication before the Holy Spirit came. The upper room! Is this not a beautiful thought? Oh, to be in the upper room with Christ, up above this old world of care and trouble. Here in this sheltered place Christ is communicating with His loved and own. He is pouring into their hungry souls treasures of His holy kingdom. He presents in our lesson today a most beautiful object lesson of the vine and the branches. The main point He brings out is that of us as His disciples abiding in Him. The branch upon which the fruit comes forth is attached to the vine. It draws from the vine the properties of life and nourishment that breaks forth and ripens into the sweet beautiful fruit. The thought of the work of God being a vine is no new thought. In Isa. 5:1-7, the children of Israel are likened unto a vineyard. In Genesis 49:11, Jacob spoke of Christ binding his foal (or donkey) unto the choice vine. Fruit is an important Bible term. What is produced and profitable from a human life is what God is interested in perfecting. He loves us and is greatly interested in our association with Him, but the purpose of it all is to reap fruit. There is but one way to bring forth fruit for God and that is to become attached to Christ through faith, love, and obedience, and remain there. The fruit will come naturally if we will faithfully abide in Christ.

—Leslie C. Busbee

QUESTIONS:

1. What did Jesus say the Holy Ghost would do?
2. What did Jesus say He was?
3. Who is the husbandman?
4. What are we?
5. What does God do to a branch that does not bear fruit?
6. What does God do to a branch that does bear fruit?
7. What does this purging mean to us?
8. What takes place when we abide in Christ? How do we abide in Christ's love?
9. How is the Father glorified?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

The Holy Spirit wants to descend upon the soul of man. Through the sacrifice of Jesus Christ and His risen life, a new and living way has been made for us to receive this blessed Heavenly Dove into our very innermost being. When the Holy Spirit takes up His sweet abode in our hearts, He transmits to us the Christ life. As we continue to yield and be led by the spirit we abide in Christ and He abides in us. We abide in Christ through the medium of the Holy Spirit. God almighty is over this, directing every action and move. Fruit of love and praise and honor to God will come from this. Jesus was about to give His life for the sake of our spiritual welfare when He spoke these words. He was to ascend to the right hand of God after His resurrection from the dead. It was then that these words would be fulfilled. Christ had kept and obeyed all of the Father's commandments, and was submitting to the death of the cross. It was God's will for Him to do so. Thus He did abide in God's love. There is no way for us to abide in the love of Christ if we fail to keep His commandments. He kept the Father's commandments. When we keep His commandments, He reveals Himself to us through the Spirit and His word. This is the lifeline of the Church; the means by which we abide in Him. Thus His joy can be fulfilled in us and our joy can be full, or complete. Loving one another, submitting to God, abiding in Christ, bringing forth fruit — all this is done as we yield to the Holy Spirit's operation in our souls.

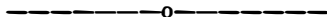
—Leslie C. Busbee

FOOD FOR THOUGHT

"For without me ye can do nothing." This is a fundamental truth that all the rest of our lesson hinges on. We can not

bring forth the fruit that we are commanded to unless we are connected to the vine, Christ Jesus. What is the fruit that Christ refers to? Paul defines it as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Have you ever seen a sinner manifest all of these fruits? There are many unsaved people who live decent moral lives and seem to be by nature, good and easy to get along with. However, according to what Jesus said, we will fall short of bearing the fruit that God expects, unless we are connected to the true vine. Unless we have that life-giving connection, in the hour of great stress, we will do and say things that are not characteristic of a Christian. Our outward cloak of righteousness will fall and the world will see us for what we are.

"I am the true vine." This lets us know that there are vines that are false. It is possible to sever a branch from a vine, place it in fertile soil, water it, and by careful attention, make it grow. Many have done this. Separate from God and His leadings, they have gone off and carefully nurtured up an organization; but their works are dead. They cannot produce that sweet fruit of the Spirit. Much of their fruit is sour. They do not possess that godly love that Christ spoke of. We must maintain our connection to the "true vine" and bear fruit lest we be cut off and cast into the fire. —Wayne Murphey



A TRUE STORY FROM THE AMERICAN CIVIL WAR

The most interesting story I ever heard was told me years ago. Here's the story:

"I was down in this country during the Civil War. Measles broke out among the soldiers and many of our brave lads died. I was wardmaster in charge of the tents where the measles patients were located.

"One night while I was on the ward I passed a bunk where there was a very sick soldier lad about seventeen years of age. The boy looked at me and said, 'Wardmaster, I believe I am going to die. I am not a Christian. My mother and father are not Christians. I never had any Christian training. I never did attend religious services. I did go with a boy friend to Sunday-school just once. A woman taught the Sunday-school class. She seemed to be such a good woman. She read us something out of the Bible about a man — I think his name was Nicodemus. Anyway, it was about a man who went to see Jesus one night. Jesus told this man he must be born again.

The teacher said all people must be born again in order to go to heaven when they die. I have never been born again, and I don't want to die like this. Won't you please get the chaplain so he can tell me how to be born again?"

The old man hesitated for a moment. "You know, in those days I was an agnostic — at least, that is what I called myself. As a matter of fact, I wasn't anything but an old sinner. So I told the boy, 'You don't need a chaplain. Just be quiet now. Don't worry, you'll be all right.' I went on around the ward and in about an hour I came back to the boy's bed. He looked at me out of such sad, staring eyes as he said, 'Wardmaster, if you won't get me the chaplain, please get me the doctor. I am choking to death.' I found the doctor as I knew the boy was going to die.

"In about an hour I came back expecting to find the boy dead, but he was still struggling. He looked up out of his eyes of death and said, 'There is no use, Wardmaster. I have got to die, and I haven't been born again. Whether you believe in it or not, won't you find the chaplain and let him tell me how to be born again?'

"I walked away a few paces and then turned and went back to the boy's bedside. I said, 'My boy, I am not going to get the chaplain. I am going to tell you what to do myself. Now understand, I am an agnostic. I don't know whether there is any God. I don't know whether there is any heaven. I don't know whether there is any hell. I don't know anything. Yes, I do. I know one thing: I know my mother was a good woman. I know if there is a God my mother knew Him. If there is a heaven I know she is there. So I will tell you what my mother told me. You can try it and see if it works. Now, I am going to teach you a verse of Scripture. The verse is John 3:16, 'For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.' My mother said that I cannot save myself, but if I will believe in Jesus He will save me.'

"I asked the boy to say the verse with me. I started and he followed with a weak shaky voice slowly: 'For God so loved the world,' 'For God so loved the world,' 'He gave His only begotten Son,' 'He gave His only begotten Son,' 'that whosoever believeth in Him,' 'that whosoever believeth in Him,' 'should not perish,' 'should not perish,' 'but have everlasting life,' 'but have everlasting life.' Now, my boy, my mother said if a

person will repent of his sins and trust Jesus, he will not perish, but have everlasting life.'

"I referred the lad to another verse my mother taught me, but he closed his eyes, stretched his hands across his breast and in a whisper quoted slowly, repeating some of the words several times. 'For God so loved the world — He gave His only begotten Son — that whosoever — whosoever believeth — believeth in Him, BELIEVETH IN HIM.' Then he stopped and said with a clear voice, 'Praise God, Wardmaster, it works. I believe His blood saves from sin! I shall not perish! I have everlasting life! I have been born again! Wardmaster, your mother was right. Why don't you try it? Do what your mother said. It works, Wardmaster. This thing works! Wardmaster, before I go I want to ask you to do something for me. Tell Mother what you told me, and tell her that her dying son said, "It works." ' As he drew his last breath, he said, 'It works.' "

The old man, wiping tears out of his eyes and out of the wrinkles of his face, said, "The lad was right. It does work. Whosoever believeth in Him shall not perish but has now everlasting life. It works. I know it works!"—Told to B. Jones

June 2, 1985

JESUS' FINAL MESSAGE BEFORE HIS SUFFERINGS

(Part 3)

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Memory Verse: If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John 15:19.

Central Thought: Christ's disciples are empowered by Him to bring forth fruit in the midst of a crooked and perverse world, bearing witness to all of the righteousness of Christ through the power and comfort of the Holy Spirit.

Word Definitions: *Friends:* Those who are dearly associated with one's self, of whom he is very fond.

LESSON BACKGROUND

We are taking up right where we left off in our last lesson. Jesus had been speaking about the vine and the branches. He goes on farther with the thought of His disciples bearing fruit, not as servants, but as His friends. He loves them so much that He is laying down His life for them. It means so much to be a friend of Jesus. A friend is one to whom you can feel safe to reveal the secret things of your heart. Perhaps the evening shadows have darkened into night outside as Jesus continues His discourse. He knows that the forces of the darkness of the world were mustering their devices against Him. In this short space of time He is endeavoring to prepare His disciples, not only for the dark hours just ahead, but also for the generations ahead who would read and hear these

words. Can we not grasp the burden and vision of His heart? He is accomplishing His heart's burden as the Lamb of God to take away the sin of the world. To those disciples will come the responsibility of the work in the years ahead. They must be fully prepared. Many things He has to say to them, but He knows that they are not capable to comprehend it all. The pressures from the world will assail their souls. Will they be able to go through? Will they be able to communicate to the succeeding generations His knowledge without contamination from error? What will be the Key? Jesus knows what it is. It is the Holy Spirit operating in each one. That is the only way. This is the main theme of this discourse, to prepare them to receive the Holy Spirit.

—Leslie C. Busbee

QUESTIONS:

1. What is the greatest love a man could ever show forth?
2. How can we be friends of Jesus?
3. How different is a servant from a friend?
4. What has Christ chosen and ordained us to do?
5. What was the Lord foretelling of the attitude of the world toward His own?
6. What is the disposition of the carnal minded worldly people to those who are being taught of Christ?
7. Why are we not of the world if we follow Christ?
8. How was the cloak for the people's sin taken away?

ADULT'S AND YOUNG PEOPLE'S COMMENTS

There is a special closeness in the fellowship of Christ Jesus with those who really believe in Him and obey His word. It is a unique bond of holy communion that strangely but firmly excludes all foreign matter and spirits. The scene and conversation in this lesson took place between Christ and those who had been drawn unto Him by the power and influence of God. Jesus came from Heaven seeking a holy Bride. He knew what He desired. He desired a people whose hearts had been prepared to be potential for His bride. The lowly, the simple, the obedient, the teachable, the earnest and willing — so far, the disciples had met all of these requirements. There were other standards to be met later, but here were the men given to Christ out of the world. This was the material that He was using to build the Church of God. Christ is still adding to His Church today. He is still seeking out among the sons of men those who are willing to apply themselves to His wisdom

and to qualify for His discipleship. How Christ can reveal Himself to His own and not to the world is a mystery, but He does it. It is a hidden life to follow Christ. The wise and prudent of this present world overlook it. The lustful and vain cast it aside. The selfish and greedy count it of no value. Only those who are honest and humble can be able to discern its reality. Because of the stand such as the children of God have to take to obtain the fellowship of Christ, the world hates and despises them. Those who are willing to leave the world behind and walk by faith find the treasure of Christ's kingdom.

—Leslie C. Busbee

FOOD FOR THOUGHT

We often hear it expressed that the world hates the Christ. This seems at first a little hard to understand. Why would anyone, either now or then, hate someone who did no man any harm, who, in fact, went about doing good for needy humanity? It is a little hard to visualize anyone deliberately determining in his heart that he has no use whatever for this Christ, and then actively taking up a hatred against Him. No one living today ever saw the Christ in the flesh, so why would they hate someone who lived and worked almost 2,000 years ago? This just does not make sense, does it? What, then, is the root of the problem? It is simply this: It is not the personal Christ that men of wicked mind and heart hate; it is His life and everything that He stood for! He is the personification of purity, holiness, virtue, and uprightness in every way; and those qualities are in direct contrast to everything the world has to offer. That is what produces the clash. One may profess Christ, but fail to incorporate into his life the qualities of character which Christ taught, and that one will experience no conflict with the world about him. However, when we embrace Christ for what He really is, and begin to manifest in our daily life, walk and conversation what He taught as becoming to those who are His sheep, we will automatically experience the frown of the world about us. Paul taught us that "the carnal mind is . . . not subject to the law of God, neither indeed can be." Rom. 8:7. There is no possible way to follow a carnal nature and at the same time be in obedience to God's holy law. There is not carnality in God; therefore, He could not possibly transmit to His own a quality which He does not possess. Carnal minds reject holiness in all its forms, and we take on His form when, through His blood, we are made holy; therefore, the world hates us. —C. W. Wilson

(Written in 1972)

June 9, 1985
JESUS' FINAL MESSAGE
(Part 4)

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Memory Verse: These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. John 16:33.

Central Thought: Jesus Christ had to take His leave of His beloved disciples and go back to the Father. His absence would bring sorrow to these dear men, but when the Holy Spirit would come they would know the full joy of Christ and victory over all the power of the enemy.

Word Definitions: *Expedient:* for good advantage. *Reprove the world:* to overwhelm and refute conclusively, to overcome, or silence; convict.

LESSON BACKGROUND

Our lesson continues from the past three lessons on Christ's last discourse with His disciples. Night has probably fallen outside. The hour steadily approaches of His arrest and mock trial. In our lesson Jesus emphatically foretells the coming of the Comforter, which is the Holy Spirit. He is wanting their hearts to be prepared for this glorious Guest. And He is also endeavoring to prepare them for the sorrow that is in store for them when He will be taken from them. It is evident that He is not only referring to the sorrow of His being taken to be tried and executed like a criminal, but He is also pointing to that time when He will be taken up into Heaven, in what is termed as His ascension. The present sorrow of His death would be healed by His resurrection. The sorrow of His departure from them in His ascension would be healed in the anticipation and the receiving of the Holy Spirit. The work of the Holy Spirit in its convicting power is expressed vividly here. Through the anointed preaching of Holy Spirit filled men and women souls are convicted of their need for God. How much it means for us to be humble, yielded, consecrated, and of a believing heart that God's Spirit might descend upon us! The statement Jesus made about "a little while, and ye shall not see me" (verse 16) caused quite a bit of wonderment in the disciples' minds. It is relative to what He said in chapter 14:19: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. And Jesus explains Himself very well. So touching is the thought in verse 21 where Jesus compares His coming ordeal with the sorrow of a woman with child. We conclude in this

lesson the Lord's final message which was followed by His prayer which we will study in our next study.

—Leslie C. Busbee

QUESTIONS:

1. Why did Jesus have to go away?
2. Why would it not have really accomplished God's will for Christ to have remained?
3. What did Jesus say the Holy Spirit would do?
4. Why was Christ not for telling His disciples everything He had to say?
5. How would the Holy Spirit take care of this?
6. Can you explain what Jesus meant in verse 16?
7. How was Christ's suffering likened unto the travail of a woman with child?
8. How can we in a world of tribulation be of good cheer?

ADULT'S AND YOUNG PEOPLE'S COMMENTS

The presence and working of the Holy Spirit would accomplish so much more than the personal physical presence of the Son of God. There were hearts that Jesus could never reach, but if Jesus could be in each one of His disciples in the same wisdom, love, and power that He was Himself, those hearts could be reached. In turn, those hearts could reach other hearts. By the Holy Spirit dwelling in each one of the saints we can have what Jesus was within each individual. The work for the gospel progresses and goes forth. The Holy Spirit working in this manner through sanctified hearts and lives reproves or convicts men of sin. He makes sin appear to the heart and conscience. He causes one to be aware of the wrath of God against that sin. He also communicates the hope of the gospel to that sin-ridden soul and makes bright the offer of salvation. To fail to believe and accept Christ brings the woe upon us. The Holy Spirit reveals to us the righteousness of Christ. He works under Christ's jurisdiction. When you see a soul seeking for spiritual help, you know the Holy Spirit is weighing that soul and is going to send help. We also see that the Holy Spirit convinces men of judgment; judgment against sin and the powers of Satan. If they will but give heed, men could be made aware of the vanities of life. All this is accomplished by the Holy Spirit working in saved and sanctified men and women. We can live by faith and rejoice in Christ Jesus even though we have never seen Him. We can do

this because of the presence of the Holy Spirit within us.

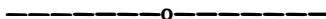
—Leslie C. Busbee

FOOD FOR THOUGHT

That which is so outstanding in our lesson today is Christ's foresight. He tried to instill this in the disciples. He knew that there would be times in which the disciples would feel forsaken and persecuted. If they could only keep the future in view they would be able to endure. Trouble is never pleasant while one is in the midst of it, but the hope for a pleasant outcome will provide peace in the midst of it. Christ was facing an agonizing death on the cross and it was not a pleasant anticipation; still we find Him calmly and rationally comforting the disciples. He was able to look beyond the cross and see the dispensation of the Holy Spirit that His death would bring about.

If we were to go through life on flowery beds of ease we would be like spoiled children. Little pleasure is derived from a spoiled child. Such a one contrasts greatly from a child who has not possessed everything that his heart desired. When an unspoiled child receives a favor, he is joyous, happy and contented. He is also the child that is the most obedient. When the disciples were deprived of the companionship of Christ, they were naturally saddened. When the Holy Spirit fell upon them, their joy knew no bounds. They knew what it was like to be without God's nearness and knew how to value it. They were quick to obey the Spirit's leadings, for they feared to grieve Him away. They gladly sacrificed their temporal possessions to promulgate the gospel.

We must also "endure hardness as a good soldier", II Tim. 2:3, that we might reign with Christ. This perspective will bring peace in the midst of the storm. —Wayne Murphey



THE DYING'S LAST MESSAGE TO THE LIVING

After God has given a soul definite assurance of its adoption into His family, and that soul has maintained that experience by walking humbly and closely with God, it is easy to die.

Few, today, ever receive a definite Divine witness of the Spirit that makes them bold in the presence of death.

The attending physician, today, when he sees his remedies are failing to restore the patient back to health, and that death is soon to lay its icy hand on that mortal frame, gives a potion to the patient that eases pain but invariably weakens the consciousness of the mental faculties. The patient then "just sleeps his life away." If he is a sinner, he dies just as peacefully as a saint. No glimpse into the eternal world is afforded to either saint or sinner after receiving this narcotic.

The modern physician is trained to do this, thinking he is doing the patient a humane service by alleviating his pain, and that he is saving his friends the sorrow that may come to them because of the agonizing cries of the soul that is dying without hope in God.

A prominent physician in this city (Cincinnati) said, "If I did not give them (the dying) dope they would make a lot of noise." "Doctor, what would that 'noise' be about?" They would pray (not ashamed to pray now), and call for others to bring their enemies to their bedside so they could ask their forgiveness. Some of them would get a glimpse of the awful future and see demons waiting to seize their wicked spirit as it leaves the body.

The day of "death-bed repentance," as uncertain as that may be, is forever in the past.

It was not uncommon, in the early times, before this modern day when the dying are given the stupefying draught, that the saints would shout the high praises of God and hear entrancing heavenly melodies from the glory world, and would see the angels who were to convey them to everlasting bliss.

It would seem that in these closing days, that the dying are not met by a delegation, as formerly, from the unseen world. Why? **THE DYING ARE DOPED!**

The dying should not be deprived of their last opportunity of giving a testimony to the living, whether they are being ushered into a world of eternal joys or everlasting woe. The dying soon know their eternal destiny.

The following account is true in every detail:

About the year 1906, there was a man by the name of Lucien Weaver, who with his family, lived near Owensville, Ohio. He lived on Jackson Pike about two miles out from this country village of about 300 inhabitants.

Mr. Weaver and his family were Christians. He was a man of few words, but if anyone needed a friend he could go to this man with confidence that, if possible, Mr. Weaver would help him.

He had two daughters, Anna and Florence. His daughter, Anna, who lived about one-half mile from his home, was very low with the dreaded disease of tuberculosis.

Mr. Weaver and his wife dearly loved Anna and would go and sit up with her as her death seemed very near. Anna was a devout Christian just waiting for the summons of her Lord. Mr. Weaver caught cold during these nightly vigils which resulted in pneumonia. He was very sick from the beginning. Anna died and was buried but Mr. Weaver was not told of it, for they feared to let him know of the death of his beloved child, as it might make him worse.

He lived a few days after Anna's death. For about two hours before he died he talked much. Those present in his room were his family and the attending physician. He constantly told them of the beautiful music he was hearing. He held continuous conversations with friends he had known on earth, but who had departed to be with Christ; among them were his father and mother.

The friends at his bed-side would often ask him questions concerning what he was seeing and hearing, which he answered intelligently. Toward the last he suddenly exclaimed: "Why, there is Anna! Anna, I did not know that you had gone ahead of me!"

Every dying soul has a testimony for the living, and they have a right to be permitted to keep a clear mind to the last. The dying testimony of the sinner as well as the saint is of great importance to the whole community.

Dying folks invariably will tell the truth when facing eternal realities. A minute of testimony, in the dying hour, may be worth more to the world than all one may have done and said during a lifetime.

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June 16, 1985

CHRIST PRAYS FOR UNITY

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

17 Sanctify them through thy truth: thy word is truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Memory Verse: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.

Central Thought: As Christ prepares to take His departure from His disciples, He prays earnestly to the Father to keep His beloved ones in the Father's name, that they be sanctified, and that they all be one in Him until the end of time.

Word Definition: *Sanctify:* Make holy, purify or consecrate.

LESSON BACKGROUND

Jesus has just concluded His final message to His beloved followers, the men who have continued with Him in His sorrows up to the present. Now He lifts His heart to the Heavenly Father in earnest prayer. The hour is come. Very soon He will be hunted like a hunter hunts the deer. He is not troubled so much about His fate as He is the welfare of these, His beloved friends. About His future He has no doubt. But for these and the success and prosperity of the work He is entrusting them with, He entreats the Father. He does this as others had done before Him. As Jacob blessed his twelve sons as he was dying, and as Moses blessed Israel and wrote a song of witness to them before he was taken, so Christ offers this prayer to God. Many dangers await this infant Church. Satan is encamped against these lowly men and women who are clinging to Christ. Christ wills that they be a triumphant Church, and the cause of their triumph will be Christ within them through the power of the Holy Spirit. This prayer concludes the final session with the disciples. From this they would go out into the night. The other writers said they sang a hymn and went out. Jesus knew what was in store for Him. One more agony awaited Him before His arrest. It was the agony in the garden which we will study in our next lesson.

—Leslie C. Busbee

QUESTIONS:

1. Can you name the various requests that Christ makes in His prayer?
2. For whom is He mainly praying?
3. Why is Christ so concerned about His people being one?
4. What was Christ's prayer for His disciples regarding the world?

5. What was He able to say of His disciples in this prayer?
6. What did He want the Father to do for these men?
7. What effect does unity have on the Church?
8. What did Christ want His believers to see?

ADULT'S AND YOUNG PEOPLE'S COMMENTS

Oh, how Jesus loved these lowly men who had attached themselves to Him! While the blinded world rushed headlong in their fury to do away with Him, He was imparting the kingdom of the everlasting God to these precious followers. He is still doing that today. Wherever Christ finds a loving and obedient heart, He will impart His blessings upon that person. As they continue to yield to Him and seek His will, He will lead them on into the fulness of the Holy Spirit. It is a hidden life, this walk with Christ. We are kept in the Father's name. By His power and authority we are redeemed and sheltered from sin. We are united by the Holy Spirit that lives and rules in our hearts. Christ prayed that we as His people be one, even as He (Christ Jesus) and God (the Father) are one. Here is another vivid proof of the Trinity. How could God and Christ be the same person if we are to be one together as they are? If we will separate ourselves from the evils of this present world and really follow Christ all the way, we will be united; make no mistake about it! He prays for us to be sanctified, made holy and pure. This is accomplished by the infilling of the Holy Spirit. There is a glory given to the Church of God. It is the power of the Spirit of Christ upon us, making us one. Long hair is a glory to a woman. I Cor. 11:15. Unity is the glory of the Church. Just as Satan prevails over women, seducing them to cut off their glory, so Satan seeks to disrupt the unity of the saints, knowing that he has dimmed the glory. May God help us to so yield ourselves to Christ and His perfect will that this prayer may be answered in us.—Leslie C. Busbee

FOOD FOR THOUGHT

Note in this prayer the concern Jesus had for His disciples. He prayed for their unity and that they would be able to endure the persecution that was approaching. Christ had suffered such things while on earth and this knowledge prompted His concern and motivated His prayer. Today we rejoice to know that Christ is at the right hand of God interceding for you and I, and His prayer remains the same.

How important it is to maintain unity with the Father. In that condition we can possess the same overcoming power.

What force or power can overthrow the mighty host of heaven? Why should we be dismayed? Because He overcame, we too can be more than conquerors. For a short space of time, the flock, or the disciples, were left without a shepherd. What occurred at that time? Zechariah prophesied that the Shepherd would be smitten and the sheep scattered.

We will never have to experience what the disciples did, for there will never again be a smiting of the shepherd. We can personally apply the scripture to ourselves. "And lo, I am with you all way, even unto the end of the world."

—Wayne Murphey

June 23, 1985

CHRIST IN THE GARDEN OF GETHSEMANE

John 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Mark 14:32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

Matt. 26:27 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Luke 22:43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Matt. 26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

Mark 14:41 And he cometh the third time, and saith unto them, sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

Memory Verse: Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Matt. 26:41.

Central Thought: The human part of Jesus drew back from the hours of suffering that were before Him, but the divine Spirit within Him prevailed and He was able to willingly submit to the will of God.

Word Definitions: *Heavy:* greatly distressed

LESSON BACKGROUND

From all four gospels we have the account together of the touching, heart-whelming scene of our Saviour's agony and conflict before His arrest that night. John is the only one who calls the place a garden, and he furthermore states that it was a place that Judas knew to be a place where Jesus oft times resorted with His disciples. Matthew and Mark both named the place Gethsemane. Is it not striking that the word Gethsemane (a Chaldean word) means a winepress and richness of oil? He, Christ, was treading the winepress of the wrath of God, making a way for us to have the richness of the oil and wine (the Holy Spirit) in our hearts. Luke gave not the name, but stated that they came to the Mount of Olives. So the garden was probably at the foot of the Mount of Olives, over against Jerusalem, on Olives' side of the brook Kedron. Let us look with tender love and weep with Him. "Through the gloom methinks I see a lonely form in prayer for me." This scene has inspired numbers of songs. He saw what was before Him. It was no easy matter for Him to submit to this. It took earnest prayer and violent subjection of His human flesh. The disciples were sleepy as He prayed into the night. As Luke tells us, "His sweat was as it were blood, great drops of blood, falling down to the ground." Such is possible. It has been known of people in such mental agony and strain to literally shed blood through the pores of their skin. Oh, how the flesh cried out to be spared the agony of the cross, but how glad we

are that Christ submitted to let the will of God be done. It is the greatest lesson one can ever master in life. We who follow Him will also have our Gethsemanes. It is a time to remember our Saviour's example and say, like Him, "Thy will be done."

—Leslie C. Busbee

QUESTIONS:

1. What was Christ's purpose in going into Gethsemane?
2. What was weighing upon Him in this hour?
3. How can we know that the human part of Christ was recoiling from the cross?
4. Can it be that we will have the same battle to fight?
5. How was He then strengthened?
6. What was causing this agony?
7. Why were not the disciples able to share in His sorrow?
8. Can we share in His agony today?
9. What happened within Christ after the third time in prayer?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Jesus was feeling the awful weight of the sins of the world. I Peter 2:24 said that He "bare our sins in His own body on the tree." The Greek text says that He carried up our sins onto the tree. He was bearing our griefs and carrying our sorrows up to the cross. Try to imagine yourself standing off in the shadows of the garden, beholding this sacred scene in our lesson. See Him bowing on the ground and hear the mournful sound of His voice. He was praying, not only for Himself, but for you and me, also. He was going the way that His own would have to follow later. They could not really go with Him now. He was treading the winepress alone. No human heart offered Him aid, but God was beholding from above. Jesus knew that within a few hours He would be dying on the Roman cross. How the temptation came to flee or get out of this, but He shows the strength of His Mighty Soul! "Not my will, but thine be done!" Finally, after the third time, He was able to rise up with courage to face what was coming. He needed no more the help of His disciples. He was strengthened by God to go through this great trial. He is ready to give Himself over to the mob who is now appearing across the way. From then on He never wavers nor falters in His forward move. Christ, our Redeemer, fought the battle, and won the victory for us in Gethsemane.

—Leslie C. Busbee

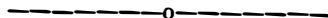
FOOD FOR THOUGHT

What a lonely place the garden of Gethsemane must have been. In the darkest hour of the night, Jesus was realizing the full impact of what was to take place shortly. Perhaps human support would have been a little help, but the disciples, evidently unaware of what was to take place, went to sleep. We cannot really fault the disciples, for many others have been just as negligent and at ease in their service to God. The truth of Christ's saying is brought home many times, "the spirit indeed is willing, but the flesh is weak."

I am glad that the angel is a part of this lonely scene. Though man failed, God didn't. Christ drank the cup of sorrow. We will only sip in comparison, and yet God will be with us in that too. His angels will be near us. "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him my salvation." Psa. 91:11,12,15,16.

Although the disciples were rather slow in grasping the meaning and timing of events, review our lessons and note how Christ was very much aware of what was happening. From the very moment He rode into Jerusalem, He seemed always a step ahead of what was going to occur, and was prepared for it. He seemed to know that Judas was near with the soldiers and it was imminent that He was to be taken. People marvel at those who seem to foretell the future through E.S.P., horoscopes, etc., but Christ's knowledge was accurate and divine. He was never wrong. He had a connection with God, the One who monitored and controlled the events. We also need a connection with God so that He can prepare us for the happenings of life and the certainty of death.

—Wayne Murphey



June 30, 1985

CHRIST'S BETRAYAL AND ARREST

John 18:2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Matt. 26:48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

Luke 22:48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Matt. 26:50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

John 18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Matt. 26:52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

Luke 22:51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Matt. 26:56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Memory Verse: Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Matthew 26:52.

Central Thought: Jesus allowed Himself to be arrested and taken because He knew that it was the will of God, and the fulfillment of the holy prophecies.

Word Definition: *Legion*: a number varying from about 3,000 to 6,000.

LESSON BACKGROUND

It had been decided by those in authority to take Jesus secretly. They wanted no uproar among the people. Matthew tells us that it was a great multitude that came with weapons to take Jesus. They came, as John said, with lanterns, torches, and weapons. Judas had forewarned them of how Jesus was to be distinguished. A kiss of betrayal would identify their victim. Notice how Jesus called him, "Friend". There was only one way that Judas was Christ's friend. He was helping Christ on His mission by fulfilling the scripture. He was not a true friend, a heart to heart companion. Jesus called him a friend. Then He questioned his actions, first, why he was there, and then, why he was betraying Him thus. Before they took hold of Him, Jesus told them that He was the One they were looking for, but reminded them of the opportunities that they had previously while He was daily in the temple. John named Peter as the one who drew the sword and cut off the high priest's servant's ear. Jesus reproved him quickly, stating that from the innumerable hosts of heaven could be dispatched many thousands of mighty angels who would come to His rescue. Think what that would have done. All the prophecies would be discredited and saints who had died in faith would be blotted from memory. All this and more would have been done if Christ had chosen to save Himself. There was no way

for Him to do this. The Father's will must be done. God is ordering this hour and the human desires must be denied that the purpose of the Father might be fully accomplished.

—Leslie C. Busbee

QUESTIONS:

1. What did Judas bring the multitude for?
2. How did Judas identify Jesus?
3. Why did Jesus not defend Himself?
4. What did Jesus say about Peter's defense with the sword?
5. What did Jesus say He could do for a deliverance?
6. What did He do with the wounded man's ear?
7. Why were the people able to take Jesus now and not back in the temple?
8. Why was all this done?
9. What happened to the disciples?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

There has always been a sore conflict between good and evil. Sometimes the evil is not an open foe, but is brooding and boiling under the surface, eventually to erupt in corruptive acts of violence. It had been brooding for some time. The indignation of the Jews had been provoked to the point of action. We who take our stand for truth and right can expect confrontations similar to these in our lessons about Christ. On certain issues and convictions that we as the people of God hold that are contrary to the tide of human ways and thoughts, we can expect opposition. Sometimes it may be just words spoken, or threats made. It may be hurt feelings or bitter attitudes manifested, and then it can be brought into legal battles with the magistrates and law enforcement. A lot of evil and corruption attends these conflicts. Jesus told us different times that we can expect this from the world. May we be strong and always ready and unafraid to take our stand for truth and right. Can we expect to dodge these conflicts and be counted worthy to stand before Him who suffered these things for us? We can be like Judas, who betrayed our Lord. There are still those who betray the saints of God. They will not stand for truth when it will draw the displeasure of society. We can be like Peter who employed carnal means to defend the Lord, but that will not work. We can be like the others who forsook Him and fled. Who will stay by the side of the Master and bear His reproach before this world? Let us accept this chal-

lenge to go with Christ through the garden, through the courts, to Calvary, to the tomb, and on to Glory.

—Leslie C. Busbee

FOOD FOR THOUGHT

Our lesson presents a scene of the betrayal of Christ by Judas. One betrayal was grievous, but the sad fact is, Christ has been betrayed time and time again. The majority of the people today are betraying Him. One may think, "I would never do a thing like that. It is beneath me to take part in anyone's death." Yet many go right on living a life that rejects God's word. Christ died to reveal His love to us, and if we spurn it and not return our love to Him, it is betrayal in the worst sense.

It pays to guard our desires. Judas sought for wealth and his desire culminated in betrayal. It was not Judas' design to betray Christ, he simply made a decision that led him away from Christ and inadvertently resulted in a betrayal. Our affections must center on Christ or the terrible result of straying from Him will result in an actual betrayal.

To betray Christ is not an ordinary injustice. He is the very Son of God; the author and finisher of the plan of salvation. Since we live in the Holy Spirit dispensation, we will have less an excuse than Judas when we stand before the judgment bar of God to give an account of our lives.

We hope that you have been able to gain a broader insight into the sufferings of Christ through the study of His last days on earth. He was a mortal man who passed through dark times in His life. Many loved and revered Him; others hated and rejected Him. He keenly felt each suffering that came His way. Through it all He possessed a heavenly comfort and peace that lifted Him above despair. We have studied scenes of His life in which many people played a role. This is history. Put yourself in the scene now and analyse the part you are playing. Is it acceptance or rejection of Christ?

—Wayne Murphey

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ANOTHER COMMANDMENT

A new minister, Mr. N., was expected in the district; and as all the ministers stopped with Brother W. and his wife, every preparation was made to give him a cordial reception. The honest couple thought that religion in that part consisted in making parade, and therefore the parlor was put in order, a nice fire was made, and the kitchen replenished with cake, chickens, and every delicacy, preparatory to cooking. While Mr. W. was out at the wood-pile, a plain-looking, coarsely dressed, but quiet-like pedestrian, came along and asked the distance to the next town. He was told it was three miles. Being very cold, he asked permission to enter and warm himself. Assent was given very grudgingly, and both went into the kitchen. The wife looked daggers at this untimely intrusion, for the stranger had on cowhide boots, an old hat, and a threadbare, but neatly patched coat. At length she gave him a chair beside the Dutch oven which was baking nice cakes for the presiding minister, who was momentarily expected, as he was to preach the next day at the church a mile or two beyond.

The stranger, after warming himself, prepared to leave, but the weather became inclement, and as his appetite was aroused by the viands about the fire, he asked for some little refreshment ere he set out for a cold walk to the town beyond. Mrs. W. was displeased, but on consultation with her husband, cold bacon and bread were set out on an old table, and he was somewhat gruffly told to eat. It was growing dark, and hints were thrown out that the stranger had better depart, as it was three long miles to town.

The homely meal was at last concluded — the man thanked them kindly for the hospitality he had received, and opened the door to go, but it was quite dark and the clouds denoting a storm filled the heavens.

"You say it is a full three miles to D....?"

"I do," said Mr. W. coldly. "I said so when you first stopped, and you ought to have pushed on, like a prudent man. You could have reached there before it was quite dark."

"But I was cold and hungry, and might have fainted by the way."

His manner of saying this touched the farmer's feelings a little.

"You have warmed and fed me, for which I am thankful. Will you now bestow another act of kindness upon one in a strange place, who if he goes out into the darkness, may lose himself and perish in the cold?"

The particular form in which this request was made, and the tone in which it was uttered, put it out of the farmer's heart to say no.

"Go in there and sit down," he answered, pointing to the kitchen, "and I will see my wife and hear what she says."

And Mr. W. went into the parlor where the supper table stood, covered with snow-white cloth, and displaying his wife's set of blue-sprigged china, that was brought out only on special occasions.

The tall mold candles were burning thereon, and on the hearth blazed a cheerful fire.

"Hasn't that old fellow gone yet?" asked Mrs. W. She heard his voice as he returned from the door.

"No, and what do you suppose, he wants us to let him stay all night.

"Indeed, we will do no such thing. We cannot have the likes of him in the house now. Where could he sleep?"

"Not in the best room, even if Mr. N. did not come."

"No, indeed!"

"But really I don't see, Jane, how we can turn him out of doors. He doesn't look like a strong man, and it's three miles to D....."

"It's too much; he ought to have gone on while he had daylight, and not lingered here, as he did, till it got dark."

"We can't turn him out of doors, Jane, and it's no use to think of it. He'll have to stay somehow."

"But what can we do with him?"

"He seems like a decent man at least; and doesn't look as if he had anything bad about him. We might make a bed on the floor."

When Mr. W. returned to the kitchen, where the stranger had seated himself before the fire, he informed him that he had decided to let him stay all night. The man expressed in few words his grateful sense of their kindness, and then became silent and thoughtful. Soon after the farmer's wife, giving up all hope of Mr. N's arrival, decided to go ahead and have supper. After all was on the table, a short conference was held as to whether it would do not to invite the stranger to take supper. It was true they had given him as much bread and bacon as he could eat, but then, as long as he was going to stay all night, it looked too inhospitable to sit down to the table and not ask him to join them. So, making a virtue of necessity, he was kindly asked to come to supper — an invitation which he did not decline. Grace was said over the meal by Mr. W., the bread helped, and the meat carved.

There was a fine little boy, six years old, at the table who had been brightened up and dressed in his best, in order to grace the minister's reception. Charles was full of talk, and the parents felt a mutual pride in showing him off, even before their humble guest, who noticed him particularly, though he had not much to say. "Come, Charley," said Mr. W., after the meal was over, and he sat leaning in his chair, "can't you repeat the pretty hymn mamma taught you last Sabbath?"

Charley started off without any further invitation, and repeated very accurately two or three verses of a campmeeting hymn, that was then popular.

"Now let us hear you say the commandments, Charley," spoke up the mother, well pleased with her son's performance. And Charley repeated them with a little prompting.

"How many commandments are there?" asked the father.

The child hesitated, and then looking at the stranger, near whom he sat, said innocently: —

"How many are there?"

The man thought for some moments, and said, as if in doubt,

"Eleven, are there not?"

"Eleven!" ejaculated Mrs. W. in unfeigned surprise.

"Eleven?" said her husband with more rebuke than astonishment in his voice. "Is it possible, sir, that you do not know how many commandments there are? How many are there, Charley? Come, tell me — you know, of course."

"Ten," replied the child.

"Right, my son," returned Mr. W., looking with a smile of approval on the child. "Right, there isn't a child of his age in ten miles who can't tell you there are ten commandments."

"Did you ever read the Bible, sir?" addressing the stranger.

"When I was a boy I used to read it sometimes. But I am sure I thought that there were eleven commandments. Are you not mistaken about there being ten?"

Sister W. lifted her hands in unfeigned astonishment, and exclaimed: —

"Could any one believe it? Such ignorance of the Bible!"

Mr W. did not reply, but rose, and going to the corner of the room where the Good Book lay upon the stand, he put it on the table before him, and opened to that portion in which the commandments are recorded.

"There," he said, placing his finger upon the proof of the stranger's error, "There, look for yourself."

The man came around from his side of the table and looked over the stranger's shoulder.

"There, do'ye see?"

"Yes, it does say so," replied the man, "and yet it seems to me there are eleven. I'm sure I always thought so."

"Doesn't it say ten here?" inquired Mr. W. with marked impatience in his voice.

"It does, certainly."

"Well, what more do you want? Can't you believe the Bible?"

"Oh, yes, I believe the Bible; and yet it strikes me somehow that there must be eleven commandments. Hasn't one been added somewhere else?"

Now this was too much for Brother and Sister W. to bear. Such ignorance of sacred matters they felt to be unpardonable. A long lecture followed, in which the man was scolded, admonished, and threatened with divine indignation. At its close he modestly asked if he might have the Bible to read for an hour or two before retiring for the night. This request was granted with more pleasure than any of the preceding ones.

Shortly after supper the man was conducted to the little spare room, accompanied by the Bible. Before leaving him alone, Mr. W. felt it to be his duty to exhort him to spiritual things, and he did so most earnestly for ten or fifteen minutes. But he could not see that his words made much impression, and he finally left his guest, lamenting his obduracy and ignorance.

In the morning he came down, and meeting Mr. W., asked if he would be so kind as to lend him a razor, that he might remove his beard, which did not give his face a very attractive appearance. His request was complied with.

"We will have prayers in about ten minutes," said Mr. W., as he handed him the razor and shaving box.

The man appeared and behaved with due propriety at family worship. After breakfast he thanked the farmer and his wife for their hospitality, and parting went on his journey.

Ten o'clock came, but Mr. N. had not arrived. So Mr and Mrs. W. started for the meeting-house, not doubting they would find him there. But they were disappointed. A goodly number of people were inside the meeting-house, and a goodly number outside, but the minister had not arrived.

"Where is Mr. N.?" inquired a dozen voices, as a crowd gathered around the farmer.

"He hasn't come yet. Something has detained him. But I still look for him — indeed, I fully expected to find him here."

The day was cold, and Mr. W., after becoming thoroughly

chilled, concluded to keep a good lookout for the minister from the window near which he usually sat. Others, from the same cause, followed his example, and the little meeting-house was soon filled, and one after another came dropping in. The farmer, who turned towards the door each time it was opened, was a little surprised to see his guest of the previous evening enter, and come slowly down the aisle, looking on either side, as if searching for a vacant seat, very few of which were now left. Still advancing, he finally got within the little enclosed altar, and ascended to the pulpit, took off his old grey overcoat and sat down.

By this time Mr. W. was by his side, and had his hand upon his arm.

"You mustn't sit here. Come down and I will show you a seat," he said, in an excited tone.

"Thank you," replied the man in a composed voice. "It is very comfortable here." And the man remained immovable.

Mr. W., feeling embarrassed, went down, intending to get a brother "official" to assist him in making a forcible ejection of the man from the place he was desecrating. Immediately upon his doing so, however, the man rose, and standing up at the desk, opened the hymn-book. His voice thrilled to the finger ends of Brother W. as in a distinct and impressive manner he gave out the hymn beginning:

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel a brother's care."

The congregation rose, after the stranger had read the entire hymn, and had repeated the first two lines for them to sing. Brother W. usually started the tunes. He tried this time, but went off on a long meter tune. Discovering his mistake at the second word, he balked and tried it again, but now he stumbled on short meter. A musical brother came to his aid and led off with a tune that suited the measure in which the hymn was written. After singing, the congregation knelt, and the minsiter — for no one doubted his real character — addressed the throne of grace with much fervor and eloquence. The reading of a chapter in the Bible succeeded. Then there was a deep pause throughout the room in anticipation of the text, which the preacher prepared to announce.

The dropping of a pin might have been heard. Then the fine, emphatic tones of the preacher filled the room: —

"A new commandment I give unto you, that ye love one another."

Brother W. had bent forward to listen, but now he sunk back in his seat. This was the eleventh commandment.

The sermon was deep, searching, yet affectionate and impressive. The preacher uttered nothing that could in the least wound the brother and sister of whose hospitality he had partaken, but he said much that smote upon their hearts, and made them painfully conscious that they had not shown as much kindness to the stranger as he had been entitled to receive on the broad principles of humanity. But they suffered more from mortification of feeling. To think that they had treated the minister of the district after such a fashion was deeply humiliating.

At last the sermon was over, and the benediction pronounced. Brother W. did not know what was best for him to do. He never was more at a loss in his life. Then Mr. N. descended from the pulpit; but he did not step forward to meet him. How could he do that? Others gathered around him, but still he lingered and held back.

"Where is Brother W.?" he at length heard asked. It was the voice of the minister.

"Here he is," said one or two, opening the way to where the farmer stood.

The preacher advanced, and catching his hand, said: —

"How do you do, Brother W., I am glad to see you. And where is Sister W.?"

Sister W. was brought forward, and the preacher shook hands with them heartily, while his face was lit up with smiles.

"I believe I am to find a home with you," he said, as if it was settled.

Before the still embarrassed brother and sister could make reply, some one asked: —

"How came you to be detained so late? You were expected last night. And where is Brother R.?"

"Brother R. is sick," replied Mr. N., "and I had to come alone. Five miles from this my horse gave out, and I had to come the rest of the way on foot. But I became so cold and weary, that I found it necessary to ask a farmer not far from here, to give me a night's lodging, which he was kind enough to do. I thought I was still three miles off, but it happened that I was very much nearer my journey's end than I supposed."

This explanation was satisfactory to all parties, and in due time the congregation dispersed, and the minister went home with Brother and Sister W.

—Selected

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