# SABBATH SCHOOL LESSON QUARTERLY

RAUN. CARL BLOCH, ARTIST

## LESSONS FROM THE LIFE OF CHRIST—II

SENIOR DIVISION, No. 246. FOURTH QUARTER, 1956

W. C. Moffett

# THE BLESSING OF DAILY STUDY

"With joy shall ye draw water out of the wells of salvation." Isa. 12:3.

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16.

"As a means of intellectual training, the opportunities of the Sabbath are invaluable. 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.

"Every day some portion of time should be appropriated to the study of the lessons, not merely in learning to mechanically repeat the words, while the mind does not comprehend the meaning; but to go to the very foundation, and become familiar with what is brought out in the lesson."—*Counsels on Sabbath School Work,* page 53.

## *My Daily Lesson Study Pledge*

As one who greatly desires to improve his 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 .....

## LESSON TITLES FOR THE QUARTER

1. Vital Christian Principles Set Forth
2. Lessons on the Kingdom
3. Christ in Conflict With Jewish Leaders
4. Jesus Seeking the Lost
5. Our Lord's Great Prophecy
6. Jesus' Last Passover; A Transition Service
7. Jesus Gives Final Instructions
8. Gethsemane
9. Christ Rejected of Men
10. Jesus on Trial Before the Roman Law
11. Calvary
12. The Burial and Resurrection of Jesus
13. Forty Days of Fellowship Following Christ's Passion

Sabbath School Lesson Quarterly, No. 246, October-December, 1956. 15 cents a single copy, 50 cents a year, in U.S.A. and Canada; 15 cents a single copy, 60 cents a year to all other countries. Published in the U.S.A. by Pacific Press Publishing Association (a corporation of S.D.A.), Mountain View, California. Entered as second-class matter Oct. 13, 1904, at the post office in Mountain View, California, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918. When a change of address is desired, please be sure to send both old and new addresses.

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# Sabbath School Lesson Quarterly

## LESSONS FROM THE LIFE OF CHRIST

### GENERAL INTRODUCTION

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—*The Desire of Ages,* page 83.

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**Lesson 1, for October 6, 1956**

## Vital Christian Principles Set Forth

**LESSON SCRIPTURES:** John 7:14-53; 8:1-11; Luke 10:1-37.

**MEMORY VERSE:** "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

**STUDY HELPS:** "The Desire of Ages," pages 447-462, 485-505; "Christ's Object Lessons," pages 376-389; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of September 20.

### DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath Afternoon: General survey. | ☐ |
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| Monday: Questions 4-7. | ☐ |
| Tuesday: Questions 8-11. | ☐ |
| Wednesday: Questions 12, 13; read from Study Helps assignment. | ☐ |
| Thursday: Read further from Study Helps assignment. | ☐ |
| Friday: Review. | ☐ |

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### Lesson Outline:

**I. At the Feast of Tabernacles**

1. Teaching in the temple court. John 7:14-17.
2. Living water. John 7:37-39.
3. Jesus' arrest delayed. John 7:32, 45-53.

**II. A Cunning Trap**

4. The accused woman. John 8:2, 3.
5. A catch question. John 8:4-6.
6. Jesus' challenge to the accusers. John 8:7-9.
7. Gracious admonition. John 8:10, 11.

**III. Jesus Sends Forth the Seventy**

8. Their marching orders. Luke 10:1-9.
9. Judgment on the rejectors of Christ's messengers. Luke 10:12-16.
10. A successful missionary tour. Luke 10:17-19.
11. Spiritual vision. Luke 10:20, 21.

**IV. Jesus Answers a Lawyer's Questions**

12. The lawyer's questions. Luke 10:25-29.
13. An apt illustration. Luke 10:30-37.

## At the Feast of Tabernacles

**1. What effect did the teaching of Jesus at the Feast of Tabernacles have upon the Jews? How only may the truth be discerned? John 7:14-17.**

NOTE.—"Man's advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation."—*The Desire of Ages,* pages 455, 456.

**2. On the last day of the feast, what earnest appeal did the Saviour make? John 7:37-39.**

NOTE.—"They [the people attending the feast] had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing in all this round of ceremonies to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perisheth not. . . . Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst."—*The Desire of Ages,* pages 453, 454.

**3. After the failure of the officers to arrest Jesus, with what question did Nicodemus further delay their design to arrest Him? John 7:32, 45-53.**

NOTE.—"Hardened as were their hearts, they were melted by His words. While He was speaking in the temple court, they had lingered near, to catch something that might be turned against Him. But as they listened, the purpose for which they had been sent was forgotten. They stood as men entranced. Christ revealed Himself to their souls. They saw that which priests and rulers would not see,—humanity flooded with the glory of divinity. They returned, so filled with this thought, so impressed by His words, that to the inquiry, 'Why have ye not brought Him?' they could only reply, 'Never man spake like this Man.' "—*The Desire of Ages,* page 459.

## A Cunning Trap

**4. While Jesus was teaching in the temple, how was He interrupted? John 8:2, 3.**

NOTE.—"To subject this unveiled, disheveled, terror-stricken woman to the cold and sensual curiosity of a malignant mob —to make her, with total disregard to her own sufferings, the mere passive instrument of their hatred against Jesus; and to do all this—not under the pressure of moral indignation, but in order to gratify a calculating malice—showed on their part a cold, hard cynicism, a graceless, pitiless, barbarous brutality of heart and conscience." —F. W. Farrar, *The Life of Christ* (1-vol. ed., Boston, 1905), pp. 409, 410.

**5. How did the scribes and Pharisees seek to trap Jesus? How did Jesus respond? John 8:4-6.**

NOTE.—"Had our Lord disapproved the sentence of the law, they would doubtless have represented Him to the multitude as a person who contradicted Moses, and favored adultery; which could not have failed of rendering Him odious to the people. On the other hand, had He ordered her to be stoned, it would have afforded a plausible

pretense for accusing Him to the Roman governor as a person who stirred up the people to rebellion, the Romans having now taken the power of life and death into their own hands."—Fleetwood, *Life of Christ* (New Haven, 1832), p. 194.

**6. When the scribes and Pharisees pressed for an answer, what challenge did Christ give? In what order did the guilty accusers steal away? John 8:7-9.**

NOTE.—"He had not set aside the law given through Moses, nor infringed upon the authority of Rome. The accusers had been defeated. Now, their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of Infinite Purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they stole away, leaving their victim with the pitying Saviour."—*The Desire of Ages,* page 461.

**7. With what gracious words did Jesus admonish the woman? John 8: 10, 11.**

NOTE.—"The repeated instances in which, without a moment's hesitation, He foiled the crafty designs of His enemies, and in foiling them taught forever some eternal principle of thought and action, are among the most unique and decisive proofs of His more than human wisdom; and yet not one of these gleams of sacred light which were struck from Him by collision with the malice or hatred of men was brighter or more beautiful than this."—Farrar, *The Life of Christ,* page 414.

## Jesus Sends Forth the Seventy

**8. In sending out the seventy, what four points did Jesus stress? Luke 10:1-9.**

**9. What pronouncement did Jesus make upon the cities that would reject His messengers? Luke 10:12-16.**

NOTE.—"With a great show of prudence the rabbis had warned the people against receiving the new doctrines taught by this new teacher; for His theories and practices were contrary to the teachings of the fathers. The people gave credence to what the priests and Pharisees taught, in place of seeking to understand the word of God for themselves. They honored the priests and rulers instead of honoring God, and rejected the truth that they might keep their own traditions. . . . Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth."—*The Desire of Ages,* pages 489, 490.

**10. What report of their missionary tour did the seventy give? What comment did Jesus make? Luke 10: 17-19.**

NOTE.—"He beheld Lucifer as he was first cast out from the heavenly places. He looked forward to the scenes of His own agony, when before all the worlds the character of the deceiver should be unveiled. . . . Jesus looked forward to the great final day, when the prince of the power of the air will meet his destruction

in the earth so long marred by his rebellion. . . . Henceforward Christ's followers were to look upon Satan as a conquered foe."—*The Desire of Ages,* page 490.

**11. What caution was given to these workers? For what did Jesus express gratitude? Luke 10:20, 21.**

## Jesus Answers a Lawyer's Questions

**12. How did Jesus turn a lawyer's question? Seeking to justify himself, what further question did the lawyer ask? Luke 10:25-29.**

NOTE.—"The lawyer was not satisfied with the position and works of the Pharisees. . . . In his answer as to the requirements of the law, he passed by all the . . . ceremonial and ritualistic precepts. For these he claimed no value, but presented the two great principles on which hang all the law and the prophets. The Saviour's commendation of this answer placed Him on vantage ground with the rabbis. They could not condemn Him for sanctioning that which had been advanced by an expositor of the law.

"'This do, and thou shalt live,' Christ said. In His teaching He ever presented the law as a divine unity, showing that it is impossible to keep one precept and break another; for the same principle runs through all. Man's destiny will be determined by his obedience to the whole law."—*Christ's Object Lessons,* pages 377, 378.

**13. In answering the lawyer's question, what impressive story did Jesus relate? Luke 10:30-37.**

NOTE.—"This was no imaginary scene, but an actual occurrence, which was known to be exactly as represented."—*The Desire of Ages,* page 499.

"The lesson is no less needed in the world today than when it fell from the lips of Jesus. Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. . . . Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*Ibid.,* p. 504.

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Lesson 2, for October 13, 1956

# Lessons on the Kingdom

**LESSON SCRIPTURES:** Matt. 19:13-30; Mark 10:13-31; Luke 18:15-20; John 11: 11-44.

**MEMORY VERSE:** "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." John 11:25, 26.

**STUDY HELPS:** "The Desire of Ages," pages 511-541; "Christ's Object Lessons," pages 390-396; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of September 27.

### DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath afternoon: General survey. | ☐ |
| Sunday: Questions 1, 2; read "Christ's Object Lessons," pages 390-396. | ☐ |
| Monday: Questions 3-6. | ☐ |
| Tuesday: Questions 7-10. | ☐ |
| Wednesday: Questions 11-13. | ☐ |
| Thursday: Read further from Study Helps assignment. | ☐ |
| Friday: Review. | ☐ |

## Lesson Outline:

### I. Jesus and the Children

1. The children brought to Jesus. Mark 10:13, 14.
2. God's kingdom belongs to the children. Mark 10:15, 16; Matt. 18:1-6, 14.

### II. The Cost of Discipleship

3. A vital question. Matt. 19:16-19.
4. A vital test. Matt. 19:20, 21; Mark 10:20, 21.
5. A fateful choice. Mark 10:22-27; Matt. 19:22.
6. The disciples' reward. Matt. 19:27-30.

### III. From Death to Life

7. Lazarus sleepeth. John 11:11-14.
8. The unconscious sleep of death. Job 14:12; Ps. 146:3, 4; Eccl. 9:5, 6, 10.
9. Jesus the Life-giver. John 11:21-26.
10. The glory of God. John 11:38-40.

### IV. The Voice of the Life-Giver

11. The crowning evidence of divinity. John 11:43, 44.
12. The voice that awakens the dead. John 5:28, 29; 1 Thess. 4:16, 17; Job 14:14, 15.
13. The resurrection of the just. 1 Cor. 15:51-55.

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## THE LESSON

### Jesus and the Children

**1. With what words did our Lord rebuke the disciples for their unsympathetic attitude toward the children? Mark 10:13, 14.**

NOTE.—"When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages,—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, Suffer them to come; as if He would say, They will come if you do not hinder them.

"Let not your un-Christlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness."—*The Desire of Ages,* page 517.

**2. In what way did Jesus emphasize the necessity of a childlike attitude on the part of all who would enter the kingdom? Mark 10:15, 16; Matt. 18:1-6, 14.**

NOTE.—"It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. . . . In working for the conversion of our children, we should not look for violent emotion as the essential evidence of the conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking His forgiveness, and believing that He pardons and receives them as He received the children when He was personally on earth."—*The Desire of Ages,* page 515.

"The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls. . . . The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values." —*Ibid.,* pp. 436, 437.

### The Cost of Discipleship

**3. What question did a young ruler ask of Jesus? How did Jesus reply? Matt. 19:16-19.**

NOTE.—"This ruler had a high estimate of his own righteousness. He did not really suppose that he was defective in anything, yet he was not altogether satisfied. He felt the want of something that he did not

possess. Could not Jesus bless him as He blessed the little children, and satisfy his soul want?"—*The Desire of Ages,* page 518.

**4. What assertion did the young man make? By what test did Christ reveal the one thing this ruler in Israel lacked? Matt. 19:20, 21; Mark 10:20, 21.**

NOTE.—"The lover of self is a transgressor of the law. This Jesus desired to reveal to the young man, and He gave him a test that would make manifest the selfishness of his heart. He showed him the plague spot in his character. The young man desired no further enlightenment. He had cherished an idol in the soul; the world was his god. He professed to have kept the commandments, but he was destitute of the principle which was the very spirit and life of them all. He did not possess true love for God or man. This want was the want of everything that would qualify him to enter the kingdom of heaven. In his love of self and worldly gain he was out of harmony with the principles of heaven."—*Christ's Object Lessons,* page 392.

**5. What was the reaction of this man? What comment did Jesus make on the danger of riches? Mark 10: 22-27; Matt. 19:22. Compare 1 Tim. 6:17-19.**

NOTE.—"I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. . . . 'Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. . . . Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and

grace stand back. Crowd every attraction around them, and they will be surely ours."—*Early Writings,* pages 266, 267.

**6. What question did Peter raise? How did Jesus respond? Matt. 19: 27-30.**

NOTE.—"While much of the fruit of their labor is not apparent in this life, God's workers have His sure promise of ultimate success. As the world's Redeemer, Christ was constantly confronted with apparent failure. . . . But He would not be discouraged. Ever before Him He saw the result of His mission. . . . The life of Christ's disciples is to be like His, a series of uninterrupted victories—not seen to be such here, but recognized as such in the great hereafter.

"Those who labor for the good of others are working in union with the heavenly angels. . . . Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, the most exalted service possible to human beings in this world, are theirs."—*Gospel Workers,* pages 514, 515.

## From Death to Life

**7. How did Christ describe the condition of Lazarus in death? John 11:11-14.**

NOTE.—"Christ represents death as a sleep to His believing children. Their life is hid with Christ in God, and until the last trump shall sound those who die will sleep in Him."—*The Desire of Ages,* page 527.

**8. How is the unconscious sleep of death stated in the following scriptures? Job 14:12; Ps. 146:3, 4; Eccl. 9:5, 6, 10.**

**9. By what declaration did Jesus comfort the sorrowing? John 11:21-26. Compare Rev. 1:18.**

NOTE.—"Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. . . . By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life."—*The Desire of Ages,* page 530.

**10. With what assurance did Jesus approach the tomb of Lazarus? John 11:38-40.**

## The Voice of the Life-Giver

**11. By what demonstration did Christ reveal His power as Life-giver? John 11:43, 44.**

NOTE.—"His voice, clear and penetrating, pierces the ear of the dead. As He speaks, divinity flashes through humanity. In His face, which is lighted up by the glory of God, the people see the assurance of His power. Every eye is fastened on the entrance to the cave. Every ear is bent to catch the slightest sound. With intense and painful interest all wait for the test of Christ's divinity, the evidence that is to substantiate His claim to be the Son of God, or to extinguish the hope forever.

"There is a stir in the silent tomb, and he who was dead stands at the door of the sepulcher."—*The Desire of Ages,* page 536.

**12. When will the voice of the Life-giver again be heard, and who will hear it? John 5:28, 29; 1 Thess. 4:16, 17; Job 14:14, 15.**

**13. How does Paul describe the resurrection of the righteous? 1 Cor. 15:51-55.**

NOTE.—"The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, 'Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?' Then the living saints and the resurrected ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated were united, nevermore to part."—*Early Writings,* page 287.

**The teacher's edition of the "Sabbath School Lesson Quarterly" is a valuable aid to every Sabbath-school teacher, because every other page is blank, providing space for writing out texts, notes, comments, etc. Ask your Sabbath-school secretary to secure one for you along with the order for regular "Quarterlies."**

# Christ in Conflict With Jewish Leaders

**LESSON SCRIPTURES:** Matt. 22:15-46; 23:1-33; Mark 12:13-40; Luke 20:20-47.

**MEMORY VERSE:** "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

**STUDY HELPS:** "The Desire of Ages," pages 601-620; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of October 4.

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## Lesson Outline:

### I. Pharisees and Herodians Silenced

1. Jesus faithfully warns Jewish leaders. Matt. 21:43; 22:7.
2. Pharisees and Herodians seek to trap Jesus. Matt. 22:15-17; Mark 12:12-14; Luke 20:19-22.
3. Jesus enunciates a great principle. Matt. 22:18-22; Luke 20:23-26.

### II. The Sadducees Question Jesus

4. The Sadducees' disbelief in the resurrection. Matt. 22:23; Acts 23:8.
5. A hypothetical question. Matt. 22:24-28; Deut. 25:5, 6.
6. An unequivocal answer. Matt. 22:29, 30; Luke 20:34-36.
7. Proof of the resurrection. Mark 12:26, 27; Ex. 3:6; Rom. 4:17.

### III. Pharisees Return to the Encounter

8. The great commandment. Matt. 22:34-40.
9. Jesus asks some questions. Matt. 22:41-46; Ps. 110:1.

### IV. The Great Denunciation

10. Jesus exposes Jewish leaders. Matt. 23:1-10.
11. Woes on the scribes and Pharisees. Matt. 23:13-22; Luke 11:52, margin.
12. Woeful hypocrisy. Matt. 23:23-33.
13. The farewell lamentation. Matt. 23:34-39.

## THE LESSON

### Pharisees and Herodians Silenced

**1. With what plain statement did our Lord set forth the fateful results of His rejection by the Jewish leaders and nation? Matt. 21:43; 22:7.**

NOTE.—"The sin of the world today is the sin that brought destruction upon Israel. Ingratitude to God, the neglect of opportunities and blessings, the selfish appropriation of God's gifts,—these were comprised in the sin that brought wrath upon Israel. They are bringing ruin upon the world today. . . .

"Men are in peril. Multitudes are perishing. But how few of the professed followers of Christ are burdened for these souls. The destiny of a world hangs in the balance; but this hardly moves even those

who claim to believe the most far-reaching truth ever given to mortals. . . . There is a stupor, a paralysis, upon the people of God, which prevents them from understanding the duty of the hour."—*Christ's Object Lessons,* pages 302, 303.

**2. When they were unable to refute the teachings of Jesus, how did the Pharisees and Herodians further seek to entrap Him? Matt. 22:15-17; Mark 12:12-14; Luke 20:19-22.**

NOTE.—"The priests therefore imagined, that it was not in His power to decide the point, without rendering Himself obnoxious to some of the parties: if He should say it was lawful to pay the taxes, they believed that the people, in whose hearing the question was proposed, would be incensed against Him. . . . But if He should affirm that it was unlawful to pay tribute, they determined to inform the governor, who they hoped would punish Him as a former of sedition."—Fleetwood, *Life of Christ* (New Haven, 1832), p. 289.

**3. By what fundamental principle did the Master define man's relation to God and to the civil government? How did this answer affect His questioners? Matt. 22:18-22; Luke 20: 23-26.**

NOTE.—"The treacherous question was answered with a clearness, precision, and wisdom, which defined, for all ages, the relations of His kingdom to the civil power. . . . To realize the immense significance of this utterance, delivered as it was, on the moment, without an instant's hesitation, we must remember that it introduced an entirely new conception of the relation of church and state."—Cunningham Geikie, *The Life of Christ* (New York, John B. Alden, 1889), p. 678.

"No one thought of vindicating liberty of religion for the conscience of the individual till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Caesar only that which is Caesar's."—George Bancroft, *History of the United States* (1884 ed.), vol. 6, p. 444.

## The Sadducees Question Jesus

**4. Who next questioned Christ? What was the belief of the Sadducees regarding life after death? Matt. 22:23; Acts 23:8.**

NOTE.—"The Sadducees rejected the traditions of the Pharisees. They professed to believe the greater portion of the Scriptures, and to regard them as the rule of action; but practically they were skeptics and materialists. . . . Many of them were wealthy, and they had the influence which wealth imparts. In their ranks were included most of the priests, and from among them the high priest was usually chosen."—*The Desire of Ages,* pages 603, 604.

**5. Citing a statute of Moses, on what hypothetical case did the Sadducees base another question? Matt. 22: 24-28; Deut. 25:5, 6.**

**6. What definite reply did our Lord give? Matt. 22:29, 30; Luke 20:34-36.**

NOTE.—"The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given in marriage. They will be as the angels of God, members of the royal family."—*Medical Ministry,* pages 99, 100.

**7. In proof of the resurrection, what statement of God to Moses did Christ interpret? Mark 12:26, 27; Ex. 3:6; Rom. 4:17.**

NOTE.—"God counts the things that are not as though they were. He sees the end from the beginning, and beholds the results of His work as though it were now accomplished."—*The Desire of Ages,* page 606.

## Pharisees Return to the Encounter

**8. Hearing that the Sadducees had been put to silence, what question did one of the Pharisees put to Jesus? What was Jesus' answer? Matt. 22: 34-40. Compare Deut. 6:4, 5; Lev. 19:18.**

NOTE.—"The first four of the Ten Commandments are summed up in the one great precept, 'Thou shalt love the Lord thy God with all thy heart.' The last six are included in the other, 'Thou shalt love thy neighbor as thyself.' Both these commandments are an expression of the principle of love. The first cannot be kept and the second broken. . . . When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially." —*The Desire of Ages,* page 607.

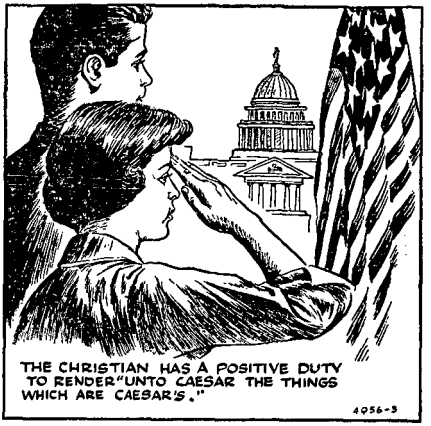
**9. With what questions did Jesus finally silence His opponents? Matt. 22:41-46; Ps. 110:1.**

NOTE.—"The true answer . . . would have been—He is David's son by His human descent, but, as the Son of God, proceeding from the Father, He is exalted far above David and all mankind, and therefore was rightly called, by David, his Lord. But this twofold relation of the Messiah to their great king, and, with it, the true estimate of the dignity and office of the Messiah, were not in their theology."—Geikie, *The Life of Christ,* page 683.

## The Great Denunciation

**10. To relieve the perplexity of the people, how did our Lord proceed to set forth the true character of the religious leaders? Matt. 23:1-10.**

NOTE.—"In all religious matters they had ever yielded implicit obedience to their [the rabbis' and priests'] authority. Yet now they saw these men trying to cast discredit upon Jesus, a teacher whose virtue and knowledge shone forth the brighter from every assault. . . . Through their reverence for tradition and their blind faith in a corrupt priesthood, the people were enslaved. These chains Christ must break. The character of the priests, rulers, and Pharisees must be more fully exposed." —*The Desire of Ages,* pages 611, 612.




**11. For what reasons were the first four woes pronounced upon the scribes and Pharisees? Matt. 23:13-22; Luke 11:52, margin.**

NOTE.—Substituting the traditions of men for the commandments of God, the religious leaders of Christ's day rejected the light from heaven, and put forth every effort to keep their members from walking in the light. The same experience is being repeated in these last days. See 2 Timothy 4:3, 4.

**12. For what reasons were the four woes pronounced? Matt. 23:23-33.**

NOTE.—"Many follow in the track of the Pharisees. . . . They wonder at the blindness of the Jews in rejecting Christ. . . . But when obedience to God requires self-denial and humiliation, these very persons stifle their convictions, and refuse obedience."—*The Desire of Ages,* page 618.

13. With what sad words did Christ foretell the fearful results of their persistent rejection of heaven's message and messengers? Matt. 23:34-39.

NOTE.—"This is the separation struggle. In the lamentation of Christ the very heart of God is pouring itself forth. It is the mysterious farewell of the long-suffering love of the Deity."—*The Desire of Ages*, page 620.

"Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace."—*The Great Controversy*, page 36.

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**Lesson 4, for October 27, 1956**

## Jesus Seeking the Lost

**LESSON SCRIPTURES:** Matt. 21:1-16; 26:8-16; Mark 14:3-9; Luke 7:36-50; 19:1-48; John 12:1-19.

**MEMORY VERSE:** "For the Son of man is come to seek and to save that which was lost." Luke 19:10.

**STUDY HELPS:** "The Desire of Ages," pages 552-600; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of October 11.

**DAILY STUDY ASSIGNMENT AND RECORD**

| | Check Here |
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### Lesson Outline:

**I. Jesus Finds the Publican**

1. A guest of Zacchaeus. Luke 19:1-7.
2. Evidence of conversion. Luke 19:8-10.

**II. Jesus Attends the Feast at Simon's House**

3. The broken alabaster box. Mark 14:3; Luke 7:36-38.
4. Mary's act criticized. John. 12:4-8; Matt. 26:8-13.
5. The perfidy of Judas. Matt. 26:14-16.

**III. Jesus Gently Rebukes Simon and Comforts Mary**

6. Parable of two debtors. Luke 7:39-43.
7. Mary's devotion compared with Simon's. Luke 7:44-46.
8. Mary's sins forgiven. Luke 7:47-50.

**IV. Jesus' Solicitude for Jerusalem**

9. "Thy King cometh." Matt. 21:1-7; Zech. 9:9.
10. The multitudes acclaim Jesus. Matt. 21:8, 9; Luke 19:36-38; John 12:12-16.
11. Protesting Pharisees rebuked. Luke 19:39, 40.
12. Jesus weeps over Jerusalem. Luke 19:41-44.
13. Fulfilling prophecy. Matt. 21:10, 11.

## Jesus Finds the Publican

**1. In his desire to see Jesus, what did Zacchaeus do? Ignoring Jewish prejudice, what announcement did Jesus make? Luke 19:1-7.**

NOTE.—"That he, the hated and despised one, should have been thus favored, in a moment won his heart, and waked the impulse of a new and better life; but it also raised the hostile feeling of the multitude. . . . They little knew the mighty change his having done so had, in a moment, wrought in a soul hitherto degraded and lost, not less by an ignoble life, than by the social proscription which barred all hope of self-recovery."—Geikie, *The Life of Christ* (New York, John B. Alden, 1889), p. 656.

**2. What evidence of genuine repentance did Zacchaeus give? How did Christ commend this publican and justify His treatment of him? Luke 19:8-10. Compare Ex. 22:1-4.**

NOTE.—"No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. . . .

"If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power."—*The Desire of Ages,* pages 555, 556.

## Jesus Attends the Feast at Simon's House

**3. At whose home was a feast made for Jesus? By what act did Mary show her gratitude for pardoned sin and the restoration of her brother? Mark 14:3; Luke 7:36-38.**

NOTE.—"He [Simon] was one of the few Pharisees who had openly joined Christ's followers. He acknowledged Jesus as a teacher, and hoped that He might be the Messiah, but he had not accepted Him as a Saviour. His character was not transformed; his principles were unchanged.

"Simon had been healed of the leprosy, and it was this that had drawn him to Jesus."—*The Desire of Ages,* page 557.

**4. Who stirred up criticism among the disciples against this act? With what words did Christ rebuke the criticism and commend Mary? John 12:4-8; Matt. 26:8-13.**

NOTE.—"As the alabaster box was broken, and filled the whole house with its fragrance, so Christ was to die, His body was to be broken; but He was to rise from the tomb, and the fragrance of His life was to fill the earth. . . . And as far as the gospel extended, Mary's gift would shed its fragrance, and hearts would be blessed through her unstudied act. Kingdoms would rise and fall; the names of monarchs and conquerors would be forgotten; but this woman's deed would be immortalized upon the pages of sacred history. Until time should be no more, that broken alabaster box would tell the story of the abundant love of God for a fallen race."—*The Desire of Ages,* page 563.

**5. Stung by the Saviour's rebuke, what covenant did Judas make with the chief priests? What was to be the price of the betrayal? Matt. 26:14-16.**

NOTE.—"When Mary anointed the Saviour's feet, Judas manifested his covetous disposition. At the reproof from Jesus his very spirit seemed turned to gall. Wounded pride and desire for revenge broke down the barriers, and the greed so long indulged held him in control. This will be

the experience of everyone who persists in tampering with sin. The elements of depravity that are not resisted and overcome respond to Satan's temptation, and the soul is led captive at his will."—*The Desire of Ages,* page 720.

## Jesus Gently Rebukes Simon and Comforts Mary

**6. Why did Simon doubt in his mind the prophetic role of his Guest? By what parable did Jesus cause the Pharisee to pronounce his own sentence? Luke 7:39-43.**

NOTE.—"Simon had led into sin the woman he now despised. She had been deeply wronged by him."—*The Desire of Ages,* pages 566.

**7. How did Christ compare Simon's treatment of Him with Mary's? Luke 7:44-46.**

NOTE.—"While he [Simon] thought himself reading his Guest, his Guest had been reading him. He saw how true Christ's judgment of him was. His religion had been a role of Pharisaism. He had despised the compassion of Jesus. . . . While Mary was a sinner pardoned, Simon was a sinner unpardoned. . . . Simon was touched by the kindness of Jesus in not openly rebuking him before the guests. . . . Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error. He saw the magnitude of the debt which he owed his Lord. His pride was humbled, he repented, and the proud Pharisee became a lowly, self-sacrificing disciple."—*The Desire of Ages,* pages 567, 568.

**8. What comforting assurance was given to Mary? Luke 7:47-50.**

NOTE.—"When to human eyes her case appeared hopeless, Christ saw in Mary capabilities for good. . . . The plan of redemption has invested humanity with great possibilities, and in Mary these possibilities

THE PRINCE OF PEACE STANDS BEFORE EVERY CITY, EVERY HOME, EVERY PERSON, LONGING TO DRAW THEM TO HIM. 4056-4

were to be realized. . . . The one who had fallen, and whose mind had become a habitation of demons, was brought very near to the Saviour in fellowship and ministry. It was Mary who sat at His feet and learned of Him. It was Mary who poured upon His head the precious anointing oil, and bathed His feet with her tears. Mary stood beside the cross, and followed Him to the sepulcher. Mary was first at the tomb after His resurrection. It was Mary who first proclaimed a risen Saviour."—*The Desire of Ages,* page 568.

## Jesus' Solicitude for Jerusalem

**9. In preparation for His entry into Jerusalem, what instruction did Christ give to two of His disciples? What prophecy was thus fulfilled? Matt. 21: 1-7; Zech. 9:9.**

NOTE.—"He had, therefore, determined, with calm deliberation, and consciousness of what it involved, to enter Jerusalem publicly, with such circumstance as would openly announce His claim to be the Messiah. He would also perform specific Messianic acts, in the very citadel of the theocracy, and under the eyes of the haughty, and yet alarmed, hierachy. He would enter as a king, but, as the Prince of Peace, giving no real pretense for any charge of political design."—Geikie, *The Life of Christ,* page 660.

**10. What demonstration by the multitude marked the triumphal entry? Matt. 21:8, 9; Luke 19:36-38; John 12:12-16.**

NOTE.—"Never before had the world seen such a triumphal procession. . . . The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. . . . The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. . . . Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode."—*The Desire of Ages,* page 572.

**11. When the Pharisees sought to stop the demonstration, how did Jesus approve the conduct of the people? Luke 19:39, 40.**

NOTE.—"That scene of triumph was of God's own appointing. It had been foretold by the prophet, and man was powerless to turn aside God's purpose. Had men failed to carry out His plan, He would have given a voice to the inanimate stones, and they would have hailed His Son with acclamations of praise."—*The Desire of Ages,* page 572.

**12. As Christ viewed the Holy City from the brow of Olivet, how were His feelings manifested? What fate did He predict would come upon Jerusalem? Why? Luke 19:41-44.**

NOTE.—"Christ came to save Jerusalem with her children; but Pharisaical pride, hypocrisy, jealousy, and malice had prevented Him from accomplishing His purpose. . . .

"Jerusalem had been the child of His care, and as a tender father mourns over a wayward son, so Jesus wept over the beloved city."—*The Desire of Ages,* page 577.

"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. . . . That day had come to Jerusalem."—*Ibid.,* p. 587.

**13. As the procession approached Jerusalem, what inquiry was raised? What joyful response was made? Matt. 21:10, 11.**

NOTE.—"The disciples, filled with the spirit of inspiration, answer this question. In eloquent strains they repeat the prophecies concerning Christ:

"Adam will tell you, It is the seed of the woman that shall bruise the serpent's head.

"Ask Abraham, he will tell you, It is 'Melchizedek King of Salem,' King of Peace. . . .

"Isaiah will tell you, 'Immanuel,' 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' . . .

"Daniel will tell you, He is the Messiah. . . .

"John the Baptist will tell you, He is 'the Lamb of God which taketh away the sin of the world.' "—*The Desire of Ages,* pages 578, 579.

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Lesson 5, for November 3, 1956

# Our Lord's Great Prophecy

**LESSON SCRIPTURES:** Matt. 24; Mark 13; Luke 21.

**MEMORY VERSE:** "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

**STUDY HELPS:** "The Desire of Ages," pages 627-636; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of October 11.

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath afternoon: General survey. | ☐ |
| Sunday: Questions 1-3. | ☐ |
| Monday: Questions 4-7. | ☐ |
| Tuesday: Questions 8-11. | ☐ |
| Wednesday: Questions 12, 13; start reading from Study Helps assignment. | ☐ |
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| Friday: Review. | ☐ |

## Lesson Outline:

**I. Destruction of Jerusalem Foretold**

1. The city that would not be saved. Matt. 23:34-38; 24:1-3.
2. Sign of Jerusalem's downfall. Matt. 24:15-19; Luke 21:20-24.
3. Continued Sabbath observance. Matt. 24:20.

**II. Signs of Christ's Second Coming**

4. The dark day. Matt. 24:29, first part.
5. Time specified. Mark 13:24.
6. The falling stars. Matt. 24:29, last part; Rev. 6:13.
7. Moral degeneracy. Matt. 24:37-39; Luke 17:26-30.
8. World evangelism. Matt. 24:14.
9. Last-day delusions. Matt. 24:23-27.

**III. The Hope of the World**

10. World conditions hopeless. Luke 21:25-28.
11. At the door. Matt. 24:32-36; Luke 21:29-33.
12. Foolish virgins. Matt. 24:12, 48-51; 25:8-12.
13. Watch and pray. Mark 13:33-37; Luke 21:34-36.

## THE LESSON

### Destruction of Jerusalem Foretold

**1. What prediction was made concerning the fate of the Holy City? What pertinent questions did the disciples ask Jesus? Matt. 23:34-38; 24:1-3.**

NOTE.—"Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. . . . In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. . . . This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."—*The Desire of Ages*, page 628.

**2. What sign was to be the signal for the believers to flee from the doomed city? Matt. 24:15-19; Luke 21:20-24.**

NOTE.—"Not one Christian perished in the destruction of Jerusalem. . . . The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. . . . Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city." —*The Great Controversy,* page 30.

**3. For what were believers instructed to pray? Matt. 24:20.**

NOTE.—"He who made the Sabbath did not abolish it. . . . The Sabbath was not rendered null and void by His death. Forty years after His crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day."—*The Desire of Ages,* page 630.

## Signs of Christ's Second Coming

**4. What definite sign in the heavens would be given to direct men to the study of the prophecies? Matt. 24:29, first part. Compare Rev. 6:12.**

NOTE.—"*The Dark Day,* May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known."—*Noah Webster's Dictionary* (edition 1869), under Explanatory and Pronouncing Vocabulary of Noted Names of Fiction, etc. Quoted in *Source Book for Bible Students,* page 133.

**5. How precisely was the time of this sign fixed? Mark 13:24.**

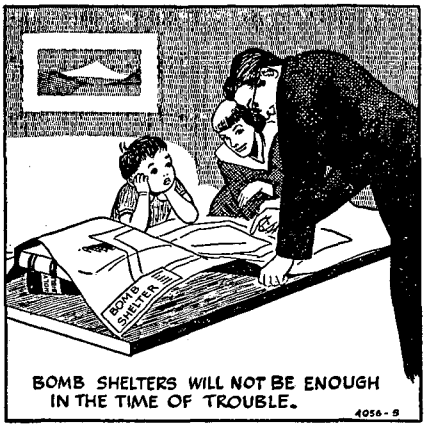
NOTE.—"In those days, after that tribulation." The 1260 years of papal supremacy ended in 1798, when Pope Pius VI was carried into exile by the French General Berthier. For the elect's sake the days of tribulation were to be shortened. Under pressure of the great powers, Pope Clement XIV, on July 21, 1773, issued his famous decree supressing the Jesuit order in all the states of Christendom, thereby marking the end of organized persecution. Immediately after the tribulation ceased, yet before the end of papal supremacy, there occurred the darkening of the sun and moon, May 19, 1780.

**6. What other startling sign was to give impetus to the proclamation of our Lord's return? Matt. 24:29, last part; Rev. 6:13.**

NOTE.—"On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs."—*History of Astronomy in the Nineteenth Century,* Agnes M. Clerke, page 328. London, 1902. Quoted in *Source Book for Bible Students,* page 176.

**7. How did Jesus describe the moral and social conditions that would mark the last days? Matt. 24:37-39; Luke 17:26-30. Compare Gen. 6:5, 11-13.**

NOTE.—"The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the




world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. The picture which inspiration has given of the antediluvian world, represents too truly the condition to which modern society is fast hastening. Even now, in the present century, and in professedly Christian lands, there are crimes daily perpetrated, as black and terrible as those for which the old-world sinners were destroyed."—*Patriarchs and Prophets,* page 102.

**8. What world-wide movement did Christ say would immediately precede His return? Matt. 24:14. Compare Rev. 14:6-14.**

**9. Against what type of deception did the Saviour specially warn? Why will the elect not be deceived? Matt. 24:23-27.**

NOTE.—"As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . The great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. . . . He heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. . . . This is the strong, almost overmastering delusion. . . . This [Christ's] coming, there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world.

"Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy,* pages 624, 625.

## The Hope of the World

**10. To what hopeless condition will sin bring the world? What will be the sure hope of the people of God in earth's darkest hour? Luke 21:25-28.**

NOTE.—"Without having improved appreciably in virtue or enjoying wiser guidance, it [mankind] has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. That is the point in human destinies to which all the glories and toils of men have at last led them. . . . Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples en masse; ready, if called on, to pulverize without hope of repair, what is left of civilization."—Winston Churchill, *The Gathering Storm,* page 40.

**11. As we see all these things come to pass, what are we to know? Matt. 24:32-36; Luke 21:29-33.**

**12. What will be the sad condition of many who profess to be looking for the coming of the Lord? Matt. 24:12, 48-51; 25:8-12.**

NOTE.—"They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit. Without the Spirit of God a knowledge of His word is of no avail.

The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan."—*Christ's Object Lessons,* pages 408, 411.

13. With what earnest admonition to His people did our Lord close His discourse? Mark 13:33-37; Luke 21:34-36.

NOTE.—"Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father."—*Early Writings,* page 71.

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**Lesson 6, for November 10, 1956**

## Jesus' Last Passover; A Transition Service

**LESSON SCRIPTURES:** Matt. 26:17-30; Mark 14:12-26; Luke 22:1-27; John 13:1-30.

**MEMORY VERSE:** "If ye know these things, happy are ye if ye do them." John 13:17.

**STUDY HELPS:** "The Desire of Ages," pages 642-661; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of October 25.

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### Lesson Outline:

**I. The Last Passover**

1. Preparation of the upper room. Luke 22:7-13; Mark 14:12-16.
2. Items included in the paschal meal. Ex. 12:3, 6, 8, 11; Luke 22:17.
3. Christ the true Passover. Mark 14:1, 2; Luke 22:1, 2; 1 Cor. 5:7.
4. Marred by perfidy and strife. Luke 22:3-6, 21-26.

**II. A Cleansing Ordinance Instituted**

5. Christ takes the place of a servant. John 13:3-5.
6. A spiritual cleansing. John 13:6-11.
7. Necessity of heart searching. 1 Cor. 11:27-29.
8. The divine example. John 13:12-17.

**III. The Lord's Supper**

9. Instituted at the Passover table. Matt. 26:26-28.
10. Significance of the broken bread. Luke 22:19.
11. The symbolic cup. Luke 22:20.
12. "In remembrance of Me." 1 Cor. 11:23-25.
13. A promise of the coming kingdom. Matt. 26:29; 1 Cor. 11:26.

## THE LESSON

### The Last Passover

**1. What preparations were made for the last Passover that Jesus attended? Luke 22:7-13; Mark 14:12-16.**

**2. What items were to be included in the paschal meal? Ex. 12:3, 6, 8, 11; Luke 22:17.**

NOTE.—"According to the Mishna [traditional doctrines of the Jews], the bitter herbs (Ex. 12:8) might be endive, chicory, wild lettuce, or nettles. . . . The sauce into which the herbs, the bread, and the meat were dipped as they were eaten (John 13: 26; Matt. 26:23) is not mentioned in the Pentateuch. . . . There is no mention of wine in connection with the Passover in the Pentateuch; but the Mishna strictly enjoins that there should never be less than four cups of it provided at the paschal meal."—*Smith's Bible Dictionary,* article, "Passover."

**3. How were events shaping up to make this Passover especially significant? Mark 14:1, 2; Luke 22:1, 2; 1 Cor. 5:7, last part.**

NOTE.—"Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, and He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages."—*The Desire of Ages,* page 652.

**4. In what unprepared state did this last Passover find the disciples? Luke 22:3-6, 21-26.**

NOTE.—"There was 'a strife among them, which of them should be accounted the greatest.' This contention, carried on in the presence of Christ, grieved and wounded Him. . . . When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor."—*The Desire of Ages,* pages 643, 644.

### A Cleansing Ordinance Instituted

**5. While the disciples were at the Passover table, what service did Jesus perform for them? John 13:3-5.**

NOTE.—"How was Christ to bring these poor souls where Satan would not gain over them a decided victory? How could He show that a mere profession of discipleship did not make them disciples, or ensure them a place in His kingdom? How could He show that it is loving service, true humility, which constitutes real greatness? . . . This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light."—*The Desire of Ages,* page 644.

**6. In Jesus' statement to Peter what did He reveal as to the deeper meaning of this service? John 13:6-11.**

NOTE.—"These words mean more than bodily cleanliness. Christ is still speaking of the higher cleansing as illustrated by the lower. He who came from the bath was clean, but the sandaled feet soon became dusty, and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a

towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet."—*The Desire of Ages,* page 646.

**7. As a preparation for the communion service, how does Paul express the necessity of heart searching? 1 Cor. 11:27-29.**

NOTE.—"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed. . . .

"The holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord. . . . Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. . . . Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity."—*The Desire of Ages,* pages 650, 651.

**8. As their Master, what did Jesus intend that His humble ministry should be to His disciples? John 13: 12-17.**

NOTE.—"That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set the example of humility. . . . While they were contending for the highest place, He to whom every knee shall bow, He whom the angels of glory count it honor to serve, bowed down to wash the feet of those who called Him Lord. He washed the feet of His betrayer. . . .

"He served all, ministered to all. . . .

"Again and again Jesus had tried to establish this principle among His disciples. . . . In My kingdom the principle of preference and supremacy has no place. The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others."—*The Desire of Ages,* pages 649, 650.

## The Lord's Supper

**9. When and how did Jesus institute the Communion service? Matt. 26:26-28.**

NOTE.—"Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the 'Lamb without blemish and without spot.' 1 Peter 1:19."—*The Desire of Ages,* page 653.

**10. What is represented by the broken bread? Luke 22:19. Compare John 6:48-51.**

NOTE.—"The Jews were about to celebrate the Passover at Jerusalem, in commemoration of the night of Israel's deliverance, when the destroying angel smote the homes of Egypt. In the paschal lamb God desired them to behold the Lamb of God, and through the symbol receive Him who gave Himself for the life of the world."—*The Desire of Ages,* pages 388, 389.

**11. What is symbolized by the cup? Luke 22:20.**

NOTE.—"At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At the Last Supper He gave it again, in the institution of that sacred rite by which His death was to be shown. . . .

"The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape."—*The Desire of Ages,* page 149.

**12. As the church observes this service, whom particularly are they to keep in mind? 1 Cor. 11:23-25. Compare John 6:54-57.**

NOTE.—"To the holy Communion this scripture [John 6:54-57] in a special sense applies. As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every Communion. . . .

"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination . . . witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us."—*The Desire of Ages,* page 661.

**13. In addition to being a reminder of Christ's death, what other purpose is served in the observance of the Lord's Supper? Matt. 26:29; 1 Cor. 11:26.**

NOTE.—"The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how 'He took the cup, and gave thanks, and gave it to them, saying, . . . I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.' In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.' 1 Cor. 11:26."—*The Desire of Ages,* page 659.

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**Lesson 7, for November 17, 1956**

## Jesus Gives Final Instructions

**LESSON SCRIPTURE:** John 14 to 17.

**MEMORY VERSE:** "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

**STUDY HELPS:** "The Desire of Ages," pages 662-680; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of November 1.

## DAILY STUDY ASSIGNMENT AND RECORD

Check Here

Sabbath afternoon: General survey. ☐
Sunday: Questions 1-4. ☐
Monday: Questions 5-7. ☐
Tuesday: Questions 8-10; start reading from Study Helps assignment. ☐
Wednesday: Questions 11-13. ☐
Thursday: Read further from Study Helps assignment. ☐
Friday: Review. ☐

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### Lesson Outline:

**I. The Blessed Hope**

1. The promise of His return. John 14:1-3.
2. The only way of life. John 14:5, 6.
3. The request in His name. John 14:13; 16:23, 24.
4. The conditions of answered prayer. John 14:14, 15; 15:7.

**II. Our Mighty Helper**

5. The Holy Spirit promised. John 14:16-18; 16:7.
6. The work of the Spirit. John 14:26; 16:8-13.
7. The power for witnessing. John 14:12; Acts 1:8.
8. The legacy of joy and peace. John 14:27; 15:11; 16:33.

**III. The True Vine**

9. The vine and branches. John 15:1, 5, first part.
10. The secret of fruit bearing. John 15:2-8.

**IV. Jesus' Prayer as He Approaches Gethsemane**

11. He prays for Himself. John 17:1, 4-6.
12. He prays for unity among His disciples. John 17:11, 20-23; 13:35.
13. He prays for sanctification of believers. John 17:17-19, 24.

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## THE LESSON

### The Blessed Hope

**1. As the hearts of the disciples were troubled at the thought of His departure, what words of hope did Jesus leave with them? John 14:1-3.**

**2. What question did Thomas raise? What vital truth did the Master utter? John 14:5, 6.**

NOTE.—"There are not many ways to heaven. Each one may not choose his own way. . . . Since the first gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent's head, Christ had been uplifted as the way, the truth, and the life. He was the way when Adam lived, when Abel presented to God the blood of the slain lamb, representing the blood of the Redeemer. Christ was the way by which patriarchs and prophets were saved. He is the way by which alone we can have access to God."—*The Desire of Ages,* page 66.

**3. What assurance was given concerning prayer? John 14:13; 16:23, 24.**

NOTE.—"He [the Saviour] explained that the secret of their success would be in asking for strength and grace in His name. . . . Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and

He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection."—*The Desire of Ages,* page 667.

**4. What does it mean to pray in Christ's name? John 14:14, 15; 15:7.**

NOTE.—"To pray in Christ's name means much. It means that we are to accept His character, manifest His spirit, and work His works. The Saviour's promise is given on condition. 'If ye love Me,' He says, 'keep My commandments.' He saves men, not in sin, but from sin; and those who love Him will show their love by obedience. . . . If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages,* page 668.

## Our Mighty Helper

**5. What mighty Helper would Christ ask His Father to send in His stead? John 14:16-18; 16:7.**

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

**6. What would be the work of the Holy Spirit? John 14:26; 16:8-13.**

NOTE.—"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. . . . Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon the church."—*The Desire of Ages,* page 671.

**7. Under the working of the Holy Spirit, what results would surely follow? John 14:12; Acts 1:8.**

NOTE.—"Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.

" 'And greater works than these shall he do; because I go unto My Father.' By this Christ did not mean that the disciples' work would be of a more exalted character than His, but that it would have greater extent. He did not refer merely to miracle working, but to all that would take place under the working of the Holy Spirit."—*The Desire of Ages,* page 664.

**8. For the the time of tribulation, what legacy did Jesus leave His people? John 14:27; 15:11; 16:33.**

NOTE.—"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—*The Desire of Ages,* pages 669, 670.

## The True Vine

**9. How did our Lord illustrate the relationship between Himself and His disciples? John 15:1, 5, first part.**

**10. What is the secret of abundant fruit bearing, and of what is fruitfulness an evidence? John 15:2-8.**

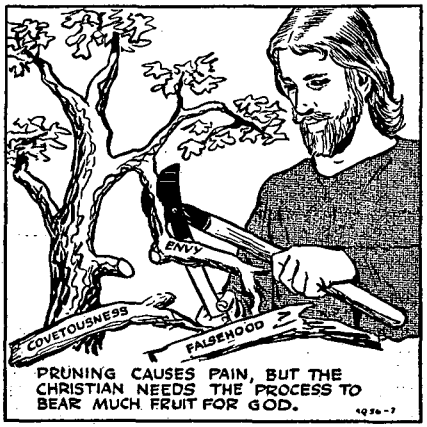
NOTE.—"The life of the vine will be manifest in fragrant fruit on the branches. 'He that abideth in Me,' said Jesus, 'and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.' When we live by faith on the Son of God, the fruits of the Spirit will be seen in our life; not one will be missing. . . .

"The pruning will cause pain, but it is the Father who applies the knife. He works with no wanton hand or indifferent heart. There are branches trailing upon the ground; these must be cut loose from the earthly supports to which their tendrils are fastening. They are to reach heavenward, and find their support in God. The excessive foliage that draws away the life current from the fruit must be pruned off. The overgrowth must be cut out, to give room for the healing beams of the Sun of Righteousness. The husbandman prunes away the harmful growth, that the fruit may be richer and more abundant."—*The Desire of Ages,* pages 676, 677.

## Jesus' Prayer as He Approaches Gethsemane

**11. As Christ approached Gethsemane and Calvary, what request did He make of His Father? What did He say of the task assigned Him? John 17:1, 4-6.**

NOTE.—"*Before the world was.* There could not be a more distinct and clear declaration of the pre-existence of Christ than this. It means before the creation of the world; before there was any world."—Albert Barnes, *Notes on the Gospels* (Harper and Brothers, 1876), vol. 2, p. 385.




**12. As Jesus was leaving His disciples, what was the burden of His prayer for them? What effect would the unity of the believers have upon the world? John 17:11, 20-23; 13:35.**

**13. By what agency is the believer sanctified and kept? What final request did Jesus make on behalf of His people? John 17:17-19, 24.**

NOTE.—"Let the student take the Bible as his guide and stand firm for principle, and he may aspire to any height of attainment. All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all. But the precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier, the desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought is transformed by intercourse with God through the study of His word. Truth is so large, so far-reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love."—*The Ministry of Healing,* pages 465, 466.

Lesson 8, for November 24, 1956

# Gethsemane

**LESSON SCRIPTURES:** Matt. 26:31-68; Mark 14:27-50; Luke 22:31-53; John 18:1-14.

**MEMORY VERSE:** "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41.

**STUDY HELPS:** "The Desire of Ages," pages 685-697; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of November 8.

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath afternoon: General survey. | ☐ |
| Sunday: Questions 1-4. | ☐ |
| Monday: Questions 5-8. | ☐ |
| Tuesday: Questions 9-13. | ☐ |
| Wednesday: Read from Study Helps assignment. | ☐ |
| Thursday: Read further from Study Helps assignment. | ☐ |
| Friday: Review. | ☐ |

## Lesson Outline:

**I. Jesus Warns His Disciples**

1. Facing a night of test. Mark 14:27.
2. Jesus' special warning to Peter. Luke 22:31, 34.
3. Peter's declaration of loyalty. Mark 14:29-31; Luke 22:33.
4. Jesus' comforting promise. Mark 14:28.

**II. Jesus in Gethsemane**

5. A special prayer group. Matt. 26:36-38.
6. Jesus prays, "Let this cup pass." Matt. 26:39, 42, 44.
7. The sleeping disciples. Matt. 26:40, 41, 43, 45.
8. An angel strengthens Jesus for final struggle. Luke 22:43, 44.

**III. The Betrayal**

9. The mob seek Jesus. Matt. 26:47; John 18:3-5.
10. Divine power manifested. John 18:6.
11. The traitor's kiss. Matt. 26:48-50; Luke 22:47, 48.
12. Peter's rash act. John 18:10, 11; Matt. 26:51, 52.
13. The Scriptures fulfilled. Matt. 26:54-56.

## THE LESSON

### Jesus Warns His Disciples

**1. How did Jesus seek to prepare His disciples for their coming trial and disappointment? Mark 14:27.**

NOTE.—"Through the crowded streets they made their way, passing out of the city gate toward the Mount of Olives. Slowly they proceeded, each busy with his own thoughts. As they began to descend toward the mount, Jesus said, in a tone of deepest sadness, 'All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.' Matt. 26:31. The disciples listened in sorrow and amazement. . . . In their self-confidence they denied the repeated statement of Him who knew. They were unprepared for the test; when temptation should overtake them, they would understand their own weakness."—*The Desire of Ages,* page 673.

**2. What special warning did Jesus give to Peter? Luke 22:31, 34.**

**3. What protestation of loyalty to the Saviour did Peter make? Mark 14:29-31; Luke 22:33.**

NOTE.—"When Peter said that he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in His heart were elements of evil that circumstances would fan into life. Unless he was made conscious of his danger, these would prove his eternal ruin. The Saviour saw in him a self-love and assurance that would overbear even his love for Christ. . . . Christ's solemn warning was a call to heart searching."—*The Desire of Ages,* page 673.

**4. With what comforting promise did Jesus seek to assure His disciples? Mark 14:28. Compare John 16:20.**

NOTE.—" 'These things I have spoken unto you,' He said, 'that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' Christ did not fail, neither was He discouraged, and His followers are to manifest a faith of the same enduring nature. They are to live as He lived, and work as He worked, because they depend on Him as the great Master Worker. Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything."—*The Desire of Ages,* page 679.

## Jesus in Gethsemane

**5. Upon arrival at Gethsemane, whom did Jesus take with Him to a retired spot for prayer? What statement and request indicated the crisis He was facing? Matt. 26:36-38.**

NOTE.—"Now He [Christ] seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love."—*The Desire of Ages,* page 685.

**6. Going a little way from His companions, what anguished petition did the Saviour make? Matt. 26:39, 42, 44.**

NOTE.—"As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. . . . Now the tempter had come for the last fearful struggle. . . . Everything was at stake with him. If he failed here, his hope of mastery was lost. . . . The conflict was terrible. . . . The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life."—*The Desire of Ages,* pages 686, 687.

**7. In what condition did Jesus find the disciples? Matt. 26:40, 41, 43, 45.**

NOTE.—"In the supreme agony of His soul, He [Christ] came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted. . . . They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation. . . . Thus when the Saviour was in

need of their sympathy and prayers, they were found asleep."—*The Desire of Ages,* pages 687-689.

**8. In this crisis hour, who was sent to strengthen Jesus? How was His intense agony revealed? Luke 22: 43, 44.**

NOTE.—"The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. . . . Three times has humanity shrunk from the last, crowning sacrifice. . . . The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save men at any cost to Himself. . . .

"Having made the decision, He fell dying to the ground. . . . In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ."—*The Desire of Ages,* pages 690-693.

## The Betrayal

**9. As Jesus and His disciples were about to leave, who came to the garden? Matt. 26:47; John 18:3-5.**

**10. What was the effect on the mob as divine glory was revealed? John 18:6.**

NOTE.—"As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground. The angel withdrew, and the light faded away."—*The Desire of Ages,* page 694.

**11. With what sign did Judas betray his Lord? How did Jesus respond? Matt. 26:48-50; Luke 22: 47, 48.**

NOTE.—"Judas the betrayer did not forget the part he was to act. When the mob entered the garden, he had led the way, closely followed by the high priest. To the pursuers of Jesus he had given a sign, saying, 'Whomsoever I shall kiss, that same is He: hold Him fast.' Matthew 26:48. Now he pretends to have no part with them. Coming close to Jesus, he takes His hand as a familiar friend. With the words, 'Hail, Master,' he kisses Him repeatedly, and appears to weep as if in sympathy with Him in His peril.

"Jesus said to him, 'Friend, wherefore art thou come?' His voice trembled with sorrow as He added, 'Judas, betrayest thou the Son of man with a kiss?' This appeal should have aroused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had forsaken him."—*The Desire of Ages,* pages 695, 696.

**12. What principle did Jesus set forth as He corrected Peter's rash act? John 18:10, 11; Matt. 26:51, 52.**

**13. What did the disciples do as Christ referred to all this as but fulfilling the Scriptures? Matt. 26:54-56.**

NOTE.—"The disciples were terrified as they saw Jesus permit Himself to be taken and bound. They were offended that He should suffer this humiliation to Himself and them. They could not understand His conduct, and they blamed Him for submitting to the mob. In their indignation and fear, Peter proposed that they save themselves. Following this suggestion, 'they all forsook Him, and fled.' But Christ had foretold this desertion. 'Behold,' He had said, 'the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.' John 16:32."—*The Desire of Ages,* page 697.

# Christ Rejected of Men

**LESSON SCRIPTURES:** Matt. 26:57-75; 27:3-10; Mark 14:53-72; Luke 22:54-71; John 18:12-24.

**MEMORY VERSE:** "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64.

**STUDY HELPS:** "The Desire of Ages," pages 698-722; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of November 15.

**DAILY STUDY ASSIGNMENT AND RECORD**

| | Check Here | | Check Here |
|---|---|---|---|
| Sabbath afternoon: General survey. | ☐ | Wednesday: Questions 11-13. | ☐ |
| Sunday: Questions 1-3. | ☐ | Thursday: Read from Study Helps assignment. | ☐ |
| Monday: Questions 4-6. | ☐ | Friday: Review. | ☐ |
| Tuesday: Questions 7-10. | ☐ | | |

## Lesson Outline:

### I. Before Annas and Caiaphas

1. Christ before Annas. John 18: 12, 13.
2. Before Caiaphas. John 18:24.
3. Night trial by council. Matt. 26:59-62.
4. Jesus testifies to His divinity. Matt. 26:63, 64.
5. Condemned by council. Matt. 26:65, 66.
6. Inhuman treatment. Matt. 26:67, 68; Luke 22:63-65.

### I. Peter Denies His Lord

7. Peter follows afar off. Matt. 26:58.
8. Peter's first denial. John 18:17, 18; Matt. 26:69, 70; Mark 14:66-68.
9. Peter's second and third denials. Mark 14:69-71; Matt. 26:71-74.
10. Peter's repentance. Luke 22:60-62.

### III. The Fate of Judas

11. The betrayer's contract. Matt. 26:14-16.
12. Remorse and despair. Matt. 27:3-5.
13. The potter's field. Matt. 27:6-10; Zech. 11:12, 13; Acts 1:16-19.

## THE LESSON

### Before Annas and Caiaphas

**1. After His arrest, where did they lead Jesus? John 18:12, 13.**

NOTE.—"Over the brook Kedron, past gardens and olive groves, and through the hushed streets of the sleeping city, they hurried Jesus. It was past midnight, and the cries of the hooting mob that followed Him broke sharply upon the still air. The Saviour was bound and closely guarded, and He moved painfully. But in eager haste His captors made their way with Him to the palace of Annas, the ex-high priest. . . . Christ was to be tried formally before the Sanhedrin; but before Annas He was subjected to a preliminary trial."—*The Desire of Ages,* page 698.

**2. To whom did Annas send Christ? John 18:24.**

NOTE.—"Annas ordered Jesus to be taken to Caiaphas. Caiaphas belonged to the Sad-

ducees, some of whom were now the most desperate enemies of Jesus. He himself, though wanting in force of character, was fully as severe, heartless, and unscrupulous as was Annas. He would leave no means untried to destroy Jesus."—*The Desire of Ages,* page 703.

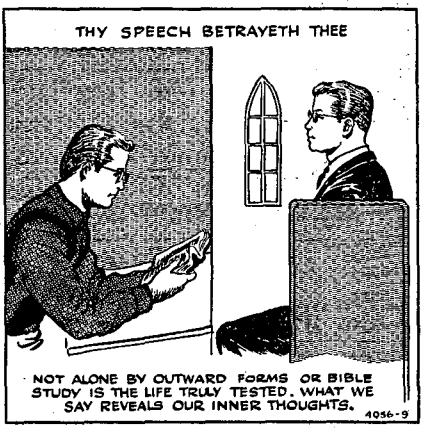
**3. Arraigned before the council in the court of Caiaphas, what false testimony was borne against Jesus? Matt. 26:59-62.**

NOTE.—"This He spoke of His body; they perverted it, endeavoring to show that He meant the temple at Jerusalem. They neither stated it as it was, nor did they state correctly its meaning; nor did they agree about the words used. . . . They had utterly failed in their proof. They had no way left to accomplish their purpose of condemning Him, but to draw it from His own lips."—Barnes, *Notes on the Gospels,* vol. 1, p. 347.

**4. In his desperation, putting Jesus on oath, what direct question did Caiaphas ask? What was the definite reply? Matt. 26:63, 64.**

NOTE.—"In these words Christ presented the reverse of the scene then taking place. He, the Lord of life and glory, would be seated at God's right hand. He would be the judge of all the earth, and from His decision there would be no appeal. Then every secret thing would be set in the light of God's countenance, and judgment be passed upon every man according to his deeds.

"The words of Christ startled the high priest. The thought that there was to be a resurrection of the dead, when all would stand at the bar of God, to be rewarded according to their works, was a thought of terror to Caiaphas. . . . For a moment he felt as if standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead."—*The Desire of Ages,* page 708.




**5. In his fury, what significant act did the high priest perform? What was the verdict of the Sanhedrin? Matt. 26:65, 66.**

NOTE.—"In this act, done to influence the judges and secure Christ's condemnation, the high priest had condemned himself. By the law of God he was disqualified for the priesthood. . . . By those beautiful official garments was represented the character of the great antitype, Jesus Christ. . . . No rent must be made in the priestly robes, for this would mar the representation of heavenly things. The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God."—*The Desire of Ages,* pages 708, 709. See Leviticus 10:6.

**6. To what brutal treatment was Christ now subjected? Matt. 26:67, 68; Luke 22:63-65.**

NOTE.—"The Sanhedrin had pronounced Jesus worthy of death; but it was contrary to the Jewish law to try a prisoner by night. In legal condemnation nothing could be done except in the light of day and before a full session of the council. Notwithstanding this, the Saviour was now

treated as a condemned criminal, and given up to be abused by the lowest and vilest of humankind. . . . Mercy and justice were trampled upon. Never was prisoner treated in so inhuman a manner as was the Son of God."—*The Desire of Ages,* page 710.

## Peter Denies His Lord

**7. What is revealed concerning Peter while his Lord was being taken to trial? Matt. 26:58. Compare John 18:15, 16.**

**8. How did Peter react to his identification by the doormaid? John 18: 17, 18; Matt. 26:69, 70; Mark 14: 66-68.**

NOTE.—"Many who do not shrink from active warfare for their Lord are driven by ridicule to deny their faith. By associating with those whom they should avoid, they place themselves in the way of temptation. They invite the enemy to tempt them, and are led to say and do that of which under other circumstances they would never have been guilty. The disciple of Christ who in our day disguises his faith through dread of suffering or reproach denies his Lord as really as did Peter in the judgment hall."—*The Desire of Ages,* page 712.

**9. How did Peter respond to the second accusation? When he was confidently identified by a servant of the high priest, what degrading form did Peter's third denial take? Mark 14: 69-71; Matt. 26:71-74.**

NOTE.—"We should draw from it important practical uses: 1st. The danger of self-confidence. He that thinketh he standeth should take heed lest he fall. . . . 2d. The highest favors, the most exalted privileges, do not secure us from the danger of falling into sin. . . . 3d. When a man *begins* to sin, his fall from one act to another is easy—perhaps almost certain."—Barnes, *Notes on the Gospels,* vol. 1, p. 351.

**10. How was Peter reminded of his Lord's prediction? What act of Jesus brought Peter to repentance? Luke 22:60-62.**

NOTE.—"It was in sleeping when Jesus bade him watch and pray that Peter had prepared the way for his great sin. All the disciples, by sleeping in that critical hour, sustained a great loss. Christ knew the fiery ordeal through which they were to pass. He knew how Satan would work to paralyze their senses that they might be unready for the trial. Therefore it was that He gave them warning. Had those hours in the garden been spent in watching and prayer, Peter would not have been left to depend upon his own feeble strength. He would not have denied his Lord."—*The Desire of Ages,* pages 713, 714. Compare Revelation 3:10.

## The Fate of Judas

**11. What contract had Judas made with the priests? Matt. 26:14-16.**

**12. When he saw that Christ was submitting to His enemies, what dramatic confession did Judas make publicly? In despair, what course did the traitor take? Matt. 27:3-5.**

NOTE.—For "repented himself," Weymouth's translation reads, "smitten with remorse."

"The word rendered *repented himself,* it has been observed, does not of necessity denote a change *for the better,* but *any* change of views and feelings. Here it evidently means no other change than that produced by the horrors of a guilty conscience, and by deep remorse for crime at its unexpected results. It was not saving repentance. That leads to a holy life—this led to an increase of crime in his own death."—Barnes, *Notes on the Gospels,* vol. 1, p. 352.

**13. What did the priests do with the betrayal money? Unwittingly what prophecy did they fulfill? Matt. 27: 6-10; Zech. 11:12, 13; Acts 1:16-19.**

NOTE.—"As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas!

"The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master.

"'I have sinned,' again cried Judas, 'in that I have betrayed the innocent blood.'" —*The Desire of Ages*, pages 721, 722.

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**Lesson 10, for December 8, 1956**

## Jesus on Trial Before the Roman Law

**LESSON SCRIPTURES:** Matt. 27:1, 2, 11-30; Mark 15:1-19; Luke 23:1-25; John 19:1-15.

**MEMORY VERSE:** "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shears is dumb, so He openeth not His mouth." Isa. 53:7.

**STUDY HELPS:** "The Desire of Ages," pages 723-740; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of November 22.

### DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath afternoon: General survey. | ☐ |
| Sunday: Questions 1-4. | ☐ |
| Monday: Questions 5-7. | ☐ |
| Tuesday: Questions 8-10. | ☐ |
| Wednesday: Questions 11-13; start reading from Study Helps assignment. | ☐ |
| Thursday: Read further from Study Helps assignment. | ☐ |
| Friday: Review. | ☐ |

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### Lesson Outline

**I. Christ's First Appearance Before Pilate**

1. Priests deliver Christ to Pilate. Matt. 27:1, 2.
2. False accusations. Luke 23:2.
3. Christ explains nature of His kingdom. John 18:33-38.
4. Christ a Galilean. Luke 23:5-7.

**II. Christ Before Herod**

5. Herod glad to see Jesus. Luke 23:8.
6. Jesus is silent. Luke 23:9.
7. Jesus is mocked. Luke 23:11.

**III. Before Pilate the Second Time**

8. Without fault. Luke 23:13-16.
9. Christ or Barabbas. Matt. 27:15-18, 20; Mark 15:6-11.
10. "What shall I do then with Jesus?" Matt. 27:22.
11. Jesus' shameful treatment. Luke 23:22; John 19:1-3; Mark 15:15-20.
12. Pilate washes his hands. Matt. 27:24.
13. The fatal choice. John 19:12-15.

## Christ's First Appearance Before Pilate

**1. Having condemned Jesus, to whom did the priests deliver Him? Matt. 27:1, 2.**

NOTE.—"Under the Roman rule, the Sanhedrin could not execute the sentence of death. They could only examine a prisoner, and pass judgment, to be ratified by the Roman authorities. . . . There were two charges which the priests desired to maintain. If Jesus could be proved a blasphemer, He would be condemned by the Jews. If convicted of sedition, it would secure His condemnation by the Romans. The second charge Annas tried first to establish."—*The Desire of Ages,* pages 698, 699.

**2. What false accusations did the rulers of the Jews bring against Jesus? Luke 23:2.**

**3. Questioned by Pilate, how did Christ explain the nature of His kingdom? What historic pronouncement did Pilate make to the Jews? John 18:33-38.**

NOTE.—"These words from a heathen judge were a scathing rebuke to the perfidy and falsehood of the rulers of Israel who were accusing the Saviour."—*The Desire of Ages,* page 727.

**4. In desperation, what charges did the chief priests hurl at Jesus? At the mention of Galilee, how did Pilate seek to avoid responsibility? Luke 23:5-7.**

NOTE.—"If Jesus were a Galilean, it would be a graceful courtesy to send Him to be tried, as a Galilean, before His own prince, and would perhaps efface the grudge Antipas had. . . . It would, moreover, get him clear of a troublesome matter."—Geikie, *The Life of Christ* (New York, John B. Alden, 1889), pp. 762, 763.

## Christ Before Herod

**5. Why was Herod glad to see Jesus? What did he hope to see Jesus do? Luke 23:8.**

NOTE.—"This Herod was he whose hands were stained by the blood of John the Baptist. . . .

"At the command of the king, the decrepit and maimed were then called in, and Christ was ordered to prove His claims by working a miracle. . . . The Son of God had taken upon Himself man's nature. He must do as man must do in like circumstances. Therefore He would not work a miracle to save Himself the pain and humiliation that man must endure when placed in a similar position."—*The Desire of Ages,* pages 728, 729.

**6. How did Jesus react to Herod's many questions? Luke 23:9. Compare Isa. 53:7.**

NOTE.—"Herod was irritated by this silence. It seemed to indicate utter indifferance to his authority. To the vain and pompous king, open rebuke would have been less offensive than to be thus ignored. Again he angrily threatened Jesus, who still remained unmoved and silent.

"The mission of Christ in this world was not to gratify idle curiosity. He came to heal the brokenhearted. Could He have spoken any word to heal the bruises of sin-sick souls, He would not have kept silent. But He had no words for those who would but trample the truth under their unholy feet.

"Christ might have spoken words to Herod that would have pierced the ears of the hardened king. He might have stricken him with fear and trembling by laying before him the full iniquity of his life, and the horror of his approaching doom. But

Christ's silence was the severest rebuke that He could have given. Herod had rejected the truth spoken to him by the greatest of the prophets, and no other message was he to receive. Not a word had the Majesty of heaven for him. That ear that had ever been open to human woe, had no room for Herod's commands. Those eyes that had ever rested upon the penitent sinner in pitying, forgiving love had no look to bestow upon Herod. Those lips that had uttered the most impressive truth, that in tones of tenderest entreaty had pleaded with the most sinful and the most degraded, were closed to the haughty king who felt no need of a Saviour."—*The Desire of Ages,* page 730.

**7. Enraged by the silence of Jesus, to what treatment did Herod subject Him? Luke 23:11.**

NOTE.—"The Roman soldiers joined in this abuse. All that these wicked, corrupt soldiers, helped on by Herod and the Jewish dignitaries, could instigate was heaped upon the Saviour. Yet His divine patience failed not. . . . Herod was convicted. The last rays of merciful light were shining upon his sin-hardened heart. He felt that this was no common man; for divinity had flashed through humanity. At the very time when Christ was encompassed by mockers, adulterers, and murderers, Herod felt that he was beholding a God upon His throne.

"Hardened as he was, Herod dared not ratify the condemnation of Christ. He wished to relieve himself of the terrible responsibility, and he sent Jesus back to the Roman judgment hall."—*The Desire of Ages,* page 731.

## Before Pilate the Second Time

**8. How did Pilate report the findings of Herod and himself regarding Jesus? What did he propose to do with the prisoner? Luke 23:13-16.**

NOTE.—"Here Pilate showed his weakness. He had declared that Jesus was innocent, yet he was willing for Him to be

scourged to pacify His accusers. He would sacrifice justice and principle, in order to compromise with the mob. This placed him at a disadvantage. The crowd presumed upon his indecision, and clamored the more for the life of the prisoner. If at the first Pilate had stood firm, refusing to condemn a man whom he found guiltless, he would have broken the fatal chain that was to bind him in remorse and guilt as long as he lived. . . . His wavering and indecision proved his ruin."—*The Desire of Ages,* pages 731, 732.

**9. To Pilate's offer of a choice between Christ and Barabbas, what did the people say? Matt. 27:15-18, 20; Mark 15:6-11.**

NOTE.—"Pilate now sent for Barabbas to be brought into the court. He then presented the two prisoners side by side, and pointing to the Saviour he said in a solemn voice of entreaty, 'Behold the Man!' . . .

"There stood the Son of God, wearing the robe of mockery and the crown of thorns. Stripped to the waist, His back showed the long, cruel stripes, from which the blood flowed freely. His face was stained with blood, and bore the marks of exhaustion and pain. . . . Every feature expressed gentleness and resignation and the tenderest pity for His cruel foes. . . . Every line of the countenace of Barabbas proclaimed him the hardened ruffian that he

was. The contrast spoke to every beholder. . . . Even the priests and rulers were convicted that He [Jesus] was all that He claimed to be."—*The Desire of Ages,* page 735.

**10. As they insisted on their choice of Barabbas, what vital question did Pilate raise? What was their answer? Matt. 27:22.**

NOTE.—"What shall I do with Jesus who is called Christ?" (R.S.V.) Pilate had to do something with Him. The Jews could not escape the answer to that question. Everyone must answer the question. No other decision goes so deep down into life and so far out into eternity.

**11. Overridden by the clamor of the mob, to what unjust punishment did Pilate subject the Saviour? Luke 23:22; John 19:1-3; Mark 15:15-20.**

NOTE.—"The unhappy sufferer was publicly stripped, was tied by the hands in a bent position to a pillar, and then, on the tense quivering nerves of the naked back, the blows were inflicted with leathern thongs, weighted with jagged edges of bone and lead. . . . It was a punishment so hideous that, under its lacerating agony, the victim generally fainted, often died."—Farrar, *The Life of Christ,* page 624.

**12. By what act did Pilate seek to free himself of responsibility for the crucifixion of our Lord? Matt. 27:24.**

NOTE.—"Pilate yielded to the demands of the mob. Rather than risk losing his position, he delivered Jesus up to be crucified. But in spite of his precautions, the very thing that he dreaded afterward came upon him. His honors were stripped from him, he was cast down from his high office, and, stung by remorse and wounded pride, not long after the crucifixion he ended his own life. So all who compromise with sin will gain only sorrow and ruin."—*The Desire of Ages,* page 738.

**13. As Pilate put forth a final effort to release Jesus, what question of loyalty to Caesar was raised by the Jews? In rejecting Christ, what fateful choice did they make? John 19:12-15.**

NOTE.—"Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. They had no king but Ceasar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders."—*The Desire of Ages,* pages 737, 738.

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**Lesson 11, for December 15, 1956**

## Calvary

**LESSON SCRIPTURES:** Matt. 27:31-53; Mark 15:20-38; Luke 23:26-49; John 19:16-30.

**MEMORY VERSE:** "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

**STUDY HELPS:** "The Desire of Ages," pages 741-764; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of November 29.

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath afternoon: General survey. | ☐ |
| Sunday: Questions 1-3. | ☐ |
| Monday: Questions 4-7. | ☐ |
| Tuesday: Questions 8-11. | ☐ |
| Wednesday: Questions 12, 13; start reading from Study Helps assignment. | ☐ |
| Thursday: Read further from Study Helps assignment. | ☐ |
| Friday: Review. | ☐ |

### Lesson Outline:

**I. The Crucifixion**

1. Jesus nailed to the cross. Mark 15:22, 25, 27; Luke 23:33.
2. Jesus prays for His enemies. Luke 23:34.
3. The inscription. John 19:19-22.

**II. On the Cross**

4. Fulfilling scriptures. Matt. 27:34, 35; John 19:23, 24; Ps. 22:18; 69:21.
5. Jesus reviled and mocked. Matt. 27:39-44; Ps. 22:8.
6. The penitent thief. Luke 23:39-42.
7. Saved on the cross. Luke 23:43.
8. Jesus provides for His mother. John 19:25-27.

**III. It Is Finished**

9. Supernatural darkness. Matt. 27:45.
10. Bearing the sins of the world. Matt. 27:46, 47.
11. The supreme sacrifice. John 19:28-30; Luke 23:46.

**IV. Type Meets Antitype**

12. Type fulfilled. Ex. 12:6, margin; Matt. 27:46, 50.
13. Inner veil rent. Mark 15:37, 38; Matt. 27:50, 51.

## THE LESSON

### The Crucifixion

**1. Where was Jesus crucified, and at what hour? Who were crucified with Him? Mark 15:22, 25, 27; Luke 23:33.**

NOTE.—"Arriving at the place of execution, the prisoners were bound to the instruments of torture. . . . As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God."—*The Desire of Ages,* pages 744, 745.

"This punishment was deemed the most disgraceful and ignominious that was practiced among the Romans. It was the way in which slaves, robbers, and the most notorious and abandoned wretches were commonly put to death. . . . As it was the most ignominious punishment known, so it was the most painful."—Barnes, *Notes on the Gospels,* vol. 1, p. 363.

**2. What prayer did the Saviour offer for His enemies? Luke 23:34.**

NOTE.—"Racked by the extremest pain, and covered with every shame which men were wont to heap on the greatest criminals; forsaken and denied by His disciples; no sigh escaped His lips, no cry of agony, no bitter or faltering word; only a prayer for the forgiveness of His enemies. They had acted in blindness, under the impulse of religious and political fanaticism. . . . His prayer that His heavenly Father would pardon them was only a last utterance of the love of which He had been the embodiment and expression through life."—Geikie, *The Life of Christ* (New York, John B. Alden, 1889), p. 780.

**3. What protest did the chief priests make concerning the inscription Pilate placed on the cross? How did Pilate reply? John 19:19-22.**

NOTE.—"In Pilate's court they had cried, 'Crucify Him!' 'We have no king but Caesar.' . . . They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. . . . The inscription was a virtual acknowledgment of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King of Israel, would be judged by them worthy of death. . . . In the providence of God, it was to awaken thought, and investigation of the Scriptures. . . . Thousands of people from all lands were then at Jerusalem, and the inscription declaring Jesus of Nazareth the Messiah would come to their notice."—*The Desire of Ages,* pages 745, 746.

## On the Cross

**4. When offered the customary stupefying potion, what did Jesus do? How were His garments divided, and what scriptures were thus fulfilled? Matt. 27:34, 35; John 19:23, 24; Ps. 22:18; 69:21.**

NOTE.—"He [Jesus] would receive nothing that could becloud His mind. His faith must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage."—*The Desire of Ages,* page 746.

**5. To what reviling and mocking was the Son of God subjected? How were these mockers fulfilling prophecy? Matt. 27:39-44; Ps. 22:8.**

NOTE.—"Although spoken in mockery, these words led men to search the Scriptures as they had never done before. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by comparing scripture with scripture, they saw the meaning of Christ's mission. Never before was there such a general knowledge of Jesus as when He hung upon the cross." —*The Desire of Ages,* page 749.

**6. How did one of the thieves admonish his associate? Under deep convicton, what appeal did the dying thief make? Luke 23:39-42.**

NOTE.—"He [the thief] calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. . . . The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour."—*The Desire of Ages,* page 750.

**7. In that darkest hour, what blessed assurance was given to the penitent thief? Luke 23:43.**

NOTE.—"And Jesus said to him, 'Verily to you I am saying today, with Me you shall be in the paradise.' "—Concordant Version of the Sacred Scriptures.

"Christ did not promise that the thief should be with Him in Paradise that day. He Himself did not go that day to Paradise. He slept in the tomb, and on the morning of the resurrection He said, 'I am not yet ascended to My Father.' . . . But on the day of the crucifixion, the day of apparent defeat and darkness, the promise was given. 'Today' while dying upon the

cross as a malefactor, Christ assures the poor sinner, Thou shalt be with Me in Paradise."—*The Desire of Ages,* page 751.

**8. What devoted women are noted as standing at the foot of the cross? With what tender words did Jesus commit His widowed mother to the care of the beloved disciple? John 19: 25-27.**

NOTE.—"O pitiful, loving Saviour; amid all His physical pain and mental anguish, He had a thoughtful care for His mother! . . . The perfect example of Christ's filial love shines forth with undimmed luster from the mist of ages. . . . Those who follow Christ will feel that it is a part of their religion to respect and provide for their parents. From the heart where His love is cherished, father and mother will never fail of receiving thoughtful care and tender sympathy."—*The Desire of Ages,* page 752.

## It Is Finished

**9. From the sixth hour to the ninth, what supernatural phenomenon is recorded? Matt. 27:45.**

NOTE.—"Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. . . . In the thick darkness, God veiled the last human agony of His Son. . . . A nameless terror held the throng that was gathered about the cross. . . . Priests, rulers, scribes, executioners, and the mob, all thought that their time of retribution had come."—*The Desire of Ages,* pages 753, 754.

**10. What anguished cry came from the lips of the Saviour? How did some misunderstand? Matt. 27:46, 47. Compare Ps. 22:1; Isa. 53:5.**

NOTE.—"The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. . . . The withdrawal of the divine countenance . . . in this hour of supreme anguish, pierced His heart with a sorrow that can never be fully understood by man. . . . He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race."—*The Desire of Ages,* page 753.

**11. What response was made to the Saviour's expression of thirst? What were His last words as He died upon the cross? John 19:28-30; Luke 23:46.**

NOTE.—"Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, 'It is finished.' John 19:30. The battle had been won. . . . Satan was defeated, and knew that his kingdom was lost."

"Well, then, might the angels rejoice as they looked upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the universe was made eternally secure."—*The Desire of Ages,* pages 758, 764.

## Type Meets Antitype

**12. How precisely was type fulfilled as to the time of our Lord's death? Ex. 12:6, margin; Matt. 27: 46, 50.**

NOTE.—"The great paschal Lamb, Jesus, died at the very hour the lamb was to be offered, between the evenings, about three o'clock in the afternoon."—F. C. Gilbert, *Practical Lessons From the Experiences of Israel,* page 234.

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries, the Passover lamb

had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God which taketh away the sin of the world.' That same night He was taken by wicked hands, to be crucified and slain."—*The Great Controversy,* page 399.

**13. At the death of Christ, what supernatural happening signified the end of the typical services in the earthly sanctuary? Mark 15:37, 38; Matt. 27:50, 51.**

NOTE.—"With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . . The most holy place of the earthly sanctuary is no longer sacred.

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. . . . Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens."—*The Desire of Ages,* page 757.

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**Lesson 12, for December 22, 1956**

## The Burial and Resurrection of Jesus

**LESSON SCRIPTURES:** Matt. 27:57 to 28:15; Mark 15:42 to 16:11; Luke 23:50 to 24:12; John 19:31 to 20:18.

**MEMORY VERSE:** "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

**STUDY HELPS:** "The Desire of Ages," pages 769-794; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of December 6.

**DAILY STUDY ASSIGNMENT AND RECORD**

| | Check Here |
|---|---|
| Sabbath afternoon: General survey. | ☐ |
| Sunday: Questions 1-4. | ☐ |
| Monday: Questions 5-8. | ☐ |
| Tuesday: Questions 9-13. | ☐ |
| Wednesday: Start reading Study Helps assignment. | ☐ |
| Thursday: Read further from Study Helps assignment. | ☐ |
| Friday: Review. | ☐ |

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### Lesson Outline:

**I. The Burial of Jesus**

1. Jewish leaders' request. John 19:31, 32.
2. The pierced side. John 19:33-37; Num. 9:12; Ps. 34:20; Zech. 12:10.
3. In Joseph's new tomb. Matt. 27:57-60; Mark 15:42-46; John 19:38-42.
4. The guarded tomb. Matt. 27:62-66.
5. Sabbath rest. Luke 23:54-56.

**II. The Resurrection of Jesus**

6. Jesus rises the third day. Matt. 28:1-4.
7. A lying report. Matt. 28:11-15.
8. The wave sheaf. Lev. 23:10, 11; 1 Cor. 15:20; Matt. 27:52, 53.

**III. The Empty Tomb**

9. First at the tomb. John 20:1, 2.
10. The other women. Mark 16:1-8; Luke 24:1-8.
11. Peter and John at the tomb. John 20:3-10.
12. Christ appears first to Mary Magdalene. John 20:11-15.
13. Christ appears to the women. Matt. 28:9, 10; Luke 24:10, 11.

## The Burial of Jesus

**1. As the Sabbath drew near, what request did the Jewish leaders make of Pilate? What was done to the two thieves? John 19:31, 32.**

NOTE.—"The priests and rulers were not at rest. . . . They dreaded the dead Christ more, far more, than they had ever feared the living Christ. They dreaded to have the attention of the people directed any further to the events attending His crucifixion. They feared the results of that day's work. Not on any account would they have had His body remain on the cross during the Sabbath."—*The Desire of Ages,* page 771.

**2. What did the soldiers refrain from doing to Jesus? Why? To make sure of His death, what did one soldier do? How were the Scriptures fulfilled? John 19:33-37; Num. 9:12; Ps. 34:20; Zech. 12:10.**

NOTE.—"It was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. That cry, uttered 'with a loud voice,' . . . at the moment of death, the stream of blood and water that flowed from His side, declared that He died of a broken heart. His heart was broken by mental anguish. He was slain by the sin of the world."—*The Desire of Ages,* page 772.

"It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God." —*Ibid.,* p. 753.

**3. Who secured Pilate's permission to give Jesus an honorable burial? What assistance was rendered by Nicodemus? How was prophecy again fulfilled? Matt. 27:57-60; Mark 15: 42-46; John 19:38-42.**

NOTE.—"Treason against the Roman government was the crime for which Jesus was condemned, and persons put to death for this offense were consigned to a burial ground especially provided for such criminals. . . .

"In this emergency, Joseph of Arimathea and Nicodemus came to the help of the disciples. Both these men were members of the Sanhedrin, and were acquainted with Pilate. Both were men of wealth and influence. They were determined that the body of Jesus should have an honorable burial."—*The Desire of Ages,* page 773.

**4. Recalling Jesus' prediction of His resurrection, what request did the Jewish leaders make of Pilate? What measures were taken to guard the tomb? Matt. 27:62-66.**

NOTE.—"He was adjudged to be dead *by the Jews themselves.* . . . He was buried alone; the place of His sepulcher was made sure—*expressly to prevent His being removed;* and they placed around Him a guard, in their own judgment large enough to prevent His being taken away by force or strength. His very enemies, therefore, took every possible precaution to place His resurrection beyond the possibility of suspicion of fraud and imposture, and those precautions were the very means of furnishing the most striking proof that His death, burial, and resurrection were not impositions, but most affecting, awful, and yet cheering realities."—Barnes, *Notes on the Gospels,* vol. 1, p. 371.

**5. Having observed the place of His burial, what did certain devoted women do? How precisely is the Sabbath identified? Luke 23:54-56.**

NOTE.—"And thus the Redeemer was left —pale, but victorious—to sleep through the Sabbath."—Geikie, *The Life of Christ* (New York, John B. Alden, 1889), p. 791.

"His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day. In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. . . . Now Jesus rested from the work of

redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. . . . When there shall be a 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began' (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing."—*The Desire of Ages,* pages 769, 770. See Isaiah 66:22, 23.

## The Resurrection of Jesus

**6. How long did Jesus remain in the tomb? What effect did the angel have upon the Roman guard? Matt. 28:1-4.**

NOTE.—"An earthquake marked the hour when Christ laid down His life, and another earthquake marked the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake 'not the earth only, but also heaven.' . . . Mountains piled upon mountains over His sepulcher could not have prevented Him from coming forth."—*The Desire of Ages,* pages 780, 781.

**7. What lying report did the Jewish leaders bribe the soldiers to give? Matt. 28:11-15.**

NOTE.—"The chief priests and rulers sent for them to be brought first into their presence. A strange appearance those soldiers presented. Trembling with fear, their faces colorless, they bore testimony to the resurrection of Christ. The soldiers told all, just as they had seen it; they had not had time to think or speak anything but the truth. . . . They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, and on their tongues a lying report which had been framed for them by the priests."—*The Desire of Ages,* pages 781, 782.

**8. How was the type of the sheaf of the first fruits fulfilled as to time and event? What special group bore witness of the resurrection to many? Lev. 23:10, 11; 1 Cor. 15:20; Matt. 27:52, 53.**

NOTE.—"Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. . . . The sheaf dedicated to God represented the harvest. . . . His resurrection is the type and pledge of the resurrection of all the righteous dead. . . . As Christ arose, He brought from the grave a multitude of captives. . . . They were those who had been colaborers with God, and who at the cost of their lives had borne testimony to the truth. . . . They ascended with Him as trophies of His victory over death and the grave."—*The Desire of Ages,*" pages 785, 786.

"He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming."—*Ibid.,* p. 834.

## The Empty Tomb

**9. In the early morning of the first day of the week, who was the first to arrive at the tomb? John 20:1, 2.**

**10. What problem concerned the other women as they approached the sepulcher? What joyful message did two angels give them for the eleven? Mark 16:1-8; Luke 24:1-8.**

NOTE.—" 'Tell His disciples and Peter,' the angels said. . . . His shameful denial of the Lord, and the Saviour's look of love and anguish, were ever before him. . . . To him the assurance is given that his repentance is accepted and his sin forgiven. He is mentioned by name."—*The Desire of Ages,* page 793.

**11. On hearing Mary Magdalene's report, what did Peter and John immediately do? What did they note concerning the graveclothes? John 20: 3-10.**

NOTE.—"Here was testimony that He had risen. The graveclothes were not thrown heedlessly aside, but carefully folded, each in a place by itself. . . . It was the Saviour's hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work."—*The Desire of Ages,* page 789.

**12. As the weeping Mary looked into the sepulcher, what did she see and hear? What question was addressed to her by the one she supposed to be the gardener? How did she explain her sorrow? John 20:11-15.**

NOTE.—"In the garden, Mary had stood weeping, when Jesus was close beside her. Her eyes were so blinded by tears that she did not discern Him. And the hearts of the disciples were so full of grief that they did not believe the angels' message or the words of Christ Himself.

"How many are still doing what these disciples did! . . . To how many might the Saviour's words be spoken, 'Why weepest thou? Whom seekest thou?' He is close beside them, but their tear-blinded eyes do not discern Him. He speaks to them, but they do not understand. . . . He lives to make intercession for us. Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God."—*The Desire of Ages,* page 794.

**13. What homage did our Lord later accept from the group of women? For the third time what message was sent to the disciples? How did they regard the women's story? Matt. 28:9, 10; Luke 24:10, 11.**

NOTE.—"Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son. . . . All power in heaven and on earth was given to the Prince of life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory."—*The Desire of Ages,* page 790.

The senior "Sabbath School Lesson Quarterly" is published in the following foreign languages: Bohemian, Danish-Norwegian, German, Hungarian, Italian, Polish, Russian, Serbian, Slovakian, Spanish, Swedish, Ukrainian, and Yugoslavian. Write to the International Branch of the Pacific Press at Brookfield, Illinois, for any of these quarterlies for the strangers within your gates.

# Forty Days of Fellowship Following Christ's Passion

**LESSON SCRIPTURES:** Matt. 28:16-20; Mark 16:12-20; Luke 24:13-53; John 20:19-31; 21:1-26; Acts 1:2-11.

**MEMORY VERSE:** "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

**STUDY HELPS:** "The Desire of Ages," pages 795-835; "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of December 13.

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here | | Check Here |
|---|---|---|---|
| Sabbath afternoon: General survey. | ☐ | Wednesday: Questions 11-13. | ☐ |
| Sunday: Questions 1-3. | ☐ | Thursday: Read Study Helps assignment. | ☐ |
| Monday: Questions 4-6. | ☐ | Friday: Review. | ☐ |
| Tuesday: Questions 7-10. | ☐ | | |

## Lesson Outline:

### I. The Walk to Emmaus

1. Jesus questions two disciples. Luke 24:13-24.
2. Jesus instructs them. Luke 24:25-27.
3. The disciples recognize Him. Luke 24:28-32.

### II. In the Upper Room

4. Report to the disciples. Luke 24:33-36; John 20:19.
5. Jesus appears to the disciples. Luke 24:37-43.
6. Jesus expounds the prophecies. Luke 24:44-48; John 20:21-23.

### III. Other Appearances

7. Doubting Thomas. John 20:24-28.
8. By the sea. John 21:1-6, 11.
9. The great Provider. John 21:7-14.
10. Peter's confession and commission. John 21:15-19.

### IV. Christ's Ministry Draws to a Close

11. The divine commission. Matt. 28:16-20; 1 Cor. 15:6.
12. Power for witnessing. Luke 24:49; Mark 16:17, 18; Acts 1:4, 5, 8.
13. Jesus returns to heaven. Luke 24:50-53; Acts 1:3, 9-11.

## THE LESSON

### The Walk to Emmaus

1. As Jesus joined two disciples on the way to Emmaus, what inquiry did He make? How did they explain the cause of their sadness? Luke 24:13-24.

2. What did the Stranger indicate to be the cause of their disappointment? How did He proceed to give them convincing proof of Christ's Messiahship? Luke 24:25-27.

NOTE.—"In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ's teaching. So highly did He value it that at one time He said, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' . . .

"It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New."—*The Desire of Ages*, page 799.

**3. How did Christ reveal Himself to these two disciples? As He vanished from their presence, what did they recall? Luke 24:28-32.**

NOTE.—"Had the disciples failed to press the invitation, they would not have known that their traveling companion was the risen Lord. Christ never forces His company upon anyone. He interests Himself in those who need Him. Gladly will He enter the humblest home, and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest, or ask Him to abide with them, He passes on. Thus many meet with great loss."—*The Desire of Ages*, page 800.

## In the Upper Room

**4. Realizing that they had seen Jesus, where did Cleopas and his companion go? As they were recounting their experience, who suddenly appeared? Luke 24:33-36; John 20:19.**

NOTE.—"The countenance of the risen Saviour, His manner, His speech, were all familiar to His disciples. As Jesus arose from the dead, so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health and symmetry; yet in the

glorified body their identity will be perfectly preserved. Then shall we know even as also we are known. . . . In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love."—*The Desire of Ages*, page 804.

**5. What effect did the appearance of their risen Lord have upon the disciples? What physical evidences did He give? Luke 24:37-43.**

NOTE.—"Nothing could be more amazing than the result of such a sight of Him thus glorified, on the apostles. From despair they passed at once to triumphant confidence—from incapacity to believe that the Messiah could have suffered as He had done to the most fervent and exulting faith in Him as the Messiah, on account of these very sufferings. They became, suddenly, men into whom the very spirit of Christ seemed to have passed; their spiritual nature had been wholly changed, and they were bound to Him, henceforth, with a deathless, and ecstatic devotion."—Geikie, *The Life of Christ* (New York, John B. Alden, 1889), p. 804.

**6. Referring to the prophecies relating to His sufferings, death, and resurrection, what solemn responsibility did Jesus place upon the disciples? Luke 24:44-48; John 20:21-23.**

NOTE.—" 'Whosesoever sins ye remit,' said Christ, 'they are remitted; . . . and whosesoever sins ye retain, they are retained.' . . . Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore. . . . Declare what God has said in regard to lying, Sabbathbreaking, stealing, idolatry, and every other evil. 'They which do such things shall not inherit the kingdom of God.' . . . If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. . . . She must deal with it as God directs, and her action is ratified in heaven. . . . Let the shepherds have a tender care for the flock of the Lord's pasture. Let them speak to the erring of the forgiving mercy of the Saviour. Let them encourage the sinner to repent, and believe in Him who can pardon. . . . Let the repentance of the sinner be accepted by the church with grateful hearts. . . . Such a remission is ratified in heaven."—*The Desire of Ages,* pages 805, 806.

## Other Appearances

**7. How emphatically did Thomas express his doubts? Appearing eight days later when Thomas was present, what did Jesus invite him to do? What joyful acknowledgment did Thomas make? John 20:24-28.**

NOTE.—"Many who, like Thomas, wait for all cause of doubt to be removed, will never realize their desire. They gradually become confirmed in unbelief. Those who educate themselves to look on the dark side, and murmur and complain, know not what they do. They are sowing the seeds of doubt, and they will have a harvest of doubt to reap. At a time when faith and confidence are most essential, many will thus find themselves powerless to hope and believe."—*The Desire of Ages,* page 808.

**8. After seven of the disciples had spent a fruitless night fishing, what instructions were given by a watcher on the shore? What remarkable results followed obedience? John 21: 1-6, 11.**

NOTE.—"Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side He stood upon the shore. That was the side of faith. If they labored in connection with Him,—His divine power combining with their human effort,—they could not fail of success."—*The Desire of Ages,* page 811.

**9. Recognizing his Master, what did Peter do? How was the morning meal provided? John 21:7-14.**

NOTE.—"Though they were to be deprived of His personal companionship, and of the means of support by their former employment, the risen Saviour would still have a care for them. While they were doing His work, He would provide for their needs."—*The Desire of Ages,* page 811.

**10. What thrice-repeated answer did Peter give when he was questioned by Jesus? On each occasion, what charge was given him? How did his Lord reveal the last full measure of devotion that Peter would give? John 21:15-19.**

NOTE.—"Jesus thus made known to Peter the very manner of his death; He even foretold the stretching forth of his hands upon the cross. Again He bade His disciple, 'Follow Me.' . . . Now He was prepared to share in his Lord's mission of sacrifice. When at last brought to the cross, he was, at his own request, crucified with his head downward. He thought it too great an honor to suffer in the same way as his Master did."—*The Desire of Ages,* pages 815, 816.

## Christ's Ministry Draws to a Close

**11. How many believers met with their Lord at the appointed place in Galilee? What commission was given them? Matt. 28:16-20; 1 Cor. 15:6.**

NOTE.—"The Saviour's commission to the disciples included all the believers. It in-

cludes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. . . . For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."—*The Desire of Ages,* page 822.

**12. What pledge of power was given for carrying out the commission? How was this promise confirmed? Luke 24:49; Mark 16:17, 18; Acts 1:4, 5, 8.**

NOTE.—"These disciples prepared themselves for their work. Before the Day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. . . . The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. So it may be now."—*The Desire of Ages,* page 827.

**13. As the Lord gave His final instruction on Olivet, what glorious event did the apostles witness? What blessed promise, given by two angels, cheered their hearts? Luke 24:50-53; Acts 1:3, 9-11.**

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## THIRTEENTH SABBATH OFFERING

### December 29, 1956

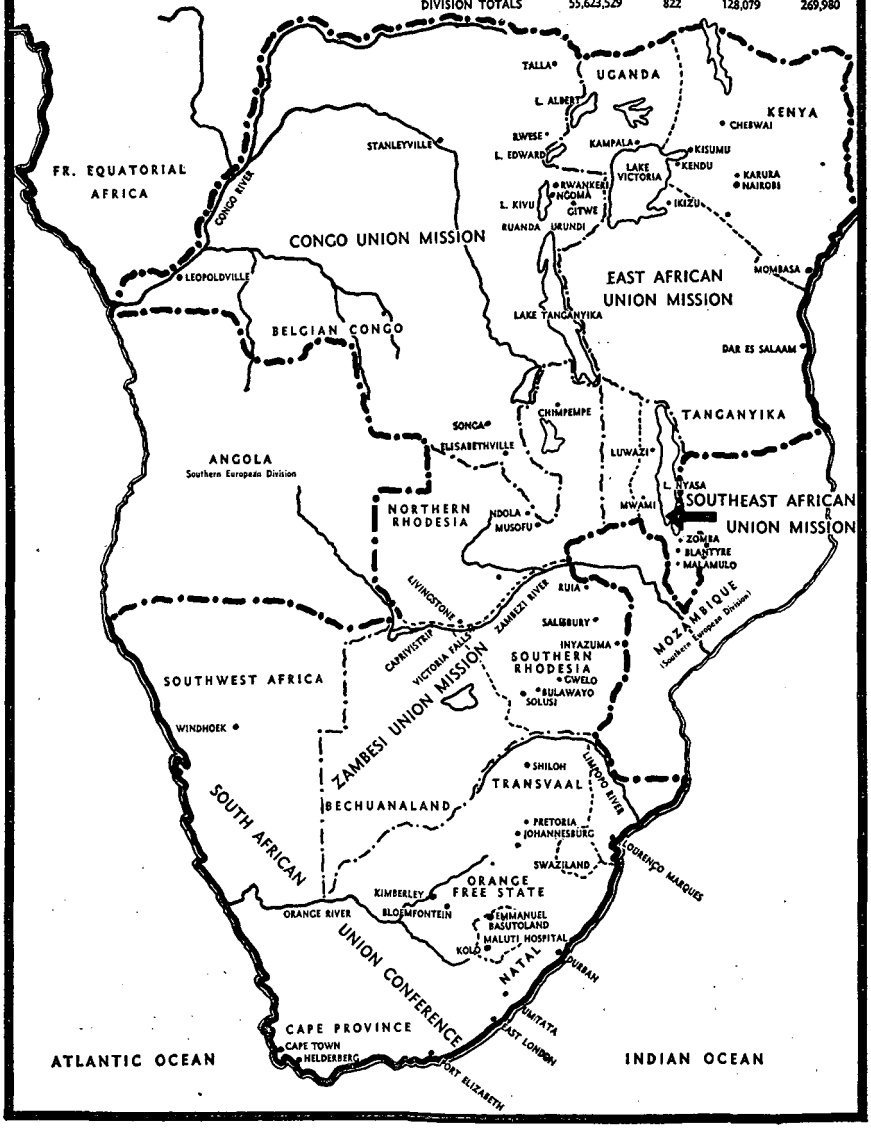
### Southern African Division

Again we have the opportunity of sending aid to the great Southern African Division, and this time it is for the worthy cause of providing homes for African workers. Many of our African young people are going out as "foreign missionaries" to other tribes. In order to enable these workers to do the most effective work and to make their homes models of Christian homes in the communities where they labor, we need to provide them with modest but substantial houses in which to live. That is the call that comes to us from Africa this quarter. Will you help answer the call?

## LESSONS FOR THE FIRST QUARTER, 1957

Sabbath-school members who have failed to receive a senior *Lesson Quarterly* for the first quarter of 1957 will be helped by the following outline in studying the first lesson. The lessons are on "Christian Virtues," and the first lesson is entitled "Goodness and Nobility." The Memory Verse is Matt. 5:16. The texts to be studied are:

Ques. 1 Luke 18:18, 19.
Ques. 2. Ex. 33:19; 34:6, 7.
Ques. 3. Acts 10:38.
Ques. 4. Luke 4:18, 19.
Ques. 5. Ps. 14:2, 3.
Ques. 6. Rom. 2:4.
Ques. 7. Ps. 107:9; Matt. 5:6.
Ques. 8. Gal. 5:22, 23.
Ques. 9. 1 Peter :15, 16; Matt. 5:48; Eph. 4:13.
Ques. 10. Matt. 5:16; 1 Peter 2:12.
Ques. 11. Titus 2:11-14.
Ques. 12. Heb. 13:20, 21.
Ques. 13. Matt. 25:21.

# SOUTHERN AFRICAN DIVISION

| UNION MISSION | POPULATION | CHURCHES | CH. MEM. | S.S. MEM. |
|---|---|---|---|---|
| CONGO | 15,976,415 | 249 | 39,656 | 116,405 |
| EAST AFRICAN | 18,771,489 | 221 | 38,608 | 65,239 |
| SOUTH AFRICAN | 13,829,542 | 176 | 14,349 | 22,880 |
| SOUTHEAST AFRICAN | 2,413,000 | 69 | 13,373 | 16,436 |
| ZAMBESI | 4,633,083 | 107 | 22,093 | 49,020 |
| DIVISION TOTALS | 55,623,529 | 822 | 128,079 | 269,980 |