SABBATH SCHOOL LESSON QUARTERLY

LESSONS FROM THE MIRACLES OF JESUS

SENIOR DIVISION, No. 239, FIRST QUARTER, 1955

INDIVIDUAL SABBATH-SCHOOL OFFERING GOAL

"As God hath prospered him."

MY WEEKLY GOAL (Check Amount)

		RECORD		
$5.00	"God loveth a cheerful giver."	1._____	7._____	13._____
2.00		2._____	8._____	Birthday
1.50		3._____	9._____	_____
1.00		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													
3d Day's Study													
4th Day's Study													
5th Day's Study													
6th Day's Study													
7th Day's Study													

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

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Sabbath School Lesson Quarterly

LESSONS FROM THE MIRACLES OF JESUS

GENERAL INTRODUCTION

The Purpose of the Miracles of Jesus. Anyone who reads the miracles of Jesus can see in them an expression of divine love. Jesus healed people, fed them, and raised their dead because He loved them. This, however, was not His only purpose in performing these miracles. If it had been, surely Jesus would have healed all the sick, fed all the hungry, and raised all the dead. Jesus had a teaching objective in His miracles. He came to the world to save sinners, and each miracle served as a concrete object lesson of His methods in saving men. It is significant that the Greek word translated "to heal," "to make whole," is the same as the word translated "to save." Jesus saves in a way similar to that in which He healed or made whole those who were sick. The same combining of human faith and divine grace that healed lepers and opened the eyes of the blind restores sinners today. Thus the miracles of Jesus are worthy of careful study, as they provide us our best illustrations of the way in which Jesus deals with men and of how we should exercise saving faith.

Lesson 1, for January 1, 1955

Faith at a Wedding Feast

MEMORY VERSE: "His mother saith unto the servants, Whatsoever He saith unto you, do it." John 2:5.

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

LESSON SCRIPTURES: John 1:40-45; 2:1-11; 7:3-8, 30; 8:20.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: Introduction; general survey of the lesson, based on outline.
2. Memorize John 2:5; Key Words; Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-10.
5. Ques. 11, 12; review first part of lesson.
6. Read "The Desire of Ages," pp. 144-153.
7. Finish reviewing lesson.

Lesson Outline:

I. Jesus Goes to a Wedding

1. The visit to Cana. John 2:1 (first part), 2.
2. A significant guest—the mother of Jesus. Verse 1, last part.
3. Certain disciples. John 1:40, 41, 43, 45.

II. A Crisis Arises

1. "They have no wine." John 2:3.
2. Jesus' reply to His mother. Verse 4.
3. His hour had not yet come. John 7:3-8, 30; 8:20.

III. Jesus Meets the Crisis

1. Mary's instructions to servants. John 2:5.
2. "Fill the waterpots." Verses 6, 7.
3. "Draw out now." Verse 8.
4. The reaction of the ruler of the feast. Verses 9, 10.

IV. Purpose and Influence of the Miracle

1. His glory manifested. John 2:11, first part.
2. The disciples believe on Him. Verse 11, last part.

Key Words:

1. Wine. "The wine which Christ provided for the feast, and that which He gave to 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. Glory. The Greek word translated "glory" does not necessarily refer to brilliance or effulgence. John 2:11 may be translated, "And manifested forth His character." The word is often used to denote qualities of character rather than superficial appearance.

3. Believed. The word *believe* is the verb form of the Greek root from which the word *faith* comes. To *believe* and to *have faith* are synonymous. This is one of the most used words in the New Testament. The word occurs nearly one hundred times in the Gospel of John alone. The meaning involves more than mere intellectual assent. To *believe,* in the Biblical sense, means to "surrender to," to "commit oneself to," to "accept." The result is to fit one to accept Jesus' oft-repeated invitation, "Follow Me," which in turn means "to join in the road."

THE LESSON

Jesus Goes to a Wedding

1. What occasion brought Jesus and His disciples to the town of Cana in Galilee? John 2:1 (first part), 2.

NOTE.—There is evidence of deliberate purpose in all the acts of Jesus. His attendance at the wedding feast was more than a mere incident. "A Jewish marriage was an impressive occasion, and its joy was not displeasing to the Son of man. By attending this feast, Jesus honored marriage as a divine institution."—*The Desire of Ages,* page 151.

It is significant that Jesus' first miracle glorified marriage and simple community social life. "The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."—*The Ministry of Healing,* pages 356, 357.

2. Who else is mentioned as being present at the wedding? John 2:1, last part.

NOTE.—It is of utmost significance that Mary was present on this occasion. It was Mary to whom the angel appeared, promising the birth of Jesus. It was Mary who cherished the knowledge of the mystery of His birth. It was Mary who watched Him develop into manhood and who observed every evidence of His divinity. It was Mary who bade Him farewell when He left the home at Nazareth and went forth to preach the kingdom of God. Who was better fitted to strengthen the confidence of the little band of disciples than Mary—the person who knew more about Jesus than any other person on earth? "It was to honor Mary's trust, and to strengthen the faith of His disciples, that the first miracle was performed."—*The Desire of Ages,* page 147.

3. In all probability, who accompanied Jesus to the wedding? John 1:40, 41, 43, 45.

MARY'S MESSAGE OF TRUST SHOULD BE OURS: "DO WHATEVER HE TELLS YOU."

NOTE.—John 1:35-51 discloses the identity of the disciples who were following Jesus at this early stage in His ministry. It is very likely that John, Peter, Andrew, Philip, and Nathanael were with Jesus at the feast. Of course it is possible that others were in the group also. It was imperative that these disciples should become acquainted, not only with the power of Jesus, but also with His character. This miracle met both needs admirably.

A Crisis Arises

4. What crisis arose at the wedding? John 2:3.

NOTE.—The great event that had been planned with so much love and care was threatened with disaster. Someone had blundered. The wine was all gone. Humiliation and disgrace were about to descend on the giver of the feast. What a picture of human life! Men lay plans for future happiness and prosperity, and "the wine fails." Accident, loss, misfortune, cancel plans and blight dreams. Confidence gives way to fear and happiness to sorrow. This miracle contains lessons for all who are meeting disappointments.

5. How did Jesus reply when His mother informed Him of the situation? John 2:4.

NOTE.—"This answer, abrupt as it seems to us, expressed no coldness or discourtesy. The Saviour's form of address to His mother was in accordance with Oriental custom. It was used toward persons to whom it was desired to show respect. Every act of Christ's earthly life was in harmony with the precept He Himself had given, 'Honor thy father and thy mother.' Ex. 20:12. On the cross, in His last act of tenderness toward His mother, Jesus again addressed her in the same way, as He committed her to the care of His best-loved disciple. Both at the marriage feast and upon the cross, the love expressed in tone and look and manner interpreted His words." —*The Desire of Ages,* page 146.

6. In what other circumstances did Jesus use a similar or identical expression? John 7:3-8, 30; 8:20.

NOTE.—"In saying to Mary that His hour had not yet come, Jesus was replying to her unspoken thought,—to the expectation she cherished in common with her people. She hoped that He would reveal Himself as the Messiah, and take the throne of Israel. But the time had not come. Not as a King, but as 'a Man of Sorrows, and acquainted with grief,' had Jesus accepted the lot of humanity."—*The Desire of Ages,* page 147.

Jesus Meets the Crisis

7. What instruction did Mary give the servants? John 2:5.

NOTE.—The Revised Standard Version reads, "Do whatever He tells you." This is the key text of this narrative. These words reflect the love, confidence, and trust of Mary. They are a confession of her faith in Jesus. Thirty years of experience had schooled her in such perfect confidence that in a crisis she could point to her Son and say, "Do whatever He tells you." It was not that He had turned water to wine before, but Mary knew His loving, thoughtful attitude toward everyone, and she also knew His power. It was the faith of Mary

that paved the way for this miracle. And it was on this occasion that Mary's faith was passed on to the disciples. At Jordan some of these disciples had heard His heavenly Father say, "This is My beloved Son, in whom I am well pleased." At Cana, His earthly mother adds, "Whatsoever He saith unto you, do it."

8. What did Jesus tell the servants to do? John 2:6, 7.

NOTE.—Jesus asked the servants to use what they had at hand. God has a remarkable way of using man's simplest resources to advantage if they are consecrated to Him. The unit of measure here was the Hebrew "bath," thought to be roughly equivalent to the old English liquid measure, firkin. Each firkin was equal to eight or nine gallons. This means that the capacity of the water pots was, all told, approximately one hundred to one hundred and fifty gallons. This would indicate a large crowd at the wedding.

9. What further command did Jesus give the servants? John 2:8.

10. What comment did the governor of the feast make to the bridegroom? John 2:9, 10.

NOTE.—"As men set forth the best wine first, then afterward that which is worse, so does the world with its gifts. That which it offers may please the eye and fascinate the senses, but it proves to be unsatisfying. The wine turns to bitterness, the gaiety to gloom. That which was begun with songs and mirth ends in weariness and disgust. But the gifts of Jesus are ever fresh and new. The feast that He provides for the soul never fails to give satisfaction and joy. Each new gift increases the capacity of the receiver to appreciate and enjoy the blessings of the Lord."—*The Desire of Ages,* page 148.

The Purpose and Influence of the Miracle

11. What was the purpose of this miracle? John 2:11, first part.

NOTE.—This miracle revealed the loving-kindness of Jesus. He is pictured as the friend of mankind. "Jesus did not begin His ministry by some great work before the Sanhedrin at Jerusalem. At a household gathering in a little Galilean village His power was put forth to add to the joy of a wedding feast. Thus He showed His sympathy with men, and His desire to minister to their happiness. In the wilderness of temptation He Himself had drunk the cup of woe. He came forth to give to men the cup of blessing, by His benediction to hallow the relations of human life." —*The Desire of Ages,* page 144.

12. What was the result of this miracle in the lives of Jesus' disciples? John 2:11, last part.

NOTE.—This incident was truly a lesson in faith. The disciples believed on Jesus because they were led to recognize His power and His love. His disciples today are asked to believe on the same Jesus for the same reasons.

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.

A Nobleman and a Centurion Believe in Jesus

MEMORY VERSE: "Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." John 4:50.

STUDY HELP: "The Desire of Ages," pages 196-200.

LESSON SCRIPTURES: John 4:46-54; Matt. 8:5-13; Luke 7:1-10.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize John 4:50; Key Words; Ques. 1-3.
3. Ques. 4, 5.
4. Ques. 6-9.
5. Ques. 10-12.
6. Read "The Desire of Ages," pp. 196-200.
7. Review entire lesson.

Lesson Outline:

I. Jesus Again at Cana

1. The previous miracle at Cana. John 4:46, first part.
2. A nobleman and his son. Verse 46, last part.
3. The nobleman's request. Verse 47.

II. The Necessity of Faith

1. Jesus tests the sincerity of the nobleman. John 4:48.
2. The nobleman urges his request upon the Master. Verse 49.

III. The Reward of Faith

1. Jesus' assurance. John 4:50, first part.
2. The nobleman's faith. Verse 50, last part.
3. The good news from Capernaum. Verse 51.
4. The nobleman's inquiry. Verse 52.

IV. The Progress of Faith

1. The development of a greater faith. John 4:53.
2. The second miracle in Galilee. Verse 54.
3. A similar miracle. Matt. 8:5-13.

Key Words:

1. Nobleman. Margin, "courtier." This man was evidently an official of King Herod's court with headquarters at Capernaum.

2. Signs and Wonders. The word translated "signs" is the same as the word translated "miracle" in John 4:54. It was as if Jesus had said, "Except ye see miracles, ye will not believe."

3. Centurion. Originally the centurion was the leader of one hundred men in the Roman army. However, the actual number of men commanded by a centurion varied from fifty to one hundred.

THE LESSON

Jesus Again at Cana

1. What Galilean town did Jesus visit? What miracle had previously been performed at that place? John 4:46, first part.

2. What needy individuals are introduced at this point in the narrative? John 4:46, last part.

NOTE.—Jesus ministered to all classes.

WITH MORE LIGHT WE SHOULD HAVE MORE FAITH.

On His previous visit to Cana He mingled with the common people at a wedding feast. Now He brings His blessings to a distinguished official. Jesus was equally at home with the rich or the poor, the great or the obscure. The door of faith was open to all people who would choose to enter.

3. What request did the nobleman make of Jesus? John 4:47.

NOTE.—"On reaching Cana he found a throng surrounding Jesus. With an anxious heart he pressed through to the Saviour's presence. His faith faltered when he saw only a plainly dressed man, dusty and worn with travel. He doubted that this Person could do what he had come to ask of Him; yet he secured an interview with Jesus, told his errand, and besought the Saviour to accompany him to his home. But already his sorrow was known to Jesus. Before the officer had left his home, the Saviour had beheld his affliction."—*The Desire of Ages,* pages 197, 198.

The Necessity of Faith

4. What statement did Jesus make in response to the nobleman's request? John 4:48.

NOTE.—"But He knew also that the father had, in his own mind, made conditions concerning his belief in Jesus. Unless his petition should be granted, he would not receive Him as the Messiah. While the officer waited in an agony of suspense, Jesus said, 'Except ye see signs and wonders, ye will not believe.'

"Notwithstanding all the evidence that Jesus was the Christ, the petitioner had determined to make his belief in Him conditional on the granting of his own request." —*The Desire of Ages,* page 198.

This verse presents the principal lesson of faith contained in this miracle. The nobleman represented, at this point, a large number of people who make faith dependent on the fulfillment of some sign. Such an attitude is not real faith. Faith is a surrender, a commitment, like that of Job when he said, "Though He slay me, yet will I trust in Him." Jesus was teaching the nobleman —and us—that men should believe *before* they see signs and wonders, not *because* they have seen signs and wonders.

5. In what words did the nobleman renew his request? John 4:49.

NOTE.—"Yet the nobleman had a degree of faith; for he had come to ask what seemed to him the most precious of all blessings. Jesus had a greater gift to bestow. He desired, not only to heal the child, but to make the officer and his household sharers in the blessings of salvation, and to kindle a light in Capernaum, which was so soon to be the field of His own labors. But the nobleman must realize his need before he would desire the grace of Christ. This courtier represented many of his nation. They were interested in Jesus from selfish motives. They hoped to receive some special benefit through His power, and they staked their faith on the granting of this temporal favor; but they were ignorant as to their spiritual disease, and saw not their need of divine grace."—*The Desire of Ages,* page 198.

The Reward of Faith

6. What comforting words did Jesus speak to the nobleman? John 4:50, first part.

NOTE.—"Thy son liveth." These were thrilling words for a father to hear. The nobleman had made contact with the source of life. His outreached hand of faith was grasped by the hand of Divine Grace. Agony and uncertainty gave way to peace and thanksgiving.

7. What spiritual experience took place in the nobleman's life? John 4:50, last part.

NOTE.—The nobleman's attitude was changed. Had his belief been conditioned still on signs and wonders, he would have hurried back to Capernaum to see whether his son were really healed. "Cana was not so far from Capernaum but that the officer might have reached his home on the evening after his interview with Jesus; but he did not hasten on the homeward journey. It was not until the next morning that he reached Capernaum."—*The Desire of Ages,* page 199.

8. What message did his servants bring the nobleman as he was on his way home? John 4:51.

NOTE.—"Thy son liveth." When Jesus spoke these words, He did so because of His divine knowledge. When the servants spoke the same words, they did so from personal observation. The spiritual accomplishment of the nobleman was that he accepted the statement as fully when Jesus spoke it as when he heard it from his servants.

9. What inquiry did the nobleman make of the servants? John 4:52.

NOTE.—This was the question anyone would have asked. It was not asked from lack of faith but from human curiosity which desired to know how the time of the interview at Cana compared with the time of the healing at Capernaum. The timing proved that divine power and love are not hampered in their operation by such physical factors as time and space.

The Progress of Faith

10. What spiritual experience came to this man and his family as the result of this experience? John 4:53.

NOTE.—In verse 50 it is said that the man "believed" the words of Jesus. In verse 53 it states again that he "believed." This indicates that belief is a progressive experience. The nobleman's degree of surrender and commitment to Christ became greater as his experience progressed.

"The nobleman longed to know more of Christ. As he afterward heard His teaching, he and all his household became disciples. Their affliction was sanctified to the conversion of the entire family."—*The Desire of Ages,* page 200.

11. What chronological fact is noted regarding this miracle? John 4:54.

12. What similar miracle was performed at a later time? Matt. 8:5-13. Compare Luke 7:1-10.

NOTE.—"Christ had said to the nobleman whose son He healed, 'Except ye see signs and wonders, ye will not believe.' John 4:48. He was grieved that His own nation should require these outward signs of His Messiahship. . . . But He marveled at the faith of the centurion who came to Him. The centurion did not question the Saviour's power. He did not even ask Him to come in person to perform the miracle. 'Speak the word only,' he said, 'and my servant shall be healed.' "—*The Desire of Ages,* page 315.

Some comparisons and contrasts between these miracles are: (1) The nobleman was a Jew, the centurion was not; (2) both miracles actually occurred in Capernaum; (3) both miracles were performed at a distance from the one benefited; (4) the centurion showed a more mature faith than did the nobleman.

Faith Rewarded at Capernaum

MEMORY VERSE: "And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him." Mark 1:27.

STUDY HELP: "The Desire of Ages," pages 252-261.

LESSON SCRIPTURES: John 4:53; Mark 1:21-34.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize Mark 1:27; Key Words; Ques. 1, 2.
3. Ques. 3-5.
4. Ques. 6-9.
5. Ques. 10-13.
6. Read "The Desire of Ages," pp. 252-261.
7. Review entire lesson.

Lesson Outline:

I. The Gospel in Capernaum

1. The awakening of interest. John 4:53.
2. Jesus, the teacher. Mark 1:21, 22.

II. An Interruption in the Sabbath Service

1. The demoniac. Mark 1:23.
2. The demon's acknowledgment. Verse 24.

III. Jesus Stronger Than Satan

1. The demon rebuked. Mark 1:25.
2. The victory. Verse 26.
3. The amazement of the people. Verse 27.
4. The widespread fame of Jesus. Verse 28.

IV. At the Home of Peter

1. Entering Peter's house. Mark 1:29.
2. Sickness in the home. Verse 30.
3. Restoration. Verse 31.

V. Healing the Multitude

1. The enthusiastic populace. Mark 1:32, 33.
2. The universality of Jesus' healing. Verse 34.

Key Words:

1. Capernaum. A city on the northwestern shore of the Sea of Galilee. It is spoken of in the Scriptures as Jesus' own city, for He made it His headquarters during His Galilean ministry.

2. Synagogue. The house of worship of the Jews. Possibly synagogues were built first about the time of the captivity. They were so constructed that the worshipers looked toward Jerusalem. The center of worship was the chest containing the book of the law. A raised platform and a pulpit gave the building the semblance of a present-day church.

3. Unclean Spirit. Devil possession must be understood as an actual control of an individual by supernatural evil powers. The modern notion of equating demon possession with insanity must be avoided. The symptoms of the victims might differ widely, but the source of the difficulty in each case was the malevolent power of Satan.

The Gospel in Capernaum

1. What interest in Jesus had been established in the city of Capernaum? John 4:53.

NOTE.—"In Capernaum the nobleman's son whom Christ had healed was a witness to His power. And the court official and his household joyfully testified of their faith. When it was known that the Teacher Himself was among them, the whole city was aroused. Multitudes flocked to His presence. On the Sabbath the people crowded the synagogue until great numbers had to turn away, unable to find entrance."—*The Desire of Ages,* page 253.

2. How was the teaching of Jesus received by the people? Mark 1:21, 22.

NOTE.—The word translated "doctrine" is often translated "teaching." This scripture calls attention to Jesus as a teacher. In commenting on this text, *The Desire of Ages* lists some of the characteristics of the teaching of Jesus (pages 253 and 254) among which are the following:

I. His Audience.
   1. Jesus met the people on their own ground.
   2. He reached all classes.
   3. He adapted His teaching to His audiences.

II. His Method.
   4. His language was pure, refined, and clear.
   5. He was gracious and tactful.
   6. He was earnest.
   7. He maintained a tender, sympathetic spirit.
   8. He used illustrations to teach truth.
   9. He presented truth in a direct and simple way.
   10. He spoke with the authority of personal conviction and experience, rather than with the borrowed authority of tradition.

III. His Doctrine.
   11. He held Himself to the presentation of positive truths of the word of God.
   12. He revealed God and the eternal world.
   13. He revealed His familiarity with God and heaven, and at the same time His unity with the human family.
   14. He placed temporal and eternal things in their true relation to one another.

An Interruption in the Sabbath Service

3. What unfortunate man was present in the synagogue at this Sabbath service? Mark 1:23.

NOTE.—"The secret cause of the affliction that had made this man a fearful spectacle to his friends and a burden to himself was in his own life. He had been fascinated by the pleasures of sin. . . . Intemperance and frivolity perverted the noble attributes of his nature, and Satan took absolute control of him.

"Remorse came too late. When he would have sacrificed wealth and pleasure to regain his lost manhood, he had become helpless in the grasp of the evil one. He had placed himself on the enemy's ground, and Satan had taken possession of all his faculties. The tempter had allured him with many charming presentations; but when once the wretched man was in his power, the fiend became relentless in his cruelty, and terrible in his angry visitations. So it will be with all who yield to evil; the fascinating pleasure of their early career ends in the darkness of despair or the madness of a ruined soul."—*The Desire of Ages,* page 256.

4. What acknowledgment did the evil spirit make through the lips of the demon-possessed man? Mark 1:24.

NOTE.—"The mind of this wretched sufferer had been darkened by Satan, but in

the Saviour's presence a ray of light had pierced the gloom. He was roused to long for freedom from Satan's control; but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, another's will held him, another's words found utterance through him. The conflict between the power of Satan and his own desire for freedom was terrible."—*The Desire of Ages,* page 255.

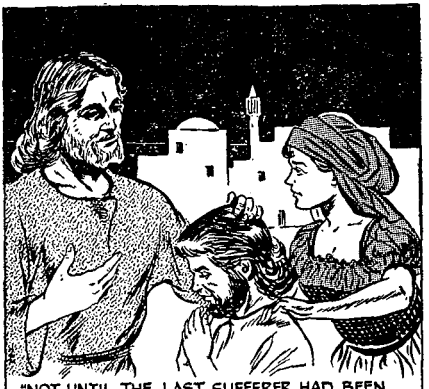
Jesus Stronger Than Satan

5. With what words did Jesus rebuke the evil spirit? Mark 1:25.

NOTE.—Just a short time before, Jesus had stated in the synagogue at Nazareth that one of His objectives was "to preach deliverance to the captives." Now His ability to do this is challenged. With calm dignity He says to the evil spirit, "Hold thy peace, and come out of him." Jesus had met Satan before in the wilderness and had triumphed. His entire ministry was a series of victories over the enemy of God and man.

"The period of Christ's personal ministry among men was the time of greatest activity for the forces of the kingdom of darkness. For ages Satan with his evil angels had been seeking to control the bodies and the souls of men, to bring upon them sin and suffering; then he had charged all this misery upon God. Jesus was revealing to men the character of God. He was breaking Satan's power, and setting his captives free. New life and love and power from heaven were moving upon the hearts of men, and the prince of evil was aroused to contend for the supremacy of his kingdom. Satan summoned all his forces, and at every step contested the work of Christ."—*The Desire of Ages,* page 257.

6. With what manifestations of satanic hatred did the unclean spirit depart from the man? Mark 1:26.



"NOT UNTIL THE LAST SUFFERER HAD BEEN RELIEVED DID JESUS CEASE HIS WORK."

NOTE.—"Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded."—*The Desire of Ages,* page 258.

7. What was the reaction of the onlookers? Mark 1:27.

NOTE.—The amazement and questioning that followed this miracle no doubt proved for many to be the awakening of faith in Jesus. Experiences that bring surprise and wonder sometimes result in deeper understanding.

8. How widely did the news of this incident spread? Mark 1:28.

At the Home of Peter

9. After the service in the synagogue, where did Jesus go? Who accompanied Him? Mark 1:29. Compare Matt. 8:14; Luke 4:38.

10. Who was ill in this household? Mark 1:30.

NOTE.—Peter and the other disciples were receiving a marvelous introduction to the breadth of the ministry of Jesus. Peter, at the wedding feast at Cana, saw the power of Jesus at work on the social level. On the occasion of the miraculous draft of fishes (Luke 5:1-11) Peter had seen Jesus at work meeting the material needs of men. This very same Sabbath in the synagogue Peter had witnessed the power of Jesus speaking to the hearts of men. Now, in his own home, Peter sees Jesus ministering in the confines of a simple home. Jesus is interested in every aspect of human lives. Faith has its place in every legitimate pursuit of man.

11. What did Jesus do for the sufferer? With what results? Mark 1:31.

Healing the Multitude

12. After the Sabbath, who congregated about the door of Peter's house? Mark 1:32, 33.

NOTE.—"Tidings of the work of Christ spread rapidly throughout Capernaum. For fear of the rabbis, the people dared not come for healing upon the Sabbath; but no sooner had the sun disappeared below the horizon than there was a great commotion. From the homes, the shops, the market places, the inhabitants of the city pressed toward the humble dwelling that sheltered Jesus. The sick were brought upon couches, they came leaning upon staffs, or, supported by friends, they tottered feebly into the Saviour's presence."—*The Desire of Ages*, page 259.

13. What miracles did Jesus perform for the multitude? Mark 1:34.

NOTE.—Jesus brought happiness. "The air was filled with the voice of triumph and shouts of deliverance. The Saviour was joyful in the joy He had awakened. . . .

"Not until the last sufferer had been relieved did Jesus cease His work. It was far into the night when the multitude departed, and silence settled down upon the home of Simon."—*The Desire of Ages*, page 259.

Lesson 4, for January 22, 1955

Forgiveness Through Faith

MEMORY VERSE: "And when He saw their faith, He said unto him, Man, thy sins are forgiven thee." Luke 5:20.

STUDY HELP: "The Desire of Ages," pages 267-271.

LESSON SCRIPTURES: Mark 2:1-12; Matt. 9:1-8; Luke 5:17-26.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize Luke 5:20; Key Words; Ques. 1, 2.
3. Ques. 3-6.
4. Ques. 7-9.
5. Ques. 10-12.
6. Read "The Desire of Ages," pp. 267-271; begin reviewing lesson.
7. Finish reviewing lesson.

Lesson Outline:

I. Jesus Revisits Capernaum

1. In Capernaum again. Mark 2:1.
2. The eager crowds. Verse 2.

II. Faith Conquers Obstacles

1. The palsied man. Mark 2:3.
2. The resourcefulness of his friends. Verse 4.

III. Jesus Forgives Sin

1. The man's greatest need—forgiveness. Mark 2:5.
2. The objection of the critics. Verses 6, 7.

IV. Jesus Heals

1. The critics answered. Mark 2:8, 9.
2. Complete restoration. Verses 10-12, first part.
3. The effect on the people. Verse 12, last part; Matt. 9:8; Luke 5:26.

V. The Doctrine of Forgiveness

1. Forgiveness and cleansing. 1 John 1:9.
2. The measure of forgiveness. Matt. 6:12; 18:21, 22, 35.
3. A result of faith. Rom. 3:22-25.

Key Words:

1. Palsy. The word is a shortened form of *paralysis.*

2. Forgive. Back of the English word lies the Greek word *aphiemi,* which is translated "put away" in 1 Corinthians 7:12 and "yielded up" in Matthew 27:50. Divine forgiveness of sins involves a change in the life and the attitude of the sinner. God's forgiveness does not produce security for an unrepentant sinner. When God forgives, He "puts away" sin in a sense that the forgiven sinner is a different person. The prerequisite for such forgiveness is faith.

THE LESSON

Jesus Revisits Capernaum

1. What indicates that Capernaum was "home" to Jesus? Mark 2:1; Matt. 9:1.

NOTE.—The expression "in the house" is translated in some versions as "at home." "Jesus was teaching in the house of Peter." —*The Desire of Ages,* page 268.

2. What is revealed regarding Jesus' popularity at this stage of His ministry? Mark 2:2.

Faith Conquers Obstacles

3. What unfortunate man was brought to Jesus? Mark 2:3. Compare Luke 5:18.

NOTE.—"Like the leper, this paralytic had lost all hope of recovery. His disease was the result of a life of sin, and his sufferings were embittered by remorse. He had long before appealed to the Pharisees and doctors, hoping for relief from mental suffering and physical pain. But they coldly pronounced him incurable, and abandoned him to the wrath of God. The Pharisees regarded affliction as an evidence of divine displeasure, and they held themselves aloof from the sick and the needy. Yet often these very ones who exalted themselves as holy were more guilty than the sufferers they condemned."—*The Desire of Ages,* page 267.

4. How did the friends of the sick man overcome obstacles in bringing him to Jesus? Mark 2:4.

NOTE.—"Again and again the bearers of the paralytic tried to push their way through the crowd, but in vain. The sick man looked about him in unutterable anguish. When the longed-for help was so near, how could he relinquish hope? At his suggestion his friends bore him to the top of the house and, breaking up the roof, let him down at the feet of Jesus."—*The Desire of Ages,* page 268.

Faith is often manifested by unwavering determination that finds ways to overcome obstacles. These friends were so sure that Jesus could help that they were unwilling to give up. Faith results in good works such as this.

Jesus Forgives Sin

5. What did Jesus say to the sick man? Mark 2:5. Compare Matt. 9:2; Luke 5:20.

NOTE.—"Christ's work for the paralytic is an illustration of the way we are to work. Through his friends this man had heard of Jesus and requested to be brought into the presence of the mighty Healer. The Saviour knew that the paralytic had been tortured by the suggestions of the priests that because of his sins God had cast him off. Therefore His first work was to give him peace of mind. 'Son,' He said, 'thy sins be forgiven thee.' This assurance filled his heart with peace and joy."—*Testimonies*, vol. 6, p. 234.

"There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, 'Thy sins are forgiven.' The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give would impart vigor to the mind, and health to the body."—*The Desire of Ages*, page 270.

6. What objection to Jesus' statement was raised in the hearts of some of the listeners? Mark 2:6, 7.

NOTE.—These critics represented a decadent religion made up of rules and outward formalities. Their purpose was to protect tradition against anything that looked new to them. "The power of the Lord was present to heal them," but they were not healed because they did not believe.

This is a striking example of how a right principle can be misused. It was true that only God could forgive sins. The critics would not accept the fact that Jesus was God.

Jesus Heals

7. How did Jesus answer the secret thoughts of His critics? Mark 2:8, 9.

NOTE.—Jesus' ability to read their thoughts should have convinced His critics that He was from God. But to give them unmistakable evidence of His power to forgive sins, Jesus challenged them with a question relative to His power to heal.

8. How did Jesus demonstrate His power to forgive sins? Mark 2:10-12, first part. Compare Matt. 9:6, 7.

NOTE.—This incident gives insight into the purpose of Jesus' miracles of healing. He healed men's bodies to demonstrate His power to heal men's souls.

"It required nothing less than creative power to restore health to that decaying body. The same voice that spoke life to man created from the dust of the earth had spoken life to the dying paralytic. And the same power that gave life to the body had renewed the heart. He who at the creation 'spake, and it was,' who 'commanded, and it stood fast' (Ps. 33:9), had spoken life to the soul dead in trespasses and sins. The healing of the body was an evidence of the power that had renewed the heart. Christ

bade the paralytic arise and walk 'that ye may know,' He said, 'that the Son of man hath power on earth to forgive sins.' "—*The Desire of Ages,* pages 269, 270.

9. **What was the effect on the people? Mark 2:12, last part; Matt. 9:8; Luke 5:26.**

NOTE.—"The effect produced upon the people by the healing of the paralytic was as if heaven had opened, and revealed the glories of the better world. As the man who had been cured passed through the multitude, blessing God at every step, and bearing his burden as if it were a feather's weight, the people fell back to give him room, and with awe-stricken faces gazed upon him, whispering softly among themselves, 'We have seen strange things today.' " —*The Desire of Ages,* page 270.

The Doctrine of Forgiveness

10. **In what words did John, who witnessed this miracle, later express the doctrine of forgiveness? 1 John 1:9.**

NOTE.—There is no salvation apart from forgiveness of sins. There can be no forgiveness apart from faith. And faith brings conviction, repentance, and confession. Just as Jesus was willing and able to restore men's bodies, so He is able and willing to forgive their sins.

11. **In stressing the doctrine of forgiveness, what did Jesus state would be the measure of forgiveness? Matt. 6:12; 18:21, 22, 35.**

NOTE.—The healing of the paralytic teaches that men are forgiven in response to their faith in God. Jesus makes it clear that the willingness to forgive our fellow men is also essential. Just as the law of God includes love for God and love for man, so forgiveness is conditional upon faith in God and forgiveness by man of his fellows.

12. **How are remission of sin and righteousness received? Rom. 3:22-25.**

Lesson 5, for January 29, 1955

Jesus Heals on the Sabbath

MEMORY VERSE: "But Jesus answered them, My Father worketh hitherto, and I work." John 5:17.

STUDY HELP: "The Desire of Ages," pages 201-213.

LESSON SCRIPTURE: John 5:1-21.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize John 5:17; Key Words; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-10.
5. Ques. 11-13.
6. "The Desire of Ages," pp. 201-213.
7. Review entire lesson.

Lesson Outline:

I. Jesus at the Pool of Bethesda

1. Jesus goes to Jerusalem. John 5:1.
2. The pool of disappointed hopes. Verse 2.
3. The popular superstition. Verses 3, 4.

II. The Sufferer Healed

1. A chronic invalid. John 5:5.
2. Jesus' question. Verse 6.
3. The reply of a discouraged man. Verse 7.
4. Jesus' command. Verses 8, 9.

III. Proper Sabbathkeeping

1. The objection of the critics. John 5:10.
2. Action defended. Verses 11-13.
3. Jesus' counsel to the healed man. Verse 14.

IV. Refuting the Objections of His Critics

1. Opposition of Jews. John 5:15, 16.
2. Objections answered. Verse 17.
3. Source of Jesus' power. Verses 18-21.

Key Words:

1. Bethesda. "The Hebrew name of a reservoir or tank, with five 'porches,' close upon the sheepgate or 'market' in Jerusalem. The porches—cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the 'troubling of the water.' "—Smith, *Dictionary of the Bible,* 1906 ed., p. 113.

In 1888 there was discovered beneath the church of St. Anne, north of Birket, Israel, the site which is now identified with the pool of Bethesda. It consists of twin pools with arches, which fit the Bible description. On a wall was a faded fresco of the troubling of the waters.

2. Bed. A pallet, or bedding roll, which the individual could roll up and carry about at will.

THE LESSON

Jesus at the Pool of Bethesda

1. What occasion again brought Jesus to Jerusalem? John 5:1.

NOTE.—While the record does not specifically state what feast this was, there is good reason to believe that it was a Passover.

2. What place provided the setting for this lesson? John 5:2.

3. Why did sick people congregate at this pool? John 5:3, 4.

NOTE.—It is interesting to note that the fourth verse is omitted in some of the ancient manuscripts. For this reason the English Revised Version of 1881 and the American Revised Version of 1901 and the Revised Standard Version of 1946 omit the fourth verse. It is possible that this verse was added as a marginal note to the original text by some early copyist to account for the presence of the sick people at the pool, and later it came to be incorporated into the Bible text. This explanation is in harmony with the following inspired comment: "At certain seasons the waters of this pool were agitated, and *it was commonly believed* that this was the result of supernatural power. . . .

"He saw the wretched sufferers watching for that *which they supposed* to be their only chance of cure."—*The Desire of Ages,* page 201. (Italics supplied.)

There were two pools, the upper of which overflowed periodically into the lower one, thus causing the agitation of the water, which tradition had attributed to some supernatural cause.

The Sufferer Healed

4. What man did Jesus particularly notice on this occasion? John 5:5.

NOTE.—"His disease was in a great degree the result of his own sin, and was looked upon as a judgment from God. Alone and friendless, feeling that he was shut out from God's mercy, the sufferer had passed long years of misery."—*The Desire of Ages,* page 202.

5. What question did Jesus ask this man? John 5:6.

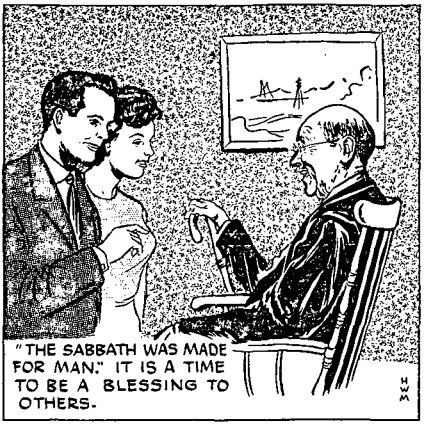
6. How did the man reply? John 5:7.

NOTE.—"The sick man was lying on his mat, and occasionally lifting his head to gaze at the pool, when a tender, compassionate face bent over him, and the words, 'Wilt thou be made whole?' arrested his attention. Hope came to his heart. He felt that in some way he was to have help. But the glow of encouragement soon faded. He remembered how often he had tried to reach the pool, and now he had little prospect of living till it should again be troubled. He turned away wearily, saying, 'Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."—*The Desire of Ages,* page 202.

7. What was the result of the invalid's response to the command of Jesus? John 5:8, 9.

NOTE.—This incident provides an outstanding illustration of the way Jesus saves men. The man was asked to do what seemed impossible. "The man's faith takes hold upon that word. Every nerve and muscle thrills with new life, and healthful action comes to his crippled limbs. Without question he sets his will to obey the command of Christ, and all his muscles respond to his will. Springing to his feet, he finds himself an active man. . . .

"Through the same faith we may receive spiritual healing. By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking. There are



many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, 'O wretched man that I am! who shall deliver me from this body of death?' Rom. 7:24, margin. Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, 'Wilt thou be made whole?' He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe His word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His word you will receive strength. Whatever may be the evil practice, the master passion which through long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is 'dead in trespasses.' Eph. 2:1. He will set free the captive that is held by weakness and misfortune and the chains of sin."—*The Desire of Ages,* pages 202, 203.

Proper Sabbathkeeping

8. What objection did Jesus' critics raise? John 5:10.

NOTE.—Here is an example of how the Jews perverted the laws of God and brought them into disrepute. True, there was a law against carrying a burden on the

Sabbath (compare Jer. 17:21, 22), but it was not applicable to this particular case. It referred to the carrying on of gainful employment on Sabbath, with unnecessary bearing of burdens, and carelessness in preparation for the Sabbath.

"The Jews had so perverted the law that they made it a yoke of bondage. Their meaningless requirements had become a byword among other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions."—*The Desire of Ages,* page 204.

"He [Jesus] had come to free the Sabbath from those burdensome requirements that had made it a curse instead of a blessing.

"For this reason He had chosen the Sabbath upon which to perform the act of healing at Bethesda. He could have healed the sick man as well on any other day of the week; or He might simply have cured him, without bidding him bear away his bed. But this would not have given Him the opportunity He desired. A wise purpose underlay every act of Christ's life on earth. Everything He did was important in itself and in its teaching. Among the afflicted ones at the pool He selected the worst case upon whom to exercise His healing power, and bade the man carry his bed through the city in order to publish the great work that had been wrought upon him. This would raise the question of what it was lawful to do on the Sabbath, and would open the way for Him to denounce the restrictions of the Jews in regard to the Lord's day, and to declare their traditions void."—*The Desire of Ages,* page 206.

9. How did the healed man defend his Sabbath activity? John 5:11-13.

10. What counsel did Jesus give the man? John 5:14.

Refuting the Objections of His Critics

11. What measures did the Jews take against Jesus? John 5:15, 16.

12. How did Jesus meet the objections of His critics? John 5:17.

NOTE.—"Jesus stated to them that the work of relieving the afflicted was in harmony with the Sabbath law. . . . If the Jews' interpretation of the law was correct, then Jehovah was at fault, whose work has quickened and upheld every living thing since first He laid the foundations of the earth; then He who pronounced His work good, and instituted the Sabbath to commemorate its completion, must put a period to His labor, and stop the never-ending routine of the universe."—*The Desire of Ages,* page 206.

13. How did Jesus describe His relationship to His Father? John 5:18-21.

NOTE.—"My authority, He said, for doing the work of which you accuse Me, is that I am the Son of God, one with Him in nature, in will, and in purpose. In all His works of creation and providence, I cooperate with God."—*The Desire of Ages,* page 208.

FOREIGN-LANGUAGE SABBATH-SCHOOL LESSON QUARTERLIES

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Power Over Tempests and Demons

MEMORY VERSE: "And He said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of Man is this! for He commandeth even the winds and water, and they obey Him." Luke 8:25.

STUDY HELP: "The Desire of Ages," pages 333-341.

LESSON SCRIPTURES: Mark 4:36-40; 5:14-20; Matt. 8:28-32.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize Luke 8:25; Key Words; Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-10.
5. Ques. 11-14.
6. Read "The Desire of Ages," pp. 333-341.
7. Review entire lesson.

Lesson Outline:

I. The Close of an Eventful Day

1. The desire to leave the multitude. Mark 4:35, 36.
2. The weariness of Jesus. Verse 38, first part.
3. The destination of Jesus and the disciples. Matt. 8:18; Mark 4:35.

II. Storm on the Lake

1. Disciples are in distress. Mark 4:37.
2. They call upon Jesus. Verse 38, last part.
3. Jesus rebukes the wind. Verse 39.

III Lessons From the Turbulent Sea

1. Jesus' appeal for faith. Mark 4:40.
2. Like the troubled sea. Isa. 57:20, 21.

IV. The Demoniacs

1. Among the tombs. Matt. 8:28.
2. Jesus challenged. Verse 29.
3. Deliverance from demons. Verses 30-32.
4. Heaven's valuation of a soul. Luke 15:7.
5. Aroused populace. Mark 5:14-17.
6. Home missionaries. Verses 18-20.

Key Words:

1. Tempest. "It would be difficult to imagine a more beautiful sheet of water than that which is known as the Sea of Galilee. Of course, it is not a sea but a lovely inland lake. It is only about thirteen miles in length and seven miles in breadth. Its clear water is supplied and again drained by the river Jordan. It lies six hundred and fifty feet below the level of the sea, and to the north rises the summit of Mount Hermon, which is clad in perpetual snow. Because of such a situation great currents of air frequently roll down from the surrounding hills and sweep the surface of the lake with sudden and fierce storms."—Erdman, *The Gospel of Matthew,* page 116.

2. Gadara. A city, east of the Sea of Galilee, said by Josephus to be the capital of Perea. A large district was attached to it. The area is known for its rough terrain and for its tombs. The term "Gergesenes" is sometimes used rather than the more familiar term, "Gadarenes."

THE LESSON

The Close of an Eventful Day

1. After a day of teaching, what did Jesus and His disciples do? Mark 4:35, 36.

NOTE.—The events of this lesson bring to a close what is spoken of as "the busy day" of Jesus' ministry. Doubtless Jesus experienced many such "busy days," but this one is especially worthy of note. The events of the day may be traced by reading Matthew 12:22 to 13:53; and Mark 4:35-41. It should be noted that the "Parables of the Kingdom" were given during this day.

2. What statement indicates the weariness of Jesus on this occasion? Mark 4:38, first part.

NOTE.—"All day He had been teaching and healing; and as evening came on, the crowds still pressed upon Him. Day after day He had ministered to them, scarcely pausing for food or rest. The malicious criticism and misrepresentation with which the Pharisees constantly pursued Him made His labors much more severe and harassing; and now the close of the day found Him so utterly wearied that He determined to seek retirement in some solitary place across the lake."—*The Desire of Ages,* page 333.

3. What was the destination of Jesus and His disciples? Matt. 8:18; Mark 4:35.

NOTE.—"The eastern shore of Gennesaret was not uninhabited, for there were towns here and there beside the lake; yet it was a desolate region when compared with the western side. It contained a population more heathen than Jewish, and had little communication with Galilee. Thus it offered Jesus the seclusion He sought, and He now bade His disciples accompany Him thither."—*The Desire of Ages,* pages 333, 334.

Storm on the Lake

4. What dangerous situation arose during the journey? Mark 4:37. Compare Matt. 8:24; Luke 8:23.

NOTE.—"Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board. Now, seeing their labor vain and only death before them, they remembered at whose command they had set out to cross the sea. In Jesus was their only hope. In their helplessness and despair they cried, 'Master, Master!' But the dense darkness hid Him from their sight. Their voices were drowned by the roaring of the tempest, and there was no reply. Doubt and fear assailed them. Had Jesus forsaken them? Was He who had conquered disease and demons, and even death, powerless to help His disciples now? Was He unmindful of them in their distress?

"Again they call, but there is no answer except the shrieking of the angry blast. Already their boat is sinking. A moment, and apparently they will be swallowed up by the hungry waters."—*The Desire of Ages,* page 334.

5. When they found Jesus asleep, how did they express their alarm? Mark 4:38, last part.

NOTE.—"Suddenly a flash of lightning pierces the darkness, and they see Jesus lying asleep, undisturbed by the tumult. In amazement and despair they exclaim, 'Master, carest Thou not that we perish?' How can He rest so peacefully while they are in danger and battling with death?

"Their cry arouses Jesus. As the lightning's glare reveals Him, they see the peace of heaven in His face; they read in His glance self-forgetful, tender love, and, their hearts turning to Him, cry, 'Lord, save us; we perish.'

"Never did a soul utter that cry unheeded."—*The Desire of Ages,* pages 334, 335.

6. What was Jesus' response to the disciples' cry of distress? Mark 4:39.

Lessons From the Turbulent Sea

7. What rebuke did He give His disciples? Mark 4:40. Compare Luke 8:25.

NOTE.—Jesus had every reason to expect the disciples to have faith in such a time of danger. Had they not witnessed miracle after miracle? Surely the Master who had turned the water to wine, healed the paralytic, and restored the demoniac would not forsake them now. But human faith is weak. The present danger causes past experiences, however great, to be forgotten.

8. By what figure does the prophet describe the wicked? Isa. 57:20, 21.

NOTE.—"There is another spiritual lesson in this miracle of the stilling of the tempest. Every man's experience testifies to the truth of the words of Scripture, 'The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked.' Isa. 57:20, 21. Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, 'Lord, save us,' will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. 'He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven.' Ps. 107:29, 30. 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' 'The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.' Rom. 5:1; Isa. 32:17."—*The Desire of Ages,* pages 336, 337.

The Demoniacs

9. What did Jesus and His disciples find on the other side of the lake? Matt. 8:28.

NOTE.—"From some hiding place among the tombs, two madmen rushed upon them as if to tear them in pieces. Hanging about these men were parts of chains which they had broken in escaping from confinement. Their flesh was torn and bleeding where they had cut themselves with sharp stones. Their eyes glared out from their long and matted hair, the very likeness of humanity seemed to have been blotted out by the demons that possessed them, and they looked more like wild beasts than like men."—*The Desire of Ages,* page 337.

10. How did the demons show their recognition of Jesus? Matt. 8:29.

11. What happened in response to Jesus' command that the devils come out of the men? Matt. 8:30-32. Compare Mark 5:9-13.

NOTE.—"The question is often raised as to just what is meant by demon possession. Some claim that it is merely figurative ex-

pression for moral evil and depravity; others teach that it is descriptive of physical or, more definitely, of mental disease and specifically of insanity. No other narrative shows more clearly that demon possession denotes the mysterious but real control of a human body and soul by actual spirits of supernatural power, cruel, satanic, malign. It was not merely a disordered brain which enabled this poor sufferer at once to recognize Jesus as the 'Son of the Most High God;' it was not a 'mental disease' that feared to be sent 'out of the country,' that Jesus commanded to come out of the man and permitted to enter into the herd of swine. This man . . . was not a maniac but a demoniac."—Erdman, *The Gospel of Mark,* page 80.

12. What is Heaven's estimate of the value of one soul? Luke 15:7.

NOTE.—"The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast Thou forsaken Me?' Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Christ's Object Lessons,* page 196.

13. To what extent did this incident stir the populace? Mark 5:14-17. Compare Luke 8:34-37.

14. What were the restored demoniacs commanded to do? With what results? Mark 5:18-20. Compare Luke 8:38-40.

NOTE.—"For a few moments only, these men had been privileged to hear the teachings of Christ. Not one sermon from His lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew; what they themselves had seen, and heard, and felt of the power of Christ. This is what everyone can do whose heart has been touched by the grace of God."—*The Desire of Ages,* page 340.

Lesson 7, for February 12, 1955

The Faith That Heals

MEMORY VERSE: "And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace." Luke 8:48.

STUDY HELP: "The Desire of Ages," pages 342-348.

LESSON SCRIPTURE: Mark 5:22-43.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize Luke 8:48; Key Words; Ques. 1, 2.
3. Ques. 3-6.
4. Ques. 7-11.
5. Ques. 12, 13; review first part of lesson.
6. Read "The Desire of Ages," pp. 342-348.
7. Review last part of lesson.

Lesson Outline:

I. Jairus Comes to Jesus

1. Falls at His feet. Mark 5:22.
2. Makes his request. Verse 23.

II. Touch of Faith

1. The infirm woman's desire for healing. Mark 5:25-27.
2. The expression of her faith. Verse 28.
3. Jesus' response to her faith. Verses 29-33.
4. His comforting words. Verse 34.

III. Sad News From Jairus's House

1. "Thy daughter is dead." Mark 5:35.
2. Jesus' challenge to believe. Verse 36.
3. The scene at Jairus's house. Verses 37, 38.
4. Jesus' surprising statement. Verse 39.
5. The raising of Jairus's daughter. Verses 40-43.

IV. Jesus' Response to Faith Without Respect of Persons

1. No respecter of persons. Acts 10:34.
2. Rich in faith. James 2:5.

Key Words:

1. Virtue. A more correct translation is "power." The Greek word is *dunamis,* which implies ability or strength. Apparently when the woman touched Jesus' garment He was aware, in some way that we cannot understand, that He had been instrumental in working a miracle. The power had gone out of Jesus not in the sense of loss, but in the sense of application to need.

2. Made whole. Mark 5:34 is an instance of the use of the Greek term which is sometimes translated "made whole" and sometimes "saved." It is significant that the relationship between curing a sick person and saving a sinner is so close that the same word was sometimes used to describe both transactions.

THE LESSON

Jairus Comes to Jesus

1. Who came to Jesus, and in what attitude? Mark 5:22. Compare Luke 8:41.

2. What was his request? Mark 5:23.

NOTE.—"Jesus set out at once with the ruler for his home. Though the disciples had seen so many of His works of mercy, they were surprised at His compliance with the entreaty of the haughty rabbi; yet they accompanied their Master, and the people followed, eager and expectant."—*The Desire of Ages,* page 342.

The faith of Jairus was not so great as was that of the Roman centurion who felt it unnecessary for Jesus to come to his house. However, the ruler's faith was genuine, and Jesus honored it.

Touch of Faith

3. While Jesus was on His way to the home of Jairus, what unfortunate person sought help from Him? Mark 5:25-27.

NOTE.—"The ruler's house was not far distant, but Jesus and His companions advanced slowly, for the crowd pressed Him on every side. The anxious father was impatient of delay; but Jesus, pitying the people, stopped now and then to relieve some suffering one, or to comfort a troubled heart."—*The Desire of Ages,* page 342.

"On the way to the ruler's house, Jesus had met, in the crowd, a poor woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But her hopes revived when she heard of the cures that Christ performed. She felt assured that if she could only go to Him she would be healed."—*Ibid.,* p. 343.

4. What method did the woman use in trying to avail herself of Jesus' healing power? Mark 5:28.

NOTE.—"Fearful of losing her one chance of relief, she pressed forward, saying to herself, 'If I may but touch His garment, I shall be whole.' As He was passing, she reached forward, and succeeded in barely touching the border of His garment. But in that moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health."—*The Desire of Ages,* pages 343, 344.

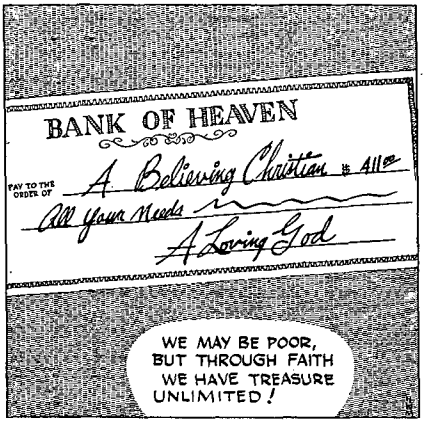
5. What was Jesus' response to her act? Mark 5:29-33. Compare Luke 8:45-47.

NOTE.—"The Saviour could distinguish the touch of faith from the casual contact of the careless throng. Such trust should not be passed without comment. He would speak to the humble woman words of comfort that would be to her a wellspring of joy,—words that would be a blessing to His followers to the close of time."—*The Desire of Ages,* page 344.

6. What kind words did Jesus speak to the woman? Mark 5:34.

NOTE.—"He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. It was not through the outward contact with Him, but through the faith which took hold on His divine power, that the cure was wrought.

"The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The



faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith cannot receive blessing from God. It is not enough to believe *about* Christ; we must believe *in Him.* The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages,* page 347.

Sad News From Jairus's House

7. What message came from the home of Jairus? Mark 5:35.

8. What encouraging admonition did Jesus give? Mark 5:36.

NOTE.—Jairus had just seen an evidence of Jesus' power. He had heard Jesus say to the woman, "Thy faith hath made thee whole." Now Jairus's faith is challenged. Despite the crushing report from home, he is asked to "believe."

9. When Jesus and His disciples came into Jairus's house, what did they find? Verses 37, 38. Compare Matt. 9:23.

NOTE.—"Already the hired mourners and flute players were there, filling the air with their clamor. The presence of the crowd and the tumult jarred upon the spirit of Jesus."—*The Desire of Ages,* page 343.

10. What surprising statement did Jesus make to those assembled at the house? Mark 5:39. Compare Matt. 9:24.

11. In what simple manner did Jesus restore life and normal existence to the child? Mark 5:40-43. Compare Luke 8:54, 55.

NOTE.—"Instantly a tremor passed through the unconscious form. The pulses of life beat again. The lips unclosed with a smile. The eyes opened widely as if from sleep, and the maiden gazed with wonder on the group beside her. She arose, and her parents clasped her in their arms, and wept for joy."—*The Desire of Ages,* page 343.

Jesus' Response to Faith Without Respect of Persons

12. How do these two miracles reveal the truth of Acts 10:34? Compare Ephesians 6:9.

NOTE.—"Jairus is a man of prominence in the community, 'one of the rulers of the synagogue,' a person of comparative wealth and power and social position, and for twelve years his home has been brightened by the presence of a little daughter, an only child. The woman is poor, weak, ceremonially unclean, friendless, unknown, and for twelve years her life has been darkened by continual suffering and disease.

"Both, however, are brought to Jesus by the consciousness of desperate need."—Erdman, *The Gospel of Mark,* page 87.

13. Although poor in this world's goods, in what should the heirs of the kingdom be rich? James 2:5.

Lesson 8, for February 19, 1955

Temporal Food or Spiritual Faith

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 359-371, 383-394.

LESSON SCRIPTURES: Mark 6:7-14; 30-44; John 6:1-15, 32-69.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize John 6:35; Key Words; Ques. 1-3.
3. Ques. 4-7.
4. Ques. 8-11.
5. Ques. 12-15.
6. Read "The Desire of Ages," pp. 359-371, 383-394.
7. Review entire lesson.

Lesson Outline:

I. Jesus Seeks Rest for Himself and His Disciples

1. Disciples sent out on a mission. Mark 6:7, 12, 13.
2. Their report to Jesus. Verse 30.
3. "Come ye . . . apart, . . . and rest awhile." Verses 31, 32.

II. The Interrupted Vacation

1. Preaching to the multitude. Mark 6:33, 34.
2. The scarcity of food. Verses 35, 36.
3. The seemingly impossible command. Verse 37.
4. Five loaves and two fishes. Verse 38.

III. The Creator at Work

1. Caring for the multitude. Mark 6:39-41.
2. A lesson in economy. John 6:12, 13.
3. Five thousand fed. Mark 6:44.

IV. The Results of This Miracle

1. An attempt to make Jesus king. John 6:15.
2. The way opened for teaching spiritual truth. John 6:26-36, 47, 48, 51, 53-56.
3. The departing of many disciples. Verse 66.
4. The faithfulness of the Twelve. Verses 67-69.
5. A similar miracle. Matt. 15:29-38; Mark 8:1-9.

Key Words:

1. Apostle. This is the first occasion that the disciples are spoken of as "apostles." The word "apostle" means "one sent." These men had earned that title by going forth in evangelistic endeavor.

2. Rest. "Christ's words of compassion are spoken to His workers today just as surely as they were spoken to His disciples. 'Come ye yourselves apart, . . . and rest awhile,' He says to those who are worn and weary. It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. Self-denial is required of the disciples of Christ, and sacrifices must be made; but care must also be exercised lest through their overzeal Satan take advantage of the weakness of humanity, and the work of God be marred."—*The Desire of Ages,* page 362.

THE LESSON

Jesus Seeks Rest for Himself and His Disciples

1. Upon what mission did Jesus send His disciples? Mark 6:7, 12, 13.

2. After their return from this missionary itinerary, what detailed report did they make to Jesus? Mark 6:30.

NOTE.—"They had committed errors in their first work as evangelists, and as they frankly told Christ of their experiences, He saw that they needed much instruction. He saw, too, that they had become weary in their labors, and that they needed to rest." —*The Desire of Ages,* page 359.

3. How did Jesus show His kind consideration for them in their weariness? Mark 6:31, 32. Compare Luke 9:10.

NOTE.—"Christ is full of tenderness and compassion for all in His service. He would show His disciples that God does not require sacrifice, but mercy. They had been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest. . . .

"Like Moses in the wilderness of Sinai, like David among the hills of Judea, or Elijah by the brook Cherith, the disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts. . . .

"In the estimation of the rabbis it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same dangers still exist. As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages,* pages 360-362.

The Interrupted Vacation

4. How did the multitudes interfere with Jesus' plan for relaxation? What is said of Jesus' attitude toward the people? Mark 6:33, 34.

NOTE.—"Interrupted as He was, and robbed of His rest, He was not impatient. He saw a greater necessity demanding His attention as He watched the people coming and still coming."—*The Desire of Ages,* page 364.

5. What problem arose as the day drew toward its close? Mark 6:35, 36. Compare John 6:5-7.

6. What command did Jesus give His disciples that seemed impossible to carry out? Mark 6:37.

7. What did the disciples tell Jesus regarding the availability of food? Mark 6:38. Compare Luke 9:13; John 6:9; Matt. 14:17.

The Creator at Work

8. How did Jesus meet the needs of the multitude? Mark 6:39-41.

NOTE.—Compare Matthew 14:19; Luke 9:14-16; John 6:10, 11. A comparison of the accounts of the miracle in the four Gospels reveals the following procedure:

a. Jesus seated the crowd in an organized manner.
b. Jesus asked God's blessing on the loaves and the fishes.
c. Jesus gave the food to the disciples to be distributed by them to the multitude.
d. Miraculously the food multiplied as it was distributed.

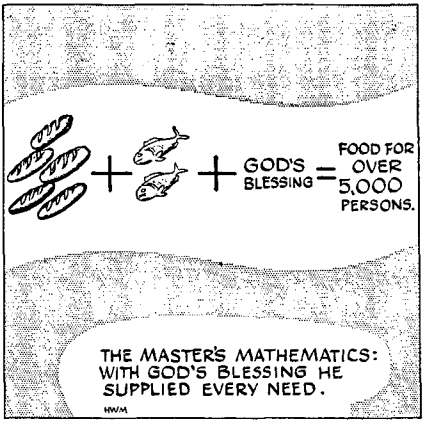
"He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. . . . Jesus would give them a chance to rest, and He bade them sit down. . . .

"Christ never worked a miracle except to supply a genuine necessity."—*The Desire of Ages,* pages 365, 366.

9. How did Jesus teach a lesson concerning economy in the temporal affairs of life? John 6:12, 13.

NOTE.—This detail of the narrative indicates that Jesus supplied an abundance. While the food was simple, there was plenty of it. It was, no doubt, a very unusual thing for most of these peasants to have all they wanted to eat.

"These words meant more than putting bread into the baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered



up that will relieve the necessity of earth's hungry ones. And there should be the same carefulness in spiritual things. When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul."—*The Desire of Ages*, page 368.

10. How large a group was fed on this occasion? Mark 6:44.

The Results of This Miracle

11. As a result of this miracle, what did the people desire to do? John 6:15.

NOTE.—"The hopes of the people rise higher and higher. This is He who will make Judea an earthly paradise, a land flowing with milk and honey. He can satisfy every desire. He can break the power of the hated Romans. He can deliver Judah and Jerusalem. He can heal the soldiers who are wounded in battle. . . . He can conquer the nations, and give to Israel the long-sought dominion.

"In their enthusiasm the people are ready at once to crown Him king. . . . The disciples unite with the multitude in declaring the throne of David the rightful inheritance of their Master. . . .

"They eagerly arrange to carry out their purpose; but Jesus sees what is on foot, and understands, as they cannot, what would be the result of such a movement. . . . Calling His disciples, Jesus bids them take the boat and return at once to Capernaum, leaving Him to dismiss the people." —*The Desire of Ages,* pages 377, 378.

12. When the people reassembled on the other side of the lake, what spiritual truth did Jesus endeavor to teach them? John 6:26-36, 47, 48, 51, 53-56.

NOTE.—"The figure which Christ used was a familiar one to the Jews. Moses, by the inspiration of the Holy Spirit, had said, 'Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.' And the prophet Jeremiah had written, 'Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.' Deut. 8:3; Jer. 15:16. The rabbis themselves had a saying, that the eating of bread, in its spiritual significance, was the study of the law and the practice of good works; and it was often said that at the Messiah's coming all Israel would be fed. The teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves. This lesson Christ was seeking to open to His hearers in the synagogue. Had they understood the Scriptures, they would have understood His words when He said, 'I am the Bread of Life.' Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life. 'He that cometh to Me,' He said, 'shall never hunger; and he that believeth on Me shall never thirst.' But He added, 'Ye also have seen Me, and believe not.' "—*The Desire of Ages,* page 386.

13. Being unwilling to accept spiritual truth, what did many of His followers do? John 6:66.

NOTE.—"The test was too great. The enthusiasm of those who had sought to take Him by force and make Him king grew cold. This discourse in the synagogue, they declared, had opened their eyes. Now they were undeceived. In their minds His words were a direct confession that He was not the Messiah, and that no earthly rewards were to be realized from connection with Him. They had welcomed His miracle-working power; they were eager to be freed from disease and suffering; but they would not come into sympathy with His self-sacrificing life. They cared not for the mysterious spiritual kingdom of which He spoke. The insincere, the selfish, who had sought Him, no longer desired Him. If He would not devote His power and influence to obtaining their freedom from the Romans, they would have nothing to do with Him."—*The Desire of Ages,* page 391.

14. How did the Twelve express their faith at this time? John 6:67-69.

15. On what later occasion did Jesus perform a similar miracle? Matt. 15:29-38; Mark 8:1-9.

NOTE.—It is worthy of note that this miracle was wrought in a Gentile area. Jesus did not limit His blessings on the basis of race. At the feeding of the four thousand, the disciples seem to have entirely forgotten the previous miracle. This seems incredible, but is no more incredible than the way in which we forget God's miracles of grace.

Lesson 9, for February 26, 1955

A Heathen Woman's Faith

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

STUDY HELP: "The Desire of Ages," pages 399-403.

LESSON SCRIPTURES: Mark 7:24-29; Matt. 15:23-29.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize Matt. 15:28; Key Word; Ques. 1, 2.
3. Ques. 3-6.
4. Ques. 7, 8.
5. Ques. 9-11.
6. Read "The Desire of Ages," pp. 399-403.
7. Review entire lesson.

Lesson Outline:

I. A Second Attempt at Retirement Interrupted

1. Into the borders of Tyre and Sidon. Mark 7:24.
2. The plea of a Syrophoenician woman. Verses 25, 26.

II. The Disciples' Attitude

1. National prejudice. Matt. 15:23.
2. Jesus' desire to change the disciples' attitude. Verse 24.

III. An Object Lesson

1. Jesus tests the woman's faith. Matt. 15:25, 26.

2. The woman's expression of faith. Verse 27.

IV. The Request Granted

1. The woman's faith rewarded. Matt. 15:28.
2. Jesus' reason for making this long journey. Verse 29.

V. The Significance of This Miracle

1. Preparing disciples for wider service. Matt. 28:19.
2. Breaking down walls of separation. Eph. 2:12-14.
3. "This man was born there." Ps. 87:4-6.

Key Word:

Syrophoenician. This term "occurs only in Mark 7:26. The word denoted perhaps a mixed race, half-Phoenicians and half-Syrians. Matthew (15:22) speaks of 'a woman of Canaan' in place of St. Mark's 'Syro-phoenician,' on the same ground that the Septuagint translates Canaan by Phoenicia. The names Canaan and Phoenicia had succeeded one another as geographical names in the same country."—Smith, *Dictionary of the Bible,* 1871 ed., p. 676.

THE LESSON

A Second Attempt at Retirement Interrupted

1. To what region did Jesus and His disciples go? Mark 7:24.

NOTE.—"After the encounter with the Pharisees, Jesus withdrew from Capernaum, and crossing Galilee, repaired to the hill country on the borders of Phoenicia. Looking westward, He could see, spread out upon the plain below, the ancient cities of Tyre and Sidon, with their heathen temples, their magnificent palaces and marts of trade, and the harbors filled with shipping. Beyond was the blue expanse of the Mediterranean, over which the messengers of the gospel were to bear its glad tidings to the centers of the world's great empire. But the time was not yet. The work before Him now was to prepare His disciples for their mission. In coming to this region He hoped to find the retirement He had failed to secure at Bethsaida. Yet this was not His only purpose in taking this journey."—*The Desire of Ages,* page 399.

2. Who came to Jesus, and with what plea for help? Mark 7:25, 26. Compare Matt. 15:22.

NOTE.—"The people of this district were of the old Canaanite race. They were idolaters, and were despised and hated by the Jews. To this class belonged the woman who now came to Jesus. She was a heathen, and was therefore excluded from the advantages which the Jews daily enjoyed. There were many Jews living among the Phoenicians, and the tidings of Christ's work had penetrated to this region. Some of the people had listened to His words and had witnessed His wonderful works. This woman had heard of the prophet, who, it was reported, healed all manner of diseases. As she heard of His power, hope sprang up in her heart. Inspired by a mother's love, she determined to present her daughter's case to Him. . . . She determined not to lose her only hope."—*The Desire of Ages,* pages 399, 400.

The Disciples' Attitude

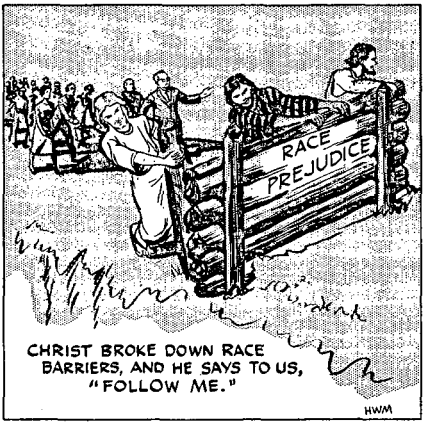
3. What attitude did the disciples take toward her? Matt. 15:23.

NOTE.—"Christ knew this woman's situation. He knew that she was longing to see Him, and He placed Himself in her path. By ministering to her sorrow, He could give a living representation of the lesson He designed to teach. For this He had brought His disciples into this region. He desired them to see the ignorance existing in cities and villages close to the land of Israel. . . . The partition wall which Jewish pride had erected, shut even the disciples from sym-

pathy with the heathen world. But these barriers were to be broken down."—*The Desire of Ages,* page 400.

4. What did Jesus reveal to the disciples regarding His mission? Matt. 15:24.

NOTE.—"Although this answer appeared to be in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterward understood as reminding them of what He had often told them,—that He came to the world to save all who would accept Him."—*The Desire of Ages,* page 401.



An Object Lesson

5. After ignoring her request for a time, what reply did Jesus make to the woman? Matt. 15:25, 26. Compare Mark 7:27.

6. How did the woman respond to this seeming rebuff? Matt. 15:27.

NOTE.—"Jesus had just departed from His field of labor because the scribes and Pharisees were seeking to take His life. They murmured and complained. They manifested unbelief and bitterness, and refused the salvation so freely offered them. Here Christ meets one of an unfortunate and despised race, that has not been favored with the light of God's word; yet she yields at once to the divine influence of Christ, and has implicit faith in His ability to grant the favor she asks. She begs for the crumbs that fall from the Master's table. If she may have the privilege of a dog, she is willing to be regarded as a dog. She has no national or religious prejudice or pride to influence her course, and she immediately acknowledges Jesus as the Redeemer, and as being able to do all that she asks of Him."—*The Desire of Ages,* page 401.

The Request Granted

7. How did Jesus reward the woman's faith? Matt. 15:28. Compare Mark 7:29, 30.

NOTE.—"The Saviour is satisfied. He has tested her faith in Him. By His dealings with her, He has shown that she who has been regarded as an outcast from Israel is no longer an alien, but a child in God's household. As a child it is her privilege to share in the Father's gifts. Christ now grants her request, and finishes the lesson to the disciples."—*The Desire of Ages,* page 401.

8. What does the very next verse of Scripture imply? Matt. 15:29, last part.

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

The Significance of This Miracle

9. For what far-reaching work was this experience a preparation? Matt. 28:19. Compare Acts 1:8.

NOTE.—"This act opened the minds of the disciples more fully to the labor that lay before them among the Gentiles. They saw a wide field of usefulness outside of Judea. They saw souls bearing sorrows unknown to those more highly favored. Among those whom they had been taught to despise were souls longing for help from the mighty Healer, hungering for the light of truth, which had been so abundantly given to the Jews.

"Afterward, when the Jews turned still more persistently from the disciples, because they declared Jesus to be the Saviour of the world, and when the partition wall between Jew and Gentile was broken down by the death of Christ, this lesson, and similar ones which pointed to the gospel work unrestricted by custom or nationality, had a powerful influence upon the representatives of Christ, in directing their labors."—*The Desire of Ages,* pages 402, 403.

10. What great truth is brought into focus by this experience? Eph. 2:12-14.

NOTE.—"The Saviour's visit to Phoenicia and the miracle there performed had a yet wider purpose. Not alone for the afflicted woman, nor even for His disciples and those who received their labors, was the work accomplished; but also 'that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.' John 20:31. The same agencies that barred men away from Christ eighteen hundred years ago are at work today. The spirit which built up the partition wall between Jew and Gentile is still active. Pride and prejudice have built strong walls of separation between different classes of men. Christ and His mission have been misrepresented, and multitudes feel that they are virtually shut away from the ministry of the gospel. But let them not feel that they are shut away from Christ. There are no barriers which man or Satan can erect but that faith can penetrate."—*The Desire of Ages,* page 403.

11. Of what does God take account? Ps. 87:4-6.

Lesson 10, for March 5, 1955

A Father's Faith

MEMORY VERSE: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief." Mark 9:23, 24.

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

LESSON SCRIPTURES: Matt. 17:1-21; Mark 9:16-34.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize Mark 9:23, 24; Key Thoughts; Ques. 1, 2.
3. Ques. 3-6.
4. Ques. 7-10.
5. Ques. 11-14.
6. Read "The Desire of Ages," pp. 426-431.
7. Review entire lesson.

Lesson Outline:

I. The Mount of Transfiguration

1. Privilege of Peter, James, and John. Matt. 17:1-4.
2. "My beloved Son." Verses 5-8.

II. The Valley of Service

1. The confused crowd. Luke 9:37.
2. The boy with the dumb spirit. Mark 9:16-18.

III. The Lack of Faith

1. A faithless generation. Matt. 17:17, first part.
2. Jesus' command. Verse 17, last part.
3. The demon's defiance. Mark 9:20.
4. The anguish of the father. Verses 21, 22.

IV. The Challenge of Faith

1. The father's faith challenged. Mark 9:23.
2. The father's reply. Verse 24.
3. The demon cast out. Verses 25-27.

V. The Reason for the Failure of the Disciples

1. The disciples' question. Mark 9:28.
2. Jesus' reply. Verse 29.
3. Their wrong attitude. Verses 33, 34.

Key Thoughts:

1. "O faithless . . . generation." Jesus stands forth from His generation as a Man of overtowering faith. The faithlessness of His generation is seen in the fact that these sad cases of human misery so often provoked criticism and debate on the part of scribes and Pharisees, and, in the case of the demoniac boy, impotence and lack of miracle-working faith on the part of the disciples. These things have a parallel today. "When the Son of man cometh, shall He find faith in the earth?"

2. "This is My Beloved Son, . . . hear ye Him." It has been said that God has one word, more than any other, for the world —Jesus. He is the center of God's revelation to man. He is the only means of salvation. He is the Author of our faith, and its Finisher. Only as we hear Him, can God make the church adequate for her task today.

THE LESSON

The Mount of Transfiguration

1. What wonderful experience did Jesus share with Peter, James, and John? Matt. 17:1-4.

2. What was the grand climax of this experience? Matt. 17:5-8.

The Valley of Service

3. What situation awaited Jesus and the three disciples at the foot of the mountain? Luke 9:37. Compare Mark 9:14, 15.

NOTE.—"The entire night had been passed in the mountain; and as the sun arose, Jesus and His disciples descended to the plain. Absorbed in thought, the disciples were awed and silent. Even Peter had not a word to say. Gladly would they have lingered in that holy place which had been touched with the light of heaven, and where the Son of God had manifested His glory; but there was work to be done for the people, who were already searching far and near for Jesus."—*The Desire of Ages,* page 426.

4. What sad story was related to Jesus? Mark 9:16-18. Compare Matt. 17:14-16; Luke 9:38-40.

The Lack of Faith

5. What comment did Jesus make regarding the lack of faith that was so obvious in this situation? Matt. 17:17, first part.

NOTE.—"Jesus looked about Him upon the awe-stricken multitude, the caviling scribes, the perplexed disciples. He read the unbelief in every heart; and in a voice filled with sorrow He exclaimed, 'O faithless generation, how long shall I be with you? how long shall I suffer you?' "—*The Desire of Ages,* page 428.

Faith must come first. Someone must believe before the power of Jesus could be made manifest. Mutual jealousy had dimmed the faith of the disciples. The Pharisees and the crowd had no faith. Jesus saw the solution in awakening a dynamic faith in the heart of the boy's father.

6. What command did Jesus give? Matt. 17:17, last part.

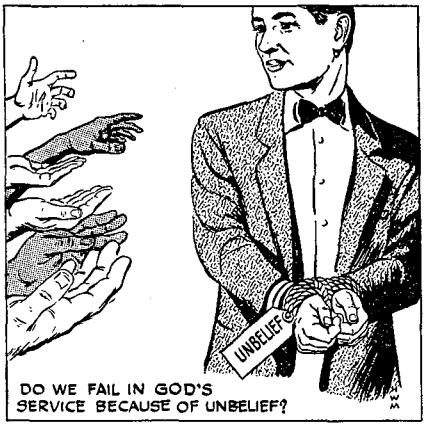
7. At this point, what exhibition of power did the demon give? Mark 9:20.

NOTE.—"The boy was brought, and as the Saviour's eyes fell upon him, the evil spirit cast him to the ground in convulsions of agony. He lay wallowing and foaming, rending the air with unearthly shrieks.

"Again the Prince of life and the prince of the powers of darkness had met on the field of battle,—Christ in fulfillment of His mission to 'preach deliverance to the captives, . . . to set at liberty them that are bruised' (Luke 4:18), Satan seeking to hold his victim under his control. Angels of light and the hosts of evil angels, unseen, were pressing near to behold the conflict. For a moment, Jesus permitted the evil spirit to display his power, that the beholders might comprehend the deliverance about to be wrought."—*The Desire of Ages,* page 428.

8. What information did the father give as to the duration and severity of his son's malady? Mark 9:21, 22.

NOTE.—"The father told the story of long years of suffering, and then, as if he could endure no more, exclaimed, 'If Thou canst do anything, have compassion on us, and help us.' 'If Thou canst!' Even now the father questioned the power of Christ."—*The Desire of Ages,* page 428.



DO WE FAIL IN GOD'S SERVICE BECAUSE OF UNBELIEF?

The Challenge of Faith

9. What challenge did Jesus present to the father's faith? Mark 9:23.

NOTE.—"It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today."—*The Desire of Ages,* page 429.

10. What humble reply did the father utter? Mark 9:24.

NOTE.—"Cast yourself at His feet with the cry, 'Lord, I believe; help *Thou* mine unbelief.' You can never perish while you do this—never."—*The Desire of Ages,* page 429.

11. How is the deliverance of the boy described? Mark 9:25-27.

NOTE.—"In a brief space of time the favored disciples have beheld the extreme of glory and of humiliation. They have seen humanity as transfigured into the image of God, and as debased into the likeness of Satan. From the mountain where He has talked with the heavenly messengers, and has been proclaimed the Son of God by the voice from the radiant glory, they have seen Jesus descend to meet that most distressing and revolting spectacle, the maniac boy, with distorted countenance, gnashing his teeth in spasms of agony that no human power could relieve. And this mighty Redeemer, who but a few hours before stood glorified before His wondering disciples, stoops to lift the victim of Satan from the earth where he is wallowing, and in health of mind and body restores him to his father and his home.

"It was an object lesson of redemption,—the Divine One from the Father's glory stooping to save the lost. It represented also the disciples' mission. Not alone upon the mountaintop with Jesus, in hours of spiritual illumination, is the life of Christ's servants to be spent. There is work for them down in the plain. Souls whom Satan has enslaved are waiting for the word of faith and prayer to set them free."—*The Desire of Ages,* pages 429, 430.

The Reason for the Failure of the Disciples

12. What question did the disciples ask Jesus privately after the crowd had departed? Mark 9:28.

13. What was Jesus' reply? Mark 9:29.

14. What attitude hindered their exercise of faith? Mark 9:33, 34.

NOTE.—"The selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan.

"In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places."—*The Desire of Ages,* page 430 (1940 ed., p. 431).

Lesson 11, for March 12, 1955

A Blind Man Sees and Believes

MEMORY VERSE: "As long as I am in the world, I am the Light of the world." John 9:5.

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

LESSON SCRIPTURE: John 9:1-38.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize John 9:5; Key Thoughts; Ques. 1-3.

3. Ques. 4-6.
4. Ques. 7-10.
5. Ques. 11-14.
6. Read "The Desire of Ages," pp. 470-475.
7. Review entire lesson.

Lesson Outline:

I. A Mistaken Idea of Suffering

1. The disciples' question. John 9:1, 2.
2. Jesus' answer. Verse 3.
3. The light of the world. Verses 4, 5.

II. The Healing of the Blind Man

1. Eyes of the blind anointed. John 9:6.
2. "Go wash." Verse 7.
3. Questioning neighbors. Verses 8-12.

III. The Sabbath Issue Raised

1. Quibbling of the Pharisees. John 9:13-16.
2. The man's own testimony. Verse 17.
3. Conversation with the parents. Verses 18-23.

IV. The Healed Man's Defense

1. "Whereas I was blind, now I see." John 9:24, 25.
2. Further conversation with Pharisees. Verses 26-33.
3. Excommunication. Verse 34.

V. The Lesson in Faith

1. Jesus' question. John 9:35.
2. The man's expression of faith. Verses 36-38.

Key Thoughts:

1. "One thing I know, . . . I was blind, now I see." God had given to this man an intense grasp of the one great fact of his experience, expressed in a literal translation —"being blind, now I see." When Jesus came to this man He turned his night into day. The "how" of the miracle mattered to the bigoted Pharisees, but not to this poor man. He knew just one thing, and it filled his mind and heart and life. The next step was taken by Jesus after this man was excommunicated by his church.

2. "Dost thou believe on the Son of God?" Jesus now confronted the man with the greatest question in the world. To lead men face to face with Jesus, to focus men's vision on the Son—that is the church's work in the world today.

THE LESSON

A Mistaken Idea of Suffering

1. What question did the disciples ask Jesus regarding a certain blind man? John 9:1, 2.

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

"Thus the way was prepared for the Jews to reject Jesus. He who 'hath borne our griefs, and carried our sorrows' was looked upon by the Jews as 'stricken, smitten of God, and afflicted;' and they hid their faces from Him. Isa. 53:4, 3.

"God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy. But Israel did not understand the lesson. The same error for which God had reproved the friends of Job was repeated by the Jews in their rejection of Christ."—*The Desire of Ages,* page 471.

2. What was Jesus' answer to the disciples' question? John 9:3.

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

3. By what words did Jesus prepare the way for what He was about to do? John 9:4, 5.

The Healing of the Blind Man

4. What procedure did Jesus follow in restoring sight to the blind man? John 9:6.

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

5. How was the man to co-operate with Jesus? John 9:7.

NOTE.—"He places clay on the eyes of the blind man and bids him go to the pool of Siloam and wash. Why? John explains, 'The pool of Siloam (which is by interpretation, Sent).' Jesus had continually declared that He Himself had been sent of God, and He is now intimating that He alone could heal; that He fulfilled all the blessings which Siloam typified. Each day of the Feast of Tabernacles a libation had been brought from that pool, to suggest the gifts of God to His people. Jesus is now saying that as the waters of Siloam will wash the clay from the eyes of the blind man, so He, the true Siloam, the One sent of God, will take away his physical blindness, and also restore spiritual sight to the world."—Erdman, *The Gospel of John,* page 86.

6. What three questions did the neighbors ask? John 9:8-12.

NOTE.—These three questions are typical of the experience of many who come to Christ. The first reaction of the onlooker is surprise ("Is not this he that sat and begged?"). The second reaction is curiosity ("How were thine eyes opened?"). The third reaction is desire ("Where is He?").

The Sabbath Issue Raised

7. What question did the Pharisees raise about the healing? John 9:13-16.

NOTE.—As before, the Pharisees lost sight of the greatness of the miracle in their jealousy for the letter of the Sabbath law. "The Pharisees hoped to make Jesus out to be a sinner, and therefore not the Messiah. They knew not that it was He who had made the Sabbath and knew all its obligation, who had healed the blind man. They appeared wonderfully zealous for the observance of the Sabbath, yet were planning murder on that very day."—*The Desire of Ages,* page 472.

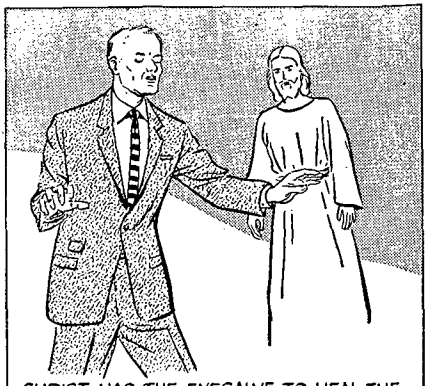
"This is the best attested of all His miracles. A public, official investigation of the alleged cure was held, and as proof of its reality we have not only the statements of the man, and of his parents and neighbors, but the unwilling admissions of the Pharisees themselves."—Erdman, *The Gospel of John,* page 85.

8. What did the man who was healed say of his benefactor? John 9:17.

NOTE.—"There was the man himself, declaring that he had been blind, and had had his sight restored; but the Pharisees would rather deny the evidence of their own senses than admit that they were in error. So powerful is prejudice, so distorting is Pharisaical righteousness."—*The Desire of Ages,* page 472.

9. What conversation took place between the Pharisees and the parents of the young man? John 9:18-23.

NOTE.—"The Pharisees had one hope left, and that was to intimidate the man's par-



CHRIST HAS THE EYESALVE TO HEAL THE EYES OF THE SPIRITUALLY BLIND.

ents. With apparent sincerity they asked, 'How then doth he now see?' The parents feared to compromise themselves; for it had been declared that whoever should acknowledge Jesus as the Christ should be 'put out of the synagogue;' that is, should be excluded from the synagogue for thirty days. During this time no child could be circumcised nor dead be lamented in the offender's home. The sentence was regarded as a great calamity; and if it failed to produce repentance, a far heavier penalty followed. The great work wrought for their son had brought conviction to the parents, yet they answered, 'We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.' Thus they shifted all responsibility from themselves to their son; for they dared not confess Christ."—*The Desire of Ages,* pages 472, 473.

The Healed Man's Defense

10. How did the man who was healed reply to the Pharisees' suggestion that Jesus was a sinner? John 9:24, 25.

NOTE.—There is nothing so convincing as the testimony of personal experience. The young man probably knew little of theology, but he was sure of the benefits he had received from Jesus.

"There is an evidence that is open to all,—the most highly educated, and the most illiterate,—the evidence of experience. God invites us to prove for ourselves the reality of His word, the truth of His promises. He bids us 'taste and see that the Lord is good.' Instead of depending upon the word of another, we are to taste for ourselves. He declares, 'Ask, and ye shall receive.' His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence. . . .

"'Do you ask why I believe in Jesus?—Because He is to me a divine Saviour. Why do I believe the Bible?—Because I have found it to be the voice of God to my soul.' We may have the witness in ourselves that the Bible is true, that Christ is the Son of God."—*Steps to Christ,* page 117.

11. What further conversation took place between the young man and the Pharisees? John 9:26-33.

12. How did the Pharisees further vent their rage? John 9:34.

NOTE.—"The man had met his inquisitors on their own ground. His reasoning was unanswerable. The Pharisees were astonished, and they held their peace,—spellbound before his pointed, determined words. For a few moments there was silence. Then the frowning priests and rabbis gathered about them their robes, as though they feared contamination from contact with him; they shook off the dust from their feet, and hurled denunciations against him,—'Thou wast altogether born in sins, and dost thou teach *us?*' And they excommunicated him."—*The Desire of Ages,* page 474.

The Lesson in Faith

13. What very significant question did Jesus ask the young man? John 9:35.

NOTE.—"For the first time the blind man looked upon the face of his Restorer. Before the council he had seen his parents troubled and perplexed; he had looked upon the frowning faces of the rabbis; now his eyes rested upon the loving, peaceful countenance of Jesus. Already, at great cost to himself, he had acknowledged Him as a delegate of divine power; now a higher revelation was granted him."—*The Desire of Ages*, page 474.

14. How did Jesus reveal Himself to the young man, and in what words and by what act did the young man express his faith? John 9:36-38.

NOTE.—"Not only had his natural sight been restored, but the eyes of his understanding had been opened. Christ had been revealed to his soul, and he received Him as the Sent of God."—*The Desire of Ages*, page 475.

Lesson 12, for March 19, 1955

Faith, Stronger Than the Grave

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. Believest thou this?" John 11:25, 26.

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

LESSON SCRIPTURE: John 11:1-44.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize John 11:25, 26; Key Thoughts; Ques. 1-3.
3. Ques. 4-6.
4. Ques. 7-10.
5. Ques. 11-15.
6. Read "The Desire of Ages," pp. 524-536.
7. Review the entire lesson.

Lesson Outline:

I. Misfortune in a Home at Bethany

1. Sickness of Lazarus. John 11:1, 2.
2. The message to Jesus. Verse 3.
3. Jesus' statement regarding Lazarus' illness. Verses 4-6.

II. The Trip to Judea

1. Conversation with disciples. John 11:7-10.
2. Death a sleep. Verses 11-14.
3. A lesson in faith. Verses 15, 16.

III. Martha's Faith

1. Martha manifests her faith. John 11:17-22.
2. Assurance to the mourner. Verses 23, 24.
3. Jesus' power over life. Verses 25, 26.
4. Martha's confession of faith. Verse 27.

IV. Mary's Faith and Jesus' Sympathy

1. Mary's expression of faith. John 11:28-32.
2. Jesus' sympathy. Verses 33-36.

V. Faith Triumphant Over Death

1. Martha's faith challenged. John 11:37-40.
2. Lazarus raised. Verses 41-44.
3. "O grave, where is thy victory?" 1 Cor. 15:42, 53-55.

Key Thoughts:

1. "He whom Thou lovest is sick." The word "lovest" *(phileis)* means to love very warmly, as a friend, and is also used in verse 11. Another word means to regard highly *(agapaō)*, verse 5. Both terms are here used of Christ's love for Lazarus. Both are also used of the Father's love of His Son (3:35; 5:20). "God so loved the world" that every man becomes to Jesus "he whom Thou lovest." And as He went to Lazarus, He comes to the humblest believer who is sick or troubled or tempted.

2. "Lazarus, come forth." "Come forth" (literally, "hither out") uttered in a loud voice, was God's call to the dead, and it was answered immediately. That loud voice will be heard again, and it will be answered "in a moment, in the twinkling of an eye."

THE LESSON

Misfortune in a Home at Bethany

1. To what home did sickness come? John 11:1, 2.

NOTE.—"His heart was knit by a strong bond of affection to the family at Bethany, and for one of them His most wonderful work was wrought.

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

"In the home at Bethany Christ found rest from the weary conflict of public life." —*The Desire of Ages,* pages 524, 525.

2. What message did the sisters of Lazarus send to Jesus? John 11:3.

NOTE.—"They saw the violence of the disease that had seized their brother, but they knew that Christ had shown Himself able to heal all manner of diseases. They believed that He would sympathize with them in their distress; therefore they made no urgent demand for His immediate presence, but sent only the confiding message, 'He whom Thou lovest is sick.' They thought that He would immediately respond to their message, and be with them as soon as He could reach Bethany."—*The Desire of Ages,* page 526.

3. How did Jesus receive this message? John 11:4-6.

NOTE.—"When Christ heard the message, the disciples thought He received it coldly. He did not manifest the sorrow they expected Him to show. . . . For two days He remained in the place where He was. This delay was a mystery to the disciples."—*The Desire of Ages,* page 526.

The Trip to Judea

4. What conversation took place between Jesus and His disciples when He declared His intention to return to Judea? John 11:7-10.

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

5. In what words did Jesus refer to death as a sleep? John 11:11-14.

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

6. How did Jesus indicate that He intended this incident to be a lesson in faith? How did Thomas reveal his lack of faith? John 11:15, 16.

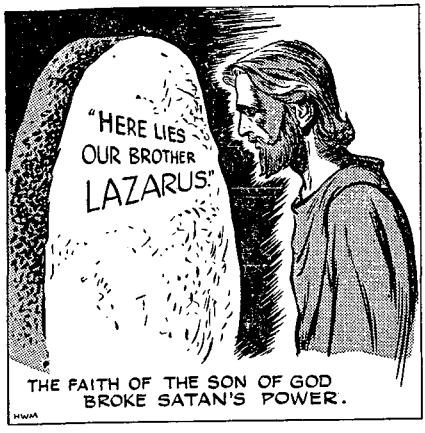
NOTE.—"The disciples marveled at Christ's words when He said, 'Lazarus is dead. And I am glad . . . that I was not there.' Did the Saviour by His own choice avoid the home of His suffering friends? Apparently Mary and Martha and the dying Lazarus were left alone. But they were not alone. Christ beheld the whole scene, and after the death of Lazarus the bereaved sisters were upheld by His grace. Jesus witnessed the sorrow of their hearts, as their brother wrestled with his strong foe, death. He felt every pang of anguish, as He said to His disciples, 'Lazarus is dead.' But Christ had not only the loved ones at Bethany to think of; He had the training of His disciples to consider. They were to be His representatives to the world, that the Father's blessing might embrace all. For their sake He permitted Lazarus to die. Had He restored him from illness to health, the miracle that is the most positive evidence of His divine character would not have been performed."—*The Desire of Ages,* page 528.

"This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity."—*Ibid.,* p. 529.

Martha's Faith

7. When Jesus arrived in Bethany, how did Martha show her faith in Him? John 11:17-22.

NOTE.—"Martha hastened to meet Jesus, her heart agitated by conflicting emotions.



In His expressive face she read the same tenderness and love that had always been there. Her confidence in Him was unbroken, but she thought of her dearly loved brother, whom Jesus also had loved. With grief surging in her heart because Christ had not come before, yet with hope that even now He would do something to comfort them, she said, 'Lord, if Thou hadst been here, my brother had not died.' Over and over again, amid the tumult made by the mourners, the sisters had repeated these words."—*The Desire of Ages,* page 529.

Martha had faith, but her faith was not yet complete. She felt that Jesus' presence was necessary for the working of Jesus' power. She revealed a wistful hope that Jesus might do more. Her faith was growing under the experience of sorrow.

8. What comforting words did Jesus utter, and how did Martha respond? John 11:23, 24.

9. What great truth regarding Himself did Jesus proclaim? John 11:25, 26.

10. How did Martha express her belief in the divinity of Jesus? John 11:27.

NOTE.—"She did not comprehend in all their significance the words spoken by Christ, but she confessed her faith in His divinity, and her confidence that He was able to perform whatever it pleased Him to do."—*The Desire of Ages,* page 530.

Mary's Faith and Jesus' Sympathy

11. How did Mary express her faith in Jesus when she met Him? John 11:28-32.

12. How did Jesus express His sympathy with the mourners, and with all humanity? John 11:33-36.

NOTE.—"Though He was the Son of God, yet He had taken human nature upon Him, and He was moved by human sorrow. His tender, pitying heart is ever awakened to sympathy by suffering. He weeps with those that weep, and rejoices with those that rejoice.

"But it was not only because of His human sympathy with Mary and Martha that Jesus wept. In His tears there was a sorrow as high above human sorrow as the heavens are higher than the earth. . . .

"The weight of the grief of ages was upon Him. . . . The woes of the sinful race were heavy upon His soul, and the fountain of His tears was broken up as He longed to relieve all their distress."—*The Desire of Ages,* pages 533, 534.

Faith Triumphant Over Death

13. As Jesus came to the tomb, how did He challenge the faith of Martha? John 11:37-40.

NOTE.—"Why should you doubt in regard to My power? Why reason in opposition to My requirements? You have My word. If you will believe, you shall see the glory of God. Natural impossibilities cannot prevent the work of the Omnipotent One. Skepticism and unbelief are not humility. Implicit belief in Christ's word is true humility, true self-surrender."—*The Desire of Ages,* page 535.

14. In His prayer for the resurrection of Lazarus how did Jesus show implicit trust in His Father? John 11:41-44.

15. What shout of victory over death will ring forth at the resurrection? 1 Cor. 15:42, 53-55.

Lesson 13, for March 26, 1955

The Greatest Miracle of All

MEMORY VERSE: "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also." John 14:19.

STUDY HELP: "The Desire of Ages," pages 779-787.

LESSON SCRIPTURES: Matt. 28:1-6; 1 Cor. 15:13-22; 1 Peter 1:18-21.

DAILY STUDY ASSIGNMENT

1. Sabbath afternoon: General survey of the lesson, based on outline.
2. Memorize John 14:19; Key Thoughts; Ques. 1, 2.
3. Ques. 3-7.
4. Ques. 8-10.
5. Ques. 11-14.
6. Read "The Desire of Ages," pp. 779-787.
7. Review entire lesson.

Lesson Outline:

I. The Resurrection of Jesus Awakens a New Faith

1. Resurrection assured. Matt. 16:21; 17:23; 20:19.
2. Description of resurrection of Jesus. Matt. 28:1-6.
3. John believes. John 20:8.

II. Results of the Resurrection of Jesus

1. Proved Jesus to be Son of God. Rom. 1:4.
2. For our justification. Rom. 4:25; 5:1.
3. Proved truth of Jesus' predictions. Matt. 28:6.
4. Trophies of the resurrection. Matt. 27:52, 53.

III. Importance of the Resurrection of Jesus

1. Assurance of life. 1 Cor. 15:13-22.
2. Theme of apostles. Acts 2:32; 3:15; 10:40; Gal. 1:1.
3. "A lively hope." 1 Peter 1:3-5.

IV. The Resurrection and Baptism

1. A means of grace. 1 Peter 3:21.
2. Burial and resurrection. Rom. 6:3-8.

V. Resurrection Power and Saving Faith

1. Power of the resurrection. Phil. 3:10.
2. Saving faith and the resurrection. 1 Peter 1:18-21.

Key Thoughts:

1. He is "risen from the dead." Everything in the Christian religion hangs on the truth of these words. Paul said: "If Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:14. Then he added with certainty: "But now is Christ risen from the dead." No man can catch a vision of the majesty of the gospel till he sees the risen Christ. It is the resurrection which gives real meaning to the cross of Calvary.

2. "Angels and authorities and powers being made subject unto Him." 1 Peter 3:22. The resurrection was the greatest proof that Jesus was the Son of God. It also was the final assurance that victory over every evil power was in His hands. Henceforth every child of God could rest in calm assurance that the Son of God would return in power and glory, and that every knee should bow and confess Him, to the glory of God the Father.

THE LESSON

The Resurrection of Jesus Awakens a New Faith

1. By what repeated instruction had Jesus endeavored to reassure His disciples concerning His resurrection? Matt. 16:21; 17:23; 20:19.

2. How does Matthew describe the events surrounding the resurrection of Jesus? Matt. 28:1-6.

NOTE.—"Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted upon the face of Him whom they had so recently mocked and derided. In this glorified Being they beheld the prisoner whom they had seen in the judgment hall, the one for whom they had plaited a crown of thorns. This was the One who had stood unresisting before Pilate and Herod, His form lacerated by the cruel scourge. This was He who had been nailed to the cross, at whom the priests and rulers, full of self-satisfaction, had wagged their heads, saying, 'He saved others; Himself He cannot save.' Matt. 27:42. This was He who had been laid in Joseph's new tomb. The decree of heaven had loosed the captive. Mountains piled upon mountains over His sepulcher could not have prevented Him from coming forth."—*The Desire of Ages,* pages 780, 781.

3. In whose heart was faith in the resurrection of Jesus first awakened? John 20:8.

NOTE.—When the soldiers saw Jesus come forth from the tomb, they were terrified. When the women found the empty tomb, they were amazed. When the disciples heard the first report of the resurrection, they could not believe. John is the first person who is described as "believing." With this belief, there began an increasing volume of Christian faith, which has continued to the present time. The rest of the disciples believed, the women believed, many to whom the disciples preached the message of the resurrected Christ believed, and men and women through the centuries have been believing. The faith that took hold of the heart of John is the faith that has made the Christian church.

Results of the Resurrection of Jesus

4. What did the resurrection prove regarding Jesus? Rom. 1:4.

NOTE.—"When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, 'I lay down my life, that I might take it again.' . . . Now was fulfilled the prophecy He had spoken to the priests and rulers, 'Destroy this temple, and in three days I will raise it up.' John 10:17, 18; 2:19.

"Over the rent sepulcher of Joseph Christ had proclaimed in triumph, 'I am the resurrection, and the life.' These words could be spoken only by the Deity. All created things live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death."—*The Desire of Ages,* page 785.

5. What new relationship was made possible by the resurrection of Jesus? Rom. 4:25; 5:1.

NOTE.—"God spared not His own Son, but delivered Him to death for our offenses and raised Him again for our justification. Through Christ we may present our petitions at the throne of grace. Through Him, unworthy as we are, we may obtain all spiritual blessings. Do we come to Him, that we may have life?"—*Testimonies,* vol. 5, p. 221.

A faith in a Christ who *lived* would not be adequate. The Christian faith is in a Christ who *lives.* Only a living Christ can justify and transform the sinner. It should be remembered that *to justify* means "to declare righteous." Without the resurrection of Jesus there would have been no means whereby man might be pardoned for his sins. Compare 1 Cor. 15:14-17.

6. How does the resurrection verify the claims of Jesus? Matt. 28:6. Compare Matt. 27:63.

NOTE.—Notice the words, "as He said." "The value of the actual bodily resurrection of Jesus, both to the disciples and to disciples for all ages, was its demonstration that He had accomplished all He said He would accomplish, that His great announcements concerning Himself were not the dreamings of a disordered imagination, were not the hopes of a helpless, powerless man. When He came out from the grave in bodily resurrection, all He had said was verified, and all He had done began to be explained." —G. Campbell Morgan, *The Gospel According to Matthew,* pages 319, 320.

7. Who were raised at the resurrection of Jesus? Matt. 27:52, 53. Compare Ps. 68:18.

NOTE.—"During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them.

I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow."—*The Desire of Ages,* page 786.

Importance of the Resurrection of Jesus

8. If Jesus had not been resurrected, what would the results have been to the human race? 1 Cor. 15:13-22.

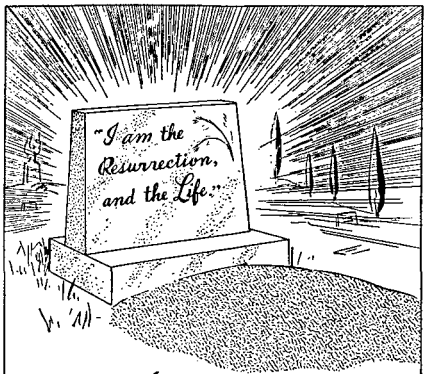
NOTE.—This text names five consequences that would have resulted if Jesus had not been raised: (1) Preaching of the gospel would have been vain, (2) Christian faith would have been vain, (3) Christians would have been false witnesses, (4) men would all be sinners, (5) the dead would be forever perished.

9. What was the central theme of the message of the apostles? Acts 2:32; 3:15; 10:40; Gal. 1:1.

NOTE.—"To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity."—*The Desire of Ages,* pages 786, 787.

10. What relationship does Peter teach between resurrection and hope? 1 Peter 1:3-5.

NOTE.—"The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the grave, and a pledge that heaven is open to those who wash their robes of character and make them white in the blood of the Lamb."—*Testimonies,* vol. 9, p. 286.



THE CHRISTIAN DOES NOT LIVE ON A DEAD-END STREET. THERE IS ETERNAL LIFE BEYOND.

The Resurrection and Baptism

11. What makes baptism effective as a means of grace? 1 Peter 3:21.

NOTE.—Without the resurrection there would be no value in worship, no object of faith, no source of salvation. The cross was changed from a tragedy to a triumph by the resurrection. Satan was defeated, and the ultimate success of the plan of salvation was assured.

12. What three things does baptism represent? Rom. 6:3-8.

Resurrection Power and Saving Faith

13. What attribute does Paul say the resurrection of Christ possesses? Phil. 3:10; Eph. 1:18-20.

14. How does Peter connect saving faith and the resurrection? 1 Peter 1:18-21.

THIRTEENTH SABBATH OFFERING

March 26, 1955—Middle East Division

This quarter we visit the ancient lands of the Middle East, where 90 per cent of the ninety-five million people are Moslems. In considering the many urgent needs in this division, the division committee chose two projects to benefit from the overflow of the Thirteenth Sabbath Offering. The first project is a medical launch to take the message to people living in the thousands of villages along the banks of the Nile River, Egypt. To the hundreds of thousands of suffering ones living along the entire length of this river, the doctor and nurses of this medical launch will seem like angels of mercy.

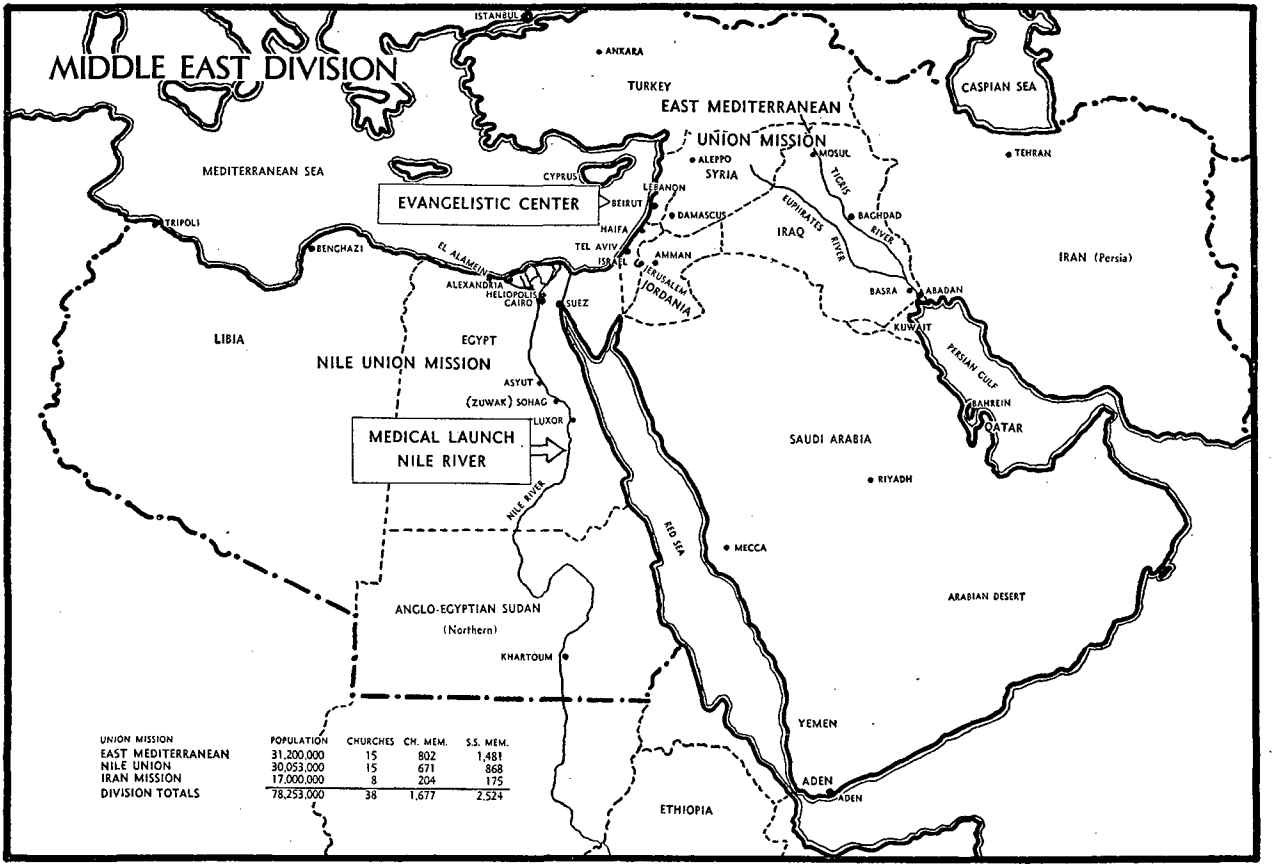
The second project is an evangelistic center for the city of Beirut, Lebanon. Beirut is a modern, metropolitan city, and we greatly need a place where year-round evangelism can be carried on.

LESSONS FOR THE SECOND QUARTER, 1955

Sabbath-school members who have failed to receive a senior *Lesson Quarterly* for the second quarter of 1955 will be helped by the following outline in studying the first lesson.

The title of the lesson is "The Early Church." The Memory Verse is Matt. 28:18-20. The texts to be studied are:

Ques. 1. Matt. 16:16-18.
Ques. 2. Acts 4:11, 12.
Ques. 3. Eph. 2:19-21.
Ques. 4. 1 Peter 2:5; Rev. 3:12.
Ques. 5. Matt. 28:18-20.
Ques. 6. Acts 1:8.
Ques. 7. Mark 16:15, 17, 18.
Ques. 8. Luke 24:48, 49; John 14:26.
Ques. 9. Eph. 4:8, 11, 12; 1 Cor. 12:28.
Ques. 10. Acts 2:1-4; 38-41.
Ques. 11. Acts 8:1, 4.
Ques. 12. Col. 1:23.
Ques. 13. Rev. 10:7; Matt. 24:14.
Ques. 14. 2 Cor. 5:20; 1 Cor. 9:16.



UNION MISSION	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
EAST MEDITERRANEAN	31,200,000	15	802	1,481
NILE UNION	30,053,000	15	671	868
IRAN MISSION	17,000,000	8	204	175
DIVISION TOTALS	78,253,000	38	1,677	2,524