

horn-like heights of Hattin. These were two hours' journey (from five to seven miles) west of Tiberias, overlooking the mouth of a gorge which opens into the cliffs of Arbela. The "plain" below these heights, to which the Saviour descended with His apostles, was easily accessible from the lake, yet only a few minutes' walk from the summit. This plain was a level space on the side-hill, well adapted for the gathering of a multitude. See " **Desire of Ages**," p. 299.

3. The Jews had come to believe that the amount of riches one possessed indicated the favor he had with God. Christ's teaching in this text was to destroy that illusion.
4. No wonder they were astonished. They had been accustomed to the verbal trifling of intricate sophiseries, and the tortuous windings of tradition and prescription. They now heard these criticized and rejected for the plain, ungarnished Word. The great Teacher came not from any of the authorized schools, yet His teaching was fresh as the morning breeze upon the mountain-side. He appealed to no authority but the Word of God, tearing away from the law the false traditions which obscured its obvious import.

ADDITIONAL NOTES

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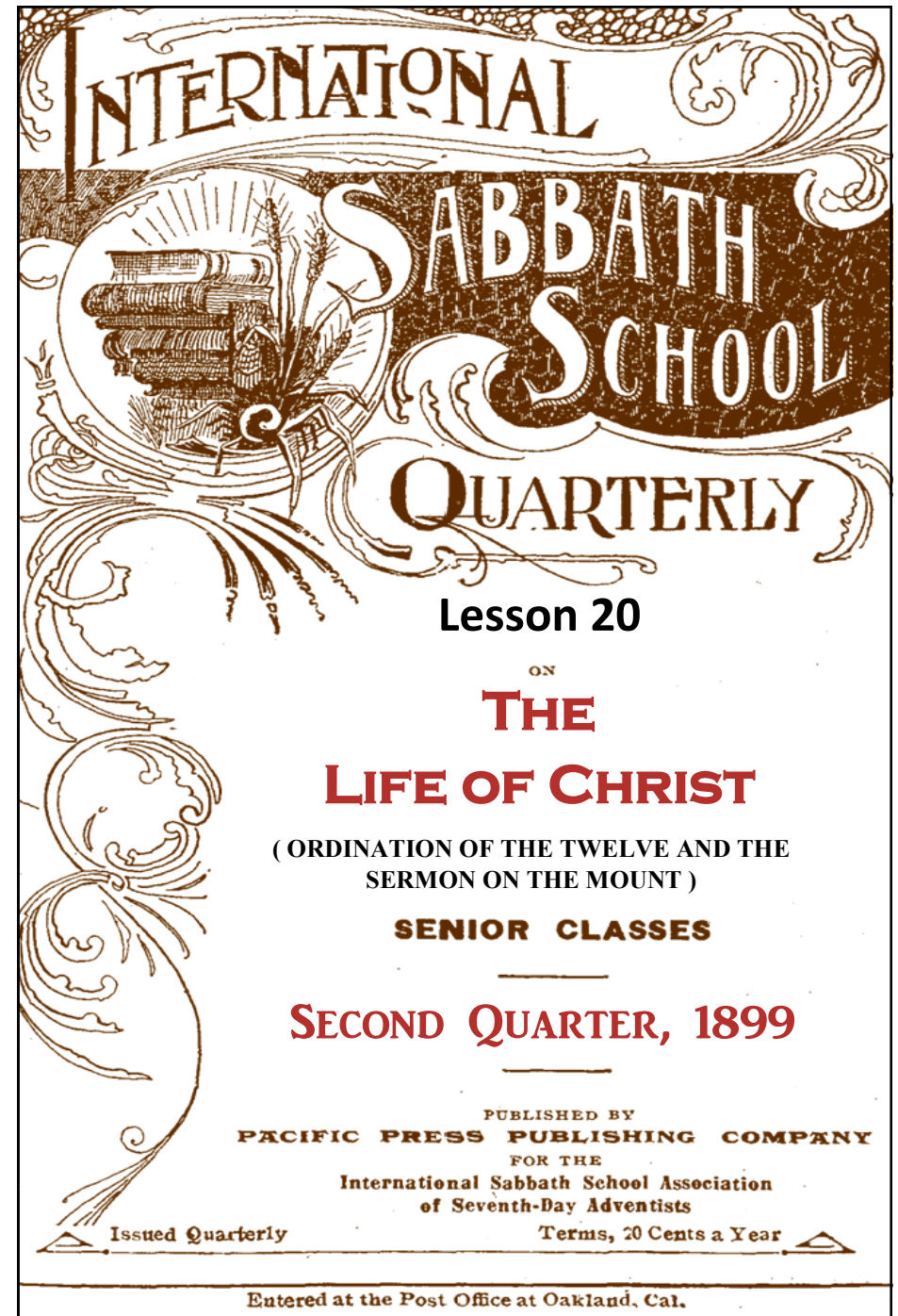
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INTERNATIONAL

SABBATH SCHOOL

QUARTERLY

Lesson 20

ON

THE

LIFE OF CHRIST

(ORDINATION OF THE TWELVE AND THE SERMON ON THE MOUNT)

SENIOR CLASSES

SECOND QUARTER, 1899

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LESSON 20 - ORDINATION OF THE TWELVE; THE SERMON ON THE MOUNT

**May 20, 1899
Hill of Hattin?
(Matt. 10:5-8; chapters 5-7)**

*Side Texts to be
studied with
questions*

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| 1. AFTER spending a whole night in prayer, what did the Saviour do early in the morning? Luke 6 : 13. | Mark 3 : 13. |
| 2. Why did He ordain twelve? What general name did He then give them? Mark 3 : 14, 15. See note 1. | Matt. 10 :5-8; 19:28. |
| 3. Repeat the personal names of the twelve in their order. Matt. 10: 2-4. | Luke 6: 14-16. |
| 4. Where did the Saviour then go? For what purpose? Matt. 5: 1. See note 2. | Luke 6: 17. |
| 5. With what words did He begin His instruction ? Matt. 5 : 3-12. | Isa. 57:18 ; 61:3 ;
Jer. 3:12, 13;
31 :13. |
| 6. In what position did Christ then place the apostles before the world? Matt. 5 : 13-16. | Phil. 2 : 15 ;
Prov. 4 :18 ;
I Peter 2: 9. |
| 7. Knowing that some of the Pharisees thought His teaching was belittling the law, what did Christ say to destroy this impression? Verses 17-20. | Rom:3 :31; 8:2-4; 10 : 1-4. |
| 8. How did He then proceed to expand the law? Matt. 5 : 21, 22, 27, 28, 31-34, 38-48. | |
| 9. What instruction did He give His disciples in regard to almsgiving? Matt. 6: 1-4. | Rom. 12: 8-21. |
| 10. In contrast with the formal method, how did He teach them to pray? Matt. 6: 5-13. | |

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|---|---|
| 11. What did He say about forgiveness? Matt. 6: 14, 15. | Eph. 4 : 32;
Luke 23:- 34. |
| 12. How did He tell them to fast? Matt. 6: 16-18. | Isa. 58:6-11. |
| 13. What did Christ say relative to gathering earthly treasure? Matt. 6: 19-21. See note 3. | Luke 12 :15-21. |
| 14. What did Christ show was the proper attitude for His followers to occupy relative to the things of the world? Matt. 6: 24-34. | Ps. 37 : 25;
I Kings 17:9,
12,, 16. |
| 15. What does Christ say will positively be done for those who trust Him? Matt. 7 : 7-11. | Jer. 29 ; 1-13. |
| 16. Who does He say will not enter the kingdom of heaven? Matt. 7 : 21-23. | Isa. 29 ; 13, 14. |
| 17. To what did He liken the two classes of hearers of the Gospel? Matt. 7 : 24-27. | Luke 6 :47-49. |
| 18. How were the people affected by the Saviour's doctrine? Why? Matt. 7 : 28, 29. See note 4. | |

READING

Mark 3 : 13-19;
Luke 6 :13-49; 12:15-34;
"Desire of Ages," pp. 290-314;
"Mount of Blessing," pp. 144-168.

NOTES

- These twelve had for some time been disciples, *i.e learners*. Upon their ordination they were called apostles, or those sent forth. They were sent forth to represent the Gospel church, as the twelve patriarchs had represented the tribes of Israel. **See "Desire of Ages," pp. 291,292.** For knowledge of the dispositions of these men, **see "Desire of Ages," p. 296.**
- The ordination of the twelve is supposed to have taken place on one of the two