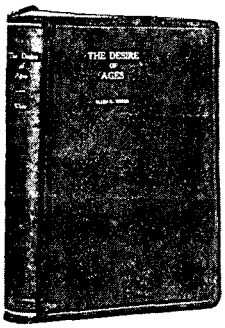
SABBATH SCHOOL LESSON QUARTERLY

No. 159 ✦ FIRST QUARTER, 1935

Subject: The LIFE and TEACHINGS of JESUS



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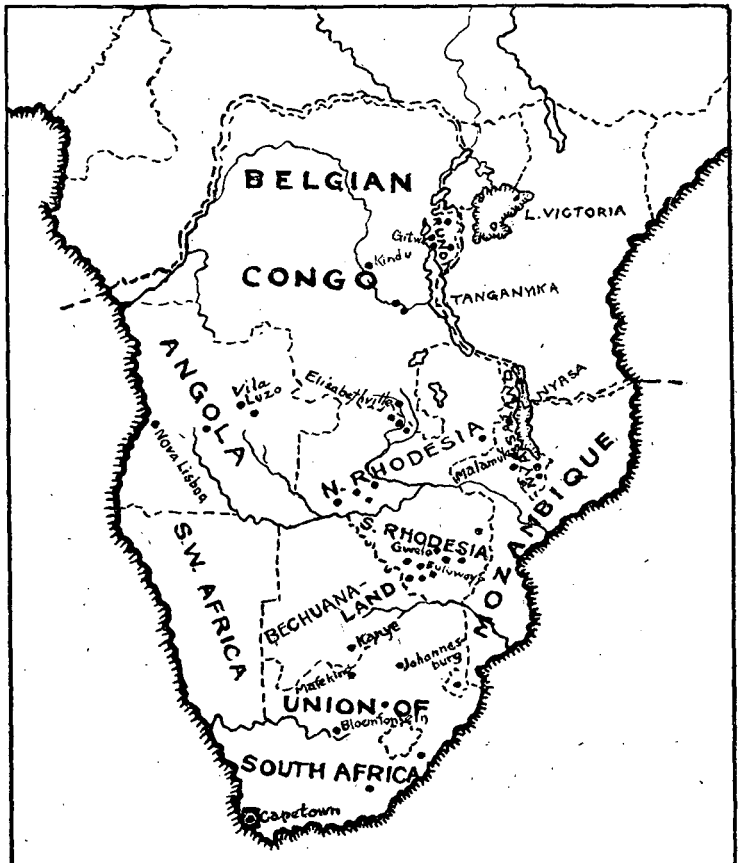

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THE LIFE AND TEACHINGS OF JESUS

Introduction

Four hundred years passed between the close of Old Testament history as recorded in the Bible and the events of the New Testament. Ezra and Nehemiah had rebuilt Jerusalem and the temple, and restored the temple service. Synagogues as places of worship were built in towns and villages, although sacrifices were offered only in the temple at Jerusalem.

About 161 B. C. the Jews formed political connections with the Romans, hoping for their support against the Seleucid oppressors, and this resulted some years later in the complete loss of civil liberty, Judea finally becoming a Roman province.

All through these years the Jews remembered the promise that God would send His Son as their Messiah. But they misread the prophecies of His first coming and the atoning work He would do, and dwelt rather upon His second coming in power and glory to redeem His people. So they were expecting a king and ruler who would make of them again a mighty nation. Very few of the Jews understood that any special heart preparation was needed to receive the Messiah for whom they were looking.

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DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Parents of John the Baptist

LESSON SCRIPTURES: Mark 1:1-6; Luke 1:5-23, 57-80; Matt. 3:1-4.

MEMORY VERSE: "Thou shalt go before the face of the Lord to prepare His ways." Luke 1:76.

STUDY HELP: "The Desire of Ages," pages 97-108.

PLACES: The temple in Jerusalem; an unnamed city in the "hill country" of Judea.

PERSONS: Herod the Great, ambitious, despotic, and cruel, made king of Judea by the Roman Senate; Zacharias, a priest, and Elisabeth, his wife, of the family of Aaron; Gabriel, highest in rank among the angels.

THE LESSON

1. What preparatory message was to precede the first advent of Christ to this earth? Who gave that message? Mark 1:1-4.

2. From what families did the parents of John the Baptist descend? What is said of Zacharias and Elisabeth? Luke 1:5-7.

NOTE.—"Many are righteous before men; but they [Zacharias and Elisabeth] were righteous before God. Their daily life and walk were regulated by a careful observance of the ordinances of the ceremonial and the commandments of the moral law. It is evident, from the apt and plentiful quotations from Scripture with which the song of Zacharias is replete, that the Scriptures were deeply pondered and reverenced in that highland home; and we have the angel's testimony to the prayers that ascended day and night. In all these things they were blameless—not faultless, as judged by God's infinite standard of rectitude, but blameless—because they lived up to the fullest limit of their knowledge of the will of God."—*F. B. Meyer.*

3. What particular service was assigned to Zacharias by lot? How did the people join in the service? Verses 8-10.

NOTE.—In 1 Chronicles 24:7-19, we read of the division of the sons of Aaron into twenty-four courses. As there were thousands of the descendants of Aaron who were entitled to render priestly service, this division was necessary so that all the priests might be represented in the service of the sanctuary during the year. None of the priests took up his work before the proper time, but waited until his time came. "And then every course served a week, coming in on the Sabbath; and going out the next before the burning of the incense at the morning service, when the shewbread was set on the table."—*"A Critical Commentary."* The particular service of each priest was determined by lot. Certain services were accounted more honorable than others; and by the casting of lots, all contention was avoided. The most honorable of all was that of going into the holy place to offer incense upon the golden altar. And on this occasion, this distinguished service devolved upon the aged Zacharias.

4. What experience did Zacharias have while he was ministering before the altar? What message was given to him? Verses 11-14.

5. How would the promised son be regarded by the Lord? In what common practice would he not indulge? What special endowment would he receive? Verse 15.

6. What important work was to be accomplished by John? Verses 16, 17.

7. What indicates that Zacharias had some doubt concerning the message of the angel? Verse 18.

NOTE.—"Zacharias well knew how to Abraham in his old age a child was given because he believed Him faithful who had promised. But for a moment the aged priest turns his thought to the weakness of humanity. He forgets that what God has promised, He is able to perform."—*"The Desire of Ages,"* p. 98.

8. In what positive way did the angel reveal his identity? Verse 19.

9. That his faith might be strengthened, how was Zacharias to be afflicted until the child should be born? Verse 20.

10. What caused the people to wonder? How was the experience of Zacharias made known to them? At the close of his period of priestly service, where did Zacharias go? Verses 21-23.

NOTE.—"It was the duty of the priest in this service to pray for the pardon of public and national sins, and for the coming of the Messiah; but when Zacharias attempted to do this, he could not utter a word. Coming forth to bless the people, 'he beckoned unto them, and remained speechless.' They had waited long, and had begun to fear, lest he had been cut down by the judgment of God. But as he came forth from the holy place, his face was shining with the glory of God, 'and they perceived that he had seen a vision in the temple.' Zacharias communicated to them what he had seen and heard; and 'as soon as the days of his ministration were accomplished, he departed to his own house.' "—*Id.*, p. 99.

11. What strange experience occurred when the time came to name the infant? Verses 57-63.

12. What change came to Zacharias after the child was named? What effect did this miracle have upon all who heard of it? Verses 64-66.

13. How does the prophetic word spoken by Zacharias set forth the truth on the following points? Verses 67-79.

a. A Redeemer for the people.
b. The Saviour should be born in the line of David.
c. The promise to Abraham.
d. A messenger to prepare the way before Jesus.
e. Salvation means the forgiveness of sins.
f. Those who sit in darkness should have light.

14. How did John spend his early years until the beginning of his public ministry? Verse 80.

15. Describe John's clothing and food. Verse 15; Matt. 3:4.

NOTE.—"In preparing the way for Christ's first advent, he was a representative of those who are to prepare a people for our Lord's second coming. The world is given to self-indulgence. Errors and fables abound. Satan's snares for destroying souls are multiplied. All who would perfect holiness in the fear of God, must learn the lessons of temperance and self-control. The

appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's word. For this reason temperance finds its place in the work of preparation for Christ's second coming."—*Id.*, p. 101.

"THINK ON THESE THINGS"

Conditions in Israel at the time of the birth of John.
The character of Zacharias and of Elisabeth.
Other recorded visits of angels to men.
Salvation means the forgiveness of sins.

Lesson II—January 12, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Unto You Is Born a Saviour

LESSON SCRIPTURES: Matt. 1:18-25; Luke 1:26-40; 2:1-7.

MEMORY VERSE: "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

STUDY HELPS: "The Desire of Ages," pages 43, 44; "The Great Controversy," pages 313, 314.

PLACES: Nazareth, a city in Lower Galilee about sixty-five miles north of Jerusalem; Bethlehem, five or six miles south of Jerusalem, a very old and celebrated city, the birthplace of David and of Jesus. (See map, page 36.)

PERSONS: The angel Gabriel; Mary, a virgin; Joseph, betrothed to Mary, later her husband; the infant Jesus; Cæsar Augustus, emperor of Rome; Cyrenius (Quirinus), governor of Syria.

TIME: B. C. 4. Jesus was actually born four years before the year from which the historians date their reckoning of B. C. (before Christ) and A. D. (the year of our Lord). The explanation is that no one calculated dates from the birth of Jesus until hundreds of years after He was born. Dionysius Exiguus, a monk, published the first reckoning in A. D. 526, and made a mistake of four years. It was impossible when the error was discovered to go back and correct the dates in the centuries past. At the close of A. D. 1 Jesus was five years old.

THE LESSON

1. What statement is made in the Old Testament concerning the preexistence of Christ? Micah 5:2, margin.

2. In what words does Christ refer to His preëxistence? John 17:5.

3. Why was it necessary that He should be born of a woman and so partake of human nature? Heb. 2:16-18.

NOTE.—"This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God

communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in 'the body of our humiliation,' 'in the likeness of men.' "—*"The Desire of Ages,"* p. 23.

4. What title does Matthew give to the portion of the Gospel which he wrote? Matt. 1:1.

NOTE.—The two genealogies of Jesus, one given in the first chapter of Matthew, the other in Luke 3:23-38, are different in certain respects, one going back only to Abraham, the other going back to Adam. Both end with Joseph, the reputed father of Jesus. Matthew begins with Abraham and follows the genealogy down through David, proving that Jesus is the heir of the everlasting covenant made with Abraham and renewed to David. Luke, inverting the order followed by Matthew, traces the lineage back through David and Abraham to Adam "which was the son of God." Both genealogies unite in David and Abraham, making it doubly sure that Christ was the promised "Seed."

5. What message was given by an angel to Mary in Nazareth? Luke 1:26-31.

6. As the Seed of David, to what is Jesus heir? What was said of His kingdom? Verses 32, 33.

7. Who was this Jesus, born into the world by the Holy Spirit? 1 Tim. 3:16.

8. How does the apostle John declare the eternal existence of Jesus, and His manifestation in the flesh? John 1:1-3, 14.

9. What did the prophecy say should be His name? Matt. 1:23, last part.

10. Being thus Emmanuel, "God with us," God manifested in human flesh, what is He to do for those who put their trust in Him? John 1:12, 13.

11. What announcement was made to Joseph concerning Mary? Matt. 1:18-20.

NOTE.—A divorce was easily obtained at that degenerate time. The form of such a bill among the Jews was called "Gett," and was written upon a parchment by a Jewish notary in the presence of a rabbi. It was short, and was not even supposed to state the reason for the separation.

12. What other name was to be given to this Child of miraculous birth? Verse 21.

NOTE.—"Jesus" is the Greek form of "Joshua." The meaning of "Joshua" is "Jehova"—Saviour. Thus Matthew interprets the name "Jesus," when he says, "He shall save His people from their sins."

"Christ" is the Greek equivalent of "Messiah," meaning "anointed." This is why the expression "the Christ" is sometimes used, the term Christ not being a proper name. Thus "Jesus Christ" means the anointed Saviour.

13. What prophecy was fulfilled in the birth and naming of Jesus? Isa. 7:14; Matt. 1:22, 23.

14. In what spirit did Mary receive the message of the angel? Whom did she soon visit? Luke 1:38-40.

NOTE.—As Elisabeth saw Mary, she hailed her as the mother of the Messiah, and in a Spirit-moved ecstasy Mary broke forth in words of exultation

of God, her Saviour. (Luke 1:46-55.) This hymn is a mosaic of quotations from the Scriptures, indicating Mary's familiarity with the word of God.

15. At the conclusion of her visit, where did Mary go? Verse 56.

16. Shortly after these events, what decree was issued by the Roman emperor? Where did Joseph and Mary go to be registered? Luke 2:1-5.

NOTE.—The word "taxed" in the text comes from a word meaning to register or to enroll.

17. In what prophecy had the place of Jesus' birth been foretold? Micah 5:2.

18. In what surroundings was the Son of God born into this world? Luke 2:6, 7.

NOTE.—"Christ was merely crowded out. It is literally a fact that there was no room in the inn. And without any doubt it is just the very same to-day. You are preoccupied. Every chamber of the soul is so filled with human interests that there is little room for Christ. There is little, if any, time for Him. And this is so, simply because your time is demanded by a thousand other things, your interest is drawn off in a thousand other directions, and your life is crowded to the full with possessions and pleasures, until, strange though it seems, there is no room for the Saviour except in the stable."—*J. Stuart Holden.*

"THINK ON THESE THINGS"

"Should Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is still forlorn.
If thou wilt give thy heart a manger for the birth,
Christ will again become a child upon the earth."

Lesson III—January 19, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Visit of the Shepherds; the Dedication

LESSON SCRIPTURE: Luke 2:8-40.

MEMORY VERSE: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

STUDY HELP: "The Desire of Ages," pages 47-58.

PLACES: The manger in Bethlehem, and near-by fields; the temple in Jerusalem.

PERSONS: The shepherds; "the angel of the Lord;" "a multitude of the heavenly host;" Mary, Joseph, and the Infant Jesus; Simeon, "just and devout;" Anna, "a prophetess."

THE LESSON

The Visit of the Shepherds

1. Who were in the fields near Bethlehem on the night when Jesus was born? Luke 2:8.

NOTE.—"In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne."—*"The Desire of Ages,"* p. 47.

2. What experience came to the shepherds while they were watching their flocks? How were they affected by what they saw? Verse 9.

3. What message of supreme importance did the angel bring? Verses 10, 11.

NOTE.—The message of the angel announced the consummation of the long-deferred hope of the ages. Seers had foretold it. With longing eyes and aching hearts God's people from dungeon, exile, and captivity had looked for that hour. The Saviour of the lost race was born into the world. Truly this was "good tidings of great joy."

4. What sign was given by which the shepherds might recognize the promised Saviour? Verse 12.

5. After the announcement of the angel, who appeared? What words of praise did they sing? Verses 13, 14.

NOTE.—"The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, he had given them time to become accustomed to the divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song,—

> 'Glory to God in the highest,
> And on earth peace, good will toward men.'

"O that to-day the human family could recognize that song! The declaration then made, the note then struck, will swell to the close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in His wings, that song will be reëchoed by the voice of a great multitude, as the voice of many waters, saying, 'Alleluia, for the Lord God omnipotent reigneth.' "—*Id.*, pp. 47, 48.

6. When the angels had returned to heaven, what did the shepherds say to one another? How accurately was the announcement of the angel verified? What message did the shepherds then bear? Verses 15-17.

NOTE.—"Heaven and earth are no wider apart to-day than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command."—*Id.*, p. 48.

7. How was the message of the shepherds received by those who heard it? By Mary? In what spirit did the shepherds return to their flocks? Verses 18-20.

8. When was the Babe born in a manger formally named? Verse 21.

The Dedication

9. In fulfillment of the Jewish law, where was Jesus taken about forty days after His birth? For what purpose? How was the poverty of Mary and Joseph revealed? Verses 22-24.

NOTE.—The offering for the mother upon such an occasion was a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering. When the parents were too poor to provide a lamb, they were permitted to offer a pair of turtledoves or two young pigeons. The poverty of Mary and Joseph is revealed by their offering.

10. For whose sake and for what purpose did the Son of God become poor? 2 Cor. 8:9.

11. Who was in the temple when Jesus was brought in? What had been revealed to this devout man? Through what influence did he go to the temple at that time? Luke 2:25-27.

NOTE.—"Our mother Eve waited for the coming of Christ; when her first son was born, she said, 'I have gotten a man from the Lord.' True she was mistaken in what she said; it was Cain, and not Jesus. But by her mistake we see that she cherished the blessed hope. That Hebrew patriarch who took his son, his only son, to offer him for a burnt offering, expected the Messiah; and well did he express his faith when he said, 'My son, God will provide Himself a lamb.' . . . David celebrated Him in many a prophetic song—the Anointed of God, the King of Israel; Him to whom all kings shall bow, and all nations call Him blessed. . . . Need we stop to tell you of Isaiah, who spake of His passion, and 'saw His glory'? of Jeremiah, of Ezekiel, of Daniel, of Micah, of Malachi, and of all the rest of the prophets, who stood with their eyes strained, looking through the dim mists of futurity, until the weeks of prophecy should be fulfilled—until the sacred day should arrive, when Jesus Christ should come, in the flesh? They were all waiting for the consolation of Israel. And, now, good old Simeon, standing on the verge of the period when Christ would come, with expectant eyes looked out for Him."—*"The Biblical Illustrator,"* vol. I, pp. 207, 208.

12. Taking the Child Jesus in his arms, what did Simeon say of Him? Who marveled at his words? Verses 28-33.

13. In blessing the parents, what prediction did he make pertaining to the Child? What concerning Mary? Verses 34, 35.

14. Who is mentioned as dwelling in the temple? What else is revealed concerning her? What testimony did she bear regarding Jesus? Verses 36-38.

15. What contrast is revealed in the manner of the priest's officiating upon this occasion, and the reception of Jesus by Simeon and Anna?

Answer.—"The priest went through the ceremony of his official work. He took the Child in his arms, and held it up before the altar. After handing it back to its mother, he inscribed the name 'Jesus' on the roll of the first-born. Little did he think, as the Babe lay in his arms, that it was the Majesty of Heaven, the King of glory."—*"The Desire of Ages,"* p. 52.

"In the temple the Son of God was dedicated to the work He had come to do. The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving His Son to the world was acknowledged. This occasion did not pass without some recognition of Christ."—*Id.*, p. 55.

16. After these experiences, where did Mary and Joseph go? What very brief record is given of the child life of Jesus? Verses 39, 40.

NOTE.—"Joseph, who was still in Egypt, was now bidden by an angel of God to return to the land of Israel. Regarding Jesus as the heir of David's throne, Joseph desired to make his home in Bethlehem; but learning that Archelaus reigned in Judea in his father's stead, he feared that the father's designs against Christ might be carried out by the son. Of all the sons of Herod, Archelaus most resembled him in character. Already his succession to the government had been marked by a tumult in Jerusalem, and the slaughter of thousands of Jews by the Roman guards.

"Again Joseph was directed to a place of safety. He returned to Nazareth, his former home, and here for nearly thirty years Jesus dwelt, 'that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.'" —*Id.*, p. 66.

"THINK ON THESE THINGS"

The condition of the world to-day in contrast with the "peace on earth" message of the angels.

Why did the priest in the temple fail to discover what was revealed to Simeon and Anna?

What mistake, equally serious, are we in danger of making at this time?

Lesson IV—January 26, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Visit of the Wise Men; Flight Into Egypt; the Boyhood of Jesus

LESSON SCRIPTURES: Matt. 2:1-23; Luke 2:41-52.

MEMORY VERSE: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

STUDY HELP: "The Desire of Ages," pages 59-83.

PLACES: The "East," probably the region beyond the Euphrates; Jerusalem; Bethlehem; Egypt; Nazareth, home of Mary and Joseph.

PERSONS: Herod, king of Judea; the Magi, philosophers; Joseph and Mary; Rachel, beloved wife of Jacob, represented by the prophet as mourning over the calamities of her posterity, in connection with the further fulfillment of the prophet's imagery relative to the slaughter of the infants of Bethlehem; the Infant Jesus; "the angel of the Lord;" Archelaus, Herod's son, cruel and tyrannical.

THE LESSON

The Visit of the Wise Men

1. Who was king of Judea when Jesus was born? Who came to Jerusalem at that time from another country? What question did these strangers ask? Why had they come? Matt. 2:1, 2.

NOTE.—"Wise men," or, better, "Magi." The word is Persian or Median. They were from a priestly caste, who doubtless had received rays of light from the Holy Scriptures through the prophecy of Balaam (Num. 24:17) who belonged to the magicians, although at one time he was a prophet of God. Daniel and other captives in Babylon also revealed the true God to the peoples of

the East. The Old Testament Scriptures were known by many in the nations round about.

"Through dreams they [the wise men] were instructed to go in search of the new-born Prince. . . . The travelers beguiled the hours by repeating traditional sayings and prophetic utterances concerning the One they sought. At every pause for rest they searched the prophecies; and the conviction deepened that they were divinely guided."—*"The Desire of Ages,"* pp. 60, 61.

2. How did the inquiries of the wise men affect the king and the people? In his anxiety, what did the king do? Verses 3, 4.

3. What information did the king receive from the Jewish priests and scribes? Verses 5, 6.

NOTE.—Although the priests had become so absorbed in worldly matters as to lose sight of the *time* of the Messiah's advent, they quickly turned to their neglected prophecies, and located the birthplace of their long-heralded King.

4. Having learned so much from the Jewish priests, what did the king then seek to know from the wise men? What charge did he give these men? What false reason did he give for this request? Verses 7, 8.

5. How were the wise men further guided? How were they affected by this evidence of divine leadership? Verses 9, 10.

6. How did the wise men show that they accepted Jesus as their King and Saviour? What naturally followed the giving of their hearts to their Lord? What further warning did they receive? Verses 11, 12.

NOTE.—"The Magi had been among the first to welcome the Redeemer. Their gift was the first that was laid at His feet. And through that gift, what privilege of ministry was theirs! The offering from the heart that loves, God delights to honor, giving it highest efficiency in service for Him. If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us."—*Id.*, p. 65.

The Flight Into Egypt

7. What danger now threatened the young Child? How was it averted? What prophetic word was fulfilled in this experience? Verses 13-15.

NOTE.—"Satan was bent on shutting out the divine light from the world, and he used his utmost cunning to destroy the Saviour. But He who never slumbers nor sleeps, was watching over His beloved Son. He who had rained manna from heaven for Israel, and had fed Elijah in the time of famine, provided in a heathen land a refuge for Mary and the Child Jesus. And through the gifts of the Magi from a heathen country, the Lord supplied the means for the journey into Egypt and the sojourn in a land of strangers."—*Ibid.*

8. What course did Herod pursue meanwhile? What prophecy was thus fulfilled? Verses 16-18; Jer. 31:15.

9. After the death of Herod, how was Joseph especially instructed? What did he again promptly do? Matt. 2:19-21.

10. Where did Joseph evidently desire to make their home? What further divine guidance was given him? To what place did he finally return to dwell? What prophecy was thus fulfilled? Verses 22, 23.

NOTE.—The only direction given to Joseph at first was, "Go into the land of Israel." That he desired to return to Judea and dwell at Bethlehem seems evident from the record that he was afraid to go there when he heard that Herod's son was ruling, and "turned aside" into Galilee. Here again prophecy was fulfilled.

The Boyhood of Jesus

11. What was the yearly custom of Joseph and Mary? At the age of twelve, to what special privilege was Jesus entitled? Luke 2:41, 42.

NOTE.—"Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God. He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances. It was in accordance with this custom that Jesus in His boyhood made the Passover visit to Jerusalem. Like all devout Israelites, Joseph and Mary went up every year to attend the Passover; and when Jesus had reached the required age, they took Him with them."—*Id.*, p. 75.

12. Returning from the feast, through what experience did Joseph and Mary pass? Where did they find Jesus? Verses 43-47.

NOTE.—What a night of anxiety that must have been for Joseph and Mary! After twelve years of constant watching, a moment of neglect, and Jesus was not with them! They must retrace their steps and seek Him diligently. How symbolic is this experience of that through which we pass when through neglect we lose Him!

13. How did Mary think to reprove her son? What was His answer? Why must Joseph and Mary have thought this a strange reply? Verses 48-50.

14. What example of dutiful obedience did Jesus set? What is said of His further development? Verses 51, 52.

NOTE.—Jesus was subject to His parents for eighteen years longer, doing nothing to reveal His divinity, but living at home so naturally that even His brethren, Joseph's sons, discerned no mark of His calling. So little was He known that Nathanael, living a short distance away, had never heard of Him, until Philip pointed Him out as the Messiah. John 1:45. Here is the perfect example of cheerful, gentle patience. This was truly emptying *self*.

15. Note the incidents in this lesson which show the direct fulfillment of prophecy. Matt. 2:5, 6, 15-18, 23.

"THINK ON THESE THINGS"

The lengths to which jealousy will lead, as in the case of Herod.

What will aid and what will hinder growth in the fourfold life—physical, mental, social, spiritual?

The kind of obedience Joseph rendered in response to each divine message given to him.

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ."—*"The Desire of Ages," p. 83.*

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Voice in the Wilderness; the Baptism of Jesus

LESSON SCRIPTURES: Matthew 3; Mark 1:1-11; Luke 3:1-18, 21-23; John 1:6-8, 15, 19-34.

MEMORY VERSE: "This is My beloved Son, in whom I am well pleased." Matt. 3:17.

STUDY HELPS: "The Desire of Ages," pages 100-113; "Early Writings," pages 153, 154.

PLACES: The wilderness of Judea; the Jordan River and vicinity; Nazareth in Galilee.

PERSONS: John the Baptist; taxgatherers; soldiers; Pharisees and Sadducees; priests and people; reference made to the prophet Isaiah and to Abraham, to Roman rulers, Pontius Pilate, high priests, Annas, and Caiaphas.

THE LESSON

The Voice in the Wilderness

1. While Jesus was yet with His parents in Nazareth, who began preaching in the wilderness of Judea? Matt. 3:1.

2. During the reign of what rulers did John begin his ministry? Luke 3:1, 2.

NOTE.—Luke gives many details. No one who was not sure of the facts would be likely to set down so many statements in detail about the year which could so easily have been proved false if the story were not true.

3. How had Zacharias, speaking by the Holy Spirit, described the mission of John? Luke 1:76-79.

4. What timely message did John preach? What prophecy did he thus fulfill? Matt. 3:2, 3.

NOTE.—"Pharisee and Sadducee, scribe and soldier, priest and publican, all thronged to listen to his [John's] words. The place where he preached was that wild range of uncultivated and untenanted wilderness which stretches southward from Jericho and the fords of Jordan to the shores of the Dead Sea. The cliffs that overhung the narrow defile which led from Jerusalem to Jericho were the haunt of dangerous robbers; the wild beasts and the crocodiles were not yet extinct in the reed beds that marked the swellings of Jordan; yet from every quarter of the country—from priestly Hebron, from holy Jerusalem, from smiling Galilee—they came streaming forth, to catch the accents of this strange voice."—*"The Life of Christ,"* Farrar, pp. 79, 80.

5. When questioned as to his identity, what did John declare himself to be? John 1:19-23.

6. What simple manner of life did John follow? Matt. 3:4.

NOTE.—As John was to come in the spirit of Elijah (Mal. 4:5, 6; Matt. 17:12, 13), so was it suitable that he should wear the dress of the ancient prophet. (2 Kings 1:8.)

THE BAPTISM OF JESUS

7. Who were attracted by the power of John's message? What results followed? Matt. 3:5, 6.

8. Discerning, through the Spirit of God, the hypocrisy of a certain class, by what question did he rebuke them? What did he urge them to do? Verses 7, 8.

9. In what strong language did he rebuke the racial pride of the Jews? What figure did John use to impress the importance of fruitful repentance? Verses 9, 10.

10. How did John contrast his baptism with that of Jesus? Verse 11.

NOTE.—The Revised Version reads: "I indeed baptize you with water unto repentance: but He that cometh after me . . . shall baptize you in the Holy Spirit and in fire."

11. How did John further describe the work of Jesus? Verse 12.

NOTE.—"'Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner.' This was one of the times of purging. By the words of truth, the chaff was being separated from the wheat. Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing."—*"The Desire of Ages,"* p. 392.

12. What response did the people make to this preaching? What counsel did John give them? Luke 3:10, 11.

13. What question did the collectors of taxes ask? What practical reply was given? Verses 12, 13.

14. What counsel was given to the soldiers? Verse 14.

15. In all his preaching, to whom did John seek to direct the attention of the people? Verses 16, 17.

The Baptism of Jesus

16. When Jesus came to John to be baptized of him, what conversation took place? Matt. 3:13-15.

17. What occurred as Jesus came up out of the water? Verses 16, 17.

NOTE.—"Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was opening before Him. He was now upon a wider stage, entering on the conflict of His life. . . . Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One.

"Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, 'This is My beloved Son, in whom I am well pleased.' "—*"The Desire of Ages,"* pp. 111, 112.

"The voice which spoke to Jesus says to every believing soul, 'This is My beloved child, in whom I am well pleased.' "—*Id.*, p. 113.

"At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus."—*Id.*, p. 116.

18. In what specific way did John introduce Jesus to the people? John 1:29.

NOTE.—"John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world's Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, 'Behold the Lamb of God, which taketh away the sin of the world.' "—*Id.*, p. 112.

"THINK ON THESE THINGS"

John's humbleness and lack of jealousy or envy of One greater than he. Similarity of the work of John and that of the remnant church.

Lesson VI—February 9, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Temptation of Jesus

LESSON SCRIPTURES: Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13.

MEMORY VERSE: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10.

STUDY HELPS: "The Desire of Ages," pages 114-131; "Early Writings," pages 155-158.

PLACES: Tradition no older than the time of the Crusades places the scene of the temptation on a mountain in the wilderness near Jericho, which from the circumstance has received the name of Quarantania (forty). The wilderness is described as "a barren, desolate, hilly region, a waste of stones and sand overarched by a burning sky;" the temple in Jerusalem; a high mountain.

PERSONS: Jesus; Satan in the guise of an angel; ministering angels.

THE LESSON

1. Where was Jesus led by the Spirit shortly after His baptism? For what purpose? Matt. 4:1.

NOTE.—"When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the blood-stained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this the best time to approach Him."—*"The Desire of Ages,"* p. 114.

2. Under what circumstances were these days spent? What evidence of divine care was given? Mark 1:13.

3. When Satan approached Jesus in His extreme hunger, with what words did he assail Him? Matt. 4:3.

NOTE.—Three reasons may be given why this was a temptation to Jesus: He was hungry and needed food; He had power to turn the stones into bread; His Sonship was challenged.

"Though he [Satan] appears as an angel of light, these first words betray his character. 'If Thou be the Son of God.' Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt." —*Id.*, p. 118.

4. How did Jesus resist this temptation? Verse 4.

5. By what wrong use of Scripture did Satan again seek to lead Jesus to sin? Verses 5, 6.

NOTE.—This temptation was a crafty one. Jesus had just used the word to meet the first temptation. Satan now uses the word as a means of temptation. Christ does not descend to the level of Satan by arguing the matter. Instead, He uses the word to condemn Satan's use of it. It is one thing to *trust* God while doing His will, and quite another to *try* Him by presumptuously taking a course He has not prescribed.

6. What reply did Jesus make to Satan's words? Verse 7.

7. Where was Jesus next taken? From this place what was pointed out to Him? Verse 8.

8. To whom did Satan say these belonged? On what condition would he surrender them? Luke 4:6; Matt. 4:9.

NOTE.—Satan had won the dominion of the earth and man, by means of sin. Now he offers for one sinful act to share his dominion with Jesus. He trusts that the glitter of earth's glory has perhaps blinded the Son of God to the real meaning of an act of homage to himself.

9. What direct command did Jesus then give to Satan? What scripture did He quote? Verse 10.

NOTE.—Jesus asserts His divine authority in the command, "Get thee hence," and Satan, who has made his final bid for victory, recognizes how hopeless it is for him to think to move that stainless heart.

10. What was the result of the words of Jesus? Who then strengthened Him? Verse 11.

11. Why was it necessary for Jesus to be tempted? Heb. 2:17, 18.

12. Upon how many points in our experience was He tempted? Heb. 4:15.

NOTE.—"If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God."—*Id.*, p. 24.

13. What are we invited to do? Verse 16.

The Heart of the Lesson

"Christ has conquered Satan. Our great adversary is a defeated foe. Satan is mighty, but his power is nothing in the presence of the almighty God. In

our Lord's conflict with Satan, however, we have the significant fact that it was a Man who met the Adversary and prevailed, one truly human, as well as divine, tempted by Satan in his human nature. It was a Man baptized by the Spirit of God, going forth in human weakness, but in the strength of the Holy Spirit. For us the thrilling message of good tidings is, not only that God is greater than Satan, but 'greater is He that is in you, than he that is in the world." 1 John 4:4. In fighting this fight we are to enter into Christ's victory; we are to be strong in the Lord and in the strength of *His* might."—*Robert C. McQuilkin, in Sunday School Times.*

"THINK ON THESE THINGS"

Temptations that we must meet.
Is it sin to be tempted?
The purpose of the temptation of Jesus.
The fundamental meaning of the three temptations.

Lesson VII—February 16, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The First Disciples; the First Miracle; Cleansing the Temple

LESSON SCRIPTURE: John 1:35-49; 2.

MEMORY VERSE: *"Whatsoever He saith unto you, do it."* John 2:5.

STUDY HELP: "The Desire of Ages," pages 138-166.

PLACES: Near the Jordan; Cana and Capernaum, cities of Galilee; court of the Gentiles; the temple; Jerusalem.

PERSONS: John the Baptist; Jesus; Andrew and Simon, brothers, fishermen of Bethsaida and disciples of John the Baptist; Philip, also of Bethsaida and one of John's disciples; Nathanael, sometimes called Bartholomew, of Cana; Mary, mother of Jesus; the wedding guests; ruler of the feast; servants; sellers of sheep and oxen; money changers; Jews.

THE LESSON

Five Disciples Chosen

1. For the second time what testimony did John the Baptist bear concerning Jesus? Who are mentioned as hearing the statement? John 1:35-37.

2. As the two men who were John's disciples followed Jesus, what conversation took place? Verses 38, 39.

3. Who was one of these men? Who was the other? What effective missionary work did Andrew immediately undertake? Verses 40-42.

NOTE—"Leaving John [the Baptist], they went to seek Jesus. One of the two was Andrew, the brother of Simon; the other was John the evangelist." —*"The Desire of Ages,"* p. 138.

"These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never

made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister. He may be well qualified for his calling, but he cannot do that which God has left for the members of the church. There are many who need the ministration of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight."—*Id.*, p. 141.

4. How were two more disciples chosen? Verses 43-46.

5. What incident convinced Nathanael that Jesus was the Son of God? Verses 47-49.

NOTE—These five men were Jesus' first disciples. He called but one of them direct; two were prompted to unite their interests to His by the words of John the Baptist; one of them joined the company at the instance of a brother; and the other, by the solicitation of a friend. It was all done by simple, individual, interested contact which God blesses to the salvation of men.

The First Miracle

6. Soon after the choosing of the first disciples, what social event took place? Who are mentioned as being among the guests? John 2:1, 2.

7. Before the feast ended, what perplexing situation arose? To whom did Mary appeal? What reason did Jesus give for apparently checking His mother's interference? Verses 3, 4.

NOTE.—"It was unusual to dispense with wine on festive occasions, and its absence would seem to indicate a want of hospitality. As a relative of the parties, Mary had assisted in the arrangements for the feast, and she now spoke to Jesus saying, 'They have no wine.' These words were a suggestion that He might supply their need. But Jesus answered, 'Woman, what have I to do with thee? Mine hour is not yet come.' This answer, abrupt as it seems to us, expressed no coldness or discourtesy. The Saviour's form of address to His mother was in accordance with Oriental custom. It was used toward persons to whom it was desired to show respect."—*Id.*, pp. 145, 146.

"In saying to Mary that His hour had not yet come, Jesus was replying to her unspoken thought,—to the expectation she cherished in common with her people. She hoped that He would reveal Himself as the Messiah, and take the throne of Israel. But the time had not come."—*Id.*, p. 147.

8. What direction did Mary give to the servants? What instruction did Jesus then give? Verses 5-8.

9. What did the ruler of the feast say to the bridegroom? What was the effect of this miracle? Verses 9-11.

10. Where did Jesus go for a short time? Who were with Him? Verse 12.

NOTE.—We are given a glimpse of the home life of the family of Joseph and Mary. Jesus' work in relieving the sufferings of others and His various acts of mercy "displeased His brothers. Being older than Jesus, they felt that He should be under their dictation. They charged Him with thinking Himself superior to them, and reproved Him for setting Himself above their teachers, and the priests and rulers of the people. Often they threatened and tried to

intimidate Him; but He passed on, making the Scriptures His guide."—*Id.*, p. 87.

"The life of Christ was marked with respect and love for His mother. Mary believed in her heart that the holy Child born of her was the long-promised Messiah, yet she dared not express her faith. Throughout His life on earth she was a partaker of His sufferings. She witnessed with sorrow the trials brought upon Him in His childhood and youth. By her vindication of what she knew to be right in His conduct, she herself was brought into trying positions. She looked upon the associations of the home, and the mother's tender watchcare over her children, as of vital importance in the formation of character. The sons and daughters of Joseph knew this, and by appealing to her anxiety, they tried to correct the practices of Jesus according to their standard."—*Id.*, p. 90.

The "brethren" of Jesus referred to in John 2:12 and similar texts were James, Simon, Jude, and Joses, who were very slow to believe in the mission of Jesus. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not His sisters here with us? And they were offended at Him." Mark 6:3.

Desecration of the Temple

11. Shortly after the miracle of Cana, what important feast was to be held? Where did Jesus go? What condition did He find in the temple? Verses 13, 14.

NOTE.—At each Passover every male, whether rich or poor, must bring his half shekel to the sanctuary, as a sacred tribute to be applied to the expenses of the tabernacle service. Ex. 30:11-16. But the money of the various countries, of brass or copper, bearing heathen symbols and inscriptions, was not acceptable at the temple. The worshipers coming from these countries were obliged to exchange their heathen coin for the usual silver piece of the sanctuary, and the money changers, who did this service for them, charged a heavy rate per cent for the favor. This caused much excited haggling over money values, and, with the bleating of sheep and the lowing of cattle, the babel of voices made the temple court a scene of much confusion.

12. What means did Jesus use to stop the irreverent proceedings? What ringing words of reproof did He utter? Verses 15, 16.

NOTE.—This was the first cleansing of the temple, in the early part of Christ's ministry. The cleansing of the temple was repeated at the last Passover which He attended, three years later.

13. What words of the psalmist did the disciples remember? Verse 17.

NOTE.—"Of the Master it was said, 'The zeal of Thine house hath eaten Me up.' The same earnestness should be felt by His representatives."—*"Testimonies,"* vol. 4, p. 396.

"Zeal of Thine house." "Zeal to promote Thy glory, and to keep Thy worship pure."—*Clarke.*

14. By what question did the Jews challenge the authority of Jesus? Verse 18.

15. What reply did Jesus make? What indicates that the Jews did not comprehend His meaning? What explanation does the apostle make? Verses 19-21.

16. When were the words of Jesus remembered? Verse 22.

17. While at the Passover, what caused many to believe in Jesus? Why did He not fully trust those who believed? Verses 23-25.

NOTE.—"The people pressed into Christ's presence with urgent, pitiful appeals, Master, bless me. His ear heard every cry. With pity exceeding that of a tender mother, He bent over the suffering little ones. All received attention. Every one was healed of whatever disease he had. The dumb opened their lips in praise; the blind beheld the face of their Restorer. The hearts of the sufferers were made glad."—*"The Desire of Ages,"* p. 163.

The meaning of verse 24 seems to be that Jesus received none of these into the circle of His personal followers. He chose no scribes, no rabbis, no men of high standing, from that region. Working through humble men, the glory would be given to God.

"THINK ON THESE THINGS"

Our responsibility to call others to Jesus.

Titles: "Lamb of God," "Son of man."

The impossibility of Jesus' having anything but hatred for drunkenness, or that He would make any drink that would intoxicate its users.

How may we defile the house of God? The temple of God?

Lesson VIII—February 23, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Nicodemus Visits Jesus; John Again Testifies of Jesus

LESSON SCRIPTURE: John 3.

MEMORY VERSE: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

STUDY HELP: "The Desire of Ages," pages 167-182.

PLACES: Jesus' place of retirement near Jerusalem; Judea; Ænon, meaning "springs," near Salim, on the west side of the Jordan.

PERSONS: Jesus; Nicodemus, a Pharisee and member of the Sanhedrin; John the Baptist; disciples of John and Jesus.

THE LESSON

A Night Visit

1. What man of high standing in Jerusalem came by night to talk to Jesus? With what words did he pave the way for his interview? John 3:1, 2.

2. What reply did Jesus make? Verse 3; see margin.

3. How did Nicodemus show that he did not understand the statement Jesus had made? Verse 4.

4. What explanation did Jesus give of His first statement? Verses 5, 6.

5. By what illustration did He make clear His meaning? Verses 7, 8.

NOTE.—"The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes, or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process."—*"The Desire of Ages,"* p. 172.

6. By what question did Nicodemus show that he did not fully comprehend Jesus' instruction? In what kindly way did Jesus point out the lack in the experience of His visitor? Verses 9, 10.

7. What further positive statement did Jesus make? Verse 11.

8. What had Nicodemus failed to understand? Verses 12, 13.

NOTE.—"But as Jesus explained that His mission on earth was to establish a spiritual instead of a temporal kingdom, His hearer was troubled. Seeing this, Jesus added, 'If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?' If Nicodemus could not receive Christ's teaching, illustrating the work of grace upon the heart, how could he comprehend the nature of His glorious heavenly kingdom? Not discerning the nature of Christ's work on earth, he could not understand His work in heaven."—*Id.*, p. 173.

9. To what ancient experience, familiar to Nicodemus, did Jesus refer as a type of His own great sacrifice? Verses 14, 15.

NOTE.—Nicodemus now saw "that the most rigid obedience to the mere letter of the law as applied to the outward life, could entitle no man to enter the kingdom of heaven. In the estimation of men, his life had been just and honorable; but in the presence of Christ he felt that his heart was unclean, and his life unholy. . . . The symbol of the uplifted serpent made plain to him the Saviour's mission."—*Id.*, p. 174.

10. How did the Father reveal the depth of His love for the world? For what purpose did the Son of God come into the world? Verses 16, 17.

NOTE.—"In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one."—*"Christ's Object Lessons,"* p. 187.

11. How does faith or unbelief affect the results in individual cases? Verse 18.

NOTE.—The negative in this scripture ought to be emphasized. Jesus did not come to condemn the world, for the world, because of sin, is condemned already. He came to save from the condemnation of sin.

12. What is the condemnation of the world? Why do men love darkness and hate light? Who only comes to the light? Verses 19-21.

NOTE.—"The words spoken at night to one listener in the lonely mountain

were not lost. For a time Nicodemus did not publicly acknowledge Christ, but he watched His life, and pondered His teachings. In the Sanhedrim council he repeatedly thwarted the schemes of the priests to destroy Him. When at last Jesus was lifted up on the cross, Nicodemus remembered the teaching upon Olivet. . . . The light from that secret interview illumined the cross upon Calvary, and Nicodemus saw in Jesus the world's Redeemer."—*"The Desire of Ages,"* p. 176.

13. After these things, where did Jesus and His disciples go? What further explanation is made of this verse? Verse 22; John 4:2.

John Again Testifies of Jesus

14. Where was John the Baptist at this time? What question arose between John's disciples and the Jews? John 3:23-25.

NOTE.—"The disciples of John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all."—*Id.*, p. 178.

15. What report was brought to John concerning Jesus? Verse 26.

16. By what magnanimous reply did John reveal true greatness of spirit? Verses 27-30.

NOTE.—"Though John's mission seemed about to close, it was still possible for him to hinder the work of Christ. If he had sympathized with himself, and expressed grief or disappointment at being superseded, he would have sown the seeds of dissension, would have encouraged envy and jealousy, and would seriously have impeded the progress of the gospel."—*Id.*, p. 179.

John could have made himself a rival of Jesus, for many received him as the Messiah or a great prophet. Ambition might have made him a pretender, and helped him to found a rabbinical school, or to start some other movement of his own. Instead, he shunned the praise of men, was humble, free from envy or jealousy, and ready to submerge himself that his Lord might be magnified. He was faithful, loyal, true unto prison and death.

17. What contrast is drawn between heavenly and earthly teachers? Verses 31-33.

18. In His testimony to the world, whose words was Jesus to speak? What was given to Him without measure? Verse 34.

19. How much has the Father given into the hands of the Son? What is the final result of belief? Of unbelief? Verses 35, 36.

"THINK ON THESE THINGS"

The meaning of being "born again."
The reward of belief. The fearfulness of unbelief.
John's example of supreme unselfishness.

Thirteenth Sabbath Offering—March 30, 1935
Southern African Division

JESUS TALKING TO THE WOMAN OF SAMARIA

Lesson IX—March 2, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

At Jacob's Well

LESSON SCRIPTURE: John 4:1-42.

MEMORY VERSE: "Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

STUDY HELP: "The Desire of Ages," pages 183-195.

PLACES: Judea; Galilee; Samaria, the city of Sychar, thought to be ancient Shechem between Mount Ebal and Mount Gerizim.

PERSONS: Jesus and His disciples; John the Baptist; Pharisees; the woman of Samaria; the Samaritans, a mixed race having descended from the remnant of Israel which had intermarried with the heathen who settled in Palestine after the ten tribes were taken as captives to Babylon. The Jews and the Samaritans had become bitter enemies, and avoided all dealing with each other.

THE LESSON

1. Why did Jesus leave Judea? Through what province of Palestine did He pass on His way to Galilee? John 4:1-4.

NOTE.—"Jesus knew that they [priests and rabbis] would spare no effort to create a division between His own disciples and those of John. He knew that the storm was gathering which would sweep away one of the greatest prophets ever given to the world. Wishing to avoid all occasion for misunderstanding or dissension, He quietly ceased His labors, and withdrew to Galilee." —*"The Desire of Ages,"* p. 181.

2. On His journey where did Jesus stop to rest? Verses 5, 6.

3. While Jesus was resting, who came to the well? What favor did He ask of the woman? Where were the disciples? Verses 7, 8.

NOTE.—"A woman of Samaria approached, and seeming unconscious of His presence, filled her pitcher with water. As she turned to go away, Jesus asked her for a drink. Such a favor no Oriental would withhold. In the East, water was called 'the gift of God.' To offer a drink to the thirsty traveler was held to be a duty so sacred that the Arabs of the desert would go out of their way in order to perform it. The hatred between Jews and Samaritans prevented the woman from offering a kindness to Jesus; but the Saviour was seeking to find the key to this heart, and with the tact born of divine love, He asked, not offered, a favor."—*Id.*, pp. 183, 184.

4. How did the woman show her surprise at the request of Jesus? Verse 9.

5. What answer did He make? Verse 10.

6. What indicates that the woman of Samaria did not comprehend the meaning of Jesus' words? Verses 11, 12.

7. How did Jesus increase the interest of the woman in the "living water" of which He had spoken? Verses 13, 14.

NOTE.—By the expression "living water" is usually meant spring water in contrast to the dead, stagnant water contained in pools, tanks, and cisterns.

"He who seeks to quench his thirst at the fountains of this world, will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, 'the desire of all nations,' is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul."—*Id.*, p. 187.

8. How does the woman's reply show that she had not yet comprehended the meaning of Jesus' words? Verse 15.

NOTE.—"As Jesus spoke of the living water, the woman looked upon Him with wondering attention. He had aroused her interest, and awakened a desire for the gift of which He spoke. She perceived that it was not the water of Jacob's well to which He referred; for of this she used continually, drink-

ing, and thirsting again. 'Sir,' she said, 'give me this water, that I thirst not, neither come hither to draw.' "—*Id.*, p. 187.

9. In order to reveal Himself more fully, what sudden change in the conversation did Jesus make? What was then revealed? Verses 16-18.

10. To what conclusion did the woman then come? What long-existing point of controversy between the Jews and Samaritans did she introduce? Verses 19, 20.

NOTE.—"The Samaritans built a rival temple on Mount Gerizim. Here they worshiped in accordance with the Mosaic ritual, though they did not wholly renounce idolatry. But disasters attended them, their temple was destroyed by their enemies, and they seemed to be under a curse; yet they still clung to their traditions and their forms of worship. They would not acknowledge the temple at Jerusalem as the house of God, nor admit that the religion of the Jews was superior to their own."—*Id.*, p. 188.

11. How did Jesus show that the place of worship was not important? What is the nature of true worship? Verses 21-24.

NOTE.—"Jesus had shown that He was free from Jewish prejudice against the Samaritans. Now He sought to break down the prejudice of this Samaritan against the Jews. While referring to the fact that the faith of the Samaritans was corrupted with idolatry, He declared that the great truths of redemption had been committed to the Jews, and that from among them the Messiah was to appear. . . . Not by seeking a holy mountain or a sacred temple are men brought into communion with heaven. Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshipers He is seeking. He waits to receive them, and to make them His sons and daughters."—*Id.*, pp. 188, 189.

12. For whom was this woman looking? In what plain words did Jesus reveal Himself? Verses 25, 26.

NOTE.—The Samaritans rejected the Jewish prophetic writings, but they accepted the five books of Moses, and these contain sufficient information concerning the coming Messiah, to implant that expectation in the hearts of the Samaritan people.

13. When the disciples returned, what caused them to wonder? What did they not dare do? Verse 27.

14. What did the woman then do? What was her message to others? What response was made to her invitation? Verses 28-30.

NOTE.—"This woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life."—*"The Desire of Ages,"* p. 195.

15. How did the disciples show solicitude for their Master? In reply to their further questioning, what great principle of life did He set forth? Verses 31-34.

16. What illustration did Jesus use to make clear the work of the gospel? What application did He make of the illustration? Verses 35-38.

NOTE.—The whitening of the harvest may have been revealed at that moment by the crowds of Samaritans coming to see Jesus, guided by the woman who had already received a draught of the "living water."

17. What was the result of Jesus' interview by Jacob's well, with a woman who seemed to be an unpromising subject for missionary work? Verses 39-41.

"THINK ON THESE THINGS"

The illustrations in the lesson.
The human side of Jesus as revealed in the narrative.
The forgotten drink of water.
What constitutes true worship.

Lesson X—March 9, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Healing the Nobleman's Son; Jesus at Nazareth

LESSON SCRIPTURES: John 4:43-54; Luke 4:16-30.

MEMORY VERSE: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Ps. 50:15.

STUDY HELP: "The Desire of Ages," pages 196-200, 236-240.

PLACES: Three cities in Galilee; Cana, a village up in the hills; Capernaum, twenty miles away on the shore of the Sea of Galilee; Nazareth, the town where Jesus lived when a child and until He was thirty years of age.

PERSONS: A Jewish nobleman, an officer in the king's service; the nobleman's sick son; Jesus' mother; His brothers and sisters; well-known neighbors at Nazareth; Jews attending Sabbath services.

THE LESSON

Healing the Nobleman's Son

1. As Jesus journeyed north into Galilee, to what town did He come? Who met Him there? What did the nobleman ask of Jesus? John 4:46, 47.

2. What did Jesus perceive concerning the mental attitude of the nobleman? Verse 48.

NOTE.—"Notwithstanding all the evidence that Jesus was the Christ, the petitioner had determined to make his belief in Him conditional on the granting of his own request. The Saviour contrasted this questioning unbelief with the simple faith of the Samaritans, who asked for no miracle or sign. . . . Yet the nobleman had a degree of faith; for he had come to ask what seemed to him the most precious of all blessings. Jesus had a greater gift to bestow. . . . Like a flash of light, the Saviour's words to the nobleman laid bare his heart. He saw that his motives in seeking Jesus were selfish. His vacillating faith appeared to him in its true character. In deep distress he realized that his

doubt might cost the life of his son. He knew that he was in the presence of One who could read the thoughts, and to whom all things were possible. In an agony of supplication he cried, 'Sir, come down ere my child die!' His faith took hold upon Christ as did Jacob, when, wrestling with the angel, he cried, 'I will not let Thee go, except Thou bless me.' Like Jacob he prevailed. The Saviour cannot withdraw from the soul that clings to Him, pleading its great need."—*"The Desire of Ages,"* p. 198.

3. When the nobleman understood that he was in the presence of One who knew his heart, what evidence of true faith did he give? What response did Jesus at once make? How did the nobleman further demonstrate his faith? Verses 49, 50.

4. What experience on the return journey strengthened his faith? Who besides himself believed? Verses 51-53.

NOTE.—"The nobleman wanted to *see* the fulfillment of his prayer before he should believe; but he had to accept the word of Jesus, that his request was heard, and the blessing granted. This lesson we also have to learn. Not because we see or feel that God hears us, are we to believe. We are to trust in His promises. When we come to Him in faith, every petition enters the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we *have* received it."—*Id.*, p. 200.

5. What other miracle had been wrought in Galilee? Verses 46, 54.

Jesus at Nazareth

6. When Jesus came to the home of His childhood, what did He do? Luke 4:16.

NOTE.—At the scene of His childhood, youth, and young manhood, at the very place where He was best known, He gave His personal acquaintances the same opportunity that had been afforded Judea and other parts of Galilee. It is probable that Jesus lived principally in Nazareth until the thirtieth year of His age.

7. What prophecy in Isaiah did Jesus read? Verses 18, 19.

8. What solemn statement did He then make concerning the prophecy He had read? Verses 20, 21.

9. How did the people at first seem to regard His words? What did they afterwards say? Verse 22.

NOTE.—The wisdom and power with which Jesus spoke, and the gracious utterances which fell from His lips, greatly impressed the people, and unbelief began to give way. But they hardened their hearts as they remembered that He was "Joseph's son" and only a "carpenter," and therefore reasoned that He could not be the Son of God.

10. What did Jesus predict the people of Nazareth would say of Him? What proverb did He quote? Luke 4:23, 24.

11. What illustration did He draw from Elijah's experience? Verses 25, 26. (See 1 Kings 17:8-16.)

12. What reference did He make to Naaman, healed of leprosy? Verse 27. (See 2 Kings 5:1-14.)

13. What effect did these words have upon the people? What did they purpose to do with Jesus? Verses 28, 29.

NOTE.—What was the actual cause of the sudden outburst of wrath on the part of these auditors? It was that their self-esteem was wounded. Jesus declared that only the humble and meek would be able to receive Him. Elijah was persecuted, and was received only by one poor widow. Naaman was unworthy to be healed until he humbled himself to dip in the despised Jordan. The men of Nazareth understood the inference. It was not flattering to their pride; they could not be fed and healed unless they became humble, and accepted the Son of God as their Saviour. This they would not do—and they cast Him out of their city.

14. How did He escape from the angry people? Verse 30.

NOTE.—"The assembly broke up, and laying hands upon Jesus, they thrust Him from the synagogue, and out of the city. All seemed eager for His destruction. They hurried Him to the brow of a precipice, intending to cast Him down headlong. Shouts and maledictions filled the air. Some were casting stones at Him, when suddenly He disappeared from among them. The heavenly messengers who had been by His side in the synagogue were with Him in the midst of that maddened throng. They shut Him in from His enemies, and conducted Him to a place of safety."—*Id.*, p. 240.

"THINK ON THESE THINGS"

Are we ever disposed to take the mental attitude which Jesus discerned at first in the nobleman?

How can faith be developed to include the everyday affairs of life?

Why was it difficult for the people of Nazareth to believe that Jesus was the Son of God?

The providences which keep us from dangers seen and unseen.

Lesson XI—March 16, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

A Sabbath at Capernaum

LESSON SCRIPTURES: Luke 4:31-44; Matt. 8:14-17; Mark 1:21-39.

MEMORY VERSE: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38.

STUDY HELP: "The Desire of Ages," pages 255-261.

PLACES: The synagogue in Capernaum; Simon Peter's house; synagogues throughout Galilee.

PERSONS: Jesus; the man with an unclean spirit; Peter's wife's mother; many sick persons; the people.

THE LESSON

Healing the Demoniac

1. To what city in Galilee did Jesus return? What astonished those who heard Him speak? Luke 4:31, 32.

2. What unfortunate person was in the synagogue one Sabbath day and heard Jesus preach? How did this man interrupt the service? Verses 33, 34.

NOTE.—"The mind of this wretched sufferer had been darkened by Satan, but in the Saviour's presence a ray of light had pierced the gloom. He was roused to long for freedom from Satan's control; but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, another's will held him; another's words found utterance through him. The conflict between the power of Satan and his own desire for freedom was terrible."—*"The Desire of Ages,"* pp. 255, 256.

3. How did Jesus address the demon which controlled the man? What did the wicked spirit do? Verse 35.

NOTE.—"There are multitudes to-day as truly under the power of evil spirits as was the demoniac of Capernaum. All who willfully depart from God's commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. He cannot escape its mysterious power. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum.

"Yet his condition is not hopeless. God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded."—*"The Ministry of Healing,"* pp. 92, 93.

4. In their amazement, what did the people exclaim? How far was the news of this miracle spread? Verses 36, 37.

NOTE.—"The secret cause of the affliction that had made this man a fearful spectacle to his friends and a burden to himself, was in his own life. He had been fascinated by the pleasures of sin, and had thought to make life a grand carnival. He did not dream of becoming a terror to the world and the reproach of his family. He thought his time could be spent in innocent folly. But once in the downward path, his feet rapidly descended. Intemperance and frivolity perverted the noble attributes of his nature, and Satan took absolute control of him. . . . So it will be with all who yield to evil; the fascinating pleasure of their early career ends in the darkness of despair or the madness of a ruined soul."—*"The Desire of Ages,"* p. 256.

In and About Simon Peter's House

5. To whose home did Jesus go from the synagogue? Upon entering the house, of what was He informed? Verse 38.

6. When Jesus took the sick woman by the hand, what change immediately took place? Verse 39; Mark 1:31.

7. At the close of the Sabbath, who came to Jesus? Luke 4:40.

NOTE.—"For fear of the rabbis, the people dared not come for healing upon the Sabbath; but no sooner had the sun disappeared below the horizon than

there was a great commotion. From the homes, the shops, the market places, the inhabitants of the city pressed toward the humble dwelling that sheltered Jesus. The sick were brought upon couches, they came leaning upon staffs, or, supported by friends, they tottered feebly into the Saviour's presence. . . . Not until the last sufferer had been relieved, did Jesus cease His work. It was far into the night when the multitude departed, and silence settled down upon the home of Simon."—*Id.*, pp. 259, 260.

8. What did even the devils know? Luke 4:41.

Other Labors

9. What did Jesus do early the next morning? Who followed Him? What did they tell Him? Mark 1:35-37.

10. What did Jesus say they should then do? How did He continue His work? Verses 38, 39.

11. What was the burden of Jesus' preaching in Galilee? Verses 14, 15.

12. Where was John the Baptist at this time? Matt. 4:12.

13. Where did Jesus make His home after leaving Nazareth? What prophecy was thus fulfilled? Verses 13-16.

NOTE.—Zabulon: "The country of this tribe in which Nazareth and Capernaum were situated bordered on the lake of Gennesareth, stretching to the frontiers of Sidon. Gen. 49:13.

"Nephthalim was contiguous to it, and both were on the east side of Jordan. Joshua 19:34."—*Clarke.*

14. From that time, what message did Jesus emphatically proclaim? Matt. 4:17.

"THINK ON THESE THINGS"

The sympathy of Jesus for those who are sick or unfortunate.

The simplicity of the life of a Christian as taught by the memory verse.

The necessity for humility, even though one may be popular and much sought after.

The need for prayer.

Lesson XII—March 23, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Calling the Fishermen; Healing the Leper

LESSON SCRIPTURES: Luke 5:1-15; Mark 1:16-20, 40-45; Matt. 4:18-22.

MEMORY VERSE: "When they had brought their ships to land, they forsook all, and followed Him." Luke 5:11.

STUDY HELP: "The Desire of Ages," pages 244-251, 262-266.

PLACES: By the Sea of Galilee, sometimes called Tiberias or the Lake of Gennesaret; a "certain city in Galilee." (See map, page 36.)

PERSONS: Jesus, Simon Peter and his brother Andrew; James and John and Zebedee, their father; the multitude; the leper.

Calling the Fishermen

1. How did the people show their eagerness to hear Jesus speak? Where was He standing? Luke 5:1.

2. What did He see near at hand? What were the fishermen doing? Verse 2.

3. How did Jesus secure a point of vantage from which to teach the people? Verse 3.

4. After the discourse was ended, what did Jesus say to Simon? Verse 4.

5. What reply did Simon make? What was the result of his prompt obedience? Verses 5, 6.

6. How was assistance secured? What danger seemed imminent? Verse 7.

7. What was the effect of this miracle upon Peter? What spirit of humility did he show? Verses 8, 9.

8. Who shared Peter's feelings? What words of assurance did Jesus speak to Peter? Verse 10.

9. What did these disciples immediately do? Verse 11.

NOTE.—"Until this time none of the disciples had fully united as colaborers with Jesus. They had witnessed many of His miracles, and had listened to His teaching; but they had not entirely forsaken their former employment." —*"The Desire of Ages,"* p. 246.

10. What personal touch is given to the response of James and John? Matt. 4:22.

NOTE.—The two brothers not only left their ship and nets—their business—and left them immediately, but they also left their father—severed ties of home and kindred—a test for every one who is called to leave his home to go out into the service of Christ.

11. What is the first step in true discipleship when the call comes to follow Jesus? Verse 20.

NOTE.—Two elements of action in responding to the call of the Master are noticeable: (1) Making no delay; (2) Leaving entirely the former life and following the new way.

12. While Jesus was preaching and healing throughout Galilee, who came to Him? What degree of earnestness and faith did the leper show? Mark 1:39, 40.

13. How did Jesus honor the faith of this man? Verse 41.

14. How soon was the man freed from his loathsome disease? Verse 42.

15. What charge did Jesus give to the man whom He had healed? What law of the Jews did Jesus recognize? Verses 43, 44; Lev. 14:1-32.

16. What was the result of not heeding this counsel? Mark 1:45.

17. As leprosy is a type of sin, how may this lesson encourage great sinners?

NOTE.—"The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. . . . But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. . . . In the case of leprosy, no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin."—*Id.*, p. 266.

"THINK ON THESE THINGS"

The value of immediate, unquestioning obedience.

The financial loss incurred by the disciples in following Jesus.

The leper's disobedience seems a natural and excusable thing in him; yet it was none the less a hindrance to the work of Christ. Disobedience is never right or wise.

Lesson XIII—March 30, 1935

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Summary of the Quarter's Lessons

Lesson 1. The announcement concerning the birth of John the Baptist. The prophetic nature of his message. His manner of life.

Lesson 2. The angel's announcement to Mary of the birth of Jesus. The fulfillment of prophecy in the place of His birth. Meaning of His name.

Lesson 3. The experience of the shepherds. The dedication of the Babe.

Lesson 4. The experience of the wise men from the East. The evil purpose of Herod. Egypt a refuge.

Lesson 5. The voice in the wilderness. John's work a type of the message to be given in the last days.

Lesson 6. Three great temptations. The power of the word of God.

Lesson 7. The first four disciples. The first miracle. The temple cleansed from evil practices.

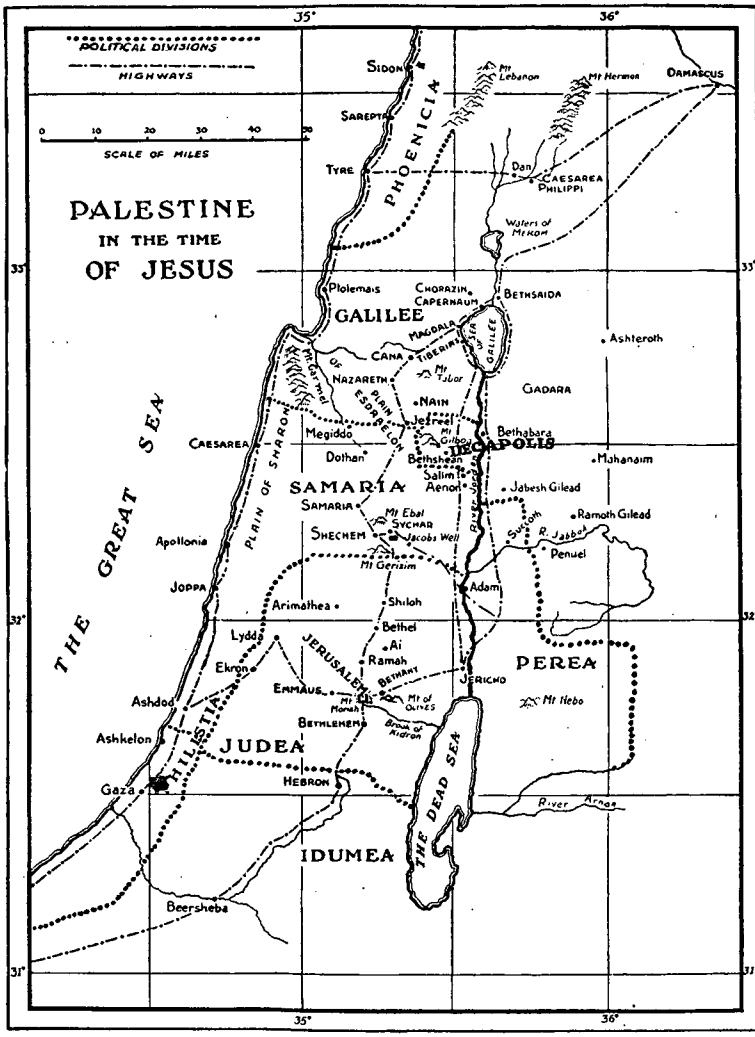
Lesson 8. A conversation at night on the new birth. An effective illustration.

Lesson 9. A conversation between Jesus and a woman of Samaria. The result of it.

Lesson 10. The experience of a nobleman and his sick son. Jesus rejected in His home town.

Lesson 11. A Sabbath meeting interrupted. A sick woman instantly healed.

Lesson 12. A fishing experience. A leper healed.



A careful study of this map will be a great aid toward a better understanding of the lesson text. For your convenience it will be placed in each Quarterly of this series.

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