Mrs. P. [illegible]

SABBATH SCHOOL LESSON QUARTERLY

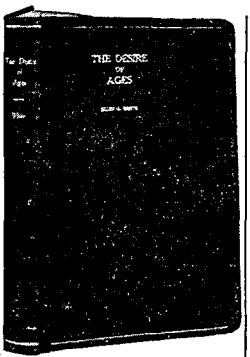
No. 162 ◆ FOURTH QUARTER, 1935

Subject: The LIFE and TEACHINGS of JESUS

Mrs. Plummer

The DESIRE of AGES

THE LESSON HELP SUPREME



DO YOU want the Bible story made clearer, the practical lessons emphasized, descriptions made more real, the path of duty clearly marked, the pitfalls and danger spots labeled? Then read "The Desire of Ages" each week as you study the Sabbath school lesson. It is the inspired comment on the life of Jesus.

If you do not have this wonderful book, why not order it today from your Book and Bible House?

Bound in cloth, postpaid, $2.25

Bound in Keratol, limp, postpaid, $3.25

Sabbath School Lesson Quarterly, No. 162, October, 1935. 20c a year. Published in the U. S. A. by Pacific Press Publishing Association (a corporation of S. D. A.), Mountain View, California. Entered as second-class matter Oct. 13, 1904, at the post office in Mountain View, Calif., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918.

THE LIFE AND TEACHINGS OF JESUS

Lesson 1—October 5, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Jesus Foretells His Death; Provides Tribute Money; Teaches Humility

LESSON SCRIPTURES: Matt. 17:22 to 18:10; Mark 9:31-50; Luke 9:46-48.

MEMORY VERSE: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:14.

STUDY HELP: "The Desire of Ages," pp. 432-442.

PLACES: Galilee; Capernaum, Sea of Galilee; a house in Capernaum.

PERSONS: Jesus and His disciples, Peter especially mentioned; tax collectors; a little child.

THE LESSON

The Shadow of Coming Events

1. While Jesus and His disciples were in Galilee, what events did He foretell? Matt. 17:22, 23.

2. What prevented the disciples from understanding His words? Luke 9:45, 46.

NOTE.—"On the journey through Galilee, Christ had again tried to prepare the minds of His disciples for the scenes before Him. He told them that He was to go up to Jerusalem to be put to death and to rise again. And He added the strange and solemn announcement that He was to be betrayed into the hands of His enemies. The disciples did not even now comprehend His words. Although the shadow of a great sorrow fell upon them, a spirit of rivalry found a place in their hearts. They disputed among themselves which should be accounted greatest in the kingdom. This strife they thought to conceal from Jesus, and they did not, as usual, press close to His side, but loitered behind, so that He was in advance of them as they entered Capernaum."—*"The Desire of Ages,"* p. 432.

It was because the disciples were at strife among themselves as to who should be greatest, that the real truth concerning the events to occur at Jerusalem was hidden from them. They might have known, but they still held to the Jewish idea that the Messiah *must establish a temporal kingdom at Jerusalem.* They were so busy with anticipation as to their *own* future place of authority in the new administration of affairs, that they had no desire for the unwelcome truth Jesus began to unfold to them regarding His sufferings and death.

Collectors of Tribute Interview Peter

3. What question was Peter asked when Jesus and His disciples came to Capernaum? Matt. 17:24.

NOTE.—"This tribute was not a civil tax, but a religious contribution, which every Jew was required to pay annually for the support of the temple.

A refusal to pay the tribute would be regarded as disloyalty to the temple,—in the estimation of the rabbis a most grievous sin."—*"The Desire of Ages,"* pp. 432, 433.

4. What was Peter's prompt answer to the question? What question did Jesus ask Peter a little later? Verse 25.

NOTE.—"Peter saw in the collector's question an insinuation touching Christ's loyalty to the temple. Zealous for his Master's honor, he hastily answered, without consulting Him, that Jesus would pay the tribute. But Peter only partially comprehended the purpose of his questioner. There were some classes who were held to be exempt from the payment of the tribute. . . . In the days of Christ the priests and Levites were still regarded as especially devoted to the temple, and were not required to make the annual contribution for its support. Prophets also were exempted from this payment. In requiring the tribute from Jesus, the rabbis were setting aside His claim as a prophet or teacher, and were dealing with Him as with any commonplace person. A refusal on His part to pay the tribute would be represented as disloyalty to the temple; while, on the other hand, the payment of it would be taken as justifying their rejection of Him as a prophet.

"Only a little before, Peter had acknowledged Jesus as the Son of God; but he now missed an opportunity of setting forth the character of his Master. By his answer to the collector, that Jesus would pay the tribute, he had virtually sanctioned the false conception of Him to which the priests and rulers were trying to give currency."—*"The Desire of Ages,"* p. 433.

5. What principle was Peter led to understand? What motive led Jesus to pay the tribute money? How was it provided? Verses 26, 27.

NOTE.—"While Jesus made it plain that He was under no obligation to pay the tribute, He entered into no controversy with the Jews in regard to the matter; for they would have misinterpreted His words, and turned them against Him. Lest He should give offense by withholding the tribute, He did that which He could not justly be required to do. This lesson would be of great value to His disciples."—*"The Desire of Ages,"* p. 434.

The Grace of Humility

6. What question was uppermost in the minds of the disciples? Matt. 18:1; Mark 9:33, 34.

7. In seeking to be first and great, whose example does one follow? Isa. 14:12-14.

NOTE.—Self-seeking, born of selfishness, is sure to cause offense. Christ's example condemns this spirit in all His followers. "In honor preferring one another," is the standard for the Christian believer. "Lucifer had said, 'I will be like the Most High;' and the desire for self-exaltation had brought strife into the heavenly courts, and had banished a multitude of the hosts of God. Had Lucifer really desired to be like the Most High, he would never have deserted his appointed place in heaven; for the spirit of the Most High is manifested in unselfish ministry. Lucifer desired God's power, but not His character. He sought for himself the highest place [the very thing the disciples at this time were doing], and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable."—*"The Desire of Ages,"* pp. 435, 436.

8. Who has set the example in true humility? What facts are especially mentioned as evidence of this? Phil. 2:5-8.

NOTE.—In Philippians 2:5-8, the apostle presents a wonderful truth. The statement that Jesus Christ "thought it not robbery to be equal with God" (verse 6), takes on new beauty when the text is read in the original language in which it was written by the apostle. The idea expressed in the Greek is that the Son, though on an equality with the Father as Cocreator, did not think that equality something to be selfishly retained, or clung to, but cheerfully surrendered His high position with the Father without surrendering His divine character. "The Expositor's Bible," by R. A. A. Kennedy, renders the phrase in this helpful way: "Did not look upon His equality with God as a prize to be clutched." In the American Revised Version there is a similar rendering.

9. What object lesson did Jesus give in answer to the direct question which the disciples asked? What are we to learn from a little child? Matt. 18:2, 3.

NOTE.—"The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness."—*"The Desire of Ages,"* p. 437.

"The ideal childhood is exemplified by the childhood of Jesus Himself. These qualities are: (1) humility; (2) freedom from ambition, rivalry, or jealousy; (3) tender and gracious affection; (4) perfect trust; (5) obedience; (6) a teachable spirit; (7) unworldliness; (8) indifference to the distinction of rank and wealth. Without these they not only could not be first, as they were seeking to be, but could not even enter the kingdom."—*Peloubet.*

Causing Others to Stumble

10. What promise is made to those who receive a little child in Jesus' name? What is said about the offense of causing another to stumble? Verses 5, 6.

NOTE.—The word "offend" used here and elsewhere means "cause to stumble," and is so rendered in the Revised Version. It means literally the placing of an impediment or trap before the feet so as to cause one to stumble and fall.

11. Though offenses must come, what does Jesus say of him who causes them? Verse 7.

12. How does Jesus emphasize the importance of believers putting away every cause of offense? Verses 8, 9.

NOTE.—"Any habit or practice that would lead into sin, and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God cannot benefit the soul. The blessing of heaven cannot attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of the character, and to mislead others. If the foot or the hand would be cut off, or even the eye would be plucked out, to save the body from death, how much more earnest should we be to put away sin, that brings death to the soul."—*"The Desire of Ages,"* p. 439.

"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

"Except Ye . . . Become as Little Children."

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."—*"Thoughts From the Mount of Blessing,"* pp. 95, 96.

Men are often willing to part with some member of the body at the discretion of a surgeon, that life may be prolonged for a time. We ought to be willing to forgo that which causes us to sin, even though it be very dear to us, if it endangers our eternal life.

13. What caution is given concerning the "little ones"? How are even these represented in heaven? Verse 10.

NOTE.—"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. . . . Said the Saviour, speaking of those that believe in Him, 'Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father.' The angels appointed to minister to the children of God have at all times access to His presence." —*"The Great Controversy,"* pp. 512, 513.

THINK ON THESE THINGS

The reason why the understanding of the disciples was darkened when Jesus was revealing important truths.

The motive that caused Jesus to pay the tribute money.

Who is truly great in the sight of heaven.

Lesson 2—October 12, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Gaining Thy Brother; The Measure of Forgiveness

LESSON SCRIPTURE: Matt. 18:15-35.

MEMORY VERSE: "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14, 15.

STUDY HELPS: "The Desire of Ages," pp. 440-442; "Christ's Object Lessons," pp. 243-251.

PLACE: Capernaum.

PERSONS: Jesus; Peter and probably all the other disciples.

THE LESSON

Gaining Thy Brother

1. What instruction did Jesus give as to what we should do when a brother wrongs us? What is the result if he hears us? Matt. 18:15.

2. If our first effort toward reconciliation fails, what should we then do? Verse 16.

NOTE.—Evidently the Lord desires that estrangement between brethren and all difficulties in the church should be kept within as small a circle as possible.

"An earnest effort should be made in every church to put away evil speaking and a censorious spirit as among the sins productive of the greatest evils in the church. Severity and faultfinding must be rebuked as the workings

of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all, in the fear of God and with love to their brethren, close their ears to gossip and censure. Direct the talebearer to the teachings of God's word. Bid him obey the Scriptures, and carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil. Thus God would be glorified, and many souls would be saved."—*"Testimonies,"* vol. 5, pp. 609, 610.

"If a brother is supposed to have erred, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying these supposed errors and faults. Much of this work is done, and the result is, the displeasure of God rests upon those who do it, and Satan exults that he can weaken and annoy those who might be strong in the Lord."—*"Testimonies,"* vol. 5, p. 615.

3. Under what circumstances should appeal be made to the church? If the judgment of the church is not heeded, how should the person be regarded? Verse 17.

4. If we follow the instruction the Lord has given, what will be done in heaven? Verse 18.

NOTE.—If the church on earth follows the instruction of Christ in dealing with offenses, we are assured that the decision will be ratified in heaven. This is a serious thought for the church itself as well as for the offending members. The Lord clearly teaches the necessity of maintaining the purity and order of the church. When members have been separated from the church, our duty then, as Christians, is to continue to labor for their conversion, that they may again be brought into the church from which they have been separated.

"We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us."—*"Thoughts From the Mount of Blessing,"* p. 166.

5. What precious promise is given concerning the petition of two or more who are agreed? Whose presence graces the assembly of two or three who meet in the name of Jesus? Verses 19, 20.

How Often Shall I Forgive My Brother?

6. What question concerning forgiveness did Peter ask Jesus? What answer did he suggest to his own question? How far from correct was his idea? Verses 21, 22; Luke 17:3, 4.

NOTE.—"The rabbis limited the exercise of forgiveness to three offenses. Peter, carrying out, as he supposed, the teaching of Christ, thought to extend it to seven, the number signifying perfection. But Christ taught that we are never to become weary of forgiving. Not, 'Until seven times,' He said, 'but, Until seventy times seven.' "—*"Christ's Object Lessons,"* p. 243.

"How oft [shall I forgive]? a countable number of times? No, an uncountable number of times! Therein is the discipline most severe. Why, then,

does the text rejoice me? In this way; because if *God* asks so much from *me,* what will *He* be prepared to be and to do Himself in reference to my repentance?"—*"The People's Bible,"* vol. 20, pp. 58, 59.

"A story is told of an incorrigible soldier who had been punished so often for so many offenses, without avail, that his commanding officer despaired of the man's amendment. Again he was under arrest, and the officer spoke hopelessly of him, asking what more could be done to save him from his own undoing. A fellow officer suggested, 'Try forgiving him.' The man was brought in and asked what he had to say for himself. He replied: 'Nothing, except that I'm very sorry.' 'Well,' said the officer, 'we have decided to forgive you.' The man stood dazed for a moment, and then burst into tears, saluted, and went out to become the best and bravest soldier in the command."—*Sunday School Times.*

The Lesson in Parable

7. To make the subject of forgiveness still clearer, to what did Jesus liken the kingdom of heaven? In what condition was the account of one servant found to be? Matt. 18:23, 24.

NOTE.—"There are many who hope by their own works to merit God's favor. They do not realize their helplessness. They do not accept the grace of God as a free gift, but are trying to build themselves up in self-righteousness. Their own hearts are not broken and humbled on account of sin, and they are exacting and unforgiving toward others. Their own sins against God, compared with their brother's sins against them, are as ten thousand talents to one hundred pence,—nearly one million to one."—*"Christ's Object Lessons,"* pp. 245-247.

8. Since the debtor could not pay, what did the king command? Verse 25.

NOTE.—Jesus here refers to an ancient custom among the Hebrew people of selling a man and his entire family to make payment of debts.

9. What plea did the servant then offer? What impossible promise did he make? What did this appeal cause the king to do? Verses 26, 27.

NOTE.—The king granted much more than his servant asked. The servant desired time only that he might pay, but the king in his compassion forgave the entire debt.

10. How was this experience repeated? In what respect did it differ from the first? Verses 28-30.

11. How did the king learn all that had occurred? Verse 31.

12. What followed as a result of the unforgiving spirit of the first servant? Verses 32-34.

13. What lesson does our Lord design that we should learn from this parable? Verse 35.

NOTE.—"The great lesson of the parable lies in the contrast between God's compassion and man's hardheartedness; in the fact that God's forgiving mercy is to be the measure of our own. 'Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?' "—*"Christ's Object Lessons,"* p. 251.

THINK ON THESE THINGS

Winning an offending brother. Real meaning of "seventy times seven."

My unavoidable debt to the King of heaven. How I got into debt. What keeps me in debt.

How only may I become free from debt?

Lesson 3—October 19, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Test of Discipleship; The Seventy Sent Forth; Upbraiding the Cities

LESSON SCRIPTURES: Luke 9:57 to 10:21; Matt. 8:19-22; 11:20-24.

MEMORY VERSE: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." Luke 9:58.

STUDY HELP: "The Desire of Ages," pp. 489-496.

PLACES: Incident took place probably in or near Capernaum; cities mentioned in text are Sodom; Chorazin; Bethsaida; Tyre and Sidon; Capernaum.

PERSONS: Jesus; the twelve; one man of the twelve identified as Judas Iscariot in "The Desire of Ages," page 293; two unidentified men; the seventy.

THE LESSON

Three Interviews With Prospective Followers

1. Upon one occasion what did a certain man express a desire to do? What reply did Jesus make? Luke 9:57, 58.

NOTE.—"While Jesus was preparing the disciples for their ordination, one who had not been summoned, urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity he declared, 'Master, I will follow Thee whithersoever Thou goest.' Jesus neither repulsed nor welcomed him, but uttered only the mournful words: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of His poverty.

"The disciples were anxious that Judas should become one of their number. He was of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist Him in His work. They were surprised that Jesus received him so coolly."—*"The Desire of Ages,"* pp. 293, 294.

2. What invitation did Jesus extend to another man? What excuse was given for declining the invitation? How did Jesus further urge him? Verses 59, 60.

NOTE.—In the East burial follows almost immediately after death. There

is no long delay. If the man's father had been dead at that time, he would have been attending to his father's burial, instead of being there. The man was really asking for permission to wait an indefinite time before taking hold of the Lord's work. It amounted to asking to be excused until after his father should die, and he could have an opportunity to settle up his affairs. How many whom Christ is calling now are saying the same thing! Their temporal affairs must all be attended to before they can enter the Lord's service. To such He says, "Let the dead bury their dead: but go thou and preach the kingdom of God."

3. What did another man desire to do before answering the call of Jesus? In reply what principle did Jesus set forth? Verses 61, 62.

Instructing the Seventy

4. How many additional helpers did Jesus appoint? In what manner were they organized? Where were they to go? Luke 10:1.

5. What did Jesus tell them concerning the harvest? For what were they to pray? Verse 2.

6. As the seventy went forth in their work, to what were they likened? What things usually regarded by travelers as necessities were they not to take? How were they to save time? Verses 3, 4.

NOTE.—He who sent out these workers would provide and care for them. To have carried money would have invited violence and robbery. To have provided food in their scrip and extra clothing would have encumbered them in their labors. In Eastern countries, the forms of greeting passed between travelers meeting on a journey involve so many questions, repeated expressions of welcome, and tedious forms, as to cause much delay.

7. What were these workers to do upon entering a house? What were they to do if they were made welcome? What further instruction did Jesus give them? Verses 5-8.

8. What work were they to do in the cities? What was to be the keynote of their message? Verse 9.

9. What were they to do in places where they were not received? What were they privileged to say? Verses 10, 11.

10. What comparison did Jesus make between some of the wicked cities of old and the cities which had witnessed His mighty works? Verses 12-15.

NOTE.—Worse than Sodom! And why? Because they rejected the message of salvation sent to them. No more forceful statement could be made of the terrible consequences of failing to receive the gospel and to walk in the light.

Chorazin—an ancient town in Galilee, about two miles from Capernaum.

Bethsaida—a city in Galilee on the shore of the lake, a place frequently visited by Jesus.

Tyre and Sidon—cities on the coast of the Mediterranean Sea. They were noted for the riches, pride, and idolatry of the people.

Capernaum—an important city on the Sea of Galilee, where, it seems, Jesus spent more time during His ministry than in any other one place. Many miracles were wrought there.

11. How fully did Jesus identify Himself with His disciples? Verse 16.

12. When the seventy returned to Jesus, what did they report with rejoicing? Verse 17.

13. What did the relation of their experience bring to the mind of Jesus? Verse 18.

NOTE.—Study 2 Peter 2:4; Rev. 12:7-9; John 12:31; Rev. 20:10; 5:13. "The scenes of the past and the future were presented to the mind of Jesus. He beheld Lucifer as he was first cast out from the heavenly places. He looked forward to the scenes of His own agony, when before all the worlds the character of the deceiver should be unveiled. He heard the cry, 'It is finished,' announcing that the redemption of the lost race was forever made certain, that heaven was made eternally secure against the accusations, the deceptions, the pretensions, that Satan would instigate.

"Beyond the cross of Calvary, with its agony and shame, Jesus looked forward to the great final day, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. Jesus beheld the work of evil forever ended, and the peace of God filling heaven and earth."—*"The Desire of Ages,"* p. 490.

14. What encouragement did Jesus give to His workers? What would be a greater cause of rejoicing than victory over evil spirits? Verses 19, 20.

15. Knowing that the seventy had responded to the spirit of His instruction, how did Jesus express His thankfulness? Verse 21.

THINK ON THESE THINGS

The "cost" of following Jesus.
How opportunities increase responsibility.
The danger of "looking back."
The true cause of real rejoicing.

Lesson 4—October 26, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Jesus Prays; Ten Lepers Cleansed

LESSON SCRIPTURES: Matt. 11:25-30; Luke 17:11-19.

MEMORY VERSE: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." Luke 17:17, 18.

STUDY HELPS: "The Desire of Ages," pp. 328-332, 347, 348, 488; "Testimonies," vol. 3, pp. 179, 180.

PLACES: Through Samaria and Galilee on the way to Jerusalem.

PERSONS: Jesus and His disciples; ten lepers, one of whom was a Samaritan.

THE LESSON

A Prayer of Thankfulness

1. After pronouncing woes upon certain cities because of their unbelief, for what did Jesus thank the Father? Matt. 11:25.

NOTE.—Self-satisfied, and occupied with their own ambitions and pursuits, the worldly class is a difficult one to reach with the gospel. God does not refuse spiritual things to the so-called "wise and prudent," but they think themselves too wise to listen to Him, and they close their ears and eyes to His word. It is only to the humble and to those who consider themselves babes in understanding that the Lord can impart His light and knowledge.

2. What did Jesus say that shows His perfect agreement with the Father? Verse 26.

3. What has the Father given into the hands of His Son? How only may we become acquainted with the Father? Verse 27.

A Gracious Invitation

4. How many are invited to come to Jesus? What promise is given to all who accept Him? Verse 28.

NOTE.—"In these words, Christ is speaking to every human being. Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. 'The Lord hath laid on Him the iniquity of us all.' He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart."—*"The Desire of Ages,"* pp. 328, 329.

5. What are we to take? What are we to find? Verse 29.

NOTE.—"The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration, Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be co-workers with Him.

"The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore God confines us to His will, which is high, and noble, and elevating. He desires that we shall patiently and wisely take up the duties of service."—*"The Desire of Ages,"* p. 329.

6. What does Jesus say of His yoke and of His burden? Verse 30.

NOTE.—"The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest."—*"The Desire of Ages,"* p. 331.

7. Continuing His journey toward Jerusalem, through what countries did Jesus pass? Luke 17:11.

8. As He entered into a certain village, who met Him? Where did these men stand? Why? Verse 12.

The Story of Ten Men

NOTE.—The law of Israel required that a leper should not enter a city, that he should not approach anyone, but should cover his face and cry, "Unclean, unclean," if anyone drew near. A description of this scene is portrayed by Cunningham Geikie:

"Ten men, hideous with leprosy, ranged themselves at a distance from the road, as similar sufferers still do, before their huts at the Zion Gate at Jerusalem. It was a law in Samaria that no leper could enter a town, and hence the unfortunate creatures accosted Jesus while He was still outside the village. Misery had broken down all prejudice of race or faith, and had brought together even Jew and Samaritan. . . . The ten had heard of Jesus, and the wonderful cures He had performed on such as they, and no sooner saw Him than they broke out with the common cry, '*Tamé! Tamé!* Unclean! unclean! Jesus, Master, have mercy on us.' It was a sight that might have touched any heart, for it must have been like that which still repeats itself to passers-by at the leper quarters elsewhere—a crowd of beggars without eyebrows, or hair on their faces or heads; the nails of their hands and feet, and even a hand or a foot itself, gone from some; the nose, the eyes, the tongue, the palate, more or less wanting in others. As they stood afar off, their lips covered with their abbas, like mourners for the dead,—for they were smitten with a living death, which cut them off from intercourse with their fellows,—the pity of Jesus was excited, and without even waiting to come near, sent hope to them in the words, 'Go, show yourselves to the priests.' "—*"The Life and Words of Christ,"* vol. 2, p. 268.

9. What did these men do as Jesus came within sound of their voices? Verse 13.

10. What answer did Jesus make to them? As the men obeyed, what came to pass? Verse 14.

NOTE.—These lepers might naturally have objected to starting to the priests until the miracle of healing had been experienced, but their faith led them to obey, and in the act of obeying, the blessing came.

"They [the lepers] knew what the command meant, for no one who was not cleansed could approach a priest, and as they moved off, the disease left them. The Samaritan would have to show himself to a Samaritan priest; the nine Jews needed to go up to the temple at Jerusalem for an official certificate of health."—*"The Life and Words of Christ,"* Geikie, vol. 2, p. 268.

11. What did one of the healed men do? What degree of earnestness did he show? Of what nationality was he? Verses 15, 16.

12. What two questions did Jesus then ask? Verse 17.

13. How did Jesus refer to the Samaritan? What cheering words did He speak to the stranger? Verses 18, 19.

NOTE.—"Here is a lesson for us all. These lepers were so corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus comes within their sight, and in their great suffering, they cry unto Him who alone has power to relieve them. Jesus bids them show themselves to the priests. They have faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realize that the horrible disease has left them. But only one has feelings of gratitude, only one feels his deep indebted-

ness to Christ for this great work wrought for him. This one returns praising God, and in the greatest humiliation falls at the feet of Christ, acknowledging with thankfulness the work wrought for him. And this man was a stranger; the other nine were Jews.

"For the sake of this one man, who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work." —*"Testimonies,"* vol. 3, pp. 179, 180.

14. In what spirit should our requests be made known unto God? Phil. 4:6.

NOTE.—"It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God."—*"The Ministry of Healing,"* pp. 251-253.

THINK ON THESE THINGS

The words of comfort in Matthew 11:28-30.
The ease of His yoke.
The sin of ingratitude.
What the utterance of right words does for us.

Lesson 5—November 2, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Healing a Blind Man on the Sabbath

LESSON SCRIPTURE: John 9.
MEMORY VERSE: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4.
STUDY HELP: "The Desire of Ages," pp. 470-475.
PLACE: Jerusalem.
PERSONS: Jesus and His disciples; a blind man; parents of the blind man; Pharisees; the people.

THE LESSON

An Error in Belief Corrected

1. Whom did Jesus see as He was passing along the streets of Jerusalem? John 9:1.

NOTE.—It is well to consider the setting of this lesson. Jesus had been teaching in the temple. He had drawn a sharp contrast between the unbelief of the Jews and the faith of their father Abraham. He had solemnly announced, "Before Abraham was, I am." The priests and rabbis had cried out against Him as a blasphemer, and were about to stone Him. Jesus hid Himself from them, went out of the temple, and passed by them in safety. Then follows

the story of the healing of the blind man, a miracle of much importance as indicated by the fact that the story is told with much detail.

2. By what question did the disciples reveal the prevailing idea of their time concerning sin and suffering? Verse 2.

NOTE.—"It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen, had the additional burden of being regarded as a great sinner."—*"The Desire of Ages,"* pp. 470, 471.

3. How did Jesus reply to the question? What purpose would the man's blindness be made to serve? Verse 3.

NOTE.—"The belief of the Jews in regard to the relation of sin and suffering was held by Christ's disciples. While Jesus corrected their error, He did not explain the cause of the man's affliction, but told them what would be the result."—*"The Desire of Ages,"* p. 471.

4. What did Jesus then say He must do? What did He declare Himself to be? Verses 4, 5.

The Miracle

5. In what manner was the sight of the blind man given to him? Verses 6, 7.

6. What three questions did the neighbors ask? What reply did the man make to each question? Verses 8-12.

Brought Before the Pharisees

7. Before whom was the man then taken for examination? Upon what day of the week was the miracle wrought? What conversation took place between the Pharisees and the man whose sight had been restored? Verses 13-15.

8. What conflicting opinions were expressed concerning Jesus? Verses 16, 17.

NOTE.—The Pharisees were zealous for what they conceived to be the proper observance of the Sabbath, yet they were planning murder on that very day. They had abundant ground for a charge against Jesus, according to their man-made laws. The making of clay, or the application of a remedy where life or an organ was not in danger, was considered as Sabbathbreaking. "It was not lawful to wash the eyes with spittle medicinally on the Sabbath day, much less to go to a pool of water to wash them."—*Henry and Scott's Commentary.*

The Parents Called

9. What further effort did the Jews make to discredit the account of the miracle? Verse 18.

10. To what facts did the parents bear witness? What did they claim not to know? What caused them to fear to reveal the truth? Verses 19-23.

HEALING A BLIND MAN

NOTE.—"Put out of the synagogue." Edersheim states that among the Jews there were three kinds of "excommunication." The first and lightest was a rebuke. Ordinarily the period of disapproval lasted for seven days, but if pronounced by the head of the Sanhedrin, it continued for thirty days. The second degree of excommunication lasted for thirty days; and at the end of that term, "a second admonition" was given, which extended the time thirty days longer. This could be pronounced only in an assembly of ten, and was accompanied by curses, and sometimes proclaimed with a blast of the horn. The final excommunication placed a ban of indefinite duration on a man. "Henceforth he was like one dead. He was not allowed to study with others, no intercourse was to be held with him, he was not even to be shown the road. He might, indeed, buy the necessaries of life, but it was forbidden to eat or drink with such an one."

Cross-Questioning the Man Born Blind

11. After again calling the son who had been blind, what demand did the Pharisees make? What did they say they knew? Verse 24.

NOTE.—In saying "Give God the praise: we know that this man is a sinner," the Pharisees really meant, Do not say again that this man gave you sight; it is God who has done this.

12. Being pressed with further queries, how did the healed man taunt his questioners? Verses 25-27.

NOTE.—"The man was made of sturdier stuff than his parents. He was not to be overawed by their authority, or knocked down by their assertions. . . . 'We know,' the Pharisees had said, 'that this man is a sinner.' 'Whether He is a sinner,' the man replied, 'I do not know; one thing I do know, that, being blind, now I see.' Then they began again their weary and futile cross-examination. 'What did He do to thee? How did He open thine eyes?' But the man had had enough of this. 'I told you once, and ye did not attend. Why do ye wish to hear again? Is it possible that ye too wish to be His disciples?' Bold irony this—to ask these stately, ruffled, scrupulous Sanhedrists, whether he was really to regard them as anxious and sincere inquirers about the claims of the Nazarene Prophet! Clearly here was a man whose presumptuous honesty would neither be bullied into suppression nor corrupted into a lie."—*"Life of Christ," Farrar,* p. 398.

13. Whose disciples did the Pharisees claim to be? What profession of ignorance concerning Jesus did they make? What unanswerable statement did the man make in reply? Verses 28-33.

14. How did the Jews show their hatred of Jesus and also of the man He had healed? Verse 34.

NOTE.—" 'And they cast him out.' They immediately excommunicated him, as the margin properly reads—drove him from their assembly with disdain, and forbade his further appearing in the worship of God. Thus a simple man, guided by the Spirit of truth, and continuing steady in his testimony, utterly confounded the most eminent Jewish doctors. When they had no longer either reason or argument to oppose to him, as a proof of their discomfiture and a monument of their reproach and shame, they had recourse to the secular arm, and thus silenced by political power a person whom they had neither reason nor religion to withstand. They have had since many followers in their crimes. A false religion, supported by the state, has, by fire and sword, silenced those whose truth in the end annihilated the system of their opponents."—*Clarke's Commentary.*

15. When Jesus heard that the healed man had been cast out of the synagogue, what did He do? How clearly did Jesus make Himself known to this man? What response did the man make? Verses 35-38.

16. What did these things lead Jesus to say? How did the Pharisees make application of His words? What was Jesus' answer? Verses 39-41.

THINK ON THESE THINGS

The danger of willful blindness. "Every soul that refuses to give himself to God, is under the control of another power."—*"The Desire of Ages,"* p. 466.

The effect of fear. The temptation to shift responsibility.

THIRTEENTH SABBATH OFFERING

December 28, 1935

South American Division

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Good Shepherd

LESSON SCRIPTURE: John 10:1-21.
MEMORY VERSE: "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." John 10:11.
STUDY HELP: "The Desire of Ages," pp. 476-484.
PLACE: Jerusalem, probably in or near the temple. Most commentators think that this chapter follows immediately after the events recorded in John 9.
PERSONS: Jesus and His disciples; Pharisees; people.

THE LESSON

Distinction Between the Shepherd and a Thief

1. What beautiful illustration did Jesus give of His relation to His followers? John 10:11.

2. What contrast is there in the manner of the shepherd and a robber when entering the sheepfold? Verses 1, 2.

3. How else is the shepherd distinguished from the robber? Why will the sheep not follow a stranger? Verses 3-5.

NOTE.—We shall be saved "not as a man, or some one of mankind, led forth by his Lord in the general flock, but as the Master's dear Simon, or James, or Alphaeus, or Martha, whose name is so recorded in the Lamb's book of life."—*Bushnell.*

Jesus Also the Door

4. In explaining the parable, what did Jesus say of Himself? What did He say of those who came before Him? Verses 6-8.

NOTE.—"The Pharisees had not entered by the door. They had climbed into the fold by another way than Christ, and they were not fulfilling the work of the true shepherd. The priests and rulers, the scribes and Pharisees, destroyed the living pastures, and defiled the wellsprings of the water of life."—*"The Desire of Ages,"* p. 478.

Not only is Jesus a door, or entrance, to life and safety, but the only one. All those who at any time teach any other way than the merits of Christ for salvation, whether they be Jewish leaders, heathen philosophers, or professed Christian teachers, are thieves and robbers; "for there is none other name under heaven given among men, whereby we must be saved."

5. What is the reward of those who enter in by the door? Verse 9.

NOTE.—The parable has a double application in meaning: Jesus is the shepherd; He is also the door to the fold.

"Christ is both the door and the shepherd. He enters in by Himself. It is through His own sacrifice that He becomes the shepherd of the sheep."—*"The Desire of Ages,"* p. 478.

Through the shepherd only can we enter into the peace, the safety, that a fold signifies,—safety from the beasts of prey representing sin, peace because of our faith in the protection provided.

Purpose of the Thief—Of the Shepherd

6. For what purpose does the thief enter the sheepfold? For what did the Saviour say He had come? How great a sacrifice does the shepherd's love lead him to make? Verses 10, 11.

7. In contrast, what does the hireling do in time of danger? Why does he desert his flock? Verses 12, 13.

The Sheep Know the Shepherd

8. What intimate relation exists between Christ and those who are His? Verses 14, 15.

NOTE.—Different writers offer descriptions of Eastern customs that strongly appeal to the heart in this connection:

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 gutteral sounds, they look around with a startled air and begin to scatter."—*Mackie.*

"A Scottish traveler changed clothes with a shepherd, and, thus disguised, began to call the sheep. They remained motionless. Then the true shepherd raised his voice, and they all hastened toward him, in spite of his strange garments."—*Century Bible.*

"It is one of the most interesting spectacles to see a number of flocks of thirsty sheep watered at a fountain. Each flock, in obedience to the call of its own shepherd, lies down, awaiting its turn. The shepherd of one flock calls his sheep in squads, and, when the squad has done drinking, orders it away by sounds which the sheep perfectly understand, and calls up another squad. The sheep never make any mistake as to who whistles to them or calls them."—*Hasting's Bible Dictionary.*

The Sheep Are Now Scattered

9. What desire did Jesus express for His scattered sheep? Verse 16.

NOTE.—"Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, 'Other sheep I have, which are not of this fold.' "—*"The Desire of Ages,"* p. 483.

10. What does an ancient prophecy say of the accomplishment of this work? Isa. 56:8.

11. What does Jesus say of His Father's love for Him? John 10:17.

NOTE.—"That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father. . . . While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die."—*"The Desire of Ages,"* pp. 483, 484.

12. What assurance is given that Christ's sacrifice for lost humanity was a willing one? By whose power did Jesus rise from the dead? Verse 18.

NOTE.—It is repeatedly stated that the Father raised Jesus from the dead. See Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30-37; 1 Thess. 1:10; Rom. 4:24, 25; 6:4; 8:11. On the other hand, Jesus speaks of it as His own act. John 2:19; 10:17, 18. There is no contradiction in these texts. Both statements are true, and the unity of both is clearly seen by reading John 5:19-30.

13. What differences of opinion arose among the Jews? Verses 19-21.

14. What precious words of comfort are ours today? Verses 27-29.

NOTE.—"Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. 'I am He that liveth, and was dead; and, behold, I am alive forevermore.' I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live."—*"The Desire of Ages,"* p. 483.

THINK ON THESE THINGS

The Shepherd Psalm.
"The heart cannot be hired."
"It is not the salary but the service that stamps the hireling."
The worth to the Shepherd of a single soul.
"Danger tests devotion."

Lesson 7—November 16, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Good Samaritan

LESSON SCRIPTURE: Luke 10:25-37.
MEMORY VERSE: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.
STUDY HELPS: "The Desire of Ages," pp. 497-505; "Christ's Object Lessons," pp. 376-389 (new edition, pp. 381-395).
PLACE: Not certainly known.
PERSONS: Jesus and His disciples; a lawyer; the multitude; mention is made of a priest, a Levite, and a Samaritan.

THE LESSON

A Lawyer's Question

1. While Jesus was teaching the people, how was He once interrupted? Luke 10:25.

NOTE.—"Lawyers, men who devoted themselves to the study and explanation of the Jewish law, particularly of the traditionary or oral law. They

THE SAMARITAN HAD COMPASSION ON HIM.

belonged mostly to the sect of the Pharisees, and fell under the reproof of our Saviour for having taken from the people the key of knowledge."—*Bible Dictionary*. See Luke 11:52.

This particular lawyer is described as "not satisfied with the position and works of the Pharisees. He had been studying the Scriptures with a desire to learn their real meaning. He had a vital interest in the matter, and had asked in sincerity, 'What shall I do?' "—"*The Desire of Ages,*" p. 497.

2. What did Jesus say that required the lawyer to answer his own question? How did he answer it? Verses 26, 27.

3. What words of approval did Jesus speak? Verse 28.

Another Question

4. What further question did the lawyer ask? What motive prompted him? Verse 29.

NOTE.—"The lawyer knew that he had kept neither the first four nor the last six commandments. He was convicted under Christ's searching words, but instead of confessing his sin, he tried to excuse it. Rather than acknowledge the truth, he endeavored to show how difficult of fulfillment the commandment is. Thus he hoped both to parry conviction and to vindicate himself in the eyes of the people."—"*Christ's Object Lessons,*" pp. 378, 379.

"He [the lawyer] put another question, saying, 'Who is my neighbor?' Among the Jews this question caused endless dispute. They had no doubt as to the heathen and the Samaritans; these were strangers and enemies. But

where should the distinction be made among the people of their own nation, and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbor? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would require wearisome effort to remove. Were they to regard the 'unclean' as neighbors?"—*"The Desire of Ages,"* p. 498.

A Story Told in Reply

5. In reply, what experience did Jesus begin to relate? Verse 30.

NOTE.—"Jerusalem is on the tableland of Judea, and Jericho, twenty miles distant, is in the deep gorge of the Jordan valley, nine hundred feet below sea level. The road was narrow as well as steep, with hills and narrow gullies and caves on either side. The tract was uninhabited, and notorious for such brigands as the parable mentions."—*Tarbell.*

6. Who first came along the road where the wounded man was lying? How did he show indifference to the man in need of help? Verse 31.

NOTE.—A priest "passed by." Those who belonged to the priesthood were regarded as the most holy among the Jews. Many priests lived in Jericho. Peloubet suggests of this one: "Possibly he thought that the robbers were still in the neighborhood, and he would be in danger from them. He had excuses enough, we may be sure,—such as they were."

7. Who was the next passer-by? How far did his curiosity lead him to go? What decision did he evidently make? Verse 32.

NOTE.—"The care of the temple, the oversight of the poor, the doing of works of charity and mercy," were the specially named duties of the Levites. Like the priest, the Levite no doubt had excuses which he thought sufficient to relieve him from any responsibility in the matter.

The story told by Jesus "was no imaginary scene, but an actual occurrence, which was known to be exactly as represented. The priest and the Levite who had passed by on the other side were in the company that listened to Christ's words."—*"The Desire of Ages,"* p. 499.

A Stranger Helps

8. Who next journeyed along the same road? What did his pity for the wounded man lead him at once to do? Verses 33, 34.

9. What provision did this stranger make for further care of the wounded man? Verse 35.

10. After relating this experience, what question did Jesus ask the lawyer? Verse 36.

The Question Answered

11. What answer did the lawyer make? What did Jesus then say to him? Verse 37.

The Lesson for Us

12. What revelation of His own mission did Jesus give in the story of the good Samaritan? Luke 19:10.

NOTE.—"In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by

Satan, and left to perish; but the Saviour had compassion on our helpless condition. He left His glory, to come to our rescue. He found us ready to die, and He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. He died to redeem us."—*"The Desire of Ages,"* p. 503.

13. What experience told in olden times is frequently repeated in these days? Ps. 69:20.

NOTE.—"The lesson is no less needed in the world today than when it fell from the lips of Jesus. Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ."—*"The Desire of Ages,"* p. 504.

"We should anticipate the sorrows, the difficulties, the troubles of others. . . . All around us are poor, tried souls that need sympathizing words and helpful deeds. There are widows who need sympathy and assistance. There are orphans whom Christ has bidden His followers receive as a trust from God. Too often these are passed by with neglect."—*"Christ's Object Lessons,"* p. 386.

THINK ON THESE THINGS

Someone has counted twelve things that the Samaritan did. You count them.

How one may unthinkingly pass by "on the other side."

The real answer to the question, "Who is my neighbor?"

NOTE.—"Thus the question, 'Who is my neighbor?' is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God."—*"The Desire of Ages,"* p. 503.

Lesson 8—November 23, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

At the Home of Mary and Martha; Dining With a Pharisee

LESSON SCRIPTURE: Luke 10:38-42; 11:37-54.

MEMORY VERSE: "But one thing is needful: and Mary hath chosen that good part, which shall not taken away from her." Luke 10:42.

LESSON HELP: "The Desire of Ages," pp. 524, 525, 616-620.

PLACES: A house in Bethany, and probably Jerusalem.

PERSONS: Jesus and His disciples; two sisters, Mary and Martha; a Pharisee, and probably dinner guests.

THE LESSON

At a Friendly Home

1. During His travels, in whose home did Jesus one day seek rest? How did Mary show her interest in Jesus' words? Luke 10:38, 39.

MARY SAT AT JESUS' FEET.

NOTE.—"The Saviour had no home of His own; He was dependent on the hospitality of His friends and disciples; and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household, away from the suspicion and jealousy of the angry Pharisees. Here He found a sincere welcome, and pure, holy friendship. Here He could speak with simplicity and perfect freedom, knowing that His words would be understood and treasured. Our Saviour appreciated a quiet home and interested listeners. He longed for human tenderness, courtesy, and affection."—*"The Desire of Ages,"* p. 524.

2. What complaint did Martha make? Verse 40.

3. With what kind words did Jesus gently rebuke Martha? What did He say of Mary? Verses 41, 42.

NOTE.—Hospitality is a Christian grace, and Martha was giving the highest proof of liberality and benevolence in her entertaining. In trying to fill the part of a true hostess, she did what many are now doing by being "careful and troubled about many things,"—unnecessary care and trouble. Much of this is seen in home life today. Where a few simple things would suffice, many things are added, and in consequence, the heart is filled with care, the spirit annoyed, and the mind in unrest.

"The 'one thing' that Martha needed was a calm, devotional spirit, a deeper anxiety for knowledge concerning the future, immortal life, and the graces necessary for spiritual advancement. She needed less anxiety for the things which pass away, and more for those things which endure forever. Jesus would teach His children to seize every opportunity of gaining that knowledge which will make them wise unto salvation. The cause of Christ needs careful,

energetic workers. There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. Let diligence, promptness, and energy be sanctified by the grace of Christ; then the life will be an unconquerable power for good."—*"The Desire of Ages,"* p. 525.

The Guest of a Pharisee

4. With whom did Jesus dine on a certain occasion? What caused His host to wonder? Luke 11:37, 38.

NOTE.—Reference is not made to the washing of hands to cleanse them, but to the ceremonial washing which was a religious form. Edersheim states that in the ceremony of hand-washing before eating, the water was poured on both hands, the hands then lifted so that the water would run to the wrist, but the water "polluted" thus by the hand, must not again run down the fingers. Great importance was attached to this rite which Jesus had failed to perform.

5. How did Jesus reply to the unspoken thought of the Pharisee? Verse 39.

6. How did Jesus still further rebuke the Pharisees? What substitute did Jesus suggest for ceremonial purification? Verses 40, 41.

7. In what obligation were the Pharisees particularly faithful? But what did they disregard? What did Jesus say they should have done? Verse 42.

NOTE.—"In these words Christ again condemns the abuse of sacred obligation. The obligation itself He does not set aside. The tithing system was ordained by God, and it had been observed from the earliest times. . . . All that God commands is of consequence. Christ recognized the payment of tithes as a duty; but He showed that this could not excuse the neglect of other duties."—*"The Desire of Ages,"* pp. 616, 617.

8. For what other reason did Jesus pronounce a woe upon the Pharisees? Verse 43.

NOTE.—The "uppermost seats" were seats of honor provided for the elders of the synagogues. "They were placed in front of the ark, which contained the law, in the uppermost part of the synagogue, at the 'Jerusalem end.' Those who occupied them sat with their faces to the people. These seats were considered positions of great honor, and were eagerly sought by the ambitious scribes and Pharisees."—*"Bible Manners and Customs."*

9. As Jesus continued His talk, what did He say the scribes and Pharisees were like? Verse 44.

NOTE.—"In Matthew 23:27, our Lord tells them that they exactly resembled whitewashed tombs; they had no fairness but on the outside; but here He says they are like hidden tombs, graves which were not distinguished by any outward decorations, and were not elevated above the ground, so that those who walked over them did not consider what corruption was within; so they, under the veil of hypocrisy, covered their iniquities, so that those who had any intercourse or connection with them did not perceive what accomplished knaves they had to do with."—*Adam Clarke.*

10. What did one of the lawyers say Jesus had done in pronouncing these woes? What reply did Jesus make? Verses 45, 46.

11. How did the monuments to the prophets bear witness against them? Verses 47, 48; Matt. 23:29-32.

NOTE.—By building these tombs they pretended to honor the prophets that their forefathers had put to death, but their other actions showed them to be possessed of the same spirit as that which led their fathers to kill the prophets.

12. What did Jesus say would be charged to that generation? Luke 11:49, 50.

13. From what period did Jesus say the blood of the martyrs would be required of that generation? Verse 51.

14. What effect did the teachings of these Jewish leaders really have upon themselves? Upon others? Verse 52.

15. What did the words of Jesus lead the scribes and Pharisees to do? What was their purpose in this? Verses 53, 54.

NOTE.—"Christ's indignation was directed against the hypocrisy, the gross sins, by which men were destroying their own souls, deceiving the people, and dishonoring God. In the specious, deceptive reasoning of the priests and rulers, He discerned the working of Satanic agencies. Keen and searching had been His denunciation of sin; but He spoke no words of retaliation. He had a holy wrath against the prince of darkness; but He manifested no irritated temper. So the Christian who lives in harmony with God, possessing the sweet attributes of love and mercy, will feel a righteous indignation against sin; but he will not be roused by passion to revile those who revile him. Even in meeting those who are moved by a power from beneath to maintain falsehood, in Christ he will still preserve calmness and self-possession."—*"The Desire of Ages,"* pp. 619, 620.

THINK ON THESE THINGS

The requirements of true hospitality.
Hypocrisy as one of the worst forms of evil.
Possibility of hindering others in Christian experience.
Significance of the word "ought."

Lesson 9—November 30, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Warnings and Instructions; Parable of the Rich Man

LESSON SCRIPTURE: Luke 12:1-21.
MEMORY VERSE: "Where your treasure is, there will your heart be also." Luke 12:34.
STUDY HELPS: "The Desire of Ages," p. 408; "Christ's Object Lessons," pp. 252-259 (new edition, pp. 253-259).
PLACE: Uncertain.
PERSONS: Jesus and His disciples; a great multitude; one of the company especially mentioned.

Warning an Innumerable Multitude

1. What shows the great interest of the people to hear Jesus? Within the hearing of the people, what warning did He give His disciples? Luke 12:1.

NOTE.—"The religion of Christ is sincerity itself. Zeal for God's glory is the motive implanted by the Holy Spirit; and only the effectual working of the Spirit can implant this motive. Only the power of God can banish self-seeking and hypocrisy. This change is the sign of His working. When the faith we accept destroys selfishness and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order."—*"The Desire of Ages,"* p. 409.

2. How fully will all hypocrisy be exposed? What is said of words spoken with great secrecy? Verses 2, 3.

NOTE.—The expression "proclaimed upon the housetops" is suggestive of the customs of the governors of the country districts in Palestine. The public crier ascends a high roof, and lifts up his voice in a long-drawn call upon all faithful subjects to give ear and obey. He then announces, in a set form, what is the will of their master, and demands obedience thereto.

3. Of whom should no one be afraid? What is the worst an enemy can do? Whom should we fear? Verses 4, 5.

NOTE.—Jesus is not here referring to that Christian virtue, fear to displease God, but to the physical fear which is inspired by a sense of God's justice. When God, amid the earthquake, thunder, and lightning of Mount Sinai, pronounced His holy law, all Israel trembled, and said, "Let not God speak with us, lest we die." Ex. 20:19. Even Moses, during the experiences at Mount Sinai, said, "I exceedingly fear and quake," and at the burning bush it is recorded that he feared to look upon God. If the Lord's faithful servant trembled thus, how much more should the hardened sinner fear the righteous judgments of a just and holy God.

God's Care for His Children

4. What two illustrations did Jesus give to show the Father's care for His individual children? Verses 6, 7.

Confessing—Denying

5. What will be the experience of those who confess Christ before men? Verse 8.

NOTE.—"He who would confess Christ, must have Christ abiding in him. He cannot communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christlike meekness and love, they were not confessing Him. A spirit contrary to the spirit of Christ would deny Him, whatever the profession."—*"The Desire of Ages,"* p. 357.

6. What is awaiting those who deny Him? Verse 9.

NOTE.—"Men may deny Christ by evil-speaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny Him by conforming

to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them."—*"The Desire of Ages,"* p. 357.

The Holy Spirit

7. What sin cannot be forgiven? Why? Verse 10.

NOTE.—It is possible to drive the Spirit from us so that its pleading voice cannot be heard. "Today if ye will hear His voice, harden not your hearts," for "the sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent."—*Mrs. E. G. White, in Review and Herald, June* 29, 1879.

8. What should not trouble us when we are brought to trial for our faith? What special help is promised for such a time? Verses 11, 12.

A Request From One of the Company

9. What request concerning an inheritance was made of Jesus by one of the company? How did Jesus reply to the request? Verses 13, 14.

NOTE.—"Jesus could have told this man just what was right. He knew the right in the case; but the brothers were in a quarrel because both were covetous. Christ virtually said, It is not My work to settle controversies of this kind. He came for another purpose, to preach the gospel, and thus to arouse men to a sense of eternal realities."—*"Christ's Object Lessons,"* p. 254.

10. What instruction did this incident lead Jesus to give? Verse 15.

NOTE.—"The only remedy for the sins and sorrows of men is Christ. The gospel of His grace alone can cure the evils that curse society. The injustice of the rich toward the poor, the hatred of the poor toward the rich, alike have their root in selfishness, and this can be eradicated only through submission to Christ. He alone, for the selfish heart of sin, gives the new heart of love."—*"Christ's Object Lessons,"* p. 254.

11. In the parable which Jesus gave to illustrate His teaching, what troubled the rich man? Verses 16, 17.

12. What did he decide to do with his goods? How did he further comfort his covetous soul? Verses 18, 19.

NOTE.—"The rich man was in perplexity as to what he should do with his produce. His barns were full to overflowing, and he had no place to put the surplus of his harvest. He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods, that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought only of ministering to his own comfort.

"The situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention; there were many places in which to bestow his goods. He could easily have relieved himself of a portion of his abundance, and many homes would have been freed from want, many who were hungry would have been fed, many naked clothed, many hearts made glad, many prayers for bread and clothing answered, and a melody of praise would have ascended to heaven. The Lord had heard the prayers of the needy, and of His goodness He had prepared for the poor. Abundant provision for the wants of many had been made in the blessings bestowed

"I WILL PULL DOWN MY BARNS, AND BUILD GREATER."

upon the rich man. But he closed his heart to the cry of the needy."—*"Christ's Object Lessons,"* p. 256.

13. What did God say to the rich man? Verse 20.

NOTE.—How prone man is to trust in uncertain riches (1 Tim. 6:17), and selfishly to hoard God's gifts which were meant to be used to bless humanity and for the glory of God!

"To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others." —*"Christ's Object Lessons,"* p. 259.

14. Who are like the foolish rich man? Verse 21.

NOTE.—It is not a sin to have worldly possessions. The Lord expects us to be diligent and saving that we may not only support ourselves, but be able to help the needy and to give liberally to His work. The use we make of what we have in this selfish-covetous age, is a good test of our Christian experience. " 'So is he that layeth up treasure for himself, and is not rich toward God.' The picture is true for all time. You may plan for merely selfish good, you may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon; but you cannot build wall so high or gate so strong as to shut out the messengers of doom."—*"Christ's Object Lessons,"* pp. 258, 259.

THINK ON THESE THINGS

The characteristics of leaven.
Afraid? Of what?
Confessing Christ in the daily life.
How Jesus may be denied.
Laying up treasures.

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Waiting Servants

LESSON SCRIPTURE: Luke 12:37-59.
MEMORY VERSE: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:40.
STUDY HELPS: "The Desire of Ages," pp. 634-636; "Testimonies," vol. 2, pp. 190-199.
PLACE: Uncertain.
PERSONS: Jesus and His disciples, Peter mentioned.

THE LESSON

Some Are Called "Blessed"

1. What does Jesus say of His servants who are watching for His second coming? What honor will He show them? Luke 12:37.

NOTE.—This verse looks forward to that glorious event when Jesus will invite His guests to partake of the supper prepared for them. The servant of God, having been shown this scene in vision, says:

"Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us, and went to the city. Soon we heard His lovely voice again, saying, 'Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.' We shouted, 'Alleluia! glory!' and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit."—*"Early Writings,"* p. 19.

2. What indicates that the exact time of His coming is not known? Verse 38.

NOTE.—The time of watching and waiting referred to in this lesson is helpfully commented on in "Testimonies," vol. 2, pp. 190, 191:

"What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire, and clothes Himself with garments of vengeance, and when the mandate goes forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' "

We Know Not the Hour

3. How did Jesus illustrate the importance of continual watchfulness? Verse 39.

NOTE.—"Every moment that we are not on our watch we are liable to be

beset by the enemy, and are in great danger of being overcome by the powers of darkness. Satan commissions his angels to be vigilant, and overthrow all they can; to find out the waywardness and besetting sins of those who profess the truth, and throw darkness around them, that they may cease to be watchful, take a course that will dishonor the cause they profess to love, and bring sorrow upon the church. The souls of these misguided, unwatchful ones grow darker, and the light of heaven fades from them. They cannot discover their besetting sins, and Satan weaves his net about them, and they are taken in his snare."—*"Early Writings,"* p. 105.

4. What exhortation should now be heeded? Why is this necessary? Verse 40.

NOTE.—"When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with His servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching. . . . The Master anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation. 'Watch ye therefore; for ye know not.' Yet this foretold uncertainty, and suddenness at last, fails to rouse us from stupidity to earnest wakefulness, and to quicken our watchfulness for our expected Master. Those not found waiting and watching, are finally surprised in their unfaithfulness. The Master comes, and instead of their being ready to open unto Him immediately, they are locked in worldly slumber, and are lost at last."—*"Testimonies,"* vol. 2, pp. 191, 192.

Peter's Question and the Answer

5. What question did one of the twelve ask? In reply what did Jesus say the faithful would be doing? Verses 41, 42.

NOTE.—"Those who are watching for the Lord, are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord's household 'their portion of meat in due season.' They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation."—*"The Desire of Ages,"* p. 634.

6. What promise is made to those who are faithful? Verses 43, 44.

What Some Say in Their Hearts

7. What will some of the servants say? What will these begin to do? What will be the experience of the unfaithful servant? Verses 45, 46.

NOTE.—"The evil servant says in his heart, 'My Lord delayeth his coming.' He does not say that Christ will not come. He does not scoff at the idea of His second coming. But in his heart and by his actions and words he declares

that the Lord's coming is delayed. He banishes from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. They are confirmed in their worldliness and stupor. Earthly passions, corrupt thoughts, take possession of the mind. The evil servant eats and drinks with the drunken, unites with the world in pleasure seeking. He smites his fellow servants, accusing and condemning those who are faithful to their Master."—*"The Desire of Ages,"* p. 635.

The Measure of Responsibility

8. Who is most responsible among the Lord's servants? Who will receive the greater punishment? Verses 47, 48.

NOTE.—As many prophets and kings had desired to witness the events connected with Jesus' first coming (Luke 10:24), so the prophets have spoken of, and looked forward to, the consummation of the Christian's hope (Acts 3:21) at His second coming. We are living in the last generation, with the light of all generations focused upon our pathway. To us much has been given, and of us much will be required.

"The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God."—*"Christ's Object Lessons,"* p. 363.

Effect of the Preaching of the Gospel

9. What did Jesus say He had come to send on the earth? Verse 49.

10. What reference did He make to the suffering awaiting Him? Verse 50, margin.

11. What sometimes results from the preaching of the gospel? Verses 51-53; Matt. 10:34-36.

NOTE.—The gospel is a gospel of peace (Eph. 6:15), peace in the individual heart, and peace in society as far as its principles are received. But sin and righteousness are in deadly conflict, and those who accept the gospel are often opposed by those who do not, just as Cain was opposed to Abel "because his own works were evil, and his brother's righteous." 1 John 3:12.

Signs That May Be Understood

12. What did Jesus say concerning men's understanding of the signs in nature? Luke 12:54, 55.

13. What is of far greater importance? Verse 56.

NOTE.—"Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. . . .

"The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving

in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut." —*"The Desire of Ages,"* pp. 635, 636.

14. What figure did Jesus use to emphasize the necessity of accepting the provisions of reconciliation? Verses 57-59.

THINK ON THESE THINGS

The evidences of the nearness of the end.
The proper "waiting" attitude.
The danger of indifference.

Lesson 11—December 14, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

A Barren Fig Tree; Healing the Infirm Woman

LESSON SCRIPTURE: Luke 13:1-17.
MEMORY VERSE: "If it bear fruit, well: and if not, then after that thou shalt cut it down." Luke 13:9.
STUDY HELP: "Christ's Object Lessons," pp. 212-218 (new edition, pp. 215-221).
PLACE: Thought to be in one of the synagogues in Perea, east of Jordan.
PERSONS: Jesus and His disciples; Jewish rulers and people; the infirm woman.

THE LESSON

Jesus Corrects Mistaken Ideas

1. What occurrence was related to Jesus by some who were listening to His teaching? Luke 13:1.

2. What error in the minds of the Jews did Jesus seek to correct? Verse 2.

NOTE.—Recall the question of the disciples concerning the blind man by the wayside: "Master, who did sin, this man, or his parents, that he was born blind?" John 9:2. Now again Jesus tried to impress upon them that physical injuries or great misfortunes were not always the direct results of personal sins.

3. What warning did He give in this connection? Verse 3.

4. What further illustration did Jesus use to show that affliction and calamity are not always results of our sins? Verse 4.

5. What warning is repeated? Verse 5.

6. How was this prediction terribly to be fulfilled in the history of the Jewish nation? Luke 19:43, 44.

NOTE.—"As Jesus talked with the disciples and the multitude, He looked forward with prophetic glance, and saw Jerusalem besieged with armies. He heard the tramp of the aliens marching against the chosen city, and saw the thousands upon thousands perishing in the siege. Many of the Jews were, like those Galileans, slain in the temple courts, in the very act of offering sacrifice. The calamities that had fallen upon individuals were warnings from God to a nation equally guilty. 'Except ye repent,' said Jesus, 'ye shall all likewise perish.' For a little time the day of probation lingered for them. There was still time for them to know the things that belonged to their peace." —*"Christ's Object Lessons,"* pp. 213, 214.

A Fruitless Tree

7. In the parable of the fig tree, what disappointment did the owner experience? Luke 13:6.

8. What did he say to the gardener? Verse 7.

9. How is the long-suffering patience of God illustrated in this parable? Verses 8, 9.

NOTE.—"The gardener does not refuse to minister to so unpromising a plant. He stands ready to give it still greater care. He will make its surroundings most favorable, and will lavish upon it every attention.

"The owner and the dresser of the vineyard are one in their interest in the fig tree. So the Father and the Son were one in their love for the chosen people. Christ was saying to His hearers that increased opportunities would be given them. Every means that the love of God could devise would be put in operation that they might become trees of righteousness, bringing forth fruit for the blessing of the world. Jesus did not in the parable tell the result of the gardener's work. At that point His story was cut short. Its conclusion rested with the generation that heard His words. . . .

"The warning sounds down along the line to us in this generation. Are you, O careless heart, a fruitless tree in the Lord's vineyard? Shall the words of doom erelong be spoken of you? How long have you received His gifts? How long has He watched and waited for a return of love? . . .

"The barren tree receives the rain and the sunshine and the gardener's care. It draws nourishment from the soil. But its unproductive boughs only darken the ground, so that fruit-bearing plants cannot flourish in its shadow. So God's gifts, lavished on you, convey no blessing to the world. You are robbing others of privileges that, but for you, might be theirs. You realize, though it may be but dimly, that you are a cumberer of the ground. Yet in His great mercy God has not cut you down. He does not look coldly upon you. He does not turn away with indifference, or leave you to destruction. . . . The pitying Saviour is saying concerning you, Spare it this year also, till I shall dig about it and dress it."—*"Christ's Object Lessons,"* pp. 216-218.

A Great Sufferer Healed

10. Who was present on one occasion as Jesus was teaching in a synagogue? What day of the week was this? How long had this woman been ill? Verses 10, 11.

11. How was this woman healed? To whom did she give praise? Verses 12, 13.

12. How did the ruler of the synagogue regard the miracle? What did he say to the people? Verse 14.

13. How did Jesus address the ruler? How did He show the inconsistency of the Jews? Verses 15, 16.

NOTE.—Note the statements of Jesus in contrasting His act in healing the woman with the acts of the Jews in supplying the needs of their cattle:

First, the woman was "a daughter of Abraham,"—one of the Israel of God, vastly more important than the cattle.

Second, she was bound by Satan,—under the power of one who would do her all possible harm, in contrast with the kindly master of the cattle.

Third, she had suffered for eighteen years, in contrast with the ordinary thirst of the cattle.

The argument was quite complete. Every reason for their action in caring for the cattle had tenfold force as applied to what Jesus had done.

14. How did these words affect the adversaries of Jesus? How did they affect the people? Verse 17.

NOTE.—The people in this country place were not so afraid of their religious leaders as were the people in Galilee and Judea. Here they openly rejoiced in the working of the power of God in healing one of their number.

THINK ON THESE THINGS

Results "except ye repent."

The patience of the gardener.

Praise God for individual blessings.

Lesson 12—December 21, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Jesus Teaching the People

LESSON SCRIPTURE: Luke 13:22-35.

MEMORY VERSE: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

STUDY HELPS: "Thoughts From the Mount of Blessing," pp. 198-210; "The Desire of Ages," pp. 587, 588, 825-828.

PLACE: On the way to Jerusalem.

PERSONS: Jesus and His disciples; Pharisees and the people; Herod mentioned.

THE LESSON

An Important Question

1. While Jesus and His disciples were journeying toward Jerusalem, what question was asked Him? Luke 13:22, 23.

2. What admonition did Jesus give in reply? Verse 24.

NOTE.—"In the road to death the whole race may go, with all their worldliness, all their selfishness, all their pride, dishonesty, and moral debasement. There is room for every man's opinions and doctrines, space to follow his inclinations, to do whatever his self-love may dictate. In order to go in the path that leads to destruction, there is no need of searching for the way; for the gate is wide, and the way is broad, and the feet naturally turn into the path that ends in death."—*"Thoughts From the Mount of Blessing,"* pp. 198, 199.

"I Know You Not"

3. What striking picture did Jesus present of the future experience of a certain class of persons? What will the Lord say to them? Verse 25.

4. Finding the door closed, what claims do they make to gain entrance? Verse 26.

5. What sorrowful but final answer do they receive? Verse 27.

NOTE.—"The test of sincerity is not in words, but in deeds."—*"Christ's Object Lessons,"* p. 272.

"Saddest of all words that ever fell on mortal ear are those words of doom, 'I know you not.' "—*"Christ's Object Lessons,"* p. 413.

The class of persons described in Luke 13:25-27 are those who profess to love God, and show great activity in good works, as many of the Jews did, yet do not repent of their sins and obey the word of the Lord.

Birth or Position no Guarantee

6. To what patriarchs did Jesus refer? How did He again remind the Jews that natural descent from these did not secure admission to the kingdom? Verse 28.

7. Whence will those come who are saved? Verse 29.

8. What shows that human calculations and reckonings will be reversed? Verse 30; Eccl. 9:11.

NOTE.—"The Jews had been first called into the Lord's vineyard; and because of this they were proud and self-righteous. Their long years of service they regarded as entitling them to receive a larger reward than others. Nothing was more exasperating to them than an intimation that the Gentiles were to be admitted to equal privileges with themselves in the things of God. Christ warned the disciples who had been first called to follow Him, lest the same evil should be cherished among them."—*"Christ's Object Lessons,"* p. 400.

A Warning of Danger

9. Of what was Jesus warned by certain of the Pharisees? Luke 13:31.

NOTE.—"Jesus had now been for some time in Perea, in the territory of Antipas, the murderer of John. The intense unpopularity of the crime had, doubtless, been a protection to Him; but, besides the fact that Antipas personally feared the great Miracle Worker, thinking He was perhaps the murdered Baptist, risen from the dead, there were many other reasons why he should wish Him fairly out of his dominions. Unwilling to appear in the matter, he used the Pharisees, counting on their readiness to further his end.

Some of their number, therefore, came to Christ, with the air of friends anxious for His safety, and warned Him that it would be well for Him to leave Perea as quickly as possible, as Herod desired to kill Him."—*"Life and Words of Christ," Geikie,* vol. 2, p. 343.

10. How did Jesus reply? Verses 32, 33.

NOTE.—"Jesus at once saw through the whole design, as a crafty plan of Herod for His expulsion. But He was on His way to Jerusalem, and contented Himself with showing that He gave no ground for political suspicion, and that He quite well understood how little friendship there was in the advice the Pharisees had given Him."—*"Life and Words of Christ," Geikie,* vol. 2, p. 343.

11. What terrible crime did Jesus again connect with the history of Jerusalem? Verse 33, last part.

Jesus Mourns Over Jerusalem

12. What expression of sorrow did the memory of such things bring from Jesus? What had He longed to do for the Jewish people? Verse 34.

NOTE.—Jesus wept over Jerusalem, the capital city of the Jewish people. He thought of the beautiful temple in which sacrifices were offered daily to show the faith of the people in a Saviour for whom they were mistakenly still looking. While they were still doing these things, He, the Lamb of God, the Saviour of the world, was among them healing their sick, forgiving their sins, and pointing out to them the way to heaven. But the saddest part of it all was that they would not believe in Him, and were even then planning to put Him to death. As Jesus thought of these things, His heart was overcome with sorrow, and He cried out in anguish the words of Scripture used as the memory verse for this lesson.

13. Having rejected Jesus, in what condition would be the temple when He should enter it no more? When would they next see Him? Verse 35.

NOTE.—"Your house." Jesus does not now speak of it as "My house," as He had previously.

The words, "Blessed is He that cometh in the name of the Lord," were spoken at the time of His triumphal entry into the city of Jerusalem. Another time, yet future, when the wicked of earth will repeat those words, is mentioned in "Early Writings," page 292: "All are seeking to hide in the rocks, to shield themselves from the terrible glory of Him whom they once despised. And, overwhelmed and pained with His majesty and exceeding glory, they with one accord raise their voices, and with terrible distinctness exclaim, 'Blessed is He that cometh in the name of the Lord!' "

THINK ON THESE THINGS

What makes the gate and pathway leading to heaven so narrow?
Why some are denied entrance.
What would make an earthly home "desolate"?
The privilege of choice.

Not since 1930 have the Sabbath schools given an "extra" mission offering to South America. Then the "overflow" amounted to $1,873.29. In 1928 there was an overflow for the Indian work of $22,732.50. Remember the needs of South America next Sabbath by a generous Thirteenth Sabbath Offering.

Lesson 13—December 28, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Quarter's Lessons

Lesson 1.—Jesus tells the disciples of His coming, betrayal, and death. He performs a miracle to provide tribute money for Himself and Peter. He taught the disciples a lesson in humility, using a little child as an illustration.

Lesson 2.—Jesus sets forth the divine plan to be followed when there is difficulty between brethren. He answers Peter's question concerning forgiveness.

Lesson 3.—Jesus interviews three prospective followers. He gives instructions to the seventy helpers whom He sent out. He pronounces woes upon certain cities.

Lesson 4.—Jesus then prays, then extends most earnest invitation to all weary ones. Ten men were healed of a loathsome disease. One only expressed his thankfulness.

Lesson 5.—On a Sabbath day Jesus heals a man blind from his birth. He answers the criticism of the Jews.

Lesson 6.—Jesus explains that He is the Good Shepherd, and also the door to the sheepfold. He reveals a great difference between the shepherd and an hireling.

Lesson 7.—Jesus taught many lessons in telling the parable of the good Samaritan. He settled the question, Who is my neighbor? so frequently asked by the Jews.

Lesson 8.—Jesus was entertained at the home of Mary and Martha. He was also a guest at the home of a Pharisee. Instruction was given contrary to the prevailing ideas of the Jews.

Lesson 9.—Precious instruction given revealing the evil of the leaven of the Pharisees, and the loving care of Jesus. Jesus spoke the parable of the rich man who did not have room for his wealth.

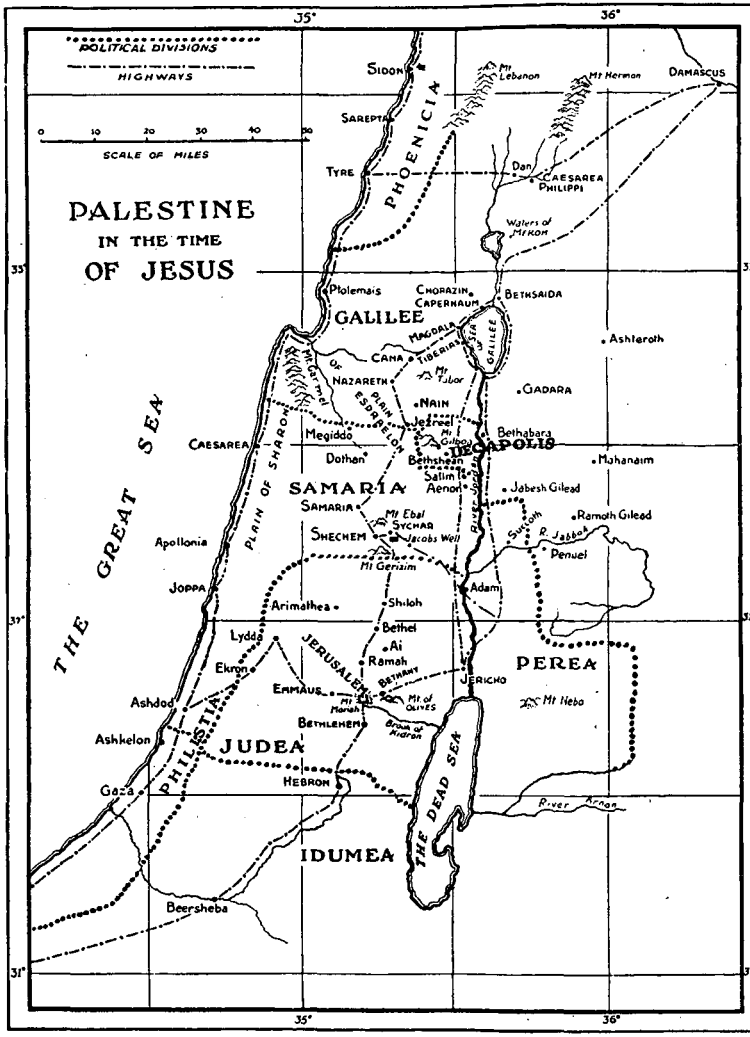
Lesson 10.—The necessity for continual watching was made clear. Division in families sometimes results from the preaching of the gospel. The signs of the times should be discerned by all.

Lesson 11.—Lessons of divine love and patience are drawn from a barren fig tree. A woman ill for many years, is healed. Jesus answered those who criticized.

Lesson 12.—Jesus taught in the villages on His way to Jerusalem. He wept over Jerusalem.

"THE SPIRIT OF THE TEACHER"

A new book, just out, by Mrs. L. Flora Plummer. Price, 1.00.



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.

PRINTED IN U.S.A.