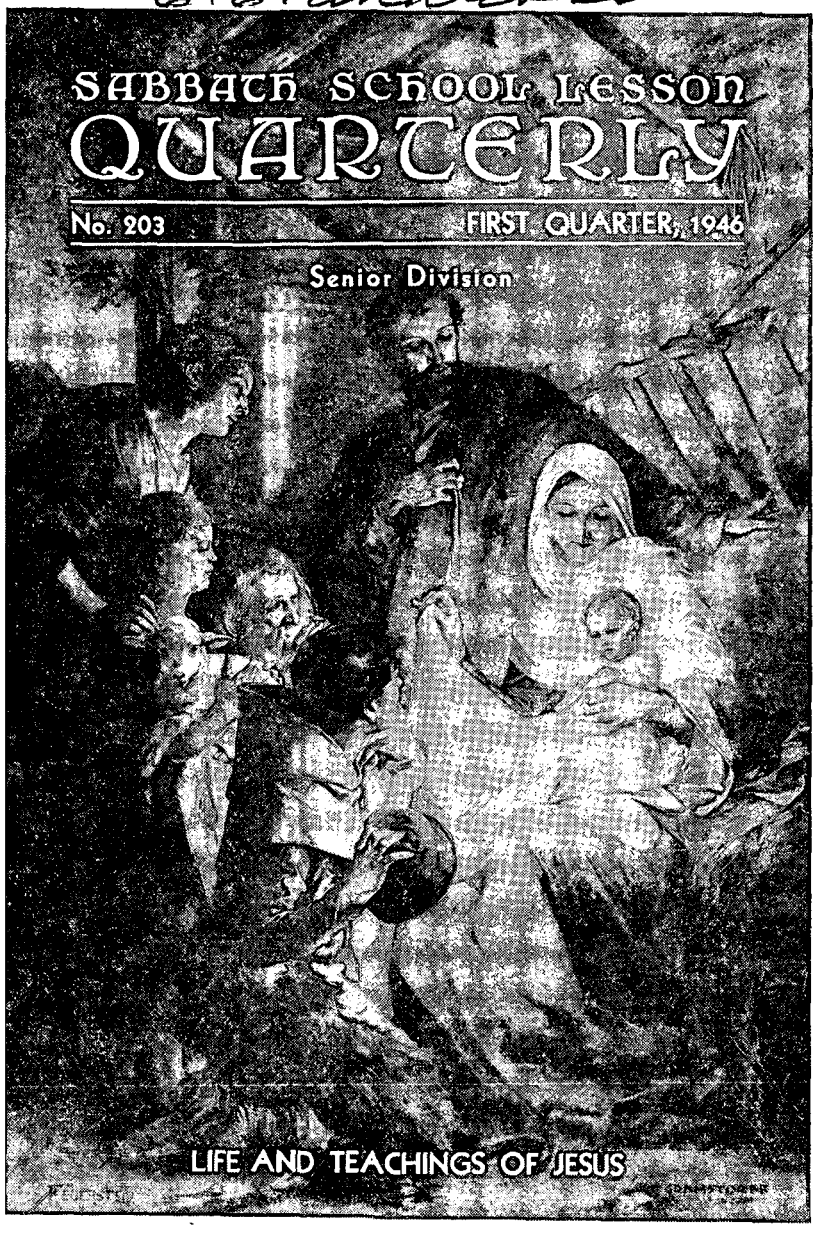
E. E. Andrews

SABBATH SCHOOL LESSON QUARTERLY

No. 203 FIRST QUARTER, 1946

Senior Division



LIFE AND TEACHINGS OF JESUS

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DAILY LESSON STUDY PLEDGE

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

Name.....

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

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

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

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Sabbath School Lesson Quarterly

LIFE AND TEACHINGS OF JESUS

Lesson 1, for January 5, 1946

The Pre-Existence of Christ and the First Rebellion

MEMORY VERSE: "Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

STUDY HELP: "Patriarchs and Prophets," pages 33-43.

From All Eternity

1. What expression is employed by Micah indicating Christ's existence before His incarnation? Micah 5:2 (margin).

NOTE.—"From the days of eternity the Lord Jesus Christ was one with the Father."—*The Desire of Ages,* page 19.

2. What assurance have we that Christ was with God before the work of creation was begun? Col. 1:17; John 17:1, 5.

NOTE.—"Christ is the pre-existent, self-existent Son of God. . . . In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him."—Mrs. E. G. White, in *Signs of the Times,* Aug. 29, 1900.

3. How did the Father address His Son? Heb. 1:8, first part.

NOTE.—Since "Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore."—Mrs. E. G. White, in *Review and Herald,* April 5, 1906.

4. From the beginning what kind of throne has the Son occupied? Heb. 1:8, last part; Jer. 17:12.

5. How has He revealed the Father's glory? Heb. 1:3.

NOTE.—"Angels are God's ministers, radiant with the light ever flowing from His presence, and speeding on rapid wing to execute His will. But the Son, the anointed of God, the 'express image of His person,' 'the brightness of His glory,' 'upholding all things by the word of His power,' holds supremacy over them all. 'A glorious high throne from the beginning,' was the place of His sanctuary; 'a scepter of righteousness,' the scepter of His kingdom. 'Honor and majesty are before Him. Strength and beauty are in His sanctuary.' Mercy and truth go before His face."—*Patriarchs and Prophets,* page 34.

6. Who was associated with our heavenly Father in the work of creation? John 1:1-3, 10; Col. 1:16.

NOTE.—"The Sovereign of the universe was not alone in His work of beneficence. He had an associate,—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings."—*Patriarchs and Prophets,* page 34.

7. In what respects are the character of God and His law similar? 1 John 4:8, 16; Matt. 22:37-40.

NOTE.—" 'God is love.' His nature, His law, is love. It ever has been; it ever will be. . . . Every manifestation of creative power is an expression of infinite love."

"The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love,—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service."—*Patriarchs and Prophets,* pages 33, 34.

Disaffection and Rebellion

8. In the long ago what change marred the peace and harmony of heaven? Who was the leader in this disaffection? Isa. 14:12; Ezek. 28:15.

NOTE.—"So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures."—*Patriarchs and Prophets,* page 35.

9. What was the position of the leader of this disaffection? How is he described? Ezek. 28:14, 12, 13.

NOTE.—"Sin originated with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, 'son of the morning,' was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him."—*Patriarchs and Prophets,* page 35.

10. What was the cause of his fall? Ezek. 28:17, first part; Isa. 14:13, 14.

Result of Rebellion

11. What was the result of Satan's selfish ambition? Rev. 12:7-9.

12. What will be the end for Satan and all the angelic host who took part with him in this first great rebellion? Ezek. 28:18, 19; Rev. 20:10.

13. What will be the fate of all those on this earth who unite with Satan in rebellion against God and His law of love? Isa. 1:28; Rev. 20:7-9.

NOTE.—"In the cleansing flames the wicked are at last destroyed, root and branch,—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah.

"Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. 'The whole earth is at rest, and is quiet: they [the righteous] break forth into singing.' And a shout of praise and triumph ascends from the whole loyal universe."—*The Great Controversy,* page 673.

Lesson 2, for January 12, 1946

God's Eternal Purpose

MEMORY VERSE: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. 1:4.

STUDY HELP: "Patriarchs and Prophets," pages 44-70.

The Council of Peace

1. When was the plan for our redemption laid? 1 Peter 1:18-20; Rev. 13:8.

2. What did the plan for man's redemption as laid by the Father and the Son involve? Eph. 1:4, 5.

NOTE.—"God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. 'A body,' said Christ, 'hast Thou prepared Me.' But He did not come in human form until the fullness of time had expired. Then He came to our world, a babe in Bethlehem."—Mrs. E. G. White, in *Review and Herald,* April 5, 1906.

Man's Genealogical Record

3. In whose image and after whose likeness was man created? As compared to the angels, what was the order of his creation? Gen. 1:26, 27; Ps. 8:4-6.

NOTE.—"Created to be 'the image and glory of God,' Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory. Endowed with high mental and spiritual gifts, Adam and Eve were made but 'little lower than the angels,' that they might not only discern the wonders of the visible universe, but comprehend moral responsibilities and obligations."—*Education,* page 20.

4. What was Adam's relationship to God and to Jesus? Luke 3:38; John 20:17.

Adam's Dominion

5. With what was Adam crowned? What was his dominion? Heb. 2:7; Gen. 1:26.

6. What was the condition of the earth as it came from the hand of its Maker? Gen. 1:10-12, 31.

NOTE.—"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes. . . . Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God."—*Patriarchs and Prophets,* page 44.

7. What more did God do to provide for man's need? Gen. 2:18, 21-23.

NOTE.—"God Himself gave Adam a companion. He provided 'an help meet for him,'—a helper corresponding to him,—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him, as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation."—*Patriarchs and Prophets,* page 46.

Man's First Home and School

8. Describe man's first home. Gen. 2:8, 9.

NOTE.—"The home of our first parents was to be a pattern for other homes as their children should go forth to occupy the earth. That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices, and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings,—the handiwork of the great Master Artist. In the surroundings of the holy pair was a lesson for all time,—that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works."—*Patriarchs and Prophets,* page 49.

9. What two institutions were given to the holy pair while still in Paradise? Gen. 2:24; Matt. 19:4-6; Gen. 2:1-3.

NOTE.—"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. 'Marriage is honorable;' it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a

blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."

"After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker."—*Patriarchs and Prophets,* pages 46, 47.

10. What was man appointed to do? Gen. 2:15.

NOTE.—"Our Creator, who understands what is for man's happiness, appointed Adam his work. The true joy of life is found only by the working men and women. The angels are diligent workers; they are the ministers of God to the children of men. The Creator has prepared no place for the stagnating practice of indolence."—*Patriarchs and Prophets,* page 50.

11. With whom were the holy pair permitted to hold converse? Gen. 3:8, 9.

NOTE.—"The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—*Patriarchs and Prophets,* page 50.

12. How did the Lord make plain to the holy pair the way of life and the way of death? What was the condition imposed? Gen. 2:16, 17.

NOTE.—"God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life."—*Patriarchs and Prophets,* page 49.

Lesson 3, for January 19, 1946

The Fall in Adam and Redemption in Christ

MEMORY VERSE: "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

STUDY HELPS: "Education," pages 301-309; "The Great Controversy," pages 674-678 (new ed., pages 757-762).

The Temptation and Fall

1. When Satan was cast out of heaven, into what place was he cast? Rev. 12:9.

2. What warning was given our first parents concerning the tree of knowledge of good and evil? Gen. 2:16, 17.

NOTE.—"The tree of knowledge had been made a test of their obedience and their love to God."

"Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall, and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow. It was by disobedience to the just commands of God that Satan and his host had fallen. How important, then, that Adam and Eve should honor that law by which alone it was possible for order and equity to be maintained."—*Patriarchs and Prophets,* pages 53, 52.

3. In what guise did Satan appear in Eden? Gen. 3:1.

NOTE.—"In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent,—a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold. Resting in the rich-laden branches of the forbidden tree, and regaling itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer, watching for his prey."—*Patriarchs and Prophets,* page 53.

4. What advantages were offered by the serpent for partaking of the forbidden fruit? Gen. 3:4, 5.

5. How did Adam and Eve fail when they partook of the fruit of the forbidden tree?

Answer: "There was nothing poisonous in the fruit itself, and the sin was not merely in yielding to appetite. It was distrust of God's goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil. It was this that opened the door to every species of falsehood and error."—*Education,* page 25.

6. What experience came to our first parents after their transgression? Gen. 3:6, 7.

7. Relate the conversation that took place when the Lord appeared in the garden. Gen. 3:8-13.

The Divine Sentence

8. What sentence was passed upon man? Gen. 3:17-19, 22, 24; Rom. 6:23.

NOTE.—"In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct. It was Satan's plan that Adam and Eve should by disobedience incur God's displeasure; and then, if they failed to obtain forgiveness, he hoped that they would eat of the tree of life, and thus perpetuate an existence of sin and misery. But after man's fall, holy angels were immediately commissioned to guard the tree of life. Around these angels, flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass that barrier to partake of the life-giving fruit; hence there is not an immortal sinner."—*Patriarchs and Prophets,* page 60.

9. What does Paul say about this sad experience of Adam? How far reaching was its result? Rom. 5:12.

Love's Remedy and Triumph

10. Before making known to Adam the penalty for his sin, what assurance of ultimate redemption was given? Gen. 3:15.

NOTE.—"As the guilty pair listened to these words, they were inspired with hope; for in the prophecy concerning the breaking of Satan's power they discerned a promise of deliverance from the ruin wrought through transgression. Though they must suffer from the power of their adversary because they had fallen under his seductive influence and had chosen to disobey the plain command of Jehovah, yet they need not yield to utter despair. The Son of God was offering to atone with His own lifeblood for their transgression." —*Prophets and Kings,* pages 681, 682.

11. How great was God's love for man? John 3:16.

12. How did the Son of God co-operate with His Father in providing for man's salvation? Phil. 2:5-8.

13. For what purpose did Christ come to earth? Luke 19:10.

14. When will God's eternal purpose be completely accomplished? 2 Peter 3:10, 13, 14; Rev. 21:1-5.

Lesson 4, for January 26, 1946

A Foreview of the Coming Deliverer

MEMORY VERSE: "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." Isa. 53:10.

STUDY HELP: "Prophets and Kings," pages 681-702.

Early Messianic Prophecies

1. Before the exclusion of our first parents from Paradise, what gleam of hope was given them of a Deliverer? Gen. 3:15.

NOTE.—"Plain and specific prophecies had been given regarding the appearance of the Promised One. To Adam was given an assurance of the coming of the Redeemer. The sentence pronounced on Satan, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,' was to our first parents a promise of the redemption to be wrought out through Christ."—*The Acts of the Apostles,* page 222.

2. To what scriptures did Jesus appeal in proof that He was the true Messiah? Luke 24:25-27.

3. Of what had the prophets by the Spirit of Christ testified beforehand? What had they been diligently doing? 1 Peter 1:10-12; John 5:39.

4. Of what were all sin offerings a type? John 1:29.

NOTE.—"Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ

was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption."—*The Acts of the Apostles,* page 14.

Definite Predictions

5. How was the promise of the coming Saviour made known to Abraham? Gen. 22:16-18; Gal. 3:16.

6. What benediction was pronounced by the dying patriarch, Jacob, upon his son, Judah? Gen. 49:10.

7. What did the prophet Isaiah with rapture declare concerning this wonderful Deliverer? Isa. 9:6, 7.

8. By what names was the Messiah to be called? Isa. 7:14; Matt. 1:23, 21; Jer. 23:5, 6.

9. What were to be the tribe, the family, and the place of the Messiah's birth? Jer. 23:5; Micah 5:2.

The Greatness and Benignity of Christ's Ministry

10. How did Isaiah speak of the blessed ministry of our Lord, and of His anointing for it? How was the fulfillment of this prediction recognized? Isa. 61:1-3; Luke 4:17-21.

11. What prediction was made by Isaiah regarding Christ's sufferings? Isa. 53:1-12.

NOTE.—"What a theme for meditation is the sacrifice that Jesus made for lost sinners! '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.' How shall we estimate the blessings thus brought within our reach? Could Jesus have suffered more? Could He have purchased for us richer blessings? Should it not melt the hardest heart, when we remember that for our sakes He left the happiness and glory of heaven, and suffered poverty and shame, cruel affliction and a terrible death? Had He not, by His death and resurrection, opened for us the door of hope, we should have known nothing but the horrors of darkness and the miseries of despair. In our present state, favored and blessed as we are, we cannot realize from what depths we have been rescued. We cannot measure how much deeper our afflictions would have been, how much greater our woes, had not Jesus encircled us with His human arm of sympathy and love, and lifted us up."—*Testimonies,* vol. 5, p. 316.

12. Through the psalmist, what did Christ prophesy concerning the treatment He would receive at the hands of His persecutors? How were these predictions fulfilled? Ps. 69:20, 21; 22:16-18; Matt. 27:34-48.

A Perfect and Compassionate Redeemer

13. How did Moses, by divine direction, symbolize the remedy that God would provide for sin? Num. 21:8, 9; Rev. 12:9; John 3:14.

NOTE.—"The lifting up of the brazen serpent was to teach Israel an important lesson. They could not save themselves from the fatal effect of the

poison in their wounds. God alone was able to heal them. Yet they were required to show their faith in the provision which He had made. They must look, in order to live. It was their faith that was acceptable with God, and by looking upon the serpent their faith was shown. They knew that there was no virtue in the serpent itself, but it was a symbol of Christ; and the necessity of faith in His merits was thus presented to their minds."—*Patriarchs and Prophets,* page 430.

14. How does Zechariah speak of the wounds our Redeemer was to receive on the cross? Zech. 12:10; 13:6.

15. Why may we be especially grateful to God that Jesus did not fail nor become discouraged in His supreme effort to save fallen man? Isa. 42:4; 53:5.

NOTE.—"Christ gave Himself, an atoning sacrifice, for the saving of a lost world. He was treated as we deserve, in order that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."—*Testimonies,* vol. 8, pp. 208, 209.

Lesson 5, for February 2, 1946

The Long-Looked-for Deliverer

MEMORY VERSE: "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

STUDY HELPS: "The Great Controversy," pages 323-328 (new ed., pages 369-375); "Prophets and Kings," pages 698-702.

An Important Prophetic Period

1. When was the Son of God to appear in the flesh? Gal. 4:4, 5.

NOTE.—"The Saviour's coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. But the fulfillment of the promise tarried. Those who first received it died without the sight. From the days of Enoch the promise was repeated through patriarchs and prophets, keeping alive the hope of His appearing, and yet He came not. The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. Century after century passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, 'The days are prolonged, and every vision faileth.' "—*The Desire of Ages,* page 31.

2. At the conclusion of Daniel's prayer, recorded in Daniel 9, who was commanded to visit him? For what purpose was the visitor sent? Dan. 9:21-23.

NOTE.—"The time of the first advent and of some of the chief events clustering about the Saviour's lifework, was made known by the angel Gabriel to Daniel."—*Prophets and Kings,* page 698.

3. What period of prophetic time was determined upon the Jews, and upon their Holy City? Dan. 9:24, first part.

4. What does a day in prophecy represent? Num. 14:34; Ezek. 4:6.

NOTE.—"The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years."—*Prophets and Kings,* page 698.

5. The going forth of what commandment marked the beginning of the 490-year period? Dan. 9:25, first part; Ezra 6:14.

NOTE.—"In the seventh chapter of Ezra the decree is found. In its completest form it was issued by Artaxerxes, king of Persia, B. C. 457. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment [margin, decree] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking B. C. 457, the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled." —*The Great Controversy,* pages 326, 327.

6. Who was to appear at the close of the sixty-nine weeks, or 483 years, of this prophecy? Dan. 9:25.

The Everlasting Covenant

7. How was this prophecy fulfilled in the experience of Jesus of Nazareth? John 1:40, 41; Acts 10:38.

NOTE.—" 'From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,'—namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of B. C. 457. From this date, 483 years extend to the autumn of A. D. 27. At that time this prophecy was fulfilled."—*The Great Controversy,* page 327.

8. What did Gabriel say would take place during the last week of the seventy? Dan. 9:27.

NOTE.—"Then, said the angel, 'He shall confirm the covenant with many for one week [seven years].' For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself, and afterward by the apostles."—*Prophets and Kings,* page 699.

9. What important events were to take place before the close of the seventy-week period? Dan. 9:24.

NOTE.—"Seventy weeks, then, or 490 days of the 2300, were allotted to Jerusalem and the Jews. The events which were to be consummated within that period are briefly stated. The transgression was to be finished, that is, the Jewish people were to fill up the cup of their iniquity, which they did in the rejection and crucifixion of Christ. An end of sins, or of sin offerings, was to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was accomplished by the sacrificial death of the Son of God. Everlasting righteousness was to be

brought in, the righteousness which our Lord manifested in His sinless life. The vision and the prophecy were to be sealed, or made sure."—*Daniel and the Revelation,* new ed., page 203.

The More Sure Word of Prophecy

10. What assurance have we that the prophetic word will be completely fulfilled? 2 Peter 1:19-21; Hab. 2:2, 3.

11. How was this great truth demonstrated in the deliverance of Israel from Egyptian bondage? Ex. 12:41.

NOTE.—"Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. 'Afterward,' He said, 'shall they come out with great substance.' Against that word, all the power of Pharaoh's proud empire battled in vain. On 'the selfsame day' appointed in the divine promise, 'it came to pass, that all the hosts of the Lord went out from the land of Egypt.' So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem."—*The Desire of Ages,* pages 31, 32.

12. What strong consolation do we now have? Heb. 6:17-20.

NOTE.—"Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing 'more abundantly' to bestow upon His servants the strength they need for test and trial. The plans of the enemies of His work may seem to be well laid and firmly established; but God can overthrow the strongest of these. And this He does in His own time and way, when He sees that the faith of His servants has been sufficiently tested."—*Prophets and Kings,* page 164.

Lesson 6, for February 9, 1946

The Parents of John the Baptist

MEMORY VERSE: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6.

STUDY HELP: "The Desire of Ages," pages 97-101.

Waiting for Redemption

1. Since the promise of redemption made by God to Adam in Eden, for what had the righteous ever patiently, but anxiously, waited? Luke 2:25, 36-38; Mark 15:43.

John's Lineage

2. What is recorded of two persons who lived in the days of Herod, king of Judea? Luke 1:5, 6.

3. What special service was assigned by lot to Zacharias? During this service, what were the people doing? Luke 1:8-10.

A Heavenly Visitant

4. While ministering before the golden altar in the holy place, what experience came to Zacharias? How was he affected by it? Luke 1:11, 12.

NOTE.—"He was standing before the golden altar in the holy place of the sanctuary. The cloud of incense with the prayers of Israel was ascending before God. Suddenly he became conscious of a divine presence. An angel of the Lord was 'standing on the right side of the altar.' The position of the angel was an indication of favor, but Zacharias took no note of this. For many years he had prayed for the coming of the Redeemer; now heaven had sent its messenger to announce that these prayers were about to be answered; but the mercy of God seemed too great for him to credit. He was filled with fear and self-condemnation."—*The Desire of Ages,* pages 97, 98.

5. Who was the angel that appeared to Zacharias? What glad tidings did he bring? Luke 1:19, 13, 14.

NOTE.—"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your Prince.' Of Gabriel the Saviour speaks in the Revelation, saying that 'He sent and signified it by His angel unto His servant John.' And to John the angel declared, 'I am a fellow servant with thee and with thy brethren the prophets.' Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men."—*The Desire of Ages,* page 98, 99.

6. How was this promised child to be regarded by the Lord? What would he not do? With what would he be filled from his birth? Luke 1:15.

7. What important work was he to accomplish? Luke 1:16, 17.

8. What serious question did Zacharias ask the heavenly messenger? Luke 1:18.

9. What was the angel's reply? Luke 1:19, 20.

NOTE.—"To the question of Zacharias, the angel said, 'I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.' Five hundred years before, Gabriel had made known to Daniel the prophetic period which was to extend to the coming of Christ. The knowledge that the end of this period was near had moved Zacharias to pray for the Messiah's advent. Now the very messenger through whom the prophecy was given had come to announce its fulfillment."—*The Desire of Ages,* page 98.

10. What occasioned anxiety on the part of the people? When Zacharias appeared, what did they perceive? At the close of this period of service, where did he go? Luke 1:21-23.

Divine Manifestations

11. When the child was to be named, what unusual experience occurred? Luke 1:57-63.

12. What miracle was wrought for Zacharias when the child was named? How widely were these experiences known, and how did they affect the people who heard them? Luke 1:64-66.

13. What prophecy did Zacharias give concerning the child John, and the work he was to do? Luke 1:76-79.

14. Where and how did John spend his early years, and with what results? Luke 1:80.

NOTE.—"It was a lonely region where he [John] found his home, in the midst of barren hills, wild ravines, and rocky caves. But it was his choice to forgo the enjoyments and luxuries of life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of Providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From childhood his mission had been kept before him, and he had accepted the holy trust."—*The Desire of Ages,* page 101.

Lesson 7, for February 16, 1946

The Promised Redeemer

MEMORY VERSE: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:32, 33.

STUDY HELPS: "The Desire of Ages," pages 19-26; "Patriarchs and Prophets," pages 63-66.

Made in the Likeness of Men

1. As a result of sin, what passed upon all men? Rom. 5:12.

2. Since both the righteous and the wicked suffer the first death, what is the ultimate penalty for sin? Rev. 20:14, 15.

3. Why was it necessary that the Son of God should be born of a woman and thus become a partaker of our nature? Heb. 2:14-18.

NOTE.—"The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race."—*Patriarchs and Prophets,* page 63.

The Lowly Exalted

4. What message did Gabriel convey to Mary in Nazareth of Galilee? Luke 1:26-31.

5. What was this promised Son to be called? What throne

would be given to Him? What was said of His kingdom? Luke 1:32, 33.

6. By what name was this Child to be called? Matt. 1:23; Isa. 7:14.

NOTE.—"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. . . . In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."—*The Desire of Ages,* pages 25, 26.

7. What message did the angel of the Lord bring to Joseph concerning Mary? Matt. 1:18-20.

8. By what other name was the Son of Mary to be called, and for what reason? Matt. 1:21.

NOTE.—"Jesus" is the Greek form of "Joshua" (see Heb. 4:8), which is a contraction of two Hebrew words *Jah,* from Jehovah, and *yasha,* to save, thus meaning "Jehovah saved."

Faith Rewarded

9. How did Mary express her faith in the word of the angel? Whom did she visit? Luke 1:38-40.

10. In what word of inspiration did Mary express her holy rapture in praise to God for His wonderful dealings with her? Luke 1:46-49.

11. At the conclusion of her visit to Elisabeth, where did she go? Luke 1:56.

12. What three individuals are said to have been filled with the Holy Spirit before Pentecost? Luke 1:67, 41, 15.

13. When filled with the Holy Spirit, what words did Zacharias speak prophetically of what Jesus would accomplish in—

a. The redemption of His people?
b. Their salvation?
c. The exercise of mercy toward them?
d. Remembering His holy covenant?
e. His oath to Abraham?
f. Enabling His people to live holy lives? Luke 1:67-75.

14. What great spiritual lesson was the birth of Isaac to Abraham and Sarah, of John to Zacharias and Elisabeth, and of Jesus to Mary, designed to teach? Rom. 4:20, 21.

NOTE.—"It was through faith that the child of promise was given. It is through faith that spiritual life is begotten, and we are enabled to do the works of righteousness."—*The Desire of Ages,* page 98.

Lesson 8, for February 23, 1946

Birth and Dedication of Jesus

MEMORY VERSE: "The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

STUDY HELP: "The Desire of Ages," pages 43-58.

Overruling Providence

1. What had been foretold in prophecy concerning the place of Jesus' birth? Micah 5:2.

2. When the time for the birth of the Saviour drew near, what decree was issued by the Roman emperor? Where did Joseph and Mary of Galilee go to be registered? Luke 2:1-5.

NOTE.—"Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. The decree of imperial Rome for the enrollment of the peoples of her vast dominion has extended to the dwellers among the hills of Galilee. As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Caesar Augustus is made the agent for the fulfillment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city. Out of Bethlehem, said the prophet, 'shall He come forth . . . that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.' "—*The Desire of Ages,* page 44.

His Lowly Birth

3. In what surroundings was the Son of God born, and why? Luke 2:6, 7.

NOTE.—"In the city of their royal line, Joseph and Mary are unrecognized and unhonored. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the city to the eastern extremity of the town, vainly seeking a resting place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born."—*The Desire of Ages,* page 44.

4. Who were in the fields near Bethlehem the night of the Saviour's birth? What were they doing? Luke 2:8.

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

Heaven Acclaims His Birth

6. What message of supreme importance did the angel bring? Luke 2:10, 11.

7. What sign was given by which they might recognize the promised Saviour? Luke 2:12.

8. Who then appeared? What words of praise did they sing? Luke 2:13, 14.

9. When the angels departed, where did the shepherds go? What did they say to one another? Luke 2:15-17.

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

10. How was the message of the shepherds received by those who heard it? What did Mary do? In what spirit did the shepherds return to their flocks? Luke 2:18-20.

NOTE.—"The story of Bethlehem is an exhaustless theme. In it is hidden 'the depth of the riches both of the wisdom and knowledge of God.' We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension."—*The Desire of Ages,* page 48.

The Dedication

11. When was Mary's Son formally named? Luke 2:21.

12. When the child Jesus was being dedicated, what devout man came to the temple? How was he directed there? For what had he been waiting? Why? Luke 2:22-27.

13. What did Simeon do with the child Jesus? What prayer did he offer? Luke 2:28-32.

NOTE.—"As Simeon enters the temple, he sees a family presenting their first-born son before the priest. Their appearance bespeaks poverty; but Simeon understands the warnings of the Spirit, and he is deeply impressed that the infant being presented to the Lord is the Consolation of Israel, the One he has longed to see. To the astonished priest, Simeon appears like a man enraptured. The child has been returned to Mary, and he takes it in his arms and presents it to God, while a joy that he has never before felt enters his soul. As he lifts the infant Saviour toward heaven, he says, 'Lord, now lettest Thou Thy servant depart in peace, according to Thy word.' "—*The Desire of Ages,* page 55.

14. What prediction did Simeon make pertaining to the child? What concerning Mary? How did this affect the parents? Luke 2:32, 34, 35, 33.

15. What inspired confirmation of Simeon's testimony concerning Christ was borne by another aged and devout servant of God? Luke 2:36-38.

THIRTEENTH SABBATH OFFERING

CHINA

Lesson 9, for March 2, 1946

Childhood of Jesus

MEMORY VERSE: "The Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Luke 2:40.

STUDY HELP: "The Desire of Ages," pages 59-67.

Visit of the Wise Men

1. Who was king of Judea when Jesus was born? At that time who came to Jerusalem from a far country? What question did they ask? Why had they come? Matt. 2:1, 2.

2. When the report of the visit of the Wise Men came to the ears of Herod and the people, how were all affected? What did the king do? Matt. 2:3, 4.

3. What was the reply of the priests and scribes to Herod's demands? What scripture was cited as proof? Matt. 2:5, 6; Micah 5:2.

4. Having invited the Wise Men to a private interview, what diligent inquiry did the king make? What charge did he give them? What effort did he make to hide from them his real purpose? Matt. 2:7, 8.

NOTE.—"Herod now invited the magi to a private interview. A tempest of wrath and fear was raging in his heart, but he preserved a calm exterior, and received the strangers courteously. He inquired at what time the star had appeared, and professed to hail with joy the intimation of the birth of Christ. He bade his visitors, 'Search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also.' So saying, he dismissed them to go on their way to Bethlehem."—*The Desire of Ages*, page 62.

Divine Guidance

5. How were the Wise Men further guided? How did this evidence of divine leadership affect them? Matt. 2:9, 10.

6. How did the Wise Men reveal the sincerity of their purpose in seeking the Child-king? What warning from God did they receive? Matt. 2:11, 12.

Flight Into Egypt

7. What danger now threatened the young Child? How was it averted? What prophetic word was fulfilled in this experience? Matt. 2:13-15; Hosea 11:1.

NOTE.—"Satan was bent on shutting out the divine light from the world, and he used his utmost cunning to destroy the Saviour. But He who never slumbers nor sleeps was watching over His beloved Son. He who had rained manna from heaven for Israel and had fed Elijah in the time of famine provided in a heathen land a refuge for Mary and the child Jesus. And through the gifts of the magi from a heathen country, the Lord supplied the means for the journey into Egypt and the sojourn in a land of strangers."—*The Desire of Ages*, page 65.

8. When Herod was defeated in his effort to destroy the child Jesus, what wicked course did he pursue? Matt. 2:16-18; Jer. 31:15.

NOTE.—"This calamity the Jews had brought upon themselves. If they had been walking in faithfulness and humility before God, He would in a signal manner have made the wrath of the king harmless to them. But they had separated themselves from God by their sins, and had rejected the Holy Spirit, which was their only shield. They had not studied the Scriptures with a desire to conform to the will of God. They had searched for prophecies which could be interpreted to exalt themselves, and to show how God despised all other nations. It was their proud boast that the Messiah was to come as a king, conquering His enemies, and treading down the heathen in His wrath. Thus they had excited the hatred of their rulers. Through their misrepresentation of Christ's mission, Satan had purposed to compass the destruction of the Saviour; but instead of this, it returned upon their own heads."—*The Desire of Ages,* pages 65, 66.

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

10. What further guidance did Joseph receive as he returned with the mother and Child to his own land? Where did they locate, and why? Matt. 2:22, 23.

NOTE.—"Such was the Saviour's reception when He came to the earth. There seemed to be no place of rest or safety for the infant Redeemer. God could not trust His beloved Son with men, even while carrying forward His work for their salvation. He commissioned angels to attend Jesus and protect Him till He should accomplish His mission on earth, and die by the hands of those whom He came to save."—*The Desire of Ages,* page 67.

Early Life of Jesus

11. What is said of the childhood of Jesus? With what was He filled? What was upon Him? Luke 2:40.

NOTE.—"In childhood, Jesus did the works of an obedient child. He spoke and acted with the wisdom of a child, and not of a man, honoring His parents, carrying out their wishes in helpful ways, according to the ability of a child. But at each stage of His development He was perfect, with the simple, natural grace of a sinless life."—*Counsels to Teachers,* page 141.

12. What does the Sacred Record say of Christ's youth? Luke 2:52.

NOTE.—"In His earth-life Christ was an example to all the human family, and He was obedient and helpful in the home. He learned the carpenter's trade, and worked with His own hands in the little shop at Nazareth. . . . As He worked in childhood and youth, mind and body were developed. He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line."—*Counsels to Teachers,* page 147.

13. Whose will did Jesus come into this world to do? John 6:38; 5:30.

14. In what did Jesus delight? What was in His heart? Ps. 40:7, 8.

NOTE.—"The importance and the opportunities of the home life are illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household at Nazareth."

"Jesus secured His education in the home. His mother was His first human teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things."—*The Ministry of Healing*, pages 349, 399.

Lesson 10, for March 9, 1946

The Early Life of Jesus

MEMORY VERSE: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

STUDY HELPS: "Patriarchs and Prophets," pages 537-542; "The Desire of Ages," pages 75-92.

The Passover Visit

1. How frequently were the Israelites required to appear before the Lord for worship at the sanctuary, and later at the temple? Ex. 23:14, 17; 34:23.

NOTE.—"The first of these festivals, the Passover, the Feast of Unleavened Bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April. The cold of winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the springtime. The grass was green on the hills and valleys, and wild flowers everywhere brightened the fields. The moon, now approaching the full, made the evenings delightful. It was the season so beautifully pictured by the sacred singer. [Song of Solomon 2:11-13, R. V.]"—*Patriarchs and Prophets*, page 537.

2. What was the yearly custom of the parents of Jesus? At the age of twelve, to what spiritual privilege was Jesus entitled? Luke 2:41, 42.

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

3. What effect did the imposing service of the Passover have upon Jesus? What did He do?

Answer: "For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshipers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour.

"Rapt in the contemplation of these scenes, He did not remain beside His parents. He sought to be alone. When the paschal services were ended, He still lingered in the temple courts; and when the worshipers departed from Jerusalem, He was left behind."

"All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour."—*The Desire of Ages,* pages 78, 77.

4. While returning from the Passover feast, what discovery did Joseph and Mary make? Where did they go in their search? Luke 2:43-45.

5. For how long did the parents of Jesus diligently seek Him before they found Him? What was He doing? Luke 2:46.

NOTE.—"At that day an apartment connected with the temple was devoted to a sacred school, after the manner of the schools of the prophets. Here leading rabbis with their pupils assembled, and hither the child Jesus came. Seating Himself at the feet of these grave, learned men, He listened to their instruction. As one seeking for wisdom, He questioned these teachers in regard to the prophecies, and to events then taking place that pointed to the advent of the Messiah."—*The Desire of Ages,* page 78.

6. How were the doctors and all who heard Jesus affected by His wisdom? Luke 2:46, 47.

NOTE.—"Jesus presented Himself as one thirsting for a knowledge of God. His questions were suggestive of deep truths which had long been obscured, yet which were vital to the salvation of souls. While showing how narrow and superficial was the wisdom of the wise men, every question put before them a divine lesson, and placed truth in a new aspect. The rabbis spoke of the wonderful elevation which the Messiah's coming would bring to the Jewish nation; but Jesus presented the prophecy of Isaiah, and asked them the meaning of those scriptures that point to the suffering and death of the Lamb of God.

"The doctors turned upon Him with questions, and they were amazed at His answers. With the humility of a child He repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of. If followed, the lines of truth He pointed out would have worked a reformation in the religion of the day. A deep interest in spiritual things would have been awakened; and when Jesus began His ministry, many would have been prepared to receive Him."—*The Desire of Ages,* pages 78, 79.

The Return to Nazareth

7. When Jesus was with His parents again, with what words of implied reproof did Mary address Him? Luke 2:48.

8. What kind but firm reply did Jesus make? Luke 2:49, 50.

NOTE.—"In the answer to His mother, Jesus showed for the first time that He understood His relation to God. Before His birth the angel had said to Mary, 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever.' These words Mary had pondered in her heart; yet while she believed that her child was to be Israel's Messiah,

she did not comprehend His mission. Now she did not understand His words; but she knew that He had disclaimed kinship to Joseph, and had declared His Sonship to God."—*The Desire of Ages,* page 82.

9. What example of dutiful obedience did Jesus set? Luke 2:51.

His Life of Poverty

10. During His eighteen years at Nazareth, after His first visit to Jerusalem, what humble occupation did Jesus follow? Mark 6:3.

11. Why did Jesus live a life of poverty? 2 Cor. 8:9; Phil. 2:6-8.

NOTE.—"His life was one of constant self-sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest, and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much."—*The Ministry of Healing,* page 19.

12. In what four ways did Jesus develop while He increased in favor with God and man? Luke 2:40, 52.

13. How may we become like Jesus? Where is He revealed? 2 Cor. 3:18; John 5:39.

NOTE.—"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.

Lesson 11, for March 16, 1946

The Voice in the Wilderness

MEMORY VERSE: "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17.

STUDY HELP: "The Desire of Ages," pages 100-108.

Beginning of John's Ministry

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

2. When John began his ministry, who was emperor of Rome? Who were governors of Judea and of Galilee? Who were high priests? Luke 3:1, 2.

NOTE.—"This emperor [Tiberius Caesar] succeeded Augustus, in whose reign Christ was born. He began his reign August 19, A. D. 14, reigned twenty-three years, and died March 16, A. D. 37, aged seventy-eight years. . . .

"This [Herod] was Herod Antipas, the son of Herod the Great who murdered the innocents. It was the same Herod who beheaded John Baptist, and to whom our Lord was sent by Pilate."—Adam Clarke, *Commentary.*

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

NOTE.—"God had called the son of Zacharias to a great work, the greatest ever committed to men. In order to accomplish this work, he must have the Lord to work with him. And the Spirit of God would be with him if he heeded the instruction of the angel."—*The Desire of Ages,* page 100.

John's Message and His Life

4. What was the burden of John's message? What prophecy did he thus fulfill? What would be the result of his preaching? Matt. 3:2, 3; Luke 1:17, 16.

NOTE.—"Amid discord and strife, a voice was heard from the wilderness, a voice startling and stern, yet full of hope: 'Repent ye; for the kingdom of heaven is at hand.' With a new, strange power it moved the people. Prophets had foretold the coming of Christ as an event far in the future; but here was an announcement that it was at hand. John's singular appearance carried the minds of his hearers back to the ancient seers. In his manner and dress he resembled the prophet Elijah. With the spirit and power of Elijah he denounced the national corruption, and rebuked the prevailing sins. His words were plain, pointed, and convincing. Many believed him to be one of the prophets risen from the dead. The whole nation was stirred. Multitudes flocked to the wilderness."—*The Desire of Ages,* page 104.

5. When questioned as to his identity, whom did John say he was not? What did he declare himself to be? John 1:19-23.

NOTE.—"Thus the Baptist declared God's message to Israel. Many gave heed to his instruction. Many sacrificed all in order to obey. Multitudes followed this new teacher from place to place, and not a few cherished the hope that he might be the Messiah. But as John saw the people turning to him, he sought every opportunity of directing their faith to Him who was to come."—*The Desire of Ages,* page 108.

6. What simple manner of life did John follow? Matt. 3:4; Mark 1:6.

NOTE.—"John separated himself from friends, and from the luxuries of life. The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that everywhere prevailed."—*Testimonies,* vol. 3, p. 62.

7. Where did John spend the years from childhood until he began his public work? Why? Luke 1:80.

NOTE.—"But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding events. With vision illuminated by the Divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. The burden of his mission was upon him."—*The Desire of Ages,* page 102.

John's Message and Ours

8. Who was John's teacher? What subjects did he study? With what result?

Answer: "John the Baptist in his desert life was taught of God. He studied the revelations of God in nature. Under the guiding of the Divine Spirit, he studied the scrolls of the prophets. By day and by night, Christ was his study, his meditation, until mind and heart and soul were filled with the glorious vision."—*Testimonies,* vol. 8, p. 331.

9. Just prior to the second coming of Christ in power and great glory, what message similar to the message that John gave is to be given? What spiritual experience must the messengers have? Rev. 14:6, 7, 12, 14.

NOTE.—"In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. . . .

"In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose sight of self. John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him."—*Testimonies,* vol. 8, pp. 332, 333.

A Heart-Searching Message

10. Who were attracted by the power of John's message? What results followed? Matt. 3:5, 6; 21:26.

11. Having discerned by the Holy Spirit the hypocrisy of a certain class, by what question did he rebuke them? What did he urge them to do? Matt. 3:7, 8.

12. With what further burning words of reproof and appeal for sincere heart penitence did John exhort his hearers? Matt. 3:9, 10.

NOTE.—"Many of the scribes and Pharisees came confessing their sins, and asking for baptism. They had exalted themselves as better than other men, and had led the people to entertain a high opinion of their piety; now the guilty secrets of their lives were unveiled. But John was impressed by the Holy Spirit that many of these men had no real conviction of sin. They were time-servers. As friends of the prophet, they hoped to find favor with the coming Prince. And by receiving baptism at the hands of this popular young teacher, they thought to strengthen their influence with the people."—*The Desire of Ages,* page 105.

13. When the people asked John, saying, "What shall we do?" what was his reply? Luke 3:10, 11.

14. When the same question was asked by the publicans (collectors of taxes) and by the soldiers, what was John's specific reply to each? Luke 3:12-14.

NOTE.—"All who became the subjects of Christ's kingdom, he said, would give evidence of faith and repentance. Kindness, honesty, and fidelity would be seen in their lives. They would minister to the needy, and bring their

offerings to God. They would shield the defenseless, and give an example of virtue and compassion. So the followers of Christ will give evidence of the transforming power of the Holy Spirit. In the daily life, justice, mercy, and the love of God will be seen. Otherwise they are like the chaff that is given to the fire."—*The Desire of Ages,* page 107.

15. How did John contrast his baptism and work with the baptism and work of Jesus? Matt. 3:11, 12.

16. In all his ministry, to whom did John direct the attention of the people? John 1:29.

NOTE.—"The soul of the prophet, emptied of self, was filled with the light of the divine."—*The Desire of Ages,* page 180.

Lesson 12, for March 23, 1946

The Baptism and Temptation of Jesus

MEMORY VERSE: "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

STUDY HELP: "The Desire of Ages," pages 114-126.

The Baptism of Jesus

1. When the time came for Jesus to begin His public ministry, where was He residing? To what place did He go? For what purpose? What was His age? Mark 1:9; Matt. 3:13; Luke 3:21, 23.

NOTE.—"Tidings of the wilderness prophet and his wonderful announcement spread throughout Galilee. The message reached the peasants in the remotest hill towns, and the fisher folk by the sea, and in these simple, earnest hearts found its truest response. In Nazareth it was told in the carpenter shop that had been Joseph's, and One recognized the call. His time had come. Turning from His daily toil, He bade farewell to His mother, and followed in the steps of His countrymen who were flocking to the Jordan."—*The Desire of Ages,* page 109.

2. When Jesus requested baptism, what conversation took place? Why did the Sinless One ask for baptism? Matt. 3:14, 15.

NOTE.—"Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us."—*The Desire of Ages,* page 111.

3. Coming up out of the water of Jordan, what did Jesus do? What wonderful event occurred? Luke 3:21, 22; Matt. 3:16.

NOTE.—"Upon coming up out of the water, Jesus bowed in prayer on the riverbank. A new and important era was opening before Him. He was now, upon a wider stage, entering on the conflict of His life."

"Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the

throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One."—*The Desire of Ages,* pages 111, 112.

4. What words of assurance for Jesus and for every child born into His kingdom were spoken from heaven? Matt. 3:17.

NOTE.—"And the word that was spoken to Jesus at the Jordan, 'This is My beloved Son, in whom I am well pleased,' embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. 'He hath made us accepted in the Beloved.' The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven."—*The Desire of Ages,* page 113.

5. In addition to the voice from heaven, what did John see that confirmed his faith that Jesus was the long-looked-for Messiah? John 1:32-34.

In the Wilderness

6. Shortly after Jesus' baptism, to what place was He led by the Spirit? For what purpose? Luke 4:1; Mark 1:12; Matt. 4:1.

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

7. Under what circumstances was Jesus placed while in retirement? For how long? Mark 1:13; Matt. 4:2.

NOTE.—"Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us."—*The Desire of Ages,* page 117.

8. When Satan approached Jesus in His extreme hunger, with what words did he assail Him? Matt. 4:2, 3.

NOTE.—"The strength of the temptation to indulge perverted appetite can be measured only by the inexpressible anguish of Christ in that long fast in the wilderness.

"Christ knew that in order to successfully carry forward the plan of salvation He must commence the work of redeeming man just where the ruin began. Adam fell by the indulgence of appetite. In order to impress upon man

his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite."—*Testimonies,* vol. 3, p. 486.

9. How did Jesus resist this temptation? Matt. 4:4.

NOTE.—"Often the tempter comes to us as he came to Christ, arraying before us our weakness and infirmities. He hopes to discourage the soul, and to break our hold on God. Then he is sure of his prey. If we would meet him as Jesus did, we should escape many a defeat. By parleying with the enemy, we give him an advantage. . . . In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God. . . .

"When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other."—*The Desire of Ages,* page 121.

10. What is God's desire for His children? What comprehensive rule has the Lord given by which the life of every follower of Christ is to be governed? 3 John 2; 1 Cor. 10:31.

NOTE.—"Only by the inexpressible anguish which Christ endured can we estimate the evil of unrestrained indulgence. His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God."—*The Desire of Ages,* page 122.

11. By what wrong use of Scripture did Satan again seek to lead Jesus to sin? Matt. 4:5, 6.

12. What reply did Jesus make to His wily foe? Matt. 4:7.

NOTE.—"Faith is in no sense allied to presumption. . . . It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures."—*The Desire of Ages,* page 126.

13. What assurance is given us that evil need not prevail in our lives? Rom. 8:35-39.

NOTE.—"The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ."—*The Desire of Ages,* page 125.

CHINA, with the largest population of any country in the world, should receive by far the largest offering to help get the work there started again. Be prepared on March 30.

Lesson 13, for March 30, 1946

Last Conflict in the Wilderness; First Disciples Called

MEMORY VERSE: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

STUDY HELPS: "The Desire of Ages," pages 129-143; "Steps to Christ," pages 22, 23.

Satan Appears as God of This World

1. To what place did Satan now carry Jesus? What scene did he cause to pass before Him? Matt. 4:8.

NOTE.—"Placing Jesus upon a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity."—*The Desire of Ages,* page 129.

2. To whom did Satan say these belonged? On what condition did he say Jesus could obtain them? Luke 4:6, 7; Matt. 4:9.

NOTE.—"When Satan declared to Christ, The kingdom and glory of the world are delivered unto me, and to whomsoever I will I give it, he stated what was true only in part, and he declared it to serve his own purpose of deception. . . . When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King. Thus the Lord had said to King Nebuchadnezzar, 'The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.' Satan can exercise his usurped authority only as God permits."—*The Desire of Ages,* pages 129, 130.

3. What direct command did Jesus then give to Satan, and with what result? With what did He drive Satan from the field of conflict? Matt. 4:10, 11.

NOTE.—"Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam."—*The Desire of Ages,* page 130.

4. If we, day by day, live as Jesus lived, what assurance have we of victory over the tempter? For what should we pray? 1 Cor. 10:13; Matt. 6:13.

NOTE.—"The Saviour has bidden us, 'Watch ye and pray, lest ye enter into temptation.' Meditation and prayer would keep us from rushing unbidden into the way of danger, and thus we should be saved from many a defeat." —*The Desire of Ages,* page 126.

Christ Reveals the Way of Victory

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

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

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

7. Because of Christ's experience with and victory over every temptation, what invitation is extended to us? What is He able to do? Heb. 4:16; 7:25.

The Testimony of John

8. When the Jewish Sanhedrin sent a delegation to John to inquire of his identity and mission, what was his reply? John 1:19-26.

9. What testimony did John the Baptist bear concerning Jesus? John 1:29, 35, 36.

NOTE.—"But as the people looked upon Him, they saw a face where divine compassion was blended with conscious power. Every glance of the eye, every feature of the countenance, was marked with humility, and expressive of unutterable love. He seemed to be surrounded by an atmosphere of spiritual influence. While His manners were gentle and unassuming, He impressed men with a sense of power that was hidden, yet could not be wholly concealed. Was this the One for whom Israel had so long waited?"—*The Desire of Ages,* pages 137, 138.

Christ's First Disciples

10. As two of John's disciples who heard this testimony concerning Jesus decided to follow the Master, what conversation took place? John 1:37-39.

11. Who were these men that followed Jesus? John 1:40.

NOTE.—"One of the two was Andrew, the brother of Simon; the other was John the evangelist. These were Christ's first disciples. Moved by an irresistible impulse, they followed Jesus,—anxious to speak with Him, yet awed and silent, lost in the overwhelming significance of the thought, 'Is this the Messiah?' "—*The Desire of Ages,* page 138.

Laying the Foundation of the Christian Church

12. What effective missionary work did Andrew immediately undertake? John 1:40-42.

13. How were two more disciples chosen? John 1:43-46.

NOTE.—"While they trust to the guidance of human authority, none will come to a saving knowledge of the truth. Like Nathanael, we need to study God's word for ourselves, and pray for the enlightenment of the Holy Spirit.

He who saw Nathanael under the fig tree will see us in the secret place of prayer. Angels from the world of light are near to those who in humility seek for divine guidance."—*The Desire of Ages,* page 141.

14. What incident convinced Nathanael that Jesus was the Son of God? John 1:47-49.

15. What further revelation of the work He had come to accomplish for man did Jesus say Nathanael would yet see? To whom had it previously been revealed? John 1:51; Gen. 28:10-17.

NOTE.—"Here Christ virtually says, On the bank of the Jordan the heavens were opened, and the Spirit descended like a dove upon Me. That scene was but a token that I am the Son of God. If you believe on Me as such, your faith shall be quickened. You shall see that the heavens are opened, and are never to be closed. I have opened them to you. The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, and descending, bringing blessing and hope, courage, help, and life, to the children of men.

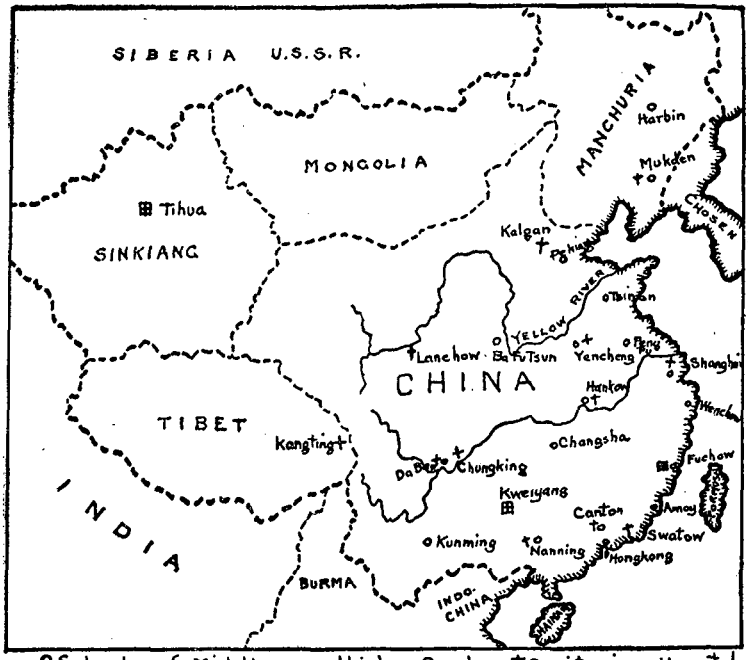
"The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men."—*The Desire of Ages,* pages 142, 143.

SABBATH SCHOOL LESSONS FOR SECOND QUARTER

The Sabbath school lessons for the second quarter are a continuation of studies on the "Life and Teachings of Jesus." For any who may not be provided with a Lesson Quarterly the first Sabbath of the new quarter, we give the following for daily study of the lesson:

The first lesson, for April 6, is entitled "Jesus Begins His Public Ministry." The Lesson Scripture is John 2:1-25, and the memory verse is John 2:11. The Study Help is *The Desire of Ages,* pages 144-163. The texts covered in each question of Lesson 1 are:

Ques. 1: John 2:1, 2.
Ques. 2: Verses 3, 4.
Ques. 3: Verses 5-9.
Ques. 4: Verses 10, 11.
Ques. 5: Verse 12.
Ques. 6: Verse 13.
Ques. 7: Verse 14.
Ques. 8: Verses 15-17.
Ques. 9: Verse 18.
Ques. 10: Verses 19-21.
Ques. 11: Verse 22.
Ques. 12: Verse 23.
Ques. 13: Verses 24, 25.
Ques. 14: The two temples: Ex. 25: 8; 1 Cor. 6:19, 20; 2 Cor. 6:12.
Ques. 15: 1 Cor. 3:16, 17.



○ Schools of Middle or Higher Grade. + Sanitarium-Hospitals.
⊞ Proposed places for new Medical Centers.

THIRTEENTH SABBATH OFFERING
March 30, 1946

THE overflow from the Thirteenth Sabbath Offering, March 30, is dedicated to the medical missionary work in Free China. With almost half a billion people, China has always presented urgent needs of healing ministry. Specific enterprises to be helped by this offering are in Sinkiang (Chinese Turkestan), where most of the people are Mohammedans, Kweichow in West China, and Fukien, bordering the China Sea, where our work has been established for many years. Truly the medical missionary work has been an "entering wedge" wherever it has been established in China.

The map shows the strategic location of our sanitariums and hospitals, but in addition to these there are many places where the sick are cared for in simple dispensaries. The map also indicates new centers where medical work is to be established as focal points for further evangelization.

The overflow devoted to China the second quarter of 1944, was $29,595.52. This generous sum was largely consumed in providing for our training school, the China Training Institute, near Chungking. Here native workers are prepared to enter the work. The offering this quarter is to provide the necessary funds to launch medical missionary work in the three places already mentioned.

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