SABBATH SCHOOL LESSON QUARTERLY

UNITY IN CHRIST—LESSONS FROM THE LORD'S SUPPER

SENIOR DIVISION, No. 234. FOURTH QUARTER, 1953

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

		RECORD		
$5.00		1._____	7._____	13._____
2.00		2._____	8._____	Birthday
1.50	"God loveth a	3._____	9._____	_____
1.00	cheerful giver"	4._____	10._____	Investment
.50		5._____	11._____	_____
.40		6._____	12._____	TOTAL

DAILY LESSON STUDY PLEDGE

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

Name _____

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													
3rd 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

UNITY IN CHRIST

Lessons From the Lord's Supper

GENERAL INTRODUCTION

This series of lessons on the Lord's Supper is full of meaning for the church today. The Lord's messenger, writing on the life of Christ many years ago, said: "Each separate event was an important chapter in the working out of the redemption of the world."—*Review and Herald,* June 18, 1895.

The Last Supper was one of the most solemn and meaningful events in the whole life of Christ on earth. It demonstrated His enduring, redeeming love; it revealed the human heart in all its darkness, weakness, and need. The event was to be a perpetual memorial of the life, death, resurrection, and return of our blessed Lord. This sacred Communion was to keep the church of God cleansed from sin, humble in spirit, devoted in service; and it forever precluded any kind of lordship other than that of the one Lord and Master, Jesus Christ.

It is impossible to exhaust the spiritual lessons of the Lord's Supper. A great blessing will come to the church as she gathers round the table where exclusiveness is forbidden, sin is forgiven, and where, above all, Jesus is exalted to the kingship of our hearts.

Lesson 1, for October 3, 1953

The Lord's Supper—Its Setting and Significance

MEMORY VERSE: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10:16.

STUDY HELP: "The Desire of Ages," pages 652-661.

AIM: To review the historical background of the Lord's Supper and to emphasize the significance of this ordinance.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1-4.
3. Questions 5-7; memorize 1 Cor. 10:16.
4. Questions 8-10.
5. Questions 11, 12; read "The Desire of Ages," pp. 652-654.
6. Read "The Desire of Ages," pp. 655-661; review first section of lesson.
7. Review last two sections of lesson; read and think about the Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. Background Events

1. Passover season. Luke 22:7.
2. Peter and John sent to prepare. Luke 22:8.
3. Christ's sense of impending suffering. Luke 22:15.
4. The Passover in the Old Testament.
   a. The lamb. Ex. 12:3.
   b. The blood. Ex. 12:7.
   c. The flesh, unleavened bread, and bitter herbs. Ex. 12:8.

III. The Preparatory Service

1. Jesus washes the disciples' feet. John 13:4-12.
2. Jesus enjoins them to follow His example. John 13:14-16.
3. Results of following His example. John 13:17.

IV. The Lord's Supper and Its Significance

1. Jesus institutes the Lord's Supper. Matt. 26:26-28.
2. The apostle Paul explains the significance of the Lord's Supper. 1 Cor. 11:23-26.
3. The cross, the glory of the Christian. Gal. 6:14.

Key Words:

1. Passover. The word "Passover" has its origin in the experience of the children of Israel in Egypt when the angel of the Lord passed over the homes on whose doorposts the blood had been sprinkled.

2. Symbol. The word comes from two Greek words meaning "with" and "throw," or "put together." A symbol is something thrown in to make plain or add meaning to that which it represents. The Passover, foot washing, and the Lord's Supper are symbols.

3. Emblem. This word has almost the same meaning as "symbol." It comes from the two Greek words meaning "in" and "throw." The bread and wine are emblems. Emblems or symbols are aids to the understanding of spiritual truth.

THE LESSON

Introduction

It is always good to ask *why* we should study any theme. Even after we begin studying it, we should keep asking *why*, particularly if it concerns the life and ministry of Jesus. The study of Christ's life will emphasize our need of holiness. All holiness is preceded by knowledge.

Every detail in the life of Jesus is important. "Each separate event [in the life of Christ] was an important chapter in the working out of the redemption of the world."—Ellen G. White, in *Review and Herald,* June 18, 1895.

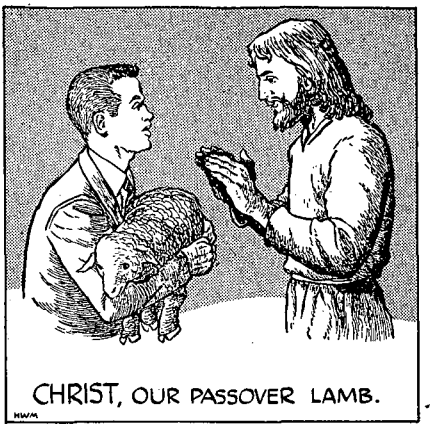
"It will do you good . . . to frequently review the closing scenes in the life of our Redeemer. Here . . . we may all learn lessons of the utmost importance to us. It would be well to spend a thoughtful hour each day reviewing the life of Christ. . . . We should take it point by point and let the imagination vividly grasp each scene, especially the closing ones of His earthly life." —*Testimonies,* vol. 4, p. 374.

Background Events

1. Whom did Jesus send to prepare the Passover? How did they find the place? Luke 22:7-13.

2. How did Jesus feel about eating this particular Passover? Luke 22:15.

NOTE.—"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.



3. What was the main symbol of the Passover? Ex. 12:3, 7, 11.

4. What other symbols were used at the Passover? Ex. 12:8.

NOTE.—Wine was also used. Of the Passover it was said, "Four cups of wine handed round in succession were drunk at the paschal meal."—A. R. Fausset, *Bible Cyclopedia,* art. "Passover."

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

The Preparatory Service

5. How did Jesus make ready to wash the disciples' feet, and how did He proceed? John 13:4-12.

6. What did Jesus say the disciples should do, and why? John 13:14-16.

NOTE.—"Now, having washed the disciples' feet, He said, 'I have given you an example, that ye should do as I have done to you.' In these words Christ was not merely enjoining the practice of hospitality. More was meant than the washing of the feet of guests to remove the dust of travel. 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.

7. What would be the result of following His example? John 13:17.

The Lord's Supper and Its Significance

8. What emblems did Jesus use in instituting the Lord's Supper? What did these emblems represent? Matt. 26:26-28.

9. How was this service closed? Mark 14:26.

NOTE:—"Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel:

'O praise the Lord, all ye nations:
Praise Him, all ye people.
For His merciful kindness is great toward us:
And the truth of the Lord endureth forever.
Praise ye the Lord.' Psalm 117."
—*The Desire of Ages,* page 672.

10. How was the significance of the Lord's Supper expressed by the apostle Paul? 1 Cor. 11:23-26.

11. Of what are the emblems of the Lord's Supper to remind us? For how long is this service to be observed? 1 Cor. 11:25 (last part), 26.

NOTE:—"The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds."—*The Desire of Ages,* pages 652, 653.

12. In what only did the apostle Paul wish to glory, and why? Gal. 6:14.

NOTE:—"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.

"He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Gal. 6:14."—*The Desire of Ages,* page 661.

Suggestions for Meditation

1. There was a definite relation of the Passover to the Lord's Supper. The Passover had the lamb and the unleavened bread. See Exodus 12:5-8. There was wine also. While the Pentateuch does not mention it in connection with the Passover, yet the Talmud mentions it, and the Mishna "strictly enjoins" that it be present. See *Smith's Bible Dictionary,* art. "Passover." Exodus 25:29 mentions spoons and bowls. Exodus 37:16 and Numbers 4:7 mention, as part of the dishes on the table of shewbread, bowls to cover (the margin says "to pour with"). Numbers 28:7 mentions wine as a drink offering to be in the holy place, or first apartment. Therefore it is apparent that wine was used in the sanctuary service. Here in the first apartment were symbols—the symbol of Christ's life in the wine, of the light of His word in the candlesticks, and of His promises in the shewbread. Both the Passover and the Lord's Supper had unleavened bread and wine. Here are some relationships worthy of meditation.

"The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the Communion table. The unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used—only the pure fruit of the vine and unleavened bread are to be used."—Ellen G. White, in *Review and Herald,* June 22, 1897.

2. The Passover was a "holy convocation" (Ex. 12:11-16), and called for a preparation. The Lord's Supper also calls for a preparation—the washing of feet.

A teacher's edition of the **Senior Quarterly,** which contains a blank page for each printed page, will be available beginning with the first quarter of 1954. Copies of the first issue will be in print November 1, 1953.

Lesson 2, for October 10, 1953

The Lord's Supper and Life

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

STUDY HELP: "The Desire of Ages," pages 524-536.

AIM: To show that although the observance of the Lord's Supper commemorates Christ's death, it also points forward to the second advent and life beyond the grave.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1, 2.
3. Questions 3, 4; memorize John 11: 25, 26.
4. Questions 5-8.
5. Questions 9-12.
6. Read "The Desire of Ages," pp. 524-536.
7. Review entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. Christ the Giver of Life
1. The origin of life. John 5:26; 1 John 5:12.
2. The claims of Jesus. John 11:25.
3. The proof of His claims. John 11: 43, 44.

III. Emblems of the Life-Giver
1. The blood of the lamb saved life. Ex. 12:7, 13.
2. Jesus was the Lamb of God. John 1:29.
3. Believers triumph by the blood of the Lamb. Rev. 12:11.

IV. The Lord's Supper and the Resurrection
1. The celebration foreshadowed the second advent. 1 Cor. 11:26.
2. The second advent requires a resurrection. 1 Thess. 4:14, 16.
3. Deliverance from death is by "the blood of the everlasting covenant." Heb. 13:20.

Key Words:

1. "Covenant." The Greek word *suntheke,* covenant, compact, or treaty between individuals or states, which is very common in profane Greek, is not found in the New Testament inasmuch as it connotes a compact between equals. The word used under the inspiration of the Holy Spirit to denote the covenant between God and man is *diatheke,* which differs from the preceding word in that its essential reference is a relationship established on one side only, or between unequals. This relationship is established by God between Himself and His people, consisting of both ordinances and the pledge of promises.

2. "Resurrection" is an English translation of a Latin word that means "to resurge" or "to rise again." This gives added significance to the vision of Stephen when he saw "Jesus standing on the right hand of God." Acts 7:55.

3. "Testament" means "contract, a will, or a covenant." Christ's blood was the seal of the new covenant, or new contract.

Introduction

In Christ only is there life. That life is symbolized by His blood, which in turn is represented by the wine. We show forth the Lord's death by celebrating the Lord's Supper. His life was made effectual for us because of His death; therefore the Lord's Supper represents His life which culminated in His death for us.

Life in Christ

1. What does Christ possess within Himself? John 5:26.

2. In seeking to comfort the sorrowing Martha, what did Jesus declare Himself to be? John 11:23-25.

NOTE.—"With human and divine pity Jesus looked into her sorrowful, careworn face. Martha had no inclination to recount the past; all was expressed by the pathetic words, 'Lord, if Thou hadst been here, my brother had not died.' But looking into that face of love, she added, 'I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee.'

"Jesus encouraged her faith, saying, 'Thy brother shall rise again.' His answer was not intended to inspire hope of an immediate change. He carried Martha's thoughts beyond the present restoration of her brother, and fixed them upon the resurrection of the just. This He did that she might see in the resurrection of Lazarus a pledge of the resurrection of all the righteous dead, and an assurance that it would be accomplished by the Saviour's power."—*The Desire of Ages,* pages 529, 530.

3. By what miracle did Jesus prove that He was the resurrection and the life? John 11:43, 44.

NOTE.—"Still seeking to give a true direction to her faith, Jesus declared, 'I am the resurrection, and the life.' In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. 'He that believeth in Me,' said Jesus, 'though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?' Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life."—*The Desire of Ages,* page 530.

4. How, then, may we be assured of eternal life? 1 John 5:12.

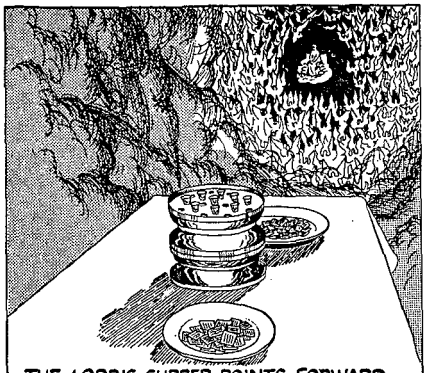
The Life of Christ Symbolized

5. How was the blood of the first Passover lamb used? Ex. 12:7, 13.

6. What did John declare Jesus to be? John 1:29.

NOTE.—"In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld 'the Lamb of God, which taketh away the sin of the world,' and through Him they are brought within the fold of His grace."—*The Desire of Ages,* page 477.

7. What statement of John indicates the importance of Christ's shed



THE LORD'S SUPPER POINTS FORWARD TO CHRIST'S SECOND ADVENT.

blood in individual victory over sin? Rev. 12:11.

8. What is the blood declared to be? Gen. 9:4.

The Lord's Supper a Promise of Life to Come

9. How long was the observance of the Lord's Supper to show Jesus' death? 1 Cor. 11:26.

NOTE.—The expression "till He come" indicates that He will come. The emblems of the Lord's Supper are meaningless unless Jesus lived after His death and is still living. Although these emblems typify His death, they are also bound up inseparably with His life.

10. What does the apostle Paul call the blood of Jesus? Heb. 13:20, 21.

NOTE.—In many Bibles the marginal reading for "covenant" is "testament."

11. When Jesus gave the cup to the disciples, what did He say it symbolized? Mark 14:24.

12. What solemn pledge did Jesus make regarding the fruit of the vine? Mark 14:25.

Suggestions for Meditation

1. Jesus' death and life is our salvation. "For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10.

2. As we partake of the emblems of the Lord's Supper, do we long for the life to come when we personally shall share the Saviour's promise? See Rev. 22:20.

LESSON QUARTERLIES FOR THE BLIND

The senior Sabbath-school lessons, slightly condensed, are published each quarter in Braille and supplied free to the blind upon request. Address: The Christian Record Benevolent Association, Box 66, Lincoln 6, Nebraska.

Who Shall Be the Greatest

MEMORY VERSE: "Thou hast also given me the shield of Thy salvation: and Thy right hand hath holden me up, and Thy gentleness hath made me great." Ps. 18:35.

STUDY HELP: "The Desire of Ages," pages 432-442.

AIM: To study true greatness, evaluate it, and discover how to attain unto it.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1-3.
3. Questions 4-7.
4. Questions 8-10; memorize Ps. 18:35.
5. Questions 11-14.
6. Read "The Desire of Ages," pp. 432-442.
7. Review entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. Jesus' Teaching on True Greatness

1. The disciples' unworthy ambitions. Mark 9:34.
2. Christ's teaching on true greatness. Mark 9:35.
3. Christ's teaching in practice. Matt. 20:28; John 13:4, 5, 14.

III. Greatness, Humility, and Honor

1. God and earthly greatness. Isa. 10: 33, last part; Matt. 23:12.
2. God and the humble in heart. 1 Peter 5:5, 6.
3. The way of true honor. Rom. 2:7.

IV. Examples of Unselfishness

1. The secret of Moses' greatness. Ex. 32:31, 32.
2. Paul's readiness for self-sacrifice. Rom. 9:3.
3. David's confession and magnanimity. 2 Sam. 24:17.
4. Mordecai's concern for his people. Esther 10:3.
5. John's self-abnegation. John 3:30.
6. Jesus the supreme example of self-abasement. Phil. 2:5-8.

Key Words:

1. Exalt is from *ex* (out) and *altus* (high), which means "to take out from its surroundings and raise in altitude."

2. Gentleness means "wellborn, mild, docile, or soothing." In 2 Corinthians 10:1 the Greek word for "gentleness" means "mildness, suitableness, appropriateness;" and in Galatians 5:22 it has the flavor of "usefulness and kindness."

3. Honor means "esteem paid to worth," or "that which rightfully attracts respect." In Romans 12:10 the Greek for "honor" means "esteem" or "value."

4. Humble comes from humus (ground); therefore one who is humble is on the ground. In both the Hebrew and Greek the words translated into "humble" mean "lowly in disposition," or "humility of mind."

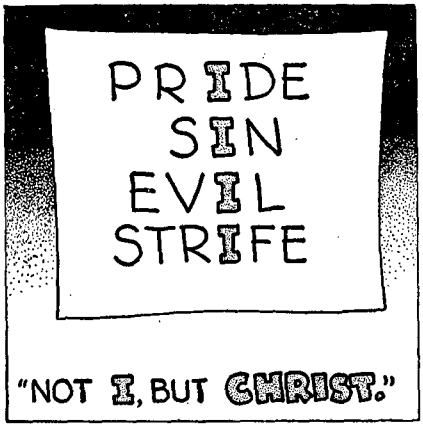
5. Pride means "inordinate self-esteem." The Greek word translated *pride* in 1 Timothy 3:6 means "enveloped with smoke; pompousness, haughtiness, or inflated with self-conceit."

6. Selfishness hardly needs defining, but the following quotation will clarify our thinking on the subject.

"Self-idolatry, . . . lies at the foundation of all sin."—*Gospel Workers*, page 114.

Introduction

Whether it be nations, states, churches, groups, families, or individuals, the usual question is, "Who shall be the greatest?" Jesus wants men to learn that greatness depends upon the willingness to serve.



Jesus Discusses Greatness

1. With what discerning question to His disciples did Jesus open the subject of greatness prior to the institution of the Lord's Supper? Mark 9:33, 34.

NOTE.—"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. . . .

"How was Christ to bring these poor souls where Satan would not gain over them a decided victory? How could He show that a mere profession of discipleship did not make them disciples, or ensure them a place in His kingdom? How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them?"—*The Desire of Ages*, page 644.

2. What did Christ teach about greatness? What effective illustration did He employ? Mark 9:35-37; Matt. 18:2-4; 20:26, 27.

NOTE.—"Again Jesus explained to the disciples that His kingdom is not characterized by earthly dignity and display. At the feet of Jesus all these distinctions are forgotten. The rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly pre-eminence. All meet as blood-bought souls, alike dependent upon One who has redeemed them to God."—*The Desire of Ages*, page 437.

" 'You see this child,' said He; 'I tell you solemnly, that, unless you abandon your present worldly ideas and ambitious thoughts, and become as simple and humble as it, and as lovingly dependent on God as it is on man, you shall not even enter My kingdom, far less hold a high place in it. You see how this child has no thought but of perfect loving trust towards Me; how it does not pretend to give the worth of what it receives, but opens its whole soul to Me with artless innocence. Such sweet humility must be found in him who would seek to be greatest in My new kingdom. To have the heart of a child is a fixed abiding condition of admission, of accepted service, or of honor. This child is willing to be the least of you all, and to serve you all, and, as I have said, whoever of you is like it in this, is the greatest among you. Your ambition must guide itself by this rule. Your strife shows that you have not yet rightly grasped the true nature of My kingdom. It has no external dignities of power and rank, for it is a reign of principles, not a worldly dominion. All its members are therefore, brethren, on a footing of perfect equality. . . . The honors of My kingdom are won only by spiritual likeness to Myself, your example and Master. Self-denial, self-sacrifice; the surrender of person and goods for the sake of the brotherhood; unselfish love

—are the only path to the highest place.' "—Cunningham Geikie, *The Life and Words of Christ,* page 572.

3. What statement did Jesus make concerning His mission? How did He exemplify this at the supper in the upper room? Matt. 20:28; John 13:4, 5, 14.

God's Estimate of True Greatness

4. Whom does God exalt, and whom does He humble? Isa. 10:33; Matt 23:12; 1 Peter 5:6.

5. What precedes a fall? How is this illustrated in the experience of Lucifer? Prov. 15:33; 16:18; Isa. 14:12-15.

NOTE.—"When men exalt themselves, feeling that they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them."—*The Desire of Ages,* page 436.

"The strife for the highest place was the outworking of that same spirit which was the beginning of the great controversy in the worlds above, and which had brought Christ from heaven to die."—*Ibid.,* p. 435.

6. To whom does God give grace, and with whom does He dwell? 1 Peter 5:5, 6; James 4:6; Isa. 57:15.

NOTE.—"The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to Him in whom all fullness dwells."—*The Desire of Ages,* page 300.

7. In what is the Christian exhorted to seek to continue? Rom. 2:7.

Examples of Great Unselfishness

8. How did Moses, in talking with God, show his love and unselfishness toward the people he had led from Egypt? Ex. 32:31, 32.

9. How does Paul's experience compare with that of Moses? Rom. 9:1-3. Compare Ex. 32:32.

10. What was David's attitude toward his own people and toward those who had witnessed against him? 2 Sam. 24:17; Ps. 35:11-13.

11. What spirit of greatness did Mordecai manifest toward his people? Esther 9:4; 10:3, last two phrases.

12. How did John the Baptist reveal true greatness in speaking of Jesus? John 3:30.

NOTE.—"John the Baptist, at his appearance as the Messiah's herald, stirred the nation. From place to place his steps were followed by vast throngs of people of every rank and station. But when the One came to whom he had borne witness, all was changed. The crowds followed Jesus, and John's work seemed fast closing. Yet there was no wavering of his faith. 'He must increase,' he said, 'but I must decrease.' "—*Education,* page 157.

13. What example of humility does the apostle Paul admonish us to follow? Phil. 2:5-8.

14. Whom did Jesus honor, and whose glory did He seek? What estimate did He place on self-honor? John 8:49, 50, 54.

NOTE.—"'I seek not Mine own glory,' but the glory of Him that sent Me. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life."—*The Desire of Ages*, page 21.

"The whole life of Christ had been a life of unselfish service. . . . He did not think of Himself."—*Ibid.*, pp. 642, 643.

Suggestions for Meditation

1. "In the estimation of heaven, greatness of character consists in living for the welfare of our fellow men, in doing works of love and mercy."—*The Desire of Ages*, page 613.

2. "The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others."—*Ibid.*, p. 650.

3. "Those who have had the deepest experience in the things of God are the farthest removed from pride or self-exaltation."—*Testimonies*, vol. 5, p. 223.

Lesson 4, for October 24, 1953

The Preparatory Service

MEMORY VERSE: "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:13, 14.

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

AIM: To learn anew lessons of love and humility from the ordinance of foot washing.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1-4.
3. Questions 5-7.
4. Questions 8-10; memorize John 13: 13, 14.
5. Questions 11-14.
6. Read "The Desire of Ages," pp. 642-651.
7. Review entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. Love and Humility in Action

1. Jesus knew His end was near. John 13:1, first part.
2. He loved unto the end. John 13:1, last part.
3. He served in humility unto the end. John 13:4, 5.

III. The Master's Treatment of Judas

1. He knew the traitor, but did not shame him publicly. John 13:11.
2. He warned Judas and gave him time to repent. John 13:18, 19.
3. He indirectly revealed Judas to the eleven. John 13:26.

IV. The Master's Method With Peter

1. He revealed Peter's proud heart. John 13:6, 8.
2. He drew forth Peter's love of Christ. John 13:9.
3. He explained the symbolic meaning of foot washing. John 13:10.

V. The Spiritual Meaning of Foot Washing

1. It unites believers with their Lord. John 13:8, second part.
2. It promotes humility and equality before God. John 13:14-16.
3. It encourages peace and happiness among the believers. John 13:17.

Key Words:

1. Happy comes from the word *hap* and means "favored by luck or fortune." However, a Christian learns happiness as Paul learned contentment. See Philippians 4:11. The Greek word translated "happy" in John 13:17 is the identical word translated "blessed" in the Beatitudes. The Greek word translated *happy* and *blessed* in the places mentioned has in its meaning a flavor indicating "divine good will."

2. The towel with which Jesus girded Himself had a special significance. Peter, reviewing the experience of having Jesus wash His feet, wrote 1 Peter 5:5. The King James Version reads: "Be clothed with humility," while Moffatt translates it, "Put on the apron of humility to serve one another."

"The Greek word for 'the towel,' with which our Lord girded Himself, occurs also in rabbinic writings to denote the towel used in washing and at baths (*Luntith* and *Aluntith*). Such girding was the common mark of a slave, by whom the service of foot washing was ordinarily performed." —Alfred Edersheim, *"The Life and Times of Jesus the Messiah,* new American ed., vol. 2, pp. 501, 502.

THE LESSON

Introduction

When we have gathered around the Lord's table, there should be thanksgiving and praise. The preparatory service of foot washing is the time to clear away the problems of sin and alienation. Sadness should not be carried over, nor should a spirit of judging have any place around the Lord's table.

"As the Lord's disciples gather about His table, they are not to remember and lament their shortcomings. They are not to dwell upon their past religious experience, whether that experience has been elevating or depressing. They are not to recall the differences between them and their brethren. The preparatory service has embraced all this. The self-examination, the confession of sin, the reconciling of differences, has all been done. Now they come to meet with Christ. They are not to stand in the shadow of the cross, but in its saving light. They are to open the soul to the bright beams of the Sun of Righteousness. With hearts cleansed by Christ's most precious blood, in full consciousness of His presence, although unseen, they are to hear His words, 'Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.' "—*The Desire of Ages,* page 659.

Love and Humility in Action

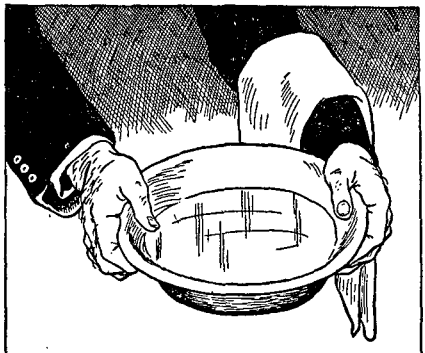
1. Knowing that His earthly ministry was about finished, what was Jesus' attitude toward His disciples? John 13:1.

2. What act of loving service did Jesus begin to perform? John 13:5.

3. What three things were foreknown by Jesus? John 13:3.

NOTE.—Jesus, knowing from whence He came, the glory He left, and the future glory that was to be His, still was willing to serve in the capacity of a servant.

4. What preparation did Jesus make for washing the disciples' feet? John 13:4, 5.



ARE YOU READY TO BE A SERVANT TO OTHERS?

NOTE.—"The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. 'After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.' 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.

The Master's Treatment of Judas

5. Though Jesus knew that Judas would betray Him, why did He not expose him at once? John 13:10, 11.

NOTE.—"Jesus alone could read his secret. Yet He did not expose him. Jesus hungered for his soul. He felt for him such a burden as for Jerusalem when He wept over the doomed city. His heart was crying, How can I give thee up? The constraining power of that love was felt by Judas. When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself." —*The Desire of Ages,* page 645.

6. Why did Jesus expose Judas after He washed his feet? John 13: 18, 19.

NOTE.—"Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? 'Let a man examine himself, and so let him eat of that bread, and drink of that cup.' "—*The Desire of Ages,* page 656.

7. What explanation is given for Judas's betrayal of Jesus? What did Jesus say to him? John 13:26, 27.

The Master's Method With Peter

8. How did Peter feel about having Jesus wash his feet? What did Jesus say? John 13:6-8.

9. What was Peter's second suggestion? Verse 9.

10. What meaningful reply did Jesus make? Verse 10.

The Spiritual Meaning of Foot Washing

11. What were some of the reasons why Jesus enjoined the disciples to observe the ordinance of foot washing? John 13:8, 14-16.

NOTE.—"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed."—*The Desire of Ages,* page 650.

12. What will be the result of intelligently following the Lord's example? John 13:17.

13. What new commandment did Christ give His disciples? John 13:34.

14. By what were Christ's disciples to be characterized? John 13:35.

Suggestions for Meditation

1. Jesus said, "If I wash thee not, thou hast no part with Me." John 13:8. This will bear study. We must receive as well as give. "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.

2. Do we realize that we, like Peter, need Christ's cleansing grace? "Like Peter and his brethren, we too have been washed in the blood of Christ, yet often through contact with evil the heart's purity is soiled. We must come to Christ for His cleansing grace. Peter shrank from bringing his soiled feet in contact with the hands of his Lord and Master; but how often we bring our sinful, polluted heart in contact with the heart of Christ! How grievous to Him is our evil temper, our vanity and pride! Yet all our infirmity and defilement we must bring to Him. He alone can wash us clean. We are not prepared for communion with Him unless cleansed by His efficacy."—*Ibid.,* pages 646, 647.

Lesson 5, for October 31, 1953

Relation of Foot Washing to Baptism

MEMORY VERSE: "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." John 13:10.

STUDY HELP: "Testimonies," vol. 6, pp. 91-99.

AIM: To discover the similarities, the contrasts, and relationships between foot washing and baptism.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1-3.
3. Questions 4-7.
4. Questions 8, 9; memorize John 13: 10.
5. Questions 10-13.
6. Read "Testimonies," vol. 6, pp. 91-99.
7. Review entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. Baptism

1. Repentance precedes baptism. Acts 2:38.
2. Baptism symbolizes burial with Christ and resurrection to new life. Rom. 6:3-5.
3. Rebaptism to be administered under certain circumstances. Acts 19: 1-5.

III. Symbolic Cleansings

1. Water is the symbol of cleansing in baptism and foot washing. Acts 10:47; John 13:5.
2. Water symbolizes the cleansing word of God. Eph. 5:26.
3. Baptism admits to church fellowship. Acts 2:41, 47.
4. Provision is made for renewed cleansing. John 13:10.

IV. Conditions of Cleansing

1. Belief is necessary for cleansing. Acts 8:36, 37.
2. Judas failed to receive cleansing. John 13:10, 11, 21.
3. Sense of need is a condition of spiritual cleansing. Luke 18:13, 14; Titus 3:5.
4. Receiving the word prepares one for baptism and foot washing. Acts 2:41.

V. Past and Future of Ordinances

1. Ordinances prefigured in Old Testament. Ex. 30:17-21; 1 Cor. 10:4.
2. Fellowship to be renewed in the kingdom. Matt. 26:29; Luke 12:37.

Key Words:

1. Baptism is transliterated from the Greek and means "to immerse, to submerge."

2. Rebaptism was administered sometimes when persons received a new truth. See Acts 19:1-5.

The backslider who has turned his face from God and wishes to come back should be rebaptized; but when one has made merely a mistake or his feet have become dusty in the path of life, he need not necessarily be rebaptized, for foot washing is then sufficient.

3. Believe means to have faith or confidence in a thing or hold a given tenet as true. Belief is in the heart. See Romans 10: 9, 10. "Believe" includes surrender and commitment as well as confidence and intellectual assent.

THE LESSON

Introduction

Both baptism and foot washing are symbolic of spiritual cleansing. If one is cleansed, he gladly participates in these symbolically cleansing ceremonies, but he may participate without being cleansed. There is a depth of meaning in baptism and in foot washing, and a relationship between the two ceremonies that could be studied with profit. Baptism occurs once, early in the believer's Christian life, while foot washing is a recurring experience of the baptized Christian. The recurring experience of foot washing should bring an ever-deepening spiritual significance to the Christian believer.

Baptism

1. What should precede baptism? Why does one receive baptism and what should follow it? Acts 2:38.

2. Into what are believers baptized, and how is baptism administered? Rom. 6:3-5. Compare Acts 8:38.

3. Under what circumstance did the apostle Paul rebaptize certain Ephesians? Acts 19:1-5.

NOTE.—"When they received baptism at the hand of John, they did not fully comprehend the mission of Jesus as the Sin Bearer. They were holding serious errors. But with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptized in the name of Jesus." —*The Acts of the Apostles,* page 285.

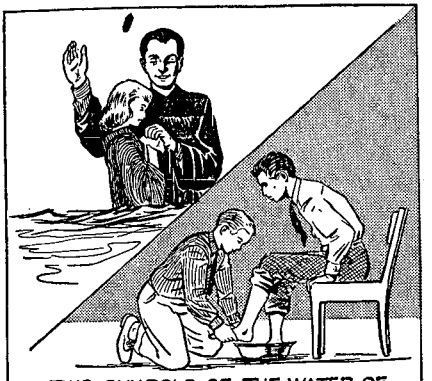
Symbolic Cleansings

4. What is used as the symbolic cleansing agent in both baptism and foot washing? Acts 10:47; John 13:5.

5. Of what sanctifying power are baptism and the washing of feet symbolic? Eph. 5:25, 26; John 17:17.

6. When cleansed by baptism, to what are the candidates added? Acts 2:41, 47.

7. When one is cleansed, what only is still in need of washing? John 13:10.



TWO SYMBOLS OF THE WATER OF LIFE THAT CLEANSES FROM SIN.

NOTE.—It is profitable to compare baptism and foot washing. Both use water. The participation is voluntary in both. Belief is a prerequisite in either case, and both are administered by human hands.

Some differences are: Baptism is near the *beginning* of the new life, while foot washing is a recurring experience *in* the new life. Baptism is meant to be efficacious by one celebration, while foot washing is connected with a blessing in its oft-repeated experience. Baptism is administered by ordained hands only, while foot washing is administered by anyone who feels it a privilege to serve his fellows. Baptism prepares one to enter the church; but foot washing prepares the members, by recleansing, to partake of the Lord's Supper.

The Conditions of Cleansing

8. What requirement did Philip set before the eunuch as necessary for baptism? Acts 8:36, 37.

9. Who among the disciples failed to receive the spiritual cleansing, and why? John 13:10, 11, 21, 27.

NOTE.—"Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord."—*The Desire of Ages*, page 645.

10. What attitude enables one to receive spiritual cleansing? Luke 18: 13, 14; Titus 3:5.

NOTE.—"It is thus that every sinner may come to Christ. 'Not by works of righteousness which we have done, but according to His mercy He saved us.' Titus 3:5. When Satan tells you that you are a sinner, and cannot hope to receive blessing from God, tell him that Christ came into the world to save sinners. We have nothing to recommend us to God; but the plea that we may urge now and ever is our utterly helpless condition that makes His redeeming power a necessity. Renouncing all self-dependence, we may look to the cross of Calvary and say,—

'In my hand no price I bring;
Simply to Thy cross I cling.'"
—*The Desire of Ages*, page 317.

11. When men received the word, what followed? Acts 2:41.

Past and Future of the Ordinances

12. In what way were the ordinances of baptism and foot washing prefigured in the Old Testament? 1 Cor. 10:1-4; Ex. 30:17-21.

13. How will the fellowship of the ordinances be renewed in the kingdom? Matt. 26:29; Luke 12:37.

NOTE.—"Soon we heard His [Jesus'] lovely voice again, saying, 'Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.' We shouted, 'Alleluia! glory!' and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit."—*Early Writings*, page 19.

Suggestions for Meditation

"The Lord is present on every occasion when this humble ceremony is performed. He is the Unseen Witness. He reads every heart, with its concealed purposes, its wrongdoings, its sin. You can neglect, you can leave, these seasons of divine appointments; and of you Christ's words may be appropriately spoken, 'Ye are not all clean.'

"Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act, of contrition and repentance that you direct toward Christ, does not escape His notice. The first step you take toward Him will bring Him more than a step toward you. All things, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting, brokenhearted soul, with His divine strength; He will meet your emptiness and spiritual poverty with His inexhaustible fullness."—Ellen G. White, in *Review and Herald*, June 14, 1898.

THIRTEENTH SABBATH OFFERING

AUSTRALASIAN DIVISION

DECEMBER 26, 1953

Lesson 6, for November 7, 1953

Symbolic Bread

MEMORY VERSE: "And Jesus said unto them, I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6:35.

STUDY HELP: "The Desire of Ages," pages 660, 661.

AIM: To define spiritual bread; to identify the living Bread, and to learn that by dealing bread to the hungry, or casting it upon the water, it will return and we thereby may avoid a personal famine.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1, 2.
3. Questions 3, 4; memorize John 6:35.
4. Questions 5-8.
5. Questions 9-12.
6. Questions 13, 14; read "The Desire of Ages," pages 660, 661.
7. Review the entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. The Broken Bread
1. The bread blessed and broken by Jesus. Matt. 26:26.
2. Jesus' body symbolized by broken bread. 1 Cor. 11:24.
3. Contrition of spirit acceptable in God's sight. Ps. 34:18.

III. Temporal and Spiritual Bread
1. The source and regularity of daily bread. Matt. 6:11; Ps. 37:25.
2. Man's requirement for more than temporal bread. Deut. 8:3.

IV. The Necessity of Food for Body and Soul
1. God's unfailing provision. Matt. 5:6.
2. Man's duty to share temporal and spiritual food. Isa. 58:7.
3. Christ's feeding of the multitude. John 6:5-11.
4. Christ's commission to Peter. John 21:15-17.

V. The Living Bread
1. Jesus, the Bread of Life. John 6:51.
2. The flesh and the spirit contrasted. John 6:63.
3. The proper use of the word of God. 2 Tim. 2:15; 4:2.
4. A famine for the word prophesied. Amos 8:11.
5. Assurance to the righteous. Isa. 33:15-17.

Key Words:

1. Bread is an Anglo-Saxon word and literally means "a fragment." The bread must be broken before we can appropriate it, for we can eat but a fragment at a time. Likewise, the living Bread had to be broken before it could be appropriated.

2. Contrite comes from two Latin words, *con* (together) and *terere* (to rub or grind). *Contrite* means "broken down with grief and penitence." Christ is broken for my sin; and I am broken over His love for me and over my sin. We are broken together. If we suffer together we shall reign together—reign together now in service (feeding the hungry) and reign together then in glory.

3. Famine means "a general scarcity of food." Those who do not store spiritual food in the mind will soon be destitute of spiritual strength.

THE LESSON

Introduction

Bread is generally considered to be the staff of life. Using this idea, Christ referred to Himself as the Bread of Life, and as He broke the bread and gave it to His disciples He plainly told them that the bread symbolized His body which was broken for them.

The Broken Bread

1. What two things did Jesus do before giving the bread to His disciples? What was done to Christ's body? Matt. 26:26; 1 Cor. 11:24.

NOTE.—The kernel must be crushed before it can be made into bread, and the loaf must be broken before it can be distributed. Jesus broke the bread before He gave it to His disciples. See Luke 22:19; Mark 14:22.

2. What kind of sacrifice does God desire? Ps. 34:18; 51:16, 17.

NOTE.—"Just as the bread is made up of many particles, gathered together in one loaf, so those who partake of the bread that is broken are gathered together in one body."—James Hastings, *A Dictionary of the Bible,* vol. 3, "Lord's Supper," section 5.

Bread, Temporal and Spiritual

3. For what did Jesus teach His disciples to ask? What is the experience of those who serve Him? Matt. 6:11; Ps. 37:25.

NOTE.—"The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament."—*The Desire of Ages,* page 660.

4. Through the gift of the manna, what vital lesson was taught to ancient Israel? Deut. 8:3. Compare Matt. 4:4.

Receiving and Giving Bread

5. What is promised to those who hunger for spiritual food? Matt. 5:6.

6. What is the Christian's duty to the poor and the needy? What will be the result of such liberality? Isa. 58: 7; Eccl. 11:1.

7. When Christ fed the five thousand, what three things did He do? John 6:5-11.

8. What command given by Jesus to Peter is applicable to all who are converted and have received the living Bread? John 21:15-17.

The Living Bread

9. Who is the living Bread, and how do we receive Him? When we receive the Bread of heaven, what obligation do we have? John 6:48, 51, 53-56; Matt. 10:8, last phrase.

10. What contrast did Jesus make between the importance of the flesh and the spirit? John 6:63.

NOTE.—"The flesh [of the Passover lamb] was to be eaten. It is not enough even that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and nourishment from Him through His word. Said Christ, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life.' And to explain His meaning He said, 'The words that I speak unto you, they are spirit, and they are life.' " —*Patriarchs and Prophets,* page 277.

"The words of men express their own human thoughts; but those of Christ are spirit and life."—*Testimonies,* vol. 5, p. 433.

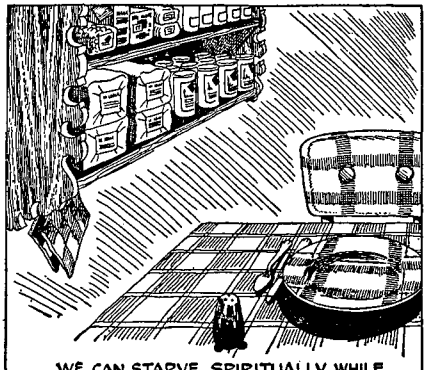
"Christ does not deny or retract the statement, 'Except ye eat the flesh,' etc. He simply shows in what sense He meant the *whole mutual indwelling of Himself and His people to be understood.* The Spirit is the Quickener. The Spirit is the life-fashioning, life-preserving energy. The flesh, the human manifestation, apart from the Spirit which makes that human life the center of divine effluence, the focus for its divine energy, profiteth nothing."—*The Pulpit Commentary,* on John 6:63.

11. What are we to do with the word? 2 Tim. 2:15, first part; 4:2, first part.

12. How is the word to be used in studying and preaching? 2 Tim. 2: 15, last part; 4:2, last part.

NOTE.—The expressions "in season, out of season," and "rightly dividing the word," indicate that one should take into consideration the time, place, circumstance, and the people to whom the word is being presented. Some scriptures are not applicable to all times. For example, in Matthew 24 there are some prophecies that apply to the time of the early church, and others reach to the time of the second advent.

13. What kind of famine was foretold by the prophet Amos? Amos 8:11.



WE CAN STARVE SPIRITUALLY WHILE THE BREAD OF LIFE IS ALL ABOUT US. WE MUST EAT TO LIVE AND GROW.

NOTE.—"The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, 'Too late! too late!'

"Those who had not prized God's word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the word of the Lord. Said the angel, 'They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but for hearing the words of the Lord. What would they not give for one word of approval from God! but no, they must hunger and thirst on."—*Early Writings,* page 281.

14. Of what are the righteous assured, particularly in the time of trouble? Isa. 33:15-17.

Suggestions for Meditation

1. Much thought could be given to the fact that bread makes blood, and blood is life to muscle and brain; the word is spirit, and the spirit is life to heart and soul. If the body needs food every day, how much more does the soul need its daily food!

2. One of the real tests as to whether or not an individual is feeding on the word may be stated thus: Is he dealing bread to the hungry (both physical and spiritual bread) by his personal efforts and by his gifts?

The Body of Jesus

MEMORY VERSE: "For we being many are one bread, and one body: for we are all partakers of that one bread." 1 Cor. 10:17.

STUDY HELP: "The Desire of Ages," pages 19-26, 31-38.

AIM: To understand more fully what the apostle Paul means by the expression "Discerning the Lord's body."

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: survey the entire lesson.
2. Key Words; Introduction. Questions 1-3.
3. Questions 4-7.
4. Questions 8-10; memorize 1 Cor. 10:17.
5. Questions 11-13.
6. Read "The Desire of Ages," pp. 19-26, 31-38.
7. Review entire lesson; think about the Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. The Incarnation

1. Christ's miraculous birth. Heb. 10:5; Gal. 4:4.
2. Partaking of human nature. Rom. 1:3; Heb. 2:14-17.
3. Obedience unto death. Phil. 2:6-8.

III. Symbols of the Body of Christ

1. The broken bread. Matt. 26:26; 1 Cor. 11:24.
2. The temple and the veil. John 2:19-21; Matt. 27:51; Heb. 10:20.
3. A grain of wheat. John 12:23, 24; 1 Cor. 15:36.

IV. The Purpose of the Incarnation Revealed

1. The symbols of service. John 13:4, 5.
2. Immanuel, God's revelation to man. Matt. 1:23.
3. The supreme objective. Matt. 1:21; John 1:29.

V. God's All-Inclusive Gift

1. The gift of love. John 3:16, 17.
2. All things through Christ. Rom. 8:32. Compare John 10:10.
3. The ultimate joy from acceptance of the gift. John 14:1-3; Rev. 21:1-4.

Key Words:

1. Discern means "to distinguish between." The apostle Paul, in 1 Corinthians 11:29, tells of one drinking "damnation to himself, not discerning the Lord's body." Discerning should be a continuous process. However much one may know about the body of Jesus and His incarnation, if he ceases to learn more about it, he "drinketh damnation to himself" when he partakes of the bread and wine. However little one may know, if he is in the process of discerning the body of the Lord, he partakes of the bread and wine without damnation.

2. Incarnate means "into flesh." Christ became incarnate by taking flesh.

3. Give means "to bestow without thought of return." When God gave His Son (John 3:16) it was not just for thirty-three and one-half years, but for eternity. Compare Ps. 110:4.

"Christ has carried His humanity into eternity."—Ellen G. White, in *The Youth's Instructor,* Oct. 28, 1897.

THE LESSON

Introduction

The discernment of the body of Jesus includes an understanding of salvation and a uniting with God. We can only come to God through Christ, and we become acquainted with Christ by absorbing His word.

"He who opens the Scriptures, and feeds upon the heavenly manna, becomes a partaker of the divine nature."—Ellen G. White, *Review and Herald,* June 28, 1892.

The Incarnation

1. By what miracle did Jesus obtain His earthly body? Heb. 10:5; Gal. 4:4. Compare Isa. 7:14; Luke 1:30-35.

2. Of whose nature, therefore, did Jesus partake? Rom. 1:3; Heb. 2: 14-17.

NOTE.—While Jesus, incarnate, was still God, yet in His earthly life He lived and worked as a human being with a human body.

"The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth."—Ellen G. White, in *The Youth's Instructor,* Oct. 13, 1898.

3. As a man, how fully did Christ submit Himself to God? Phil. 2:6-8.

Symbols of the Body of Christ

4. What did Jesus take as a representation of His body? Matt. 26:26; 1 Cor. 11:24.

5. In what words did Jesus refer to His body as a temple? John 2: 19-21.

NOTE.—"Early in His ministry Christ had said, 'Destroy this temple, and in three days I will raise it up.' In the figurative language of prophecy, He had thus foretold His own death and resurrection."—*The Desire of Ages,* page 705.

6. What other figure in connection with the temple did Jesus use in referring to Himself? Matt. 27:51; Heb. 10:20.

7. What lesson concerning His body did Jesus teach from a grain of wheat? How did the apostle Paul emphasize this truth? John 12:23, 24; 1 Cor. 15:36.

NOTE.—The body was broken for our salvation; the veil was rent that we might have a living way to the Father; the kernel of wheat falls into the earth, dies, and springs up to bear an abundant harvest.

"By the casting of the grain into the soil, Christ represents the sacrifice of Himself for our redemption. . . .

"And 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. But the law of self-sacrifice is the law of self-preservation. The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. 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."—*Christ's Object Lessons*, pages 86, 87.

The Purpose of the Incarnation Revealed

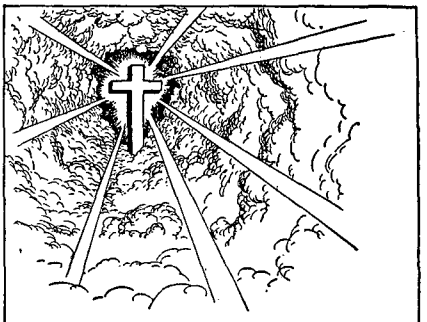
8. What symbols of Christ's condescension are set forth in the upper-room experience? John 13:4, 5.

9. What significant title is bestowed upon Christ? Matt. 1:23.

NOTE.—" 'His name shall be called Immanuel, . . . God with us.' 'The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be 'God with us.' Therefore it was prophesied of Him, 'His name shall be called Immanuel.' "—*The Desire of Ages*, page 19.

10. In what precious words is the supreme objective of the incarnation revealed? Matt. 1:21. Compare John 1:29.

NOTE.—" 'Behold the Lamb of God, which taketh away the sin of the world.' John 1:29. The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself."—*The Desire of Ages*, pages 175, 176.



LIGHT SHINING FROM THE CROSS REVEALS THE LOVE OF GOD. DO WE REFLECT THAT LIGHT?

God's All-Inclusive Gift

11. What did God's love for a lost world compel Him to do? John 3: 16, 17.

NOTE.—" 'God so loved the world, that he gave His only-begotten Son.' John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. 'Unto *us* a Child is born, unto *us* a Son is given: and the government shall be upon His shoulder.' God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. It is the 'Son of man' whose name shall be called, 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Isa. 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. Heb. 7:26; 2:11. In Christ the family of

earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."—*The Desire of Ages,* pages 25, 26.

12. How much is included in the gift of Christ? Rom. 8:32. Compare John 10:10.

13. What ultimate joy does this gift embrace? John 14:1-3; Rev. 21: 1-4.

NOTE.—"In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. . . .

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul."—*Prophets and Kings,* pages 730, 731.

Suggestions for Meditation

With this lesson in mind, we ought to be able to look upon the Lord's Supper with more understanding. A discernment of His body is more than the ability to name the symbols used in the Lord's Supper and tell what they stand for. Discerning His body will cause us to become more willing to give our time, efforts, money, and ourselves without reserve.

"The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child."—*Steps to Christ,* page 18.

Lesson 8, for November 21, 1953

The Symbolic Cup

MEMORY VERSE: "After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me." 1 Cor. 11:25.

STUDY HELP: "The Desire of Ages," pages 144-153, 688-693.

AIM: To understand the fact that Jesus is our cupbearer.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1-4.
3. Questions 5-8.
4. Questions 9-11.
5. Questions 12, 13; memorize 1 Cor. 11:25.
6. Read "The Desire of Ages," pp. 144-153; 688-693.
7. Review entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. Christ's Reference to the Cup and Contents

1. At the marriage of Cana. John 2: 5-11.
2. Conversation with James and John. Mark 10:38.
3. In the upper chamber. Matt. 26: 27, 28.
4. In Gethsemane. Matt. 26:39, 42, 44.

III. Other References to the Cup

1. Tasted of death for every man. Heb. 2:9.
2. David's reference. Ps. 23:5.
3. Symbol of purity. Matt. 23:25, 26.
4. The wine of the wrath of God. Rev. 14:10.

IV. Significance of the Cup to Us

1. All His followers to partake. Matt. 26:27.
2. We partake through sharing His sufferings. Mark 10:39; 13:9, 12, 13; 2 Tim. 3:12.
3. The cup of salvation to be shared with others. Ps. 116:13; Rom. 1:14-16.
4. Pledge of future sharing of cup. Mark 14:25.

Key Words:

1. The Wine. "The wine which Christ provided for . . . the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine 'in the cluster,' and says, 'Destroy it not; for a blessing is in it.'"—*The Desire of Ages,* page 149.

2. Tasted Death. "Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*The Desire of Ages,* page 753.

THE LESSON

Introduction

The cup may symbolize Christ's work for our salvation (Ps. 116:13; *The Desire of Ages,* page 149); it may represent His partaking of the wrath of God for our redemption *(The Desire of Ages,* page 753); it may represent His life given for us (Matt. 23:25); it may represent our lives and their state of cleanliness (Eccl. 12:6, Matt. 23:25); it is a memorial of Christ's death till He comes (1 Cor. 11:26); in the future kingdom, Christ and His people will partake anew of the vine but not the cup (Matt. 26:29).

Christ's References to the Cup and Its Contents

1. What is one interpretation we may make of Christ's miracle at the first feast He attended? John 2:5-11.

NOTE.—"At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation."—*The Desire of Ages,* page 149.

2. What interpretation of the cup is implied in Christ's conversation with James and John? Mark 10: 38, 39.

NOTE.—"'Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with,' He said; before Him a cross instead of a throne, two malefactors His companions at His right hand and His left. John and James were to share with their Master in suffering; the one, first of the brethren to perish with the sword; the other, longest of all to endure toil, and reproach, and persecution."—*The Desire of Ages,* pages 548, 549.

3. In the upper chamber what explanation of the cup did Jesus make? Matt. 26:27, 28.

4. In Gethsemane what request of His Father did Jesus make three times? Matt. 26:39, 42, 44.

NOTE.—"Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life."—*The Desire of Ages,* pages 690-693.

Other Scriptural References to the Cup

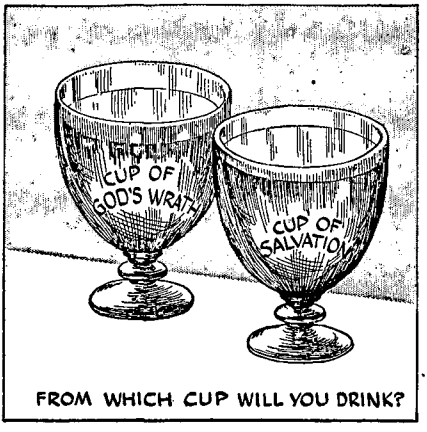
5. For how many did Jesus taste death? Heb. 2:9.

6. Of what cup does David speak in the Shepherd Psalm? Ps. 23:5.

NOTE.—"The cup most difficult to carry is not the cup that is empty, but the cup that is full to the brim. It is this that needs to be most carefully balanced. Affliction and adversity bring disappointment and sorrow; but it is prosperity that is most dangerous to spiritual life."—*The Ministry of Healing,* page 212.

7. What spiritual lesson should we draw from Christ's rebuke to the Pharisees? Matt. 23:25, 26.

NOTE.—"You have tried hard to improve outwardly; but the work has been too much on the surface, an outside work and not a work of the heart. Set your heart in order, humble yourself before God, and implore His grace to help you. Do not, like the hypocritical Pharisees, do things to make you appear devotional and righteous in the eyes of others. Break your heart before God, and know that it is impossible for you to deceive the holy angels."—*Testimonies,* vol. 2, p. 87.



8. If men choose not to drink from the cup of salvation, from what other cup will they drink? Rev. 14:10.

NOTE.—"The end of all things is at hand. God will not much longer bear with the crimes and debasing iniquity of the children of men. Their crimes have indeed reached unto the heavens and will soon be answered by the fearful plagues of God upon the earth. They will drink the cup of God's wrath unmixed with mercy."—*Testimonies,* vol. 3, p. 473.

Significance of the Cup to Us

9. How many of Christ's followers are expected to partake of the cup He has given? Matt. 26:27.

10. Through what experience are Christ's followers to drink His cup? Mark 10:39; 13:9, 12, 13.

11. How did Paul emphasize the fact that Christians will be called upon to drink the cup of Christ's suffering? 2 Tim. 3:12.

NOTE.—"The same enmity is manifested toward Christ's followers as was manifested toward their Master. Whoever sees the repulsive character of sin, and in strength from above resists temptation, will assuredly arouse the wrath of Satan and his subjects. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist as long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. 'All that will live godly in Christ Jesus shall suffer persecution.'"—*The Great Controversy,* page 507.

12. What obligation comes upon us as we partake of the cup of salvation? Ps. 116:13; Rom. 1:14-16.

NOTE.—"Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life." —*The Desire of Ages,* page 195.

13. Having partaken of the cup here, what future privilege awaits the followers of Christ? Mark 4:25.

Suggestions for Meditation

"Jesus suffered the full penalty of sin. On Calvary's cross the weight of the sins of the world rested upon His soul. He received in His bosom the arrow of lost humanity. Have you followed Him in the Garden of Gethsemane? Have you seen the bloody sweat bedew the ground? Have you heard the anguished prayer He offered to heaven, 'O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt'? Three times was this petition offered to heaven, but the cup was not removed. The destiny of a lost world trembled in the balance, but Jesus decided to drink the bitter cup to the very dregs."—Ellen G. White, in *Review and Herald,* July 12, 1892.

Lesson 9, for November 28, 1953

"My Flesh Is Meat"

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

STUDY HELPS: "Education," pages 123-127; "Patriarchs and Prophets," page 599.

AIM: To more fully understand the meaning of Jesus' words, "My flesh is meat."

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1-3.
3. Questions 4, 5; memorize John 6:63.
4. Questions 6-8.
5. Questions 9-11.
6. Questions 12, 13; read "Education," pp. 123-127; "Patriarchs and Prophets," p. 599.
7. Review entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. Spiritual Food

1. Christ's flesh is the symbol of man's necessary spiritual food. John 6:53-56.
2. Christ's words are quickening food. John 6:63.
3. God's will was food to Jesus. John 4:32-34.
4. Jesus is the Bread of Life. John 6:48.

III. Partaking of Spiritual Food

1. Significance of partaking of the Communion. 1 Cor. 10:16, 17.
2. David's and Jeremiah's estimates of the word. Ps. 119:103; Jer. 15:16.
3. Spiritual regeneration. John 3:5-7.

IV. The Objective of Partaking of the Lord's Supper

1. To remind us of the death of Christ. 1 Cor. 11:26.
2. To remind us that Christ died for our sins. 1 Cor. 15:3.
3. To help us to follow Jesus' example in dying to sin. Rom. 6:10; 1 Peter 2:21.
4. To make us worthy of our Lord. 1 Cor. 11:27-29.

Key Words:

1. Communion has the same meaning as the word *common*—"to have in common," or "the act of sharing." The Greek word used in the New Testament which is translated "fellowship" has the same meaning—"sharing in common." The communion of His body and blood means sharing the emblems with discernment and fellowship.

2. The Word. Christ is the living Word, and that Word was made flesh. (John 1:1-3, 14.) The Bible is the written word and is powerful. (Heb. 4:12.) By the word and by the Spirit comes the new birth. (1 Peter 1:23; John 3:5.) The written words are spirit and life. (John 6:63.)

THE LESSON

Introduction

When we begin to discern the body and blood of Christ, the first part of the service (the ordinance of humility) will prepare us for the Lord's table, and partaking of the bread and wine will result in our spiritual revival. Then the ordinances will no longer be a mere form to us. We will then be glad to observe them, and will not pierce the heart of Jesus by neglecting them.

"These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. . . . It is in these, His own appointments, that He meets with and energizes His people by His personal presence."—Ellen G. White, in *Review and Herald,* June 22, 1897.

"How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect, to do the things that God has enjoined upon us!"—Ellen G. White, in *Review and Herald,* June 22, 1897.

Spiritual Food

1. What must men eat and drink to live? John 6:53-56.

2. By what are Christ's body and blood symbolized? Matt. 26:26, 27.

3. What final explanation did Jesus give regarding His flesh as food? John 6:63.

NOTE.—"It is the Spirit who quickens the soul to a new, immortal, and heavenly existence, and that Spirit acts through the words of sacred truth which I speak to you. *They* are spirit, and they are life.' "—Cunningham Geikie, *The Life and Words of Christ,* page 718.

4. What was the meat, or food, of Jesus? John 4:32-34.

NOTE.—"God stands toward His people in the relation of a father, and He has a

father's claim to our faithful service. Consider the life of Christ. Standing at the head of humanity, serving His Father, He is an example of what every son should and may be. The obedience that Christ rendered God requires from human beings today."—*Christ's Object Lessons,* page 282.

5. What did Jesus declare Himself to be? John 6:48, 50, 51. Compare John 1:14.

Partaking of Spiritual Food

6. What does the partaking of the Communion signify? 1 Cor. 10:16, 17.

7. How did David and Jeremiah express their pleasure in partaking of the word of God? Ps. 119:103; Jer. 15:16.

8. What spiritual regeneration is essential? What place does the word of God have in this experience? John 3:5-7; 1 Peter 1:23.

NOTE.—"The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, 'The words that I speak unto you, they are spirit, and they are life.' 'He that heareth My word, and believeth on Him that sent Me, hath everlasting life.' In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God."—*Christ's Object Lessons,* page 38.

Reason for Partaking of Spiritual Food

9. How do we show forth the Lord's death? 1 Cor. 11:26.

10. In showing His death, what are we to remember that He died *for?* 1 Cor. 15:3.

11. Unto what did Jesus die? What example did He leave us? Rom. 6:10; 1 Peter 2:21.

NOTE.—In dying to sin, Jesus died to self-seeking, selfishness, and to the unforgiving spirit, and by His conduct He gave us an example. He "came not to be ministered unto, but to minister."

12. In order not to partake of the Lord's Supper unworthily, what are we admonished to do? 1 Cor. 11: 27-29.

13. What twofold purpose does the Lord's Supper serve? 1 Cor. 11:26.

Suggestions for Meditation

1. The fact that we feel unworthy does

not make us eat and drink at the Lord's table unworthily. The unworthiness consists in the fact that we do not see in the body and blood of Jesus a way out of sin.

2. If Jesus died for our sins, and has given us an example that He also died to sin and selfishness, then we should show that His death has been effectual for us by the fact that we also have died to sin and selfishness.

Lesson 10, for December 5, 1953

Spiritual Food in Christ; Quickening and Cleansing by the Spirit

MEMORY VERSE: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed." John 6:27.

STUDY HELPS: "The Desire of Ages," pages 383-390; "Christ's Object Lessons," pages 130, 131.

AIM: To gain a more adequate comprehension of spiritual food as presented in the word of God; to find in God's word, in Jesus the Son of God, and in the Holy Spirit, the source of spiritual life.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1-4.
3. Questions 5-7; memorize John 6:27.
4. Questions 8-11.
5. Questions 12-14.
6. Read "The Desire of Ages," pp. 383-390; "Christ's Object Lessons," pp. 130, 131.
7. Review entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. The Bread of Life

1. We are to labor for spiritual food from Christ. John 6:11, 26, 27.
2. We must believe and accept Christ if we are to do God's work. John 6:28, 29.
3. God gives the Bread from heaven. John 6:30-33.
4. Jesus is the Bread of Life. John 6:35, 48-51.

III. Gift of the Spirit

1. Jesus' promise of the Spirit. John 14:26; Acts 2:16-18.
2. Work of the Spirit. John 16:7-11; Acts 2:37.
3. Walking in the Spirit. Rom. 8: 1-14.

IV. Quickening by the Spirit

1. Life-giving power of the Spirit. 2 Cor. 3:6; 1 Peter 3:18.
2. Christ's words are spirit and life. John 6:63.
3. Heeding the admonition of the Spirit. Rev. 2:7, 11, 17, 29.

V. Cleansing Through the Spirit

1. A fountain open for sin. Zech. 13:1; Ps. 51:1-7.
2. Cleansing from sin. 1 John 1:7-9; 1 Cor. 12:13; Matt. 28:19.
3. Sealed by the Spirit. Rom. 5:5; Eph. 1:13; 4:30.

Key Words:

1. Quickening. The word "quickening" means "giving life." It is used here with reference to the life-giving power of the Spirit.

2. "Love." The word "loved" in John 3:16 is translated from a Greek word which means "to love by a deliberate act of the will." "God so loved the world," by a deliberate act of the will, "that He gave. . . . " This same word is used in Romans 5:5 when it speaks of the Holy Ghost shedding love abroad in the heart. The Holy Ghost thus makes it possible for us to love men and women who are unlovable, and love them as God did the world, by a deliberate act of the will. This takes a transformation or renewing of the mind.

THE LESSON

Introduction

To have life, all must eat the flesh of Jesus—the personified Word, though the flesh without the Spirit is unprofitable. John 6:63. Understanding of the word makes us discern the Lord's body—His incarnation. His words are spirit and life. The Spirit through the word gives life and healing. Rom. 8:11; Ps. 107:20. The Spirit by the blood (His life) writes the law in our hearts, and the law hangs on love, for love is the fulfilling of the law. By loving one another we show ourselves to be Christ's disciples. We manifest that love by being rid of selfishness and anxiety for the supremacy.

The Bread of Life

1. After feeding the five thousand, what lesson did Jesus give His disciples? John 6:11, 26, 27.

2. What question did the Jews ask, and what answer did Jesus give? John 6:28, 29.

NOTE.—"It will avail nothing for us to do penance, or to flatter ourselves that by our own works we shall merit or purchase an inheritance among the saints. When the question was asked Christ, 'What shall we do that we might work the works of God?' He answered, 'This is the work of God, that ye believe on Him whom He hath sent.' Repentance is turning from self to Christ; and when we receive Christ, so that, through faith, He can live His life in us, good works will be manifest."—*Thoughts From the Mount of Blessing,* page 131.

3. When the Jews asked Jesus for a sign, what did He say? John 6: 30-33.

4. What did Jesus plainly declare Himself to be, and what did He say of His flesh? John 6:35, 48-58.

NOTE.—David Smith, speaking of this passage ("Whoso eateth My flesh . . . hath eternal life," John 6:54), says: "Such language would sound less strange in Jewish than in modern ears, since, alike in the Scriptures and in the rabbinical literature, sacred instruction is called *bread* and those who eagerly absorb it are said to *eat* it. 'Thy words,' says the prophet Jeremiah, 'were found, and I did eat them.' And it is written in the Talmud: ' "Feed him with bread," that is, Make him labor in the warfare of the law, as it is said: "Come eat of my bread." ' Yet stronger and closely similar to language of our Lord is the Talmudic figure of 'eating the Messiah,' which meant receiving Him joyfully and . . . devouring His instruction."—*The Days of His Flesh,* pages 241, 242.

The Gift of the Spirit

5. Whom did Jesus promise that the Father would send to the disciples in His stead? How was the promise

fulfilled? John 14:16, 17, 26; Acts 2:1-4, 16-18.

NOTE.—As the disciples would take their eyes off the physical presence of Jesus in His human flesh (for "the flesh profiteth little") and would feel their need for His spiritual presence (2 Cor. 6:16) in their own flesh, the Spirit would come. Christ would be closer to them in the Spirit than ever He had been in the flesh.

"Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them." —*Steps to Christ,* page 80.

6. What is the work of the Holy Spirit? John 16:7-11. Compare Acts 2:37.

7. What does Paul say of our walk with the Spirit? Rom. 8:1-14.

Quickening by the Spirit

8. What does Paul say gives life; and what, according to Peter, quickened Jesus from the dead? 2 Cor. 3:6; 1 Peter 3:18.

9. What did Jesus say was spirit and life? John 6:63.

NOTE.—Jesus was the Word made flesh. The Spirit brings the word to our remembrance, and thus He works through the word. No wonder that Jesus said, "The words that I speak unto you, they are spirit and they are life."

10. What repeated admonition is given by John concerning heeding the words of the Spirit? Rev. 2:7, 11, 17, 29.

NOTE.—Since the Spirit is life, and Jesus' words are life, and since the bodily flesh profiteth little, then Christ's words and His Spirit become all-important. Therefore a discerning of His body will be a discerning of the meaning of His words, which were personified in His flesh. This discerning is by the Spirit.

11. What does the Holy Spirit deepen in our hearts? Matt. 22:36-40; Rom. 5:5.

Cleansing Through the Spirit

12. When the body of Jesus is discerned, what fountain is opened in Jerusalem? Zech. 13:1. Compare Ps. 51:1-7.

13. What cleansing is assured? What significant mention is made of the Spirit in baptism? 1 John 1:7, 9; 1 Cor. 12:13; Matt. 28:19.

14. With what are we sealed? What earnest admonition is given us? Eph. 1:13; 4:30.

Suggestions for Meditation

1. In view of John 6:63, much new meaning can be found in the words of Jesus as found in Luke 4:4: "It is written, That man shall not live by bread alone, but by every word of God;" and in John 4:34, "My meat is to do the will of Him that sent Me, and to finish His work."

2. When we have partaken of the flesh and blood of Jesus, thus receiving His life and spirit of unselfishness, then we will be willing to give all back to Him, liberally.

3. Are we continually receiving the quickening and cleansing power of the Holy Spirit?

Lesson 11, for December 12, 1953

The Vine

MEMORY VERSE: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:7, 8.

STUDY HELPS: "Christ's Object Lessons," pages 296-306; "The Desire of Ages," pages 675-677.

AIM: To understand better the relationship of the husbandman, the vine, the branches, and the fruit.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1, 2.
3. Questions 3-5; memorize John 15: 7, 8.
4. Questions 6-10.
5. Questions 11-14.
6. Read "Christ's Object Lessons," pages 296-306; and "The Desire of Ages," pages 675-677.
7. Review entire lesson.

Lesson Outline:

I. Introduction

II. An Old Testament Symbol

1. Israel, the vine of God's planting. Ps. 80:8.
2. God's vine brings forth wild grapes. Isa. 5:1, 2.
3. Evidences of deterioration. Deut. 32:31-33; Hosea 10:1; Jer. 2:21.
4. God's lament for His church. Isa. 5:3, 4.
5. The inevitability of judgment. Isa. 5:5-7.

III. The New Testament Vine

1. Relationship between Christ and His Father. John 15:1.
2. Relationship between Christ and His followers. John 15:4.
3. Fruit bearing and acceptance, barrenness and rejection. John 15: 5, 6.
4. Union with Christ, and the prayer life. John 15:7.
5. Condition of abiding. John 15:10; 14:15.

IV. Glorifying the Father

1. Fruit bearing to the glory of the Father. John 15:8.
2. The fruit of the Spirit. Gal. 5:22, 23.
3. The gift of peace. John 14:27.
4. Christ's prayer for unity. John 17: 22, 23.

Key Words:

1. Branch. Christ is the Branch. See Isa. 11:1; Jer. 23:5; and Zech. 3:8; 6:12. He depended on His Father. John 14:21. In turn, as branches, we must depend on Christ, the Vine. John 15:1, 5. Christ, by depending upon His Father, gave us an example that we may know how to depend on the Vine. A branch must depend upon the Vine to bear fruit.

2. Grapes. This word is translated from the Greek and means a single grape or a cluster of grapes in the bunch.

The words "wild grapes" in Isaiah 5:2, 4 are the translation of a Hebrew word meaning "poison berries," and the verb root means "to be offensive, to have a bad odor." The Hebrews "stank" among the heathen.

3. Husbandman in the Hebrew is literally "a man of the soil;" in the Greek it is a compound of the words *earth* and *labor*.

The husbandman plants, waters, cultivates, grafts, and prunes the vine that he may enjoy its fruit. He leaves nothing undone that might result in more fruit, and he waits for that fruit. See James 5:7. No vine can bear fruit without the husbandman.

4. Vine in the Hebrew comes from a root meaning "to incline," and Christ, the Vine, bent to His Father's will in every effort to save us. Christ depended upon His Father for support, so we are to depend upon Christ for support.

THE LESSON

Introduction

Christ is the Vine, and we are the branches. The branches bear the fruit if they abide in the Vine. Fruitless branches are of no value. To bear fruit is their only reason for existence.

There is a mystic relation of the Vine, the branches, and the fruit itself which when crushed gives the grape juice—the symbol of the blood of Jesus.

We must abide in the Vine if we are to have the protection and the approbation of the Husbandman, and the only means of communion with the Father is through Christ.

"There can be no union between our soul and God except through Christ. . . . Then . . . we receive the bread and wine symbolizing His broken body and spilled blood. Thus we must feed on Christ, or we can have no communion with Him."—Ellen G. White, in *Review and Herald,* June 7, 1898.

An Old Testament Symbol

1. Of what was the vine a symbol in the Old Testament? Who planted this vine? Ps. 80:8.

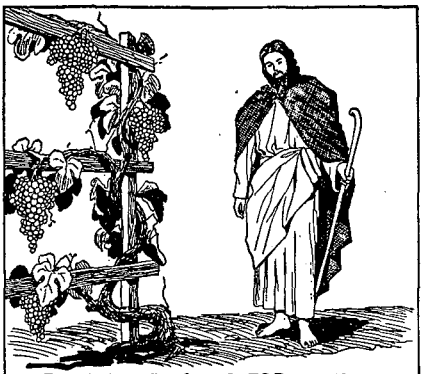
NOTE.—"In bringing forth Israel from Egypt, the Lord again manifested His power and His mercy. His wonderful works in their deliverance from bondage and His dealings with them in their travels through the wilderness, were not for their benefit alone. These were to be as an object lesson to the surrounding nations."—*Christ's Object Lessons,* pages 286, 287.

2. How tenderly did God care for His vine? What kind of fruit did it bear? Isa. 5:1, 2.

NOTE.—"God desired to make of His people Israel a praise and a glory. Every spiritual advantage was given them. God withheld from them nothing favorable to the formation of character that would make them representatives of Himself."—*Christ's Object Lessons,* page 288.

3. How do other Old Testament writers describe the deterioration of God's vine? Deut. 32:31-33; Hosea 10:1; Jer. 2:21.

4. What lament does God make through Isaiah about Israel's wild grapes? Isa. 5:3, 4.



THE MASTER LONGS FOR US TO PRODUCE FRUIT FOR HIS KINGDOM.

NOTE.—"God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above." —*Christ's Object Lessons,* page 290.

5. What judgment was prophesied for His people? Isa. 5:5-7.

NOTE.—"Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and henceforth their lives were surrounded with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation. Their own fierce passions, uncontrolled, wrought their ruin. In their blind rage they destroyed one another. Their rebellious, stubborn pride brought upon them the wrath of their Roman conquerors. Jerusalem was destroyed, the temple laid in ruins, and its site plowed like a field. The children of Judah perished by the most horrible forms of death. Millions were sold, to serve as bondmen in heathen lands.

"As a people the Jews had failed of fulfilling God's purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, were entrusted to others."—*Christ's Object Lessons,* pages 295, 296.

The New Testament Vine

6. By what symbolic figure did Jesus represent His relationship with the Father? John 15:1.

7. What close relationship is to exist between Jesus and His followers? John 15:4.

NOTE.—"You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in Him, you may flourish. Drawing your life from Him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water."—*Steps to Christ,* page 73.

8. What is said of the fruitful branch and the unfruitful? John 15: 5, 6.

NOTE.—"Christ is the living Vine; and if you are branches of that Vine, the life nourishment which flows through it will nourish you, that you will not be barren or unfruitful."—*Testimonies,* vol. 3, p. 522.

9. What precious promise did Jesus make to those who abide in Him? John 15:7. Compare 1 John 3:22.

NOTE.—"I asked the angel why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon.

Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.' "—*Early Writings*, page 73.

10. What is the condition of our abiding in Christ's love? John 15:10; 14:15, 23.

NOTE.—"The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? . . . Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, 'This is the love of God, that we keep His commandments.' "—*Steps to Christ*, page 65.

Glorifying the Father

11. How can the branch glorify the Husbandman? John 15:8.

NOTE.—"All who receive Christ as a personal Saviour are to demonstrate the truth of the gospel and its saving power upon the life. God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires. All the riches of heaven are to be revealed through God's people. 'Herein is My Father glorified,' Christ says, 'that ye bear much fruit; so shall ye be My disciples.' "—*Christ's Object Lessons*, page 301.

12. What fruit will be found on the branch that abides in the True Vine? Gal. 5:22, 23.

13. What one outstanding fruit of the Spirit did Jesus promise to give to His disciples? John 14:27.

NOTE.—"This peace is not something that He gives apart from Himself. It is in Christ, and we can receive it only by receiving Him."—*The Ministry of Healing*, page 247.

14. What great desire did Jesus express in His prayer for His disciples that may be represented by the union of the vine and the branches? John 17:22, 23.

FOREIGN-LANGUAGE SABBATH SCHOOL LESSON QUARTERLIES

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

The New Commandment

MEMORY VERSE: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." John 13:34, 35.

STUDY HELP: "The Desire of Ages," pages 504, 505, 677, 678.

AIM: To understand better the relationship of love to the law and to the service of humanity as Christ has given us an example.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1-3.
3. Questions 4-6; memorize John 13: 34, 35.
4. Questions 7-9.
5. Questions 10-13.
6. Read "The Desire of Ages," pp. 504, 505, 677, 678.
7. Review entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. The Supremacy of Divine Love

1. The new commandment. John 13:34.
2. The Father's revelation of His love. John 3:16; Eph. 2:4-7; Rom. 5:8.
3. The Holy Spirit's revelation of God's love. Rom. 5:5.

III. Christ, the Supreme Revelation of God's Love

1. Manifestation of God's love in Christ. 1 John 4:9, 10.
2. The measure of Christ's love. John 15:9, 13.
3. The constancy of Christ's love. Rom. 8:35, 38, 39.

IV. Love in Action

1. Love washes us free from sin. Rev. 1:5.
2. Love embraces our enemies, the hateful, and the spiteful. Matt. 5:44.
3. Christ reveals His love for His enemies. Luke 23:44.

V. The Law of Love

1. Love, the essence of the law. Matt. 22:37-40.
2. Christ's new commandment. John 13:34, 35.
3. Christ in the heart enables us to comprehend the love of God. Eph. 3:18, 19.
4. Love makes us God's sons and restores us eventually to God's image. 1 John 3:1, 2.

Key Words:

1. "Commandment." The Greek word translated *commandment* means "an injunction or precept." Literally it means "the point aimed at, or the goal."

God's commands hang on love. The giving of His commands is born of love. We join hands with God in love, and every command becomes a promise of victory.

2. Disciple is translated from a Greek word meaning "learner." The English word *disciple* comes from a Latin word which means "to learn." Real disciples always will be learners. The one who thinks he has

learned enough has never learned the most important thing—that learning is more important than mere knowing.

3. "Example." "Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21. The word *example* here is translated from a Greek word meaning "a copy for imitation." Christ is the personification of the written word, and the one perfect "copy for imitation."

4. Pray. Several Greek words are translated *pray;* but in: "Love your enemies, . . . and pray for them which despitefully use you" (Matt. 5:44), the word *pray* is translated from a word meaning "pros" (motion toward) plus "wish," or prayer. In this case it means that when we pray for an enemy we are to wish him well in prayer and move toward our wish. Prayer has to do with action as well as with words. To love a person is to pray for him.

THE LESSON

Introduction

Love is difficult to define, but it is easy to recognize. Love is the most powerful force in the universe. It brought the Son of God from His throne in heaven to die for sinful man. John 3:16. We think of death as being one of the enemies hardest to conquer, yet love overcame even that. "Love is strong as death." Song of Solomon 8:6.

Love can overcome great obstacles. Love is the most powerful of motivating forces. If we love God we have no difficulty in keeping His commandments. See John 14:15; 15:10. If our commandment keeping is from duty only, we will soon fall by the way. Love is the only force that can keep us in the way of commandment keeping. God the Father and the Son have given us love's supreme example. All of God's law and authority hang on love. The Holy Spirit makes that love real to us by His presence in the heart.

The Supremacy of Divine Love

1. What new commandment did Jesus give after the Lord's Supper, and how much were the disciples to love one another? John 13:34.

NOTE.—"To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another."—*The Desire of Ages,* pages 677, 678.

2. How did God the Father show His love for men? John 3:16; Eph. 2:4-7; Rom. 5:8.

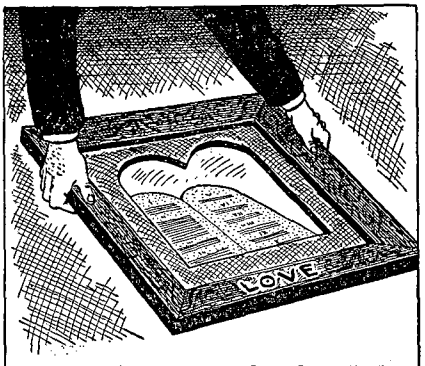
3. What does the Holy Spirit bring to the heart of man? Rom. 5:5.

Christ, the Supreme Revelation of God's Love

4. In what was the love of God made manifest? 1 John 4:9, 10.

5. How much did Jesus love us, and how did He demonstrate His love? John 15:9, 13.

NOTE.—While the supreme example of Jesus' love was His death, yet there were many



AS WE PUT THE LAW OF GOD IN THE FRAME OF LOVE, IT BECOMES FULL AND COMPLETE.

other ways in which He showed His love. He served men, instructed them, fed them, and He trusted them to be His witnesses.

6. What assurance is given the Christian of the constancy of Christ's love? Rom. 8:35, 38, 39.

Love in Action

7. What two things, in their order, did Jesus do for us? Rev. 1:5.

NOTE.—Jesus first loved us, and then washed us. Love must precede service.

8. In what words did Jesus command us to love the unlovely, and for whom did He say we should pray? Matt. 5:44.

NOTE.—"Love and loyalty to Christ are the spring of all true service. In the heart touched by His love, there is begotten a desire to work for Him. Let this desire be encouraged and rightly guided."—*Education,* page 268.

We should be willing to serve one another (John 13:5, 15); we should deal our bread to the hungry (Isa. 58:7); and we should instruct men and make of them disciples that they in turn may become witnesses (Matt. 28:19, 20).

9. How did Jesus reveal His love for His enemies? Luke 23:34.

The Law of Love

10. Upon what does the law of God hang? Matt. 22:37-40.

NOTE.—Not only does the law hang on love, but love is the fulfilling of the law. Rom. 13:10. The Holy Ghost writes the law in the heart. 2 Cor. 3:3; Heb. 8:10. This law, or the fulfilling of that law by love, is put in the heart by the Holy Ghost. Rom. 5:5. Thus we see that love—the fulfilling of the law—is put in the heart through the Spirit's work.

11. How shall men know that we are Christ's disciples? John 13:35.

NOTE.—"In the church of God today, brotherly love is sadly lacking. Many who profess to love the Saviour do not love one another. Unbelievers are watching to see if the faith of professed Christians is exerting a sanctifying influence upon their lives; and they are quick to discern the defects in character, the inconsistencies in action. Let Christians not make it possible for the enemy to point to them and say, Behold how these people, standing under the banner of Christ, hate one another. Christians are all members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. Very close and tender should be the tie that binds them together."—*The Acts of the Apostles,* page 550.

12. How fully are Christians privileged to comprehend the law of love? Eph. 3:18, 19.

13. Because of God's love, what

are we called? Through that love what will we be like when He appears? 1 John 3:1, 2.

NOTE.—"As John beholds the height, the depth, and the breadth of the Father's love toward our perishing race, he is filled with admiration and reverence. He cannot find suitable language to express this love, but he calls upon the world to behold it: 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' What a value this places upon man! Through transgression the sons of men became subjects of Satan. Through the infinite sacrifice of Christ, and faith in His name, the sons of Adam become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are granted another trial and are placed where, through connection with Christ, they may educate, improve, and elevate themselves, that they may indeed become worthy of the name 'sons of God.' "—*Testimonies*, vol. 4, p. 563.

Suggestions for Meditation

1. "Love to God, zeal for His glory, was the controlling power in our Saviour's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. 'We love, because He first loved us.' In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around."—*Steps to Christ*, page 64.

2. The ordinances of the Lord's house are to impress the new commandment on our hearts.

Lesson 13, for December 26, 1953

"That They All May Be One"

MEMORY VERSE: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:21.

STUDY HELPS: "The Desire of Ages," pages 672, 673; "The Acts of the Apostles," pages 87-96.

AIM: To understand better the meaning of "oneness," and encourage this "oneness" in personal experience.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: general survey of the lesson, based on outline.
2. Key Words; Introduction. Questions 1, 2.
3. Questions 3-6; memorize John 17:21.
4. Questions 7-11.
5. Questions 12-14.
6. Read "The Desire of Ages," pp. 672, 673; "The Acts of the Apostles," pp. 87-96.
7. Review entire lesson; think about Suggestions for Meditation.

Lesson Outline:

I. Introduction

II. Close of Upper-Room Service

1. Jesus' closing words in the upper room. Mark 14:25.
2. The parting hymn. Mark 14:26.

III. Christ's Prayer for His Church

1. His committal. John 17:1-3.
2. The objects of His prayer. John 17: 1, 9, 20.
3. Prayer for disciples to be kept from the world. John 17:11, 12, 15.
4. Prayer for unity. John 17:21-23.

IV. Unity and Its Results

1. Christ glorified God by finishing His work, and God glorifies Christ in the lives of believers. John 17:4, 9-11.
2. Jesus expected the church to be sanctified and unified by the word of truth. John 17:17.
3. Union with Christ makes us children, heirs, kings, priests, sons of God. Rom. 8:16, 17; Rev. 1:6.
4. Union through Christ's love secures us against separation and loss. Rom. 8:38, 39.

V. Conclusion

1. The cup of the Lord and the cup of devils. 1 Cor. 10:21.
2. Many members of one body. 1 Cor. 10:17; Eph. 5:30.
3. Forever with the Lord. John 17:24; 1 Thess. 4:16, 17.

Key Words:

1. Oneness means not only oneness with Christ, but the integration of one's powers, mental, physical, moral, and emotional. When we have achieved this oneness with Christ we will be at one with our fellow men. Paul said, "What I would, that do I not; but what I hate, that do I." Rom. 7:15. When God made Paul "one," he said, "This one thing I do." Phil. 3:13.

2. "Sanctification" is the making holy of the whole being. Each day the old powers and the newly acquired skills are placed on the altar of sanctification. Therefore "sanctification is the work of a lifetime."—*Christ's Object Lessons,* page 65. Justification can be had in a moment. Justification deals with the clearing of the past. Sanctification is progressive, for it has to do with constant growth. One may be living a sanctified life, but the sanctification is not complete until the earthly life is finished.

3. "Truth" is difficult to define. Certainly it is not static, but dynamic—it moves. Truth is personified in Christ, who said: "I am the way, the truth, and the life." John 14:6. One does not have the truth until he has Christ. Truth is stable, eternal, and changeless; but the unfolding of it to us is an eternal process. One should be careful how he uses the expression "in the truth," for it means far more than merely subscribing to a system of doctrines. To have the truth means that one is a disciple—a learner forever and always.

4. "Kings and Priests." Adam was king and priest; but when he fell he lost his kingship. In Christ the priesthood and kingship are reunited. Until men are again "one" with God they are incapable of carrying kingship and priesthood. When men become "one" with God, He restores to them what Adam lost, and they will then become "kings and priests" with Him.

THE LESSON

Introduction

Oneness with God—the restoration of God's image in man, the integration of man into all the loving purposes of God, is the real reason for giving to the disciples the Lord's Supper. In fact, it is the reason for Christ's whole life and death; for by making men "one," God would be justified in His purpose before all. See Rom. 3:4. The prayer, "That they all may be one," is a benediction to all the efforts of the Godhead in behalf of man.

Close of the Upper-Room Service

1. What final declaration did Jesus make in the upper room? Mark 14:25.

2. What was the fitting conclusion to the service in the upper room? Mark 14:26.

NOTE.—*Smith's Bible Dictionary,* under "Passover," says that, at the time of the Passover, Jesus and His disciples are supposed to have sung Psalms 115 to 118. According to *The Desire of Ages,* page 672, Jesus and His disciples sang (at least) Psalm 117 after the Last Supper. It is significant that Jesus sang this particularly joyful psalm when He was under such a burden.

Christ's Prayer for His Church

3. In His committal to His Father, in what did Christ say eternal life consists? John 17:1-3.

4. For whom especially did He pray? John 17:9, 20.

5. From what did He pray that His disciples should be protected? John 17:11, 12, 15.

6. What experience especially did He long to see in His followers? John 17:21-23.

NOTE.—"In its last part the intercessory prayer of the great High Priest bore on the work of the disciples and its fruits. . . . And in view of this their work, to which they were consecrated, did Christ pray not for them alone, but also for those who, through their word, would believe in Him, 'in order,' or 'that so,' 'all may be one'—form a unity. Christ, as sent by the Father, gathered out the original 'unity;' they, as sent by Him, and consecrated by His consecration, were to gather others, but all were to form one great unity, through the common spiritual communication. . . . 'I in them, and Thou in Me, so that they may be perfected into one'—the ideal unity and real character of the church, this—'so that the world may know that Thou didst send Me, and lovedst them as Thou lovedst Me.' " —Alfred Edersheim, *The Life and Times of Jesus the Messiah,* new American ed., vol. 2, p. 531.

THE CHURCH STANDS UNITED AGAINST THE ENEMY AS EVERY MEMBER STANDS SHOULDER TO SHOULDER WITH HIS BROTHER.

Unity and Its Results

7. How had the Son and the Father glorified each other? John 17:4, 9-11.

8. What had Christ done for His disciples? John 17:6-8.

NOTE.—"The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings cannot controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backsliding, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence."—*Testimonies,* vol. 5, p. 620.

9. To what glorious heights did Jesus expect the disciples to rise, and how? John 17:17, 22-26.

NOTE.—Sanctification and "oneness," "*in* [probably a better translation than *through*] the truth." The Revised Standard Version, Luther's translation (in German) put out by the American Bible Society, and Alfred Edersheim agree that John 17:17, 19 should read "in . . . truth" rather than "through . . . truth." We are sanctified while we are "in Christ"—the truth.

10. Through being one with Christ, what are we to become? Rev. 1:6; Rom. 8:16, 17; 1 John 3:1, 2.

11. What can separate us from this glorious experience of oneness with God and His love? Rom. 8:38, 39.

NOTE.—"What a preparation these disciples had received for the work before them! They had passed through the deepest trial which it was possible for them to experience, and had seen how, when to human vision all was lost, the word of God had been triumphantly accomplished. Henceforward what could daunt their faith, or chill the ardor of their love? In the keenest sorrow they had 'strong consolation,' a hope which was as 'an anchor of the soul, both sure and steadfast.' They had been witness to the wisdom and power of God, and they were 'persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature,' would be able to separate them from 'the love of God, which is in Christ Jesus our Lord.' "—*The Great Controversy*, page 350.

Conclusion

12. If we fail to partake of the Lord's cup, of whose cup do we drink? 1 Cor. 10:21.

13. In what words does Paul emphasize the oneness of those who par-

AIDS TO BETTER TEACHING

"The Lord has made ample provision that teachers may have increased ability from Sabbath to Sabbath." "Counsels on Sabbath School Work," page 104.

"The true teacher . . . constantly seeks higher attainments and better methods. His life is one of continual growth."—Ibid., p. 103.

To this end the Sabbath School Department of the General Conference conducts a Sabbath School Workers' Reading Course each year. The book selected for the first half of next year is "Counsels to Parents, Teachers, and Students," by Ellen G. White. The careful reading of the selected portions from this book, together with the "Sabbath School Worker" articles, as indicated in the section of the "Worker" giving the Reading Course assignments, constitutes the Sabbath School Workers' Reading Course for the first half of 1954. We strongly recommend this course to every teacher. Order the book and the "Sabbath School Worker" through your church missionary secretary.

General Conference Sabbath School Department.

take of the Lord's Supper worthily? 1 Cor. 10:17; Eph. 5:30.

14. For what did Christ pray concerning Himself and His followers? How and when will this part of the prayer be fully answered? John 17: 24; 1 Thess. 4:16, 17.

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

Suggestions for Meditation

1. By participating in the Lord's Supper with understanding, we are to show forth His love, His death, the exceeding riches of His grace, His salvation, and our *oneness* with the Godhead. This is a mystery to the wicked, and a marvel to all who live by the power of the Godhead through eternity.

2. When we gather around the Lord's table and find the "oneness" for which Christ prayed, we will find ourselves with a willingness to give of our time, our efforts, our money, and our all to Him in thanksgiving.

THIRTEENTH SABBATH OFFERING

December 26, 1953—Australasian Division

Guadalcanal, New Britain, New Georgia, Port Moresby, Manus, Lae, New Guinea—places that made news headlines during World War II—come alive again as we listen to the mission stories this quarter, for the overflow from the Thirteenth Sabbath Offering that will be given on December 26 will go to the Australasian Division to help in building the Coral Sea Union Mission College, where young people from many of these South Sea islands may be trained to carry the gospel to their own people. Let us rally to the aid of these young people who showed such a spirit of integrity and Christian helpfulness during the war when they were cut off from mission help.

LESSONS FOR THE FIRST QUARTER OF 1954

Sabbath-school members who have failed to receive a senior *Lesson Quarterly* for the first quarter of 1954 will be helped by the following outline in studying the first lesson. They will thus be able to follow the daily study of the lesson.

The general topic of the lessons is "Christian Life and Service." The memory verse is 2 Peter 3:11. Lesson 1 for January 2 is entitled, "God Is Fitting Men for His Eternal Kingdom." The texts to be studied are:

Ques. 1. Matt. 6:33; 1 John 2:15, 17.

Ques. 2. Heb. 11:10, 14, 16; Dan. 7:18, 22, 27.

Ques. 3. Isa. 65:17-19, 21, 22; Rev. 21:1-4.

Ques. 4. Matt. 5:3, 5; Ps. 24:3-5.

Ques. 5. Matt. 25:31-33.

Ques. 6. Ps. 15:1, 2; 9:17.

Ques. 7. Deut. 30:15, 19.

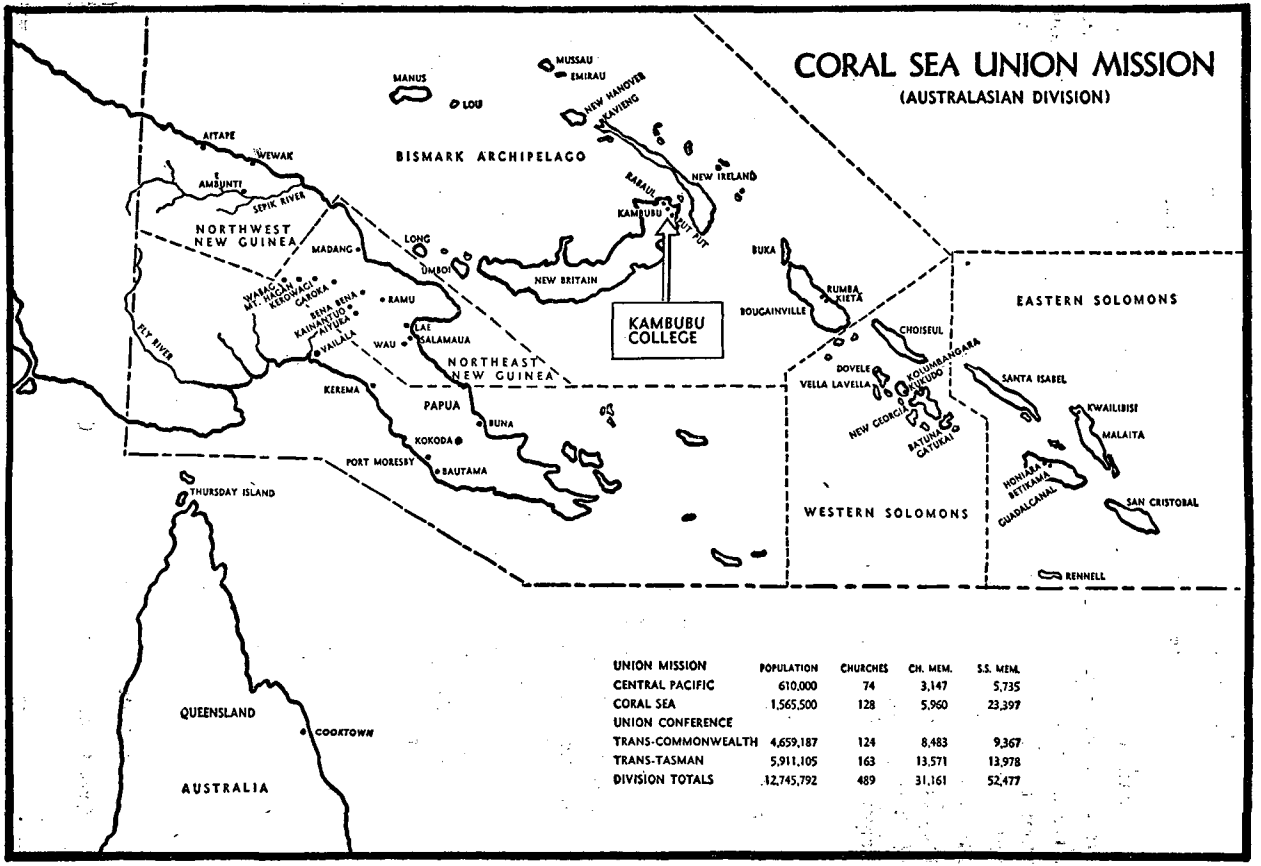
Ques. 8. 2 Cor. 13:5; Lam. 3:40.

Ques. 9. Ps. 14:2, 3; Isa. 64:6.

Ques. 10. Isa. 45:22; 17:7; Lam. 5:21.

Ques. 11. Job 22:21; John 17:3.

Ques. 12. 2 Peter 3:11-14.



UNION MISSION	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
CENTRAL PACIFIC	610,000	74	3,147	5,735
CORAL SEA	1,565,500	128	5,960	23,397
UNION CONFERENCE				
TRANS-COMMONWEALTH	4,659,187	124	8,483	9,367
TRANS-TASMAN	5,911,105	163	13,571	13,978
DIVISION TOTALS	12,745,792	489	31,161	52,477