

# INTERNATIONAL UNIFORM LESSONS

Lesson Treatment Prepared by Rev. Titus Lehmann

Lesson 1

January 4, 1925

## CHRIST'S TRIUMPHAL ENTRY

Lesson Text: Luke 19: 29-44.

Reference Material: Matthew 21: 1-16; Mark 11: 1-11; John 12: 12-19.

Golden Text: Blessed is the King that cometh in the name of the Lord. Luke 19: 38.

### Teaching Hints

We have been going through the Bible in outline form. Last year we received the Old Testament history and the life of Christ up to the scenes of Holy Week. Now we are to enter upon a study of closing incidents of the life of Christ. The first incident, which we are to study today is that of Christ's Triumphal Entry into Jerusalem.

#### I. THE PREPARATION FOR THE ENTRY

It was Sunday of Holy Week. Jesus and his disciples were approaching Jerusalem. Coming near to the villages of Bethany and Bethphage he asked two of his disciples, one of these probably Peter, to go over into the village and get a colt, which was tied there. It was not Jesus' colt. It possibly belonged to a friend of Jesus. For the words "The Lord hath need of him" were sufficient to gain the loan of the colt. What a word for us to ponder over! The Lord hath need of him, the Lord to whom all belonged should needs borrow an animal from a friend. The Lord hath need of the new colt, which had never been used. In the Old Testament animals were used for sacred purposes which had never been used before. The Lord has need also of all of our belongings to carry on his work. Does his word, that he needs these things always awaken in our hearts a desire to grant the wish of the Master? Do we realize the honor bestowed upon us that Christ should ask for our belongings? The obedient disciples, the willing owners, the colt, all helped to prepare the way for the entry into Jerusalem.

#### II. THE TRIUMPHAL ENTRY

Making a saddle out of their outer garments, the disciples put Jesus on the colt. Slowly he began to ride toward Jerusalem. It was the time of the great

festival of the Passover of the Jews. They were gathered at Jerusalem from all parts of the world. Many who thought a great deal of Jesus were there. They noted Jesus riding. They began to spread their clothes upon the ground for the animal to tread on. Why was it that Jesus allowed all this? In fact it seems that he had prepared for such a triumphant entry. Why did he want to make such a great show? Jesus was offering himself as king for the last time. He appealed to the imagination of the people. He stirred the emotions. A king, with a borrowed colt, with borrowed clothes to ride on! Here was a kingliness of spirit. The people responded to the spirit in which Jesus made this entry. They acclaimed him with the songs of the Passover feast. One group sang to the other. Hundreds in that throng were expressing their personal gratitude, for that which he had done for them.

#### III. THE FLY IN THE OINTMENT

However all was not joy. There were dark faces in that crowd. Some were scowling. Others, such as the Roman soldiers, were mingling in the crowd, ready to kill, if any kind of revolt should reveal itself. The Pharisees were asking Jesus to tell his followers to be quiet. They were jealous and afraid of the acclaim.

As the procession streamed up the Mt. of Olives and reached the summit, Jesus stops. Then as he looks upon Jerusalem, weeps, i. e. wails out loud. Jesus saw not only the sky line of Jerusalem, he saw the human beings that lived there. He saw the future misery. He saw the rejection of the cross. His heart goes out to these people to whom he is offering himself. It was another appeal to turn to him. Thus Jesus enters the city where he must suffer.

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Lesson 5

August 3, 1924

## THE FIRST DISCIPLES OF JESUS

Lesson Text: John 1: 35-51.

Reference Material: Matt. 4: 18-22; Mark 1: 14-20; Luke 5: 1-11.

Golden Text: Jesus saith unto him, Follow me. John 1: 43.

### Teaching Hints

We trust that the teacher is continuing that chart on the "Harmony of the Gospels," or on the Life of Jesus. This will help much to get a clear-cut conception of the life of Him, whom we call "Our Master." The next few lessons are taken from St. John. He is the only one that brings in some of the incidents of the Judean ministry of Christ. The teacher should read at least the first four chapters of John when preparing for this lesson, so as to get the entire setting for the next few weeks.

In studying the lesson on "The First Disciples of Jesus," we note how Jesus gained his first followers. Get into the atmosphere of winning your pupils for Jesus. This must be the aim of the lesson.

#### I. *The Index Finger, Pointing out Jesus.* Verses 35-39.

About a quarter of four one afternoon, three young men were standing together on a road leading down to a swift running river. The young men were very much absorbed in their conversation. One was simply clad, but his eyes glowed like fire. He spoke quietly but intensely. All at once they saw a fourth man, a stranger, coming down the road. He passed by the three and went on ahead. The leader of the three called the attention of his companions to the stranger. "Looking upon Jesus, as he walked, he said look." "Behold the Lamb of God." At once two leave the side of their leader, John the Baptizer, and go after the stranger. As they nearly catch up to him, he unexpectedly turns and in a kindly voice asks, "What seek ye?" In other words what do you see in me, that ye seek me. They simply say, "Where are you living?" You

learn to know folks best in their home surroundings. Quickly Jesus replies "Come, and ye shall see?" or to put it in modern terms, "Come over and take supper with me, let's get acquainted." They accept his invitation. A friendship is formed that lasts a life time. John the Baptizer was absorbed in looking at Jesus. He directed others to look. The two, Andrew and John came, saw and were conquered. Will the teacher point out Jesus to his pupils?

#### II. *Individual influence.* Verses 40-42.

The first two disciples were directed to Christ by John the Baptizer. Jesus with his dynamic personality captured them. Immediately Andrew, one of these disciples, began to talk about Jesus to others. He could not keep the good news to himself. He findeth first his own brother, Simon, and saith to him, "We have found the Messiah, or the Christ." Andrew brought Peter to Jesus. Andrew didn't do much otherwise. He brought Peter, the boy with the lunch, the Greeks to Jesus. What a great task. Can the teacher interest his or her pupils to bring others to Sunday school and thus get them into touch with Jesus Christ? Jesus saw the possibilities in Peter. "From one quickened life the sacred flame spreads outward." Oh, that all Christians would witness to Christ!

#### III. *Direct Appeal.* Verse 43.

As Jesus was about to start the next day for Galilee, he saw Phillip of Bethsaida and bade him follow him. Sometimes Jesus calls us direct. What does it mean to follow Jesus? It means to accept his principles and obey his teachings. A Christian is a follower, an adherent, a supporter, learner, a backer of Jesus. To follow Jesus means to turn away from

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Lesson 10

December 7, 1924

## THE MAN BORN BLIND

Lesson Text: John 9: 13-17, 26-38.

Reference Material: John 9: 1-41.

Golden Text: One thing I know, that, whereas I was blind, now I see. John 9: 25.

### Teaching Hints

A different manner of lesson treatment might be used with profit by the teacher. The story is very vividly told as follows:

Act. 1. (Jesus and the disciples coming into a village. A blind beggar sits at the gate).

*Disciples:* "Rabbi, who sinned—this man or his parents—that he was born blind?" (Get the implication that all affliction was considered as being due to some special sin).

#### *Explanatory:*

—Jesus answered, "Neither he nor his parents sinned, but he was born blind in order that God's mercy might be openly showed in him." (Then Jesus made clay, smeared the clay over the man's eyes and told him to wash in the pool of Siloam).

#### Act. II.

*First neighbor,* "Is not this the man who used to sit and beg?"

*Second neighbor,* "Yes, it is."

*Third neighbor,* "No, it is not, but he is like him."

*The man born blind,* "I am the man"

*Neighbors:* "How then were your eyes opened?"

*The Man born blind,* "He whose name is Jesus made clay, smeared my eyes with it, and then told me to wash in the pool at Siloam. So I went and washed and obtained sight."

*Neighbors:* "Where is he?"

*The Man born blind,* "I do not know."

#### Act. III.

*Pharisees:* "How did you obtain your sight?"

*Man born blind:* "He put clay on my eyes, and I washed, and now I can see."

*Pharisee:* "That man has not come from God, he does not keep the Sabbath, for he should not have given medical aid, or used saliva on the Sabbath."

*Neighbors:* "How is it possible for a bad man to do such miracles?"

*Pharisee:* "What is your account or idea of him, for he opened your eyes?"

*Man born blind:* "He is a prophet."

#### Act. IV.

*Pharisee:* (To parents) "Is this your son, who you say was born blind? How is it that he can see?"

*Parents:* "We know that this is our son and that he was born blind. We do not know how he came to see, or who opened his eyes. Ask him yourself; he is of full age." (They were afraid of the Jews).

#### Act. V.

*Pharisee:* "Confess your error, we know that this man is a sinner."

*Man born blind:* "I do not know, whether he is a sinner or not, one thing I know, that I was once blind and now I can see."

*Pharisee:* "How did he open your eyes?"

*Man born blind:* "I have told you already. Do you want to become Jesus's disciples?"

*Pharisees:* (In anger) "We are Moses disciples. We know that God spoke to Moses, but for this fellow we do not know where he comes from."

*Man born blind:* "Why this is marvelous! You do not know where he comes from and yet he has opened my eyes. If this man were not from God, he could do nothing."

*Pharisees.* (In great anger) "Dost thou teach us, thou who wast born in sin?" (They thrust him out of the synagogue and thus excommunicate him.)

#### Act. VI.

*Explanatory,* "Jesus heard that they had thrust him out, goes to him and asks, 'Do you believe in the Son of God?'"

*Man born blind:* "Who is he, Sir?"

*Explanatory:* "Jesus said, 'You have seen him. He is now speaking to you.'"

*Man born blind,* "I believe, sir."

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Lesson 5

November 2, 1924

## THE PRODIGAL SON

Lesson Text: Luke 15: 11-24.

Reference Material: Luke 15 (entire chapter); Matt. 18: 12-14,

Golden Text: "I will arise and go to my father." Luke 15: 18.

### Teaching Hints

Jesus' enemies were sneering because he took the moral outcasts to his heart; received the sinners and ate with them. So Jesus pictured the foolish and stupid sinner, in the story of the lost sheep; the ignorant, unconscious sinner, in the story of the lost coin; and the wilful and deliberate sinner in the story of the prodigal son, and showed how precious every one was to its owner, master, or father. The story of the prodigal son is the Gospel in the Gospel. It is a gripping story.

#### I. DOWNWARD STEPS

*Restraint* was felt by the younger brother at home. He was too closely supervised, as he thought. He became restless. Under the stress of this restlessness he makes a *request* of the father. The request includes his portion of the inheritance, which would be one-third according to the Jewish law. His father grants his wish and gives him the portion. This places a certain *responsibility* upon the young man, the responsibility of using this inheritance right. He however is very *reckless* with it. He leaves home, goes into the "far country". This is any place out of reach of parental oversight. "The city" is the far country for many today. Here he spends his money in *riotous* living. He lives a very sinful life. However living which is merely "good" but less than the best possible, is also sinful. He wastes his substance. At last everything is gone.

We have followed the downward steps in the story of the prodigal. Every teacher will do well to test his or her life in the light of this thought. Let the teacher who has to deal with youth enter the spirit, the atmosphere of this story. You find the same desires in the youth of today. Do you simply join in the cry of many today: Youth is going

to the bad? Or do you rather sympathize with youth? In which way can you prove most helpful?

#### II. THE UPWARD STEPS

*Reflection* might be considered the very first step upward. This young man has sowed his wild oats. (It is not necessary to sow "wild oats", as so many seem to think today). He had reached the bottom. Sometimes we have to fall pretty hard to wake us up. "Adversity is a wonderful eye-opener: necessity is the mother of common sense". The harder one bounces a rubber ball, the higher it rises. Money gone, friends gone. Famine. Want. Feeding swine. Degrading for the Jews. Wants to eat of the husks. Now he takes time to think. He comes to a *realization* of his real need. "He came to himself". This took a lot of hard thinking and fighting with pride. The greatest discovery of life is the finding of one's self. Which is the real self? Surely it is the highest possible self, the one we discover in our best moments. The life of spiritual health and attainment is the normal life. Will you as teacher find yourself? Will you help the scholar to find his or her real self? He *recollects* his home, his father's fine treatment of servants. He recollects that they have enough to eat. So he *resolves* to go back home. *I will arise*. And he arose. *I will go to my father*. And he came to his father. *I will repent*. He confessed his sin to his father. After the resolution must come the repentance. He is *restored*. The father was waiting for him. He does not wait for excuses. He does not ask questions. He exacts no promises. He takes him. What a picture of God! We find all around *rejoicing*. The father prepares the best. A feast was arranged. Joy over a sinner that had repented. Contrast the brother with the prodigal and the father.

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Lesson 9

March 1, 1925

## CHRIST BEFORE PILATE

Lesson Text: Matthew 27: 11-26.

Reference Material: Matthew 26: 57-27: 10; Mark 14: 53-15: 20;

Luke 22: 52-23: 25; John 18: 12-19: 16.

Golden Text: He was wounded for our transgressions, he was bruised for our iniquities. Isaiah 53: 5.

### Teaching Hints

#### I. THE PRISONER AT THE BAR

After Jesus had been taken prisoner in the garden of Gethsemane, the following events quickly took place. He was tried by the Jewish authorities first, then later on by the Roman authorities. He was led before Annas and then Caiaphas. The Jewish Sanhedrin condemned him to death, but could not fulfill the sentence, for they were under control of the Roman government and had to get permission first. In the early morning hour he was taken to Pontius Pilate. During the course of the first part of the trial, Pilate noticed an opportunity to shift responsibility and sent Jesus over to King Herod. Even this however did not take from him the responsibility, for King Herod found nothing wrong in Jesus.

With dramatic rapidity events take place. With unerring skill human nature is depicted. The character and the fight of Pontius Pilate is described with intense interest. Twenty-eight sentences fall from the lips of Pilate. Of these sixteen are questions. Three times the scene is changed. Three accusations are made by the Jews, (1) He arouses folks against the government, (2) He forbids the payment of taxes to the government and (3) He claims to be a king. Three times he was acquitted by the governor. Three times this acquittal was rejected by the Jews. Three times Pilate was warned.

Now Jesus stood before the governor. The Prisoner before the bar. "Art thou the king of the Jews?" That was the heart Pontius Pilate had picked out of the accusations. Can't you see the sneer and hear the scorn, contempt and even

pity with which Pilate expresses in these words? "Thou sayest," is all Jesus answers. Then the witnesses were brought in. Pilate is surprised that Jesus has not a word of defense for himself. Jesus was silent and the governor marvelled. We must admire the silence of the Master in this connection. It shows perfect self-control.

#### II. THE JUDGE AT THE BAR

Now the tables turn. The prisoner had been at the bar all this time, now the judge comes before the judgment throne and the prisoner becomes the judge. A custom existed at the time that some prisoner be released upon appeal by the people. Pontius knew that the Jews had delivered Jesus to him out of envy. He grants them the choice between Barabbas and Jesus. Think of such a choice! While he was giving the people a few moments to decide on this momentous matter, his wife, possibly called Claudius Procula, sent in a note on a tablet warning him to be careful in his dealings with this righteous man. Of course she based her warning upon a dream, but it may have grown out of deep thinking about the matter.

Pilate knew Jesus was innocent. He had been warned. The people reject Jesus in the popular vote, because they had been stirred up by the Jewish leaders, and chose Barabbas. Think of a judge allowing the people to pass judgment upon his case. In dismay Pilate asks, "What then shall I do unto Jesus?" His conscience had told him what to do with Jesus, why ask the people?

"Crucify him," howls the mob.