E. E. Andrews

SABBATH SCHOOL LESSON QUARTERLY

GRAMSTORFF

No. 208 ☆ SECOND QUARTER, 1947

The LIFE and TEACHINGS OF JESUS

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DAILY LESSON STUDY PLEDGE

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

Name.....

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

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

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

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Sabbath School Lesson Quarterly

THE LIFE AND TEACHINGS OF JESUS

Lesson 1, for April 5, 1947

The Feast at Simon's House

LESSON SCRIPTURES: John 12:1-11; Matt. 26:3-13; Mark 14:3-5; Luke 7:39-47.

MEMORY VERSE: "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. 26:13.

STUDY HELP: "The Desire of Ages," pages 557-569.

Jesus Is Entertained

1. To what place did Jesus go shortly before the Passover? What notable miracle had He wrought at this place? John 12:1.

2. Shortly after this what council was held at Jerusalem? For what purpose? Matt. 26:3-5.

NOTE.—"A council of the priests and Pharisees was called. Since the raising of Lazarus the sympathies of the people were so fully with Christ that it would be dangerous to seize upon Him openly. So the authorities determined to take Him secretly, and carry on the trial as quietly as possible. They hoped that when His condemnation became known, the fickle tide of public opinion would set in their favor."—*The Desire of Ages,* page 558.

3. While at Bethany where and how was Jesus entertained? Mark 14:3, first part; John 12:2, first part.

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

"Simon had been healed of the leprosy, and it was this that had drawn him to Jesus. He desired to show his gratitude, and at Christ's last visit to Bethany he made a feast for the Saviour and His disciples."—*The Desire of Ages,* page 557.

4. At this meal who had the honor of serving? Who is named as one of the guests? John 12:2.

5. Describe the scene that took place while the feast was in progress. John 12:3; Mark 14:3.

A Gracious Act Criticized

6. How did one of Jesus' disciples criticize the gracious act of Mary? How did this affect the other disciples? John 12:4, 5; Mark 14:4, 5.

NOTE.—"Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light. He had gained their confidence, and had a strong influence over them. His professed sympathy for the poor deceived them, and his artful insinuation caused them to look distrustfully upon Mary's devotion."—*The Desire of Ages,* page 559.

7. What motive prompted Judas in what he said? John 12:6.

NOTE.—"Judas was treasurer for the disciples, and from their little store he had secretly drawn for his own use, thus narrowing down their resources to a meager pittance."—*The Desire of Ages,* page 559.

Criticism of Mary's Act Rebuked

8. How did Jesus show disapproval of the criticism? For what purpose had Mary provided this ointment? John 12:7.

NOTE.—"The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour she poured upon His living form. At the burial its sweetness could only have pervaded the tomb, now it gladdened His heart with the assurance of her faith and love. Joseph of Arimathaea and Nicodemus offered not their gift of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form. The women who bore spices to the tomb found their errand in vain, for He had risen. But Mary, pouring out her love upon the Saviour while He was conscious of her devotion, was anointing Him for the burial. And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones forever."—*The Desire of Ages,* page 560.

9. How did Jesus reply to the critics of Mary's act? Matt. 26:10-12.

NOTE.—"In commending Mary's action, which had been so severely condemned, Christ had rebuked Judas. Prior to this, the Saviour had never given him a direct rebuke. Now the reproof rankled in his heart. He determined to be revenged. From the supper he went directly to the palace of the high priest, where he found the council assembled, and he offered to betray Jesus into their hands."—*The Desire of Ages,* page 563.

A Proud Pharisee Converted

10. When Simon, the host, saw the devotion of Mary, what thoughts passed through his mind? Luke 7:39.

NOTE.—"By curing Simon of leprosy, Christ had saved him from a living death. But now Simon questioned whether the Saviour were a prophet. Because Christ allowed this woman to approach Him, because He did not indignantly spurn her as one whose sins were too great to be forgiven, because He did not show that He realized she had fallen, Simon was tempted to think that He was not a prophet. Jesus knows nothing of this woman who is so free in her demonstrations, he thought, or He would not allow her to touch Him."—*The Desire of Ages,* page 566.

11. How did Jesus reveal to Simon that He knew his unspoken thoughts? Luke 7:40-42.

NOTE.—"As did Nathan with David, Christ concealed His home thrust under the veil of a parable. He threw upon His host the burden of pronouncing sentence upon himself. Simon had led into sin the woman he now despised. She had been deeply wronged by him. By the two debtors of the parable, Simon and the woman were represented. Jesus did not design to teach that different degrees of obligation should be felt by the two persons, for each owed a debt of gratitude that never could be repaid. But Simon felt himself more righteous than Mary, and Jesus desired him to see how great his guilt really was. He would show him that his sin was greater than hers, as much greater as a debt of five hundred pence exceeds a debt of fifty pence."—*The Desire of Ages,* pages 566, 567.

12. To the question asked by Jesus, what reply did Simon make? Luke 7:43.

NOTE.—"Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error. He saw the magnitude of the debt which he owed his Lord. His pride was humbled, he repented, and the proud Pharisee became a lowly, self-sacrificing disciple."—*The Desire of Ages,* pages 567, 568.

13. What contrast did Jesus draw between the devotion of Simon and that of Mary? Luke 7:44-47.

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

Striking Contrasts

14. Whom were many particularly interested in seeing? John 12:9, last part.

NOTE.—"Many expected to hear from Lazarus a wonderful account of scenes witnessed after death. They were surprised that he told them nothing. He had nothing of this kind to tell. . . . But Lazarus did have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose. With assurance and power he declared that Jesus was the Son of God."—*The Desire of Ages,* pages 557, 558.

15. To what length did the malice of the chief priests lead them, and why? John 12:10, 11.

16. What did Jesus say regarding the memory of Mary's deed? Matt. 26:13.

Lesson 2, for April 12, 1947

"Behold, Thy King Cometh"

LESSON SCRIPTURES: Matt. 21:1-16; Luke 19:32-44; Mark 11:1-11.

MEMORY VERSE: "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Luke 19:38.

STUDY HELP: "The Desire of Ages," pages 569-579, 589-600.

Preparation for the Triumphal Entry

1. Into what small village did Jesus enter on His way to Jerusalem? Matt. 21:1; Luke 19:28, 29.

2. Upon what errand did Jesus send two of His disciples? What minute instructions did He give them? Matt. 21:2, 3; Luke 19:30, 31.

NOTE.—"It was on the first day of the week that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. . . .

"At His birth the Saviour was dependent upon the hospitality of strangers. The manger in which He lay was a borrowed resting place. Now, although the cattle on a thousand hills are His, He is dependent on a stranger's kindness for an animal on which to enter Jerusalem as its King. But again His divinity is revealed, even in the minute directions given His disciples for this errand. As He foretold, the plea, 'The Lord hath need of them,' was readily granted."—*The Desire of Ages,* pages 569, 570.

3. In the fulfillment of what prophecy was this a preliminary arrangement? Matt. 21:4, 5. See Zech. 9:9.

NOTE.—"Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors, now comes to Jerusalem as the promised heir to David's throne."—*The Desire of Ages,* page 569.

4. What was the experience of the disciples in carrying out the instruction given them? Luke 19:32-35.

The Triumphal Procession

5. What was done when the animals were brought? Matt. 21:7, 8.

6. With what words did the vast multitude honor the King? Matt. 21:9; Luke 19:37, 38.

NOTE.—"Hosanna is the Greek word for 'Save, we pray.' It is equivalent to 'God save the king.' "—*Peloubet's Select Notes,* 1914, page 222.

"Never before had the world seen such a triumphal procession. It was not like that of the earth's famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about

the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom he had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. Those whom His voice had awakened from the sleep of death were in that throng. Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode."—*The Desire of Ages,* page 572.

Angry Pharisees

7. What demand did some of the Pharisees make of Jesus? With what words did He reply, indicating clearly the necessity of such a triumphant procession? Luke 19:39, 40.

8. When Jesus came into Jerusalem, how were the people affected? What question did they ask? What did the multitude answer? Matt. 21:10, 11.

NOTE.—"Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to His kingdom. No sooner was He seated upon the colt than a loud shout of triumph rent the air. The multitude hailed Him as Messiah, their King. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. All were happy and excited; the people vied with one another in paying Him homage."—*The Desire of Ages,* page 570.

Weeping Over Jerusalem

9. As Jesus drew near the city, what evidence did He give of deep sorrow of heart? How did He give vent to the heart anguish that seemed to overwhelm Him? Luke 19:41, 42.

NOTE.—"Jesus gazes upon the scene, and the vast multitude hush their shouts, spellbound by the sudden vision of beauty. All eyes turn upon the Saviour, expecting to see in His countenance the admiration they themselves feel. But instead of this they behold a cloud of sorrow. They are surprised and disappointed to see His eyes fill with tears, and His body rock to and fro like a tree before the tempest, while a wail of anguish bursts from His quivering lips, as if from the depths of a broken heart. What a sight was this for angels to behold! their loved Commander in an agony of tears! What a sight was this for the glad throng that with shouts of triumph and the waving of palm branches were escorting Him to the glorious city, where they

fondly hoped He was about to reign! Jesus had wept at the grave of Lazarus, but it was in a godlike grief in sympathy with human woe. But this sudden sorrow was like a note of wailing in a grand triumphal chorus. In the midst of a scene of rejoicing, where all were paying Him homage, Israel's King was in tears; not silent tears of gladness, but tears and groans of insuppressible agony. The multitude were struck with a sudden gloom. Their acclamations were silenced. Many wept in sympathy with a grief they could not comprehend."—*The Desire of Ages,* pages 575, 576.

10. What prophecy concerning Jerusalem did Jesus proclaim? Luke 19:43, 44.

NOTE.—"While the procession was halting on the brow of Olivet, it was not yet too late for Jerusalem to repent. The angel of mercy was then folding her wings to step down from the golden throne to give place to justice and swift-coming judgment. But Christ's great heart of love still pleaded for Jerusalem, that had scorned His mercies, despised His warnings, and was about to imbrue her hands in His blood. If Jerusalem would but repent, it was not yet too late. While the last rays of the setting sun were lingering on temple, tower, and pinnacle, would not some good angel lead her to the Saviour's love, and avert her doom? Beautiful and unholy city, that had stoned the prophets, that had rejected the Son of God, that was locking herself by her impenitence in fetters of bondage,—her day of mercy was almost spent!"—*The Desire of Ages,* page 578.

11. Following His triumphal entry into Jerusalem, where did Jesus go? Mark 11:11, last part.

The Temple Cleansed

12. Returning to the temple the next morning, what did Jesus do? In defense of His action, to what prophecy did He refer? Matt. 21:12, 13; Mark 11:12, 15.

NOTE.—"At the beginning of His ministry, Christ had driven from the temple those who defiled it by their unholy traffic; and His stern and godlike demeanor had struck terror to the hearts of the scheming traders. At the close of His mission He came again to the temple, and found it still desecrated as before. The condition of things was even worse than before." —*The Desire of Ages,* page 589.

13. When the temple court was cleared of the unholy traffic, what took place? What part did the children have in the general rejoicing? How were the priests and scribes affected by this wonderful manifestation of divine love and power? Matt. 21:14, 15.

14. What did the priests say to Jesus? What reply did He make? Matt. 21:16.

NOTE.—"As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will

be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world."—*Testimonies,* vol. 6, pp. 202, 203.

Lesson 3, for April 19, 1947

Eternal Truths Illustrated

LESSON SCRIPTURES: Matt. 21:17-46; Mark 11:19-24.

MEMORY VERSE: "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

STUDY HELP: "The Desire of Ages," pages 580-588, 596-600.

The Barren Fig Tree

1. What is said of Jesus on His return from Bethany? Matt. 21:17, 18.

NOTE.—"Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God."—*The Desire of Ages,* page 311.

2. What did Jesus see in the way? How did He seek to satisfy His hunger? How was He disappointed? What did He say to the fig tree? Matt. 21:19.

NOTE.—"It was not the season for ripe figs, except in certain localities; and on the highlands about Jerusalem it might truly be said, 'The time of figs was not yet.' But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit. But its appearance was deceptive. Upon searching its branches, from the lowest bough to the topmost twig, Jesus found 'nothing but leaves.' It was a mass of pretentious foliage, nothing more."—*The Desire of Ages,* page 581.

3. While on their way into Jerusalem with Jesus the following morning, what caused the disciples to wonder? Mark 11:19-21.

NOTE.—"The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel's doom. For this purpose He invested the tree with moral qualities, and made it the expositor of divine truth. . . .

"All the trees in the fig orchard were destitute of fruit; but the leafless trees raised no expectation, and caused no disappointment. By these trees the Gentiles were represented. They were as destitute as were the Jews of godliness; but they had not professed to serve God. . . .

"The warning is for all time. Christ's act in cursing the tree which His own power had created stands as a warning to all churches and to all Christians. No one can live the law of God without ministering to others. But there are many who do not live out Christ's merciful, unselfish life. . . . In the sentence pronounced on the fig tree Christ demonstrates how hateful in His eyes is this vain pretense. He declares that the open sinner is less guilty than is he who professes to serve God, but who bears no fruit to His glory." —*The Desire of Ages,* pages 582-584.

True Faith and True Prayer

4. After the disciples had witnessed the effects of Jesus' curse upon the pretentious fig tree, what did He say concerning faith? Mark 11:22.

5. What assurance did Jesus give to those who pray in faith? What is essential to answered prayer? Mark 11:23, 24.

6. What other conditions are given for effective prayer? 1 John 3:21, 22; 5:14, 15.

7. When these conditions are complied with, how certain may we be of answers to prayer? Luke 11:9, 10.

NOTE.—"We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart's desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard."—*Gospel Workers,* page 258.

The Lord's Vineyard

8. What parable did Jesus speak concerning a vineyard? What did the householder do to his vineyard? Having completed his task, what did he do with the vineyard? Where did he go? Matt. 21:33.

9. As described by the prophet, what had the Lord done for His vineyard? Because it was a disappointment to Him, what did He say He would do to it? Isa. 5 :1-7.

10. When the time of the fruit drew near, what did the householder do? How were his servants treated? What did he do the second time, and with what result? Matt. 21:34-36.

NOTE.—"As the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain.

Thus far the application of the parable could not be questioned, and in what followed it was not less evident."—*The Desire of Ages,* pages 596, 597.

11. Finally whom did the householder send? What course did the husbandmen take toward the only son and heir? Matt. 21:37-39.

12. How did Jesus address the priests and rulers and all the people present? What was their reply? Matt. 21:40, 41.

NOTE.—"In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple. The lord of the vineyard had done everything needful for its prosperity. 'What could have been done more to my vineyard,' he says, 'that I have not done in it?' Thus was represented God's unwearied care for Israel. And as the husbandmen were to return to the lord a due proportion of the fruits of the vineyard, so God's people were to honor Him by a life corresponding to their sacred privileges."—*The Desire of Ages,* page 596.

13. What was God's purpose for Israel? Isa. 27:2, 3, 6.

NOTE.—"It was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite, and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with His chosen people. As the numbers of Israel increased, they were to enlarge their borders, until their kingdom should embrace the world."—*Christ's Object Lessons,* page 290.

"In proclaiming the truths of the everlasting gospel to every nation, kindred, tongue, and people, God's church on earth today is fulfilling the ancient prophecy, 'Israel shall blossom and bud, and fill the face of the world with fruit.' "—*Prophets and Kings,* page 703.

14. In making the application of His parable, to what prophecy did Jesus refer? Matt. 21:42-44; Ps. 118:22.

NOTE.—"This prophecy the Jews had often repeated in the synagogues, applying it to the coming Messiah. Christ was the cornerstone of the Jewish economy, and of the whole plan of salvation. This foundation stone the Jewish builders, the priests and rulers of Israel, were now rejecting. The Saviour called their attention to the prophecies that would show them their danger. By every means in His power He sought to make plain to them the nature of the deed they were about to do."—*The Desire of Ages,* page 597.

15. What did the priests and rulers understand concerning Jesus' teaching? What did they purpose to do? Why were their evil designs not executed? Matt. 21:45, 46.

NOTE.—"The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us. The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns."—*Christ's Object Lessons,* page 296.

Lesson 4, for April 26, 1947

Marriage of the King's Son; Tribute

LESSON SCRIPTURE: Matt. 22:1-22.

MEMORY VERSE: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

STUDY HELPS: "Christ's Object Lessons," pages 307-319 (new ed., pages 313-325); "The Desire of Ages," pages 601, 602; "The Great Controversy," pages 328-331 (new ed., pages 375-380).

Invitation to a Marriage

1. Again speaking in parables to the Pharisees, to what did Jesus liken the kingdom of heaven? Matt. 22:1, 2.

2. In the parable what did the king send his servants to do? Matt. 22:3.

NOTE.—"The call to the feast is a king's invitation. It proceeds from one who is vested with power to command. It confers high honor. . . .

"The call to the feast had been given by Christ's disciples. Our Lord had sent out the twelve and afterward the seventy, proclaiming that the kingdom of God was at hand, and calling upon men to repent and believe the gospel. But the call was not heeded. Those who were bidden to the feast did not come."—*Christ's Object Lessons,* pages 307, 308.

3. What message did the king send by other servants? Matt. 22:4.

The King's Authority Despised

4. How did those who were bidden treat the message? What did they do to the servants? Matt. 22:5, 6.

NOTE.—"This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory, that they turned upon the bearers of the message. There was a 'great persecution.' Many both of men and women were thrust into prison, and some of the Lord's messengers, as Stephen and James, were put to death."—*Christ's Object Lessons,* page 308.

5. What punishment was meted out to those who had despised the king's authority, and who had slain his servants? Matt. 22:7.

NOTE.—"In this parable, as in that of the great supper, are illustrated the gospel invitation, its rejection by the Jewish people, and the call of mercy

to the Gentiles. But on the part of those who reject the invitation, this parable brings to view a deeper insult and a more dreadful punishment."

"The judgment pronounced came upon the Jews in the destruction of Jerusalem and the scattering of the nation."—*Christ's Object Lessons,* pages 307, 309.

Without a Wedding Garment

6. What did the king then say to his servants? What did he command them to do? Matt. 22:8, 9.

7. How was the wedding furnished with guests? Matt. 22:10.

NOTE.—"The third call to the feast represents the giving of the gospel to the Gentiles."—*Christ's Object Lessons,* page 309.

8. When the king came in to see the guests, whom did he find among them? Matt. 22:11.

NOTE.—"When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord."—*Christ's Object Lessons,* page 309.

9. What did the king say to the man without a wedding garment? Matt. 22:12.

NOTE.—"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot, or wrinkle, or any such thing.' The fine linen, says the scripture, 'is the righteousness of saints.' It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*Christ's Object Lessons,* page 310.

10. What did the king then bid his servants to do? What is said of the number called, and of the number chosen? Matt. 22:13, 14.

NOTE.—"By the king's examination of the guests at the feast is represented a work of judgment. . . . It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed."

"The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the

scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness."—*Christ's Object Lessons,* page 310, 312.

The Christian's Duty to Authority

11. How did the Pharisees next endeavor to ensnare Christ? Matt. 22:15, 16.

NOTE.—"They [the priests and rulers] did not send the old Pharisees whom Jesus had often met, but young men, who were ardent and zealous, and whom, they thought, Christ did not know. These were accompanied by certain of the Herodians, who were to hear Christ's words, that they might testify against Him at His trial. The Pharisees and Herodians had been bitter enemies, but they were now one in enmity to Christ."—*The Desire of Ages,* page 601.

12. What question did they ask Jesus? Matt. 22:17.

13. By what question did Jesus show that He understood their purpose? What did He ask to see? Matt. 22:18, 19.

14. Using the Roman penny, what question did Jesus ask, and what guiding principle for every Christian did He clearly enunciate? Matt. 22:20, 21.

NOTE.—"Christ's reply was no evasion, but a candid answer to the question. Holding in His hand the Roman coin, upon which were stamped the name and image of Caesar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God."—*The Desire of Ages,* page 602.

15. What was the effect of Jesus' answer upon His questioners? Matt. 22:22.

NOTE.—"He had rebuked their hypocrisy and presumption, and in doing this He had stated a great principle, a principle that clearly defines the limits of man's duty to the civil government and his duty to God."—*The Desire of Ages,* page 602.

16. What is the Christian's duty toward authority? 1 Peter 2:13-17; 1 Tim. 2:1-3.

17. When human requirements conflict with God's commandments, whom should the Christian obey? Acts 4:19; 5:29.

Lesson 5, for May 3, 1947

Great Commandments; a Widow's Gift

LESSON SCRIPTURES: Mark 12:28-44; Matt. 22:35-46.

MEMORY VERSE: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:30, 31.

STUDY HELP: "The Desire of Ages," pages 606-616.

A Scribe Questions Jesus

1. What question did one of the scribes or lawyers ask Jesus? Mark 12:28; Matt. 22:35, 36.

NOTE.—"His adversaries had gained nothing but the contempt of the people. The Pharisees, however, did not yet despair of driving Him to speak that which they could use against Him. They prevailed upon a certain learned scribe to question Jesus as to which of the ten precepts of the law was of the greatest importance."—*The Desire of Ages,* page 606.

2. What did Jesus say is the first commandment? Mark 12:29, 30. See Deut. 6:5.

3. What did Jesus say is the second commandment? What did He then say of these two commandments? Mark 12:31. See Lev. 19:18.

NOTE.—"The first four of the Ten Commandments are summed up in one great precept, 'Thou shalt love the Lord thy God with all thy heart.' The last six are included in the other, 'Thou shalt love thy neighbor as thyself.' Both these commandments are an expression of the principle of love. The first cannot be kept and the second broken, nor can the second be kept while the first is broken."—*The Desire of Ages,* page 607.

4. What did the scribe say to Jesus that revealed a new and a broader view of the underlying principles of the sacred precepts? Mark 12:32, 33.

5. How did Jesus then commend the scribe? Mark 12:34.

NOTE.—"The scribe was near to the kingdom of God, in that he recognized deeds of righteousness as more acceptable to God than burnt offerings and sacrifices. But he needed to recognize the divine character of Christ, and through faith in Him receive power to do the works of righteousness."—*The Desire of Ages,* page 608.

The Messiah the Son of David

6. Turning to the Pharisees, what question did Jesus ask? What was their answer? Matt. 22:41, 42.

7. In reply to the statement that Christ was the Son of David, what perplexing question did Jesus ask? Matt. 22:43-45.

NOTE.—"When Jesus revealed His divinity by His mighty miracles, when He healed the sick and raised the dead, the people had inquired among themselves, 'Is not this the Son of David?' The Syrophoenician woman, blind Bartimaeus, and many others had cried to Him for help, 'Have mercy on me, O Lord, Thou Son of David.' While riding into Jerusalem He had been hailed with the joyful shout, 'Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord.' And the little children in the temple had that day echoed the glad ascription. But many who called Jesus the Son of David did not recognize His divinity. They did not understand that the Son of David was also the Son of God."—*The Desire of Ages,* pages 608, 609.

8. What effect did this experience produce upon the adversaries of Jesus? Matt. 22:46.

Dishonesty and Hypocrisy Condemned

9. On the last day of Christ's teaching in the temple, what warning did He give concerning the scribes? How did they seek to attract attention to themselves? Mark 12:38, 39.

10. What other practices did Jesus condemn? Mark 12:40.

NOTE.—"The same rebuke falls upon many in our day who make a high profession of piety. Their lives are stained by selfishness and avarice, yet they throw over it all a garment of seeming purity, and thus for a time deceive their fellow men. But they cannot deceive God. He reads every purpose of the heart, and will judge every man according to his deeds."—*The Desire of Ages,* page 614.

A Widow's Gift

11. While Jesus was teaching in the court of the temple, what did He observe? Mark 12:41.

NOTE.—"Jesus was in the court of the women, that is, the court beyond which, toward the inner sanctuary, women were not allowed to go. Here were thirteen trumpet-shaped receptacles into which the worshipers deposited their offerings for the temple service."—*Peloubet's Select Notes,* 1914, page 251.

12. Whose gift is especially mentioned? Mark 12:42.

NOTE.—"Two mites, the smallest copper coins in circulation, each one worth one eighth of a cent."—*Peloubet's Select Notes,* 1914, page 252.

13. Calling His disciples to Him, with what words did Jesus commend the gift of this poor widow? Mark 12:43.

NOTE.—"Jesus understood her motive. She believed the service of the temple to be of God's appointment, and she was anxious to do her utmost to sustain it. She did what she could, and her act was to be a monument to

her memory through all time, and her joy in eternity. Her heart went with her gift; its value was estimated, not by the worth of the coin, but by the love to God and the interest in His work that had prompted the deed."—*The Desire of Ages,* page 615.

14. On what basis did Jesus place value upon our gifts? Mark 12:44.

NOTE.—"It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food in order to give those two mites to the cause she loved. And she did it in faith, believing that her heavenly Father would not overlook her great need. It was this unselfish spirit and childlike faith that won the Saviour's commendation."—*The Desire of Ages,* page 615.

Lesson 6, for May 10, 1947

Jesus Foretells the Destruction of Jerusalem and the End of the World

LESSON SCRIPTURES: Matt. 23:37-39; 24:1-14; John 12:20-33; Mark 13:1-13.

MEMORY VERSE: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me." John 12:31, 32.

STUDY HELP: "The Desire of Ages," pages 620-630.

A Mournful Farewell

1. How did Jesus express His deep sorrow of heart and His repeated efforts to save Jerusalem and its inhabitants? Matt. 23:37.

NOTE.—"Divine pity marked the countenance of the Son of God as He cast one lingering look upon the temple and then upon His hearers. . . . This is the separation struggle. In the lamentation of Christ the very heart of God is pouring itself forth. It is the mysterious farewell of the long-suffering love of the Deity."—*The Desire of Ages,* page 620.

2. What pronouncement did Jesus make against the temple? What solemn announcement did He make concerning Himself? Matt. 23:38, 39.

NOTE.—"Hitherto He had called the temple His Father's house; but now, as the Son of God should pass out from those walls, God's presence would be

withdrawn forever from the temple built to His glory. Henceforth its ceremonies would be meaningless, its services a mockery."

"Christ's words to the priests and rulers, 'Behold, your house is left unto you desolate,' had struck terror to their hearts. They affected indifference, but the question kept rising in their minds as to the import of these words. An unseen danger seemed to threaten them. Could it be that the magnificent temple, which was the nation's glory, was soon to be a heap of ruins? The foreboding of evil was shared by the disciples, and they anxiously waited for some more definite statement from Jesus."—*The Desire of Ages,* pages 620, 627.

The World's Hungering Cry

3. Who from among the worshipers in the temple came to Philip? What was their request? John 12:20-22.

NOTE.—"When Christ heard the eager request, 'We would see Jesus,' echoing the hungering cry of the world, His countenance lighted up, and He said, 'The hour is come, that the Son of man should be glorified.' In the request of the Greeks He saw an earnest of the results of His great sacrifice. . . .

"These Greeks, representing the nations, tribes, and peoples of the world, came to see Jesus. So the people of all lands and all ages would be drawn by the Saviour's cross. So shall many 'come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.' The Greeks had heard of Christ's triumphal entry into Jerusalem." —*The Desire of Ages,* pages 621, 622.

4. In answer to this request, what did Jesus say? How did He illustrate spiritual growth? John 12:23-26.

NOTE.—"All who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So in human life. To give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world will keep it unto life eternal."—*The Desire of Ages,* page 623.

The Father's Testimony to His Son

5. When the dark shadow of approaching conflict with the prince of this world passed over Jesus, what did He say? How did the Father respond? John 12:27, 28.

NOTE.—"As the voice was heard, a light darted from the cloud, and encircled Christ, as if the arms of Infinite Power were thrown about Him like a wall of fire. The people beheld this scene with terror and amazement. No one dared to speak. With silent lips and bated breath all stood with eyes fixed upon Jesus. The testimony of the Father having been given, the cloud lifted, and scattered in the heavens. For the time the visible communion

between the Father and the Son was ended."—*The Desire of Ages,* pages 624, 625.

6. What did the people say? What answer did Jesus give? John 12:29, 30.

NOTE.—"The voice of God had been heard at the baptism of Jesus at the beginning of His ministry, and again at His transfiguration on the mount. Now at the close of His ministry it was heard for the third time, by a larger number of persons, and under peculiar circumstances. Jesus had just spoken the most solemn truth regarding the condition of the Jews. He had made His last appeal, and pronounced their doom. Now God again set His seal to the mission of His Son. He recognized the One whom Israel had rejected. 'This voice came not because of Me,' said Jesus, 'but for your sakes.' "—*The Desire of Ages,* page 625.

7. What declaration did Jesus then make? John 12:31-33.

NOTE.—"But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of the world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. 'I, if I be lifted up from the earth,' He said, 'will draw all men unto Me.' "—*The Desire of Ages,* page 625.

Future Events Foretold

8. As Jesus left the temple, to what did one of His disciples call His attention? Mark 13:1.

NOTE.—"As they passed with Him out of the temple, they called His attention to its strength and beauty. The stones of the temple were of the purest marble, of perfect whiteness, and some of them of almost fabulous size. A portion of the wall had withstood the siege by Nebuchadnezzar's army. In its perfect masonry it appeared like one solid stone dug entire from the quarry. How those mighty walls could be overthrown the disciples could not comprehend."—*The Desire of Ages,* page 627.

9. What remarkable prophecy did Jesus utter concerning this magnificent structure? Mark 13:2.

10. As Jesus sat upon the Mount of Olives, who came to Him privately? What two questions did they ask? Matt. 24:3.

NOTE.—"Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of

His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."—*The Desire of Ages,* page 628.

11. In His answer, what warning did Jesus give? What danger did He say would confront the church? Matt. 24:4, 5.

NOTE.—"Many false messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. Christ's words were fulfilled. Between His death and the siege of Jerusalem many false messiahs appeared. But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again."—*The Desire of Ages,* page 628.

12. Of what did Jesus say His disciples would hear? Why were they not to be troubled? Matt. 24:6.

13. What national and international troubles did Jesus say would arise? What additional disturbances of a very serious character would occur? What would follow? Matt. 24:7, 8.

14. How were the disciples of Jesus to be treated? What did He say would take place among His followers? Matt. 24:9-11.

NOTE.—"Through His servants, God gave the Jewish people a last opportunity to repent. He manifested Himself through His witnesses in their arrest, in their trial, and in their imprisonment. Yet their judges pronounced on them the death sentence. They were men of whom the world was not worthy, and by killing them the Jews crucified afresh the Son of God. So it will be again. The authorities will make laws to restrict religious liberty. They will assume the right that is God's alone. They will think they can force the conscience, which God alone should control. Even now they are making a beginning; this work they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people."—*The Desire of Ages,* pages 629, 630.

A Great Movement Amid Perils

15. What is the effect of widespread iniquity? What promise is given to those who faithfully endure? Matt. 24:12, 13.

NOTE.—"Because of the prevalent disregard of God's law the love of the great majority will grow cold; but those who stand firm to the end shall be saved."—*Weymouth.*

16. What great work is to be done in all the world? When completed, what will follow? Matt. 24:14.

Lesson 7, for May 17, 1947

The Destruction of Jerusalem; Signs of Christ's Coming

LESSON SCRIPTURES: Matt. 24:15-31; Luke 21:20-27.

MEMORY VERSE: "He that shall endure unto the end, the same shall be saved." Mark 13:13, last part.

STUDY HELPS: "The Great Controversy," pages 17-38 (new ed., pages 15-41); "The Desire of Ages," pages 629-632.

Flight From a Doomed City

1. Continuing His discourse to His disciples regarding the destruction of Jerusalem, what did Jesus say of the agency to be employed? Matt. 24:15; Luke 21:20.

2. When the Christians in Judea should see the prophecy of Daniel fulfilled, what were they to do? Matt. 24:16.

NOTE.—"When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight."—*The Great Controversy,* page 26.

3. How urgent should be their flight? Matt. 24:17, 18.

NOTE.—"When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction."—*The Great Controversy,* page 26.

"This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed the warning, and not a Christian perished in the fall of the city."—*The Desire of Ages,* page 630.

4. For what were the Christians admonished to pray? Matt. 24:19, 20.

NOTE.—"The prayers of Christ's followers were heard. Events were so overruled that neither Jews nor Romans hindered the flight of the Christians. Upon the retreat of Cestius, the Jews pursued after his army, and the Christians thus had an opportunity to leave the city. The country also had been cleared of enemies who might have endeavored to intercept them. At the time of this siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians of Judea were able to escape unmolested, and in the autumn, a most favorable time for flight."—*Bible Readings for the Home,* page 314.

5. To what period of trial and suffering did Jesus next direct attention? Had these days of trouble not been shortened, what would have followed? For whose sake were the days to be shortened? Matt. 24:21, 22. See Rev. 12:6; 11:2, 3.

NOTE.—"The periods here mentioned—'forty and two months,' and 'a thousand two hundred and threescore days'—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began with the establishment of the papacy in A. D. 538, and would therefore terminate in 1798. . . .

"The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. . . . Through the influence of the Reformation, the persecution was brought to an end prior to 1798."—*The Great Controversy,* pages 266, 267.

False Christs, False Prophets

6. Against what dangerous teachings did Jesus warn His people? Who did He say would arise? What would they be able to do? How delusive would their preaching be? Matt. 24:23-25.

7. What particular teaching concerning His coming did Jesus say we are not to believe? Matt. 24:26.

NOTE.—"From thousands of gatherings where men profess to hold communion with departed spirits is not the call now heard, 'Behold, He is in the secret chambers'? This is the very claim that spiritism puts forth. But what says Christ? 'Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' "—*The Desire of Ages,* page 631.

"Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures."—*The Great Controversy,* page 624.

Manner and Signs of His Coming

8. How did Jesus describe the manner of His second coming? Matt. 24:27.

NOTE.—"Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. . . . This coming, there is no possibility of counterfeiting. It will be universally known —witnessed by the whole world."—*The Great Controversy,* page 625.

9. What signs did Jesus say would appear "after the tribulation of those days"? Matt. 24:29; Mark 13:24, 25.

NOTE.—The 1260-year period ended in 1798. "For the elect's sake those days shall be shortened." The persecution ceased shortly before the days ended. Immediately thereafter the sun was darkened, and soon the stars fell as predicted.

In connection with the coming of Jesus "the voice of God will shake the sun, moon, and stars, and this earth also."—*Early Writings*, page 41.

10. What will then appear? What two things will then follow? Matt. 24:30.

NOTE.—"Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene."—*Early Writings*, page 286.

Events Connected With Jesus' Coming

11. Describe the coming of Jesus as revealed by the inspired apostle Paul. At the sound of the "trump of God," what will take place? Where will the righteous of all ages meet? 1 Thess. 4:16, 17.

12. How will they be gathered? Matt. 24:31.

13. How is this wonderful scene described by the psalmist? Ps. 50:1-6.

NOTE.—"The coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire."—*The Great Controversy*, page 300.

"To us who are standing on the very verge of their fulfillment, of what deep moment, what living interest, are these delineations of the things to come,—events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!"—*Education*, page 183.

Lesson 8, for May 24, 1947

Watchful Waiting

LESSON SCRIPTURES: Matt. 24:32-51; Luke 17:34-36; 21:29, 30.

MEMORY VERSE: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

STUDY HELPS: "The Desire of Ages," pages 632-636; "Testimonies," vol. 2, pp. 190-199.

The Promise Sure

1. What parable did Jesus speak to illustrate the significance of the signs just presented to His disciples? Matt. 24:32; Luke 21:29, 30.

2. What application did Jesus make of the parable? Matt. 24:33, margin.

3. What did Jesus say of the generation that should see the signs He had given? How certain is the fulfillment of God's word? Matt. 24:34, 35; Isa. 40:8.

4. Although God's people may with certainty know when Jesus' coming is near, what do they not know? Matt. 24:36.

The Days of Noah Significant

5. To what are the days preceding the coming of Jesus likened? Matt. 24:37, 38.

NOTE.—"The sins that called for vengeance upon the antediluvian world, exist today. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. . . . God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which He established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion. A similar condition of things exists now. That which is lawful in itself is carried to excess."—*Patriarchs and Prophets,* page 101.

6. What did Jesus say of the ignorance of the antediluvian world? What comparison did He then make? Matt. 24:39.

NOTE.—"Absorbed in worldly business and pleasure, the antediluvians 'knew not until the Flood came, and took them all away.' Matt. 24:39. They had heaven-sent warnings, but they refused to listen. And today the world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin."—*Testimonies,* vol. 9, p. 14.

7. What illustrations are given by Jesus of the separations that will be made at His coming? Matt. 24:40, 41; Luke 17:34-36.

Watch; Be Ready

8. What does Jesus admonish His people to do? What reason does He give for such vigilance? What illustration does He cite to impress the need for watchfulness? Matt. 24:42, 43; Mark 13:35-37.

NOTE.—"When Jesus ceases to plead for man, the cases of all are forever decided. . . . This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master."—*Testimonies,* vol. 2, page 191.

9. In what condition are God's people ever to be? Why? Matt. 24:44.

NOTE.—"The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come, and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another,—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent."—*Prophets and Kings,* page 278.

Faithful and Unfaithful Servants

10. What will the faithful and wise servant be doing while waiting for His Lord's return? What words of commendation will be spoken to such a servant? What will be his reward? Matt. 24:45-47.

NOTE.—" 'Who then is a faithful and wise servant, whom his lord hath made ruler over His household?' Can we answer? Am I the steward, faithful to the sacred trust which is committed to me? To every man is given an individual responsibility. The watchmen have their specific work to discern the approach of danger and sound the note of warning. The soldiers of the cross of Christ are to have ears keen to hear. In their position of responsibility they are to give the trumpet a certain sound, that everyone may gird on the armor for action."—*Testimonies to Ministers,* page 236.

11. At that time, what will some servants say in their hearts? What does such teaching lead the evil servant to do? How may he smite his fellow servant? Matt. 24:48, 49. Compare Jer. 18:18.

NOTE.—"Let there be an earnest consideration of these words. Let none say, 'That does not mean me; I am a Christian.' Who says this, yourself or He who reads the heart? The unfaithful steward had solemn responsibilities entrusted to him; before the world he appeared as a servant of Christ; but oh, how deplorable for himself, and for all connected with him, he is an evil servant! He is imperiling his Lord's goods. He is teaching souls to trample upon the holy law of God. He calls Christ, 'My Lord.' But he says, '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 he tells the people that His coming is delayed. He is removing from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. Thus they are off their watch and they echo the words of the unfaithful watcher."—*Testimonies to Ministers,* pages 237, 238.

12. How will such a servant be taken unawares? With whom will he receive his punishment? How will his disappointment be expressed? Matt. 24:50, 51.

NOTE.—"Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleasures, riches, and honors will not then seem so important. Men

will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God."—*Christ's Object Lessons,* pages 318, 319.

Lesson 9, for May 31, 1947

To Meet the Bridegroom

LESSON SCRIPTURES: Matt. 25:1-13; Isa. 25:9.

MEMORY VERSE: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

STUDY HELP: "Christ's Object Lessons," pages 405-421 (new ed., pages 415-431).

Ten Virgins

1. To what did Jesus liken the kingdom of heaven at the time mentioned in the latter part of the preceding chapter? Matt. 25:1.

2. What did Jesus say of these virgins? Matt. 25:2.

NOTE.—Christ and His disciples were sitting upon the Mount of Olives. In full view was a home, brilliantly lighted as for a festive occasion. As is customary in the East, a wedding was to be celebrated in the early evening. "As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming." —*Christ's Object Lessons,* page 406.

3. What determined the wisdom or foolishness of the ten virgins? Matt. 25:3, 4.

NOTE.—"Lingering near the bride's house are ten young women robed in white. Each carries a lighted lamp, and a small flagon for oil. All are anxiously watching for the appearance of the bridegroom. But there is a delay. . . . But five have neglected to fill their flasks with oil. They did not anticipate so long a delay, and they have not prepared for the emergency. . . .

"The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, 'Thy word is a lamp unto my feet, and a light unto my path.' The oil is a symbol of the Holy Spirit. Thus the Spirit is represented in the prophecy of Zechariah [Zech. 4:1-6, 12-14]."—*Christ's Object Lessons,* pages 405-407.

4. While the bridegroom tarried, what did all the virgins do? At midnight what did they hear? Matt. 25:5, 6.

NOTE.—"Hour after hour passes, the watchers become weary, and fall asleep. At midnight the cry is heard, 'Behold, the bridegroom cometh; go ye out to meet him.' The sleepers, suddenly awaking, spring to their feet. They see the procession moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride."—*Christ's Object Lessons,* page 406.

The Cry at Midnight

5. When at midnight the cry was heard, what did all the virgins do? Matt. 25:7.

NOTE.—"Go to your rest at night with every sin confessed. . . . Be ye always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold the Bridegroom cometh! go ye forth to meet Him,' you may, even though awakened out of sleep, go forth to meet Him with your lamps trimmed and burning."—*Testimonies,* vol. 9, p. 48.

6. What did the foolish virgins say to the wise? What reason did they give for the request? Matt. 25:8, margin.

NOTE.—"In the parable, all the ten virgins went out to meet the bridegroom. All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet Him,' many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit."—*Christ's Object Lessons,* page 408.

7. How did the wise answer them? What counsel did they give the foolish virgins? Matt. 25:9.

NOTE.—"This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. The grace of God has been freely offered to every soul. . . . But character is not transferable. No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working."—*Christ's Object Lessons,* pages 411, 412.

They That Were Ready

8. While the foolish were gone to buy oil, what took place? What privilege was then accorded those who were ready? When the wise had passed through the door, what was done? Matt. 25 :10.

9. When the foolish virgins returned, what did they say? Matt. 25:11.

NOTE.—"The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall. . . .

"We cannot be ready to meet the Lord by waking when the cry is heard, 'Behold, the Bridegroom!' and then gathering up our empty lamps to have them replenished. We cannot keep Christ apart from our lives here, and yet be fitted for His companionship in heaven."—*Christ's Object Lessons,* pages 412-414.

10. What answer did the master of the wedding give to the foolish virgins in response to their urgent request? Matt. 25:12.

NOTE.—"Saddest of all words that ever fell on mortal ear are those words of doom, 'I know you not.' The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship."—*Christ's Object Lessons,* page 413.

Watch, Pray, Work

11. With what words of exhortation did Jesus enforce the lesson of the parable? Matt. 25:13.

NOTE.—" 'Watch ye and pray, lest ye enter into temptation.' Mark 14:38. Watch against the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they assert themselves; force them back, and watch. Watch the thoughts, watch the plans, lest they become self-centered. Watch over the souls whom Christ has purchased with His own blood. Watch for opportunities to do them good."—*Testimonies,* vol. 6, p. 410.

12. What will those who are ready say in the day when the Lord comes in glory? Isa. 25:9.

NOTE.—"With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, 'Lo, this is our God; we have waited for Him, and He will save us.' "—*Christ's Object Lessons,* page 421.

13. How did Jesus further emphasize the great importance of living in a state of constant preparedness? Luke 21:36.

NOTE.—"The Lord is soon to come, and we must be prepared to meet Him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is soon coming, and we must be ready and waiting for His appearing."—*Testimonies,* vol. 8, p. 253.

Lesson 10, for June 7, 1947

The Parable of the Talents

LESSON SCRIPTURES: Matt. 25:14-30; Luke 19:12-27.

MEMORY VERSE: "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matt. 25:21.

STUDY HELP: "Christ's Object Lessons," pages 325-365 (new ed., pages 327-369).

What It Means to Watch

1. What parable concerning the kingdom did Jesus next introduce? Matt. 25:14.

NOTE.—"The man traveling into a far country represents Christ, who, when speaking this parable, was soon to depart from this earth to heaven. The 'bondservants,' or slaves, of the parable, represent the followers of Christ. . . . But the claims of God are not recognized by all. It is those who profess to have accepted Christ's service, who in the parable are represented as His own servants."—*Christ's Object Lessons,* pages 325, 326.

2. Before leaving on a long journey, how did the master distribute his goods among his servants? Matt. 25:15.

NOTE.—"The talents are not apportioned capriciously. He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for He who has apportioned to every man, is equally honored by the improvement of each trust; whether it be great or small."—*Christ's Object Lessons,* page 328.

"The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service."—*Christ's Object Lessons,* page 328.

3. How did the servant receiving five talents make use of them? Matt. 25:16.

NOTE.—"To His servants Christ commits 'His goods,'—something to be put to use for Him. He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons,* pages 326, 327.

4. What use did the servant with two talents make of them? Matt. 25:17.

NOTE.—"The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not grow-

ing daily in capability and usefulness is fulfilling the purpose of life. In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable."—*Christ's Object Lessons,* pages 329, 330.

5. What did the servant with one talent do? Matt. 25:18.

NOTE.—"It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant."—*Christ's Object Lessons,* page 355.

Reward for Faithful Service

6. After a long time, what did the lord of those servants do? Matt. 25:19.

7. What report did the servant who had received five talents make to his lord? Matt. 25:20.

8. What words of commendation did the lord of this servant speak to him? Matt. 25:21.

9. What report was made by the servant who had received two talents? Matt. 25:22.

10. What words of approval were likewise spoken to this servant? How were these two similarly rewarded for their service? Matt. 25:23, 21.

NOTE.—"It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended."—*Christ's Object Lessons,* page 361.

The Wicked and Slothful Servant

11. How did the man who had received one talent address his lord? What had he done with the talent delivered to him? Why had he done this? Matt. 25:24, 25.

NOTE.—"There are many who in their hearts charge God with being a hard master because He claims their possessions and their service. But we can bring to God nothing that is not already His. 'All things come of Thee,' said King David; 'and of Thine own have we given Thee.' All things are

God's, not only by creation, but by redemption. All the blessings of this life and of the life to come, are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where He has not sown, is false."—*Christ's Object Lessons,* page 362.

12. What did his lord say to this servant? What should he have done? Had this course been followed, what would have been the result? Matt. 25:26, 27.

NOTE.—"Our heavenly Father requires no more nor less than He has given us ability to do. He lays upon His servants no burdens that they are not able to bear. . . .

"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. . . . For all the knowledge and ability that we might have gained and did not, there will be an eternal loss."—*Christ's Object Lessons,* pages 362, 363.

God Gives the Talents, and We Form the Character

13. What command did the lord give regarding the disposition of the one talent? What reason did he give for this command? Matt. 25:28, 29.

NOTE.—"In the great judgment day those who have not worked for Christ, those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation."—*Christ's Object Lessons,* page 365.

14. What did the lord of those servants command to be done to the unprofitable servant? What solemn statement did he add? Matt. 25:30.

Lesson 11, for June 14, 1947

At the Bar of Eternal Justice

LESSON SCRIPTURES: Matt. 25:31-42; Mark 13:35-37.

MEMORY VERSE: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

STUDY HELPS: "The Desire of Ages," pages 637-641; "The Great Controversy," pages 485-491 (new ed., pages 551-557).

Jesus' Coming in Glory

1. In whose glory will Jesus come? Who will accompany Him? Upon what will he be seated? Matt. 25:31; Luke 9:26. Compare Rev. 5:11.

NOTE.—Adam Clarke, in commenting on Revelation 5:11, says concerning the number of holy angels, " 'Myriads of myriads and chiliads of chiliads;' that is, an infinite or innumerable multitude." Heb. 12:22. At the resurrection of Jesus the glory of the countenance of one angel was such that "the keepers did shake, and became as dead men." Matt. 28:2-4.

2. In John's vision of Jesus' coming in glory, what did he see upon His head? What name did He bear? Rev. 14:14; 19:16.

The Great Judgment Day

3. Looking forward to the great day of final judgment, how did Jesus depict the separation of the righteous and the wicked? Matt. 25:32.

NOTE.—"Thus Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day."—*The Desire of Ages,* page 637.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review."—*The Great Controversy,* page 490.

4. How will the separation be effected? Matt. 25:33.

NOTE.—"When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages,* page 637.

Awarding His Worthies

5. What will the King say to those on His right hand? Matt. 25:34.

NOTE.—"While Satan was rallying his army, the saints were in the city, beholding the beauty and glory of the paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard His lovely voice, saying, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' We gathered about Jesus, and just as He closed the gates of the city, the curse was pronounced upon the wicked."—*Early Writings,* page 53.

6. What reasons does the King give for awarding the inheritance to those on His right hand? Matt. 25:35, 36.

NOTE.—"Pure religion and undefiled before the Father is this: 'To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' Good deeds are the fruit that Christ requires us to bear; kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are

clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act of justice, mercy, and benevolence makes melody in heaven. The Father from His throne beholds those who do these acts of mercy, and numbers them with His most precious treasures. 'And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.' Every merciful act to the needy, the suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus."—*Testimonies,* vol. 2, p. 25.

7. How will the righteous reply? Matt. 25:37-39.

8. What gracious answer will the King give to His lowly followers? Matt. 25:40.

NOTE.—"How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me'! How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval!"—*The Desire of Ages,* page 638.

Justice Meted Out to the Unworthy

9. What will the King say to those on His left hand? Matt. 25:41.

NOTE.—"Everlasting fire" that the wicked will suffer will be similar in duration to the "eternal fire" that consumed the cities of Sodom and Gomorrah (Jude 7). Malachi speaks of the fire that will destroy the wicked, saying, "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. Its effects will be eternal.

10. What reasons will be given for commanding them to depart? Matt. 25:42, 43.

11. How will they answer the King? Matt. 25:44.

12. What reply will be given them? Matt. 25:45.

NOTE.—"Jesus here identifies Himself with His suffering people. It was I who was hungry and thirsty. It was I who was a stranger. It was I who was naked. It was I who was sick. It was I who was in prison. When you were enjoying the food from your bountifully spread tables, I was famishing in the hovel or street not far from you. When you closed your doors against Me, while your well-furnished rooms were unoccupied, I had not where to lay My head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast Me into prison and bound Me with fetters, bowing down My spirit, depriving Me of freedom and hope while you roamed free. What a oneness

Jesus here expresses as existing between Himself and His suffering disciples! He makes their case His own. He identifies Himself as being in person the very sufferer. Mark, selfish Christian, every neglect of the needy poor, the orphan, the fatherless, is a neglect of Jesus in their person."—*Testimonies,* vol. 2, pp. 25, 26.

13. Where will the wicked then go? What will be the experience of the righteous? Matt. 25:46.

Prepare to Meet Thy God

14. Considering the eternal consequences that will result from unpreparedness, what should we do? Mark 13:35-37.

NOTE.—"'Watch ye therefore: . . . lest coming suddenly He find you sleeping.' Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting.'"—*The Great Controversy,* page 491.

Lesson 12, for June 21, 1947

Plotting Against Jesus; Preparation for the Passover

LESSON SCRIPTURES: Matt. 26:1-17; Luke 22:3-13.

MEMORY VERSE: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us." 1 Cor. 5:7.

STUDY HELP: "The Desire of Ages," pages 716-720.

Plotting the Death of Jesus

1. When Jesus had finished instructing His disciples on the Mount of Olives, of what feast did He speak? What decision had previously been reached concerning Jesus? Matt. 26:1, 2.

NOTE.—Three times before this, Jesus had revealed to His disciples His betrayal, His sufferings, His death, and His resurrection. Matt. 16:21-28; 17:22, 23; 20:17-19. Now He endeavors to prepare them for the hour of supreme trial upon which they were just entering.

2. Who then assembled together? In whose palace did they meet? Matt. 26:3.

NOTE.—While Jesus was alone with His disciples endeavoring to prepare them for the crisis hour, the Sanhedrin, under satanic leadership, was plotting His death.

3. In this conspiracy what decision was reached? What did the leaders fear? Matt. 26:4, 5.

NOTE.—"It was usual for the Jews to punish criminals at the public festivals; but in this case they were afraid of an insurrection, as our Lord had become very popular."—Adam Clarke, *Commentary*.

"The scribes and priests now counseled together how they might take Jesus without raising a tumult among the people; for many of those who witnessed His mighty works believed Him to be the prophet of the Most High, and would have been greatly incensed at any attempt upon His liberty. So the dignitaries decided that open violence would not be good policy, but that treachery must serve their purpose."—*The Spirit of Prophecy*, vol. 3, p. 81.

Satan Takes Control of Judas

4. At this time, who took control of Judas? Luke 22:3; Matt. 26:14.

5. Having yielded himself to satanic control, what did Judas do? What was his purpose in visiting the chief priests? Luke 22:4.

NOTE.—"We look with horror upon the treachery of Judas; but his case represents a large class who file in under the banner of Christ, yet are really His worst enemies. They worship only self and money, and use the name of Christian as a cloak to hide their evil deeds. They sell their integrity for money, and their Saviour for a little worldly advantage."—*The Spirit of Prophecy*, vol. 3, pp. 82, 83.

Judas Sells His Lord for Money

6. How did the chief priests receive Judas? What covenant was agreed upon? Luke 22:5.

NOTE.—"The history of Judas presents the sad ending of a life that might have been honored of God. Had Judas died before his last journey to Jerusalem he would have been regarded as a man worthy of a place among the twelve, and one who would be greatly missed. The abhorrence which has followed him through the centuries would not have existed but for the attributes revealed at the close of his history. But it was for a purpose that his character was laid open to the world. It was to be a warning to all who, like him, should betray sacred trusts. . . .

"Judas had naturally a strong love for money; but he had not always been corrupt enough to do such a deed as this. He had fostered the evil spirit of avarice until it had become the ruling motive of his life. The love of mammon overbalanced his love for Christ. Through becoming the slave of one vice he gave himself to Satan, to be driven to any lengths in sin."—*The Desire of Ages*, page 716.

7. What were the terms of the agreement? Luke 22:6; Matt. 26:15, 16.

NOTE.—"A little before the Passover, Judas had renewed his contract with the priests to deliver Jesus into their hands. Then it was arranged that the Saviour should be taken at one of His resorts for meditation and prayer. Since the feast at the house of Simon, Judas had had opportunity to reflect upon the deed which he had covenanted to perform, but his purpose was

unchanged. For thirty pieces of silver—the price of a slave—he sold the Lord of glory to ignominy and death."—*The Desire of Ages,* page 716.

Preparing the Passover

8. What question concerning the Passover did the disciples ask Jesus? Matt. 26:17.

9. Who were sent by Jesus to make ready the Passover? Luke 22:8.

10. What specific directions did Jesus give them? Luke 22:10, 11.

11. What did Jesus say the man whom they would meet would do? What were they then to do? Luke 22:12.

12. What did Peter and John find as they carried out the instruction given them? Luke 22:13.

NOTE.—The preparation for the Passover would doubtless involve the providing the paschal lamb, the unleavened bread and bitter herbs, also the sweet wine for the feast.

"This was virtually the last Passover that was ever to be celebrated; for type was to meet antitype in the slaying of the Lamb of God for the sins of the world. Christ was soon to receive His full baptism of suffering; but the few quiet hours between Him and Gethsemane were to be spent for the benefit of His disciples."—*The Spirit of Prophecy,* vol. 3, pp. 83, 84.

Lesson 13, for June 28, 1947

Principles of True Greatness

LESSON SCRIPTURES: Luke 22:14-16, 24-30; John 13:1-17.

MEMORY VERSE: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke 22:26.

STUDY HELP: "The Desire of Ages," pages 642-651.

Jesus' Great Heart of Love

1. When seated with His disciples in the upper chamber, to what great desire did Jesus give expression? What reason did He give for this intense heart longing? Luke 22:14-16.

NOTE.—"Christ knew that the time had come for Him to depart out of the world, and go to His Father. And having loved His own that were in the world, He loved them unto the end. He was now in the shadow of the cross, and the pain was torturing His heart. He knew that He would be deserted in the hour of His betrayal. He knew that by the most humiliating process to which criminals were subjected He would be put to death. He knew the ingratitude and cruelty of those He had come to save. He knew how great the sacrifice that He must make, and for how many it would be in vain. Knowing all that was before Him, He might naturally have been overwhelmed with the thought of His own humiliation and suffering. But He looked upon the twelve, who had been with Him as His own, and who,

after His shame and sorrow and painful usage were over, would be left to struggle in the world. His thoughts of what He Himself must suffer were ever connected with His disciples. He did not think of Himself. His care for them was uppermost in His mind."—*The Desire of Ages,* page 643.

2. At this time what contention arose among the disciples? Luke 22:24.

NOTE.—"The request of James and John to sit on the right and left of Christ's throne had excited the indignation of the others. That the two brothers should presume to ask for the highest position so stirred the ten that alienation threatened. They felt that they were misjudged, that their fidelity and talents were not appreciated. Judas was the most severe upon James and John.

"When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor." —*The Desire of Ages,* pages 643, 644.

Correcting Wrongs; Honoring the Faithful

3. In reply to their contention, what reference did Jesus make to the custom of the Gentiles? Luke 22:25.

4. What did Jesus say should be the governing principle in His kingdom? What course did He follow? Luke 22:26, 27; Matt. 20:26-28.

NOTE.—"The whole life of Christ had been a life of unselfish service. 'Not to be ministered unto, but to minister,' had been the lesson of His every act. But not yet had the disciples learned the lesson. At this last Passover supper, Jesus repeated His teaching by an illustration that impressed it forever on their minds and hearts."—*The Desire of Ages,* page 642.

5. What words of commendation did Jesus speak to the faithful among the twelve? What honor did Jesus confer upon them? What was to be their regal dignity in His kingdom? Luke 22:28-30.

Love in Action

6. Of what was Jesus fully conscious? What is said of His love for His own? John 13:1.

NOTE.—"The interviews between Jesus and His disciples were usually seasons of calm joy, highly prized by them all. The Passover suppers had been scenes of special interest; but upon this occasion Jesus was troubled. His heart was burdened, and a shadow rested upon His countenance. As He met the disciples in the upper chamber, they perceived that something weighed heavily upon His mind, and although they knew not its cause, they sympathized with His grief."—*The Desire of Ages,* page 642.

7. What had Satan previously accomplished? What did Jesus know concerning the eternal purpose of His Father? What did He know concerning His past and future? John 13:2, 3.

8. Knowing the ambition of each of His disciples to be greatest in His kingdom, what object lesson did Jesus give them? John 13:4, 5.

NOTE.—"Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves. . . .

"This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light."—*The Desire of Ages,* page 644.

9. When Jesus came to Peter, what question did Peter ask? How did Jesus reply? John 13:6, 7.

10. When Peter saw Jesus doing that which he himself had determined not to do, what did Peter say? What answer did Jesus kindly make? John 13:8.

NOTE.—"The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. . . .

"At the words, 'If I wash thee not, thou hast no part with Me,' Peter surrendered his pride and self-will. He could not endure the thought of separation from Christ; that would have been death to him."—*The Desire of Ages,* page 646.

Heart Cleansing

11. As the Spirit of God opened to Peter's heart the deep meaning of the Saviour's act, how did he reveal his longing desire for complete salvation? How did Jesus respond to Peter's desire? John 13:9, 10.

NOTE.—"When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, 'Ye are clean.' Now there was union of heart, love for one another. They had become humble and teachable. Except Judas, each was ready to concede to another the highest place. Now with subdued and grateful hearts they could receive Christ's words."—*The Desire of Ages,* page 646.

12. What reference did Jesus make to His betrayer? Of what defilement was He speaking? John 13:11; Mark 7:20-23.

NOTE.—"It is not humiliating to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for Christ."—*The Desire of Ages,* page 646.

A Solemn Duty and Blessed Privilege

13. When Jesus had finished washing the feet of His disciples, what did He say to them? John 13:12, 13.

NOTE.—"Christ would have His disciples understand that although He had washed their feet, this did not in the least detract from His dignity. 'Ye call Me Master and Lord, and ye say well; for so I am.' And being so infinitely superior, He imparted grace and significance to the service. No one was so exalted as Christ, and yet He stooped to the humblest duty."—*The Desire of Ages,* page 649.

14. In washing the feet of His disciples, what did Jesus say of their duty? What had He given them? John 13:14, 15.

NOTE.—"Christ was here instituting a religious service. By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service."—*The Desire of Ages,* page 650.

15. In concluding this ordinance, what did Jesus say? John 13:16, 17.

NOTE.—"The holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord. . . .

"Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that the life shall be given to unselfish ministry."—*The Desire of Ages,* pages 650, 651.

SABBATH SCHOOL LESSONS FOR THIRD QUARTER

For those not provided with a *Lesson Quarterly* for the third quarter, we give the following outline:

Lesson for July 5 is entitled "In Remembrance of Me." Lesson scriptures are: 1 Cor. 11:23-26; Matt. 26:26-35; John 13:21-33. The memory verse is 1 Cor. 11:26. The study help is *The Desire of Ages,* pages 652-661. The texts covered in questions of Lesson 1 are:

Ques. 1: 1 Cor. 11:23-26.
Ques. 2: Matt. 26:26; 1 Cor. 11:24.
Ques. 3: Matt. 26:27, 28; Mark 14:23.
Ques. 4: 1 Cor. 11:25, 26; Matt. 26:29.
Ques. 5: John 13:21; Matt. 26:21.
Ques. 6: Matt. 26:22.
Ques. 7: John 13:23, 24.
Ques. 8: John 13:25, 26.
Ques. 9: Matt. 26:25; John 13:27-29.
Ques. 10: John 13:30.
Ques. 11: John 13:31, 32.
Ques. 12: John 13:33.
Ques. 13: John 13:34, 35.
Ques. 14: Matt. 26:30, margin.
Ques. 15: Matt. 26:31, 32.
Ques. 16: Matt. 26:33.
Ques. 17: Matt. 26:34, 35.

THIRTEENTH SABBATH OFFERING
Inter-American Division—June 28, 1947

Two pressing needs confront our advancing work in this far-flung division —schools and clinics. A good beginning has been made in both, but there are great stretches of territory where hundreds of fine young people have practically no Christian school privileges. We can never finish the work in this part of the world without trained national workers, and they earnestly appeal for schools where they can secure such a fitting for service. Surely we will not fail to do our part by furnishing the means for modest institutions where a host of these eager "soldiers of the cross" may be prepared to wage a successful warfare for Christ and the truth.

It is hoped this offering will be sufficient to provide a number of small medical institutions where multitudes of sick folk may find healing for both body and soul. Tropical diseases afflict many who have been ignorant of the rules of health, and God has given us this entering wedge to open the way where religious superstition holds many in the bondage of physical and spiritual illness. To do this urgently needed work we must provide buildings, equipment, doctors, and nurses. The first quarter of 1945 our Sabbath schools around the world gave an overflow offering to Inter-America of $33,603.96. We believe the twofold appeal for June 28 will result in a far larger offering. Let us give generously that our young people may be trained for service, and let us add a bit more to our offering to ensure an extension of our medical missionary work throughout Inter-America.