SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION

No. 205 THIRD QUARTER 1946

LIFE AND TEACHINGS OF JESUS

E. E. Andross

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

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DAILY LESSON STUDY PLEDGE

As one who greatly desires to improve my knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name.....

Place a check (√) mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1ST DAY'S STUDY													
2D DAY'S STUDY													
3D DAY'S STUDY													
4TH DAY'S STUDY													
5TH DAY'S STUDY													
6TH DAY'S STUDY													
7TH DAY'S STUDY													

"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. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

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Sabbath School Lesson Quarterly

THE LIFE AND TEACHINGS OF JESUS

Lesson 1, for July 6, 1946

Sincerity and Simplicity in Service and Devotion

LESSON SCRIPTURES: Matthew 6:1-8, 16-18; Isaiah 58:6-11.

MEMORY VERSE: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

STUDY HELP: "Thoughts From the Mount of Blessing," pages 119-130.

The True Motive in Service; in Almsgiving

1. In the performance of good deeds, what motive should always be avoided? What result will follow a failure to heed this counsel? Matt. 6:1.

2. Of what is publicity in almsgiving a sign? What is the reward for such giving? Matt. 6:2.

NOTE.—"In the days of Christ the Pharisees were continually trying to earn the favor of Heaven, in order to secure the worldly honor and prosperity which they regarded as the reward of virtue. At the same time they paraded their acts of charity before the people in order to attract their attention, and gain a reputation for sanctity.

"Jesus rebuked their ostentation, declaring that God does not recognize such service, and that the flattery and admiration of the people, which they so eagerly sought, was the only reward they would ever receive."—*Thoughts From the Mount of Blessing*, page 120.

3. How does the Lord illustrate the right way of giving? What promise is made to those who follow this course? Matt. 6:3, 4; Mark 9:41.

NOTE.—"Sincerity of purpose, real kindness of heart, is the motive that Heaven values." "The work of beneficence is twice blessed. While he that gives to the needy blesses others, he himself is blessed in a still greater degree. The grace of Christ in the soul is developing traits of character that are the opposite of selfishness,—traits that will refine, ennoble, and enrich the life. Acts of kindness performed in secret will bind hearts together, and will draw them closer to the heart of Him from whom every generous impulse springs.

The little attentions, the small acts of love and self-sacrifice, that flow out from the life as quietly as the fragrance from a flower,—these constitute no small share of the blessings and happiness of life. And it will be found at last that the denial of self for the good and happiness of others, however humble and uncommended here, is recognized in heaven as the token of our union with Him, the King of glory, who was rich, yet for our sake became poor."—*Thoughts From the Mount of Blessing,* pages 121, 123.

In Prayer

4. When engaged in prayer, what are we to avoid? Matt. 6:5.

5. How is the true child of God to pray? What assurance have we that such prayers will be answered? Matt. 6:6.

NOTE.—"Have a place for secret prayer. Jesus had select places for communion with God, and so should we. . . . In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts."—*Thoughts From the Mount of Blessing,* pages 125, 126.

6. What is the purpose of prayer? Heb. 4:15, 16.

NOTE.—"The darkness of the evil one encloses those who neglect to pray. . . . Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation."—*Steps to Christ,* pages 98, 99.

7. What further admonition is given regarding prayer? Matt. 6:7.

NOTE.—"Prayer is not an expiation for sin; it has no virtue or merit of itself. All the flowery words at our command are not equivalent to one holy desire. The most eloquent prayers are but idle words if they do not express the true sentiments of the heart. But the prayer that comes from an earnest heart, when the simple wants of the soul are expressed, as we would ask an earthly friend for a favor, expecting it to be granted—this is the prayer of faith. God does not desire our ceremonial compliments; but the unspoken cry of the heart broken and subdued with a sense of its sin and utter weakness, finds its way to the Father of all mercy."—*Thoughts From the Mount of Blessing,* pages 129, 130.

8. With what is our heavenly Father acquainted? Matt. 6:8.

NOTE.—"Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—*Steps to Christ,* page 97.

9. What instruction is given concerning fasting? Matt. 6:16-18.

10. Describe the fast that God has chosen? Isa. 58:6, 7.

NOTE.—"The fasting which the word of God enjoins is something more than a form. It does not consist merely in refusing food, in wearing sackcloth, in sprinkling ashes upon the head. He who fasts in real sorrow for sin, will never court display.

"The object of the fast which God calls upon us to keep, is not to afflict the body for the sin of the soul, but to aid us in perceiving the grievous character of sin, in humbling the heart before God, and receiving His pardoning grace. His command to Israel was, 'Rend your heart, and not your garments, and turn unto the Lord your God.' "—*Thoughts From the Mount of Blessing,* page 131.

11. What blessed results will follow such a fast? Isa. 58:8.

NOTE.—"Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and He has pledged Himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not."—*Testimonies,* vol. 2, p. 29.

12. Mention at least two notable instances when, as the result of fasting, great victories were gained. Esther 4:16; 8:16, 17; Matt. 4:1, 2, 11.

NOTE.—Read carefully Esther, chapters 3-10; also Matthew 4:1-11.

13. What assurance is given regarding our prayers when the true fast is observed? Isa. 58:9, 10.

14. What further assurance have we of divine guidance, protection, and soul enrichment? Isa. 58:11.

NOTE.—"If the Saviour of men, with His divine strength, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer,—fervent, constant prayer! When Christ was the most fiercely beset by temptation, He ate nothing. He committed Himself to God, and through earnest prayer, and perfect submission to the will of His Father, came off conqueror. Those who profess the truth for these last days, above every other class of professed Christians, should imitate the great Exemplar in prayer."—*Testimonies,* vol. 2, pp. 202, 203.

' "Take time to read the Bible—the Book of books. A daily study of the Scriptures has a sanctifying, uplifting influence upon the mind. Bind the Holy Volume to your hearts. It will prove to you a friend and guide in perplexity." —*Counsels to Teachers,* pages 138, 139.

Lesson 2, for July 13, 1946

Prayer and Daily Living

LESSON SCRIPTURE: Matthew 6:9-15.

MEMORY VERSE: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

STUDY HELP: "Thoughts From the Mount of Blessing," pages 151-176.

The Lord's Prayer—The Name

1. Where was the Lord's Prayer first given? Why was it later repeated? Matt. 5:1, 2; 6:9; Luke 11:1.

NOTE.—"The Lord's Prayer was twice given by our Saviour, first to the multitude in the Sermon on the Mount, and again, some months later, to the disciples alone. The disciples had been for a short time absent from their Lord, when on their return they found Him absorbed in communion with God. Seeming unconscious of their presence, He continued praying aloud. The Saviour's face was irradiated with a celestial brightness. He seemed to be in the very presence of the Unseen; and there was a living power in His words, as of one who spoke with God. . . . The disciples had come to connect His hours of prayer with the power of His words and works. Now, as they listened to His supplication, their hearts were awed and humbled. As He ceased praying, it was with a conviction of their own deep need that they exclaimed, 'Lord, teach us to pray.' . . . The Saviour does not, however, restrict us to the use of these exact words."—*Thoughts From the Mount of Blessing*, pages 151, 152.

2. With what form of address does this prayer open? Matt. 6:9, first part.

NOTE.—"The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father. Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations. God dwells in every abode; He hears every word that is spoken, listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment that is given to father, mother, sister, friend, and neighbor. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need."—*Thoughts From the Mount of Blessing*, pages 155, 156.

3. How are we to treat the name of the Lord? How should we take that holy name upon our lips? Matt. 6:9, last part.

NOTE.—"To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. 'Holy and reverend is His name.' We are never in any manner to treat lightly the titles or appellations of the Deity. In prayer we enter the audience chamber of the Most High; and we should come before Him with holy awe. The angels veil their

faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker! . . .

"You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ."—*Thoughts From the Mount of Blessing*, pages 157, 158.

The Kingdom and the Will of God

4. For what did Jesus further teach us to pray? What should be our attitude toward the coming of the kingdom of God? Matt. 6:10, first part; 2 Peter 3:12, margin.

NOTE.—"His kingdom will not come until the good tidings of His grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to Him, we hasten the coming of His kingdom."—*Thoughts From the Mount of Blessing*, page 160.

5. Where is God's will to be done, and how? Where do we find the will of God expressed in words, and perfectly in life? Matt. 6:10, last part; Ps. 40:7, 8.

NOTE.—"The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven. The angels of heaven attain unto no higher knowledge than to know the will of God; and to do His will is the highest service that can engage their powers."—*Thoughts From the Mount of Blessing*, page 161.

"The first half of the prayer Jesus has taught us, is in regard to the name and kingdom and will of God,—that His name may be honored, His kingdom established, His will performed. When you have thus made God's service your first interest, you may ask with confidence that your own needs may be supplied."—*Ibid.*, page 162.

All Things Are Yours

6. For what are we daily dependent upon God? How fully will God supply our needs? Matt. 6:11; Phil. 4:19.

NOTE.—"The prayer for daily bread includes not only food to sustain the body, but that spiritual bread which will nourish the soul into life everlasting. Jesus bids us, 'Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.' He says, 'I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever.' "—*Thoughts From the Mount of Blessing*, page 164.

7. Having sought help for our physical needs, for what are we next taught to ask? Luke 11:4, first part.

NOTE.—"God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin, but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart."—*Thoughts From the Mount of Blessing*, page 167.

8. Upon what condition will this wonderful promise be fulfilled? Matt. 6:14, 15; 1 John 1:9.

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

9. What should be the specific character of true confession? Ps. 51:1-4, 10.

NOTE.—"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Steps to Christ,* page 43.

10. How may this blessed state of freedom from sin be maintained? 1 John 1:7.

NOTE.—"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*Steps to Christ,* pages 74, 75.

11. For what should we earnestly and constantly pray? Matt. 6:13, first part.

NOTE.—"While we are not to be dismayed by trial, bitter though it be, we should pray that God will not permit us to be brought where we shall be drawn away by the desires of our own evil hearts. In offering the prayer that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead us in safe paths. We cannot offer this prayer in sincerity, and yet decide to walk in any way of our own choosing. We shall wait for His hand to lead us, we shall listen to His voice, saying, 'This is the way; walk ye in it.'"—*Thoughts From the Mount of Blessing,* page 171.

12. What assurance have we of deliverance from the power of temptation? 1 Cor. 10:13; Prov. 18:10; Ps. 34:7.

13. In the hour of temptation, to whom should we look for deliverance? Matt. 6:13, last part.

NOTE.—"We are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed. And sweetly to us, as to the first disciples, comes the assurance that God's kingdom ruleth over all. The program of coming events is in the hands of our Maker. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. . . . He who is the King, the Lord of hosts, sitteth between the cherubim, and amid the strife and tumult of nations He guards His children still. He who ruleth in the heavens is our Saviour. He measures every trial, He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands." —*Thoughts From the Mount of Blessing,* pages 175, 176.

Lesson 3, for July 20, 1946

Our Father's Care for His Children

LESSON SCRIPTURE: Matthew 6:19-34.

MEMORY VERSE: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33.

STUDY HELP: "Thoughts From the Mount of Blessing," pages 133-150.

Enduring Riches

1. What does Jesus say concerning the accumulation of earthly riches? Why this warning? Matt. 6:19, 21; Col. 3:2, 3.

NOTE.—"Treasure laid up on the earth will engross the mind, to the exclusion of heavenly things."—*Thoughts From the Mount of Blessing,* page 133.

2. Where only can we safely lay up treasure? Matt. 6:20.

NOTE.—"Christ looks upon His people in their purity and perfection as the reward of all His sufferings, His humiliation, and His love, and the supplement of His glory,—Christ the great Center, from whom radiates all glory.

"And we are permitted to unite with Him in the great work of redemption, and to be sharers with Him in the riches which His death and suffering have won. . . . This is the treasure for which Christ bids us labor."—*Thoughts From the Mount of Blessing,* page 134.

3. When and where shall we find this enduring treasure? 1 Thess. 2:19, 20; Jer. 29:13.

NOTE.—"At the final day, when the wealth of earth shall perish, he who has laid up treasure in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather around the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others,—a large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and praise Him through the ceaseless ages of eternity. With what joy will the worker for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls!"—*Thoughts From the Mount of Blessing,* page 135.

The Way of Life

4. How does Jesus reveal the necessity of singleness of purpose, and wholehearted devotion in our service to God? What will result if one deliberately cherishes sinful desires? Matt. 6:22, 23.

NOTE.—"Yielding to temptation begins in permitting the mind to waver, to be inconstant in your trust in God. If we do not choose to give ourselves fully to God, then we are in darkness. When we make any reserve, we are leaving open a door through which Satan can enter to lead us astray by his temptations. He knows that if he can obscure our vision, so that the eye of faith cannot see God, there will be no barrier against sin."—*Thoughts From the Mount of Blessing,* pages 136, 137.

5. What can no man do? What two masters are mentioned? Matt. 6:24.

NOTE.—"No one can occupy a neutral position; there is no middle class, who neither love God nor serve the enemy of righteousness. . . . He who does not give himself wholly to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Half-and-half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness."—*Thoughts From the Mount of Blessing,* page 139.

He Careth for You

6. About what should we, as children of God, not feel undue concern? What is most important? Matt. 6:25. "Be not anxious," R. V.

NOTE.—"He who has given you life, knows your need of food to sustain it. He who created the body, is not unmindful of your need of raiment. Will not He who has bestowed the greater gift, bestow also what is needed to make it complete?"—*Thoughts From the Mount of Blessing,* page 141.

7. What example is given of our Father's tender care of His children? Matt. 6:26.

8. What question reveals the utter uselessness of worry? Matt. 6:27.

NOTE.—"Worry is blind, and cannot discern the future. But Jesus sees the end from the beginning, and in every difficulty He has His way prepared to bring relief. Abiding in Christ, we can do all things through Him who strengthens us."—*Testimonies,* vol. 7, p. 298.

9. What further illustration does Jesus use to enforce the lesson of implicit trust in our Father's tender love and care for His children? Matt. 6:28, 29.

NOTE.—"Consider, says Jesus, how the lilies grow; how, springing from the cold, dark earth, or from the mud of the river bed, the plants unfold in loveliness and fragrance. Who would dream of the possibilities of beauty in the rough brown bulb of the lily? But when the life of God, hidden therein, unfolds at His call in the rain and the sunshine, men marvel at the vision of grace and loveliness. Even so will the life of God unfold in every human soul that will yield itself to the ministry of His grace, which, free as the rain and the sunshine, comes with its benediction to all. It is the word of God that creates the flowers, and the same word will produce in you the graces of His Spirit."—*Thoughts From the Mount of Blessing,* page 144.

10. What conclusion must we draw from this illustration? Matt. 6:30.

Our Father Knows, He Loves, He Cares

11. What admonition concerning anxiety for temporal things is repeated? Matt. 6:31.

NOTE.—"I have come," said Jesus, "to open to you the kingdom of love and righteousness and peace. Open your hearts to receive this kingdom, and make its service your highest interest. Though it is a spiritual kingdom, fear not that your needs for this life will be uncared for. If you give yourself to God's service, He who has all power in heaven and earth will provide for your needs."—*Thoughts From the Mount of Blessing,* page 147.

12. What is the basis for this counsel? Matt. 6:32.

NOTE.—"Jesus does not release us from the necessity of effort, but He teaches that we are to make Him first and last and best in everything. We are to engage in no business, follow no pursuit, seek no pleasure, that would hinder the outworking of His righteousness in our character and life. Whatever we do, is to be done heartily, as unto the Lord."—*Thoughts From the Mount of Blessing,* pages 147, 148.

13. What is to be our first concern? When this is done, what may we know will be added unto us? Matt. 6:33.

NOTE.—"Jesus, while He dwelt on earth, dignified life in all its details by keeping before men the glory of God, and by subordinating everything to the will of His Father. If we follow His example, His assurance to us is that all things needful in this life 'shall be added.' Poverty or wealth, sickness or health, simplicity or wisdom,—all are provided for in the promise of His grace."—*Thoughts From the Mount of Blessing,* page 148.

14. What counsel does Jesus give concerning anxiety for our future needs? Matt. 6:34; Isa. 54:10.

NOTE.—"God's everlasting arm encircles the soul that turns to Him for aid, however feeble that soul may be. The precious things of the hills shall perish; but the soul that lives for God, shall abide with Him. 'The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.' The city of God will open its golden gates to receive him who learned while on earth to lean on God for guidance and wisdom, for comfort and hope, amid loss and affliction. The songs of the angels will welcome him there, and for him the tree of life shall yield its fruit."—*Thoughts From the Mount of Blessing,* page 148.

Lesson 4, July 27, 1946

Practical Religion

LESSON SCRIPTURE: Matthew 7:1-29.

MEMORY VERSE: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

STUDY HELP: "Thoughts From the Mount of Blessing," pages 177-218.

Not Judging, but Doing

1. What did Jesus say we should not do? If we fail to heed this injunction, what will follow? Matt. 7:1, 2; Rom. 2:1.

NOTE.—"Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul."—*Thoughts From the Mount of Blessing,* page 179.

2. What pertinent question is asked of one who judges another? Matt. 7:3.

NOTE.—"His [Christ's] words describe one who is swift to discern a defect in others. When he thinks he has detected a flaw in the character or the life,

he is exceedingly zealous in trying to point it out; but Jesus declares that the very trait of character developed in doing this un-Christlike work, is, in comparison with the fault criticized, as a beam in proportion to a mote. It is one's own lack of the spirit of forbearance and love that leads him to make a world of an atom."—*Thoughts From the Mount of Blessing*, page 180.

3. What inconsistent course is often taken toward a brother? What should rather be done? Matt. 7:4, 5.

NOTE.—"Not until you feel that you could sacrifice your own self-dignity, and even lay down your life, in order to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother. Then you can approach him, and touch his heart. . . . The revelation of Christ in your own character will have a transforming power upon all with whom you come in contact. Let Christ be daily made manifest in you, and He will reveal through you the creative energy of His word,—a gentle, persuasive, yet mighty influence to re-create other souls in the beauty of the Lord our God."—*Thoughts From the Mount of Blessing*, pages, 184, 185.

4. What counsel should we follow respecting those who have no desire to escape from the bondage of sin? Matt. 7:6.

NOTE.—"Jesus here refers to a class who have no desire to escape from the slavery of sin. By indulgence in the corrupt and vile, their natures have become so degraded that they cling to the evil, and will not be separated from it. The servants of Christ should not allow themselves to be hindered by those who would make the gospel only a matter of contention and ridicule."—*Thoughts From the Mount of Blessing*, page 186.

Receiving God's Gifts

5. Repeat the threefold promise made by Jesus to those who obey Him. How does He emphasize the certainty of its fulfillment? Matt. 7:7, 8.

NOTE.—"While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome." "To every sincere prayer an answer will come. It may not come just as you desire, or at the time you look for it; but it will come in the way and at the time that will best meet your need. The prayers you offer in loneliness, in weariness, in trial, God answers, not always according to your expectations, but always for your good."—*Gospel Workers*, pages 254, 258.

6. How does Jesus illustrate His willingness to give good gifts to His children? From this what conclusion does He draw? Matt. 7:9-11.

NOTE.—"It was to those whom He had bidden to seek first the kingdom of God and His righteousness that Jesus gave the promise, 'Ask, and ye shall

receive.' The gifts of Him who has all power in heaven and earth are in store for the children of God. Gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity, will be received and enjoyed by all who will come to God as little children. Take God's promises as your own, plead them before Him as His own words, and you will receive fullness of joy."—*Thoughts From the Mount of Blessing*, page 191.

7. What golden rule is given to govern all the relationships of human fellowship? Matt. 7:12.

NOTE.—"When those who profess the name of Christ shall practice the principles of the golden rule, the same power will attend the gospel as in apostolic times."—*Thoughts From the Mount of Blessing*, page 196.

Two Ways for Travelers

8. What two pathways are contrasted? What is said of each class of travelers? Matt. 7:13, 14.

NOTE.—"If you would climb the path of spiritual life, you must constantly ascend; for it is an upward way. You must go with the few; for the multitude will choose the downward path. . . . But the way to life is narrow, and the entrance strait. If you cling to any besetting sin, you will find the way too narrow for you to enter. Your own ways, your own will, your evil habits and practices, must be given up if you would keep the way of the Lord. He who would serve Christ cannot follow the world's opinions, or meet the world's standard. . . . Toil, patience, self-sacrifice, reproach, poverty, the contradiction of sinners against Himself, was the portion of Christ, and it must be our portion, if we ever enter the Paradise of God."—*Thoughts From the Mount of Blessing*, pages 197, 198.

9. What warning of danger does Jesus give to those who walk the narrow way? Matt. 7:15.

10. How may we distinguish the teacher of false doctrine, though concealed in sheep's clothing, from the teacher of truth? Matt. 7:16-20.

NOTE.—"Teachers of falsehood will arise to draw you away from the narrow path and the strait gate. . . . We are not bidden to prove them by their fair speeches and exalted professions. They are to be judged by the word of God. . . . What message do these teachers bring? Does it lead you to reverence and fear God? Does it lead you to manifest your love for Him by loyalty to His commandments?"—*Thoughts From the Mount of Blessing*, page 208.

Character Building

11. What is God's test of character for entrance into His kingdom? Matt. 7:21; Luke 6:46.

NOTE.—"Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love."—*Thoughts From the Mount of Blessing,* page 210.

12. What exalted profession will many make in "that day"? What will Jesus say to them? Matt. 7:22, 23.

NOTE.—"Saddest of all words that ever fell on mortal ear are those words of doom, 'I know you not.'" "In this life they have not entered into fellowship with Christ; therefore they know not the language of heaven, they are strangers to its joy." "Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship."—*Christ's Object Lessons,* page 413.

13. To whom does Jesus liken the obedient hearer of His word? What supreme test will such a house endure? Why? Matt. 7:24, 25.

NOTE.—"The great principles of the law, of the very nature of God, are embodied in the words of Christ on the mount. Whoever builds upon them is building upon Christ, the Rock of Ages. In receiving the word, we receive Christ. And only those who thus receive His words are building upon Him."—*Thoughts From the Mount of Blessing,* page 213.

14. To whom does Jesus liken the disobedient hearer of His word? What test will a house thus built not stand? What is said of its fall? Matt. 7:26, 27.

NOTE.—"Thus Christ set forth the principles of His kingdom, and showed them to be the great rule of life. To impress the lesson He adds an illustration. It is not enough, He says, for you to hear My words. By obedience you must make them the foundation of your character. Self is but shifting sand. If you build upon human theories and inventions, your house will fall. By the winds of temptation, the tempests of trial, it will be swept away. But these principles that I have given will endure. Receive Me; build on My words."—*The Desire of Ages,* page 314.

15. How did the teachings of Jesus affect the people? Why were they so deeply moved? Matt. 7:28, 29.

NOTE.—"The people had been deeply moved by the words of Christ. The divine beauty of the principles of truth attracted them; and Christ's solemn warnings had come to them as the voice of the heart-searching God."—*Thoughts From the Mount of Blessing,* page 211.

Lesson 5, for August 3, 1946

Health for the Palsied; Life for the Dead

LESSON SCRIPTURE: Luke 7:1-17.

MEMORY VERSE: "Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." Matt. 8:13.

STUDY HELP: "The Desire of Ages," pages 315-320.

The Centurion's Request

1. Following the Sermon on the Mount, where did Jesus go? Luke 7:1.

2. What trouble had come to the home of a certain Roman officer? What message did he ask the Jewish elders to take to Jesus? Luke 7:2, 3.

NOTE.—"The centurion's servant had been stricken with palsy, and lay at the point of death. Among the Romans the servants were slaves, bought and sold in the market places, and treated with abuse and cruelty; but the centurion was tenderly attached to his servant, and greatly desired his recovery. He believed that Jesus could heal him. He had not seen the Saviour, but the reports he heard had inspired him with faith. . . . In the teaching of Christ, as it had been reported to him, he found that which met the need of the soul. All that was spiritual within him responded to the Saviour's words. But he felt unworthy to come into the presence of Jesus, and he appealed to the Jewish elders to make request for the healing of his servant."—*The Desire of Ages,* page 315.

3. What did the elders present to Jesus as a reason why He should grant the centurion's request? Luke 7:4, 5.

4. How did Jesus treat the appeal of this stranger? Whom did He meet on the way to the centurion's home? Luke 7:6, first part.

5. What message did they bring to Jesus? Of what two things did he think himself unworthy? Luke 7:6 (last part), 7 (first part).

Faith Rewarded

6. How did the centurion reveal his faith in Christ's infinite power? Luke 7:7 (last part), 8; Ps. 107:20.

NOTE.—"As I represent the power of Rome, and my soldiers recognize my authority as supreme, so dost Thou represent the power of the Infinite God, and all created things obey Thy word. Thou canst command the disease to

depart, and it shall obey Thee. Thou canst summon Thy heavenly messengers, and they shall impart healing virtue. Speak but the word, and my servant shall be healed. . . . His heart had been touched by the grace of Christ. He saw his own unworthiness; yet he feared not to ask help. He trusted not to his own goodness; his argument was his great need. His faith took hold upon Christ in His true character. He did not believe in Him merely as a worker of miracles, but as the friend and Saviour of mankind." —*The Desire of Ages,* pages 316, 317.

7. How was Jesus affected by the great faith of the centurion? What did He say to the people? Luke 7:9.

8. What did Jesus say of the centurion? What was the result of his faith? Matt. 8:13; Luke 7:10.

9. Of what was this experience a foretaste to Jesus? Matt. 8:11, 12.

NOTE.—"To Jesus this was an earnest of the work which the gospel was to accomplish among the Gentiles. With joy He looked forward to the gathering of souls from all nations to His kingdom. With deep sadness He pictured to the Jews the result of their rejection of His grace. . . . Alas, how many are still preparing for the same fatal disappointment! While souls in heathen darkness accept His grace, how many there are in Christian lands upon whom the light shines only to be disregarded."—*The Desire of Ages,* pages 317, 318.

A Funeral Train

10. To what place did Jesus go the next day? Who accompanied Him? Luke 7:11.

NOTE.—"More than twenty miles from Capernaum, on a tableland overlooking the wide, beautiful plain of Esdraelon, lay the village of Nain, and thither Jesus next bent His steps. Many of His disciples and others were with Him, and all along the way the people came, longing for His words of love and pity, bringing their sick for His healing, and ever with the hope that He who wielded such wondrous power would make Himself known as the King of Israel. A multitude thronged His steps, and it was a glad, expectant company that followed Him up the rocky path toward the gate of the mountain village."—*The Desire of Ages,* page 318.

11. As they drew near the gate of the city, what did they behold? Luke 7:12.

12. How did this scene affect Jesus? What did He say to the bereaved mother? Luke 7:13.

NOTE.—"It was a sight to awaken sympathy. The deceased was the only son of his mother, and she a widow. The lonely mourner was following to the grave her sole earthly support and comfort. 'When the Lord saw her, He had compassion on her.' As she moved on blindly, weeping, noting not His

presence, He came close beside her, and gently said, 'Weep not.' Jesus was about to change her grief to joy, yet He could not forbear this expression of tender sympathy."—*The Desire of Ages,* page 318.

From Death to Life

13. What did Jesus do? What did He say? What was the result? Luke 7:14, 15.

NOTE.—"In clear, authoritative voice the words are spoken, 'Young man, I say unto thee, Arise.' That voice pierces the ears of the dead. The young man opens his eyes. Jesus takes him by the hand, and lifts him up. His gaze falls upon her who has been weeping beside him, and mother and son unite in a long, clinging, joyous embrace."—*The Desire of Ages,* page 318.

14. How did this wonderful miracle affect the multitude? What did they say to the glory of God? How far did the report extend? Luke 7:16, 17.

NOTE.—"He who stood beside the sorrowing mother at the gate of Nain, watches with every mourning one beside the bier. He is touched with sympathy for our grief. His heart, that loved and pitied, is a heart of unchangeable tenderness. His word, that called the dead to life, is no less efficacious now than when spoken to the young man of Nain. He says, 'All power is given unto Me in heaven and in earth.' That power is not diminished by the lapse of years, nor exhausted by the ceaseless activity of His overflowing grace. To all who believe on Him He is still a living Saviour.

"Jesus changed the mother's grief to joy when He gave back her son; yet the youth was but called forth to this earthly life, to endure its sorrows, its toils, and its perils, and to pass again under the power of death. But Jesus comforts our sorrow for the dead with a message of infinite hope: 'I am He that liveth, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death.' 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.' "—*The Desire of Ages,* pages 319, 320.

Lesson 6, for August 10, 1946

John the Baptist

LESSON SCRIPTURES: Luke 7:18-35; Matt. 14:1-6; Mark 6:18-28.

MEMORY VERSE: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

STUDY HELP: "The Desire of Ages," pages 214-225.

A Fearless Messenger Despondent

1. What had Herod Antipas done with John the Baptist? Why had he done thus? Matt. 14:3, 4; Luke 3:19, 20.

2. How did John hear of the works of Jesus? What message did John send to Jesus? Luke 7:18, 19.

NOTE.—"Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David; and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled. . . . To the desert prophet all this seemed a mystery beyond his fathoming. There were hours when the whisperings of demons tortured his spirit, and the shadow of a terrible fear crept over him. Could it be that the long-hoped-for Deliverer had not yet appeared?"—*The Desire of Ages,* pages 215, 216.

3. While John's disciples were waiting, what did Jesus do? What message did He request them to take to John? Luke 7:21-23.

NOTE.—"The evidence of His divinity was seen in its adaptation to the needs of suffering humanity. His glory was shown in His condescension to our low estate. . . . The Saviour's words, 'Blessed is he, whosoever shall find none occasion of stumbling in Me,' were a gentle reproof to John. It was not lost upon him. Understanding more clearly now the nature of Christ's mission, he yielded himself to God for life or for death, as should best serve the interests of the cause he loved."—*The Desire of Ages,* pages 217, 218.

4. When John's disciples had departed, what three questions concerning John did Jesus ask of the people? What reply did He make to His last two questions? Luke 7:24-26.

A Great Messenger

5. What Old Testament prophecy had met its partial fulfillment in the work of John? Luke 7:27; Mal. 3:1, first part.

6. What did Jesus then say of John as a prophet? Luke 7:28.

NOTE.—"In the estimation of Heaven, what is it that constitutes greatness? Not that which the world accounts greatness; not wealth, or rank, or noble descent, or intellectual gifts, in themselves considered. . . . When perverted to self-serving, the greater the gift, the greater curse it becomes. It is moral worth that God values. Love and purity are the attributes He prizes most. John was great in the sight of the Lord, when, before the messengers from the Sanhedrin, before the people, and before his own disciples, he refrained from seeking honor for himself, but pointed all to Jesus as the Promised One. His unselfish joy in the ministry of Christ presents the highest type of nobility ever revealed in man."—*The Desire of Ages,* page 219.

7. How far-reaching had been the influence of the preaching and the life of John? What did the Pharisees and lawyers do? Matt. 3:5, 6; Luke 7:29, 30.

NOTE.—"Amid discord and strife, a voice was heard from the wilderness, a voice startling and stern, yet full of hope: 'Repent ye; for the kingdom of heaven is at hand.' With a new, strange power it moved the people. Prophets had foretold the coming of Christ as an event far in the future; but here was an announcement that it was at hand. John's singular appearance carried the minds of his hearers back to the ancient seers. In his manner and dress he

resembled the prophet Elijah. With the spirit and power of Elijah he denounced the national corruption, and rebuked the prevailing sins. His words were plain, pointed, and convincing. Many believed him to be one of the prophets risen from the dead. The whole nation was stirred. Multitudes flocked to the wilderness."—*The Desire of Ages,* page 104.

8. To what did the Lord liken the men of that generation? What did they say of John and of Jesus? Luke 7:31-35.

One of the Greatest of the Prophets Sacrificed

9. How did Herodias, whom Herod had married unlawfully, feel toward John? Why? Mark 6:18, 19, margin.

10. How did Herod regard John? What did he know of him? Mark 6:20.

NOTE.—"Herod believed John to be a prophet of God, and he fully intended to set him at liberty. But he delayed his purpose from fear of Herodias."—*The Desire of Ages,* page 220.

11. How was Herod's birthday celebrated? While under the debasing influences of the occasion, what wicked promise did he make? Mark 6:21-23.

12. What did Herodias instruct her daughter to ask of Herod? What words were employed in making the request? Mark 6:24, 25.

NOTE.—"By and by" is better translated "forthwith." R. V.

13. How did this affect Herod? Why did he yield to this bloodthirsty request? What did he immediately do? Mark 6:26-28.

NOTE.—"To many minds a deep mystery surrounds the fate of John the Baptist. They question why he should have been left to languish and die in prison. The mystery of this dark providence our human vision cannot penetrate; but it can never shake our confidence in God when we remember that John was but a sharer in the sufferings of Christ. All who follow Christ will wear the crown of sacrifice. . . . For the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience"!—*The Desire of Ages,* pages 223, 224.

14. Later when Herod heard of Jesus and of His work, who did he think He was? Matt. 14:1, 2.

NOTE.—"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire,

was greater or more honored than John the Baptist, who perished alone in the dungeon. 'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, page 225.

Lesson 7, for August 17, 1946

The Parable of the Sower

LESSON SCRIPTURE: Matthew 13:1-23.

MEMORY VERSE: "He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." Matt. 13:23.

STUDY HELP: "Christ's Object Lessons," pages 33-61 (new edition, pages 27-59).

Four Kinds of Soil

1. What is one means that God has chosen by which to reveal truth to mankind? Ps. 78:2; Matt. 13:34, 35.

NOTE.—"In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature, and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar." "In parables He rebuked the hypocrisy and wicked works of those who occupied high positions, and in figurative language clothed truth of so cutting a character that had it been spoken in direct denunciation, they would not have listened to His words, and would speedily have put an end to His ministry." —*Christ's Object Lessons*, pages 17, 22.

2. Describe the surroundings under which Jesus spoke His first parable. Matt. 13:1-3.

3. Where did some of the seed sown fall? What became of it? Matt. 13:4.

4. Where did other seed fall? With what result? Matt. 13:5, 6; Luke 8:6.

5. Where else did some seed fall? What befell it? Matt. 13:7.

6. Where did still other seed fall? In this instance what was the result? Matt. 13:8.

7. How did Jesus emphasize the importance of this parable? Matt. 13:9, 18.

8. What question did the disciples ask Jesus? What was His reply? Matt. 13:10-15.

9. Why are the disciples of Jesus so greatly blessed? Matt. 13:16, 17.

By the Wayside; in Stony Ground; Among Thorns

10. What explanation was given of seed falling by the wayside? Matt. 13:19; Luke 8:11.

NOTE.—"The seed sown by the wayside represents the word of God as it falls upon the heart of an inattentive hearer. Like the hard-beaten path, trodden down by the feet of men and beasts, is the heart that becomes a highway for the world's traffic, its pleasures and sins. Absorbed in selfish aims and sinful indulgences, the soul is 'hardened through the deceitfulness of sin.' The spiritual faculties are paralyzed. Men hear the word, but understand it not. They do not discern that it applies to themselves. They do not realize their need or their danger. They do not perceive the love of Christ, and they pass by the message of His grace as something that does not concern them. As the birds are ready to catch up the seed from the wayside, so Satan is ready to catch away the seeds of divine truth from the soul."—*Christ's Object Lessons,* page 44.

11. What class is represented by him who received the seed on stony ground? What experience causes discouragement? Matt. 13:20, 21.

NOTE.—"There are very many who claim to serve God, but who have no experimental knowledge of Him. Their desire to do His will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that He will give them power to overcome their sins. They have not a personal relation with a living Saviour, and their characters reveal defects both hereditary and cultivated."—*Christ's Object Lessons,* page 48.

12. What class is represented by those who receive the seed among thorns? Matt. 13:22.

NOTE.—"No class is free from the temptation to worldly care. To the poor, toil and deprivation and the fear of want bring perplexities and burdens. To the rich come fear of loss and a multitude of anxious cares. Many of Christ's followers forget the lesson He has bidden us learn from the flowers of the field. They do not trust to His constant care. Christ cannot carry their burden, because they do not cast it upon Him. Therefore the cares of life, which should drive them to the Saviour for help and comfort, separate them from Him. . . . It is impossible for the seed of the word to bring forth fruit; for the life of the soul is given to nourish the thorns of worldliness."—*Christ's Object Lessons,* pages 51, 52.

13. At what time should special care be taken against the things represented by the "thorns"? Luke 21:34, 35.

Into Good Soil

14. Who is represented by him who received the seed into good ground? Matt. 13:23; Luke 8:15.

NOTE.—"The 'honest and good heart' of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, 'I came not to call the righteous, but sinners to repentance.' He has an honest heart who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God. He has a sincere desire to know the truth, that he may obey it. The good heart is a believing heart, one that has faith in the word of God. Without faith it is impossible to receive the word. 'He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.' "—*Christ's Object Lessons,* pages 58, 59.

15. In view of God's great love for us, and of His ability to save and keep us, what should we do? Luke 21:36; Jude 24.

NOTE.—"The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure. It is by resisting the Spirit that men become inattentive to or neglectful of God's word." "God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of the Scriptures."—*Christ's Object Lessons,* pages 56, 60.

Lesson 8, for August 24, 1946

Other Parables of the Kingdom

LESSON SCRIPTURES: Mark 4:26-29; Matthew 13:31-52.

MEMORY VERSE: "Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13:45, 46.

STUDY HELP: "Christ's Object Lessons," pages 62-69, 76-79, 95-134 (new edition, pages 61-67, 75-79, 93-135).

Parable of the Sower

1. To what did Christ next compare the kingdom of God? Who are represented by the sower and the reaper? Mark 4:26, 27.

NOTE.—"The parable of the sower excited much questioning. Some of the hearers gathered from it that Christ was not to establish an earthly kingdom,

and many were curious and perplexed. Seeing their perplexity Christ used other illustrations, still seeking to turn their thoughts from the hope of a worldly kingdom to the work of God's grace in the soul. . . .

"The husbandman who 'putteth in the sickle, because the harvest is come,' can be no other than Christ. It is He who at the last great day will reap the harvest of the earth. But the sower of the seed represents those who labor in Christ's stead. The seed is said to 'spring and grow up, he knoweth not how,' and this is not true of the Son of God. Christ does not sleep over His charge, but watches it day and night. He is not ignorant of how the seed grows."—*Christ's Object Lessons,* pages 62, 63.

2. What are the stages of the development of the plant? Of what is this a beautiful figure? Mark 4:28, 29.

NOTE.—"The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges. . . .

"The wheat develops, 'first the blade, then the ear, after that the full corn in the ear.' The object of the husbandman in the sowing of the seed and the culture of the growing plant is the production of grain. He desires bread for the hungry, and seed for future harvests. So the divine Husbandman looks for a harvest as the reward of His labor and sacrifice. Christ is seeking to reproduce Himself in the hearts of men; and He does this through those who believe in Him. The object of the Christian life is fruit bearing,—the reproduction of Christ's character in the believer, that it may be reproduced in others."—*Christ's Object Lessons,* pages 65-67.

The Mustard Seed and the Leaven

3. With what questions did Jesus introduce another parable? Mark 4:30.

NOTE.—"In the multitude that listened to Christ's teaching there were many Pharisees. These noted contemptuously how few of His hearers acknowledged Him as the Messiah. And they questioned with themselves how this unpretending teacher could exalt Israel to universal dominion. Without riches, power, or honor, how was He to establish the new kingdom? Christ read their thoughts and answered them."—*Christ's Object Lessons,* page 76.

4. How does the mustard seed compare in size with other seeds? When the plant is grown, how does it rank in size with other herbs? Matt. 13:31, 32.

NOTE.—"Thompson has seen mustard plants on the rich plain of Acre as tall as a horse and its rider."—C. Geikie, *Life of Christ.*

"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. The truth that is hid from the worldly-wise and prudent is revealed to the childlike and humble. . . .

"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. The last message of warning and mercy is to go to 'every nation and kindred and tongue,' 'to take out of them a people for His name.' And the earth shall be lightened with His glory."—*Christ's Object Lessons,* pages 78, 79.

5. How did Jesus further illustrate the nature of His kingdom? Matt. 13:33.

NOTE.—"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."—*Christ's Object Lessons,* page 98.

Hidden Treasure; the Pearl of Great Price

6. What lesson did Jesus seek to teach by the parable of the hidden treasure? Matt. 13:44.

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."—*Christ's Object Lessons,* page 104.

"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."

"Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O search the precious Bible with hungry hearts. Explore God's word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you."—*Ibid.,* pages 104, 111. Read Jer. 9:23, 24; John 17:3.

7. What other illustration did Jesus use to represent the value of the kingdom of heaven? How earnestly is it to be sought? 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. In Christ are 'hid all the treasures of wisdom and knowledge.' He is 'made unto us wisdom, and righteousness, and sanctification, and redemption.' "—*Christ's Object Lessons,* page 115.

A Fisherman's Net

8. With what familiar illustration did Jesus compare another phase of His spiritual kingdom? Matt. 13:47.

9. Explain the course pursued by the fishermen. Matt. 13:48.

10. What will take place at the end of this world? Matt. 13:49, 50.

NOTE.—"The casting of the net is the preaching of the gospel. This gathers both good and evil into the church. When the mission of the gospel is completed, the judgment will accomplish the work of separation. . . .

"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,* pages 122, 123.

Things New and Old

11. After speaking these parables, what question did Jesus ask His disciples? What was their reply? Matt. 13:51.

12. By what comparison did Jesus illustrate the work of His followers? What does Jesus mean by things "new and old"? Matt. 13:52.

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,* page 124.

"In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began 'at Moses and all the prophets,' and 'expounded unto them in all the Scriptures the things concerning Himself.' But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new, does not really possess the old. For him it loses its vital power, and becomes but a lifeless form. . . . Many who claim to believe and to teach the gospel . . . set aside the Old Testament Scriptures, of which Christ declared, 'They are they which testify of Me.' In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears."—*Ibid.,* pages 127, 128.

Thirteenth Sabbath Offering—Southern African Division

Lesson 9, for August 31, 1946

The Parable of the Tares

LESSON SCRIPTURE: Matthew 13:24-30, 36-43.

MEMORY VERSE: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43.

STUDY HELP: "Christ's Object Lessons," pages 70-75 (new edition, pages 69-73).

Seed Sowing

1. Continuing His wonderful parables, to what did Jesus again liken the kingdom of heaven? Matt. 13:24.

2. What occurred while men slept? When was the work of the enemy revealed? Matt. 13:25, 26.

NOTE.—" 'Tares' of the parable denotes the weed called 'bearded darnel.' . . . The bearded darnel before it comes into ear is very similar in appearance to wheat, and roots of the two are often intertwined. . . . This darnel is easily distinguishable from the wheat or barley, when headed out, but, when both are less developed, 'the closest scrutiny will often fail to detect it.' "—William Smith, *A Dictionary of the Bible.*

3. What questions did the servants of the householder ask? What was his reply? Matt. 13:27, 28, first part.

4. What further question did the servants ask? What reply did the householder make? Matt. 13:28 (last part), 29.

5. How long should the wheat and tares be allowed to grow together? At harvesttime what did the householder say to the reapers? Matt. 13:30.

NOTE.—"Christ has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. . . .

"There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast." —*Christ's Object Lessons,* pages 71, 72.

The Parable Explained

6. After Jesus had dismissed the multitude, what question did the disciples ask of Him? Matt. 13:36.

7. Who is the sower of the good seed? Matt. 13:37.

8. What is the field? the good seed? the tares? Matt. 13:38.

NOTE.—"The Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but it is in the church that we are to grow and ripen for the garner of God. . . . 'The good seed are the children of the kingdom; but the tares are the children of the wicked one.' The good seed represents those who are born of the word of God, the truth. The tares represent a class who are the fruit or embodiment of error, of false principles." —*Christ's Object Lessons,* pages 70, 71.

9. Who is the enemy that sowed the tares? When is the harvesttime? Who are the reapers? Matt. 13:39.

The End of the Reign of Sin

10. What is usually done with tares? When will this course be followed with the tares of the parable? Matt. 13:40.

11. What great events will take place at the end of this world? Matt. 13:41, 42.

12. How complete will be the destruction of the wicked in the last great day? Why do they thus suffer? Ps. 37:20; Mal. 4:1.

NOTE.—"This is not an act of arbitrary power on the part of God. The rejectors of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is 'alienated from the life of God.' Christ says, 'All they that hate Me love death.' God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them."—*The Desire of Ages,* pages 763, 764.

The Beginning of the Reign of Righteousness

13. When all traces of sin shall have been removed, how complete will be the work of restoration? Isa. 65:17; Rev. 21:1, 4, 5, 7.

14. What transcendently glorious experience awaits the class represented in the parable by the wheat? Matt. 13:43.

NOTE.—"The years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so

will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. . . .

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy,* page 678.

Lesson 10, for September 7, 1946

An Eventful Day in the Life of Jesus

LESSON SCRIPTURES: Luke 8:22-39; Mark 4:36-40.

MEMORY VERSE: "Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." Luke 8:39.

STUDY HELP: "The Desire of Ages," pages 333-341.

Stilling the Angry Waters

1. After speaking His parables concerning the nature of His kingdom, what did Jesus suggest to His disciples? Mark 4:35; Luke 8:22.

NOTE.—"All day He had been teaching and healing; and as evening came on, the crowds still pressed upon Him. Day after day He had ministered to them, scarcely pausing for food or rest. The malicious criticism and misrepresentation with which the Pharisees constantly pursued Him made His labors much more severe and harassing; and now the close of the day found Him so utterly wearied that He determined to seek retirement in some solitary place across the lake."—*The Desire of Ages,* page 333.

2. What did the disciples do? How were they accompanied? Mark 4:36.

3. How did Jesus reveal His weariness? Luke 8:23, first part.

4. What peril threatened the disciples? To whom did they appeal for help? Mark 4:37; Luke 8:23 (last part), 24.

NOTE.—"Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board. Now, seeing their labor vain and only death before them, they remembered at whose command they had set out to cross the sea. In Jesus was their only hope. In their helplessness and despair they cried, 'Master, Master!' But the dense darkness hid Him from their sight. Their

voices were drowned by the roaring of the tempest, and there was no reply. Doubt and fear assailed them. Had Jesus forsaken them? Was He who had conquered disease and demons, and even death, powerless to help His disciples now? Was He unmindful of them in their distress?

"Again they call, but there is no answer except the shrieking of the angry blast. Already their boat is sinking. A moment, and apparently they will be swallowed up by the hungry waters."—*The Desire of Ages,* page 334.

5. What was the Saviour's response to this urgent appeal? What was the result? Mark 4:38, 39.

NOTE.—"Their cry arouses Jesus. As the lightning's glare reveals Him, they see the peace of heaven in His face; they read in His glance self-forgetful, tender love, and, their hearts turning to Him, cry, 'Lord, save us: we perish.' . . .

"The storm ceases. The billows sink to rest. The clouds roll away, and the stars shine forth. The boat rests upon a quiet sea."—*The Desire of Ages,* pages 334, 335.

6. What mild reproof did Jesus administer? How did the disciples express their amazement at the wonderful miracle of their deliverance? Mark 4:40, 41.

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,* page 336.

Evil Spirits Subject to Christ's Command

7. When Jesus and His disciples went ashore, by whom were they met? Luke 8:27; Matt. 8:28.

NOTE.—"Matthew mentions two demoniacs; Mark and Luke but one. . . . The common and most probable explanation is, that there were indeed two, but that one was much more prominent than the other, either as the fiercer of the two, or as of a higher rank and better known, and therefore alone mentioned by Mark and Luke."—Samuel J. Andrews, *The Life of Our Lord,* 1863 ed., p. 243.

"Hanging about these men were parts of chains which they had broken in escaping from confinement. Their flesh was torn and bleeding where they had cut themselves with sharp stones. Their eyes glared out from their long and matted hair, the very likeness of humanity seemed to have been blotted out by the demons that possessed them, and they looked more like wild beasts than like men."—*The Desire of Ages,* page 337.

8. What did the unfortunate men do? What did the demons cause them to say? How completely were the men under their dominion? Luke 8:28, 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,* page 338.

9. What question did Jesus ask? What reply did He receive? Luke 8:30.

10. Using the afflicted men as a medium of communication, what request did the evil spirits make of Jesus? What was feeding near by? What additional request did the demons make? Luke 8:31, 32.

11. What is revealed 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, co-operated 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,* page 513.

12. Where were the demons permitted to go? What was the result? Mark 5:13.

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. Furthermore, this event was permitted to take place that the disciples might witness the cruel power of Satan upon both man and beast."—*The Great Controversy,* page 515.

Christ's Renown Broadcast

13. When the people heard of this manifestation of divine power, what did they do? What did they see? Luke 8:35.

14. What did eyewitnesses of the miracle tell the people? What request did they unitedly make? Luke 8:36, 37.

15. What earnest appeal did the healed men make? What was the Saviour's reply? How faithfully did they carry out this commission? Luke 8:38, 39.

NOTE.—"Here was a work for them to do,—to go to a heathen home, and tell of the blessing they had received from Jesus. It was hard for them to be

separated from the Saviour. Great difficulties were sure to beset them in association with their heathen countrymen. And their long isolation from society seemed to have disqualified them for the work He had indicated. But as soon as Jesus pointed out their duty, they were ready to obey. Not only did they tell their own households and neighbors about Jesus, but they went throughout Decapolis, everywhere declaring His power to save, and describing how He had freed them from the demons. In doing this work, they could receive a greater blessing than if, merely for benefit to themselves, they had remained in His presence. It is in working to spread the good news of salvation that we are brought near to the Saviour."—*The Desire of Ages,* pages 339, 340.

Lesson 11, for September 14, 1946

Teaching and Healing

LESSON SCRIPTURES: Luke 8:40-42, 47-51; Mark 5:21-43.

MEMORY VERSE: "When the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately." Luke 8:47.

STUDY HELP: "The Desire of Ages," pages 342-348.

The Request of Jairus

1. After healing the demoniacs of Gadara, to what place did Jesus go? How was He received? Luke 8:40; Mark 5:21.

2. On this occasion what prominent person came in great distress, seeking Jesus? How did he reveal his humility? Luke 8:41.

NOTE.—"Returning from Gergesa to the western shore, Jesus found a multitude gathered to receive Him, and they greeted Him with joy. He remained by the seaside for a time, teaching and healing, and then repaired to the house of Levi-Matthew to meet the publicans at the feast. Here Jairus, the ruler of the synagogue, found Him."—*The Desire of Ages,* page 342.

"A ruler of the synagogue, . . . or chief elder of the congregation, to whom the Jews looked with great respect."—Frederic W. Farrar, *The Life of Christ.*

3. What was the cause of this ruler's distress? What evidence of faith in Jesus did he reveal? Luke 8:42; Mark 5:23.

4. How did Jesus respond? Who accompanied Him? Mark 5:24.

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,* page 342.

The Touch of Faith

5. When on His way to the ruler's house, who was in the throng pressing toward Jesus? How long had she been ill? From whom had she sought relief, and with what result? Mark 5:25, 26.

6. Having heard of Jesus, how did she manifest her faith in His healing power? What did she say in her heart? Mark 5:27, 28.

NOTE.—"The golden opportunity had come. She was in the presence of the Great Physician! But amid the confusion she could not speak to Him, nor catch more than a passing glimpse of His figure. 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.' "—*The Desire of Ages,* pages 343, 344.

7. How was her faith rewarded? Mark 5:29.

NOTE.—"As He was passing, she reached forward, and succeeded in barely touching the border of His garment. But in that moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health."—*The Desire of Ages,* page 344.

8. Of what was Jesus immediately conscious? What question did He ask? What was the response of His disciples? Mark 5:30, 31.

9. What public testimony did the healed woman tremblingly bear? What comforting words did Jesus speak to her? Luke 8:47, 48.

NOTE.—"With grateful tears she told the story of her suffering, and how she had found relief. Jesus gently said, 'Daughter, be of good comfort: thy faith hath made thee whole; go in peace.' He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. It was not through the outward contact with Him, but through the faith which took hold on His divine power, that the cure was wrought."—*The Desire of Ages,* pages 344, 347.

10. How can we who have long been afflicted with the most fatal of all diseases—sin—find complete deliverance? 1 John 5:4; 1:7.

NOTE.—"To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. . . . The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages,* page 347.

A Sad Message Received

11. What message came to Jairus from his home? What word of encouragement and assurance did Jesus give the ruler? Mark 5:35, 36; Luke 8:49, 50.

12. Who only were permitted to go into the house with Jesus? What noisy demonstration was in progress? Luke 8:51; Mark 5:38-40.

Grief Turned to Joy

13. In restoring life to the deceased, what did Jesus do? What effect did this have upon those present? Mark 5:41, 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,* page 343.

14. What charge did Jesus give those present? What were they to do for the child? Mark 5:43.

Lesson 12, for September 21, 1946

Healing the Blind and the Dumb

LESSON SCRIPTURE: Matthew 9:27-38.

MEMORY VERSE: "Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:37, 38.

STUDY HELP: "The Desire of Ages," pages 321-323, 349-351.

Two Blind Men Healed

1. As Jesus reappeared from the home of Jairus, who followed Him? What urgent appeal did they make? Matt. 9:27.

NOTE.—They called Him "Son of David." Two things here are worthy of remark: (*a*) That it was a generally received opinion at this time in Judea that the Messiah should be the Son of David. John 7:42. (*b*) That Jesus Christ was generally and incontestably acknowledged as coming from this stock. Matt. 12:23.

2. Still urging their plea, to what place did the blind men follow Jesus? What pointed question did He ask them? What was their reply? Matt. 9:28.

3. What did Jesus then do and say? What was the result? Matt. 9:29, 30, first part.

4. What distinct charge did Jesus lay upon them? What did they do? Matt. 9:30 (last part), 31.

NOTE.—"The prudent charge not to speak of their restored sight, so necessary after all that had lately passed, was heard only to be forgotten, for, in their joy, they could not refrain from publishing it wherever they went."—C. Geikie, *Life and Words of Christ*.

A Dumb Man Healed

5. As they went out of the house, who was brought to Jesus? Matt. 9:32.

6. What was the cause of this man's affliction? What miracle was wrought? How did this affect the multitude? Matt. 9:33.

7. To whom did the Pharisees attribute Jesus' power over demons? Matt. 9:34.

NOTE.—"Christ told them [Pharisees] 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."—*The Desire of Ages*, pages 321, 322.

Teaching and Healing

8. How extensively did Jesus carry forward His work? Matt. 9:35, first part.

9. What three lines of His ministry are especially mentioned? Matt. 9:35, last part.

NOTE.—"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*The Ministry of Healing*, page 20.

10. What condition among the people aroused His compassion? Matt. 9:36.

11. What did Jesus say to His disciples about the condition of the harvest and the fields? Matt. 9:37; John 4:35.

12. For what were they to pray? Matt. 9:38.

NOTE.—"The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon His people to labor—labor earnestly and wisely—while probation lingers."—*Testimonies,* vol. 9, pp. 126, 127.

Lesson 13, for September 28, 1946

The First Evangelists

LESSON SCRIPTURE: Matthew 10:1-23.

MEMORY VERSE: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7, 8.

STUDY HELP: "The Desire of Ages," pages 349-358.

Healing and Teaching Power

1. Having called together His twelve disciples, what power did Jesus give them? Matt. 10:1; Luke 9:1.

2. Name the twelve apostles. Matt. 10:2-4.

3. As they went forth what were they to do? Luke 9:2.

NOTE.—"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,* page 350.

4. What restriction did Jesus place upon them in their ministry? Matt. 10:5.

NOTE.—"The disciples on their first missionary tour were to go only to 'the lost sheep of the house of Israel.' 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."—*The Desire of Ages,* page 351.

Their Message and Work

5. To whom were they sent? Matt. 10:6.

NOTE.—"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,* page 351.

6. What message were they to preach? Matt. 10:7.

NOTE.—"The disciples' message was the same as that of John the Baptist and of Christ Himself: 'The kingdom of heaven is at hand.' They were to enter into no controversy with the people as to whether Jesus of Nazareth was the Messiah; but in His name they were to do the same works of mercy as He had done."—*The Desire of Ages,* page 350.

7. In connection with their preaching, what work were the disciples to do? In what spirit were they to labor? Matt. 10:8.

NOTE.—"The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless. And to us also the promise will be fulfilled, 'Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.' . . . The missionary cannot only relieve physical maladies, but he can lead the sinner to the Great Physician, who can cleanse the soul from the leprosy of sin. Through His servants, God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice. Through His human agencies He desires to be a Comforter such as the world knows not."—*The Desire of Ages,* pages 350, 351.

Methods of Labor

8. What customary preparations for traveling were they not to make? Matt. 10:9, 10.

NOTE.—"On this first tour the disciples were to go only where Jesus had been before them, and had made friends. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way excite opposition and close the door for further labor. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants."—*The Desire of Ages,* page 351.

9. When entering a city or town, what were these representatives of the Saviour to do? When entering a house, what were they to do? Matt. 10:11-13.

NOTE.—"All over the field of Christ's labor there were souls awakened to their need, and hungering and thirsting for the truth. The time had come to send the tidings of His love to these longing hearts. To all these the disciples were to go as His representatives. The believers would thus be led to look upon them as divinely appointed teachers, and when the Saviour should be

taken from them, they would not be left without instructors. . . . They were not to waste time in needless salutations, or in going from house to house for entertainment. But in every place they were to accept the hospitality of those who were worthy, those who would welcome them heartily as if entertaining Christ Himself. They were to enter the dwelling with the beautiful salutation, 'Peace be to this house.' That home would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle." —*The Desire of Ages*, pages 351, 352.

10. In case of the rejection of their message, what were the disciples to do? How serious would such a rejection be regarded in the judgment? Matt. 10:14, 15.

Confronted With Perils

11. In sending forth His disciples, what danger did Jesus say would confront them? At all times, therefore, what rule was to govern them in their course of action? Matt. 10:16.

NOTE.—"The spirit that is kept gentle under provocation will speak more effectively in favor of the truth than will any argument, however forcible.

"Those who are brought in controversy with the enemies of truth have to meet, not only men, but Satan and his agents. Let them remember the Saviour's words, 'Behold, I send you forth as lambs among wolves.' Let them rest in the love of God, and the spirit will be kept calm, even under personal abuse."—*The Desire of Ages*, page 353.

12. What would men do to them? Before whom would they be brought? For what reason? Matt. 10:17, 18.

NOTE.—"Persecution will spread the light. The servants of Christ will be brought before the great men of the world, who, but for this, might never hear the gospel. The truth has been misrepresented to these men. They have listened to false charges concerning the faith of Christ's disciples. Often their only means of learning its real character is the testimony of those who are brought to trial for their faith. Under examination these are required to answer, and their judges to listen to the testimony borne. God's grace will be dispensed to His servants to meet the emergency."—*The Desire of Ages*, page 354.

13. Under such circumstances, about what are God's faithful servants not to be anxious? What help is assured them in that hour? Matt. 10:19, 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." "As the Spirit of God illuminates the minds of His servants, the truth will be presented in its divine power and preciousness."—*The Desire of Ages,* pages 355, 354.

14. As the result of accepting and following Jesus, what division would take place in families? What bitter hatred would be aroused? What blessed assurance is given the faithful? Matt. 10:21, 22.

NOTE.—"So bitter would be the enmity to the gospel that even the tenderest earthly ties would be disregarded. The disciples of Christ would be betrayed to death by the members of their own households." "Of all persecution the hardest to bear is variance in the home, the estrangement of dearest earthly friends. But Jesus declares, 'He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me.' "—*The Desire of Ages,* pages 355, 357.

15. What were the disciples instructed to do when persecuted? Matt. 10:23.

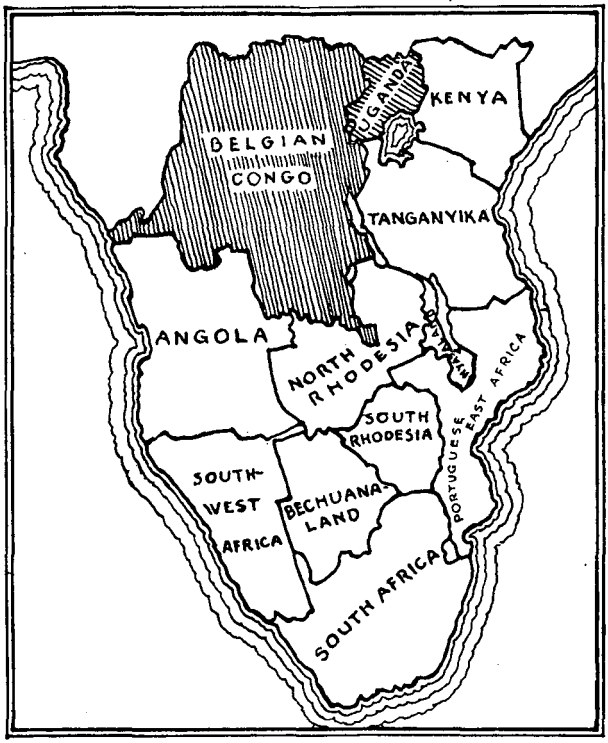
NOTE.—"He bade them not to expose themselves unnecessarily to persecution. He Himself often left one field of labor for another, in order to escape from those who were seeking His life. When He was rejected at Nazareth, and His own townsmen tried to kill Him, He went down to Capernaum, and there the people were astonished at His teachings; 'for His word was with power.' So His servants were not to be discouraged by persecution, but to seek a place where they could still labor for the salvation of souls."—*The Desire of Ages,* page 355.

SABBATH SCHOOL LESSONS FOR THE FOURTH QUARTER

The lessons for the fourth quarter continue the series on "The Life and Teachings of Jesus." For those who have not been provided with a *Lesson Quarterly* for the first Sabbath of the new quarter, we give the following for daily study of the lesson:

The lesson for October 5 is entitled "Instructing the First Evangelists." The Lesson Scripture is Matthew 10:24 to 11:1; the memory verse is Matthew 10:32, 33. The Study Help is *The Desire of Ages,* pages 349-358. The texts covered in each question of Lesson 1 are:

Ques. 1: Matt. 10:24, 25, first part.
Ques. 2: Matt. 9:34; 10:25, last part.
Ques. 3: Matt. 10:26; Hebrews 4:13.
Ques. 4: Eccl. 12:13, 14.
Ques. 5: Matt. 10:27.
Ques. 6: Matt. 10:28.
Ques. 7: Matt. 10:29-31.
Ques. 8: Matt. 10:32.
Ques. 9: Matt. 10:33.
Ques. 10: John 14:27.
Ques. 11: Matt. 10:34.
Ques. 12: Matt. 10:35, 36.
Ques. 13: Matt. 10:37-39.
Ques. 14: Matt. 10:40.
Ques. 15: Matt. 10:41.
Ques. 16: Matt. 10:42.
Ques. 17: Matt. 11:1.



THIRTEENTH SABBATH OFFERING

Southern African Division—September 28, 1946

In no part of the world are the efforts of consecrated men and women more productive of soul winning than in Africa, once known as the Dark Continent, but now as the Continent of Great Opportunity. Even those with little education engage in giving the gospel message. South Africa appeals strongly for the establishing of two training schools, one in the Congo Union and the other in Uganda, which are shaded on the map. The future of the work in Africa depends on building up strong, well-staffed institutions where our African young people can receive the best training possible to prepare for the Lord's work. The overflow of the Thirteenth Sabbath Offering on September 28, will, therefore, be devoted to establishing these two schools.

When we last gave to South Africa, the first quarter of 1944, the overflow amounted to $28,558.28. This was greatly appreciated by the workers in that field, and went toward the extension of the third angel's message in Tanganyika. Will you not this present quarter work toward a generous offering on the thirteenth Sabbath that African young people may have a training for gospel work?

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