
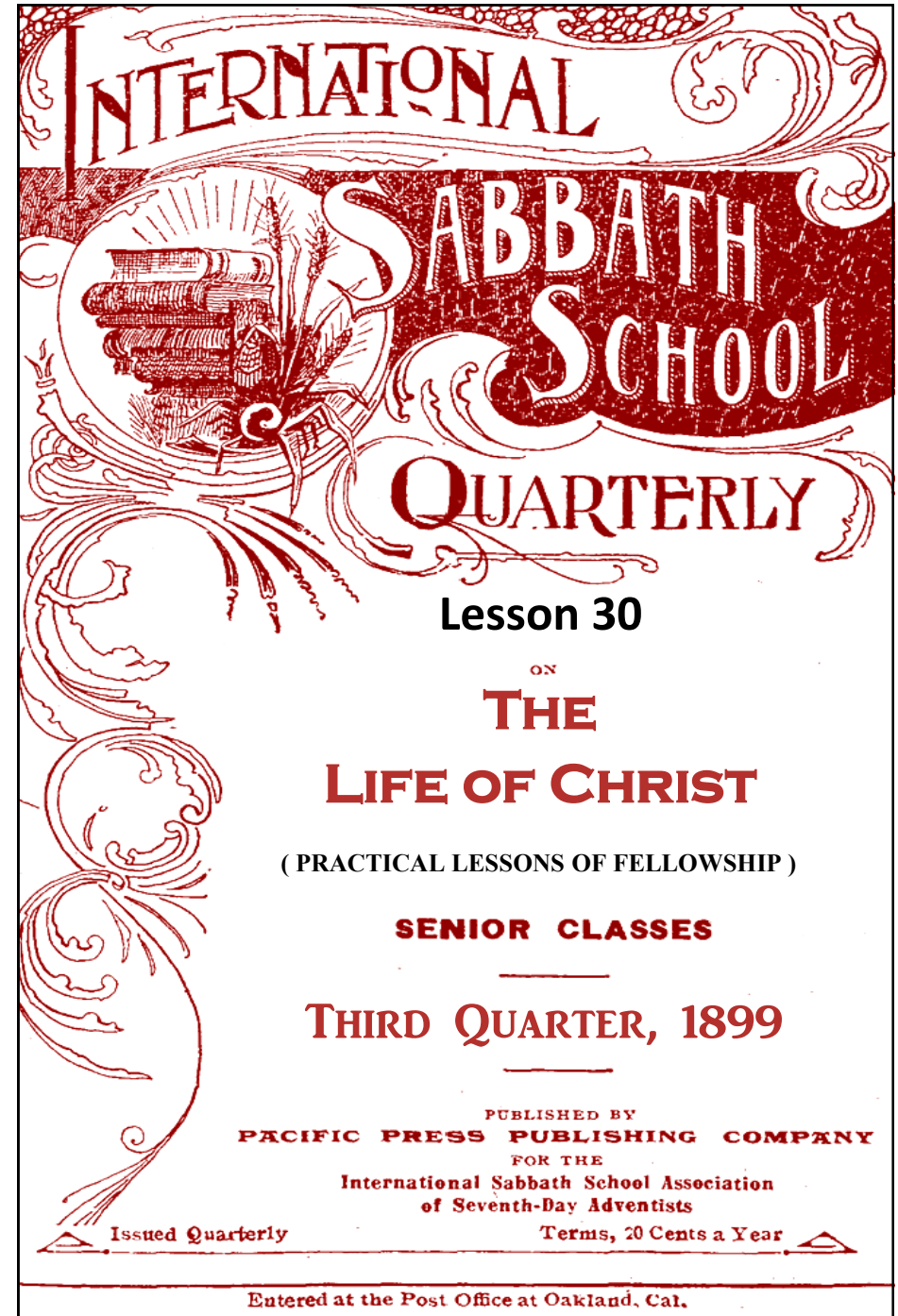


the journey toward Capernaum, and in anticipation of an early trip to Jerusalem, they fell to discussing the question of their relative fitness for positions of trust in the new commonwealth. This material view of the Lord's kingdom so barred the door of their hearts that the spiritual truths their Master wished to impress upon them could not find entrance.

2. French suggests that "tribute" in this text is an unfortunate rendering, inasmuch as it supposes a civil tax. The rate asked of Peter was the *didrachma*, or the half shekel of **Ex. 30 : 11-16**, which was required of every Israelite above twenty years old, for the current expenses of the tabernacle, and afterwards the temple. It was a piece of silver, in value about thirty-two cents, or one shilling and fourpence of English money.
3. Strangers being those only who were subject to tribute, the temple could not exact means from Him who was the Son of God, the great King, to whose temple service the money was to be applied. Priests and prophets were exempt from this tax. But the Son of God in that instance gives a beautiful example of waiving personal rights, in order to prevent wrong impressions, which would produce unnecessary friction. The money necessary to meet the demand was not on His person, but was to be found in the mouth of a fish. The *stater*, thus miraculously produced, was just enough to pay the needed amount not only for Christ, but also for Peter, His follower, who likewise was counted a resident of Capernaum.
4. The word from which comes "offense" means cause, occasion of wrong, or an inducement to sin.
5. Ancient kings shut themselves away from the gaze of men, but their counsellors were privileged to behold their faces. **See side text.** The angels are thus said to behold the face of God, which is hidden from mortals. **Ex. 33 : 20.** These same angels being ministering spirits to the humble saints (**Heb. I : 14**), the latter have counsel with God through their ministering spirits, and so are the subject of heavenly counsel, regarding their difficulties and dangers.
6. "As an heathen." While a man may be regarded as a heathen, or a publican, and so unfit for church-fellowship, yet the Spirit of Christ teaches us to labour earnestly for the conversion of all such. This can not be accomplished by harsh treatment, or hateful words, or by abandonment. The only way to win any one, in whatever state or condition, is by kindness.
7. "Ten thousand talents," an expression conveying the idea of a hopelessly large debt. Literally it would be about \$8,000,000. The smaller debt was about \$15. The instruction in this chapter grew out of the dispute of the disciples as to who should be the greatest in the new kingdom which their early Jewish teachings had pictured as constituting their Master's prospective dominion. They had not yet learned that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." **Rom. 14 : 17.**



INTERNATIONAL SABBATH SCHOOL QUARTERLY

Lesson 30

ON
**THE
LIFE OF CHRIST**

(PRACTICAL LESSONS OF FELLOWSHIP)

SENIOR CLASSES

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LESSON 30

PRACTICAL LESSONS OF FELLOWSHIP

July 29, 1899.

Mount Hermon and Capernaum, A. D. 30.

(Matt. 17 : 14 to 18 :35 ; Mark 9: 14-43; Luke 9 : 37-48.)

*Side Texts to be
studied with
questions*

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| <p>1. UPON arriving at the base of the mountain, what pitiful plea was brought to Christ? Matt. 17 : 14-16.</p> | <p>Matt. 10: 1, 7, 8;
Mark 9: 22.</p> |
| <p>2. What did Jesus say and do in response to the father's petition? Verses 17, 18.</p> | <p>Mark 9 : 23-27.</p> |
| <p>3. Inasmuch as power had been conferred upon the disciples to cast out demons, what was the secret of their failure in this case? Verses 19-21.</p> | <p>Mark 11 : 23.</p> |
| <p>4. Passing through Galilee, what particular truth did the Saviour try for the second time to impress upon his disciples' minds? Verses 22, 23.</p> | <p>Luke 9: 44, 45 ;
Mark 9 : 31, 32.</p> |
| <p>5. What was the evident reason for the disciples not being more deeply impressed with this important matter? Luke 9 : 46.
See note I.</p> | <p>Mark 14:38.</p> |
| <p>6. On their arrival at Capernaum, what question was put to Peter by the tribute collector ? Matt. 17 : 24. See note 2.</p> | |
| <p>7. Knowing what Peter had said, with what question did the Lord meet him, immediately upon his entering the house? Verse 25.</p> | |
| <p>8. Receiving the only answer possible, what conclusion did Jesus draw? What did He instruct Peter to do? Verses 26, 27.
See note 3.</p> | |
| <p>9. To what was the Saviour's attention next directed ? Mark 9 : 33, 34.</p> | |

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| <p>10. Not being able to agree among themselves, how did they undertake to settle the controversy? Matt. 18:1</p> | |
| <p>11. How did Jesus answer the question? Vs. 2-6.</p> | <p>I Cor. 14 : 20.</p> |
| <p>12. What did He then say of those who in any way led others to do wrong ? Verse 7. See note 4.</p> | <p>Luke 11: 44-46</p> |
| <p>13. In what way does He apply this principle to our members which lead us to do wrong? Vs. 8, 9.</p> | <p>Matt. 5 :28 ;
James 3 : 6.</p> |
| <p>14. What warning does He give us regarding these who become like children for Christ's sake? Verse 10. See note 5.</p> | <p>Esther 1:13-15.</p> |
| <p>15. How far will the Lord go to save one such? Verses 12-14.</p> | <p>Matt. 26 : 53.</p> |
| <p>16. What counsel does the Lord give regarding differences between brethren? Verses 15-18. See note 6.</p> | <p>Gal. 6: 1-3.</p> |
| <p>17. In perfect agreement, what may two persons expect concerning their petitions ? Verse 19.</p> | <p>Matt. 5: 23, 24.</p> |
| <p>18. Why is this sure to be so? Verse 20.</p> | |
| <p>19. When Peter desired to know how many times this agreement was to be reached by forgiveness, what did the Lord tell him? Verses 21, 22.</p> | <p>Col. 3 : 13.</p> |
| <p>20. Relate the parable by which the Lord further illustrates this subject. Verses 23-35. See note 7.</p> | |

READING.

"Desire of Ages," chapters 47, 48

NOTES

1. The disciples were evidently still clinging to the idea that the Saviour's kingdom was to be an earthly, tangible one, with His throne in Jerusalem, and that at the proper time He would there assume the reins of government. So on