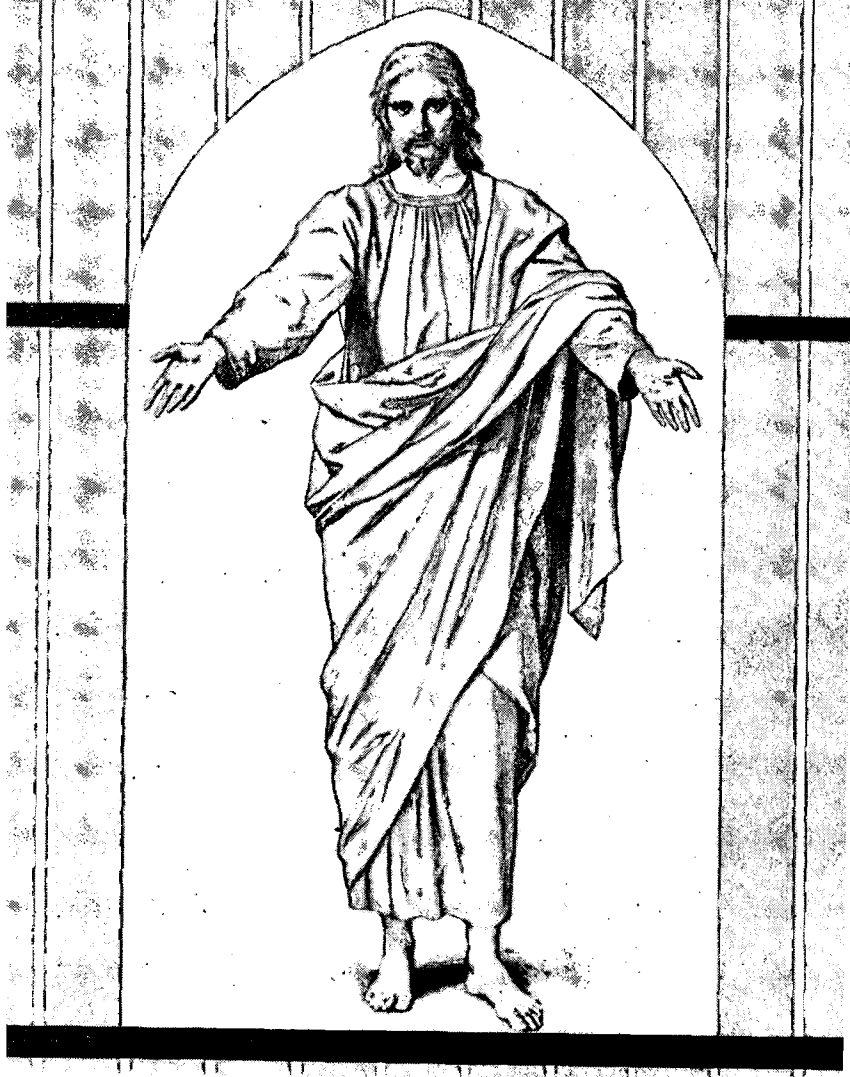
SABBATH SCHOOL LESSON QUARTERLY

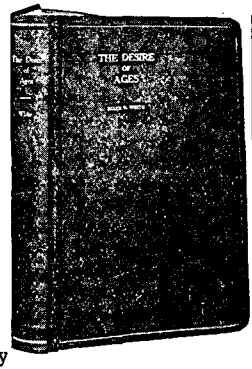
No. 161 ◆ THIRD QUARTER, 1935



Mrs. Plummer

The DESIRE of AGES

THE LESSON HELP
SUPREME



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Lesson 1 — July 6, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Five Parables

LESSON SCRIPTURES: Matthew 13:31-35, 44-53; Mark 4:30-34; Luke 13:18-21.

MEMORY VERSE: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." Matt. 13:49.

STUDY HELP: "Christ's Object Lessons," pages 76-79, 95-123.

PLACES: The parables of the mustard seed and the leaven seem to have been spoken by the Sea of Galilee, probably near Capernaum. Later the multitude was sent away, and Jesus entered into a house in Capernaum where He spoke the other three parables in this lesson.

PERSONS: Jesus and His disciples; the multitude.

THE LESSON

The Mustard Seed

1. After speaking the parable of the tares, to what else did Jesus liken the kingdom of heaven? Matt. 13:31.

2. How does the mustard seed compare in size with other seeds? When the mustard plant is grown, how does it rank in size with other garden herbs? Verse 32.

NOTE.—It was customary among the Jews to employ the mustard seed to denote anything very small. (See Matt. 17:20 and Luke 17:6.)

In certain seasons, the traveler on the shores of Galilee may ride by mustard bushes as high as his horse, and alive with birds feeding upon the seeds.

"Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. For His church in every generation God has a special truth and a special work. . . . And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree."—*"Christ's Object Lessons,"* pp. 78, 79.

There is life and force and the power of propagation in a tiny seed. "Let a seed be planted with a stone—flashing diamond or burning ruby; and while that [the stone] in the richest soil remains a stone, this [the seed] awakes and, bursting its dusky shell, rises from the ground to adorn the earth with beauty, perfume the air with fragrance, or enrich men with its fruit. Such life there is in gospel truths."—*Tarbell.*

The Leaven

3. What other parable did Jesus speak concerning the kingdom of heaven? Verse 33.

NOTE.—Observe the stress laid upon unnoticed beginnings. A small amount of leaven permeates a large quantity of meal. Bigness does not signify greatness. Beware of even the first speck of sin; cherish the smallest holy impulse to do right.

"The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently,

steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. . . . Often the question arises, Why, then, are there so many, claiming to believe God's word, in whom there is not seen a reformation in words, in spirit, and in character? Why are there so many who cannot bear opposition to their purposes and plans, who manifest an unholy temper, and whose words are harsh, overbearing, and passionate? There is seen in their lives the same love of self, the same selfish indulgence, the same temper and hasty speech, that is seen in the life of the worldling. There is the same sensitive pride, the same yielding to natural inclination, the same perversity of character, as if the truth were wholly unknown to them. The reason is that they are not converted. They have not hidden the leaven of truth in the heart. It has not had opportunity to do its work. Their natural and cultivated tendencies to evil have not been submitted to its transforming power. Their lives reveal the absence of the grace of Christ, an unbelief in His power to transform the character."—*"Christ's Object Lessons,"* pp. 98-100.

4. What method did Jesus largely use in teaching the multitude? What scripture was thus fulfilled? Verses 34, 35.

NOTE.—"Natural things were the medium for the spiritual; the things of nature and the life experience of His hearers were connected with the truths of the written word. Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven."—*"Christ's Object Lessons,"* pp. 17, 18.

The Treasure

5. What lesson did Jesus seek to teach by the parable of the hidden treasure? Verse 44.

NOTE.—"This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring labor, in order to secure the hidden riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear, in order to gain the treasures of truth.

"In the parable the field containing the treasure represents the Holy Scriptures. And the gospel is the treasure. The earth itself is not so interlaced with golden veins and filled with precious things as is the word of God."—*"Christ's Object Lessons,"* p. 104.

6. How earnestly should we seek for the treasure which is hidden in the word of God? Prov. 2:3-5.

NOTE.—"He who would seek successfully for the hidden treasure must rise to higher pursuits than the things of this world. His affections and all his capabilities must be consecrated to the search."—*"Christ's Object Lessons,"* p. 112.

The Pearl of Great Price

7. How did Jesus illustrate the worth of the kingdom of heaven? Matt. 13:45, 46.

NOTE.—"Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw."—*"Christ's Object Lessons,"* p. 115.

"The parable of the merchantman seeking goodly pearls has a double significance: it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battle ground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down in order to buy the pearl. And Jesus, having found it, resets it in His own diadem. 'For they shall be as the stones of a crown, lifted up as an ensign upon his land.' 'They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.' "—*"Christ's Object Lessons,"* p. 118.

A Fisherman's Net

8. What familiar illustration did Jesus next use to represent another phase of the kingdom of heaven? Verse 47.

9. What does this parable teach concerning the relationship of the good and the evil to the kingdom of heaven? Verse 48.

10. What great event is represented by the sorting of the fish? Verses 49, 50.

NOTE.—"Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

"Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed. . . . Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction."—*"Christ's Object Lessons,"* p. 123.

11. After speaking these parables, what question did Jesus ask the disciples? What was their reply? Verse 51.

12. By what comparison did Jesus illustrate the work of His followers? Verse 52.

NOTE.—"The treasure gained by the householder he does not hoard. He brings it forth to communicate to others. And by use the treasure increases. The householder has precious things both new and old. So Christ teaches that the truth committed to His disciples is to be communicated to the world. And as the knowledge of truth is imparted, it will increase."—*"Christ's Object Lessons,"* p. 124.

Not only is the growth of the kingdom illustrated by the mustard seed, but in every stage of its growth the experience represented by the parable is repeated.

The leaven of truth works secretly, silently, steadily, to transform the soul.

Did the man who found the hidden treasure reluctantly part with his former possessions in order to obtain it?

How willing should we be to secure the Pearl of great price?

What lesson that was taught by the parable of the wheat and tares is also taught in the parable of the net?

> "Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week."—"Education," pp. 251, 252.

Lesson 2 — July 13, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Stilling the Tempest; The Demoniacs of Gadara

LESSON SCRIPTURES: Luke 8:22-40; Matthew 8:23-34; Mark 4:35 to 5:20.

MEMORY VERSE: "What manner of man is this! for He commandeth even the winds and water, and they obey Him." Luke 8:25.

STUDY HELPS: "The Desire of Ages," pages 333-341; "The Great Controversy," pages 513-515.

PLACES: The Sea of Galilee; the desolate region between Gadara, off the southeast coast of the lake, and the lake.

PERSONS: Jesus and His disciples; two demoniacs; the keepers of the swine; the people of Gadara.

THE LESSON

Stilling the Tempest

1. Desiring one day to withdraw from the multitude, what did Jesus suggest to the disciples? Where would the "other side" of the sea from Capernaum be? Luke 8:22.

2. As they sailed, how did the Master show His weariness? What danger threatened? Verse 23.

NOTE.—A modern author, writing on "Eastern Customs," says that "in the flourishing epoch of Galilee, under the Roman rule, there were four hundred vessels on the lake, where now there are scarcely a dozen." The modern boats, he says, are all of the same type, and he thinks it probable that they look very much like those used by the apostolic fishermen of Galilee. "They are broad, with a very shallow keel, are decked at the bow and stern,

which are high; have an open well in the center, where a mast can be stepped [or erected]; and are capable of accommodating from a dozen to twenty men. Under the deck of the bow is a sort of open cabin, where there is room for several men to lie down." It is said of Jesus, however, that when the disciples awoke Him He was asleep "in the hinder part of the ship." Some of the fishing boats may have had a little cabin in the bow, and others, a cabin in the stern. It was evidently one of the latter in which the disciples had embarked.

3. What appeal did the disciples make? What did the Master then do? Verse 24.

NOTE.—The Master was weary, and in calm trust He slept. We may well believe that "the prince of the power of the air" saw in the circumstances a good opportunity to destroy Him, hence the storm which constantly increased in power. The strong, hardy fishermen were afraid, and doubtless uttered, as their own efforts seemed futile and their fate certain, all three appeals recorded by the evangelists, indicating their increasing fear and intense desire for their Lord's direction at such a time. They cry out, "Master, Master, we perish"! Then as He slept on seemingly unmindful, there is a tone of reproach in their cry, "Master, carest Thou not that we perish?" At last came the earnest appeal, "Lord, save us: we perish." They did not yet know that "anywhere with Jesus" was safety; that

> "No water can swallow the ship where lies
> The Master of ocean, and earth, and skies."

4. What question of rebuke did Jesus ask? What was the state of mind of the disciples? How did they express their amazement among themselves? Verse 25.

NOTE.—"How often the disciples' experience is ours! When the tempests of temptation gather, and the fierce lightnings flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need."—*"The Desire of Ages,"* p. 336.

5. Where did the boat carrying Jesus and His disciples land? Verse 26.

The Demoniacs of Gadara

6. When they landed, by whom were they met? Verse 27; Matt. 8:28.

NOTE.—In the eighth chapter of Matthew it is stated that there were two demoniacs. One of them was doubtless more conspicuous than the other. In this account we have an example of Christ's ministry over the powers of darkness. Satan, the chief of evil spirits, is the originator of warfare and destruction. Rev. 12:7-9. Christ is the Prince of Peace. Isa. 9:6. The evil spirits, true to their nature, were tormenting the poor men, driving them to and fro like the waves of the sea driven by the winds. Christ, true to His nature, spoke peace, and the troubled souls had rest. What a perfect parallel is this miracle to the stilling of the sea!

7. What did the evil spirit cause the men to do and say? Luke 8:28.

8. What had preceded the cry of the demoniacs? How fully were these men possessed of the demons? Verse 29.

NOTE.—"With authority He bade the unclean spirits come out of them. His words penetrated the darkened minds of the unfortunate men. They realized dimly that One was near who could save them from the tormenting demons. They fell at the Saviour's feet to worship Him; but when their lips were opened to entreat His mercy, the demons spoke through them, crying vehemently, 'What have I to do with Thee, Jesus, Thou Son of God most high? I beseech Thee, torment me not.' "—*"The Desire of Ages,"* p. 338.

9. What questions did Jesus ask? What reply did He receive? Verse 30.

10. Knowing that they must depart from the men, what request did the evil spirits make of Jesus? What was feeding near by? What was the second request of the demons? Verses 31, 32.

11. What is made known to us concerning the origin of evil spirits? Rev. 12:7-9.

NOTE.—"Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men. United with Satan in his rebellion, and with him cast out from heaven, they have, through all succeeding ages, coöperated with him in his warfare against the divine authority. We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtlety, and of their malicious designs against the peace and happiness of men."—*"The Great Controversy,"* p. 513.

12. Where were the demons permitted to go? What was the result? Luke 8:33.

NOTE.—"He [Jesus] allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain. Had not Christ restrained the demons, they would have plunged into the sea, not only the swine, but also their keepers and owners. The preservation of both the keepers and the owners was due alone to His power, mercifully exercised for their deliverance."—*"The Great Controversy,"* p. 515.

13. How did this demonstration affect those who were feeding the swine? Where did they go? Verse 34.

14. As the people heard of the miracle and came where Jesus was, what did they see? Verse 35.

15. What did eyewitnesses of the miracle tell the people? In what request did the multitude unite? Verses 36, 37.

16. What did the healed men desire to do? What special commission was given them? What shows their faithfulness? Verses 38, 39.

NOTE.—Telling what great things the Lord has done is the true mission of every redeemed soul. How quickly God's message would go if every one professing His name would so respond! And these men began their work near home. A lesson in this for us.

"THINK ON THESE THINGS"

The only remedy for fear.

From the example of the healed demoniacs, what is the mission of every believer?

The danger that financial gain may blind the eyes to that which is of far greater importance.

Lesson 3 — July 20, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Daughter of Jairus; The Afflicted Woman

LESSON SCRIPTURES: Mark 5:21-43; Matt. 9:18-26; Luke 8:41-56.

MEMORY VERSE: "Daughter, be of good comfort; thy faith hath made thee whole." Matt. 9:22.

STUDY HELPS: "The Desire of Ages," pages 342-348; "The Ministry of Healing," pages 59-62.

PLACES: By the seashore; the home of Jairus in Capernaum.

PERSONS: Jesus and His disciples; the multitude; Jairus, ruler of the synagogue, and his daughter twelve years of age; messengers; the afflicted woman; hired mourners.

THE LESSON

Request of Jairus

1. After healing the demoniacs of Gadara, to what place did Jesus return? Who were gathered to meet Him? Mark 5:21.

2. On this occasion, what person of authority came to Jesus? What attitude of humility did he assume? Verse 22.

NOTE.—"The 'ruler of the synagogue' occupied a very important position. In the temple synagogue he was the third officer in rank; the first officer being the high priest, and the second the chief of the priests. In provincial synagogues the 'ruler' was supreme. No one was eligible to this office until he had a certificate from the great Sanhedrin that he possessed the requisite qualifications. His election, however, was by the members of the synagogue. It was his duty to supervise all matters connected with worship."—*"Bible Manners and Customs."*

3. What trouble had come upon Jairus? What evidence of faith in Jesus did he give? Verse 23.

4. How did Jesus respond? Who accompanied Him? Verse 24.

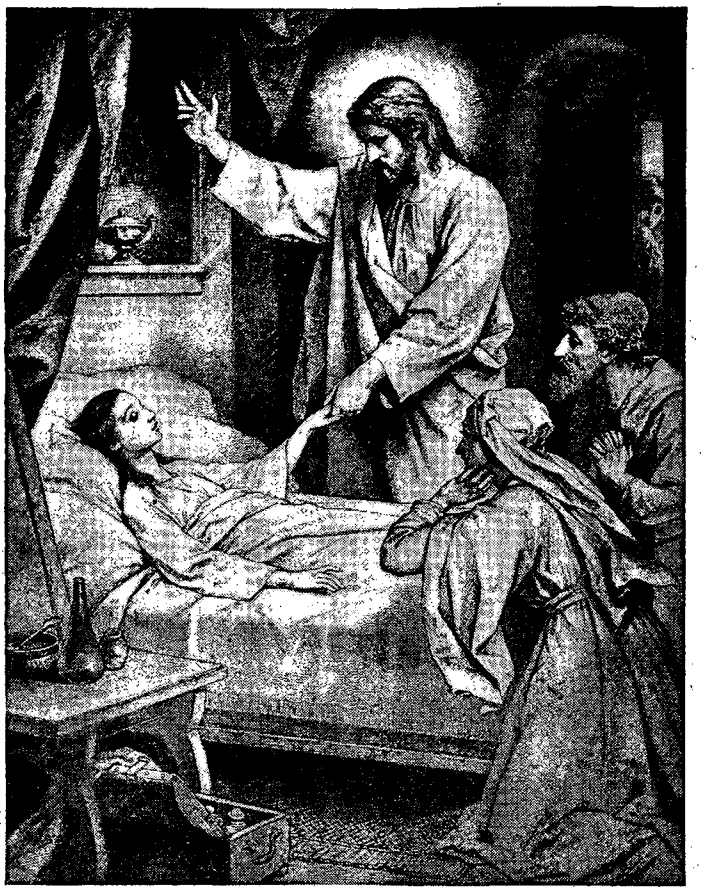
NOTE.—"Jesus set out at once with the ruler for his home. Though the disciples had seen so many of His works of mercy, they were surprised at His compliance with the entreaty of the haughty rabbi; yet they accompanied their Master, and the people followed, eager and expectant. The ruler's house was not far distant, but Jesus and His companions advanced slowly, for the crowd pressed Him on every side. The anxious father was impatient of delay; but Jesus, pitying the people, stopped now and then to relieve some suffering one, or to comfort a troubled heart."—*"The Desire of Ages,"* p. 342.

The Touch of Faith

5. Who was in the throng that followed Jesus? How long had this woman been ill? How had she sought relief? With what result? Verses 25, 26.

6. How did she manifest her faith that Jesus could heal her? What was her thought as she pressed her way through the crowd? Verses 27, 28.

NOTE.—"In making His way through the multitude, the Saviour came



The Life-Giver

near to where the afflicted woman was standing. Again and again she had tried in vain to get near Him. Now her opportunity had come. She could see no way of speaking to Him. She would not seek to hinder His slow advance. But she had heard that healing came from a touch of His garments; and fearful of losing her one chance of relief, she pressed forward, saying to herself, 'If I may but touch His garment, I shall be whole.' Christ knew every thought of her mind, and He was making His way to where she stood. He realized her great need, and He was helping her to exercise faith."—*"The Ministry of Healing,"* pp. 59, 60.

7. **What blessing came to the woman through this touch of faith?** Verse 29.

NOTE.—One writer compares some men "to the birds on a telegraph wire, that are utterly unconscious of the messages of sorrow and joy, of business and friendship, which are passing right under their feet. It needs the battery and connecting instruments in order to read what passes on the wire. It needs hearts of love and faith, longings for holiness, and the spirit of prayer, if we would receive the blessings which Christ has for us all."

In that one touch was concentrated the faith of the woman's life.

8. **Of what was Jesus immediately conscious? What conversation concerning this did Jesus have with His disciples?** Verses 30, 31.

NOTE.—What was it that went from Christ to the afflicted woman? It was just the thing that she stood in need of, and that was life. As soon as she touched Jesus, she was made whole. Life from Jesus had followed that touch of faith, and filled her. ~~This also was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."~~ John 20:31. Christ "is our life." Col. 3:4. He came to give life—not simply physical life, but spiritual life.

9. **What public testimony did the healed woman tremblingly bear?** Verses 32, 33.

10. **What comforting words did Jesus speak to her?** Verse 34.

A Message to Jairus

11. **While Jesus was thus delayed, what message came to Jairus from his home? How did Jesus encourage the sorrowing ruler?** Verses 35, 36.

12. **Who only were permitted to continue the journey with Jesus to the home of Jairus?** Verse 37.

13. **What situation did Jesus find on His arrival at the home?** Verse 38.

NOTE.—Noisy demonstrations of grief at the death of a friend are common in some Eastern communities. As soon as a person dies, all the women "in the family set up a loud and doleful cry. They continue it as long as they can without taking breath, and the shriek of wailing dies away in a low sob. Nor do the relatives satisfy themselves with these expressions of violent grief. They hire persons of both sexes, whose employment it is to mourn for the dead in like frantic manner. (See Amos 5:16; Jer. 9:20.)"—*Barnes.*

A Life-Giving Miracle

14. **What did Jesus say to those who were wailing? How did they express their incredulity? Whom alone did Jesus permit to go into the room where the child lay?** Verses 39, 40.

NOTE.—"Jairus pressed closer to the Saviour, and together they hurried to the ruler's home. Already the hired mourners and flute players were there, filling the air with their clamor. The presence of the crowd, and the tumult, jarred upon the spirit of Jesus. He tried to silence them, saying, 'Why make ye this ado, and weep? the damsel is not dead, but sleepeth.' They were indignant at the words of the stranger. They had seen the child in the embrace of death, and they laughed Him to scorn. Requiring them all to leave the house, Jesus took with Him the father and mother of the maiden, and the three disciples, Peter, James, and John, and together they entered the chamber of death."—*"The Desire of Ages,"* pp. 342, 343.

15. In what manner did Jesus restore the maiden to life? How did this miracle affect those who were there? Verses 41, 42.

NOTE.—"Jesus approached the bedside, and taking the child's hand in His own, He pronounced softly, in the familiar language of her home, the words, 'Damsel, I say unto thee, Arise.' Instantly a tremor passed through the unconscious form. The pulses of life beat again. The lips unclosed with a smile. The eyes opened widely as if from sleep, and the maiden gazed with wonder on the group beside her. She arose, and her parents clasped her in their arms, and wept for joy."—*"The Desire of Ages,"* p. 343.

16. What charge did Jesus give the parents? What did He tell them to do for the child? Verse 43.

"THINK ON THESE THINGS"

Why Jesus recognized the touch of the woman as different from those who touched Him as they thronged about Him.

Why the healing of the child did not supply her need of food.

Under what circumstances Jesus' power to raise the dead will again be manifested. 1 Thess. 4:16, 17; John 5:28, 29.

Lesson 4—July 27, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Blind Men Healed; A Dumb Spirit Cast Out

LESSON SCRIPTURE: Matt. 9:27-38.

MEMORY VERSE: "Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened." Matt. 9:29, 30.

STUDY HELPS: "The Desire of Ages," pages 321, 322; "Testimonies," vol. 3, pages 511-513.

PLACES: Roads and paths through Galilee; in the synagogues of cities and villages.

PERSONS: Jesus and His disciples; two blind men; a dumb man; the Pharisees and the multitude.

THE LESSON

Healing the Blind Men

1. After Jesus had healed the daughter of Jairus, who followed Him? What did these men cry out? Matt. 9:27.

NOTE.—The cry of these blind men was "a recognition of His [Christ's] dignity as the Messiah; for this name, *'Son of David,'* was the popular designation of the Messiah. There was, therefore, upon their part a double confession of faith, first, that He could heal them, and secondly, not merely as a prophet from God, but as *the* Prophet, as the One who should come, according to the words of Isaiah, to give sight to the blind."—*Trench.*

There are several instances in the four Gospels where the phrase "son of David" is used in referring to Jesus. The Jews commonly believed, according to the Scriptures, that the Messiah would be the Son of David (John 7:42); but they were greatly offended at having such language applied to Jesus, and for this reason tried to stop it. (See Matt. 20:30, 31.) Those who made use of the term were convinced that He was the son of David and therefore the Messiah. Their very cry for help acknowledged Him as the Christ.

2. As they urged their plea, into what place did the blind men follow Jesus? What pointed question did He ask them? What did they reply? Verse 28.

NOTE.—Blind men and other unfortunates frequented the highways in Palestine, begging of the passer-by. The afflicted men in the lesson were probably of this class. One writer says: "Blindness was, and is, one of the commonest afflictions of the natives of Palestine. The blear eyes, often crusted round with dried secretion and fly-infested, make some of the most sickening sights in a Syrian village crowd." The filth and dust in which the people live, the intense brightness of the sun, the fine dust in the air of those sandy countries, the great changes of temperature at different times of day and night may be given as reasons for the frequency of eye trouble.

3. What did Jesus then do and say? With what result? Verses 29, 30, first part.

4. What command did Jesus give them? How was His request disregarded? Verses 30, last part, 31.

NOTE.—No doubt Jesus wished to be spared all unnecessary publicity. Had He at this comparatively early period of His ministry fully manifested Himself as the Messiah, the people might have tried to make Him king, as they thought to do near the close of His ministry. Such an attempt would have increased the hatred of the Jewish rulers and aroused the suspicions of the Roman government and thereby serious obstacles would have been raised which, humanly speaking, would have greatly hindered the work Christ came to do.

A Dumb Man Healed

5. As they went out of the house, who was brought to Jesus? Verse 32.

6. What caused the affliction of this man? What miracle was performed? What was the effect on the multitude? Verse 33.

7. What did the Pharisees say concerning the power by which Jesus cast out devils? Verse 34.

NOTE.—In commenting on Matthew 12:22-30, which records an instance similar to the one in this lesson, the author of "The Desire of Ages" says: "It was just before this that Jesus had a second time performed the miracle of healing a man possessed, blind and dumb, and the Pharisees had reiterated the charge, 'He casteth out devils through the prince of the devils.' Christ told them plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul. . . .

"It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by

the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through God's word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul."—*Pages 321, 322.*

Healing and Teaching

8. How extensively did Jesus carry forward His work? Verse 35, first part.

9. What three things in particular did Jesus do as He traveled about? Verse 35, last part.

NOTE.—"During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. His righteousness went before Him, and the glory of the Lord was his rearward. Wherever He went the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities, He was like a vital current, diffusing light and joy wherever He went."—"*The Desire of Ages,*" p. 350.

10. What condition among the people aroused His pity? Verse 36, note margin.

11. What did He say directly to His disciples? Verse 37.

12. For what did He ask them to pray? Verse 38.

NOTE.—Now, as then, many of the people are without a shepherd, and the close of probation is drawing near. The harvest of the earth is nearly ripe, and is soon to be gathered. In a special sense should the people of the Lord earnestly pray at this time, that the Lord of the harvest will raise up laborers, and send them forth into the field to give the last call of salvation.

"THINK ON THESE THINGS"

How sinners are like blind men.

How a sinner's eyes may be opened.

The most serious mistake of the Pharisees. Why?

"Though the eyes be sealed against sun and moon, he is not blind who sees Christ."—*Christina Rossetti.*

"God's work in our world is to be carried forward. Faithful stewards are to place the Lord's money in His treasury, that workers may be sent to all parts of the world. The church here below is to serve God with self-denial and sacrifice. Thus the work is to be carried forward and the most glorious triumphs won."—*"Testimonies," vol. 9, p. 59.*

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Sending Out the Twelve

LESSON SCRIPTURES: Matt. 10:1-23; Mark 6:7-13; Luke 9:1-6.
MEMORY VERSE: "Freely ye have received, freely give." Matt. 10:8.
STUDY HELP: "The Desire of Ages," pages 349-355.
PLACE: Galilee.
PERSONS: Jesus and the twelve disciples.

THE LESSON

Power Given to the Twelve

1. Whom did Jesus at one time call together? What power did He give to them? What did Jesus then do? Matt. 10:1-5, first clause.

NOTE.—"The apostles were members of the family of Jesus, and they had accompanied Him as He traveled on foot through Galilee. They had shared with Him the toils and hardships that overtook them. They had listened to His discourses, they had walked and talked with the Son of God, and from His daily instruction they had learned how to work for the elevation of humanity. As Jesus ministered to the vast multitudes that gathered about Him, His disciples were in attendance, eager to do His bidding and to lighten His labor. They assisted in arranging the people, bringing the afflicted ones to the Saviour, and promoting the comfort of all. They watched for interested hearers, explained the Scriptures to them, and in various ways worked for their spiritual benefit. They taught what they had learned of Jesus, and were every day obtaining a rich experience. But they needed also an experience in laboring alone. They were still in need of much instruction, great patience and tenderness. Now, while He was personally with them to point out their errors, and counsel and correct them, the Saviour sent them forth as His representatives."—"*The Desire of Ages,*" p. 349.

2. Name the twelve apostles. Verses 2-4.

NOTE.—The primary meaning of "disciple" is *learner,* passing over into the meaning of one who follows another in order to learn. Up to this time, the twelve had been learners in the school of Christ. Jesus had chosen them to be intimately associated with Him daily, that they might learn from the wonderful words which fell from His lips; witness the exercise of His power to comfort the sorrowing, heal the sick, and raise the dead; and observe how to meet the accusations of critical and hostile men under all sorts of conditions. Now Jesus was to send them forth to do a similar work, and they were now called apostles,—*sent ones.*

"Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness."—"*The Desire of Ages,*" p. 350.

To Whom Were They Sent?

3. In the beginning of their ministry, to what people did Jesus charge the twelve not to go? To whom was their mission to be? Verses 5, 6.

NOTE.—"If they had now preached the gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees they would have involved themselves in controversy which would have discouraged them at the outset of their labors. Even the apostles were slow to understand that the gospel was to be carried to all nations. Until they themselves could grasp this truth, they were not prepared to labor for the Gentiles. If the Jews would receive the gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message."—"*The Desire of Ages,*" p. 351.

Their Message and Work

4. What message were they to preach? Verse 7.

NOTE.—The first message preached by John the Baptist, the first by Jesus Himself, was to be the first preached by the apostles also,—"The kingdom of heaven is at hand." Heaven was truly come down to earth. The principles of the kingdom were taught and lived. Earth was becoming lightened with its glory.

5. What work were they to do in connection with their preaching? In what spirit were they to labor? Verse 8.

NOTE.—"Freely," not merely abundantly, but without pay.

Temporal Needs

6. What customary preparation for traveling were the twelve not to make? Verses 9, 10.

7. How were they to obtain a place to live when they went into a strange city? What should they do on entering a house? On what conditions were they to impart peace to a house? Verses 11-13.

NOTE.—The customary Oriental salutation was, "Peace be to this house."

"Peace, among the Hebrews, had a very extensive meaning:—it comprehended all blessings, spiritual and temporal. . . . To wish peace to a family, in the name and by the authority of Christ, was in effect a positive *promise* on the Lord's side, of all the good implied in the wish. This was paying largely even beforehand. . . . *If that house be worthy.* If that *family* be proper for a preacher to lodge in, and the master ready to embrace the message of salvation. *Your peace.* The blessings you have prayed for, shall come upon the family: God will prosper them in their bodies, souls and substance."—*Dr. Adam Clarke.*

8. What were the disciples to do if they were not made welcome in any place? How grievous a sin did Jesus count the rejection of these messengers of God? Verses 14, 15.

NOTE.—To shake the dust off their feet was not meant to show resentment or wounded dignity, but to impress upon the people how grievous and serious a thing it is to refuse the Lord's message, and to turn a deaf ear to His messengers. To reject the servants of the Lord is to reject the Lord Himself.

"To shake the dust of any city of Israel from off one's clothes or feet, was an *emblematical* action, signifying a renunciation of all further connection with them, and placing them on a level with the cities of the *heathen.*"—*Dr. Adam Clarke.*

As Sheep Among Wolves

9. In sending His disciples forth to meet the wickedness of evil men, what comparisons did Jesus make? Verse 16.

10. Of whom were they to beware? For what reason? Before whom would they be brought? Verses 17, 18.

NOTE.—Jesus says that the faithful worker will be called before civil authorities "for My sake," or more exactly, "because of Me." The teaching and preaching of Jesus stirs up the wolfish nature in unrepentant or bigoted hearts. The purpose in allowing His servants to be persecuted is here made clear: "for a testimony to them and to the Gentiles." A. R. V. The gospel must reach men in authority, and often the only way to get their ear is through the trial of God's children before civil courts. The worker, then, is to recognize such an occasion as his opportunity to bear witness for Jesus.

11. Under such circumstances, about what need His children not be anxious? How does the Father help them in the hour of trial? Verses 19, 20.

NOTE.—"The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed. A daily, earnest striving to know God, and Jesus Christ whom He has sent, would bring power and efficiency to the soul. The knowledge obtained by diligent searching of the Scriptures, would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of His grace in trial, they could not expect that the Holy Spirit would bring His words to their remembrance."—*"The Desire of Ages,"* p. 355.

12. How bitter will persecution for Jesus' sake become in some instances? What assurance is given to the faithful? Verses 21, 22.

NOTE.—The martyrs have not all been burned at the stake, nor have they all died in dungeons. Some are in homes suffering for the truth's sake. As a result of obeying God and walking in the light, wives have borne persecution from husbands, and husbands from wives, parents from children, and even children from parents. To stand true to God under such circumstances requires a martyr's spirit and a heart made strong by the love of God. Though the gospel is a gospel of peace to those who receive it, its rejection often causes suffering and sorrow. But the Lord admonishes His people under all circumstances to stand without wavering.

13. What were the disciples instructed to do when persecuted? Verse 23.

NOTE.—Fleeing, though apparently an act of cowardice, is often the better part of wisdom. There is such a thing as a masterly retreat in time of battle, to save the lives of men, and conserve fighting strength. In gospel work, the seeds of truth must be scattered. Persecution scattered the early Christians away from Jerusalem, throughout Judea and Samaria, and they "went everywhere preaching the word."

"THINK ON THESE THINGS"

The need of laborers to-day.
The spirit of persecution in these days.
The value to us of the instruction given to the twelve.
The only way to "get ready" for a defense before governors and kings.

Lesson 6—August 10, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Instruction to the Twelve

LESSON SCRIPTURE: Matt. 10:24 to 11:1.

MEMORY VERSE: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." Matt. 10:42.

STUDY HELP: "The Desire of Ages," pages 355-358.

PLACES AND PERSONS: Galilee; Jesus and the twelve disciples.

THE LESSON

The Relation of Disciple to Master

1. How is the disciple not related to his Master? What is it enough for a disciple to be? Matt. 10:24, 25, first part.

NOTE.—One who keeps this instruction in his heart, will never complain of his lot or his sufferings. How many irregular thoughts, how much bitterness of soul, these words should restrain.

2. As Master of the house, what had Jesus been called? Verse 25, last part.

NOTE.—The name "Beelzebub" is derived from a heathen god. The Jews applied it to Satan. Luke records the fact that some of the Jews had said that Jesus had cast out devils through Beelzebub the chief of the devils. Luke 11:15.

3. For what reason does Jesus encourage His disciples not to fear such treatment? Verse 26.

4. How was the truth to be proclaimed? Verse 27.

NOTE.—In Eastern countries, the housetops are usually flat. When a death occurs in a dwelling, the mourners, mostly hired for that purpose, go to the housetops, where they attract attention by their loud wailing and lamentation. From the housetops, decrees and proclamations of civil authorities are made. These proclamations are generally made in the evening, when the streets are full after the people have returned from their labors in the field. The public crier ascends to the highest roof, and lifts up his voice in a long-drawn call upon all faithful subjects to give ear and obey. He then proceeds to announce the will of their master, and demands obedience. The call to divine worship is often made from the housetop in the absence of a tower or a bell. Jesus taught His disciples that they were to go to the multitudes, and there proclaim the truth with courage and power.

Fear Not

5. What boldness yet what fear did Jesus urge upon His followers? Verse 28.

NOTE.—"Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart."—*"The Desire of Ages,"* p. 356.

6. What striking illustration is given of the care of our heavenly Father for His children? Verses 29-31.

NOTE.—God's greatness is seen in His care for the most minute objects of His creation as well as in making and upholding worlds. Not a sparrow is uncared for by Him. If one falls, He sees it. Even the hairs of our head are numbered! This reveals a most wonderful and intimate knowledge of God concerning us. Small comfort this for hypocrites and lukewarm professors; but for the trusting child of God it brings peace, and banishes from the heart all needless anxiety and worry. "Casting all your care upon Him; for He careth for you." 1 Peter 5:7.

Confessing and Denying

7. What promise is made to those who faithfully confess Jesus before the world? Verse 32.

NOTE.—"Jesus continues: As you confess Me before men, so I will confess you before God and the holy angels. You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. So I will be your representative in heaven. The Father beholds not your faulty character, but He sees you as clothed in My perfection. I am the medium through which Heaven's blessings shall come to you. And every one who confesses Me by sharing My sacrifice for the lost, shall be confessed as a sharer in the glory and joy of the redeemed."—*"The Desire of Ages,"* p. 357.

8. What is said of those who deny Him before others? Verse 33.

NOTE.—"A spirit contrary to the spirit of Christ would deny Him, whatever the profession. 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.

Concerning Jesus' Mission

9. What surprising statement did Jesus then make concerning His mission to this earth? Verse 34.

NOTE.—The prophet names Jesus "the Prince of Peace." Isa. 9:6. At His birth, an angelic host sang, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14. How, then, are we to account for these words in verses 34, 35? The Spirit of Christ is not at war with men, but with principles. Light and darkness will not blend. Oil and water will not mix. Jesus came to deliver man from the bondage of sin. To those who receive Him, He brings peace. In the hearts of those who reject Him there is war. While Christ came to give peace to all, His coming challenges the powers of darkness in the hearts of men. Thus it is said that the gospel divides families, and rends asunder the strongest ties of nature; but in reality, it is sin that brings division when some members of a family refuse to yield to righteousness.

10. How are some human relationships affected by His teachings? Verses 35, 36.

11. How may we become unworthy of Jesus? What must the followers of Jesus bear? Verses 37, 38.

12. **What vital principle of the spiritual life does Jesus set forth? Verse 39.**

NOTE.—He who clings selfishly to this present life, using it for his own comfort and pleasure, will lose eternal life with its everlasting joys. One who gives up this life to be used for the good of others, as God may direct, will have life eternal.

Blessings Upon Those Who Receive His Disciples

13. **How closely does Jesus ally His followers with Himself and the Father? Verse 40.**

14. **How does our attitude toward God's messengers affect our reward? Verse 41.**

15. **What assurance is given that the smallest act of kindness is noted in heaven? Verse 42.**

Departing to Other Cities

16. **When Jesus had ended His instruction to the twelve, what did He do? Matt. 11:1.**

"THINK ON THESE THINGS"

The instruction in this lesson which is applicable to me.
The strongest influence,—love or fear.
Danger of careless denial of Christ.

Lesson 7—August 17, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Feeding Five Thousand; Jesus Walks on the Sea

LESSON SCRIPTURES: Mark 6:30-56; Matt. 14:14-36; Luke 9:10-17; John 6:1-21.

MEMORY VERSE: "Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Matt. 14:27.

STUDY HELPS: "The Desire of Ages," pages 359-382; "The Ministry of Healing," pages 56-58.

PLACES: A plain near Bethsaida, on the northern shore of the Sea of Galilee; the Sea of Galilee, the disciples sailing toward Capernaum.

PERSONS: Jesus and His disciples; a little lad; the multitude.

THE LESSON

The Return of the Twelve

1. **Returning to Jesus from their first missionary tour, what did the disciples relate to Him? Mark 6:30.**

NOTE.—"The disciples came to Jesus and told Him all things. Their intimate relationship with Him encouraged them to lay before Him their favorable and unfavorable experiences, their joy at seeing results from their labors, and their sorrow at their failures, their faults, and their weaknesses. They had committed errors in their first work as evangelists, and as they frankly told Christ of their experiences, He saw that they needed much

instruction. He saw, too, that they had become weary in their labors, and that they needed to rest."—*"The Desire of Ages,"* p. 359.

2. Realizing their need of rest, what did Jesus say to them? Where did they go? Verses 31, 32.

An Eager Multitude

3. What shows the eagerness of the people to be with Jesus? Verse 33.

4. How did Jesus feel concerning the multitude? What did He begin to do? Verse 34.

Perplexity of the Disciples

5. As night approached, what did the disciples suggest to Jesus? Verses 35, 36.

6. What was Jesus' reply? Who of the disciples questioned their ability to feed so many? Verse 37; John 6:7.

7. What discovery was made by another disciple? Verses 8, 9.

Jesus Feeds the Multitude

8. What command did Jesus give concerning the multitude? Mark 6:39, 40.

9. What did Jesus then do in the sight of the people? What part did the disciples act? How amply were the needs of all supplied? Verses 41, 42.

10. What was done with the fragments? How much food remained uneaten? How many persons were fed? Verses 43, 44; Matt. 14:21.

NOTE.—"Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose leaves are for the healing of the nations. The simple food passed round by the hands of the disciples contained a whole treasure of lessons. It was humble fare that had been provided; the fishes and barley loaves were the daily food of the fisher folk about the Sea of Galilee. Christ could have spread before the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. And never did people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food which Christ provided so far from human habitations."—*"The Desire of Ages,"* pp. 366, 367.

They Would Make Him a King

11. What did those say who saw this miracle? What did Jesus perceive that the multitude would try to do? John 6:14, 15.

NOTE.—"The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them; but finding that Jesus had such power as to multiply a few loaves to feed thousands, they took it for granted that while He was at their head, no evil could possibly happen to them; and therefore were determined immediately to proclaim Him king." —*Dr. Adam Clarke.*

12. What precaution did Jesus take which hindered the people from carrying out their desire? Matt. 14:22, 23.

"It is I; be not afraid."

NOTE.—"Violence and insurrection would follow an effort to place Him on the throne, and the work of the spiritual kingdom would be hindered. Without delay the movement must be checked. Calling His disciples, Jesus bids them take the boat, and return at once to Capernaum, leaving Him to dismiss the people. Never before had a command from Christ seemed so impossible of fulfillment. The disciples had long hoped for a popular movement to place Jesus on the throne; they could not endure the thought that all this enthusiasm should come to nothing. . . . They protested against the arrangement; but Jesus now spoke with an authority He had never before assumed toward them. They knew that further opposition on their part would be useless, and in silence they turned toward the sea. Jesus now commands the multitude to disperse; and His manner is so decisive that they dare not disobey."—*"The Desire of Ages,"* p. 378.

A Storm at Sea

13. What hardship did the disciples experience in crossing the lake? Who saw them as they toiled at the oars? When did Jesus go to them? How did He go? Mark 6:48.

NOTE.—The night was divided into four watches of three hours each. In "the fourth watch" would therefore mean from three to six o'clock in the morning. From this record we may infer that Jesus spent most of the night in prayer, while the disciples had been battling against contrary winds, making so little headway that in the fourth watch they were only "in the midst of the sea."

14. When the disciples saw Jesus, what did they think? How did they show their alarm? How did Jesus quiet their fears? Matt. 14:25-27.

Peter's Experience

15. What strange request did Peter make? What permission was given him? What was he able to do for a time? Verses 28, 29.

16. What caused Peter to begin to sink? What cry did he utter? Verse 30.

17. How quickly did Jesus respond? What words of reproof did He kindly speak? Verse 31.

NOTE.—Peter's failure in the physical act of walking on the sea, was owing to the same thing that brings failure to us many times on the sea of life,—doubt. It makes all the difference in the world whether our faith is based on the definite word of God, or whether we look upon conditions around us that seem contrary.

A Quick Landing

18. What change came to pass as soon as Jesus entered the ship? What did those in the ship do and say? Verses 32, 33.

NOTE.—"When trouble comes upon us, how often we are like Peter. We look upon the waves, instead of keeping our eyes fixed upon the Saviour. Our footsteps slide, and the proud waters go over our souls. Jesus did not bid Peter come to Him that he should perish; He does not call us to follow Him, and then forsake us."—*"The Desire of Ages,"* p. 382.

19. Where did they land? What blessing did Jesus bring to that region? Mark 6:53-56.

"THINK ON THESE THINGS"

Human need leads men to throng about Jesus. The different motives they may have.

Jesus knows our need of rest.

The cause of the failure of Peter. Make an application of his experience to your own life.

THIRTEENTH SABBATH OFFERING

September 28, 1935

Southern Asia Division

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Jesus the Bread of Life

LESSON SCRIPTURE: John 6:22-71.

MEMORY VERSE: "Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger." John 6:35.

STUDY HELP: "The Desire of Ages," pages 383-391.

PLACES: Gennesaret, a beautiful plain on the western shore of the Sea of Galilee, south of Capernaum; synagogue in Capernaum.

PERSONS: Jesus; the twelve disciples; the people.

THE LESSON

Searching for Jesus

1. What efforts did the people make to find Jesus on the day after the feeding of the five thousand? John 6:22-24.

NOTE.—"The miracle of the loaves was reported far and near, and very early next morning the people flocked to Bethsaida to see Jesus. They came in great numbers, by land and sea. Those who had left Him the preceding night returned, expecting to find Him still there; for there had been no boat by which He could pass to the other side. But their search was fruitless, and many repaired to Capernaum, still seeking Him."—*"The Desire of Ages,"* p. 383.

Wrong Motives

2. When they found Jesus, what question did the people ask? What reason did Jesus give for their seeking Him? Verses 25, 26.

NOTE.—"After a time He [Jesus] went to the synagogue, and there those who had come from Bethsaida found Him. They learned from His disciples how He had crossed the sea. . . . Not content with this, however, many gathered about Jesus, questioning, 'Rabbi, when camest Thou hither?' They hoped to receive from His own lips a further account of the miracle. Jesus did not gratify their curiosity. He sadly said, 'Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.' They did not seek Him from any worthy motive; but as they had been fed with the loaves, they hoped still to receive temporal benefit by attaching themselves to Him."—*"The Desire of Ages,"* p. 384.

3. What higher aim in life did Jesus point out? What question did the people ask in reply? Verses 27, 28.

NOTE.—"They [the Jews] had been performing many and burdensome works in order to recommend themselves to God; and they were ready to hear of any new observance by which they could secure greater merit. Their question meant, What shall we do that we may deserve heaven? What is the price we are required to pay in order to obtain the life to come?"—*"The Desire of Ages,"* p. 385.

Desiring a Sign

4. What did Jesus say was the work of God? How did they show their unbelief by their next questions? To what other miracle of supplying food did the people refer? Verses 29-31.

NOTE.—"They had already seen the miracle of the five loaves, and did not believe: and it was impossible for them to see anything more descriptive of unlimited power and goodness. Even miracles themselves, are lost on persons whose hearts are fixed on the perishing things of the world, and whose minds are filled with prejudice against the truth. Their argument seems to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison of what Moses did in the desert, who for forty years fed more than a million of persons with bread from heaven: do something like this, and then we will believe in Thee, as we have believed in Moses."—*Dr. Adam Clarke.*

5. What comparison did Jesus make between the manna and the bread of life? What desire did these words awaken in the hearts of the people? Verses 32-34.

6. What did Jesus then tell them plainly? Verses 35, 36.

NOTE.—"Still thinking that it was temporal food to which Jesus referred, some of His hearers exclaimed, 'Lord, evermore give us this bread.' Jesus then spoke plainly: 'I am the bread of life.' . . . Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life." —*"The Desire of Ages,"* p. 386.

7. What promise is extended to all who believe on Jesus? For what purpose did Jesus come into the world? What is the will of the Father? Verses 37-40.

Who Is This Man?

8. What caused the Jews to murmur? What did they recall concerning Jesus? Verses 41, 42.

NOTE.—"They [the leaders of the people] tried to arouse prejudice by referring scornfully to the lowly origin of Jesus. They contemptuously alluded to His life as a Galilean laborer, and to His family as being poor and lowly The claims of this uneducated carpenter, they said, were unworthy of their attention. And on account of His mysterious birth they insinuated that He was of doubtful parentage, thus representing the human circumstances of His birth as a blot upon His history."—*"The Desire of Ages,"* p. 387.

"Written in the Prophets"

9. Who only did Jesus say could come to Him? To what prophetic word did He refer? Who only has seen the Father? Verses 43-46.

"Living Bread"

10. How can everlasting life be obtained? What further explanation did Jesus make concerning the bread of life? Verses 47-51.

A "Hard Saying"

11. What statement was especially difficult for the Jews to understand? What further light did Jesus give concerning eating His flesh and drinking His blood? Verses 52-58.

NOTE.—The Jews were about to celebrate the Passover at Jerusalem, in memory of the deliverance of Israel from the bondage of Egypt. They would then eat the flesh of the Passover lamb which represented the very One in whom they now refused to believe.

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

"In the study of the Bible the converted soul eats the flesh and drinks the blood of the Son of God, which He Himself interprets as the receiving and doing of His words, that are spirit and life."—*"Fundamentals of Christian Education,"* p. 378.

12. Where was Jesus teaching when He spoke these words? In what respect did some who followed Jesus share in the unbelief of the Jews? Verses 59, 60.

NOTE.—"The unbelieving Jews refused to see any except the most literal meaning in the Saviour's words. By the ritual law they were forbidden to taste blood, and they now construed Christ's language into a sacrilegious speech, and disputed over it among themselves. Many even of the disciples said, 'This is an hard saying; who can hear it?' "—*"The Desire of Ages,"* p. 390.

13. What questions did Jesus ask in response to the murmuring of the disciples? Verses 61, 62.

14. What contrast is drawn between the flesh and the spirit? What did Jesus say of the words He spoke? What did He say concerning some who heard Him? What did He know from the beginning? Verses 63-65.

15. What shows that some who had been following Him were not willing to accept Him as their Saviour? Verse 66.

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

A Question to the Twelve

16. What searching question did Jesus ask the twelve? What was Peter's reply? Verses 67-69.

NOTE.—"Are you a follower of Christ? Then all that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus. Is your zeal languishing? has your first love grown cold? Accept again of the proffered love of Christ. Eat of His flesh, drink of His blood, and you will become one with the Father and with the Son. . . . As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word."—*"The Desire of Ages,"* pp. 389, 390.

17. What sad statement did Jesus make concerning one of His disciples? Verses 70, 71.

"THINK ON THESE THINGS"

How one may "feed" upon Christ.
What food the soul needs.
The meaning of Jeremiah 15:16.

Lesson 9—August 31, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Healing the Syrophoenician's Daughter; Healing the Man Who Was Deaf and Stammering

LESSON SCRIPTURES: Mark 7:24-37; Matt. 15:21-31.

MEMORY VERSE: "Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Matt. 15:28.

STUDY HELP: "The Desire of Ages," pages 399-409.

PLACES: Borders of Tyre and Sidon; region of Decapolis, near Gergesa, where the demoniacs had been healed. (Luke 8:26-37.)

PERSONS: Jesus and the disciples; the Syrophœnician woman (a woman of Canaan,—a Greek, a Gentile, a heathen). Matthew gives her this name because of the people from whom she sprang. (Judges 1:31.) Mark gives her the name used in this lesson because of the country where she dwelt. (Syrophœnicia was given Phœnicia during the time it was in subjection to Syria.) Her daughter; a deaf man with an impediment in his speech; the people of Gergesa.

THE LESSON

A Missionary Journey

1. From Capernaum where did Jesus go on a longer journey than usual? What did Jesus hope to find at this place? Why did He not? Mark 7:24.

2. Who came to Jesus out of that region? To what nation did this woman belong? What trouble lay upon her heart? Verses 25, 26.

NOTE.—"Christ knew this woman's situation. He knew that she was longing to see Him, and He placed Himself in her path. By ministering to her sorrow, He could give a living representation of the lesson He designed to teach. For this He had brought His disciples into this region. He desired them to see the ignorance existing in cities and villages close to the land of Israel. The people who had been given every opportunity to understand the truth, were without a knowledge of the needs of those around them. No effort was made to help souls in darkness. The partition wall which Jewish pride had erected, shut even the disciples from sympathy with the heathen world. But these barriers were to be broken down."—*"The Desire of Ages,"* p. 400.

3. In what words did the woman make her first appeal? Matt. 15:22.

4. How did Jesus at first treat her request? What did the disciples urge? Verse 23.

NOTE.—"Christ did not immediately reply to the woman's request. He received this representative of a despised race as the Jews would have done.

In this He designed that His disciples should be impressed with the cold and heartless manner in which the Jews would treat such a case, as evinced by His reception of the woman, and the compassionate manner in which He would have them deal with such distress, as manifested by His subsequent granting of her petition."—*"The Desire of Ages,"* p. 400.

Continued Pleading

5. With what statement did Jesus break His silence? How did the woman continue to urge her desire? Verses 24, 25.

NOTE.—"But it was a pitying Saviour to whom the woman made her plea, and in answer to the request of the disciples, Jesus said, 'I am not sent but unto the lost sheep of the house of Israel.' Although this answer appeared to be in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterwards understood as reminding them of what He had often told them,—that He came to the world to save all who would accept Him."—*"The Desire of Ages,"* p. 400.

Notice how fully the woman identified herself with her daughter. Her cry was, "Have mercy on *me,*" "Help *me,*" when her supplication was in behalf of her daughter.

6. How did Jesus still further test this woman's faith? Mark 7:27.

7. What humble reply did the woman in her sorrow make? Verse 28.

NOTE.—By the mention of "children" Jesus doubtless referred to the Jews, God's chosen Israel, and by the word "dogs" to the Gentiles, or unbelievers—not that the illustration expressed His own feeling, in the least, toward the non-Jew. By her faith in Jesus' power to heal, and by her perseverance in praying that He exercise it upon her daughter, this woman showed that though a Canaanite by race, she was really a member of the spiritual house of Israel.

A Great Victory

8. How did Jesus commend the faith of this mother? What assurance did He give her concerning her daughter? What did she find when she returned to her home? Verses 29, 30; Matt. 15:28.

NOTE.—"To one who has ever held any prominent or official position in the East, the persistency of pleading women is a fact which he will never forget. They will not be driven from their purpose by a rough manner. Severe language does not deter them. They are not wearied by delays. They will sit and wait hour after hour, and come day after day, ignoring all kinds of refusals. They are importunate beyond anything that is ever experienced in our Western life."—*Hon. S. Merrill, formerly U. S. consul at Jerusalem.*

NOTE.—"This was the only miracle that Jesus wrought while on this journey. It was for the performance of this act that He went to the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in His work of mercy toward one of a despised people, for the benefit of His disciples when He should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people."—*"The Desire of Ages,"* p. 402.

9. What encouragement is given to God's people to pray perseveringly? Mark 11:24.

NOTE.—"I asked the angel why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon. Press your peti-

tions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.' "—*"Early Writings,"* p. 73.

A Second Visit to Decapolis

10. Leaving the coasts of Tyre and Sidon, where did Jesus then go? Mark 7:31.

NOTE.—Decapolis was a region in North Palestine, containing ten cities, of which Gadara was one. It was inhabited by many foreigners.

Another Great Miracle

11. What afflicted man was brought to Jesus? What did his friends beseech Jesus to do? Verse 32.

12. How did Jesus take away the man's infirmities? Verses 33-35.

NOTE.—"It was in the region of Decapolis that the demoniacs of Gergesa had been healed. Here the people, alarmed at the destruction of the swine, had constrained Jesus to depart from among them. But they had listened to the messengers He left behind, and a desire was aroused to see Him. As He came again into that region, a crowd gathered about Him, and a deaf, stammering man was brought to Him. Jesus did not, according to His custom, restore the man by a word only. Taking Him apart from the multitude, He put His fingers in his ears, and touched his tongue; looking up to heaven, He sighed at thought of the ears that would not be open to the truth, the tongues that refused to acknowledge the Redeemer."—*"The Desire of Ages,"* p. 404.

13. After the afflicted man was made whole, what charge did Jesus give? How were His directions disobeyed? Verse 36.

14. How was the work of Jesus regarded by the people at this time? Verse 37.

"THINK ON THESE THINGS"

Contrast the words of Jesus to the Greek woman concerning her faith with His words to Peter the night He walked on the water.

The value of persistent effort.

Is there in this lesson a personal message to you?

How can you benefit by it?

Lesson 10—September 7, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Four Thousand Fed; Healing a Blind Man; Teaching the Disciples

LESSON SCRIPTURES: Mark 8; Matt. 15:32 to 16:28.

MEMORY VERSE: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

LESSON HELP: "The Desire of Ages," pages 404-418.

PLACES: A mountain desert place in the region of Decapolis, near Gergesa, where the demoniacs were healed; thence across the lake to Dalmanutha, near Magdala, in Galilee; towns near Cæsarea Philippi.

PERSONS: Jesus and the twelve; a multitude of four thousand men (Gentiles and heathen), besides women and children; a blind man; Pharisees and Sadducees.

Feeding the Four Thousand

1. What is said of the multitudes that came to Jesus? What caused the people to wonder? Matt. 15:30, 31.

2. What was the need of the people after three days? Why did Jesus not send them to their homes? What question arose in the minds of the disciples? Mark 8:2-4.

NOTE.—"Again the disciples revealed their unbelief. At Bethsaida they had seen how, with Christ's blessing, their little store availed for the feeding of the multitude; yet they did not now bring forward their all, trusting His power to multiply it for the hungry crowds. Moreover, those whom He fed at Bethsaida were Jews; these were Gentiles and heathen. Jewish prejudice was still strong in the hearts of the disciples, and they answered Jesus, 'Whence can a man satisfy these men with bread here in the wilderness?' "—*"The Desire of Ages,"* pp. 404, 405.

3. What question did Jesus ask the disciples? What was their reply? What former experience was then repeated? How many baskets of fragments were taken up? How many had eaten? Verses 5-9.

4. After feeding the multitude, where did Jesus go? Matt. 15:39.

NOTE.—Magdala was on the west side of the sea, in Galilee itself. Dalmanutha (Mark 8:10) was a village near by. In this vicinity Jesus had performed many miracles, and He was well known. He again meets the cold unbelief of the scribes and Pharisees, in marked contrast to His welcome among the heathen people about Gadara and in the coasts of Tyre and Sidon. He remained only a short time in this place.

A Sign From Heaven

5. Who came to Jesus at this time? What was the motive of these leaders among the Jews in asking these questions? Matt. 16:1; Mark 8:11.

NOTE.—Though the Pharisees and the Sadducees were opposed to each other in many of their beliefs, and were often at enmity in their dealings, yet they frequently united in their efforts to overthrow the teachings of Jesus and weaken His influence. Here they sought to "tempt" or test Him that they might entangle Him in His talk.

6. What common saying did the request for a sign from heaven suggest to Jesus? What sign only was to be given that generation? Matt. 16:2-4.

NOTE.—"Every miracle that Christ performed was a sign of His divinity. . . . Christ wrought no miracle at the demand of the Pharisees. . . . The change in human hearts, the transformation of human characters, is a miracle that reveals an ever-living Saviour, working to rescue souls. A consistent life in Christ is a great miracle."—*"The Desire of Ages,"* pp. 406, 407.

7. What did the disciples forget as Jesus reëntered the boat with them? How much food did they have with them? Mark 8:13, 14.

The Influence of Leaven

8. What warning did Jesus now give them? What reasoning did this start among them? Verses 15, 16.

9. When Jesus perceived their misunderstanding, what did He say?

The Healing of the Blind Man

To what two miracles did He make reference? What pointed questions did He then ask? Verses 17-21.

NOTE.—"Jesus reproved them for thinking that He who had fed thousands with a few fishes and barley loaves could in that solemn warning have referred merely to temporal food. There was danger that the crafty reasoning of the Pharisees and the Sadducees would leaven His disciples with unbelief, causing them to think lightly of the works of Christ."—*"The Desire of Ages,"* p. 408.

10. What did the disciples finally understand? Matt. 16:11, 12.

NOTE.—As a little yeast or leaven goes all through the dough of which the bread is made, so had the Pharisees corrupted the pure doctrines of the Scriptures by their evil traditions. For this reason the disciples were to beware of all their teachings.

Healing a Blind Man

11. In what manner did Jesus give complete sight to the man brought to Him at Bethsaida? What did He tell the man? Mark 8:22-26.

Jesus Questions the Twelve

12. As Jesus and the twelve were walking through the country, what direct question did Jesus ask the disciples? What was their reply? Verses 27, 28.

13. How personal did He then make the question? Who replied? What answer did he give? What charge did Jesus give? Verses 29, 30.

NOTE.—Jesus approached the question of His divine Sonship with great caution. He knew that upon this question hung the destiny of the world; that around this truth the storm of the ages was already gathering, and would soon burst in relentless fury. Satan had assailed the truth of the incarnation, in the wilderness of temptation, with, *"If* Thou be the Son of God." Jesus knew His foe, and the strength of the temptation awaiting the disciples upon this point. He desired to prepare them for it while He was still with them.

"From the first, Peter had believed Jesus to be the Messiah. Many others . . . now doubted that Jesus was the Messiah, for whom they had looked so long. Many of the disciples who had ardently expected Jesus to take His place on David's throne, left Him when they perceived that He had no such intention. . . . On this day, before they were brought face to face with the great trial of their faith, the Holy Spirit rested upon them in power. For a little time their eyes were turned away from 'the things which are seen' to behold 'the things which are not seen.' Beneath the guise of humanity they discerned the glory of the Son of God."—*"The Desire of Ages,"* pp. 411, 412.

The Shadow of the Cross

14. What future experience did Jesus then make known to them? What did Peter presume to do? How did Jesus rebuke Peter? Verses 31-33.

NOTE.—"Satan was trying to discourage Jesus, and turn Him from His mission; and Peter, in his blind love, was giving voice to the temptation. The prince of evil was the author of the thought. His instigation was behind that impulsive appeal. . . . The words of Christ were spoken, not to Peter, but to the one who was trying to separate him from his Redeemer. 'Get thee behind Me, Satan.' No longer interpose between Me and My erring servant. Let Me come face to face with Peter, that I may reveal to him the mystery of My love.

"It was to Peter a bitter lesson, and one which he learned but slowly, that

the path of Christ on earth lay through agony and humiliation. The disciple shrank from fellowship with his Lord in suffering. But in the heat of the furnace fire he was to learn its blessing. Long afterward, when his active form was bowed with the burden of years and labors, he wrote, 'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.' "—*"The Desire of Ages,"* p. 416.

Values

15. What principle does Jesus lay down as the foundation of Christian life? Verses 34, 35.

16. What two questions of supreme importance did Jesus then ask? Verses 36, 37.

17. What solemn warning does He give? Verse 38.

"THINK ON THESE THINGS"

The permeating effect of leaven, good or bad.
The relation of Jesus to the individual person.
The worth of your soul to Jesus. To you.

Lesson 11—September 14, 1935

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Transfiguration

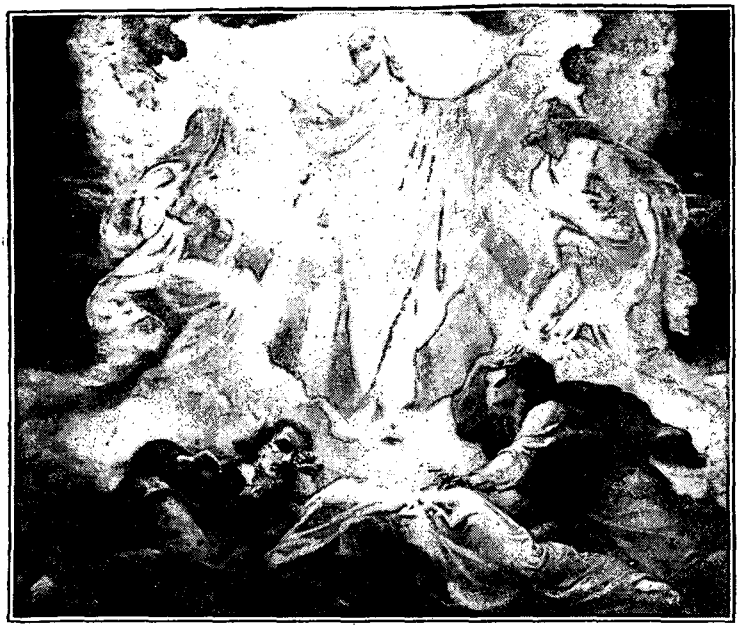
LESSON SCRIPTURES: Matt. 17:1-13; Mark 9:1-13; Luke 9:27-36.
MEMORY VERSE: "Behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him." Matt. 17:5.
STUDY HELP: "The Desire of Ages," pages 419-425.
PLACE: Believed to be Mt. Hermon, snow-crowned perpetually, Cæsarea Philippi at the base. Jesus had recently been in that vicinity.
PERSONS: Jesus; Moses; Elias (Elijah); Peter; James; John.

THE LESSON

A Strange Statement

1. What promise had Jesus made to some of the disciples? Mark 8:38; 9:1.

NOTE.—Christ had been telling the disciples of His humiliation and death. "Beyond the poverty and humiliation of the present, He pointed His disciples to His coming in glory, not in the splendor of an earthly throne, but with the glory of God and the hosts of heaven. . . . Then for their encouragement He gave the promise, 'Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.' But the disciples did not comprehend His words. The glory seemed far away.



The Transfiguration

Their eyes were fixed upon the nearer view, the earthly life of poverty, humiliation, and suffering." Later Christ made plain to them that the experience on the mount of transfiguration was the fulfillment of His promise. We are told, "Jesus was clothed with the light of heaven, as He will appear when He shall come 'the second time without sin unto salvation.' For He will come 'in the glory of His Father with the holy angels.' The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones."—*"The Desire of Ages,"* pp. 417, 418, 422.

The Fulfillment of the Statement

2. In fulfillment of this promise, what event took place a few days later? Who of the twelve were with Jesus at this time? Verse 2.

NOTE.—"Evening is drawing on as Jesus calls to His side three of His disciples, Peter, James, and John, and leads them across the fields, and far up a rugged path, to a lonely mountain side. The Saviour and His disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. . . . The light of the setting sun still lingers on the mountain top, and gilds with its fading glory the path they are traveling. But soon the light dies out from hill as well as valley, the sun disappears behind the western

horizon, and the solitary travelers are wrapped in the darkness of night. The gloom of their surroundings seems in harmony with their sorrowful lives, around which the clouds are gathering and thickening.

"The disciples do not venture to ask Christ whither He is going, or for what purpose."—*"The Desire of Ages,"* p. 419.

The Earnest Prayer

3. For what purpose did Jesus go up into the mountain? Luke 9:28.

NOTE.—"Presently Christ tells them that they are now to go no farther. Stepping a little aside from them, the Man of Sorrows pours out His supplications with strong crying and tears. . . . The dew is heavy upon His bowed form, but He heeds it not. The shadows of night gather thickly about Him, but He regards not their gloom. So the hours pass slowly by. At first the disciples unite their prayers with His in sincere devotion; but after a time they are overcome with weariness, and, even while trying to retain their interest in the scene, they fall asleep."—*"The Desire of Ages,"* pp. 419, 420.

Transfigured

4. While Jesus was praying, what change came upon Him? Matt. 17:2.

NOTE.—"While He [Jesus] is bowed in lowliness upon the stony ground, suddenly the heavens open, the golden gates of the city of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour's form. Divinity from within flashes through humanity, and meets the glory coming from above. Arising from His prostrate position, Christ stands in Godlike majesty. The soul agony is gone. His countenance now shines 'as the sun,' and His garments are 'white as the light.' "—*"The Desire of Ages,"* p. 421.

5. Who appeared with Jesus at this time? Verse 3.

NOTE.—Here was given a representation in miniature of the future kingdom and home of God's people. Jesus, the King, was seen in His glory; Moses stood as a representative of the resurrected saints (Jude 9), and Elijah of those who will be translated at the coming of Christ. 1 Thess. 4:16, 17.

6. What did Jesus, Elijah, and Moses talk about? Luke 9:30, 31.

NOTE.—"Not the inauguration of Christ as king, but the decease to be accomplished at Jerusalem, is the subject of their conference with Jesus. Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of men. As the darkness of the coming trial pressed upon Him, He was in loneliness of spirit, in a world that knew Him not. Even His loved disciples, absorbed in their own doubt and sorrow and ambitious hopes, had not comprehended the mystery of His mission. He had dwelt amid the love and fellowship of heaven; but in the world that He had created, He was in solitude. Now heaven had sent its messengers to Jesus; not angels, but men who had endured suffering and sorrow, and who could sympathize with the Saviour in the trial of His earthly life. Moses and Elijah had been colaborers with Christ. They had shared His longing for the salvation of men. Moses had pleaded for Israel: 'Yet now, if Thou wilt forgive their sin;—and if not, blot me, I pray Thee, out of Thy book which Thou hast written.' Elijah had known loneliness of spirit, as for three years and a half of famine he had borne the burden of the nation's hatred and its woe. Alone he had stood for God upon Mount Carmel. Alone he had fled to the desert in anguish and despair. These men, chosen above every angel around

the throne, had come to commune with Jesus concerning the scenes of His suffering, and to comfort Him with the assurance of the sympathy of heaven. The hope of the world, the salvation of every human being, was the burden of their interview."—*"The Desire of Ages,"* pp. 422-425.

A Voice Speaks

7. What did Peter suggest to Jesus? Matt. 17:4.

NOTE.—The disciples looked upon the glory they beheld with great awe. All gloomy forebodings faded away in the presence of such brightness and joy. Peter wished to prolong the experience and suggested that they build three tabernacles, or booths, from the branches of the trees, for the comfort of these holy men that they might remain there for a time.

8. While Peter was yet speaking, what took place? What did the voice out of the cloud say? Verse 5.

9. What effect did the hearing of the voice have upon the three disciples? How were they reassured? Verses 6, 7.

Jesus Only

10. When they looked about, whom only did they see? Verse 8.

Sureness of the Prophetic Word

11. How did Peter long afterwards refer to this experience? 2 Peter 1:16-18.

12. What did the apostle declare was more sure than the testimony of their eyes and ears? Verse 19.

NOTE.—Peter, James, and John heard with their own ears the voice of God when He spoke from the glory of the transfiguration. With their own eyes they saw Jesus, Moses, and Elijah, and they heard them conversing together. Nothing could have been clearer to human senses; but Peter says, "We have also a more sure word of prophecy." That is to say, while we may place a reasonable degree of confidence in what our natural senses, like sight, hearing, and feeling, tell us, still we have something "more sure;" for our senses can be deceived, but the word of prophecy—the Bible—never fails.

13. As they were coming down the mountain, what charge did Jesus give them? Mark 9:9.

Questions Raised

14. What did they question among themselves? Verse 10.

15. What did the disciples then ask? How did Jesus reply? Matt. 17:10-12, first part.

16. How would the Son of man also be treated? Verse 12, last part.

17. Whom did Jesus mean by Elias? Verse 13.

"THINK ON THESE THINGS"

While Jesus prayed He was transfigured.

While Jesus prayed the Holy Spirit came upon Him as a dove. Luke 3:21, 22.

"Communion with Christ transfigures life."

The *sure* word of prophecy.

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Healing a Demoniac

LESSON SCRIPTURES: Mark 9:14-29; Matt. 17:14-21; Luke 9:37-45.

MEMORY VERSE: "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief." Matt. 17:19, 20.

STUDY HELP: "The Desire of Ages," pages 426-431.

PLACE: The base of the mount of transfiguration.

PERSONS: Jesus and the disciples; a father and his afflicted son; scribes and the multitude.

THE LESSON

The Scene at the Foot of the Mountain

1. Coming to the other disciples at the foot of the mount of transfiguration, what did Jesus see? What were the scribes doing? Mark 9:14.

NOTE.—Jesus and the three disciples had passed the night in the mountain of transfiguration. "As the sun arose, Jesus and His disciples descended to the plain. Absorbed in thought, the disciples were awed and silent. Even Peter had not a word to say. Gladly would they have lingered in that holy place which had been touched with the light of heaven, and where the Son of God had manifested His glory; but there was work to be done for the people, who were already searching far and near for Jesus.

"At the foot of the mountain a large company had gathered, led hither by the disciples who had remained behind, but who knew whither Jesus had resorted."—*"The Desire of Ages,"* p. 426.

2. How did the sight of Jesus affect the people? What did they do? Verse 15.

3. What did Jesus ask the scribes? Verse 16, margin.

4. What explanation did one of the multitude give? How severe was the affliction of his son? Verses 17, 18.

NOTE.—"While they [the nine disciples] were waiting at the foot of the mountain, a father had brought to them his son, to be delivered from a dumb spirit that tormented him. Authority over unclean spirits, to cast them out, had been conferred on the disciples when Jesus sent out the twelve to preach through Galilee. As they went forth strong in faith, the evil spirits had obeyed their word. Now in the name of Christ they commanded the torturing spirit to leave his victim; but the demon only mocked them by a fresh display of his power. The disciples, unable to account for their defeat, felt that they were bringing dishonor upon themselves and their Master. And in the crowd there were scribes who made the most of this opportunity to humiliate them. Pressing around the disciples, they plied them with questions, seeking to prove that they and their Master were deceivers. Here, the rabbis triumphantly declared, was an evil spirit that neither the disciples nor Christ Himself could conquer. The people were inclined to side with the scribes, and a feeling of contempt and scorn pervaded the crowd.

"But suddenly the accusations ceased. Jesus and the three disciples were seen approaching, and with a quick revulsion of feeling the people turned to meet them. The night of communion with the heavenly glory had left its trace upon the Saviour and His companions. Upon their countenances was a light that awed the beholders. The scribes drew back in fear, while the people welcomed Jesus."—"*The Desire of Ages,*" p. 427.

5. How did Jesus rebuke the unbelief of the people? What did He ask them to do? Verse 19.

A Contest of Power

6. What did the evil spirit do as soon as he saw Jesus? Verse 20.

NOTE.—"Again the Prince of life and the prince of the powers of darkness had met on the field of battle,—Christ in fulfillment of His mission to 'preach deliverance to the captives, . . . to set at liberty them that are bruised,' Satan seeking to hold his victim under his control. Angels of light and the hosts of evil angels, unseen, were pressing near to behold the conflict. For a moment, Jesus permitted the evil spirit to display his power, that the beholders might comprehend the deliverance about to be wrought.

"The multitude looked on with bated breath, the father in an agony of hope and fear."—"*The Desire of Ages,*" p. 428.

7. What question did Jesus ask the father? What reply was given? What earnest appeal did the father make? Verses 21, 22.

8. How did Jesus endeavor to strengthen the faith of the father? Verse 23.

9. What did the father then cry out with tears? Verse 24.

Victory

10. Seeing the running together of the excited people, how did Jesus rebuke the evil spirit? Verse 25.

NOTE.—"Enter no more into him." Jesus does not intend that our victories over Satan shall be only temporary. A special struggle is often necessary in order to overcome a besetting sin. When we become sufficiently earnest in our efforts to gain the victory that we pray and fast as we seek the Lord for victory, we shall obtain it.

11. How did the evil spirit respond to the command of Jesus? In what condition did he leave the boy? Verse 26.

12. What additional assistance did Jesus render? Verse 27.

The Secret of Power

13. What power had Jesus previously conferred upon the twelve? Matt. 10:1.

NOTE.—"In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith,—faith that leads to entire dependence upon God, and unreserved consecration to His work,—can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places."—"*The Desire of Ages,*" p. 430.

14. When alone with Jesus, what information did the disciples seek? What was Jesus' answer? Mark 9:28, 29.

NOTE.—"The selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan."—"*The Desire of Ages*," p. 430.

"THINK ON THESE THINGS"

The mental attitude that brings defeat.
What is possible "if thou canst believe."
The conflict of the ages as it affects me.
The possible certainty of spiritual victory.

Lesson 13 — September 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.—Five Parables: The Mustard Seed; The Leaven; The Treasure; The Pearl of Great Price; A Fisherman's Net.

Lesson 2.—Jesus quiets the tempest on the Sea of Galilee. He drives the evil spirits out of the demoniacs at Gadara.

Lesson 3.—Jesus restores to life the daughter of Jairus. A woman sorely afflicted is healed by touching the hem of Jesus' garment.

Lesson 4.—Two blind men cry out for healing as Jesus passes by. Jesus teaches and heals the people. The Pharisees charge that He casts out devils through the prince of devils.

Lesson 5.—Twelve men are named to go forth to minister to the people. They are sent as sheep among wolves.

Lesson 6.—Special instruction is given to the twelve chosen men. The Father's care for His children.

Lesson 7.—Five thousand men besides women and children are fed with five loaves and two fishes. Jesus walks on the sea.

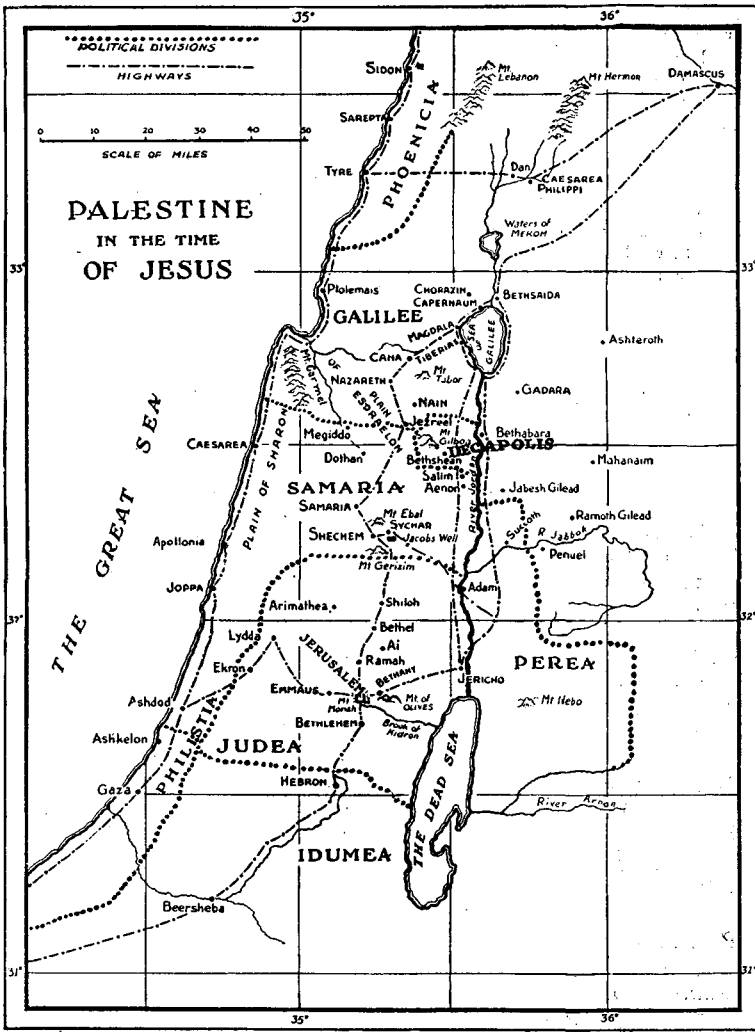
Lesson 8.—Wrong motives cause many people to follow Jesus. He He is the bread of life to all who will accept Him.

Lesson 9.—A missionary journey to the coasts of Tyre and Sidon. A heathen woman's faith is rewarded. A deaf, stammering man is made whole.

Lesson 10.—A multitude of hungry people are miraculously fed. The Pharisees seek a sign that Jesus is divine. The disciples are told to beware of false teaching—the leaven of the Pharisees.

Lesson 11.—A miniature representation of the future kingdom of glory.

Lesson 12.—Healing of a son greatly afflicted by an evil spirit. Reason for the disciples' failure to cast him out.



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

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