SABBATH SCHOOL LESSON
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With the Great Teacher

Senior Division, First Quarter, 1922

THIRTEENTH SABBATH OFFERING
March 25
The Transportation, Outfitting, and Establishment of the 1922 Missionaries in their Mission Stations, including Homes

VITAMINES

A SUBJECT which concerns every one is that of a proper diet. "Foods are substances which, when taken into the body, supply the necessary elements for promoting growth, repairing its broken-down tissue, and furnishing it with heat and power for muscular work. True foods contain the same elements as are found in the human body, and thus they are able to build and maintain the body structure."

"In the past, it has been customary to express the value of a diet largely in terms of heat units, or calories, since it was supposed that the value of foods depended largely, if not entirely, upon the amount of heat produced from the consumption of their so-called nutritive constituents." ("The Science of Food and Cookery," pages 11, 26.)

The recent discoveries of the food laboratories, however, show that the vitamines are the most essential to our well-being and even our lives, for the absence of food vitamines makes life impossible. How important, then, that we have a knowledge of food values and their proper combination!

In his book "The Science of Food and Cookery," Mr. H. S. Anderson, dietitian and food expert at the medical college and sanitarium at Loma Linda, has given us a most comprehensive and instructive statement of facts regarding foods, their nutritive values, and their proper combinations for the daily diet, in the light of these recent discoveries, as well as an excellent cookbook of over five hundred recipes.

The following chapter titles give but a slight idea of the broad scope of the book: Foods, Their Uses in the Body; The Vital Elements in Foods (Vitamines); Food Minerals Essential to All Life; Natural Food of Man; Balancing the Food; Food Economics; Cookery and Food Preparation; Principles of Successful Cookery; Food Combinations; Dietetic Errors; Planning the Meal and Menu Making; Course of Cooking Lessons; Bread; Soups; *Entrées* and Noon-Meal Dishes; Gravies and Sauces; Vegetables; Salads and Dressings; Desserts; Toasts, Breakfast Dishes, Cereals, Eggs, Sandwiches; Cookery for the Sick; Diet in Disease; Fruit Ices, Ice Cream, Sherbets; Principles of Canning and Preserving; Miscellaneous Recipes; Warmed-Over Dishes; Wheat Flour and Sugar Substitutes.

"The Science of Food and Cookery" is a book that should be in every Seventh-day Adventist home, as a most valuable aid in the practice of true health principles. It contains 282 pages, printed in large, clear type, with illustrations and especially drawn chapter and page headings, on a good grade of heavy paper, and bound in an attractively printed, durable cloth cover, which is waterproof and easily cleaned. The price is but $1.50, postpaid. (In Canada, $1.80.)

Order a copy to-day from your local Tract Society office.

With the Great Teacher

Lesson 1—In Youth; in Later Years; in Training Others

JANUARY 7, 1922

LESSON HELP: "The Desire of Ages," pp. 78-92, 150-153, 168-177, 349-358.

Daily Study Outline

1. **Days of preparation, questions 1-4.**
2. **Beginning His public teaching, questions 5-8.**
3. **The Teacher and His hearers, questions 9-12.**
4. **The power of His teaching, questions 13-16.**
5. **Extent and result of His teaching, questions 17-19.**
6. **The gift of teaching in the church, questions 20, 21.**
7. **Review the lesson.**

Questions

1. How old was Jesus when He began to teach? Luke 2: 42, 47.
2. When found in the temple by His parents, what answer did He give to their anxious inquiries? Verse 49.
3. What is said of the development of the child Jesus? Verses 40, 52. Note 1.
4. Who were the first human teachers of Jesus? Deut. 6: 7-9. Note 2.
5. How old was Jesus when He began His public teaching? Luke 3: 22, 23.
6. With what was Jesus filled at the time of His baptism? Luke 4: 1.
7. To what extent was the Holy Spirit given to Him? John 3: 34, last clause.
8. What is said of the Holy Spirit as a teacher? John 14: 26.
9. What truthful witness did the chief priests and the scribes unwittingly bear to Christ's teaching? Luke 20: 21. Note 3.
10. What was the testimony of Nicodemus concerning Christ? John 3: 2. Note 4.
11. What does He who comes from God teach? John 3: 34, first clause.

Said Nicodemus, "Rabbi, we know that Thou art a teacher come from God."

12. How did the officers who were sent to take Jesus speak of His teachings? John 7: 46.
13. How did the teachings of Jesus affect the people generally? Matt. 7: 28, 29. Note 5.
14. What element in Christ's teaching was not found in the teachings of the scribes and elders? Luke 4: 32.
15. From whom did He receive this power? Acts 10: 38.
16. With what favor did the common people receive Christ's teachings? Mark 12: 37.
17. What question did Christ's teaching raise in the minds of some of His hearers? Matt. 13: 54-56.
18. To what different places did Jesus go to teach the people? Note 6.
19. When Jesus ascended to heaven, what did He give to men? Eph. 4: 8.
20. What is mentioned as the third one of these gifts to the church? 1 Cor. 12: 28.
21. How long will this gift remain in the church? Eph. 4: 13.

Notes

1. "Wonderful in its significance is the brief record of His early life: 'The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.' In the sunlight of His Father's countenance, Jesus 'increased in wisdom and stature, and in favor with God and man.' His mind was active and penetrating, with a thoughtfulness and wisdom beyond His years. Yet His character was beautiful in its symmetry. The powers of mind and body developed gradually, in keeping with the laws of childhood. . . .

"With deep earnestness the mother of Jesus watched the unfolding of His powers, and beheld the impress of perfection upon His character. With delight she sought to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to coöperate with the heavenly agencies in the development of this child, who could claim only God as His Father."—*"The Desire of Ages," pp. 68, 69.*

2. "The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel, He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor."—*Id., pp. 69, 70.*

3. These words were not spoken in sincerity, but were full of flattery and praise intended to lead Jesus to make statements for which He could be condemned for either heresy or treason. But while spoken to deceive and ensnare, they bore a truthful testimony of the Saviour.

4. These words from Nicodemus, the Pharisee, resemble very much those addressed to Christ in Luke 20: 21, but they came from a sincere heart. Jesus discerned this as He discerned the other, and shaped His reply to meet the needs of each.

5. "The teaching of the scribes and elders was cold and formal, like a lesson learned by rote. To them the word of God possessed no vital power. Their own ideas and traditions were substituted for its teaching. In the accustomed round of service they professed to explain the law, but no inspiration from God stirred their own hearts or the hearts of their hearers. . . .

"Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted."—*Id., p. 253.*

6. Those who read the Gospels carefully must note the extensive limits to which Jesus traveled in Palestine while teaching the people. During His ministry, He made eight complete circuits of Galilee. More than once we find Him in Samaria and Judea and Perea. He journeyed as far north as parts of Cæsarea Philippi, and we also find Him in the coasts of Tyre and Sidon. He was sent to the lost sheep of the house of Israel (Matt. 15: 24; Acts 3: 25, 26); and it was His purpose evidently to reach as many as possible of this nation to which He was specially sent, before His earthly career should close in death. If they were reached at all, He must go to the cities and villages in which they lived, and press the claims of the gospel home to their hearts and consciences.

"Set apart a little time each day for the study of the Sabbath school lesson."

Lesson 2—The Beatitudes

JANUARY 14, 1922

LESSON SCRIPTURE: Matt. 5: 1-16.

LESSON HELP: "Thoughts from the Mount of Blessing," pp. 9-72, current edition.

Daily Study Outline

1. **Healing and teaching the multitudes, questions 1-4.**
2. **Teaching from the mountain side, questions 5-7.**
3. **Blessings pronounced, questions 8-10.**
4. **Other blessings announced, questions 11-13.**
5. **Encouragement for the persecuted, questions 14-16.**
6. **Privileges of the individual and the church, questions 17-19.**
7. **Review the lesson.**

Questions

1. What was the nature of Jesus' work in Galilee early in His ministry? Matt. 4: 23.
2. How far did the report of His work extend, and with what result? Verse 24.
3. From what places did the people come to Jesus? Verse 25.
4. One day, when He saw the multitudes gathering about Him, where did He go? Matt. 5: 1. Note 1.
5. When He had sat down, who came to Him? What did He then do? Verse 1, last clause; verse 2.
6. Who does He first say are "blessed"? Verse 3. Note 2.
7. Whom does He next mention? Verse 4.
8. What promise does He make to the meek? Verse 5. Note 3.
9. Who does He say will be filled? Verse 6. Note 4.
10. Who does He say shall obtain mercy? Verse 7.
11. What blessing is pronounced upon those who are pure in heart? Verse 8.
12. Into what relationship will those who are peacemakers be brought? Verse 9. Note 5.
13. What does He promise to those who are persecuted for righteousness' sake? Verse 10.
14. What further promise is made to these? Verse 11.
15. In what spirit should such treatment be received? What encouraging promise is given? Verse 12.
16. What did Jesus say His disciples are? What is done with salt that has lost its savor? Verse 13. Note 6.

17. To what else are the disciples compared? Verse 14.
18. For what purpose do we need a light? Verse 15. Note 7.
19. For what purpose does God give to us the light of truth? Verse 16.

Notes

1. "In the sermon on the mount, He [Christ] sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. . . . Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. The truths He taught are no less important to us than to the multitude that followed Him. We no less than they need to learn the foundation principles of the kingdom of God."—*"The Desire of Ages," p. 299.*

2. The term "Beatitudes," by which we designate the nine "blesseds" of this chapter, comes from the Latin *beati,* the word with which these verses begin in that version. Jesus does not say "happy," but "blessed." There is a difference. Happiness may depend upon surroundings and circumstances, but blessedness depends on relationship to God. We should bear in mind that these "blesseds" are not pronounced alone upon those already possessing these virtues, but also upon those who, by grace, may acquire them. Luke says, "Blessed are ye poor"—poor in this world's goods, but possessing God, and growing in grace and knowledge in Him. Such are indeed blessed.

3. "Jesus places meekness among the first qualifications for His kingdom. In His own life and character the divine beauty of this precious grace is revealed. . . . Human nature is ever struggling for expression, ready for contest; but he who learns of Christ is emptied of self, of pride, of love of supremacy, and there is silence in the soul. Self is yielded to the disposal of the Holy Spirit. Then we are not anxious to have the highest place. We have no ambition to crowd and elbow ourselves into notice; but we feel that our highest place is at the feet of our Saviour. . . . The meekness of Christ, manifested in the home, will make the inmates happy; it provokes no quarrel, gives back no angry answer, but soothes the irritated temper, and diffuses a gentleness that is felt by all within its charmed circle. Wherever cherished, it makes the families of earth a part of the one great family above."—*"Thoughts from the Mount of Blessing," pp. 29-32, current edition.*

"The meek are the self-controlled. The virtue of meekness is far from being a passive one. Only a strong person can be a truly meek person. . . . A meek man is a tamed man, one

In the Sermon on the Mount, Christ sought to undo the work that had been wrought by false education.

who has himself in perfect control under all and every provocation. A meek man does not lack force and fire and power, but he controls these good qualities and uses them for right things. The Jews were looking forward to inheriting the earth in a literal sense; when the Messiah should come they expected their land to rule all lands. How strange it must have sounded to the disciples to hear Jesus proclaim that the meek shall inherit the earth, to hear such a reward promised to a virtue, not to a deed!"—*Tarbell.*

4. Hunger and thirst are the normal manifestations of physical health. These strong feelings are used to illustrate the eager desire the soul should have for righteousness.

"The invalid loses desire for food, but with returning health begins to desire and enjoy it. So it is also in the moral and spiritual realm. Hunger for the highest, for the best and truest life, is itself a sign of saving relationship with God. The man who has no hunger, and is conscious of no needs, has neither knowledge of himself nor of God."—*Id.*

5. Peacemakers should not wait until contending parties resort to open conflict. It is well to discern early the causes that lead up to an open break, and take steps to avert the trouble. We may be peacemakers in name, but at the same time possess dispositions that are the source of constant strife and turmoil. A quarrelsome, fretful, faultfinding, criticizing, gossiping disposition is not calculated to bring the blessing in store for peacemakers.

6. "I have often seen just such salt, and the identical disposition of it that our Lord has mentioned. A merchant of Sidon having farmed of the government the revenue from the importation of salt, brought over an immense quantity from the marshes of Cyprus. . . . This he had transferred to the mountains, to cheat the government out of some small percentage. Sixty-five houses . . . were rented and filled with salt. These houses have merely earthen floors, and the salt next to the ground, in a few years, entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden underfoot of men and beasts. . . . It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown; and this is the reason why it is cast into the street. . . . There is no place about the house, yard, or garden where it can be tolerated. No man will allow it to be thrown on to his field, and the only place for it is the street; and there it is cast, to be trodden underfoot of men."—*W. M. Thompson, in "The Land and the Book."*

7. Lord, let me be the torch that springs to light,
And lives its life in one exultant flame,
A blaze of living fire against the night,
Although it drop to darkness without fame.

For I have watched the smoldering, lukewarm soul,
  Choked in the ashes that itself hath made,
Despised the grudging measures of its dole,
  And turned from it bewildered and afraid.

Light me with light of love — this my desire —
  With light of love, I pray! Then let me burn
My little moment in pulsating fire,
  And so perform my mission in my turn.

Let me be lighthouse for some rock or reef,
  Shining afar to light a soul's return,
That it be saved from shipwreck, loss, and grief.
  Make me Thy torch, O Lord, to brightly burn.

— *Selected.*

Lesson 3 — The Law Unfolded

JANUARY 21, 1922

LESSON SCRIPTURE: Matt. 5: 17-48.

LESSON HELP: "Thoughts from the Mount of Blessing," pp. 73-118.

Daily Study Outline

1. **The character of the Scriptures, questions 1, 2.**
2. **Need of obedience and true righteousness, questions 3, 4.**
3. **Striving for unity and fellowship, questions 5-7.**
4. **Great truths magnified, questions 8-10.**
5. **Oath-taking, questions 11-13.**
6. **Returning good for evil, questions 14-16.**
7. **Review the lesson.**

Questions

1. What was the attitude of Jesus toward the Scriptures? What did He come to do? Matt. 5: 17. Note 1.
2. With what words does He teach the immutability and perpetuity of the law? Verse 18. Note 2.
3. How will persons be regarded who break the law of God and teach others to do the same? Verse 19. Note 3.
4. How did Jesus teach that true righteousness is more than an outward display? Verse 20.
5. What new meaning did Jesus give to the law? Verses 21, 22. Note 4.
6. What course should we take toward one whom we have offended? Verses 23, 24. Note 5.
7. What is our duty toward our adversaries? Verses 25, 26.
8. How comprehensive is the seventh commandment? Verses 27, 28.

9. What sacrifices should we be willing to make rather than sin? Verses 29, 30. Note 6.
10. What instruction did Jesus give concerning the law of divorce? Verses 31, 32.
11. What did Jesus teach concerning oath-taking? Verses 33-36. Note 7.
12. In what simple manner should believers express their sincerity? Verse 37. Note 8.
13. In what words does Jesus teach us to avoid contention and strife? Verses 38-42.
14. How should a Christian regard his enemies? Why should he treat them thus? How does the Lord show His regard for them? Verses 43-45.
15. For what kind of love is there no reward? Verses 46, 47.
16. What high standard is set before every Christian? Verse 48.

Notes

1. That Jesus referred to the great moral law is shown in His reference to two of its commandments. See Matt. 5: 21, 27. He came not to destroy the law, nor the prophets which His Spirit had inspired. 1 Peter 1: 11. He came to "fulfill" the law. The only way a moral law can be fulfilled is by keeping it to the full. John 15: 10; Gal. 6: 2. Thus Jesus kept the law of God, and then, in His love, died to meet its claims, that the righteousness of the law might be fulfilled in His followers. Rom. 8: 4. He fulfilled the prophecies relating to His first advent. Eternity alone can fulfill all the prophecies, for some of them prophesy of the eternal kingdom of God.

2. A "jot" (the Hebrew letter *yod*, answering to our letter i) is the smallest letter of the Hebrew alphabet. A "tittle" is a point that serves to distinguish one letter from another, as the difference between our capital E and F. Some Hebrew letters are much more alike, and the absence or presence of the distinguishing point would make great difference in the meaning. God's law could not be changed in one jot or tittle till heaven and earth should pass away; and "the earth abideth forever."

3. " 'Shall be called the least in the kingdom of heaven.' That is, he shall have no place therein. For he who willfully breaks one commandment, does not, in spirit and truth, keep any of them."—*"Thoughts from the Mount of Blessing," p. 81, current edition.*

In the Judgment, those persons who break God's law and teach men to do so, will be counted "of no esteem in the kingdom of heaven." They will have no place there.

4. The nature of God's law, and its meaning, have never changed. The meaning which Christ caused to stand out with clear emphasis was in the law as spoken from Mount Sinai. But the traditions of its teachers had covered up the true meaning. Christ purposed to take away this false interpretation, and cause the law to stand out in its true interpretation.

5. "When one who professes to serve God wrongs or injures a brother, he misrepresents the character of God to that brother, and the wrong must be confessed, he must acknowledge it to be sin, in order to be in harmony with God. Our brother may have done us a greater wrong than we have done him, but this does not lessen our responsibility. If when we come before God we remember that another has aught against us, we are to leave our gift of prayer, of thanksgiving, of freewill offering, and go to the brother with whom we are at variance, and in humility confess our own sin, and ask to be forgiven."—*Id., pp. 91, 92.*

6. "In order for us to reach this high ideal, that which causes the soul to stumble must be sacrificed. It is through the will that sin retains its hold upon us. The surrender of the will is represented as plucking out the eye or cutting off the hand. Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled. But it is better, says Christ, for self to be maimed, wounded, crippled, if thus you may enter into life. That which you look upon as disaster is the door to highest benefit."—*Id., pp. 95, 96.*

7. "Our Saviour did not, however, forbid the use of the judicial oath, in which God is solemnly called to witness that what is said is truth, and nothing but the truth. Jesus Himself, at His trial before the Sanhedrin, did not refuse to testify under oath. . . . If there is any one who can consistently testify under oath, it is the Christian."—*Id., p. 103.*

8. "But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." A. R. V. The context shows the admonition to be against unnecessary oaths. There are those who are so anxious to make their words emphatic, that they use all kinds of adjurations.

"It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the word of God."—*Mrs. E. G. White, in "Testimonies on Sabbath School Work."*

Lesson 4—Giving Alms; Prayer

JANUARY 28, 1922

LESSON SCRIPTURE: Matt. 6: 1-18.

LESSON HELPS: "The Desire of Ages," pp. 298-314; "Thoughts from the Mount of Blessing," pp. 119-176, current edition.

Daily Study Outline

1. **Right motives in almsgiving, questions 1-3.**
2. **Instruction on prayer, questions 4, 5.**
3. **Jesus gives us a model prayer, questions 6-8.**
4. **Praying for definite things, questions 9-11.**
5. **Conditions for answered prayer, questions 12-14.**
6. **Instruction concerning fasting, questions 15, 16.**
7. **Review the lesson.**

Questions

1. What motive should not actuate us in giving alms? Matt. 6: 1.
2. Against what spirit in the giving of alms are we warned? Verse 2.
3. How should we perform our charitable deeds? How will such be rewarded? Verses 3, 4.
4. How does Jesus say the hypocrites pray? Verse 5. See Luke 18: 11.
5. What does Jesus teach concerning secret prayer? What reward is promised? Matt. 6: 6. Note 1.
6. Against what should we guard when we pray? What do some think? What does the Father know? Verses 7, 8. Note 2.
7. What model prayer has our Lord given to us? Verses 9-13.
8. What form of address in this prayer indicates God's relationship to us? Verse 9.
9. For what two things are we first instructed to pray? Verse 10.
10. For what are we to ask daily? Verse 11.
11. On what condition only may we ask forgiveness for our sins? Verse 12. Note 3.
12. What request is made for guidance and safety? Verse 13.
13. On what condition may we expect forgiveness? Verse 14.
14. How will our Father deal with those who do not forgive? Verse 15.
15. What are we told not to do when we fast? Verse 16.

16. What instruction is given concerning fasting? Verses 17, 18. Note 4.

Notes

1. "In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts."—*"Thoughts from the Mount of Blessing," p. 126, current edition.*

2. Study well the instruction of our Saviour, and the prayers recorded in the Scripture. This passage does not forbid public prayer; for our Lord prayed in public, as did His servants. Public prayers should on all ordinary occasions be short. Let the long prayers be in secret. Come to God with humility, with a sense of utter unworthiness, and of His holiness and mercy. Thank Him for His goodness. Praise Him for His love and mercy. Ask in simple faith as we need, but always according to His will. Do not often repeat the name or titles of Deity, nor speak to the great God as you would to your human neighbor. Holy reverence becomes the Christian; and this is fitting to the most implicit faith.

3. A story is told of a knight in olden times who went to an aged pastor to ask his blessing before he went to avenge himself on his enemy. The pastor said, "Son, on one condition I bestow my blessing; kneel and pray with all thy heart our Lord's prayer after me." The knight did so until he came to the petition for forgiveness, and then paused. The good man bade him continue. The knight said he could not. "Then," said the aged man, "I cannot bestow my blessing." Again and again the old man repeated the prayer, and the knight followed him until he came to that petition. Finally the words broke his heart, and he followed the prayer clear through. "Now, my son," said his counselor, "I will bless thee on thy mission." "I have none," replied the knight; "I have no enemy to avenge."

4. "Anoint thine head, and wash thy face,—these were forbidden in the Jewish canon on days of fasting and humiliation; and hypocrites availed themselves of this ordinance that they might appear to fast. Our Lord, therefore, cautions us against this; as if He had said, *Af*[illegible] nothing, dress in any ordinary manner, and let the whole of thy deportment prove that thou desirest to recommend thy soul to God, and not thy face to men."—*Clarke.*

Money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ."—*"Christ's Object Lessons," p. 351.*

Lesson 5—Our Father's Care; Judging

FEBRUARY 4, 1922

LESSON SCRIPTURE: Matt. 6: 19 to 7: 6.

LESSON HELPS: "The Desire of Ages," pp. 298-314; "Thoughts from the Mount of Blessing," pp. 177-186, current edition.

Daily Study Outline

1. **Laying up treasures, questions 1-3.**
2. **Value of singleness of vision, questions 4, 5.**
3. **Serving God or mammon, questions 6-8.**
4. **Providing for our temporal needs, questions 9-11.**
5. **Judging one another, questions 12, 13.**
6. **Motes that become beams, questions 14-16.**
7. **Review the lesson.**

Questions

1. Where are we told not to lay up treasures? Matt. 6: 19.
2. Where should we lay them up? Verse 20.
3. What do we show in the way we follow this instruction? Verse 21.
4. What is the light of the body? What is taught concerning singleness of purpose? Verse 22. Note 1.
5. What is the result of an evil or perverted vision? Verse 23.
6. What did Jesus teach concerning our service? Verse 24.
7. What should we regard as of secondary importance to the true service of God? Verse 25. Note 2.
8. By what illustration does Jesus teach trust and confidence in God? How are we regarded as compared with the fowls? Verses 25, 26.
9. By what additional illustration did He emphasize His loving care for His people? Verses 27-30. Note 3.
10. What is said concerning anxiety over temporal things? Why is this not necessary? Verses 31, 32.
11. What are we commanded to seek first? What results will follow? Verse 33.
12. What should be our attitude toward things of the future? Verse 34.
13. What instruction does our Lord give as to judging and condemning? Matt. 7: 1. Note 4.
14. By what standard will God judge us? Verse 2. Note 5.
15. In what way does Jesus show us our own human weakness? Verse 3.

16. In undertaking to teach others, what should we first do? Verses 4, 5.

Notes

1. The single, clear eye gives correct ideas. The perverted eye distorts all outward things to the dark body. So, if our spiritual vision is single (seeking only God's glory), His light will flood the soul and enlighten the dark body. But if this vision is perverted by sin and selfishness, it will further pervert the naturally base passions.

2. The injunction is not an excuse for laziness, shiftlessness, thoughtlessness. "Take no *anxious* thought," is the idea of the text. God demands prudence, industry, care, in His service; but having done your duty in His fear and by His grace, do not worry. Leave the results to Him.

3. "All who have chosen God's service are to rest in His care. Christ pointed to the birds flying in the heavens, to the flowers of the field, and bade His hearers consider these objects of God's creation. 'Are ye not of much more value than they?' He said. The measure of divine attention bestowed on any object is proportionate to its rank in the scale of being. The little brown sparrow is watched over by Providence. The flowers of the field, the grass that carpets the earth, share the notice and care of our heavenly Father. The great Master Artist has taken thought for the lilies, making them so beautiful that they outshine the glory of Solomon. How much more does He care for man, who is the image and glory of God. He longs to see His children reveal a character after His similitude. As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character."—*"The Desire of Ages," p. 313.*

4. Perhaps one of the most common sins we commit is that of judging one another. God has not given this duty to man, except in matters of civil relationships. To presume to judge is to arrogate to ourselves the ability to read the mind and heart, to weigh the motives, and to balance correctly the thoughts and intents of the heart. God alone is able to do this, and this prerogative He has reserved to Himself, to be executed at the time when all the mysteries of light and darkness shall be made manifest. 1 Cor. 4: 5. We should be careful that we do not put ourselves in the place of God by passing judgment upon one another.

5. "Do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others, and in your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives, and passing judgment upon them. . . . Those who condemn or criticize others, proclaim themselves guilty; for they do the same things. In

condemning others, they are passing sentence upon themselves, and God declares that this sentence is just. He accepts their own verdict against themselves. . . . Christ is the only true standard of character, and he who sets himself up as a standard for others, is putting himself in the place of Christ." —*"Thoughts from the Mount of Blessing," pp. 178-181, current edition.*

Lesson 6—Asking; Living; a Sure Foundation

FEBRUARY 11, 1922

LESSON SCRIPTURE: Matt. 7: 7-29.

LESSON HELPS: "The Desire of Ages," pp. 298-314; "Thoughts from the Mount of Blessing," pp. 187-218, current edition.

Daily Study Outline

1. **Assurance of answered prayer, questions 1, 2.**
2. **Our attitude toward all men, questions 3, 4.**
3. **Two gates; a tree known by its fruit, questions 5-7.**
4. ***God's test of character, questions 8-10.***
5. **Claiming Christ's favor, questions 11, 12.**
6. **Hearing and doing, questions 13-15.**
7. **Review the lesson.**

Questions

1. What assurance do we have that the Lord will respond to our sincere requests? Matt. 7: 7, 8. Note 1.
2. What fact in human experience does He use to emphasize the certainty of God's promises? Verses 9, 10.
3. What comparison does Jesus make to show that the prayer of faith will be rewarded? Verse 11. Note 2.
4. What great rule of life did Jesus give? Verse 12.
5. How many roads and gateways have we before us? What difference is there between the two? Verses 13, 14. Note 3.
6. Of whom should we beware? In what manner do they come? Verse 15.
7. How is the character of a tree made known? Verses 17, 18.
8. What is done with a tree that does not bring forth good fruit? Verse 19.
9. What conclusions may we draw from this teaching regarding the work of false prophets? Verse 20.
10. What is the real test of character? Verse 21. See Luke 6: 46.

11. On what grounds will many claim the favor of Christ in the Judgment? Matt. 7: 22.
12. What reply will the Lord make to such claims? Verse 23. Note 4.
13. To whom does Jesus liken the obedient hearer of His sayings? Verses 24, 25.
14. To whom does He liken the disobedient hearer? Verses 26, 27.
15. How did the teachings of Jesus affect the people? Why were they astonished? Verses 28, 29. Note 5.

Notes

1. "Ask," "seek," "knock." Be in earnest. Many pause on the very threshold of blessing and deliverance. God does not wish to see His children in need, and if we will but place our needs before Him and ask for help, He will help us.

2. Instead of saying that the Lord will give good things to them that ask Him, Luke says (Luke 11: 13) that He will give His Holy Spirit, which "brings all other blessings in its train." We must yield all in order to receive this blessing. We must make room in our hearts and lives for the fullness of the Spirit. Then the love of God will be shed abroad in our hearts. Rom. 5: 5.

3. "Strait" is used in the sense of "narrow" in both verses. The gate does not open to the pilgrim laden with selfishness, worldliness, riches, sin. All these must be left without. As long as we cling to such things, we cannot enter the narrow gate, whatever we may profess to the contrary.

4. "I never knew you." Awful words will they be in the final judgment! Jesus Christ is not the minister of sin. He came to save *from* sin, not *in* sin. He died to "redeem us from all iniquity [lawlessness, law-breaking], and purify unto Himself a peculiar people, zealous of good works." Titus 2: 14. It cannot be too strongly emphasized that faith in Christ leads to cleansing from sin, clean living, and righteous doing.

5. "Having authority." The scribes built their teachings on the traditions of men. Jesus came with a mission, a message, to save men; and the words He spoke were spirit and life. As the Father sent Him, so has He sent others. If we are His heralds, we have His message. And in that message is authority and power. He would not have His servants frightened from the positiveness of the message by the cry of "dogmatic," or the insolence of tradition, or the sneer of "learned" philosophical critics. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 2.

Lesson 7—Jesus and the Woman of Samaria

FEBRUARY 18, 1922

LESSON SCRIPTURE: John 4: 1-42.

LESSON HELP: "The Desire of Ages," pp. 183-195.

Daily Study Outline

1. **From Judea through Samaria to Galilee, questions 1-4.**
2. **Conversing with the woman at the well, questions 5-8.**
3. **Jesus reveals Himself, questions 9-12.**
4. **Between doubt and conviction, questions 13-16.**
5. **Further teaching, questions 17-20.**
6. **The triumph of truth, questions 21-24.**
7. **Review the lesson.**

Questions

1. Near what city did Jesus tarry when on His way from Judea to Galilee? John 4: 1-5.
2. What object of historical interest was at this place? Verse 6.
3. What did Jesus ask of a woman who came to the well? Verse 7. Note 1.
4. What reply did His request bring from the woman? Verse 9.
5. What tactful answer did Jesus make to avoid a racial controversy? Verse 10. Note 2.
6. Not comprehending the meaning of Jesus' words, what did the woman say in response? Verses 11, 12.
7. How did Jesus answer her questions? Verses 13, 14.
8. What reply did the woman make, showing that she still failed to understand the spiritual meaning of Jesus' words? Verse 15.
9. What did Jesus request her to do? Verse 16.
10. What reply did she make to His request? Verse 17, first part.
11. By what words did Jesus then show that He knew her life? Verse 17, last part; verse 18.
12. Of what did these words convince the woman? Verse 19.
13. What disputed point did she then introduce? Verse 20.
14. Which side of the controversy did Jesus take in His reply? Verses 21, 22.
15. What further instruction did He give regarding true worship? Verses 23, 24.

16. What did the woman say she knew concerning the Messiah? Verse 25.
17. How did Jesus reply? Verse 26.
18. How did the disciples of Jesus regard His conversation with this woman? Verse 27. Note 3.
19. What effect did His conversation have upon the woman? Verses 28, 29.
20. In the meanwhile, what did His disciples request? Verse 31.
21. What did Jesus reply? Verse 32.
22. What further teaching did Jesus give them? Verses 34-38.
23. What caused some of the Samaritans to believe? Verse 39.
24. What led others to believe? Verses 41, 42.

Notes

1. "After the Assyrians conquered Samaria, the Israelite inhabitants were taken to Babylonia, and colonists were brought from Babylonia to occupy their place in Samaria. At the time of Christ, the Jews regarded the Samaritans as of purely heathen origin, descendants of those Babylonians; but the Samaritans claimed that not all the Jews had been driven from Samaria at the captivity, and that through intermarriage there was in their veins an admixture of Jewish blood, of the tribes of Ephraim and Manasseh."—*Tarbell.*

When the tribe of Judah returned from captivity, these people desired to join with them in building the temple at Jerusalem, but were refused. Ezra 4: 3. The Samaritans in consequence built a rival temple on Mount Gerizim. Strong enmity sprang up. Greater holiness was claimed for Mount Gerizim than for Jerusalem; the Samaritans accused the Jews of corrupting God's word. On the other hand, the Jews called the Samaritans Cuthites, and forbade all intercourse with them; to receive one into the house was thought to bring down the curse of God.

2. Note how carefully the Saviour led the mind of the woman, not only to confess voluntarily her sinfulness, but to ask questions for the enlightenment of her darkened mind. He precipitated nothing, but let her open the way for the line of truth she sought to receive.

"The Syriac Codex implies that Jesus rose and stood to meet politely the standing woman, and this standing was one thing that caused His disciples to marvel."—*Peloubet.*

3. The Jews had imbibed to an extent the Oriental idea of restricting woman's sphere. For a rabbi to speak to a woman publicly was highly indecent. The Talmud forbade it, even though the woman was the rabbi's own wife. He could not even greet her courteously.

Lesson 8—The Bread of Life

FEBRUARY 25, 1922

LESSON SCRIPTURE: John 6: 22-66.

LESSON HELP: "The Desire of Ages," pp. 383-394.

Daily Study Outline

1. **Teaching and feeding the multitude, questions 1-4.**
2. **The bread of life explained, questions 5-7.**
3. **Lessons of faith, questions 8-10.**
4. **Spiritual and temporal bread compared, questions 11-13.**
5. **The effect of this teaching, questions 14-16.**
6. **Jesus warns of unfaithfulness, questions 17-19.**
7. **Review the lesson.**

Questions

1. The day following the feeding of the five thousand, what effort did some of the people make to find Jesus? John 6: 22-25.
2. What reason did Jesus give for their following Him? What did He admonish them to do? Verses 26, 27. Note 1.
3. What question did they ask? What was the reply Jesus made? Verses 28, 29.
4. What did they ask of Jesus in order that they might believe in Him? What scripture did they quote to support their request? Verses 30, 31. Note 2.
5. What did Jesus say concerning the bread of life? For what did these words cause them to ask? Verses 33, 34.
6. Who did Jesus say was the bread of life? What would be the experience of those who believed on Him? Who did He say would come to Him? For what purpose did Jesus come into the world? What is the will of the Father? Verses 35-40.
7. Why did the Jews murmur against Jesus? What did they cite to support them in their unbelief? Verses 41, 42.
8. By what means only are we able to come to Christ? What scripture did Jesus then quote as proof? Who only does He say has seen the Father? Verses 43-46.
9. Who does He say has everlasting life? What further instruction did Jesus give them concerning the bread of life? For what purpose was this bread given? Verses 47-51. Note 3.

10. Over what question did the Jews strive? Verse 52.
11. Upon what did Jesus say life depended? Verse 53. Note 4.
12. What further teaching did Jesus give concerning the bread of life? Verses 54-57.
13. How did Jesus compare this bread with the bread of which they were thinking? Verse 58.
14. Where was Jesus when He taught these things? Verse 59.
15. How did some of His hearers respond to this teaching? What question did Jesus ask? Verses 60-62.
16. What did Jesus say about the spirit and the flesh? What did He say His words were? Verse 63.
17. Of what did Jesus have knowledge while He was teaching them? Verse 64.
18. Which one of His disciples have we reason to believe was among those who murmured? Verse 64, last part.
19. As a result of Jesus' teachings, what did many of His followers do? Verse 66. Note 5.

Notes

1. "They did not seek Him from any worthy motive; but as they had been fed with the loaves, they hoped still to receive temporal benefit by attaching themselves to Him. The Saviour bade them, 'Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.'"—*"The Desire of Ages," p. 384.*

2. Their argument, in asking for a sign that they might believe in Jesus, was this: Moses proved that he was sent from God by giving the people bread from heaven to eat; now what do you do that is greater than this to prove that you are the greater prophet, the Messiah, who will deliver us from our bondage to the Romans, as Moses delivered our fathers from the Egyptians? You have fed five thousand with five loaves from the earth for one meal. Moses fed millions for forty years with bread from heaven.

3. "This figure of speech means more to Orientals than it does to us, for bread is to all save the rich the very staff of life, almost the sole article of diet. 'As the son of a Syrian family,' writes Abraham Mitrie Rihbany, 'I was brought up to think of bread as possessing a mystic, sacred significance. I never would step on a piece of bread fallen on the road, but would pick it up, press it to my lips for reverence, and place it on a wall or some other place where it would not be trodden upon. What always seemed to me one of the noblest traditions of my people was their reverence for the *aish*, bread;

literally, "the life-giver." The *aish* was something more than mere matter. Inasmuch as it sustained life, it was God's own life made tangible for His child, man, to feed upon. The Most High Himself fed our hunger.' "—*Tarbell.*

4. "To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it; unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated."—*"The Desire of Ages," p. 389.*

5. "By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour, and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus."—*Id., p. 392.*

Lesson 9—The Good Shepherd

MARCH 4, 1922

LESSON SCRIPTURE: John 10: 1-21.

LESSON HELP: "The Desire of Ages," pp. 476-484.

Daily Study Outline

1. **Spiritual lessons from shepherd life, questions 1-3.**
2. **The door of the fold, questions 4-6.**
3. **The shepherd's care for the sheep, questions 7-9.**
4. **God's love for us, questions 10, 11.**
5. **The power to lay down His life, questions 12, 13.**
6. **The effect of His teaching on the Jews, questions 14-16.**
7. **Review the lesson.**

Questions

1. What did Jesus call those who attempt to enter the sheepfold otherwise than by the door? John 10: 1. Note 1.

2. How does the shepherd of the sheep enter the fold? Verse 2.
3. How does the shepherd call his sheep? What does he do when his sheep leave the fold? Why do they follow him? Why will they not follow a stranger? Verses 3-5. Note 2.
4. To what did Jesus liken Himself in explaining this parable? Verses 6, 7. Note 3.
5. What do those have who enter in by the door? Verse 9.
6. For what purpose does the thief come? For what did Jesus say He had come? Verse 10.
7. What other term did Jesus apply to Himself? What will a true shepherd do for his sheep? Verse 11. Note 4.
8. What does the hireling do when the sheep are in danger? Why is he unfaithful? Verses 12, 13.
9. Who is the good shepherd? What is the relationship between Him and the sheep? Verses 14, 15. Note 5.
10. What does Jesus say of other sheep not of this fold? How many folds and shepherds will there be? Verse 16.
11. What is one of the reasons given why the Father loves the Son? What does Jesus say about laying down His life? Verse 17.
12. Was any able to take Christ's life against His will? Verse 18, first part.
13. What power did He say He had received from His Father? Verse 18, last part. Note 6.
14. In what way did His teachings affect the Jews? Verse 19.
15. What did many say of Him? Verse 20.
16. What did others say? Verse 21.

Notes

1. "The beautiful pastoral symbolism of our Lord's discourse runs through the first eighteen verses of this tenth chapter of John. It has been pointed out, however, that in these words we have not one parable but three, . . . drawn from the circumstances attending three different hours of the pastoral day. The first parable is that of the *shepherd*, and comprises the first six verses. The scene is laid in the early morning. During the night the sheep have been sheltered in a large open enclosure, in which, under the care of a single porter, numbers of flocks belonging to different owners have shared a common protection.

"The second parable, which is that of the *door*, runs from the seventh to the tenth verse, and carries forward our

thought from daybreak to midday, and from the large night-fold to a structure set in the middle of the pasture. This fold is meant to afford shade and security amid the day's heat and danger. The sheep may go in and out at will, according as they want food and rest. It was of this structure, with its wide swinging door, that Christ was thinking when He called Himself the Door. That door was at once a protection and a means of freedom.

"The third parable shifts the scene still farther forward and brings us to the close of the day. The shadows are creeping up the mountain slopes. The chills of sundown are in the air. The flocks must be led back to the night-fold. But on the way a sudden danger emerges. Wolves spring out of ambush and attack the sheep. It is a critical moment, and tests the quality of the shepherd. The hireling runs away. The *good shepherd* casts himself between the sheep and the wolves, and sacrifices himself to save the flock."—*Tarbell.*

2. The shepherd "depends upon the sheep to follow, and they in turn expect him never to leave them. They run after him if he appears to be escaping from them, and are terrified when he is out of sight, or any stranger appears instead of him. He calls them from time to time to let them know that he is at hand. The sheep listen and continue grazing, but if anyone else tries to produce the same peculiar cries and guttural sounds, they look around with a startled air and begin to scatter."—*Mackie.*

3. Christ said He was the "door of the sheep" because He was thinking of His individual followers, the sheep, rather than of the fold, His church. In this parable, He also speaks of Himself as the door of the fold; but He would have us feel that individually we are thought of and cared for.

4. Beneath the burning skies and the clear, starry nights of Palestine there grows up between the shepherd and his flock a union of attachment and tenderness. In that country, at an unexpected moment, sheep are liable to be swept away by some mountain torrent, or carried off by hill robbers, or torn by wolves. At any moment, their protector may have to save their lives by personal hazard.

5. John 10:14, 15: "I am the good shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep."—*American Revised Version.*

6. "One of the most powerful angels is sent from heaven. His countenance is like lightning, and his garments white as snow. He parts the darkness from his track. . . . The earth trembles and heaves as that powerful being from another world approaches. . . . The angel laid hold of the great

stone at the mouth of the tomb, and rolled it away, as if it had been but a pebble. Then with a voice that caused the earth to tremble, he cried: 'Jesus, Thou Son of God, come forth, Thy Father calls Thee!'"—*Mrs. E. G. White, in "Christ Our Saviour," pp. 151-153.*

Lesson 10 — Words of Comfort

MARCH 11, 1922

LESSON SCRIPTURE: John 13: 31-38; 14: 1-14.

LESSON HELP: "The Desire of Ages," pp. 662-668.

Daily Study Outline

1. **Jesus breaks the news of His departure, questions 1-3.**
2. **Peter's perplexity, questions 4-6.**
3. **Comforting words for sorrowing hearts, questions 7-9.**
4. **Jesus explains to Philip, questions 10-12.**
5. **The unity of Father and Son, questions 13-15.**
6. **The result of believing in Jesus, questions 16, 17.**
7. **Review the lesson.**

Questions

1. After Judas had left the Passover supper, what important announcement did Jesus make? John 13: 31, 32. Note 1.
2. How long did He say He would be with His disciples? What great truth which He had stated to the Jews did He repeat? Verse 33.
3. What new commandment did He give them? Verse 34. Note 2.
4. By what are all men to know that we are disciples of the Lord? Verse 35.
5. What direct question did Peter ask Jesus? What answer did Jesus make? Verse 36.
6. What further question did Peter ask? What did he say he would do? Verse 37. Note 3.
7. What sad statement of truth did Jesus make in answer to Peter's overconfidence in himself? Verse 38. Note 4.
8. After breaking to His disciples the news of His betrayal and His departure from them, what comforting words does He speak to them? John 14: 1.

9. What does He say of His Father's house? For what purpose was He going away? Verse 2.
10. Of what future event did He give assurance? Where are the redeemed to be gathered finally? Verse 3.
11. What question did Thomas ask? Verse 5.
12. In reply, what did Jesus say He was? How only do men come to the Father? Of whom is Christ the revelation? Verses 6, 7.
13. What request did Philip make? How did Jesus answer it? Verses 8, 9.
14. In what words did Jesus teach the unity of the Father and Himself? Whose words did He speak? Whose works did He do? Verse 10.
15. On what grounds alone, if for no other reason, did He ask them to believe in Him? Verse 11.
16. What does He say of those who believe on Him? Verse 12. Note 5.
17. What promise is made to those who ask in prayer? For what reason are our requests granted? Verses 13, 14.

Notes

1. "Looking upon His disciples with divine love and with the tenderest sympathy, Christ said, 'Now is the Son of man glorified, and God is glorified in Him.' Judas had left the upper chamber, and Christ was alone with the eleven. He was about to speak of His approaching separation from them; but before doing this He pointed to the great object of His mission. It was this that He kept ever before Him. It was His joy that all His humiliation and suffering would glorify the Father's name. To this He first directs the thoughts of His disciples."—*"The Desire of Ages," p. 662.*

2. This commandment here called "new" was really an old commandment which we had from the beginning. It was new in the sense in which we sometimes speak of receiving some new light, or truth, from the Bible—truth which has been there ever since the Word was written, but is new to us, we having never seen it before. This commandment was new to the disciples in that they had never learned to do it.

3. A picture of the self-confidence of Peter and its result is presented in the dialogue between him and Jesus. "Satan has a quiver full of poisoned arrows. Knowest thou which of them is the most deadly?—It is trust and confidence towards thyself. See to it that he does not wound thee thereby; for in the wound will grow the proud flesh of security; and that afterwards festers into what?—Presumption."—*Selected.*

"Thou art also of them"

"When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life."

4. "When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life. Unless he was made conscious of his danger, these would prove his eternal ruin. The Saviour saw in him a self-love and assurance that would overbear even his love for Christ. Much of infirmity, of unmortified sin, carelessness of spirit, unsanctified temper, heedlessness in entering into temptation, had been revealed in his experience. Christ's solemn warning was a call to heart-searching. Peter needed to distrust himself, and to have a deeper faith in Christ. Had he in humility received the warning, he would have appealed to the Shepherd of the flock to keep His sheep. When on the Sea of Galilee he was about to sink, he cried, 'Lord, save me.' Then the hand of Christ was outstretched to grasp his hand. So now if he had cried to Jesus, Save me from myself, he would have been kept. But Peter felt that he was distrusted, and he thought it cruel. He was already offended, and he became more persistent in his self-confidence."—*"The Desire of Ages," pp. 673, 674.*

5. "By this Christ did not mean that the disciples' work would be of a more exalted character than His, but that it would have greater extent. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit."—*Id., p. 664.*

Lesson 11—Jesus the True Vine

MARCH 18, 1922

LESSON SCRIPTURE: John 15: 1-25.

LESSON HELP: "The Desire of Ages," pp. 674-680.

Daily Study Outline

1. **The vine cultivated for fruit-bearing, questions 1-3.**
2. **Abiding in the Vine, questions 4-6.**
3. **God glorified in bearing much fruit, questions 7-9.**
4. **True commandment keeping, questions 10-12.**
5. **A new commandment, questions 13-15.**
6. **Not servants but friends, questions 16-19.**
7. **Review the lesson.**

Questions

1. To what did Jesus liken Himself? What position does the Father occupy? John 15: 1. Note 1.

2. What does He do with the unfruitful branches? With the fruitful ones? Verse 2. Note 2.
3. How are we made clean? Verse 3.
4. What conditions of fruit-bearing in nature are necessary in our Christian experience? Verse 4. Note 3.
5. In what way are we related to the Vine? What must we do in order to bear much fruit? Verse 5. Note 4.
6. What is done with those who do not abide in Christ? In what condition are they? How are they disposed of finally? Verse 6.
7. Upon what conditions are our requests granted? Verse 7. Note 5.
8. In what way is the Father glorified? By what are His disciples known? Verse 8.
9. With what does Jesus compare His love for us? How are we to continue? Verse 9.
10. How are we to abide in His love? How did Jesus abide in His Father's love? Verse 10.
11. Why did Jesus tell His disciples these things? Verse 11.
12. In what did Jesus delight? Ps. 40: 8.
13. What similarity is there in the experience of every person in whom Christ dwells? Ps. 1: 1, 2.
14. What was His commandment to them? John 15: 12.
15. What is the supreme test of our love for another? Verse 13.
16. How do we become friends of Jesus? Verse 14.
17. What is the difference between being a servant and being a friend? Verse 15.
18. Of what did Jesus remind the eleven? For what purpose had He ordained them? Verse 16, first part.
19. What would be true of their fruit? What encouragement was given to make further requests? Verse 16, last part.

Notes

1. "Jesus and the disciples were on the way to Gethsemane, at the foot of Mount Olivet, a retired spot which He had often visited for meditation and prayer. The Saviour had been explaining to His disciples His mission to the world, and the spiritual relation to Him which they were to sustain. Now He illustrates the lesson. The moon is shining bright, and reveals to Him a flourishing grapevine. Drawing the attention of the disciples to it, He employs it as a symbol.

" 'I am the true Vine,' He says. Instead of choosing the graceful palm, the lofty cedar, or the strong oak, Jesus takes

the vine with its clinging tendrils to represent Himself. The palm tree, the cedar, and the oak stand alone. They require no support. But the vine entwines about the trellis, and thus climbs heavenward. So Christ in His humanity was dependent upon divine power. 'I can of Mine own self do nothing,' He declared."—*"The Desire of Ages," pp. 674, 675.*

2. "It is because God is leading them that these things come upon them. Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. He who reads the hearts of men knows their characters better than they themselves know them. He sees that some have powers and susceptibilities which, rightly directed, might be used in the advancement of His work. In His providence He brings these persons into different positions and varied circumstances that they may discover in their character the defects which have been concealed from their own knowledge. He gives them opportunity to correct these defects, and to fit themselves for His service. Often He permits the fires of affliction to assail them that they may be purified."—*"Ministry of Healing," p. 471.*

3. "Abiding in Christ is abiding in the love of Christ. Abiding in the love of Christ is abiding in the obedience of Christ. Duty, in other words, is the equivalent of discipleship. Duty conceived as the will of God and the command of Christ and faithfully fulfilled, evidences the inner union of the soul with Christ, as of the branch with the vine. 'And the great duty which He pressed on His disciples was itself the duty of unselfish brotherly love."—*Speer.*

4. "Abiding in Christ is not a question of a little more or little better fruit; for 'without Me,' or 'apart from Me,' ye can do, not little, but 'nothing.' The question is of much fruit, or of none at all."—*J. Hudson Taylor.*

"Ye can no more produce a virtue without the *Vine* than can a barbed wire fence grow luscious grapes. All the vigor, verdure, luxuriance, graces, goodness that we possess have come to us because the life of Christ has been flowing through His followers."—*Peloubet.*

5. "That first relation—the abiding of the soul in Christ—if it were perfect, would be enough. An entire sympathy between you and the Lord would make it impossible for you to do anything but just what was the Lord's will. But that first relation is very imperfect and unreliable here. Therefore God must give Him not merely His own Spirit but His own words. The soul's abiding in Jesus will make him ready to accept Jesus' words, and then the words will come to lead the soul into a deeper and still deeper abiding-place in its Saviour."—*Phillips Brooks.*

PREPARE NOW FOR THE

Thirteenth Sabbath Offering
March 25

The Transportation, Outfitting, and Establishment of the 1922 Missionaries in their Mission Stations, including Homes.

Lesson 12—The Holy Spirit

MARCH 25, 1922

LESSON SCRIPTURE: John 14: 16-31; 15: 26, 27; 16: 7-14.

LESSON HELP: "The Desire of Ages," pp. 668-674.

Daily Study Outline

1. **The Holy Spirit promised, questions 1, 2.**
2. **Words of encouragement; the Comforter, questions 3-6.**
3. **The Holy Spirit to bear witness, questions 7-9.**
4. **Three things reproved, questions 10-12.**
5. **Rejecting the Holy Spirit, questions 13-15.**
6. **Warnings concerning the Spirit, questions 16, 17.**
7. **Review the lesson.**

Questions

1. In place of His personal presence, who did Jesus promise would be sent by the Father? By what name was the Holy Spirit called? How long was He to remain? John 14: 16. Note 1.
2. What other name does He bear? What does Jesus say the world cannot do? How do His disciples know the Holy Spirit? Verse 17. Note 2.
3. What further words of encouragement and comfort does Jesus give? Verses 18, 19.
4. To what class does Jesus promise the manifestation of Himself through the Spirit of truth? Verses 21, 23.
5. By what other name does Jesus speak of the Comforter? What will be a part of His work? Verse 26.
6. Why did Jesus teach the disciples concerning the work of the Holy Spirit? Verse 29. Note 3.
7. What did He further say would be the work of the Spirit? John 15: 26.

8. What would the disciples also do? What privilege had been theirs? Verse 27.
9. What reasons did Jesus give for His going away? John 16: 7.
10. When the Comforter is come, of what three things will He convince the world? What reasons for these are given? Verses 8-11.
11. Why did Jesus refrain from teaching His disciples many other things? Verse 12.
12. Who did He say would continue His teaching? Into what would He guide them? Of whom will He not speak? What else would He show them? Verse 13.
13. In what way would the Holy Spirit honor, or glorify, Christ? Verse 14.
14. How is God's willingness to give the Holy Spirit expressed? Luke 11: 13.
15. Against what are we warned? Eph. 4: 30. Note 4.
16. How has God shown that He is no respecter of persons in bestowing the Holy Spirit? Acts 10: 44, 45.
17. What prayer of David's should be made our daily petition? Ps. 51: 11.

Notes

1. "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*"The Desire of Ages," p. 669.*

2. The word "world" is here used in the same sense as the word "flesh," or "carnal heart," used in other passages of Scripture. The worldly, or carnal heart is opposed to spiritual things, and cannot understand them, because they are spiritually discerned.

3. "In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the

sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*Id., p. 671.*

4. "There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit, is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit.

"In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error. We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan, and before the heavenly universe, when we refuse to listen to His delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God."—*Id., p. 324.*

"When a person once neglects to heed the invitations, reproofs, and warnings, of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. . . .

"Man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance. Oh, what a harvest of sinful indulgences is preparing for the sickle!"—*"Testimonies for the Church," volume 5, p. 120.*

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