E. E. Andrews

SABBATH SCHOOL LESSON QUARTERLY

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The LIFE and TEACHINGS OF JESUS

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

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DAILY LESSON STUDY PLEDGE

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

Name.....

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

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

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

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Sabbath School Lesson Quarterly

THE LIFE AND TEACHINGS OF JESUS

Lesson 1, for January 4, 1947

Healing a Man Born Blind

LESSON SCRIPTURE: John 9:1-41.

MEMORY VERSE: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4.

STUDY HELP: "The Desire of Ages," pages 470-475.

A Wrong View of Affliction Corrected

1. Following the crisis in the temple, what afflicted person did Jesus meet? What question did the disciples ask? John 9:1, 2.

NOTE.—"It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner."—*The Desire of Ages,* pages 470, 471.

2. How did Jesus reply to their question? What purpose would this affliction be made to serve? John 9:3.

NOTE.—"The belief of the Jews in regard to the relation of sin and suffering was held by Christ's disciples. While Jesus corrected their error, He did not explain the cause of the man's affliction, but told them what would be the result. Because of it the works of God would be made manifest."—*The Desire of Ages,* page 471.

3. What impressive statement did Jesus make concerning His purpose? What did He again declare Himself to be? John 9:4, 5.

NOTE.—"Throughout His life on earth, Jesus was an earnest and constant worker. He expected much; therefore He attempted much." "In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. So far as possible, He closed the door to the tempter. Neither gain nor pleasure, applause nor censure, could induce Him to consent to a wrong act. He was wise to discern evil, and strong to resist it."—*The Desire of Ages,* page 72.

The Miracle

4. Describe the method used by Jesus in giving sight to this man who was born blind? John 9:6, 7.

NOTE.—"It was evident that there was no healing virtue in the clay, or in the pool wherein the blind man was sent to wash, but that the virtue was in Christ."—*The Desire of Ages,* page 471.

5. What three questions did the neighbors ask? What reply did the man make when questioned? John 9:8-12.

NOTE.—"They [the neighbors] looked upon him with doubt; for when his eyes were opened, his countenance was changed and brightened, and he appeared like another man."—*The Desire of Ages,* page 471.

Before a Legal Tribunal

6. Before what council was the man now brought for examination? Upon what day of the week was the miracle wrought and the council convened? What conversation took place between the Pharisees and the healed man? John 9:13-15.

NOTE.—"The Pharisees were the recognized judges in matters of legal observance."—*Peloubet's Select Notes, 1924,* page 338.

7. What conflicting opinions were expressed concerning Jesus? What charge was preferred against Him? John 9:16, 17.

NOTE.—"By this act He exalted the Sabbath, sweeping away the senseless restrictions that encumbered it. His act of mercy did honor to the day, while those who complained of Him, were, by their many useless rites and ceremonies, themselves dishonoring the Sabbath."—*The Spirit of Prophecy,* vol. 2, p. 199.

8. What two questions did the Jews ask the parents of the man born blind? What was their reply to each question? Why did they not give a direct reply to the second question? John 9:18-23.

NOTE.—"The parents feared to compromise themselves; for it had been declared that whoever should acknowledge Jesus as the Christ should be 'put out of the synagogue'; that is, should be excluded from the synagogue for thirty days. During this time no child could be circumcised nor dead be lamented in the offender's home. The sentence was regarded as a great calamity; and if it failed to produce repentance, a far heavier penalty followed." —*The Desire of Ages,* page 472.

Seeing Eyes Willfully Shut

9. After interviewing the parents of the man born blind, what demand did the Jews make? What did they say they knew? John 9:24.

NOTE.—"The Pharisees saw that they were giving publicity to the work done by Jesus. They could not deny the miracle. The blind man was filled with joy and gratitude; he beheld the wondrous things of nature, and was filled with delight at the beauty of earth and sky. He freely related his experience, and again they tried to silence him, saying, 'Give God the praise: we know that this Man is a sinner.' That is, Do not say again that this Man gave you sight; it is God who has done this."—*The Desire of Ages,* page 473.

10. How did the Pharisees endeavor to confuse the healed man? How did he reveal divine wisdom in his pointed replies? John 9:25-28.

NOTE.—"Then they questioned again, 'What did He to thee? how opened He thine eyes?' With many words they tried to confuse him, so that he might think himself deluded. Satan and his evil angels were on the side of the Pharisees, and united their energies and subtlety with man's reasoning in order to counteract the influence of Christ. They blunted the convictions that were deepening in many minds. Angels of God were also on the ground to strengthen the man who had had his sight restored.

"The Pharisees did not realize that they had to deal with any other than the uneducated man who had been born blind; they knew not Him with whom they were in controversy. Divine light shone into the chambers of the blind man's soul. As these hypocrites tried to make him disbelieve, God helped him to show, by the vigor and pointedness of his replies, that he was not to be ensnared."—*The Desire of Ages,* pages 473, 474.

11. When the Pharisees confessed their ignorance of Christ's origin, what unanswerable statement did the man make in reply? John 9:29-33.

NOTE.—"The Lord Jesus knew the ordeal through which the man was passing, and He gave him grace and utterance, so that he became a witness for Christ. He answered the Pharisees in words that were a cutting rebuke to his questioners. They claimed to be the expositors of Scripture, the religious guides of the nation; and yet here was One performing miracles, and they were confessedly ignorant as to the source of His power, and as to His character and claims. . . . The man had met his inquisitors on their own ground. His reasoning was unanswerable."—*The Desire of Ages,* page 474.

12. How did the Pharisees then express their astonishment and anger? John 9:34, margin.

13. When Jesus heard that the healed man had been excommunicated, what did He do? What conversation took place? What was the man's response? John 9:35-38.

NOTE.—"The man cast himself at the Saviour's feet in worship. Not only had his natural sight been restored, but the eyes of his understanding had been opened. Christ had been revealed to his soul, and he received Him as the Sent of God."—*The Desire of Ages,* page 475.

Light Shining in Darkness

14. For what purpose did Jesus come into this world? John 9:39.

NOTE.—"The people who beheld the Saviour at His advent were favored with a fuller manifestation of the divine presence than the world had ever enjoyed before. The knowledge of God was revealed more perfectly. But in this very revelation, judgment was passing upon men. Their character was tested, their destiny determined."—*The Desire of Ages,* page 475.

15. What did some of the Pharisees, who heard Jesus, say? What was Christ's reply? John 9:40, 41.

NOTE.—"The manifestation of divine power that had given to the blind man both natural and spiritual sight had left the Pharisees in yet deeper darkness. Some of His hearers, feeling that Christ's words applied to them, inquired, 'Are we blind also?' Jesus answered, 'If ye were blind, ye should have no sin.' If God had made it impossible for you to see the truth, your ignorance would involve no guilt. 'But now ye say, We see.' You believe yourselves able to see, and reject the means through which alone you could receive sight. To all who realized their need, Christ came with infinite help. But the Pharisees would confess no need; they refused to come to Christ, and hence they were left in blindness,—a blindness for which they were themselves guilty. Jesus said, 'Your sin remaineth.' "—*The Desire of Ages,* page 475.

Lesson 2, for January 11, 1947

The Good Shepherd

LESSON SCRIPTURES: John 10:1-30; Ezek. 34:11-16, 31.

MEMORY VERSE: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezek. 34:12.

STUDY HELP: "The Desire of Ages," pages 476-484.

False and True Shepherds

1. What did Jesus say of those who enter the sheepfold some other way than by the door? How did Jesus show the contrast between such and the Good Shepherd? John 10:1, 10, 11.

NOTE.—There is a direct connection between the last verses of John 9 and the discourse in chapter 10. Jesus is still addressing the caviling Pharisees, who professed to be spiritual leaders, shepherds of God's people. He applied to Himself the well-known scriptures of the Old Testament, comparing the love and care of God for His people with that of a shepherd for his sheep. See Isaiah 49:9-11; Psalm 23:1; Ezekiel 34:16, 23, 25, 28.

"The Pharisees had just driven one from the fold, because he dared to bear witness to the power of Christ. They had cut off a soul whom the True Shep-

herd was drawing to Himself. In this they had shown themselves ignorant of the work committed to them, and unworthy of their trust as shepherds of the flock. Jesus now set before them the contrast between them and the Good Shepherd, and He pointed to Himself as the real keeper of the Lord's flock."—*The Desire of Ages,* page 477.

2. How did Jesus set forth the contrasting attitude of the sheep toward the true shepherd and toward a stranger? John 10:2-5.

3. Because the Pharisees did not understand the parable of this illustration, what definite explanation did Jesus give? John 10:6-11, first part.

NOTE.—"Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. . . . The only door is Christ, and all who have interposed something to take the place of Christ, all who have tried to enter the fold in some other way, are thieves and robbers. The Pharisees had not entered by the door. They had climbed into the fold by another way than Christ, and they were not fulfilling the work of the true shepherd. . . . Christ is both the door and the shepherd. He enters in by Himself. It is through His own sacrifice that He becomes the shepherd of the sheep."—*The Desire of Ages,* pages 477, 478.

4. When the flock is threatened with danger, to what lengths will the good shepherd care for and protect the sheep? How did Jesus contrast the shepherd's courageous love with the cowardice of the hireling? John 10:11 (last part), 12, 13.

5. What intimate relationship exists between the good shepherd and his sheep? John 10:14, 15.

NOTE.—"As an earthly shepherd knows his sheep, so does the divine Shepherd know His flock that are scattered throughout the world. 'Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.' Jesus says, 'I have called thee by thy name; thou art Mine.' 'I have graven thee upon the palms of My hands.' Ezek. 34:31; Isa. 43:1; 49:16. Jesus knows us individually, and is touched with the feeling of our infirmities. . . . Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died."—*The Desire of Ages,* page 479.

The Scattered Flock Gathered

6. What desire did Jesus express for His scattered sheep? John 10:16. Compare Ezekiel 34:11-16, first part.

NOTE.—"Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, 'Other sheep I have, which are not of this fold.' "—*The Desire of Ages,* page 483.

7. What does Jesus say of the Father's love for Him? How does He set forth the fact that His incarnation was entirely voluntary at every step of the way? John 10:17, 18.

NOTE.—"My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father. . . . While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die."—*The Desire of Ages,* pages 483, 484.

8. What differences of opinion arose among the Jews? John 10:19-21.

NOTE.—In these verses is summed up the results of the Saviour's discourse. On the one hand the religious leaders having still further hardened their own hearts, once more made public charge that Christ was controlled, not by the Holy Spirit, but by the devil himself. The common people, who heard Him gladly, simply and logically appealed to His miracle of mercy as evidence of their unrighteous accusations.

At the Feast of Dedication

9. Under what circumstances did Jesus again encounter the questioning Jews? John 10:22, 23.

NOTE.—From John 7:11 to 10:21 is a continuous narrative, relating events in the life of Jesus during the Feast of Tabernacles, which was held about the middle of October. Over two months had elapsed between these events and the Feast of Dedication, which was held near the end of December. It is generally believed by Bible students that during this time Jesus was absent from Jerusalem.

10. What question did the Jews ask Him, calling for a precise answer? John 10:24.

11. Even though they had not believed Jesus' testimony regarding Himself, usually spoken in a parable, what witness had been borne that they should have accepted? John 10:25.

12. Reverting to the theme of His former discourse regarding the sheep and the shepherd, why did Jesus say they would not believe Him? John 10:26.

13. What did He again say regarding the close relationship between the shepherd and the sheep? John 10:27.

NOTE.—"The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Saviour-Shepherd with His sheep. The Scripture says, 'Thou leddest Thy people like a flock by the hand of Moses and Aaron.' Through the prophet, Jesus declares, 'I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.' He compels none to follow Him. 'I drew them,' He says, 'with cords of a man, with bands of love.'

"It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him."—*The Desire of Ages,* page 480.

14. How securely may the sheep rest in Christ's care? John 10:28; Isa. 40:11; Ps. 23:1-3.

15. What degree of unity exists between the Father and the Son? What protection is assured every one of His children? John 10:29, 30.

NOTE.—"Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. 'I am He that liveth, and was dead; and, behold, I am alive forevermore.' I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live."—*The Desire of Ages,* page 483.

Lesson 3, for January 18, 1947

Love in Action

LESSON SCRIPTURE: Luke 10:1, 2, 17-37.

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

STUDY HELPS: "The Desire of Ages," pages 488-505; "Christ's Object Lessons," pages 376-389 (new edition, pages 381-395).

Mission of the Seventy, and Their Return

1. Late in His ministry how many disciples did Jesus send forth? How many were to form each company? To what places were they to go? What did He say to them? Luke 10:1, 2.

NOTE.—"These disciples had been for some time with Him, in training for their work. When the twelve were sent out on their first separate mission, other disciples accompanied Jesus in His journey through Galilee. Thus they had the privilege of intimate association with Him, and direct personal instruction. Now this larger number also were to go forth on a separate mission."—*The Desire of Ages,* page 488.

2. In what spirit did they return? What did they say to the Lord? In reply what did Jesus say? What is the true cause for rejoicing? Luke 10:17-20.

3. In that hour what did Jesus do and say? Luke 10:21, 22.

NOTE.—"As the seventy listened to the words of Christ, the Holy Spirit was impressing their minds with living realities, and writing truth upon the tablets of the soul. Though multitudes surrounded them, they were as though shut in with God. Knowing that they had caught the inspiration of the hour, Jesus 'rejoiced in spirit.' "—*The Desire of Ages,* page 494.

Who Is My Neighbor?

4. While Jesus was teaching the people, how was He interrupted? What question was asked? Luke 10:25.

5. What did Jesus say that required the lawyer to answer his own question, thus avoiding controversy? What answer did the lawyer give? Luke 10:26, 27.

6. What words of approval did Jesus give? Luke 10:28.

NOTE.—"The lawyer was not satisfied with the position and works of the Pharisees. He had been studying the Scriptures with a desire to learn their real meaning. He had a vital interest in the matter, and had asked in sincerity, 'What shall I do?' In his answer as to the requirements of the law, he passed by all the mass of ceremonial and ritualistic precepts. For these he claimed no value, but presented the two great principles on which hang all the law and the prophets. This answer, being commended by Christ, placed the Saviour on vantage ground with the rabbis. They could not condemn Him for sanctioning that which had been advanced by an expositor of the law."—*The Desire of Ages,* pages 497, 498.

7. What further question did the lawyer ask? What motive prompted him? Luke 10:29.

NOTE.—"Among the Jews this question caused endless dispute. They had no doubt as to the heathen and the Samaritans; these were strangers and enemies. But where should the distinction be made among the people of their own nation, and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbor? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would re-

quire wearisome effort to remove. Were they to regard the 'unclean' as neighbors?"—*The Desire of Ages,* page 498.

A Desperate Need Supplied

8. In answer to the lawyer's question, to what experience did Jesus refer? Luke 10:30.

9. Who first came along the road where the wounded man was lying? Who followed? What did each do? Luke 10:31, 32.

NOTE.—"The priest and the Levite who had passed by on the other side were in the company that listened to Christ's words. . . . Both these men were in sacred office, and professed to expound the Scriptures. They were of the class specially chosen to be representatives of God to the people. They were to 'have compassion on the ignorant, and on them that are out of the way,' that they might lead men to understand God's great love toward humanity. . . . The angels of heaven look upon the distress of God's family upon the earth, and they are prepared to co-operate with men in relieving oppression and suffering. God in His providence had brought the priest and the Levite along the road where the wounded sufferer lay, that they might see his need of mercy and help. All heaven watched to see if the hearts of these men would be touched with pity for human woe."—*The Desire of Ages,* pages 499, 500.

An Example of True Neighborliness

10. Who next journeyed along this same road? What did his compassion for the sufferer lead him to do without delay? Luke 10:33, 34.

NOTE.—"He [the Samaritan] did not consider that he himself might be in danger of violence by tarrying in the place. It was enough that there was before him a human being in need and suffering. He took off his own garment with which to cover him. The oil and wine provided for his own journey he used to heal and refresh the wounded man. He lifted him on his own beast, and moved slowly along with even pace, so that the stranger might not be jarred, and made to suffer increased pain. He brought him to an inn, and cared for him through the night, watching him tenderly."—*The Desire of Ages,* page 503.

11. What provision did this stranger make for further care of the wounded man? Luke 10:35.

12. After relating this experience, what question did Jesus ask the lawyer? Luke 10:36.

NOTE.—"Thus the question, 'Who is my neighbor?' is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God."—*The Desire of Ages,* page 503.

13. What answer did the lawyer make? What did Jesus say he should do? Luke 10:37.

NOTE.—"In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. He left His glory, to come to our rescue. He found us ready to die, and He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. He died to redeem us. Pointing to His own example, He says to His followers, 'These things I command you, that ye love one another.' 'As I have loved you, that ye also love one another.' "—*The Desire of Ages,* pages 503, 504.

"We should anticipate the sorrows, the difficulties, the troubles of others. We should enter into the joys and cares of both high and low, rich and poor." —*Christ's Object Lessons,* page 386.

Lesson 4, for January 25, 1947

The Christian Home, a Lighthouse in a Dark World

LESSON SCRIPTURES: Luke 10:38-42; 2:39, 40, 52; Mark 10:13-16.

MEMORY VERSE: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:24, 25.

STUDY HELP: "The Desire of Ages," pages 524, 525, 511-517.

The Home at Bethany

1. Upon a certain occasion what did Jesus say of His homeless condition? Matt. 8:20.

2. As Jesus entered a certain village (Bethany; see John 11:1), who received Him into her house? How did Mary show her interest in His words? Luke 10:38, 39.

NOTE.—"At the home of Lazarus, Jesus had often found rest. The Saviour had no home of His own; He was dependent on the hospitality of His friends and disciples, and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household, away from the suspicion and jealousy of the angry Pharisees. Here He found a sincere welcome, and pure, holy friendship. Here He could speak with simplicity and perfect freedom, knowing that His words would be understood and treasured." "Among the most steadfast of Christ's disciples was Lazarus of Bethany. From their first meeting his faith in Christ had been strong; his love for Him was deep, and he was greatly beloved by the Saviour. . . . His heart was knit by a strong bond of affection to the family at Bethany, and for one of them His most wonderful work was wrought."—*The Desire of Ages,* page 524.

3. In her anxiety to provide for the comfort of her guest, what request did Martha make of Jesus? Luke 10:40.

4. With what mild and patient words did Jesus reply to Martha? Luke 10:41, 42.

NOTE.—"The 'one thing' that Martha needed was a calm, devotional spirit, a deeper anxiety for knowledge concerning the future, immortal life, and the graces necessary for spiritual advancement. She needed less anxiety for the things which pass away, and more for those things which endure forever. Jesus would teach His children to seize every opportunity of gaining that knowledge which will make them wise unto salvation. The cause of Christ needs careful, energetic workers. There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. Let diligence, promptness, and energy be sanctified by the grace of Christ; then the life will be an unconquerable power for good." "Mary was storing her mind with the precious words falling from the Saviour's lips, words that were more precious to her than earth's most costly jewels."—*The Desire of Ages,* page 525.

Blessing the Children

5. While Jesus was teaching the people, who were brought to Him? For what purpose? What did the disciples do? Mark 10:13.

NOTE.—"Jesus was ever a lover of children. He accepted their childish sympathy and their open, unaffected love. The grateful praise from their pure lips was music in His ears, and refreshed His spirit when oppressed by contact with crafty and hypocritical men. Wherever the Saviour went, the benignity of His countenance, and His gentle, kindly manner won the love and confidence of children."—*The Desire of Ages,* page 511.

6. How did the attitude of the disciples toward the mothers affect Jesus? What did He say to the disciples? Mark 10:14, 15.

7. What did Jesus do? Mark 10:16.

NOTE.—"He took the children in His arms, He laid His hands upon them, and gave them the blessing for which they came.

"The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burden with new cheerfulness, and to work hopefully for their children. The mothers of today are to receive His words with the same faith. Christ is as verily a personal Saviour today as when He lived a man among men. He is as verily the helper of mothers today as when He gathered the little ones to His arms in Judea. The children of our hearths are as much the purchase of His blood as were the children of long ago."—*The Desire of Ages,* page 512.

8. Upon a previous occasion when the disciples asked Jesus the question, "Who is the greatest in the kingdom of heaven?" what was His reply? Matt. 18:1-6.

9. What was the basis of the training to be given in the home? Deut. 6:4-9.

NOTE.—"The law of God is to be kept before the minds of the children as the great moral standard. When they rise up, and when they sit down, when they go out, and when they come in, this law is to be taught them as the great rule of life, and its principles are to be interwoven with all their experience. They are to be taught to be honest, truthful, temperate, economical, and industrious, and to love God with the whole heart. This is bringing them up in the nurture and admonition of the Lord. This is setting their feet in the path of duty and safety."—*Testimonies,* vol. 5, p. 329.

10. What did the Lord say concerning Abraham's fidelity in training his children and his household to keep the way of the Lord? For what purpose was Abraham to do this? Gen. 18:19.

NOTE.—"Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. God's law had appointed to each his duties, and only in obedience to it could any secure happiness or prosperity.

"His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence and unselfish courtesy, which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with Heaven."—*Patriarchs and Prophets,* page 142.

11. Where was Jesus' home through childhood and youth? How did He develop? Luke 2:39, 40, 52.

NOTE.—Jesus developed "a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice."—*The Desire of Ages,* page 759.

"And every youth who follows Christ's example of faithfulness and obedience in His lowly home may claim those words spoken of Him by the Father through the Holy Spirit, 'Behold My servant, whom I uphold; Mine Elect, in whom My soul delighteth.' "—*The Desire of Ages,* page 74.

12. What may every Christian home be? Matt. 5:14, 16.

NOTE.—"From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew.

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that af-

fects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the 'light of the world.' "—*Patriarchs and Prophets,* page 144.

At the Bar of Justice

13. What questions may be asked of those who have neglected their God-given responsibility to children? What might be their response? Jer. 13:20, last part; Isa. 8:18.

NOTE.—"Parents who have neglected their God-given responsibilities must meet that neglect in the judgment. The Lord will then inquire, 'Where are the children that I gave you to train for Me? Why are they not at My right hand?' Many parents will then see that unwise love blinded their eyes to their children's faults, and left those children to develop deformed characters, unfit for heaven. Others will see that they did not give their children time and attention, love and tenderness; their own neglect of duty made the children what they are."—*Testimonies,* vol. 4, p. 424.

14. What prophecy of old contains a promise of comfort to faithful parents whose children may have wandered from the fold of Christ? Isa. 49:24, 25.

NOTE.—"The deep engraving of truth in the heart is never wholly effaced. It may be obscured, but can never be obliterated. The impressions made in early life will be seen in afteryears. Circumstances may occur to separate the children from their parents and their home, but as long as they live the instruction given in childhood and youth will be a blessing."—*Testimonies,* vol. 6, p. 359.

Lesson 5, for February 1, 1947

Communion With God

LESSON SCRIPTURES: Luke 18:1-8; 11:8-13; Zech. 3:1-5.

MEMORY VERSE: "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11:9, 10.

STUDY HELP: "Christ's Object Lessons," pages 164-180 (new edition, pages 167-183).

The Importunate Widow

1. What lesson concerning prayer did Jesus teach His disciples by a parable? Luke 18:1.

2. What characters were represented in the parable? What was the condition of each? What did the latter do and say? Luke 18:2, 3.

3. How did the judge first treat the widow's request? Why did he later change his course of action? Luke 18:4, 5.

NOTE.—"Christ here draws a sharp contrast between the unjust judge and God. The judge yielded to the widow's request merely through selfishness, that he might be relieved of her importunity. He felt for her no pity or compassion; her misery was nothing to him. How different is the attitude of God toward those who seek Him. The appeals of the needy and distressed are considered by Him with infinite compassion. The woman who entreated the judge for justice had lost her husband by death. Poor and friendless, she had no means of retrieving her ruined fortunes."—*Christ's Object Lessons,* page 165.

4. What application did the Lord make of the parable of the unjust judge and the importunate widow? What assurance is given that such prayers will be answered? Luke 18:6-8.

NOTE.—"When trials arise that seem unexplainable, we should not allow our peace to be spoiled. However unjustly we may be treated, let not passion arise. By indulging a spirit of retaliation we injure ourselves. We destroy our own confidence in God, and grieve the Holy Spirit. There is by our side a witness, a heavenly messenger, who will lift up for us a standard against the enemy. He will shut us in with the bright beams of the Sun of Righteousness. Beyond this Satan cannot penetrate. He cannot pass this shield of holy light."—*Christ's Object Lessons,* pages 171, 172.

Another Illustration

5. How did the Lord reveal to Zechariah the issues involved in the great conflict with the author of sin? Zech. 3:1-3.

NOTE.—"The people of God are here represented as a criminal on trial. Joshua, as high priest, is seeking for a blessing for his people, who are in great affliction. While he is pleading before God, Satan is standing at his right hand as his adversary. He is accusing the children of God, and making their case appear as desperate as possible. He presents before the Lord their evil doings and their defects. He shows their faults and failures, hoping they will appear of such a character in the eyes of Christ that He will render them no help in their great need. Joshua, as the representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the sins of his people, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet there he stands as a suppliant, with Satan arrayed against him."—*Christ's Object Lessons,* pages 166, 167.

6. What was the Lord's response to Satan's charges? What was taken away? With what was Joshua clothed? Zech. 3:4, 5.

NOTE.—"Notwithstanding the defects of the people of God, Christ does not turn away from the objects of His care. He has the power to change their raiment. He removes the filthy garments, He places upon the repenting, believing ones His own robe of righteousness, and writes pardon against their names on the records of heaven. He confesses them as His before the heav-

enly universe. Satan their adversary is shown to be an accuser and deceiver. God will do justice for His own elect."

"Christ desires nothing so much as to redeem His heritage from the dominion of Satan. But before we are delivered from Satan's power without, we must be delivered from his power within."—*Christ's Object Lessons,* pages 169, 170, 174, 175.

Earnest Solicitation Invited

7. What additional illustration did Jesus give of His willingness to answer the earnest appeals of His children for help in time of need? Why did the friend finally grant the request? Luke 11:5-8.

8. What does Jesus urge His children to do? What assurance is given to every one who heeds His request? Luke 11:9, 10.

NOTE.—"Look unto Jesus in simplicity and faith. Gaze upon Jesus until the spirit faints under the excess of light. We do not half pray. We do not half believe. 'Ask, and it shall be given you.' Luke 11:9. Pray, believe, strengthen one another. Pray as you never before prayed that the Lord will lay His hand upon you, that you may be able to comprehend the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that you may be filled with all the fullness of God."—*Testimonies,* vol. 7, p. 214.

9. What comparison reveals God's eagerness to grant the Holy Spirit to His children? Luke 11:11-13.

NOTE.—"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, 'I am the way, the truth, and the life.' "—*Christ's Object Lessons,* page 173.

10. What personal experience did David relate revealing God's care for His children? What does He exhort us to do? Ps. 34:6-10.

NOTE.—"We need to understand better than we do the mission of the angel visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God." —*Christ's Object Lessons,* page 176.

11. How did David express the intensity of his longing for intimate communion with God? Ps. 42:1, 2; 63:1.

Living Water Flowing Freely

12. Where did Jesus say spiritual thirst may be quenched? John 7:37, 38.

NOTE.—"Not one sincere supplication is lost. The channel is open; the stream is flowing. It carries with it healing properties, pouring forth a restoring current of life and health and salvation."—*Testimonies,* vol. 7, p. 274.

13. However keenly we may thirst for God, to make our prayers effective, what must we have? Mark 11:22, 24; Heb. 11:6.

NOTE.—"The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power.

"True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God,—believing that He loves us, and knows what is for our best good."—*Gospel Workers,* page 259.

A Solemn Warning; Praying in the Spirit

14. What will prevent prayer from reaching the ears of our heavenly Father? How may the prayer of an individual become an abomination to God? Ps. 66:18; Prov. 28:9.

15. How frequently and for whom should prayer be offered? Eph. 6:18; 1 Tim. 2:1-4, 8.

16. What secure abiding place has God provided for His praying children? Ps. 91:1, 2, 4.

Lesson 6, for February 8, 1947

Gain That Is Loss

LESSON SCRIPTURE: Luke 12:1-21, 34.

MEMORY VERSE: "Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God: but he that denieth Me before men shall be denied before the angels of God." Luke 12:8, 9.

STUDY HELP: "Christ's Object Lessons," pages 252-259 (new edition, pages 253-259).

Tender Care and Kindly Warnings

1. What revealed the prevailing interest of the people to hear Jesus? What timely warning did He give His disciples? Luke 12:1.

NOTE.—"Those who classed themselves with the followers of Jesus, but who had not left all in order to become His disciples, were influenced in a great degree by the reasoning of the Pharisees. They were often vacillating between faith and unbelief, and they did not discern the treasures of wisdom hidden in Christ. Even the disciples, though outwardly they had left all for Jesus' sake, had not in heart ceased to seek great things for themselves. . . . 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,* page 409.

2. How fully will all cherished evil be made known? What did Jesus say of words spoken with great secrecy? Luke 12:2, 3.

3. Of whom are we not to be afraid? Whom should we fear? Luke 12:4, 5.

4. What two illustrations did Jesus give to show the Father's care for each individual child of His? Luke 12:6, 7.

NOTE.—"Let us remember that Jesus knows us individually, and is touched with the feeling of our infirmities. He knows the wants of each of His creatures, and reads the hidden, unspoken grief of every heart. If one of the little ones for whom He died is injured, He sees it, and calls the offender to account. . . .

"Jesus cares for each one as though there were not another individual on the face of the earth. As Deity, He exerts mighty power in our behalf, while as our Elder Brother He feels for all our woes."—*Testimonies,* vol. 5, p. 346.

5. What will Jesus do for those who confess Him before men? What is awaiting those who deny Him? Luke 12:8, 9.

NOTE.—"He who would confess Christ must have Christ abiding in him. He cannot communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christlike meekness and love, they were not confessing Him. 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.

The Holy Spirit

6. What sin cannot be forgiven? Luke 12:10; Matt. 12:31, 32.

NOTE.—"It was just before this that Jesus had a second time performed the miracle of healing a man possessed, blind and dumb, and the Pharisees had reiterated the charge, 'He casteth out devils through the prince of the devils.' Christ told them plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul."—*The Desire of Ages,* pages 321, 322.

7. Concerning what need we not be troubled if brought before authorities for our faith? Why? Luke 12:11, 12.

The Peril of Selfishness

8. What request concerning an inheritance was made of Jesus by one in the company? What did Jesus say in reply? Luke 12:13, 14.

NOTE.—"Jesus could have told this man just what was right. He knew the right in the case; but the brothers were in a quarrel because both were covetous. Christ virtually said, It is not My work to settle controversies of this kind. He came for another purpose, to preach the gospel, and thus to arouse men to a sense of eternal realities."—*Christ's Object Lessons,* page 254.

9. What important lesson did this incident lead Jesus to give? Luke 12:15, 23.

The Poor Rich Man

10. In illustrating this great truth, what parable did Jesus give? What troubled the rich man? Luke 12:16, 17.

11. What did he decide to do with his goods? What did his selfish, covetous heart lead him to say? Luke 12:18, 19.

NOTE.—"The rich man was in perplexity as to what he should do with his produce. His barns were full to overflowing, and he had no place to put the surplus of his harvest. He did not think of God, from whom all his mercies had come. He did not realize that God had made him a steward of His goods, that he might help the needy. He had a blessed opportunity of being God's almoner, but he thought only of ministering to his own comfort." —*Christ's Object Lessons,* page 256.

12. What evils are represented as accompanying trusting in riches? Ps. 52:1-7.

13. In the parable what did God say to the rich man? Luke 12:20.

NOTE.—"The only thing that would be of value to him now, he has not secured. In living for self he has rejected that divine love which would have flowed out in mercy to his fellow men. Thus he has rejected life. For God is love, and love is life. This man has chosen the earthly rather than the spiritual, and with the earthly he must pass away. 'Man that is in honor, and understandeth not, is like the beasts that perish.' "—*Christ's Object Lessons,* page 258.

14. Who are like the foolish rich man? Luke 12:21, 34.

NOTE.—"The picture is true for all time. . . . To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others."—*Christ's Object Lessons,* page 259.

15. In their hearts what are men inclined to say? Who is it that gives power to get wealth? For what purpose? Deut. 8:17, 18; Prov. 10:22.

NOTE.—"It is God who gives men power to get wealth, and He has bestowed this ability, not as a means of gratifying self, but as a means of returning to God His own. With this object it is not a sin to acquire means. Money is to be earned by labor. Every youth should be trained to habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. It is the selfish love of money wrongfully employed that is the root of all evil. Wealth will prove a blessing if we regard it as the Lord's, to be received with thankfulness, and with thankfulness returned to the Giver.

"But of what value is untold wealth, if it is hoarded in expensive mansions or in bank stock? What do these weigh in comparison with the salvation of one soul for whom the Son of the infinite God has died?"—*Testimonies*, vol. 6, pp. 452, 453.

Lesson 7, for February 15, 1947

Waiting for the Coming of Jesus

LESSON SCRIPTURES: Luke 12:35-57; 13:1-5.

MEMORY VERSE: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:40.

STUDY HELPS: "The Desire of Ages," pages 634, 635; "Christ's Object Lessons," pages 212, 213 (new edition, pages 215, 216).

Waiting and Watching

1. What does Jesus say should be the attitude of His children concerning His second coming? What takes place before He returns? When He comes, what should they be prepared to do without delay? Luke 12:35, 36.

NOTE.—"The individual believer is to labor for the individual sinner. Each person has his own light to keep burning; and if the heavenly oil is emptied into these lamps through the golden pipes; if the vessels are emptied of self, and prepared to receive the holy oil, light will be shed on the sinner's path to some purpose. . . . Each consecrated vessel will daily have the holy oil emptied into it, to be emptied out into other vessels."—*Testimonies*, vol. 6, p. 116.

2. What does Jesus say of His servants who are watching? What honor will He confer upon them? Luke 12:37; Rev. 19:9.

NOTE.—"I saw that while Jesus was in the most holy place He would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to the earth in kingly power, and take to Himself the precious ones who had patiently waited His return."—*Early Writings*, page 251.

"Soon we heard His lovely voice again, saying, 'Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.' We shouted, 'Alleluia! glory!' and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, 'Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain.' "—*Early Writings,* pages 19, 20.

3. What did Jesus say concerning the exact time of His coming? Luke 12:38, 39.

NOTE.—"What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire, and clothes Himself with garments of vengeance, and when the mandate goes forth, 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' "—*Testimonies,* vol. 2, pp. 190, 191.

4. What, therefore, does Jesus say it is important to be doing? Luke 12:40; 21:36.

NOTE.—"Every moment that we are not on our watch we are liable to be beset by the enemy, and are in great danger of being overcome by the powers of darkness. Satan commissions his angels to be vigilant, and overthrow all they can; to find out the waywardness and besetting sins of those who profess the truth, and throw darkness around them, that they may cease to be watchful, take a course that will dishonor the cause they profess to love, and bring sorrow upon the church. The souls of these misguided, unwatchful ones grow darker, and the light of heaven fades from them. They cannot discover their besetting sins, and Satan weaves his net about them, and they are taken in his snare."—*Early Writings,* page 105.

Faithful and Unfaithful Stewards

5. What question did Peter ask? In reply what did Jesus say the faithful would be doing? What promise is made to such servants? Luke 12:41-44.

NOTE.—"Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord's household 'their portion of meat in due season.' They are declaring the truth that is now specially applicable."—*The Desire of Ages,* page 634.

6. What will some of the servants say and do? What will be the experience of the unfaithful servants? Luke 12:45, 46.

NOTE.—"The evil servant says in his heart, 'My lord delayeth his coming.' He does not say that Christ will not come. He does not scoff at the idea of His second coming. But in his heart and by his actions and words he declares that the Lord's coming is delayed. He banishes from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. They are confirmed in their worldliness and stupor. Earthly passions, corrupt thoughts, take possession of the mind. The evil servant eats and drinks with the drunken, unites with the world in pleasure seeking. He smites his fellow servants, accusing and condemning those who are faithful to their Master. He mingles with the world. Like grows with like in transgression. It is a fearful assimilation. With the world he is taken in the snare."—*The Desire of Ages,* page 635.

7. What determines the measure of responsibility and the degree of punishment? Luke 12:47, 48.

NOTE.—"The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God."—*Christ's Object Lessons,* page 363.

Sufferings, Separations, and Signs

8. What did Jesus say He had come to send upon the earth? In what words did He reveal the sufferings awaiting Him? Luke 12:49, 50.

9. What frequently follows the teaching of the gospel? Luke 12:51-53.

10. What did Jesus say of men's understanding of the signs in nature? How did He emphasize the necessity of understanding that which is of supreme importance? Luke 12:54-57.

Solemn Warnings

11. What occurrence was related to Jesus by some who listened to His teachings? Luke 13:1.

12. What prevalent error did Jesus seek to correct? What warning did He give? Luke 13:2, 3.

NOTE.—"The Jews regarded calamity as a judgment on account of the sufferer's sin, and those who told of this act of violence did so with secret satisfaction. In their view their own good fortune proved them to be much better, and therefore more favored by God, than were these Galileans. They expected to hear from Jesus words of condemnation for these men, who, they doubted not, richly deserved their punishment."—*Christ's Object Lessons,* page 213.

13. What additional illustration and warning did Jesus give? Luke 13:4, 5.

NOTE.—"As Jesus talked with the disciples and the multitude, He looked forward with prophetic glance, and saw Jerusalem besieged with armies. He heard the tramp of the aliens marching against the chosen city, and saw the thousands upon thousands perishing in the siege. Many of the Jews were, like those Galileans, slain in the temple courts, in the very act of offering sacrifice. The calamities that had fallen upon individuals were warnings from God to a nation equally guilty. 'Except ye repent,' said Jesus, 'ye shall all likewise perish.' For a little time the day of probation lingered for them. There was still time for them to know the things that belonged to their peace."—*Christ's Object Lessons,* pages 213, 214.

Lesson 8, for February 22, 1947

True Worship and Service, and Their Rewards

LESSON SCRIPTURES: Luke 18:9-14, 18; Matt. 19:16-29.

MEMORY VERSE: "He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:29, 30.

STUDY HELPS: "Christ's Object Lessons," pages 150-163 (new edition, pages 151-165); "The Desire of Ages," pages 518-523.

Two Worshipers

1. Upon a certain occasion to what class did Jesus speak a parable? Luke 18:9.

2. In the parable where did the two men go, and for what purpose? What were they? Luke 18:10.

3. Relate the prayer of the Pharisee. Luke 18:11, 12.

NOTE.—"The Pharisee felt no conviction of sin. The Holy Spirit could not work with him. His soul was encased in a self-righteous armor which the arrows of God, barbed and true-aimed by angel hands, failed to penetrate. It is only he who knows himself to be a sinner that Christ can save."—*Christ's Object Lessons,* page 158.

4. What is the condition of the natural heart? Jer. 17:9.

NOTE.—"The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We must

behold Christ. It is ignorance of Him that makes men so uplifted in their own righteousness. When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace."—*Christ's Object Lessons,* page 159.

Acceptable Worship

5. What was the attitude of the publican? What was his sincere cry for help? Luke 18:13.

NOTE.—"No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."—*Christ's Object Lessons,* page 159.

6. Which of these two men returned to his house justified? Give the reason why. Luke 18:14.

NOTE.—"The prayer of the publican was heard because it showed dependence reaching forth to lay hold upon Omnipotence. Self to the publican appeared nothing but shame. Thus it must be seen by all who seek God. By faith—faith that renounces all self-trust—the needy suppliant is to lay hold upon infinite power."—*Christ's Object Lessons,* page 159.

7. How is sinful man transformed into the likeness of Jesus? 2 Cor. 3:18.

NOTE.—"The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness."—*Christ's Object Lessons,* page 160.

A Rich Young Ruler

8. Upon another occasion who came to Jesus? What question was asked? Luke 18:18; Matt. 19:16.

9. What reply did Jesus make? Matt. 19:17.

NOTE.—"The character of God is expressed in His law; and in order for you to be in harmony with God, the principles of His law must be the spring of your every action."—*Christ's Object Lessons,* page 391.

10. What conversation then followed? Matt. 19:18-20.

11. To the question "What lack I yet?" what reply did Jesus make? Matt. 19:21.

NOTE.—"Christ gave this man a test. He called upon him to choose between the heavenly treasure and worldly greatness. The heavenly treasure was assured him if he would follow Christ. But self must yield; his will must be given into Christ's control."—*The Desire of Ages,* page 519.

12. When the young man heard the condition upon which he could have eternal life, what did he do? Matt. 19:22.

NOTE.—"Christ had offered the young man fellowship with Himself. 'Follow Me,' He said. But the Saviour was not so much to him as his own name among men or his possessions. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too great a risk. He refused the offer of eternal life, and went away, and ever after the world was to receive his worship."—*The Desire of Ages,* page 520.

Instructing His Disciples

13. Addressing His disciples, what did Jesus say to them? How were they affected by His words? What did they say? Matt. 19:23-25.

NOTE.—"To those who, like the young ruler, are in high positions of trust and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become His disciples. Nothing short of obedience can be accepted. Self-surrender is the substance of the teachings of Christ."—*The Desire of Ages,* page 523.

14. How did Jesus reply? Matt. 19:26.

15. What did Peter say to Jesus? What was His reply? Matt. 19:27-29.

NOTE.—"When Christ's followers give back to the Lord His own, they are accumulating treasure which will be given to them when they shall hear the words, 'Well done, good and faithful servant; . . . enter thou into the joy of thy Lord.' . . . The joy of seeing souls redeemed, souls eternally saved, is the reward of all that put their feet in the footprints of Him who said, 'Follow Me.' "—*The Desire of Ages,* page 523.

16. What did Paul say of the reward of such sacrifice? 1 Cor. 2:9.

NOTE.—"As your senses delight in the attractive loveliness of the earth, think of the world that is to come, that shall never know the blight of sin and death; where the face of nature will no more wear the shadow of the curse. Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of His glory."—*Steps to Christ,* page 91.

Lesson 9, for March 1, 1947

The Invitation to the Gospel Feast

LESSON SCRIPTURES: Luke 13:10-17; 14:1-24.

MEMORY VERSE: "A certain man made a great supper, and bade many: and sent his servant at suppertime to say to them that were bidden, Come; for all things are now ready." Luke 14:16, 17.

STUDY HELP: "Christ's Object Lessons," pages 219-237 (new edition, pages 223-241).

Healing an Infirm Woman

1. While Jesus was teaching in one of the synagogues on the Sabbath day, who was present in the congregation? What was the condition of the unfortunate victim? How long had she been afflicted? Luke 13:10, 11.

2. When Jesus saw her, what did He say to her? What did He do? What was the immediate result? Luke 13:12, 13.

3. How did this experience affect the ruler of the synagogue? What did he say to the people? Luke 13:14.

4. How did Jesus answer him? Luke 13:15, 16.

5. What marked contrast appears between the effect produced upon the adversaries of Jesus and upon the people, as a result of this miracle? Luke 13:17.

Another Miracle Wrought Upon the Sabbath

6. Soon after the experience related above, into whose house was Jesus invited on the Sabbath day? Luke 14:1.

7. What afflicted man was present? Addressing the dignitaries assembled at the feast, what question did Jesus ask? Luke 14:2, 3.

8. Since there was no response, what did Jesus do? What further embarrassing question did He ask? What was the result? Luke 14:4-6.

9. In teaching a lesson in humility, what parable did Jesus put forth? Luke 14:7-11.

10. What practical teaching regarding hospitality did Jesus give? Luke 14:12-14.

11. What did one of the guests at the table say to Jesus? Luke 14:15.

NOTE.—"Hoping to turn the conversation into another channel, one of them, with a sanctimonious air, exclaimed, 'Blessed is he that shall eat bread in the kingdom of God.' This man spoke with great assurance, as if he himself were certain of a place in the kingdom. His attitude was similar to the attitude of those who rejoice that they are saved by Christ, when they do not comply with the conditions upon which salvation is promised. . . . The Pharisee was not thinking of his own fitness for heaven, but of what he hoped to enjoy in heaven. His remark was designed to turn away the minds of the guests at the feast from the subject of their practical duty. He thought to carry them past the present life to the remote time of the resurrection of the just."—*Christ's Object Lessons,* page 221.

Parable of the Great Supper

12. In reply what parable did Jesus speak? When was the servant sent to them that were bidden? What message did he bear? Luke 14:16, 17.

NOTE.—"Christ read the heart of the pretender, and, fastening His eyes upon him, He opened before the company the character and value of their present privileges. He showed them that they had a part to act at that very time, in order to share in the blessedness of the future."—*Christ's Object Lessons,* page 221.

13. What did they all begin to do? What different excuses were made? What was the reason underlying each excuse? Luke 14:18-20.

NOTE.—"All the excuses betray a preoccupied mind. To these intended guests other interests had become all-absorbing. The invitation they had pledged themselves to accept was put aside, and the generous friend was insulted by their indifference."—*Christ's Object Lessons,* page 222.

14. When the servant reported his experience, what further command did the master give? From what places were guests then gathered? Luke 14:21.

NOTE.—"The host turned from those who despised his bounty, and invited a class who were not full, who were not in possession of houses and lands. He invited those who were poor and hungry, and who would appreciate the bounties provided. . . . However wretched may be the specimens of humanity that men spurn and turn aside from, they are not too low, too wretched, for the notice and love of God. Christ longs to have careworn, weary, oppressed human beings come to Him."—*Christ's Object Lessons,* pages 225, 226.

15. Upon his return, what did the servant report? Where was he then sent searching for guests? Luke 14:22, 23.

NOTE.—"The command given in the parable, to 'compel them to come in,' has often been misinterpreted. It has been regarded as teaching that we should force men to receive the gospel. But it denotes rather the urgency of the invitation, and the effectiveness of the inducements presented. The gospel never employs force in bringing men to Christ. . . . In tender, pitying love, lay hold of the discouraged and helpless ones. Give them your courage, your hope, your strength. By kindness compel them to come."—*Christ's Object Lessons,* pages 235, 236.

16. What did the master say of those who refused to accept the invitation to the supper? Luke 14:24.

NOTE.—"We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. The command, 'Go out into the highways and hedges,' is reaching its final fulfillment. To every soul Christ's invitation will be given. The messengers are saying, 'Come; for all things are now ready.' Heavenly angels are still working in co-operation with human agencies. The Holy Spirit is presenting every inducement to constrain you to come. Christ is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for His entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found. The hosts of heaven are waiting, ready to strike their harps, and to sing a song of rejoicing that another soul has accepted the invitation to the gospel feast."—*Christ's Object Lessons,* page 237.

Lesson 10, for March 8, 1947

The Lost Is Found

LESSON SCRIPTURE: Luke 15:1-32.

MEMORY VERSE: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

STUDY HELPS: "Christ's Object Lessons," pages 185-211; "Testimonies," vol. 3, pp. 99-104.

The Lost Sheep

1. Upon a certain occasion, who came to hear Jesus? What complaint was made by the Pharisees and scribes? Luke 15:1, 2.

NOTE.—"As the 'publicans and sinners' gathered about Christ, the rabbis expressed their displeasure. 'This Man receiveth sinners,' they said, 'and eateth with them.' By this accusation they insinuated that Christ liked to associate with the sinful and vile, and was insensible to their wickedness. . . . It angered these guardians of society that He with whom they were continually in controversy, yet whose purity of life awed and condemned them, should meet, in such apparent sympathy, with social outcasts. They did not approve of His methods."—*Christ's Object Lessons,* page 185.

2. What parable revealing His great love for one lost soul did Jesus then speak? Luke 15:3, 4. Compare Ezekiel 34:12.

NOTE.—"As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. . . . In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one. . . . The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the more earnest his search. He makes every effort to find that one lost sheep."—*Christ's Object Lessons,* pages 187, 188.

3. When the lost sheep was found, what did the shepherd do? What did he invite his neighbors to do? What application did Jesus make of the parable? Luke 15:5-7.

NOTE.—"Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure, but of success, and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsuccored. Everyone that will submit to be ransomed, Christ will rescue from the pit of corruption, and from the briers of sin."—*Christ's Object Lessons,* page 188.

The Lost Coin

4. What other parable did Jesus give to illustrate the importance of putting forth intense effort in searching for the lost? Luke 15:8.

NOTE.—"The two parables represent different classes. The lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realize that they are separated from God, and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned." —*Christ's Object Lessons,* pages 193, 194.

5. When the search has been rewarded with success, what occurs in the earthly and the heavenly homes? Luke 15:9, 10.

The Lost Son

6. In the parable next related, what evidence of discontent was manifested by the younger of the two sons? When his desire was granted what did he soon do? Luke 15:11-13.

7. What was the result of the younger son's following his own inclinations? Luke 15:14-16.

NOTE.—"Whatever the appearance may be, every life centered in self is squandered. Whoever attempts to live apart from God, is wasting his sub-

stance. . . . The mind that God created for the companionship of angels, has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends."—*Christ's Object Lessons,* pages 200, 201.

Evidence of Sincere Repentance

8. When he came to himself what did he say? What did he determine to do? What did he decide to say to his father? Luke 15:17-19.

NOTE.—"After he had come as low as he could, he thought of the kindness and love of his father. He then felt the need of a father. He had brought upon himself his position of friendlessness and want. His own disobedience and sin had resulted in his separating himself from his father. . . . Humiliated through adversity, he decided to return to his father by humble confession."—*Testimonies,* vol. 3, p. 101.

9. As he was nearing home, what evidence did the son have of his father's love? How much of his planned speech did he utter? Luke 15:20, 21.

NOTE.—"Little did the gay, thoughtless youth, as he went out from his father's gate, dream of the ache and longing left in that father's heart. When he danced and feasted with his wild companions, little did he think of the shadow that had fallen on his home. And now as with weary and painful steps he pursues the homeward way, he knows not that one is watching for his return. But while he is yet 'a great way off,' the father discerns his form. Love is of quick sight. Not even the degradation of the years of sin can conceal the son from the father's eyes. He 'had compassion, and ran, and fell on his neck' in a long, clinging, tender embrace."—*Christ's Object Lessons,* page 203.

10. How was the penitent son received by the father? Luke 15:22-24.

NOTE.—"The very first reaching out of the heart after God is known to Him. Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it. Even before the prayer is uttered, or the yearning of the heart made known, grace from Christ goes forth to meet the grace that is working upon the human soul."—*Christ's Object Lessons,* page 206.

11. Where was the elder son when his brother returned home? How did he learn of what had occurred? Luke 15:25-27.

12. In what unkind manner did the elder son show his displeasure at the return of his brother? What did he say to his father? Luke 15:28-30.

13. What was the father's gracious reply? What was the sin of the elder brother? Luke 15:31, 32.

14. How does each of these three parables, revealing God's great love for the sinner that has been rescued, close? Luke 15:7, 10, 32.

NOTE.—"The principalities and powers of heaven are watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on. New conquests are being achieved, new honors won, as the Christians, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God; and as the Lord's army of workers here below sing their songs of praise, the choir above joins with them in ascribing praise to God and to His Son."—*The Acts of the Apostles,* page 154.

Lesson 11, for March 15, 1947

The Crowning Miracle of Jesus

LESSON SCRIPTURE: John 11:1-53.

MEMORY VERSE: "Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

STUDY HELP: "The Desire of Ages," pages 524-541.

Calamity Visits the Home of Jesus' Friends

1. While still in Perea beyond Jordan with His disciples, what message was sent to Jesus by friends in Bethany? John 11:1-3.

NOTE.—"At the home of Lazarus, Jesus had often found rest. The Saviour had no home of His own; He was dependent on the hospitality of His friends and disciples, and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household, away from the suspicion and jealousy of the angry Pharisees. Here He found a sincere welcome, and pure, holy friendship. Here He could speak with simplicity and perfect freedom, knowing that His words would be understood and treasured."—*The Desire of Ages,* page 524.

2. When Jesus received the sad message that Lazarus was sick, what did He say? How did He esteem this family? John 11:4, 5.

NOTE.—"Anxiously they waited for a word from Jesus. As long as the spark of life was yet alive in their brother, they prayed and watched for Jesus to come. But the messenger returned without Him. Yet he brought the message, 'This sickness is not unto death,' and they clung to the hope that Lazarus would live. Tenderly they tried to speak words of hope and encouragement to the almost unconscious sufferer. When Lazarus died, they were bitterly disappointed; but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour."—*The Desire of Ages,* page 526.

3. How long did Jesus wait before starting for Bethany? When Jesus proposed going into Judea, what conversation took place? John 11:6-10.

NOTE.—"He who does the will of God, who walks in the path that God has marked out, cannot stumble and fall. The light of God's guiding Spirit gives him a clear perception of his duty, and leads him aright till the close of his work. . . . He who walks in a path of his own choosing, where God has not called him, will stumble. For him day is turned into night, and wherever he may be, he is not secure."—*The Desire of Ages,* page 527.

4. By what figure did Jesus refer to the death of Lazarus? How did the disciples understand Him? John 11:11-13.

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

5. What did Jesus then tell them plainly? Why was He glad that He was not at Bethany when Lazarus was ill? When Jesus suggested that they go to Bethany, what did Thomas say to his fellow disciples? John 11:14-16.

NOTE.—"In His mercy He [Christ] purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany. This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity."—*The Desire of Ages,* page 529.

Jesus at Bethany

6. When Jesus arrived at Bethany, what did He find? What were many of the Jews trying to do? John 11:17, 19.

7. Which of the sisters first met Jesus? What did she say when she met Him? John 11:20-22.

8. What assurance did Jesus give Martha? How did she express her confidence in the resurrection? What fundamental truth did Jesus announce? John 11:23-26.

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

9. What great confession did Martha then make? What did she next do? As Mary left the house, who followed her? John 11:27-31.

10. When Mary came where Jesus was, how did she greet Him? When Jesus saw Mary and the Jews weeping, how was He affected? What question did He ask? How did He show His deep sympathy? John 11:32-36.

NOTE.—"It was not only because of the scene before Him that Christ wept. The weight of the grief of ages was upon Him. He saw the terrible effects of the transgression of God's law. He saw that in the history of the world, beginning with the death of Abel, the conflict between good and evil had been unceasing. Looking down the years to come, He saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands."—*The Desire of Ages,* page 534.

The Resurrection of Lazarus

11. What question did some ask? Coming to the grave, what did Jesus find? What did He say? What protest did Martha make? What words of gentle rebuke did Jesus speak? John 11:37-40.

12. When the stone had been removed, what prayer did Jesus offer? What confidence in His Father did He express? What word of command did Jesus speak to the dead? What miracle followed? John 11:41-44.

NOTE.—"There is a stir in the silent tomb, and he who was dead stands at the door of the sepulcher. . . . Lazarus is set free, and stands before the company, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood. His eyes beam with intelligence and with love for his Saviour. He casts himself in adoration at the feet of Jesus."—*The Desire of Ages,* page 536.

13. By this crowning miracle that Jesus wrought, what effect was produced upon the different classes present? John 11:45, 46.

14. At a meeting of the Sanhedrin called to consider the measures to be taken against Jesus, what decision was reached? John 11:47-53.

Lesson 12, for March 22, 1947

The Reward of Grace

LESSON SCRIPTURE: Matthew 20:1-16.

MEMORY VERSE: "So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first." Matt. 20:8.

STUDY HELP: "Christ's Object Lessons," pp. 396-404 (new edition, pages 402-413).

Laborers for the Vineyard

1. With what did Jesus compare the kingdom of heaven? Matt. 20:1.

NOTE.—"Lest the disciples should lose sight of the principles of the gospel, Christ related to them a parable illustrating the manner in which God deals with His servants, and the spirit in which He desires them to labor for Him." —*Christ's Object Lessons,* page 396.

2. What was the agreement between the householder and the laborers employed in the early morning? Where were they sent? Matt. 20:2.

3. A few hours later what did the householder do? What was the agreement made with those employed at the third hour? Matt. 20:3, 4.

4. At what other hours was this experience repeated? Matt. 20:5, 6, first part.

5. What question did he ask those employed at the eleventh hour? What agreement was made with them? Matt. 20:6 (last part), 7.

Hire for the Laborers

6. At even what did the lord of the vineyard say to his steward? In what order were the laborers to be paid? Matt. 20:8.

7. What wages did those receive who were hired at the eleventh hour? When those who were first hired came, how were they disappointed? Matt. 20:9, 10.

NOTE.—"In the parable the first laborers agreed to work for a stipulated sum, and they received the amount specified, nothing more. Those later hired believed the master's promise, 'Whatsoever is right, that shall ye receive.' They showed their confidence in him by asking no question in regard to wages. They trusted to his justice and equity. They were rewarded, not according to the amount of their labor, but according to the generosity of his purpose."—*Christ's Object Lessons,* page 397.

8. How was the spirit of selfishness then manifested? Matt. 20:11, 12.

NOTE.—"The householder's dealing with the workers in his vineyard represents God's dealing with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The laborer expects to be paid only that which he earns. But in the parable, Christ was illustrating the principles of His kingdom,—a kingdom not of this world. He is not controlled by any human standard."—*Christ's Object Lessons,* pages 396, 397.

9. In answer to the general complaint what did the householder say to one of them? What advice did he give them? Matt. 20:13, 14.

NOTE.—"The first laborers of the parable represent those who, because of their services, claim preference above others. They take up their work in a

self-gratulatory spirit, and do not bring into it self-denial and sacrifice. They may have professed to serve God all their lives; they may have been foremost in enduring hardship, privation, and trial, and they therefore think themselves entitled to a large reward. They think more of the reward than of the privilege of being servants of Christ."—*Christ's Object Lessons,* pages 399, 400.

10. In justification of his course what question did the householder ask the laborers? Matt. 20:15.

Victory Through Grace

11. What principle did Jesus state concerning the lesson of the parable? Matt. 20:16.

NOTE.—"The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ,—such a one may in the sight of God be more precious than even the world-renowned missionary or martyr."—*Christ's Object Lessons,* page 403.

12. In the work of God how is the reward reckoned? Rom. 4:1-5.

NOTE.—"The Lord desires us to rest in Him without a question as to our measure of reward. When Christ abides in the soul, the thought of reward is not uppermost. This is not the motive that actuates our service."—*Christ's Object Lessons,* page 398.

13. How does God measure the value of service? John 21:16, 17; Rom. 12:10-13.

NOTE.—"Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love. The value of service to God is measured by the spirit in which it is rendered, rather than by the length of time spent in labor."—*Testimonies,* vol. 9, p. 74.

14. What is the ultimate standard to be attained by God's children? Matt. 5:48.

Lesson 13, for March 29, 1947

The Law of the Eternal Kingdom

LESSON SCRIPTURES: Matthew 20:17-34; Luke 18:31-34; 19:1-9.

MEMORY VERSE: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28.

STUDY HELP: "The Desire of Ages," pages 547-556.

The Price of Redemption

1. To what place were Jesus and His disciples proceeding? On the way, what did He do? Matt. 20:17.

NOTE.—"The time of the Passover was drawing near, and again Jesus turned toward Jerusalem. In His heart was the peace of perfect oneness with the Father's will, and with eager steps He pressed on toward the place of sacrifice. But a sense of mystery, of doubt and fear, fell upon the disciples. The Saviour 'went before them: and they were amazed; and as they followed, they were afraid.' "—*The Desire of Ages*, page 547.

2. How did Jesus endeavor to prepare His disciples for the approaching crisis? Matt. 20:18, 19.

NOTE.—"Again Christ called the twelve about Him, and with greater definiteness than ever before, He opened to them His betrayal and sufferings." —*The Desire of Ages*, page 547. Thus Jesus for the third time foretells His death and resurrection.

3. What reference did Jesus make to the prophecies concerning Himself? How did this affect the disciples? Luke 18:31-34.

NOTE.—"Had they not just before proclaimed everywhere, 'The kingdom of heaven is at hand'? . . . And had He not given to the twelve the special promise of positions of high honor in His kingdom,—to sit on thrones judging the twelve tribes of Israel? Even now He had said that all things written in the prophets concerning Him should be fulfilled. And had not the prophets foretold the glory of the Messiah's reign? In the light of these thoughts, His words in regard to betrayal, persecution, and death seemed vague and shadowy. Whatever difficulties might intervene, they believed that the kingdom was soon to be established."—*The Desire of Ages*, pages 547, 548.

Coveting Position

4. On the way to Jerusalem who came to Jesus asking a special favor? What was the request? Who were these two sons? Matt. 20:20, 21; Mark 10:35.

5. What was the first sentence in Jesus' reply? What did He ask the young men? What was their reply? Matt. 20:22.

6. How did Jesus refer to the future experiences of these two disciples? Why could He not grant their request? Matt. 20:23.

Self-Sacrificing Love

7. What is the condition upon which position of honor in the kingdom of God is obtained? Rev. 3:21; 2 Tim. 4:6-8.

NOTE.—"In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained; they are the tokens of self-conquest through our Lord Jesus Christ. . . .

"The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love,—love that 'vaunteth not itself, is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil,'—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice, even unto death, for the saving of humanity."—*The Desire of Ages,* page 549.

8. How were the words of Jesus concerning James and John fulfilled? Acts 12:1, 2; Rev. 1:9.

NOTE.—"John was cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace. As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. I am honored in being permitted to suffer for His sake. . . . These words had their influence, and John was removed from the caldron by the very men who had cast him in." —*The Acts of the Apostles,* page 570.

9. When the ten heard it, what feelings were aroused in their hearts toward the two disciples? Matt. 20:24.

10. What did Jesus say of the course pursued in the kingdoms of the world? What contrast did He draw for His followers? Matt. 20:25-27.

NOTE.—"Christ was establishing a kingdom on different principles. He called men, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under the greater obligation to serve his fellows. To even the lowliest of Christ's disciples it is said, 'All things are for your sakes.' "—*The Desire of Ages,* page 550.

11. How was this heavenly principle illustrated in the life of Jesus? Matt. 20:28.

A Rich Man Saved

12. While on the way to Jerusalem through what city did Jesus pass? Who resided there? What was his business? How did he show his great desire to see Jesus? Luke 19:1-4.

NOTE.—"Jericho was one of the cities anciently set apart for the priests, and at this time large numbers of priests had their residence there. But the city had also a population of a widely different character. It was a great center of traffic, and Roman officials and soldiers, with strangers from different quarters, were found there, while the collection of customs made it the home of many publicans."—*The Desire of Ages,* page 552.

13. Although surrounded by the multitude, how did Jesus show His interest in Zacchaeus? In what spirit did Zacchaeus respond? Luke 19:5, 6.

14. When the people saw it, what complaint did they make? What evidence of true conversion did Zacchaeus give? Luke 19:7, 8.

NOTE.—"What he had heard of Jesus kindled hope in his heart. Repentance, reformation of life, was possible, even to him; was not one of the new Teacher's most trusted disciples a publican? Zacchaeus began at once to follow the conviction that had taken hold upon him, and to make restitution to those whom he had wronged."—*The Desire of Ages,* page 553.

15. In recognition of his sincerity what did Jesus say had come to Zacchaeus and his house? Luke 19:9.

NOTE.—"It is when Christ is received as a personal Saviour that salvation comes to the soul. Zacchaeus had received Jesus, not merely as a passing guest in his home, but as One to abide in the soul temple. The scribes and Pharisees accused him as a sinner, they murmured against Christ for becoming his guest, but the Lord recognized him as a son of Abraham. For 'they which are of faith, the same are the children of Abraham.' "—*The Desire of Ages,* page 556.

SABBATH SCHOOL LESSONS FOR SECOND QUARTER

For all who have not been supplied with a *Lesson Quarterly* for the second quarter, you may follow this outline for the first Sabbath:

The lesson for April 5 is entitled "The Feast at Simon's House." The lesson scriptures are John 12:1-11; Matt. 26:3-13; Mark 14:3-5; Luke 7:39-47. The memory verse is Matthew 26:13. The study help is *The Desire of Ages,* pages 557-569. The texts covered in each question of Lesson 1 are:

Ques. 1: John 12:1.
Ques. 2: Matt. 26:3-5.
Ques. 3: Mark 14:3; John 12:2, first part of each.
Ques. 4: John 12:2.
Ques. 5: John 12:3; Mark 14:3.
Ques. 6: John 12:4, 5; Mark 14:4, 5.
Ques. 7: John 12:6.
Ques. 8: John 12:7.
Ques. 9: Matt. 26:10-12.
Ques. 10: Luke 7:39.
Ques. 11: Luke 7:40-42.
Ques. 12: Luke 7:43.
Ques. 13: Luke 7:44-47.
Ques. 14: John 12:9, last part.
Ques. 15: John 12:10, 11.
Ques. 16: Matt. 26:13.

THIRTEENTH SABBATH OFFERING

South American Division — March 29

THE overflow of the Thirteenth Sabbath Offering the last Sabbath of the quarter goes to the medical work in the North Brazil Union. In Belém, the largest city in the north, a clinic has been operating in rented quarters. Its success has demonstrated the need of a real Seventh-day Adventist sanitarium in the north of Brazil. Land has been obtained, and it is planned to erect a modest sanitarium.

For fifteen years medical-evangelistic work has been carried on along the great Amazon River. Thousands in need of medical help eagerly await the arrival of the launch "Luzeiro." Another launch should be operating along the important Parnahiba River, where long stretches of territory are entirely untouched by medical assistance. This need is also urgent.

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