SABBATH SCHOOL LESSON QUARTERLY

E. E. Hilliard

SENIOR DIVISION

LIFE AND TEACHINGS OF JESUS

NUMBER 206

Fourth Quarter, 1946

E. E. Andross

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

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1 $	2	3	4	5	6	7	8	9	10	11	12	13	Birthday	Investment	TOTAL	

DAILY LESSON STUDY PLEDGE

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

Name.....

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

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

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

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Sabbath School Lesson Quarterly

THE LIFE AND TEACHINGS OF JESUS

Lesson 1, for October 5, 1946

Instructing the First Evangelists

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

MEMORY VERSE: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matthew 10:32, 33.

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

The Disciple and His Master

1. What should be the relation between the disciple and his master? Between the servant and his lord? Matt. 10:24, 25, first part.

NOTE.—"The apostles were members of the family of Jesus, and they had accompanied Him as He traveled on foot through Galilee. They had shared with Him the toils and hardships that overtook them. They had listened to His discourses, they had walked and talked with the Son of God, and from His daily instruction they had learned how to work for the elevation of humanity."—*The Desire of Ages,* page 349.

2. What had been said against Jesus? Since they had spoken thus of the master of the house, what would be said of his household? Matt. 9:34; 10:25, last part.

NOTE.—"Beelzebul, the title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits."—William Smith, *A Dictionary of the Bible.*

3. If we are members of Christ's household, what are we not to do? Why? Matt. 10:26; Heb. 4:13.

4. Whom are we to fear? Why? Eccl. 12:13, 14.

5. How are the words of Jesus to be proclaimed? Matt. 10:27.

Divine Protection Assured

6. With what assured confidence are the children of God to move forward in perfect obedience to their heavenly Father's will? Matt. 10:28.

NOTE.—"We should cherish love and gratitude, we should look unto Jesus and become transformed into His image. The result of this will be increased confidence, hope, patience, and courage. . . . Unbelieving fear will be swept away before living faith. We shall contemplate the character of Him who first loved us."—*Testimonies to Ministers,* page 226.

7. How is our heavenly Father's unfailing care of His children illustrated? Matt. 10:29-31.

NOTE.—"God cares for everything and sustains everything that He has created. He who upholds the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without a fear. When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the heavenly Father. No tears are shed that God does not notice. There is no smile that He does not mark."—*Steps to Christ,* page 90.

Faithfulness and Unfaithfulness in Witnessing

8. What promise is made to those who faithfully confess Jesus before men? Matt. 10:32.

NOTE.—"As you confess Me before men, so I will confess you before God and the holy angels. You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. . . . He who would confess Christ must have Christ abiding in him. He cannot communicate that which he has not received."—*The Desire of Ages,* page 357.

9. What is said of those who deny Him before men? Matt. 10:33.

NOTE.—"A spirit contrary to the spirit of Christ would deny Him, whatever the profession. Men may deny Christ by evilspeaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny Him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them."—*The Desire of Ages,* page 357.

Christ's Mission Twofold

10. What legacy did Jesus bequeath to His disciples? John 14:27.

NOTE.—"This peace is not the peace that comes through conformity to the world. Christ never purchased peace by compromise with evil. The peace that Christ left His disciples is internal rather than external, and was ever to remain with His witnesses through strife and contention."—*The Acts of the Apostles,* page 84.

11. What apparently conflicting statement did Jesus make? Matt. 10:34.

NOTE.—"The Prince of Peace, He was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men, opened a controversy that burns deep and arouses intense passion in the human heart."—*The Acts of the Apostles,* page 84.

12. How are some human relationships affected by Christ's teachings? Matt. 10:35, 36.

13. How may we prove ourselves unworthy of Jesus? What choice must we make? Matt. 10:37-39.

NOTE.—"There is strength for you all in God. But you will never feel your need of that strength which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way, you will follow on in darkness until it is too late to secure the eternal reward."—*Testimonies,* vol. 3, pp. 45, 46.

The Blessings of Unselfish Ministry

14. How may we receive Jesus and the Father? Matt. 10:40.

15. What should be our attitude toward the Lord's messengers? How will this affect our eternal reward? Matt. 10:41.

NOTE.—"Those who travel from place to place as evangelists or missionaries in any line should receive hospitality from the members of the churches among whom they may labor. . . . Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work. Those who for Christ's sake entertain their brethren, doing their best to make the visit profitable, both to their guests and to themselves, are recorded in heaven as worthy of special blessings. . . . No less sure now than when spoken by our Saviour is the promise that Christ has given, 'He that receiveth a prophet in the name of a prophet shall receive a prophet's reward.' "—*Testimonies,* vol. 6, pp. 344-347.

16. What assurance is given that the smallest act of kindness is noted in heaven? Matt. 10:42.

NOTE.—"Seize every opportunity to contribute to the happiness of those around you, sharing with them your affection. Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul. A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders. It is in unselfish ministry that true happiness is found. And every word and deed of such service is recorded in the books of heaven as done for Christ."—*Testimonies,* vol. 7, p. 50.

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

Lesson 2, for October 12, 1946

Teaching the Disciples and Feeding the Multitude

LESSON SCRIPTURES: Mark 6:30-44; John 6:4-6, 14.

MEMORY VERSE: "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." John 6:14.

STUDY HELP: "The Desire of Ages," pages 359-371.

Come Rest Awhile

1. On returning to Jesus from their first missionary tour, what report did the disciples bring to Him? Mark 6:30.

NOTE.—"Their intimate relationship with Him encouraged them to lay before Him their favorable and unfavorable experiences, their joy at seeing results from their labors, and their sorrow at their failures, their faults, and their weaknesses."—*The Desire of Ages,* page 359.

2. Seeing their need of rest and further instruction, what did Jesus say to them? What prevented the accomplishment of His purpose for them where they were? Mark 6:31.

NOTE.—"They had committed errors in their first work as evangelists, and as they frankly told Christ of their experiences, He saw that they needed much instruction. He saw, too, that they had become weary in their labors, and that they needed to rest.

"But where they then were they could not obtain the needed privacy; 'for there were many coming and going, and they had no leisure so much as to eat.' The people were thronging after Christ, anxious to be healed, and eager to listen to His words. Many felt drawn to Him; for He seemed to them to be the fountain of all blessings. Many of those who then thronged about Christ to receive the precious boon of health accepted Him as their Saviour. Many others, afraid then to confess Him, because of the Pharisees, were converted at the descent of the Holy Spirit, and, before the angry priests and rulers, acknowledged Him as the Son of God."—*The Desire of Ages,* pages 359, 360.

3. Where did Jesus and His disciples go? When the people saw them depart, what did they do? Mark 6:32, 33.

NOTE.—"The rest which Christ and His disciples took was not self-indulgent rest. The time they spent in retirement was not devoted to pleasure seeking. They talked together regarding the work of God, and the possibility of bringing greater efficiency to the work. The disciples had been with Christ, and could understand Him; to them He need not talk in parables. He corrected their errors, and made plain to them the right way of approaching the people. He opened more fully to them the precious treasures of divine truth. They were vitalized by divine power, and inspired with hope and courage." —*The Desire of Ages,* page 361.

The Compassionate Saviour

4. How was the heart of Jesus affected, as He looked upon the great multitude, and why? What did He do? Mark 6:34.

NOTE.—"The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it had been since they had eaten anything."—*The Desire of Ages,* page 365.

5. As the night was fast approaching, what did the disciples say to Jesus? Mark 6:35, 36.

NOTE.—"At length the day was far spent. The sun was sinking in the west, and yet the people lingered. Jesus had labored all day without food or rest. He was pale from weariness and hunger, and the disciples besought Him to cease from His toil. But He could not withdraw Himself from the multitude that pressed upon Him.

"The disciples finally came to Him, urging that for their own sake the people should be sent away. Many had come from far, and had eaten nothing since morning."—*The Desire of Ages,* page 365.

6. What did Jesus say in reply? Which one of the disciples did Jesus address in particular? Mark 6:37; John 6:5, 6.

7. What did Philip say of their inability to feed so many? John 6:7.

8. What question did Jesus ask of them? What was Andrew's reply? Mark 6:38; John 6:8, 9.

Feeding the Multitude

9. What command did Jesus give concerning the multitude? In what order were they seated? Mark 6:39, 40.

NOTE.—"He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words that they had not once thought of sitting down, and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort."—*The Desire of Ages,* pages 365, 366.

10. What did Jesus then do? What part did the disciples act? How amply were the needs of all supplied? Mark 6:41, 42.

11. What was done with the fragments? How much food remained uneaten? How many were fed? Mark 6:43, 44; Matt. 14:21.

NOTE.—"These words meant more than putting the bread into the baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no tem-

poral advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones. And there should be the same carefulness in spiritual things. When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground."—*The Desire of Ages,* page 368.

12. When the people saw the miracle that Jesus did, what did they say? John 6:14.

Lesson 3, for October 19, 1946

Jesus Walks on the Water

LESSON SCRIPTURES: Matthew 14:22-33; John 6:15, 21, 26, 27; Mark 6:48, 53-56.

MEMORY VERSE: "In the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear." Matthew 14:25, 26.

STUDY HELP: "The Desire of Ages," pages 377-385.

An Attempt to Make Jesus King

1. Following the feeding of the multitude, what did Jesus constrain the disciples to do? What did He do? Matt. 14:22, 23.

NOTE.—"Calling His disciples, Jesus bids them take the boat and return at once to Capernaum, leaving Him to dismiss the people. Never before had a command from Christ seemed so impossible of fulfillment."—*The Desire of Ages,* page 378.

2. What was the purpose of the multitude concerning Jesus? When He perceived their purpose, what did He do? John 6:15.

NOTE.—"Violence and insurrection would follow an effort to place Him on the throne, and the work of the spiritual kingdom would be hindered. Without delay the movement must be checked. . . .

"The disciples had long hoped for a popular movement to place Jesus on the throne; they could not endure the thought that all this enthusiasm should come to nothing. . . . They protested against the arrangement; but Jesus now spoke with an authority He had never before assumed toward them. They knew that further opposition on their part would be useless, and in silence they turned toward the sea."—*The Desire of Ages,* page 378.

3. What hardship did the disciples experience in crossing the lake? Who saw them in their distress? When did Jesus go to them, and how? Mark 6:48.

NOTE.—"Jesus had not forgotten them. The Watcher on the shore saw those fear-stricken men battling with the tempest. Not for a moment did

He lose sight of His disciples. With deepest solicitude His eyes followed the storm-tossed boat with its precious burden; for these men were to be the light of the world. As a mother in tender love watches her child, so the compassionate Master watched His disciples. When their hearts were subdued, their unholy ambition quelled, and in humility they prayed for help, it was given them."—*The Desire of Ages,* page 381.

4. When the disciples saw Jesus, how were they affected? What did they say? How did Jesus quiet their fears? Matt. 14:25-27.

NOTE.—"They think it a phantom that omens their destruction, and they cry out for fear. Jesus advances as if He would pass them; but they recognize Him, and cry out, entreating His help. Their beloved Master turns, His voice silences their fear, 'Be of good cheer: it is I; be not afraid.' "—*The Desire of Ages,* page 381.

Peter's Experience

5. What did Peter say to Jesus? What was the Saviour's reply? Matt. 14:28, 29, first part.

NOTE.—"As soon as they could credit the wondrous fact, Peter was almost beside himself with joy. As if he could scarcely yet believe, he cried out, 'Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come.' "—*The Desire of Ages,* page 381.

6. For a time what was Peter able to do? What did he see that caused fear? What two things followed? Matt. 14:29, 30.

NOTE.—"Looking unto Jesus, Peter walks securely; but as in self-satisfaction he glances back toward his companions in the boat, his eyes are turned from the Saviour. The wind is boisterous. The waves roll high, and come directly between him and the Master; and he is afraid. For a moment Christ is hidden from his view, and his faith gives way. He begins to sink. But while the billows talk with death, Peter lifts his eyes from the angry waters, and fixing them upon Jesus, cries, 'Lord, save me.' "—*The Desire of Ages,* page 381.

7. What was the Saviour's immediate response? What words of reproof were kindly spoken? Matt. 14:31.

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

8. What was the immediate effect of Jesus' entrance into the ship? What did those in the ship do and say? Matt. 14:32, 33; John 6:21.

NOTE.—"No sooner had Jesus taken His place in the boat than the wind ceased, 'and immediately the ship was at the land whither they went.' The night of horror was succeeded by the light of dawn. The disciples, and others who also were on board, bowed at the feet of Jesus with thankful hearts,

saying, 'Of a truth Thou art the Son of God!' "—*The Desire of Ages,* page 382.

"Jesus read the character of His disciples. He knew how sorely their faith was to be tried. In this incident on the sea He desired to reveal to Peter his own weakness,—to show that his safety was in constant dependence upon divine power. Amid the storms of temptation he could walk safely only as in utter self-distrust he should rely upon the Saviour. It was on the point where he thought himself strong that Peter was weak; and not until he discerned his weakness could he realize his need of dependence upon Christ. Had he learned the lesson that Jesus sought to teach him in that experience on the sea, he would not have failed when the great test came upon him."—*Ibid.,* page 382.

Jesus Heals Many Sick

9. Where did Jesus and His disciples land? When the people learned of the presence of Jesus, what did they do? Mark 6:53-55.

NOTE.—This was near the scene of the healing of the demoniac, and where because of the destruction of the swine, the inhabitants had besought Jesus "to depart out of their coasts." Mark 5:17. Large crowds now listen to the words of life from Jesus. There is doubtless a direct connection between this interest, and the testimony of the would-be disciple, who had been bidden to remain as a home missionary, and who faithfully published "in Decapolis how great things Jesus had done for him." Verse 20. Of his faithful witness, it is written: "Men marveled as they listened to the wondrous news. A door was opened to the gospel throughout that region. When Jesus returned to Decapolis, the people flocked about Him, and for three days, not merely the inhabitants of one town, but thousands from all the surrounding region, heard the message of salvation."—*The Desire of Ages,* page 340.

10. How far-reaching was this interest in Jesus? What did they do with their sick? Mark 6:56.

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

Life's Highest Aim

11. What did Jesus say concerning the motive that prompted many in seeking Him? John 6:26.

NOTE.—"If men could have had the world with Christ, multitudes would have proffered Him their allegiance; but such service He could not accept. Of those now connected with Him there were many who had been attracted by the hope of a worldly kingdom. These must be undeceived. The deep spiritual teaching in the miracle of the loaves had not been comprehended. This was to be made plain. And this new revelation would bring with it a closer test."—*The Desire of Ages,* page 383.

12. What is the high aim in life for which each one should earnestly strive? From whom will it be received by those who labor successfully? John 6:27.

NOTE.—"Day by day God instructs His children. By the circumstances of the daily life He is preparing them to act their part upon that wider stage to which His providence has appointed them. It is the issue of the daily test that determines their victory or defeat in life's great crisis."—*The Desire of Ages,* page 382.

Lesson 4, for October 26, 1946

The Crisis in Galilee

LESSON SCRIPTURE: John 6:28-71.

MEMORY VERSE: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

STUDY HELP: "The Desire of Ages," pages 383-394.

Stubborn Unbelief

1. After finding Jesus in the synagogue in Capernaum, what question did the people ask Him, indicating an awakened interest? John 6:28.

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

2. What was His reply? John 6:29.

NOTE.—"The price of heaven is Jesus. The way to heaven is through faith in 'the Lamb of God, which taketh away the sin of the world.' "—*The Desire of Ages,* page 385.

3. What further question did the people ask Jesus? What did they say about the fathers? John 6:30, 31.

NOTE.—"Christ had indeed once fed the multitude with barley loaves; but in the days of Moses, Israel had been fed with manna forty years, and far greater blessings were expected from the Messiah. Their dissatisfied hearts queried why, if Jesus could perform so many wondrous works as they had witnessed, could He not give health, strength, and riches to all His people, free them from their oppressors, and exalt them to power and honor?"—*The Desire of Ages,* page 385.

4. How did Jesus endeavor to correct the false view of the One who gave the manna in the wilderness? John 6:32.

NOTE.—"The Jews honored Moses as the giver of the manna, ascribing praise to the instrument, and losing sight of Him by whom the work had been accomplished. Their fathers had murmured against Moses, and had doubted and denied his divine mission. Now in the same spirit the children

rejected the One who bore the message of God to themselves. 'Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven.' The giver of the manna was standing among them. It was Christ Himself who had led the Hebrews through the wilderness, and had daily fed them with the bread from heaven. That food was a type of the real bread from heaven."—*The Desire of Ages,* pages 385, 386.

5. Who is the bread of God? What did the people say? John 6:33, 34.

A Plain Declaration

6. What three things did Jesus tell them plainly? What was their attitude? John 6:35, 36.

NOTE.—"Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life."—*The Desire of Ages,* page 386.

7. What promise is made to all who believe on Jesus? For what purpose did Jesus come? What is the Father's will, and what does it embrace? John 6:37-40.

8. What caused the Jews to murmur? In what words did they refer to the lowly birth of Jesus? John 6:41, 42.

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

The Drawing Power of Love

9. Who only can come to Jesus? Who are to be taught of God? And who only have seen the Father? John 6:43-46; Isa. 54:13.

NOTE.—"None will ever come to Christ, save those who respond to the drawing of the Father's love. But God is drawing all hearts unto Him, and only those who resist His drawing will refuse to come to Christ."—*The Desire of Ages,* page 387.

The Bread of Life

10. What is the result of believing on Jesus? What did Jesus say further concerning the Bread of Life? John 6:47-51.

11. What statement was especially hard for the Jews to understand? What more did Jesus say concerning eating His flesh and drinking His blood? John 6:52-58.

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 same truth that was symbolized in the paschal service was taught in the words of Christ. But it was still undiscerned. . . .

"To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature."—*The Desire of Ages,* pages 388, 389.

The Crucial Test

12. Where was Jesus as He thus taught? How were many of the disciples affected by His teaching? John 6:59, 60.

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

13. In response to the murmuring of His disciples, what questions did Jesus ask? John 6:61, 62.

14. How did Jesus explain the meaning of His teaching concerning the spirit and the flesh? What did He say of His words? What did He say of some who heard Him? What had He known from the beginning? John 6:63-65.

NOTE.—"Christ calls upon His people to believe and practice His word. Those who receive and assimilate this word, making it a part of every action, of every attribute of character, will grow strong in the strength of God."—*Testimonies,* vol. 8, p. 300.

15. From that time what did many of the disciples of Jesus do? John 6:66.

NOTE.—"By the public rebuke of their unbelief these disciples were still further alienated from Jesus. . . . They had made their choice,—had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus."—*The Desire of Ages,* page 392.

16. What decisive question did Jesus ask the twelve? What was Peter's reply? John 6:67-69.

NOTE.—"When Jesus presented the testing truth that caused so many of His disciples to turn back, He knew what would be the result of His words; but He had a purpose of mercy to fulfill. He foresaw that in the hour of temptation every one of His beloved disciples would be severely tested. His agony in Gethsemane, His betrayal and crucifixion, would be to them a most trying ordeal. Had no previous test been given, many who were actuated by merely selfish motives would have been connected with them. . . . In that

hour of darkness, the example of those who turned from Him might have carried others with them. But Jesus brought about this crisis while by His personal presence He could still strengthen the faith of His true followers.

"Compassionate Redeemer, who in the full knowledge of the doom that awaited Him, tenderly smoothed the way for the disciples, prepared them for their crowning trial, and strengthened them for the final test!"—*The Desire of Ages,* page 394.

17. What sad declaration did Jesus make regarding one of the twelve associated with Him? John 6:70, 71.

Lesson 5, for November 2, 1946

Answering the Pharisees; Visiting Syrophoenicia

LESSON SCRIPTURES: Mark 7:1-27; 11:24; Matthew 15:1-28.

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

STUDY HELP: "The Desire of Ages," pages 395-403.

Ceremonial Purification

1. Following the crisis in Galilee, who came to Jesus, and whence did they come? Mark 7:1.

2. What did this deputation see, what did they say, and what was their attitude? Mark 7:2; Matt. 15:1, 2.

3. What ceremonial precepts were strictly enforced by the Jews? What were some of these precepts? Mark 7:3, 4. See marginal reading.

NOTE.—"As before, the ground of complaint was His disregard of the traditional precepts that encumbered the law of God. These were professedly designed to guard the observance of the law, but they were regarded as more sacred than the law itself. When they came in collision with the commandments given from Sinai, preference was given to the rabbinical precepts.

"Among the observances most strenuously enforced was that of ceremonial purification. A neglect of the forms to be observed before eating was accounted a heinous sin, to be punished both in this world and in the next; and it was regarded as a virtue to destroy the transgressor."—*The Desire of Ages,* page 395.

4. What question did the Pharisees and scribes ask Jesus? What was His answer? What did He say they were? Mark 7:5, 6; Isa. 29:13.

NOTE.—"Christ and His disciples did not observe these ceremonial washings, and the spies made this neglect the ground of their accusation. They did not, however, make a direct attack on Christ, but came to Him with criticism of His disciples."—*The Desire of Ages,* page 396.

The Commandments of God or the Traditions of Men

5. What great truth did Jesus enunciate regarding the worship of God? Mark 7:7; Matt. 15:3, 9.

NOTE.—"The words of Christ were an arraignment of the whole system of Pharisaism. He declared that by placing their requirements above the divine precepts the rabbis were setting themselves above God.

"The deputies from Jerusalem were filled with rage. They could not accuse Christ as a violator of the law given from Sinai, for He spoke as its defender against their traditions. The great precepts of the law, which He had presented, appeared in striking contrast to the petty rules that men had devised."—*The Desire of Ages,* page 397.

6. How did Jesus further emphasize the disloyalty to God of all who hold the traditions of men in opposition to the commandments of God? Mark 7:8, 9.

7. How did Jesus illustrate the fact that they were making the word of God of none effect by their tradition? Mark 7:10-13; Matt. 15:4-6.

Heart Defilement

8. What did Jesus next do? What did He say? Mark 7:14-16.

NOTE.—"To the multitude, and afterward more fully to His disciples, Jesus explained that defilement comes not from without, but from within. Purity and impurity pertain to the soul. It is the evil deed, the evil word, the evil thought, the transgression of the law of God, not the neglect of external, man-made ceremonies, that defiles a man."—*The Desire of Ages,* page 397.

9. What did the disciples say to Jesus? What was His reply? Matt. 15:12-14.

NOTE.—"The disciples noted the rage of the spies as their false teaching was exposed. They saw the angry looks, and heard the half-muttered words of dissatisfaction and revenge. Forgetting how often Christ had given evidence that He read the heart as an open book, they told Him of the effect of His words. Hoping that He might conciliate the enraged officials, they said to Jesus, 'Knowest Thou that the Pharisees were offended, after they heard this saying?' "—*The Desire of Ages,* pages 397, 398.

10. Having retired with His disciples to the quiet of a certain home, what question did they ask Jesus? How did He answer them? Mark 7:17-20.

11. Whence do evil thoughts proceed? What evils are mentioned? Mark 7:21-23.

Breaking Down Barriers

12. After His encounter with the Pharisees at Capernaum, to what place did Jesus go with His disciples? How did He seek retirement? With what result? Mark 7:24.

NOTE.—"The work before Him now was to prepare His disciples for their mission. In coming to this region He hoped to find the retirement He had failed to secure at Bethsaida. Yet this was not His only purpose in taking this journey."—*The Desire of Ages,* page 399.

13. Who earnestly sought Jesus? Of what nation was this suppliant? For what purpose did she come? What did she do? Mark 7:25, 26; Matt. 15:22.

NOTE.—"This woman had heard of the prophet, who, it was reported, healed all manner of diseases. As she heard of His power, hope sprung up in her heart. Inspired by a mother's love, she determined to present her daughter's case to Him. It was her resolute purpose to bring her affliction to Jesus. He must heal her child. She had sought help from the heathen gods, but had obtained no relief. And at times she was tempted to think, What can this Jewish teacher do for me? But the word had come, He heals all manner of diseases, whether those who come to Him for help are rich or poor. She determined not to lose her only hope."—*The Desire of Ages,* pages 399, 400.

14. At first how did Jesus treat the appeal of this poor, distressed woman? What did His disciples say to Him? What was His reply? Matt. 15:23, 24.

Faith Triumphant

15. How did she press her appeal? What answer did Jesus give her? Matt. 15:25, 26; Mark 7:27.

NOTE.—"By ministering to her sorrow, He could give a living representation of the lesson He designed to teach. For this He had brought His disciples into this region. . . . Christ did not immediately reply to the woman's request. He received this representative of a despised race as the Jews would have done. In this He designed that His disciples should be impressed with the cold and heartless manner in which the Jews would treat such a case, as evinced by His reception of the woman, and the compassionate manner in which He would have them deal with such distress, as manifested by His subsequent granting of her petition."—*The Desire of Ages,* page 400.

16. What was this woman's triumphant reply? Matt. 15:27.

17. How did Jesus answer her? What was the result of the wonderful faith of this formerly heathen woman? Matt. 15:28.

NOTE.—"The Saviour is satisfied. He has tested her faith in Him. By His dealings with her, He has shown that she who has been regarded as an outcast from Israel is no longer an alien, but a child in God's household. . . .

"This was the only miracle that Jesus wrought while on this journey. It was for the performance of this act that He went to the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in His work of mercy toward one of a despised people for the benefit of His disciples when He should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people."—*The Desire of Ages,* pages 401, 402.

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

NOTE.—"I asked the angel why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.' "—*Early Writings,* page 73.

Lesson 6, for November 9, 1946

Healing the Afflicted; Feeding the Hungry; Uncovering Wickedness

LESSON SCRIPTURES: Mark 7:31 to 8:21; Matthew 15:30 to 16:12.

MEMORY VERSE: "I will not send them away fasting, lest they faint in the way." Matthew 15:32.

STUDY HELP: "The Desire of Ages," pages 404-409.

Healing a Deaf and Dumb Man

1. Leaving Tyre and Sidon, where did Jesus go? Mark 7:31.

2. What afflicted person was brought to Jesus? What did his friends beseech Him to do? Mark 7:32.

3. What did Jesus do to remove the man's infirmities? Mark 7:33-35.

4. After the afflicted man was made whole, what charge did Jesus give? How was this charge disregarded? Mark 7:36.

Wiping Away Tears and Again Feeding the Multitude

5. How did the wonderful manifestations of divine power in healing the multitudes affect the people? What did they do? Matt. 15:30, 31; Mark 7:37.

NOTE.—"Jesus went up into a mountain, and there the multitude flocked to Him, bringing their sick and lame, and laying them at His feet. He healed them all; and the people, heathen as they were, glorified the God of Israel. For three days they continued to throng about the Saviour, sleeping at night in the open air, and through the day pressing eagerly to hear the words of Christ, and to see His works."—*The Desire of Ages,* page 404.

6. Having been on the mountain with Jesus for three days, what was the condition of the multitude? Calling His disciples, what did Jesus say to them? Mark 8:1-3.

7. What question arose in the minds of the disciples? Mark 8:4.

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

8. What question did Jesus ask the disciples? What was their reply? What did Jesus then do? Mark 8:5, 6.

9. What additional supply of food did the disciples have? What did Jesus do with this? How were the needs of the people supplied, and how much was left? Mark 8:7, 8; Matt. 15:37.

10. How many were fed? After dismissing the multitude, where did Jesus go? Matt. 15:38, 39.

11. Who at this time came to Jesus? What were these leaders among the Jews seeking? What was their motive? Matt. 16:1; Mark 8:11.

12. How did Jesus answer these cavilers? What did He call them? What sign only was to be given that generation? Matt. 16:2-4.

NOTE.—"Every miracle that Christ performed was a sign of His divinity. He was doing the very work that had been foretold of the Messiah; but to the Pharisees these works of mercy were a positive offense. . . .

"That which led the Jews to reject the Saviour's work was the highest evidence of His divine character. The greatest significance of His miracles is seen in the fact that they were for the blessing of humanity. The highest evidence that He came from God is that His life revealed the character of God. He did the works and spoke the words of God. Such a life is the greatest of all miracles."—*The Desire of Ages,* pages 406, 407.

Leaven of the Pharisees

13. As Jesus and His disciples entered the ship to sail to Bethsaida, what had the disciples forgotten? How much food did they have with them? Mark 8:13, 14.

14. What charge did Jesus give the disciples? How did they reason? Mark 8:15, 16.

NOTE.—"The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: 'Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' "—*Christ's Object Lessons,* page 98.

"In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ."—*Patriarchs and Prophets*, page 278.

15. What did Jesus say of their reasoning? Of what two miracles did He remind them? What questions concerning those miracles did He ask? Mark 8:17-21.

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

16. How were the disciples led to comprehend the Saviour's lesson regarding leaven? Matt. 16:11, 12.

NOTE.—"The hypocrisy of the Pharisees was the product of self-seeking. The glorification of themselves was the object of their lives. It was this that led them to pervert and misapply the Scriptures, and blinded them to the purpose of Christ's mission. This subtle evil even the disciples of Christ were in danger of cherishing. . . . As leaven, if left to complete its work, will cause corruption and decay, so does the self-seeking spirit, cherished, work the defilement and ruin of the soul."—*The Desire of Ages*, pages 408, 409.

Lesson 7, for November 16, 1946

Healing, Teaching, and Revealing the Cross

LESSON SCRIPTURES: Mark 8:22-38; Matthew 16:15-20.

MEMORY VERSE: "Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matthew 16:16.

STUDY HELP: "The Desire of Ages," pages 410-418.

Healing a Blind Man

1. At Bethsaida what was the condition of a certain man that was brought to Jesus? What did Jesus do? Mark 8:22, 23, first part.

2. After having laid His hands upon the man, what question did Jesus ask? What reply did the man make? What did Jesus do the second time, and what was the result? What did He tell the man? Mark 8:23, last part, 24-26.

A Memorable Confession

3. While on His way with His disciples to Caesarea Philippi after being alone in prayer, what question did Jesus ask them? What was their reply? Mark 8:27, 28; Luke 9:18.

4. How personal did Jesus then make His question? Who replied? What was his answer? What charge did Jesus give? Mark 8:29, 30; Matt. 16:15, 16.

NOTE.—"From the first, Peter had believed Jesus to be the Messiah. . . . Many of the disciples who had ardently expected Jesus to take His place on David's throne left Him when they perceived that He had no such intention. But Peter and his companions turned not from their allegiance. . . .

"On this day, before they were brought face to face with the great trial of their faith, the Holy Spirit rested upon them in power. For a little time their eyes were turned away from 'the things which are seen,' to behold 'the things which are not seen.' Beneath the guise of humanity they discerned the glory of the Son of God."—*The Desire of Ages,* pages 411, 412.

5. What blessing did Jesus pronounce upon Peter? Who had revealed to Peter the truth contained in his wonderful confession? Matt. 16:17; 1 Cor. 2:9, 10.

NOTE.—"The truth which Peter had confessed is the foundation of the believer's faith. It is that which Christ Himself has declared to be eternal life."—*The Desire of Ages,* page 412.

6. What is the foundation upon which the church is built? With such a foundation how secure is the church? Matt. 16:18; 1 Cor. 3:11.

NOTE.—"The word Peter signifies a stone,—a rolling stone. Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The church was built upon One against whom the gates of hell could not prevail. . . .

"In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded His church upon the living Rock. That Rock is Himself,—His own body, for us broken and bruised. Against the church built upon this foundation, the gates of hell shall not prevail."—*The Desire of Ages,* pages 412, 413.

7. How did Jesus honor Peter and all other faithful shepherds of the flock of God? What charge did Jesus give? Matt. 16:19, 20.

NOTE.—"Peter had expressed the truth which is the foundation of the church's faith, and Jesus now honored him as the representative of the whole body of believers. . . .

" 'The keys of the kingdom of heaven' are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's word is a savor of life unto life or of death unto death. Theirs is a mission weighted with eternal results."—*The Desire of Ages,* pages 413, 414.

The Shadow of the Cross

8. What experience that must come to Jesus did He make known at this time to His disciples? How did Peter rebuke Jesus? Mark 8:31, 32.

9. What reproof did Jesus administer? When, and to whom had He spoken similar words of rebuke? Mark 8:33; Luke 4:1, 2, first part, 8.

NOTE.—"Satan was trying to discourage Jesus, and turn Him from His mission; and Peter, in his blind love, was giving voice to the temptation. The prince of evil was the author of the thought. His instigation was behind that impulsive appeal. . . . The words of Christ were spoken, not to Peter, but to the one who was trying to separate him from his Redeemer."—*The Desire of Ages,* page 416.

Cross-Bearing and Self-Denial

10. Whom did Jesus next call to Him? What principle of self-surrender did He require of those who would follow Him? Mark 8:34; Luke 9:23.

NOTE.—"Jesus now explained to His disciples that His own life of self-abnegation was an example of what theirs should be. . . . To the disciples His words, though dimly comprehended, pointed to their submission to the most bitter humiliation,—submission even unto death for the sake of Christ. No more complete self-surrender could the Saviour's words have pictured. But all this He had accepted for them."—*The Desire of Ages,* pages 416, 417.

11. What great principle of truth is to be our guide in the hour of supreme trial? Mark 8:35; Rev. 2:10.

NOTE.—"Selfishness is death. No organ of the body could live should it confine its service to itself. The heart, failing to send its lifeblood to the hand and the head, would quickly lose its power. As our lifeblood, so is the love of Christ diffused through every part of His mystical body. We are members one of another, and the soul that refuses to impart will perish."—*The Desire of Ages,* page 417.

12. What comparison is made by Jesus of true values? Mark 8:36, 37.

NOTE.—"Christ calls upon everyone to consider. Make an honest reckoning. Put into one scale Jesus, which means eternal treasure, life, truth, heaven, and the joy of Christ in souls redeemed; put into the other every attraction the world can offer. Into one scale put the loss of your own soul, and the souls of those whom you might have been instrumental in saving; into the other, for yourself and for them, a life that measures with the life of God. Weigh for time and for eternity. While you are thus engaged, Christ speaks: 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' "—*Christ's Object Lessons,* page 374.

13. What does Jesus say of one whose only treasure is in the earth? When will this decisive hour come? Mark 8:38.

14. To encourage their fainting hearts, what did Jesus say of some who were present? Matt. 16:28.

NOTE.—"Beyond the poverty and humiliation of the present, He pointed the disciples to His coming in glory, not in the splendor of an earthly throne,

but with the glory of God and the hosts of heaven. . . . But the disciples did not comprehend His words. The glory seemed far away. Their eyes were fixed upon the nearer view, the earthly life of poverty, humiliation, and suffering. Must their glowing expectations of the Messiah's kingdom be relinquished? Were they not to see their Lord exalted to the throne of David? Could it be that Christ was to live, a humble, homeless wanderer, to be despised, rejected, and put to death? Sadness oppressed their hearts, for they loved their Master. Doubt also harassed their minds, for it seemed incomprehensible that the Son of God should be subjected to such cruel humiliation."—*The Desire of Ages,* pages 417, 418.

Lesson 8, for November 23, 1946

"Eyewitnesses of His Majesty"

LESSON SCRIPTURES: Matthew 17:1-8; Luke 9:28-32; Mark 9:2, 9, 10; 2 Peter 1:16-19.

MEMORY VERSE: "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him." Matthew 17:5.

STUDY HELP: "The Desire of Ages," pages 419-425.

"In the Holy Mount"

1. After Jesus had instructed His disciples regarding His sufferings and death, what did He do? Whom did He take with Him? Matt. 17:1.

NOTE.—"The Saviour and His disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. Christ has lifted burdens from mind and body of many sufferers; He has sent the thrill of life through their enfeebled frames; but He also is compassed with humanity, and with His disciples He is wearied with the ascent."—*The Desire of Ages,* page 419.

2. What was the purpose in taking the favored three into this high mountain? Luke 9:28.

NOTE.—"Presently Christ tells them that they are now to go no farther. Stepping a little aside from them, the Man of Sorrows pours out His supplications with strong crying and tears. He prays for strength to endure the test in behalf of humanity. He must Himself gain a fresh hold on Omnipotence, for only thus can He contemplate the future. And He pours out His heart longings for His disciples, that in the hour of the power of darkness their faith may not fail. The dew is heavy upon His bowed form, but He heeds it not. The shadows of night gather thickly about Him, but He regards not their gloom. So the hours pass slowly by. At first the disciples unite their prayers with His in sincere devotion; but after a time they are overcome with weariness, and, even while trying to retain their interest in the scene, they fall asleep."—*The Desire of Ages,* pages 419, 420.

3. In fulfillment of the promise recorded in Mark 9:1, what event then took place? Mark 9:2.

4. Describe the wonderful change that took place in the appearance of Jesus while He was engaged in prayer. Matt. 17:2.

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

5. At this time who appeared? What were they doing? Matt. 17:3.

6. About what did these two heavenly visitors talk with Jesus? Luke 9:30, 31.

NOTE.—"Not the inauguration of Christ as king, but the decease to be accomplished at Jerusalem, is the subject of their conference with Jesus. . . . Now heaven had sent its messengers to Jesus; not angels, but men who had endured suffering and sorrow, and who could sympathize with the Saviour in the trial of His earthly life. Moses and Elijah had been colaborers with Christ. They had shared His longing for the salvation of men. Moses had pleaded for Israel: 'Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written.' Elijah had known loneliness of spirit, as for three years and a half of famine he had borne the burden of the nation's hatred and its woe. Alone he had stood for God upon Mount Carmel. Alone he had fled to the desert in anguish and despair. These men, chosen above every angel around the throne, had come to commune with Jesus concerning the scenes of His suffering, and to comfort Him with the assurance of the sympathy of heaven. The hope of the world, the salvation of every human being, was the burden of their interview."—*The Desire of Ages,* pages 422, 425.

7. Why did the three disciples not benefit fully from the conversation designed to enlighten and strengthen them for future trials? Luke 9:32.

NOTE.—"Through being overcome with sleep, the disciples heard little of what passed between Christ and the heavenly messengers. Failing to watch and pray, they had not received that which God desired to give them,—a knowledge of the sufferings of Christ, and the glory that should follow. They lost the blessing that might have been theirs through sharing His self-sacrifice. Slow of heart to believe were these disciples, little appreciative of the treasure with which Heaven sought to enrich them."—*The Desire of Ages,* page 425.

8. Referring to this marvelous manifestation of kingly glory, what did Peter say to Jesus? Matt. 17:4.

Crowning Evidence

9. While Peter was yet speaking, what did they behold? What did they hear? How were the disciples affected by what they heard? Matt. 17:5, 6.

NOTE.—"While they were still gazing on the scene upon the mount, 'a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him.' As they beheld the cloud of glory, brighter than that which went before the tribes of Israel in the wilderness; as they heard the voice of God speak in awful majesty that caused the mountain to tremble, the disciples fell smitten to the earth."—*The Desire of Ages,* page 425.

10. What words of assurance did Jesus speak to them? Lifting up their eyes, what only did they see? Matt. 17:7, 8.

NOTE.—"They remained prostrate, their faces hidden, till Jesus came near, and touched them, dispelling their fears with His well-known voice, 'Arise, and be not afraid.' Venturing to lift up their eyes, they saw that the heavenly glory had passed away, the forms of Moses and Elijah had disappeared. They were upon the mount, alone with Jesus."—*The Desire of Ages,* page 425.

Light Shining in Darkness

11. Long after the transfiguration, how did Peter refer to that experience? Of what was he an eyewitness? 2 Peter 1:16-18.

12. What did the apostle declare was "more sure" than the testimony of sight or hearing? 2 Peter 1:19.

NOTE.—Our senses may deceive us, but the word of prophecy—the Bible—never fails or deceives. Although we may misunderstand its true meaning, yet it will surely come to pass.

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

Lesson 9, for November 30, 1946

The Triumph of Faith

LESSON SCRIPTURES: Mark 9:14-27; Matthew 17:14-21.

MEMORY VERSE: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." Mark 9:23.

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

Ministry of Love

1. Coming down the next morning from the mount of transfiguration, what did Jesus see? What were the scribes doing? Mark 9:14.

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

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

2. When the people saw Jesus, how were they affected? What did they do? Mark 9:15.

NOTE.—"As the people on the plain caught sight of Jesus, they ran to meet Him, greeting Him with expressions of reverence and joy. Yet His quick eye discerned that they were in great perplexity. The disciples appeared troubled. A circumstance had just occurred that had caused them bitter disappointment and humiliation."—*The Desire of Ages,* pages 426, 427.

3. What question did Jesus ask the scribes? Mark 9:16.

4. What explanation did one of the multitude give? How serious was the affliction of his only son? Mark 9:17, 18; Matt. 17:14-16.

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

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

5. Looking upon the unbelieving multitude, the caviling scribes, and His perplexed disciples, what did the sorrowing Saviour say? What request did He make? Mark 9:19.

A Desperate Conflict

6. When the son was brought to Jesus, what did the evil spirit do? Mark 9:20.

NOTE.—"Again the Prince of life and the prince of the powers of darkness had met on the field of battle,—Christ in fulfillment of His mission to 'preach deliverance to the captives, . . . to set at liberty them that are bruised,' Satan seeking to hold his victim under his control. Angels of light and the hosts of evil angels, unseen, were pressing near to behold the conflict. For a moment, Jesus permitted the evil spirit to display his power, that the beholders might comprehend the deliverance about to be wrought."—*The Desire of Ages,* page 428.

7. What question did Jesus ask the distressed father? What was his reply? What appeal for help did he make? Mark 9:21, 22.

8. How did Jesus endeavor to strengthen the faith of the father? Mark 9:23.

9. How did the father respond to the Saviour's invitation to exercise greater faith? Mark 9:24.

Divine Power Revealed

10. In the presence of the multitude, what twofold command did Jesus issue to the evil spirit? Mark 9:25.

11. What was the evil spirit compelled to do? In what condition did he leave the boy? Mark 9:26.

12. What more did Jesus do for the boy? How did this manifestation of divine power affect the multitude? Mark 9:27; Luke 9:43, first part.

NOTE.—" 'If Thou canst do anything, have compassion on us, and help us.' How many a sin-burdened soul has echoed that prayer. And to all, the pitying Saviour's answer is, 'If thou canst believe, all things are possible to him that believeth.' It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. . . . Then grasp His promise, 'Him that cometh to Me I will in nowise cast out.' Cast yourself at His feet with the cry, 'Lord, I believe; help Thou mine unbelief.' You can never perish while you do this—never."—*The Desire of Ages,* pages 428, 429.

The Trial of Faith

13. What power had Jesus previously given the twelve disciples? Matt. 10:1.

14. When alone with Jesus, what question did the nine disciples ask Him? What was His answer? Matt. 17:19, 20, first clause.

NOTE.—"The nine disciples were yet pondering upon the bitter fact of their own failure. . . . Their unbelief, that shut them out from deeper sympathy with Christ, and the carelessness with which they regarded the sacred work committed to them, had caused their failure in the conflict with the powers of darkness.

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

15. What personal experience would have enabled these disciples to have triumphed in this contest? Matt. 17:20, second part, 21.

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

Lesson 10, for December 7, 1946

The Shadow of a Great Sorrow

LESSON SCRIPTURES: Matthew 17:22 to 18:4; Luke 9:45, 46; Mark 9:37-40.

MEMORY VERSE: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matthew 18:10.

STUDY HELP: "The Desire of Ages," pages 432-439.

Decisive Events at Jerusalem Foretold

1. While Jesus and His disciples were on their way through Galilee to Capernaum, what three future events did He reveal to them? Matt. 17:22, 23.

2. Though Jesus spoke plainly, what prevented the disciples from understanding His words? Luke 9:45, 46.

NOTE.—"Although the shadow of a great sorrow fell upon them, a spirit of rivalry found a place in their hearts. They disputed among themselves which should be accounted greatest in the kingdom. This strife they thought to conceal from Jesus, and they did not, as usual, press close to His side, but loitered behind, so that He was in advance of them as they entered Capernaum. Jesus read their thoughts, and He longed to counsel and instruct them. But for this He awaited a quiet hour, when their hearts should be open to receive His words."—*The Desire of Ages,* page 432.

Paying Tribute

3. As the disciples entered Capernaum, who came to Peter, and what question did they ask? Matt. 17:24.

NOTE.—"This tribute was not a civil tax, but a religious contribution, which every Jew was required to pay annually for the support of the temple. A refusal to pay the tribute would be regarded as disloyalty to the temple,—in the estimation of the rabbis a most grievous sin. The Saviour's attitude toward the rabbinical laws, and His plain reproofs to the defenders of tradition, afforded a pretext for the charge that He was seeking to overthrow the temple service. Now His enemies saw an opportunity of casting discredit upon Him. In the collector of the tribute they found a ready ally."—*The Desire of Ages,* pages 432, 433.

4. What was Peter's hasty reply? When alone with His disciples, what question did Jesus ask Peter? Matt. 17:25.

NOTE.—"Peter saw in the collector's question an insinuation touching Christ's loyalty to the temple. Zealous for his Master's honor, he hastily answered, without consulting Him, that Jesus would pay the tribute.

"But Peter only partially comprehended the purpose of his questioner. There were some classes who were held to be exempt from the payment of the tribute. . . . In the days of Christ the priests and Levites were still regarded as especially devoted to the temple, and were not required to make the annual contribution for its support. Prophets also were exempted from this payment. In requiring the tribute from Jesus, the rabbis were setting aside His claim as a prophet or teacher, and were dealing with Him as with any commonplace person. A refusal on His part to pay the tribute would be represented as disloyalty to the temple; while, on the other hand, the payment of it would be taken as justifying their rejection of Him as a prophet."—*The Desire of Ages,* page 433.

5. How did Peter reply to the inquiry of Jesus concerning custom or tribute? Who then are free? Matt. 17:26.

6. To avoid needless offense, what instruction did Jesus give to Peter? Matt. 17:27.

NOTE.—"If Jesus had paid the tribute without a protest, He would virtually have acknowledged the justice of the claim, and would thus have denied His divinity. But while He saw good to meet the demand, He denied the claim upon which it was based. In providing for the payment of the tribute He gave evidence of His divine character. It was made manifest that He was one with God, and therefore was not under tribute as a mere subject of the kingdom."—*The Desire of Ages,* page 434.

The Crowning Grace of Humility

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

8. In striving for supremacy, whose example does one follow? Isa. 14:12-14.

NOTE.—"The strife for the highest place was the outworking of that same spirit which was the beginning of the great controversy in the world above, and which had brought Christ from heaven to die. . . . Lucifer had said, 'I will be like the Most High;' and the desire for self-exaltation had brought strife into the heavenly courts, and had banished a multitude of the hosts of God."—*The Desire of Ages,* page 435.

9. Whose example of unselfishness and humility should the disciple of Christ follow? Phil. 2:5-8.

NOTE.—"Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life,—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God."—*Christ's Object Lessons,* page 402.

10. In answer to the question, "Who is the greatest in the kingdom of heaven?" what did Jesus do? Matt. 18:2-4.

NOTE.—"Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. 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. These are the characteristics of real greatness."—*The Desire of Ages,* pages 436, 437.

The Grace of Kindness and the Seriousness of Offense

11. In Paul's ministry what course did he pursue? 1 Thess. 2:7, 8.

12. What promise is made to those who receive a little child in Jesus' name? Mark 9:37.

13. What then did John say to Jesus? What reply did Jesus make? Mark 9:38-40.

NOTE.—"None who showed themselves in any way friendly to Christ were to be repulsed. There were many who had been deeply moved by the character and the work of Christ, and whose hearts were opening to Him in faith; and the disciples, who could not read motives, must be careful not to discourage these souls. When Jesus was no longer personally among them, and the work was left in their hands, they must not indulge a narrow, exclusive spirit, but manifest the same far-reaching sympathy which they had seen in their Master."—*The Desire of Ages,* pages 437, 438.

14. What promise is given to one who renders the smallest service to one of Christ's little ones? What does Jesus say of the individual who offends such a one? Mark 9:41, 42.

NOTE.—"Any habit or practice that would lead into sin, and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That

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

Lesson 11, for December 14, 1946

Love, the Principle of Action

LESSON SCRIPTURES: Mark 9:49, 50; Matthew 18:10-35.

MEMORY VERSE: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Matthew 18:19.

STUDY HELPS: "The Desire of Ages," pages 439-442; "Christ's Object Lessons," pages 243-251.

The Salt of the Earth

1. What element did Jesus say should be mingled with every sacrifice? What two things did He say His disciples should have? Mark 9:49, 50.

NOTE.—"In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. . . . All who would present themselves 'a living sacrifice, holy, acceptable unto God,' must receive the saving salt, the righteousness of our Saviour. Then they become 'the salt of the earth,' restraining evil among men, as salt preserves from corruption. But if the salt has lost its savor; if there is only a profession of godliness, without the love of Christ, there is no power for good. The life can exert no saving influence upon the world."—*The Desire of Ages,* page 439.

2. What tender care and constant protection is assured to every humble, contrite follower of Christ? Matt. 18:10; Ps. 34:7.

NOTE.—"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. . . . The angels appointed to minister to the children of God have at all times access to His presence."—*The Great Controversy,* pages 512, 513.

The Unfailing Love of the Good Shepherd

3. How does Jesus illustrate His great love for one of these little ones who has gone astray? Matt. 18:12.

4. If the straying one is found, what is done? What is not the will of our heavenly Father? Matt. 18:13, 14.

NOTE.—" 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.' No soul who believes in Christ, though

his faith may be weak, and his steps wavering as those of a little child, is to be lightly esteemed. By all that has given us advantage over another,—be it education and refinement, nobility of character, Christian training, religious experience,—we are in debt to those less favored; and, so far as lies in our power, we are to minister unto them. If we are strong, we are to stay up the hands of the weak. Angels of glory, that do always behold the face of the Father in heaven, joy in ministering to His little ones. Trembling souls, who have many objectionable traits of character, are their special charge. Angels are ever present where they are most needed, with those who have the hardest battle with self to fight, and whose surroundings are the most discouraging. And in this ministry Christ's true followers will co-operate."—*The Desire of Ages,* page 440.

5. If a brother shall trespass against us, what specific instruction did Jesus give concerning our duty? What is the result if he shall hear us? Matt. 18:15. See Lev. 19:17, margin; also Prov. 25:8, 9.

NOTE.—"All heaven is interested in the interview between the one who has been injured and the one who is in error. As the erring one accepts the reproof offered in the love of Christ, and acknowledges his wrong, asking forgiveness from God and from his brother, the sunshine of heaven fills his heart. The controversy is ended; friendship and confidence are restored. The oil of love removes the soreness caused by the wrong."—*Testimonies,* vol. 7, p. 261.

6. If our first effort toward reconciliation fails, what should we then do? Matt. 18:16.

NOTE.—"Take with you those who are spiritually minded, and talk with the one in error in regard to the wrong. He may yield to the united appeals of his brethren. As he sees their agreement in the matter, his mind may be enlightened."—*Testimonies,* vol. 7, p. 262.

Love in Action

7. Under what circumstances should appeal be made to the church? If he will not hear the church, what should be done? Matt. 18:17.

NOTE.—"If the erring one repents and submits to Christ's discipline, he is to be given another trial. And even if he does not repent, even if he stands outside the church, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And, however aggravated may have been his offense, if he yields to the striving of the Holy Spirit, and, by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves, lest they also be tempted."—*Testimonies,* vol. 7, p. 263.

8. If we faithfully follow Christ's instruction, what will be done in heaven? Matt. 18:18.

NOTE.—"This statement holds its force in all ages. On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for

the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their unchristlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's word will be ratified in heaven."—*Testimonies,* vol. 7, p. 263.

9. What exceedingly precious promise is made to two or more who are agreed? Whose gracious presence is with those who meet together in the name of Jesus? Matt. 18:19, 20.

NOTE.—"Wherever His word is obeyed with a sincere heart, there Christ abides. Not only is He present in the assemblies of the church, but wherever disciples, however few, meet in His name, there also He will be."—*The Desire of Ages,* page 442.

The Measure of Forgiveness

10. What did Peter ask Jesus concerning forgiveness? What was the Saviour's reply? Matt. 18:21, 22; Luke 17:3, 4.

NOTE.—"The rabbis limited the exercise of forgiveness to three offenses. Peter, carrying out, as he supposed, the teaching of Christ, thought to extend it to seven, the number signifying perfection. But Christ taught that we are never to become weary of forgiving."—*Christ's Object Lessons,* page 243.

11. To what did Jesus liken the kingdom of heaven? In what condition was the account of one of the king's servants? Matt. 18:23, 24.

NOTE.—"He [Christ] showed the true ground upon which forgiveness is to be granted, and the danger of cherishing an unforgiving spirit."—*Christ's Object Lessons,* page 243.

12. Since the debtor could not pay, what did the king command? What did the servant then do and say? What did this appeal cause the king to do? Matt. 18:25-27.

NOTE.—"The pardon granted by this king represents a divine forgiveness of all sin. Christ is represented by the king, who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself, and for this reason Christ came to this world, clothed His divinity with humanity, and gave His life, the just for the unjust. He gave Himself for our sins, and to every soul He freely offers the blood-bought pardon. 'With the Lord there is mercy, and with Him is plenteous redemption.' "—*Christ's Object Lessons,* pages 244, 245.

Justice and Mercy

13. How was this experience repeated? In what respect did it differ from the first? Matt. 18:28-30.

NOTE.—"So there are many who hope by their own works to merit God's favor. They do not realize their helplessness. They do not accept the grace of God as a free gift, but are trying to build themselves up in self-righteous-

ness. Their own hearts are not broken and humbled on account of sin, and they are exacting and unforgiving toward others. Their own sins against God, compared with their brother's sins against them, are as ten thousand talents to one hundred pence,—nearly one million to one; yet they dare to be unforgiving."—*Christ's Object Lessons,* pages 245-247.

14. How did the king learn all that had occurred? What followed as a consequence of the unforgiving spirit of the first servant? Matt. 18:31-34.

NOTE.—"He who refuses to forgive, is thereby casting away his own hope of pardon. But the teaching of this parable should not be misapplied. God's forgiveness toward us lessens in nowise our duty to obey Him. So the spirit of forgiveness toward our fellow men does not lessen the claim of just obligation. . . .

"Our Lord teaches that matters of difficulty between Christians are to be settled within the church. They should not be opened before those who do not fear God. If a Christian is wronged by his brother, let him not appeal to unbelievers in a court of justice. Let him follow out the instruction Christ has given."—*Christ's Object Lessons,* pages 247-249.

15. What lesson does our Lord design we should learn from this parable? Matt. 18:35.

NOTE.—"But the great lesson of the parable lies in the contrast between God's compassion and man's hardheartedness; in the fact that God's forgiving mercy is to be the measure of our own.

"Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace. In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner's soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace."—*Christ's Object Lessons,* page 251.

Lesson 12, for December 21, 1946

The Feast of Tabernacles

LESSON SCRIPTURE: John 7:2 to 8:11.

MEMORY VERSE: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." John 7:37, 38.

STUDY HELP: "The Desire of Ages," pages 447-462.

The Journey to Jerusalem

1. As the Feast of Tabernacles was close at hand, what did the brothers of Jesus urge Him to do? What twofold reason did they give for this request? John 7:2-5.

NOTE.—"It was a false conception of the Messiah's work, and a lack of faith in the divine character of Jesus, that had led His brothers to urge Him

to present Himself publicly to the people at the Feast of Tabernacles. Now, in a spirit akin to this, the disciples would have prevented Him from making the journey to Jerusalem. They remembered His words concerning what was to befall Him there, they knew the deadly hostility of the religious leaders, and they would fain have dissuaded their Master from going thither." —*The Desire of Ages*, page 486.

2. What reply did Jesus make? What reason did He give for not at once responding to their request? What did He do? John 7:6-9.

3. When His brethren had departed, what did Jesus do? How did He do it? John 7:10.

NOTE.—"Meanwhile Jesus had quietly arrived at Jerusalem. He had chosen an unfrequented route by which to go, in order to avoid the travelers who were making their way to the city from all quarters. Had He joined any of the caravans that went up to the feast, public attention would have been attracted to Him on His entrance into the city, and a popular demonstration in His favor would have aroused the authorities against Him. It was to avoid this that He chose to make the journey alone."—*The Desire of Ages*, pages 451, 452.

Amid Perils and Snares

4. What confused condition prevailed among the people at Jerusalem, and why? John 7:11-13.

5. In the midst of the feast, what did Jesus do? How were the Jews affected? What did they say? How did He answer them? John 7:14-16.

NOTE.—"No one was regarded as qualified to be a religious teacher unless he had studied in the rabbinical schools, and both Jesus and John the Baptist had been represented as ignorant because they had not received this training. Those who heard them were astonished at their knowledge of the Scriptures, 'having never learned.' Of men they had not, truly; but the God of heaven was their teacher, and from Him they had received the highest kind of wisdom.

"As Jesus spoke in the temple court, the people were held spellbound. The very men who were the most violent against Him felt themselves powerless to do Him harm. For the time, all other interests were forgotten."—*The Desire of Ages*, page 453.

6. How may we know the truth? John 7:17, 18.

7. Though priests and rulers were watching constantly to entrap Jesus and to kill Him, why could they not accomplish their evil purpose? John 7:30.

8. What did many of the people do and say? John 7:31, 40, 41.

The Great Day of the Feast

9. On the last day of the feast what appeal did Jesus make to the people? To the believer what will be the result? John 7:37, 38; Isa. 44:3, 4; John 4:14.

NOTE.—"The priest had that morning performed the ceremony which commemorated the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might flow to the world. In smiting Christ, Satan thought to destroy the Prince of life; but from the smitten rock there flowed living water."—*The Desire of Ages,* page 454.

10. In the words, "living water," of what did Jesus speak? Why could not that blessed experience come to the believer on that day? John 7:39.

"Never Man Spake Like This Man"

11. What did the priests and Pharisees say to the officers whom they had sent to take Jesus? What did the officers say? What questions did the Pharisees then ask? John 7:45-48.

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.

12. While the Jews were still plotting the destruction of Jesus, who came to His rescue? What question did Nicodemus ask? What reply did the Jews make? Where did they go? John 7:50-53; 8:1.

NOTE.—"Silence fell on the assembly. The words of Nicodemus came home to their consciences. They could not condemn a man unheard. But it was not for this reason alone that the haughty rulers remained silent, gazing at him who had dared to speak in favor of justice. They were startled and chagrined that one of their own number had been so far impressed by the character of Jesus as to speak a word in His defense. . . .

"Yet the protest resulted in staying the proceedings of the council. The rulers were unable to carry out their purpose and condemn Jesus without a hearing. Defeated for the time, 'every man went unto his own house. Jesus went unto the Mount of Olives.'"—*The Desire of Ages,* page 460.

Divine Justice, Love, and Compassion Revealed

13. Early the next morning, while Jesus was teaching in the temple, what plot for His ruin was unveiled? John 8:2-6, first part.

14. While the scribes and Pharisees were waiting for His decision, what did Jesus do? While they urged the matter upon Him, what did He say to them? John 8:6, 7.

15. How were the accusers affected by what Jesus wrote on the ground? What did they then do? John 8:8, 9.

NOTE.—"Impatient at His delay and apparent indifference, the accusers drew nearer, urging the matter upon His attention. But as their eyes, following those of Jesus, fell upon the pavement at His feet, their countenances changed. There, traced before them, were the guilty secrets of their own lives. The people looking on, saw the sudden change of expression, and pressed forward to discover what it was that they were regarding with such astonishment and shame. . . .

"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.

16. When the woman was left alone with Jesus, what conversation followed? John 8:10, 11.

NOTE.—"In His act of pardoning this woman and encouraging her to live a better life, the character of Jesus shines forth in the beauty of perfect righteousness. While He does not palliate sin, nor lessen the sense of guilt, He seeks not to condemn, but to save. The world had for this erring woman only contempt and scorn; but Jesus speaks words of comfort and hope. The Sinless One pities the weakness of the sinner, and reaches to her a helping hand. While the hypocritical Pharisees denounce, Jesus bids her, 'Go, and sin no more.'

"It is not Christ's follower that, with averted eyes, turns from the erring, leaving them unhindered to pursue their downward course. Those who are forward in accusing others, and zealous in bringing them to justice, are often in their own lives more guilty than they. Men hate the sinner, while they love the sin. Christ hates the sin, but loves the sinner. This will be the spirit of all who follow Him. Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein."—*The Desire of Ages,* page 462.

Lesson 13, for December 28, 1946

The Light and Life of the World

LESSON SCRIPTURES: *John 8:12, 29-59; Matthew 11:25-30; John 1:4, 9.*

MEMORY VERSE: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

STUDY HELP: "The Desire of Ages," pages 463-470, 328, 329.

The Light of Men

1. In speaking of Himself, what did Jesus say? What did He say of those who follow Him? John 8:12.

2. What did Isaiah, who prophesied more than seven hundred years before Christ, say of Jesus? What did Simeon in the temple say of Him? Isa. 49:6; Luke 2:32.

NOTE.—"This prophecy [Isaiah 49:6] was generally understood as spoken of the Messiah, and when Jesus said, 'I am the light of the world,' the people could not fail to recognize His claim to be the Promised One."—*The Desire of Ages,* page 465.

3. Upon how many does the Light shine? John 1:4, 9.

NOTE.—"Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*The Desire of Ages,* page 638.

Jesus and His Father; the Jews and Their Father

4. Who did Jesus say was with Him? What reason did He give for this companionship? What result followed His teaching? John 8:29, 30.

5. Why did the Jews not believe in Jesus? What did Jesus say would be the result of their unbelief? John 8:23, 24, 45.

6. What did Jesus say to those who believed on Him? What experience would come to them? John 8:31, 32, 36; Rom. 8:1, 2.

NOTE.—"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."—*The Desire of Ages,* page 466.

7. Who did the Jews say was their father? Whose children did Jesus say they were? John 8:39-41, 44.

NOTE.—"In plotting against Christ, the rabbis were not doing the works of Abraham. A mere lineal descent from Abraham was of no value. Without a spiritual connection with him, which would be manifested in possessing the same spirit, and doing the same works, they were not his children.

"This principle bears with equal weight upon a question that has long agitated the Christian world,—the question of apostolic succession. Descent from Abraham was proved, not by name and lineage, but by likeness of character.

So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon spiritual relationship. A life actuated by the apostles' spirit, the belief and teaching of the truth they taught, this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the gospel."—*The Desire of Ages,* page 467.

The Sinless, Self-Existent One

8. What challenge did Jesus make to the Jews? John 8:46.

NOTE.—The Revised Version reads: "Which of you convicteth Me of sin?" "Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed."—*The Desire of Ages,* page 761.

9. After drawing a sharp contrast between the position of the Jews and that of Abraham, what did Jesus say Abraham rejoiced to see? What reply did the Jews make? John 8:56, 57.

NOTE.—"Abraham had greatly desired to see the promised Saviour. He offered up the most earnest prayer that before his death he might behold the Messiah. And he saw Christ. A supernatural light was given him, and he acknowledged Christ's divine character. He saw His day, and was glad. He was given a view of the divine sacrifice for sin. Of this sacrifice he had an illustration in his own experience. The command came to him, 'Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him . . . for a burnt offering.' Upon the altar of sacrifice he laid the son of promise, the son in whom his hopes were centered. . . . This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realize the great love of God for the world, so great that to raise it from its degradation, He gave His only-begotten Son to a most shameful death."—*The Desire of Ages,* pages 468, 469.

10. How then did Jesus plainly declare His relationship to God? What did His enemies attempt to do? Why were they restrained from accomplishing their evil purpose? John 8:58, 59, 20.

NOTE.—"With solemn dignity Jesus answered, 'Verily, verily, I say unto you, Before Abraham was, I AM.' Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.' "—*The Desire of Ages,* pages 469, 470.

A Gracious Invitation

11. From whom is the good news of salvation hidden? To whom is it revealed? Matt. 11:25.

NOTE.—"The Saviour rejoiced that the plan of salvation is such that those who are wise in their own estimation, who are puffed up by the teachings of vain philosophy, cannot see the beauty, power, and hidden mystery of the gospel. But to all those who are of a humble heart, who have a teachable, honest, childlike desire to know and do the will of their heavenly Father,

His word is revealed as the power of God to their salvation. The operation of the Spirit of God is foolishness to the unrenewed man."—*Testimonies,* vol. 4, p. 586.

12. Why is it hidden from anyone? 2 Cor. 4:3, 4.

13. What did Jesus say that reveals His perfect unity with His Father? Matt. 11:26, 27.

14. What blessed invitation did Jesus extend to the weary and care-laden? What will He give to all who accept Him? Matt. 11:28.

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

15. What are we to take in obedience to His invitation, and what shall we find? Matt. 11:29, 30.

NOTE.—" 'Take My yoke upon you,' Jesus says. The yoke is an instrument of service. . . . We are to take upon us His yoke, that we may be co-workers with Him.

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

16. What are those who profess to follow Jesus to be in this world? And what are they to do? John 9:5; 20:21; Matt. 5:14, 16.

SABBATH SCHOOL LESSONS FOR THE FIRST QUARTER

If you have not been provided with a Lesson Quarterly for the first quarter of 1947, you may follow this outline for the first Sabbath:

The lesson for January 4, is entitled "Healing a Man Born Blind." The memory verse is John 9:4. The Study Help is *The Desire of Ages,* pages 470-475. The texts covered in each question of Lesson 1, are:

Ques. 1: John 9:1, 2.
Ques. 2: John 9:3.
Ques. 3: John 9:4, 5.
Ques. 4: John 9:6, 7.
Ques. 5: John 9:8-12.
Ques. 6: John 9:13-15.
Ques. 7: John 9:16, 17.
Ques. 8: John 9:18-23.
Ques. 9: John 9:24.
Ques. 10: John 9:25-28.
Ques. 11: John 9:29-33.
Ques. 12: John 9:34, margin.
Ques. 13: John 9:35-38.
Ques. 14: John 9:39.
Ques. 15: John 9:40, 41.

THIRTEENTH SABBATH OFFERING

Far Eastern Division — December 28

SEVEN long war-weary years have passed since our latest Thirteenth Sabbath Offering overflow was dedicated to the Far Eastern Division. It amounted to $7,742.63, and gave encouragement to the brethren and strength to the work. In the intervening years our institutions, churches, and the homes of our people have suffered from war's awful scourge. Publishing houses, colleges and academies, and church buildings have been destroyed, or so greatly damaged as to be unusable. In the Philippines alone 116 of our churches were destroyed, together with the sanitarium, publishing house, and three academies. Notwithstanding war's horrors and hindrances eight thousand persons were baptized in this division during the war years.

The needs are vast and urgent. Calls multiply for workers. Money, much money, is needed to restore all lines of work and press on into fruitful fields of evangelism. Two hundred and thirty-five million people must hear the "good news." And thirty-six thousand Seventh-day Adventists throughout the division are sacrificing with us to hasten the finishing of the task. The "overflow" offering on December 28 should be the largest we have ever given, and it will be if every member will double what he has given in the past.

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