SABBATH SCHOOL LESSON QUARTERLY

© P. P. A. CHARLES ZINGARO, ARTIST

LESSONS FROM THE LIFE OF CHRIST

SENIOR DIVISION, No. 245, THIRD QUARTER, 1956

W.C. Moffett

THE BLESSING OF DAILY STUDY

"With joy shall ye draw water out of the wells of salvation." Isa. 12:3.

"Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16.

"As a means of intellectual training, the opportunities of the Sabbath are invaluable. 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.

"Every day some portion of time should be appropriated to the study of the lessons, not merely in learning to mechanically repeat the words, while the mind does not comprehend the meaning; but to go to the very foundation, and become familiar with what is brought out in the lesson."—*Counsels on Sabbath School Work,* page 53.

My 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 .....

LESSON TITLES FOR THE QUARTER

1. God With Us.
2. The Reception of Jesus.
3. Early Life of Jesus; The Voice in the Wilderness.
4. The Baptism and Temptation of Jesus.
5. The Early Events of Public Ministry.
6. Christ a Personal Worker.
7. The Baptist's Death; Jesus' Ministry in Galilee.
8. Calling the Twelve.
9. Commission and Witness of the Apostles.
10. The Sermon on the Mount.
11. Christ and the Sabbath.
12. Vain Traditions Refuted.
13. The Great Confession Confirmed.

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Sabbath School Lesson Quarterly

LESSONS FROM THE LIFE OF CHRIST

GENERAL INTRODUCTION

"Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see 'God with us.' "—*The Desire of Ages,* page 24.

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ."—*Ibid.,* p. 83.

Lesson 1, for July 7, 1956

God With Us

LESSON SCRIPTURES: Matt. 1:18-25; Luke 1:5-35; 2:1-7.

MEMORY VERSE: "They shall call His name Immanuel, which being interpreted is, God with us." Matt. 1:23.

STUDY HELPS: "The Desire of Ages," pages 19-44. Sabbath School Lesson Helps in "Review and Herald" of June 21; "The Seventh-day Adventist Bible Commentary," volume 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Ques. 11-14.	☐
Sunday: Ques. 1-4.	☐	Thursday: Read Study Helps assignment.	☐
Monday: Ques. 5-7.	☐	Friday: Review.	☐
Tuesday: Ques. 8-10.	☐		

Lesson Outline:

I. The Fullness of Time

1. When the plan of salvation was laid. Rom. 16:25.
2. In due time. Rom. 5:6; Gal. 4:4.
3. Conditions in Israel. Micah 3:9-11; Matt. 23:23-33.
4. Condition of the heathen world. Rom. 1:22-31.

II. The Heavenly Messenger

5. Announcement to Zacharias. Luke 1:11-17.
6. Announcement to Mary. Luke 1:26-31, 38.
7. Announcement to Joseph. Matt. 1:18-21.

III. Messianic Prophecies and Their Fulfillment

8. The seed of David. 2 Sam. 7:12, 13, 16; Ps. 89:35-37; Luke 1:32, 33.
9. The place of Christ's birth. Micah 5:2; Luke 2:1-5, 11.
10. The manner of His birth. Isa. 7:14; Matt. 1:22, 23.

IV. The Incarnation

11. The birth of Jesus. Luke 2:6, 7.
12. The Word made flesh. John 1:1, 14; Heb. 2:14-18.
13. Heaven's supreme gift. John 3:16; 1 John 4:14.
14. Forever with us. Isa. 9:7; Rev. 21:3.

THE LESSON

The Fullness of Time

1. When was the plan of salvation laid? In whom is it centered? Rom. 16:25. Compare Rev. 13:8; 1 Peter 1: 18-20.

NOTE.—"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence since times eternal.' . . . It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."—*The Desire of Ages,* page 22.

2. How do the Scriptures indicate a timing of the Messiah's coming? Rom. 5:6; Gal. 4:4.

3. How seemingly hopeless had become the condition of the chosen people? Micah 3:9-11; Matt. 23:23-33.

NOTE.—"The people whom God had called to be the pillar and ground of the truth had become representatives of Satan. They were doing the work that he desired them to do, taking a course to misrepresent the character of God, and cause the world to look upon Him as a tyrant. . . . The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away."—*The Desire of Ages,* page 36.

4. What was the condition of the heathen world? Rom. 1:22-31.

NOTE.—"The world had grown old, and the dotage of its paganism was marked by hideous excesses. Atheism in belief was followed, as among nations it has always been, by degradation of morals. Iniquity seemed to have run its course to the very farthest goal. . . . Crime was universal, and there was no known remedy for the horror and ruin which it was causing. . . . There was a callosity of heart, a petrifying of the moral sense, which even those who suffered from it felt to be abnormal and portentous. Even the heathen world felt that 'the fullness of the time' had come."—F. W. Farrar, *The Life of Christ,* 1887 ed., p. 59 (ch. 8).

"A new element of life and power must be imparted by Him who made the world. . . . At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassage of divine grace."—*The Desire of Ages,* page 37.

The Heavenly Messenger

5. What message did the angel Gabriel bring as Zacharias the priest was ministering in the temple? Luke 1: 11-17.

6. What thrilling message did Gabriel bring to Mary, who was espoused to Joseph? In what words did Mary express her acceptance of the honor bestowed upon her? Luke 1: 26-31, 38.

7. How was the birth of Jesus revealed to Joseph? Matt. 1:18-21.

Messianic Prophecies and Their Fulfillment

8. What prophetic promise made to David concerning his seed was repeated to Mary? 2 Sam. 7:12, 13, 16; Ps. 89:35-37; Luke 1:32, 33.

NOTE.—"The Hebrews were very careful in preserving their genealogies. . . . In the Evangelists we have the genealogy of Jesus Christ deduced for four thousand years, from Adam to Joseph or Mary. . . . Their exactness was likewise ordered by the special providence of God, that so it might be certainly known of what tribe and family the Messiah was born."—Cruden's Concordance, note under "genealogy."

9. How specific was Micah's prediction concerning the birthplace of Christ? How was this fulfilled? Micah 5:2; Luke 2:1-5, 11.

NOTE.—"As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Caesar Augustus is made the agent for the fulfillment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the son of David must be born in David's city."—*The Desire of Ages,* page 44.

10. How was Isaiah's prophecy concerning the manner of Jesus' birth fulfilled? Isa. 7:14; Matt. 1:22, 23.

The Incarnation

11. What were the circumstances surrounding the birth of Jesus? Luke 2:6, 7.

NOTE.—"We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin."—*The Desire of Ages,* pages 48, 49.

12. Why was it necessary for the Son of God to clothe His divinity with humanity? Heb. 2:14-18. Compare John 1:1, 14.

NOTE.—"The Redeemer of the world clothed His divinity with humanity, that He might reach humanity; for, in order to

bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man, and humanity needed divinity, that a power from above might restore man to the likeness of God. Christ was God, but He did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of sinful flesh. For our sakes he became poor, that we through His poverty might be made rich."—Ellen G. White, in *Signs of the Times,* Feb. 20, 1893.

13. By His incarnation what did Christ become for man? John 3:16; 1 John 4:14.

14. How closely will Christ identify Himself with us through the ceaseless ages of eternity? Isa. 9:7; Rev. 21:3. Compare Eph. 2:6, 7.

NOTE.—"It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. . . . He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. . . . In Christ the family of earth and the family of heaven are bound together."—*The Desire of Ages,* pages 25, 26.

Lesson 2, for July 14, 1956

The Reception of Jesus

LESSON SCRIPTURES: Matthew 2; Luke 2:8-32.

MEMORY VERSE: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

STUDY HELPS: "The Desire of Ages," pages 44-67; Sabbath School Lesson Helps in "Review and Herald" of June 28; "The Seventh-day Adventist Bible Commentary," volume 5.

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Sunday: Ques: 1-3.	☐	Thursday: Read Study Help assignment.	☐
Monday: Ques. 4-7.	☐	Friday: Review.	☐
Tuesday: Ques. 8-11.	☐		

Lesson Outline:

I. The Announcement to the Shepherds

1. The announcement of Christ's birth. Luke 2:8-12.
2. The angel anthem. Luke 2:13, 14.
3. The reaction of the shepherds. Luke 2:16-18.

II. The Dedication

4. Naming the Child. Luke 2:21; Matt. 1:21.
5. Offering for purification. Luke 2:24; Lev. 12:6-8.
6. Dedication of First-born. Luke 2:22, 23; Num. 3:13.

III. Waiting for the Redeemer

7. Simeon's prophecy. Luke 2:27-32, 34, 35.
8. Witness of Anna. Luke 2:36-38.

IV. The Visit of the Wise Men

9. Following the star. Matt. 2:1, 2.
10. Herod's inquiry of the Jewish leaders. Matt. 2:3-6; Micah 5:2.
11. Herod's request of the Wise Men. Matt. 2:7-12.

V. Providential Deliverance

12. The escape to Egypt. Matt. 2:13-15.
13. The babes of Bethlehem slain. Matt. 2:16-18.
14. The return to Nazareth. Matt. 2:19-23; John 1:46.

THE LESSON

The Announcement to the Shepherds

1. By whom and to whom was the announcement of Jesus' birth first made? Luke 2:8-12.

NOTE.—"The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent."—*The Desire of Ages,* page 44.

2. While the chosen people were unaware of the momentous event, how was the joy of heavenly beings manifested? Luke 2:13, 14.

NOTE.—"Heaven and earth are no wider apart today than when shepherds listened to the angels' song. . . . To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command."—*The Desire of Ages,* page 48.

3. What was the reaction of the shepherds, and how did their report affect the people? Luke 2:16-18.

The Dedication

4. What name was given to the Child at the time of His circumcision? Luke 2:21; Matt. 1:21.

NOTE.—" 'Hoshea' meant salvation; Joshua, 'whose salvation is Jehovah;' Jesus is but the English modification of the Greek form of the name. . . . The Hebrew 'Messiah' and the Greek 'Christ' were names which represented His office as the Anointed Prophet, Priest, and King; but 'Jesus' was the personal name which He bore as one who 'emptied Himself of His glory' to become a sinless man among sinful men."—F. W. Farrar, *The Life of Christ,* 1887 ed., p. 9 (ch. 2).

5. How was the poverty of Christ's parents indicated in the offering for Mary's purification on the fortieth day? Luke 2:24; Lev. 12:6-8.

NOTE.—"The proper offering on such occasions was a yearling lamb for a burnt offering, and a young pigeon or a turtledove for a sin offering; but with that beautiful tenderness which is so marked a characteristic of the Mosaic legislation, those who were too poor for so comparatively costly an offering, were allowed to bring instead two turtledoves or two young pigeons. With this humble offering Mary presented herself to the priest."—Farrar, *The Life of Christ,* page 9.

6. What was the significance of the dedication of Mary's first-born Son? Luke 2:22, 23; Num. 3:13.

NOTE.—"The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner. This gift was to be acknowledged in every household by the consecration of the first-born son. He was to be devoted to the priesthood, as a representative of Christ among men. In the deliverance of Israel from Egypt, the dedication of the first-born was again commanded. . . . After the tabernacle service was established, the Lord chose the tribe of Levi in the place of the first-born of all Israel to minister in the sanctuary. But the first-born were still to be regarded as the Lord's, and were to be bought back by a ransom."—*The Desire of Ages,* page 51.

Waiting for the Redeemer

7. With what prophetic words did Simeon describe the mission of Christ? By what statement did he seek to prepare Mary for the anguish she was to bear? Luke 2:27-32, 34, 35.

NOTE.—" 'That the thoughts of many hearts may be revealed.' In the light of the

Saviour's life, the hearts of all, even from the Creator to the prince of darkness, are revealed. . . . In the day of final judgment, every lost soul will understand the nature of his own rejection of truth."—*The Desire of Ages,* pages 57, 58.

8. How did Anna the prophetess confirm the witness of Simeon? Luke 2:36-38.

The Visit of the Wise Men

9. Who from the Gentile world were divinely guided to seek out the newborn King? What inquiry aroused widespread interest? Matt. 2:1, 2.

NOTE.—"The Wise Men from the East were philosophers. They belonged to a large and influential class that included men of noble birth, and comprised much of the wealth and learning of their nation. Among these were many who imposed on the credulity of the people. Others were upright men who studied the indications of Providence in nature, and who were honored for their integrity and wisdom. Of this character were the Wise Men who came to Jesus. . . .

"The Wise Men had seen a mysterious light in the heavens upon that night when

the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. . . . That star was a distant company of shining angels."—*The Desire of Ages,* pages 59, 60.

10. Fearing a plot against his throne, what did Herod demand of the chief priests and scribes? What prophecy did they cite in reply? Matt. 2:3-6; Micah 5:2.

11. What did Herod ask the Wise Men to do, and why did they not comply with his request? Matt. 2:7-12.

Providential Deliverance

12. What instruction was given to Joseph in a dream? How long did the family remain in Egypt? Matt. 2: 13-15.

NOTE.—"Satan was bent on shutting out the divine light from the world, and he used his utmost cunning to destroy the Saviour. But He who never slumbers nor sleeps was watching over His beloved Son. . . . And through the gifts of the Magi from a heathen country, the Lord supplied the means for the journey into Egypt and the sojourn in a land of strangers. . . . The offering from the heart that loves, God delights to honor, giving it highest efficiency in service for Him."—*The Desire of Ages,* page 65.

13. What ruthless measure did the king take to destroy the child Jesus? How was prophecy fulfilled? Matt. 2:16-18. Compare Jer. 31:15.

NOTE.—"This calamity the Jews had brought upon themselves. . . . It was their proud boast that the Messiah was to come as a king, conquering His enemies, and treading down the heathen in His wrath. Thus they had excited the hatred of their rulers."—*The Desire of Ages,* pages 65, 66.

14. Following their sojourn in Egypt, what circumstances led Joseph and his family to make their home in Nazareth? For what was Nazareth proverbial? Matt. 2:19-23; John 1:46.

NOTE.—Character is not dependent upon environment. Unfavorable environment is no excuse for sinning. In heaven, where all was purity and holiness, Lucifer fell. Just as the pure white lily springs from the black mud of the pond, so, in Nazareth, proverbial for its wickedness, Jesus developed a spotless character.

Lesson 3, for July 21, 1956

Early Life of Jesus; The Voice in the Wilderness

LESSON SCRIPTURES: Matt. 3:1-12; Luke 2:39-52; 3:1-9.

MEMORY VERSE: "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

STUDY HELPS: "The Desire of Ages," pages 68-108; Sabbath School Lesson Helps in "Review and Herald" of July 5; "The Seventh-day Adventist Bible Commentary," volume 5.

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Tuesday: Ques. 8-11.	☐		

Lesson Outline:

I. The Passover Visit

1. The Passover. Luke 2:41, 42.
2. The missing Child. Luke 2:43-46, first part.
3. The temple school. Luke 2:46 (last part), 47.
4. His Father's business. Luke 2:48, 49.

II. The Early Years

5. An exemplary home life. Luke 2:51; Mark 6:3.
6. A fourfold development. Luke 2:40, 52.
7. The brothers of Jesus. Mark 3:31, 32; John 7:5.

III. The Ministry of John

8. The preparatory years. Luke 1:80.
9. John's manner of life. Luke 1:15; Matt. 3:4.
10. The call to repentance. Luke 3: 1-3, 10-14; Matt. 3:1, 2.
11. The true seed of Abraham. Matt. 3:7-10; Luke 3:7-9.
12. The baptism of repentance. Matt. 3:5, 6; Mark 1:4, 5.

IV. The Coming of Elijah

13. The voice in the wilderness. John 1:19-23; Isa. 40:3, 4.
14. The spirit and power of Elijah. Mal. 4:5, 6; Luke 1:16, 17.

THE LESSON

The Passover Visit

1. In harmony with the Mosaic law, what feast did Jesus attend when He was twelve years old? Luke 2: 41, 42.

NOTE.—"The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour. . . .

"Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour."—*The Desire of Ages,* pages 77, 78.

2. Where did Joseph and Mary find their lost Child after He had been missing for three days? Luke 2:43-46, first part.

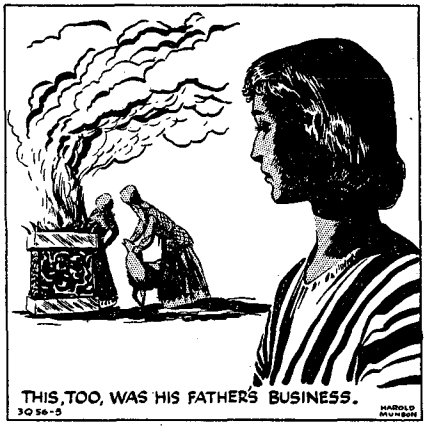
NOTE.—"By one day's neglect they lost the Saviour; but it cost them three days of anxious search to find Him. So with us; by idle talk, evilspeaking, or neglect of prayer, we may in one day lose the Saviour's presence, and it may take many days of sorrowful search to find Him, and regain the peace that we have lost."—*The Desire of Ages,* page 83.

3. What had Jesus been doing in the temple during this time? Luke 2:46 (last part), 47.

NOTE.—"At that day an apartment con-

nected with the temple was devoted to a sacred school, after the manner of the schools of the prophets. . . . As one seeking for wisdom, He questioned these teachers in regard to the prophecies, and to events then taking place that pointed to the advent of the Messiah. . . . While showing how narrow and superficial was the wisdom of the wise men, every question put before them a divine lesson, and placed truth in a new aspect. . . . If followed, the lines of truth He pointed out would have worked a reformation in the religion of the day."—*The Desire of Ages,* pages 78, 79.

4. With what question did Mary greet her Son, and how did He answer? Luke 2:48, 49.



NOTE.—"In the answer to His mother, Jesus showed for the first time that He understood His relation to God. . . . While she believed that her child was to be Israel's Messiah, she did not comprehend His mission."—*The Desire of Ages,* pages 81, 82.

The Early Years

5. What example did Jesus set in His home life? What occupation did He follow? Luke 2:51; Mark 6:3.

NOTE.—"Nor must we lose sight of the fact that it was in these silent, unrecorded years that a great part of His work was done. . . . That noiseless battle, in which no clash of weapons sounds, but in which the combatants against us are none the less terrible because they are not seen, went on through all the years of His redeeming obedience. . . . They were the years of a sinless childhood, a sinless boyhood, a sinless youth, a sinless manhood, spent in that humility, toil, obscurity, submission, contentment, prayer, to make them an eternal example to all our race. . . . The vast majority of us are placed, by God's own appointment, amid those quiet duties of a commonplace and uneventful routine which are most closely analogous to the thirty years of His retirement."—F. W. Farrar, *The Life of Christ,* 1887 ed., pp. 43, 44 (ch. 7).

6. What is said of Jesus' growth and development? Luke 2:40, 52.

NOTE.—"His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. . . . And spread out before Him was the great library of God's created works. . . . He studied the life of plants and animals, and the life of man. From His earliest years He was possessed of one purpose; He lived to bless others. . . . Continually He was seeking to draw from things seen illustrations by which to present the living oracles of God."—*The Desire of Ages,* page 70.

7. In Christ's early ministry, what act and words of His brothers indicate conflict in the home? Mark 3: 31, 32; John 7:5.

NOTE.—"His brothers, as the sons of Joseph were called, sided with the rabbis. They insisted that the traditions must be heeded, as if they were the requirements of God. . . . They were greatly annoyed at the clear penetration of Jesus in distinguishing between the false and the true. . . . Being older than Jesus, they felt that He should be under their dictation."—*The Desire of Ages,* pages 86, 87.

The Ministry of John

8. Where did John the Baptist spend his days of preparation? Luke 1:80.

NOTE.—"The training of the rabbinical schools would have unfitted him for his work. . . . He [God] called him to the desert, that he might learn of nature and nature's God."—*The Desire of Ages,* page 101.

"The solemn stillness of the hills, and the boundless sweep of the daily and nightly heavens, effaced the thought of man, and filled his soul with the majesty of God. What was man, whose days were a handbreadth, and whose foundation was in the dust, before the mighty Maker of heaven and earth?"—Cunningham Geikie, *The Life and Words of Christ,* vol. 1, p. 382 (ch. 24).

9. How did John's manner of life contribute to the fulfillment of his mission? Luke 1:15; Matt. 3:4.

NOTE.—"In order to fulfill his mission, he must have a sound physical constitution, and mental and spiritual strength. Therefore it would be necessary for him to control the appetites and passions. . . . In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life."—*The Desire of Ages,* pages 100, 101.

"His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite and the gluttony that everywhere prevailed."—*Testimonies,* vol. 3, p. 62.

10. When and where did John begin his ministry? What was his message? Luke 3:1-3, 10-14; Matt. 3:1, 2.

NOTE.—"His sentences strike, swift and glittering, like lightning flashes, amidst the roll of judgment-day thunders. . . . He compares Israel to a barren fruit tree ready for felling, and points to the ax already laid at its roots. Timely repentance, and the bringing forth good fruit, may avert the stroke, otherwise it must presently fall, and the tree be cast into the fire. The next moment Israel is a great threshing floor, and the winnowing shovel is at hand to cleanse it thoroughly, that the wheat may be gathered into the garner, and the chaff burned up with unquenchable fire."—Geikie, *The Life and Words of Christ,* vol. 1, pp. 399, 400 (ch. 25).

11. How did John the Baptist meet the claim of the Pharisees and Sadducees that they were the favored descendants of Abraham? Matt. 3:7-10; Luke 3:7-9.

12. How did the people respond to John's message? Matt. 3:5, 6; Mark 1:4, 5.

The Coming of Elijah

13. When challenged, what prophecy did John cite? John 1:19-23; Isa. 40:3, 4.

14. With what remarkable prophecy does the Old Testament close? Mal. 4:5, 6. Compare Luke 1:16, 17.

NOTE.—This is one of those prophecies having a double application, the earlier fulfillment being a type of the latter. As the message of John the Baptist, in the spirit and power of Elijah, prepared the way for the first advent of our Lord, so the advent message is preparing a people for the great and terrible day of the Lord in fulfillment of Revelation 14:9-12.

The Baptism and Temptation of Jesus

LESSON SCRIPTURES: Matt. 3:13-17; 4:1-11; Luke 3:21-23; 4:1-13.

MEMORY VERSE: "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

STUDY HELPS: "The Desire of Ages," pages 109-131; Sabbath School Lesson Helps in "Review and Herald" of July 12; "The Seventh-day Adventist Bible Commentary," volume 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Ques. 11-13.	☐
Sunday: Ques. 1-3.	☐	Thursday: Read Study Helps assignment.	☐
Monday: Ques. 4-7.	☐	Friday: Review.	☐
Tuesday: Ques. 8-10.	☐		

Lesson Outline:

I. The Baptism of Jesus

1. The baptism by John. Luke 3:23; Matt. 3:13-15.
2. The example of Jesus. John 3:23; Matt. 3:6, 16; Rom. 6:4.
3. The witness from heaven. Luke 3:22; Acts 10:38.

II. The First Temptation

4. The ordeal in the wilderness. Mark 1:12, 13; Luke 4:1, 2.
5. The hour of weakness. Matt. 4:2.
6. The subtle insinuation met. Matt. 4:3, 4.
7. The effect of sensual indulgence. 1 Peter 2:11.

III. The Second Temptation

8. Presumption versus faith. Matt. 4:5, 6; Ps. 91:11, 12.
9. Jesus' defense. Matt. 4:7.

IV. The Third Temptation

10. The love of the world. Matt. 4:8, 9.
11. The victory. Luke 4:8.
12. Angel ministry. Matt. 4:11.
13. Mighty to save. Heb. 2:17, 18.

THE LESSON

The Baptism of Jesus

1. At what age did our Lord begin His public ministry? Why did the Sinless One come to John to be baptized? Luke 3:23; Matt. 3:13-15.

NOTE.—"When Jesus came to be baptized, John recognized in Him a purity of character that he had never before perceived in any man. The very atmosphere of His presence was holy and awe-inspiring. . . . Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do."—*The Desire of Ages,* pages 110, 111.

2. How does the Inspired Record indicate the mode of baptism and the

experience that should follow baptism? John 3:23; Matt. 3:6, 16; Rom. 6:4.

3. How was Christ anointed for His ministry, and what proclamation was made by the Father at that time? Luke 3:22; Acts 10:38.

NOTE.—"He was now, upon a wider stage, entering on the conflict of his life. . . . Upon His arm depended the salvation of the fallen race, and He reached out His hand to grasp the hand of Omnipotent Love.

"The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. . . . He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that God accepts humanity in the person of His Son. Never before have the angels listened to such a prayer. . . . The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One."—*The Desire of Ages,* pages 111, 112.

The First Temptation

4. Led by the Spirit, how did Jesus spend the forty days in the wilderness? Mark 1:12, 13; Luke 4:1, 2.

NOTE.—"When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this the best time to approach Him."—*The Desire of Ages,* page 114.

5. At what point in the Saviour's wilderness experience did Satan make his crucial effort to overcome Jesus? Matt. 4:2.

NOTE.—"This was the tempter's moment. . . . When the enthusiasm is spent, when the exaltation dies away, when the fire burns low, when Nature, weary and overstrained, reasserts her rights—in a word, when a mighty reaction has begun, which leaves the man suffering, spiritless, exhausted—then is the hour of extreme danger, and that has been, in many a fatal instance, the moment in which a man has fallen a victim to insidious allurement or bold assault. It was at such a moment that the great battle of our Lord against the powers of evil was fought and won."—F. W. Farrar, *The Life of Christ,* 1887 ed., pp. 56, 57 (ch. 9).

6. How did Jesus meet Satan's temptation to doubt His divinity? Matt. 4:3, 4. Compare Deut. 8:3.

NOTE.—"There came to the Saviour, as if in answer to His prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end. . . . Though he appears as an angel of light, these first words betray his character. 'If thou be the Son of God.' "—*The Desire of Ages,* page 118.

7. From what does Peter admonish Christians to abstain, and for what reason? 1 Peter 2:11.

NOTE.—"Of all the lessons to be learned from our Lord's first great temptation none is more important than that bearing upon the control of the appetites and passions. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth. Through sensual indulgence, Satan seeks to blot from

the soul every trace of likeness to God. . . . His [Jesus'] example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God."—*The Desire of Ages,* page 122.

The Second Temptation

8. How did Satan press his next temptation? What vital phrase was omitted from his quotation of Scripture? Matt. 4:5, 6; Ps. 91:11, 12.

NOTE.—"Faith is in no sense allied to presumption. . . . Presumption is Satan's counterfeit of faith. . . . It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures."—*The Desire of Ages,* page 126.

9. How did Jesus withstand this assault of the tempter? Matt. 4:7. Compare Deut. 6:16.

The Third Temptation

10. What offer did Satan make from the mountaintop view of the world? Matt. 4:8, 9.

NOTE.—"Satan . . . stated what was true only in part, and he declared it to serve his own purpose of deception. Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's, and He has committed all things to His Son. . . . When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King. . . . Satan can exercise his usurped authority only as God permits."—*The Desire of Ages,* pages 129, 130.

11. With what summary dismissal did our Lord give incontrovertible evidence of His divinity? Luke 4:8. Compare Deut. 10:20.

NOTE.—"Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. . . . Christ's victory was as complete as had been the failure of Adam. So we may resist temptation, and force Satan to depart from us."—*The Desire of Ages,* page 130.

12. Who ministered to Jesus in His exhaustion? Matt. 4:11.

NOTE.—"The angels now ministered to the Son of God as He lay like one dying. . . . Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss."—*The Desire of Ages,* page 131.

13. What assurance does the victorious experience of Jesus bring to us? Heb. 2:17, 18.

NOTE.—"If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' Heb. 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God."—*The Desire of Ages,* page 24.

Lesson 5, for August 4, 1956

The Early Events of Public Ministry

LESSON SCRIPTURE: John 1:35-51; 2:1-23.

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

STUDY HELPS: "The Desire of Ages," pages 132-166; Sabbath School Lesson Helps in "Review and Herald" of July 19; "The Seventh-day Adventist Bible Commentary," volume 5.

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Tuesday: Ques. 8-10.	☐		

Lesson Outline:

I. The First Disciples

1. Andrew and John. John 1:35-40.
2. Simon Peter. John 1:41, 42.
3. Philip and Nathanael. John 1:43-46.
4. Nathanael's confession of faith. John 1:47-51.

II. The First Miracle

5. At the marriage feast. John 2:1, 2.
6. Mary's request. John 2:3, 4.
7. Turning the water into wine. John 2:5-8.
8. The governor's testimony. John 2:9-11.

III. In the Temple

9. Attending the Passover. John 2:13.
10. The desecration of the temple. John 2:14.
11. Cleansing of the temple. John 2:15-17; Ps. 69:9.
12. The sign of Messiahship. John 2:18-21.
13. Cause of belief in Christ. John 2:23.
14. Cleansing the spiritual temple. 1 Cor. 3:16, 17.

THE LESSON

The First Disciples

1. By what testimony were the first two disciples led to Jesus? How did our Lord respond to their inquiry? John 1:35-40.

NOTE.—"The evangelist John informs us, that one of the disciples was Andrew, the brother of Simon Peter; and it is conjectured, from his silence, that himself was the other; for it is remarkable, that in his writings he studiously concealed his own name."—Fleetwood, *Life of Christ* (New Haven, 1832), p. 72.

2. What did Andrew immediately do? What revealing name did Jesus apply to Simon? John 1:41, 42.

NOTE.—The Revised Standard Version of these verses reads: "He first found his brother Simon, and said to him, 'We have found the Messiah' (which means Christ). He brought him to Jesus. Jesus looked at him, and said, 'So you are Simon the son of John? You shall be called Cephas' (which means Peter [rock]).'"

"The eye of Christ rested upon him, reading his character and his life history. His impulsive nature, his loving, sympathetic heart, his ambition and self-confidence, the history of his fall, his repentance, his labors, and his martyr death,—the Saviour read it all."—*The Desire of Ages,* page 139.

3. Who next heard the call to discipleship, and what was his first act? John 1:43-46.

NOTE.—"There was but one answer to this—that which Philip made, which Jesus had made to Andrew and John, and which has ever since been the best answer to all Christian inquiry: 'Come and see.'"—Alfred Edersheim, *The Life and Times of Jesus the Messiah,* vol. 1, pp. 349, 350.

4. What were Christ's words of greeting and Nathanael's words of faith? What greater evidence did Jesus promise? John 1:47-51.

NOTE.—"These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. . . . Many have gone down to ruin who might have been saved if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town, where we live, there is work for us to do as missionaries for Christ."—*The Desire of Ages,* page 141.

The First Miracle

5. What occasion furnished Jesus opportunity to come close to the people socially? John 2:1, 2.

NOTE.—"Jesus reproved self-indulgence in all its forms, yet He was social in His nature. He accepted the hospitality of all classes, visiting the homes of the rich and the poor, the learned and the ignorant, and seeking to elevate their thoughts from questions of commonplace life to those things that are spiritual and eternal. He gave no license to dissipation, and no shadow of worldly levity marked His conduct; yet He found pleasure in scenes of innocent happiness, and by His presence sanctioned the social gathering. 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,* pages 150, 151.

6. What suggestion did Mary make to Jesus when the wine unexpectedly gave out? How did Jesus reply and why? John 2:3, 4.

NOTE.—"The words at first sound harsh, and almost repellent in their roughness and brevity; but that is the fault partly of our version, partly of our associations. . . . The address 'Woman' . . . was so respectful that it might be, and was, addressed to the queenliest, and so gentle that it might be, and was, addressed at the tenderest moments to the most fondly loved."—F. W. Farrar, *The Life of Christ,* 1887 ed., p. 77 (ch. 11). Compare John 19:26.

7. What instruction did Mary give to the servants? As they obeyed the command of Jesus, what miracle was wrought? John 2:5-8.

NOTE.—"He who each year prepares the wine in the grape, causing it to absorb, and swell with, the moisture of earth and heaven, to transmute this into nobler juices of its own, did now concentrate all those slower processes into a single moment, and accomplish in an instant what usually He takes many months to accomplish."—R. C. Trench, *Notes on the Miracles of Our Lord,* 11th ed., pp. 115, 116.

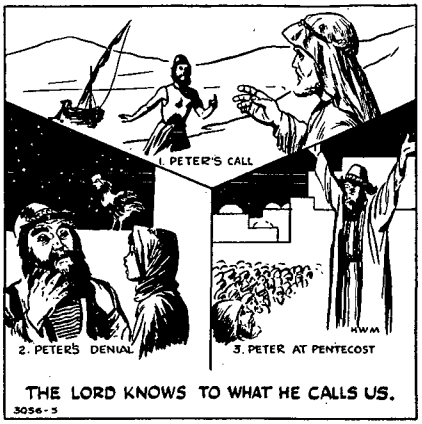
"The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine 'in the cluster,' and says, 'Destroy it not; for a blessing is in it.' Isa. 65:8. It was Christ who in the Old Testament gave the warning to Israel, 'Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.' Prov. 20:1. And He Himself provided no such beverage."—*The Desire of Ages,* page 149. Compare Isa. 65:8; Prov. 20:1.

8. How did the governor of the feast testify to the quality of this wine? What was the effect of this miracle? John 2:9-11.

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."—*The Desire of Ages,* page 148.

In the Temple

9. What feast drew Jesus to Jerusalem? How general was the attendance? John 2:13.



NOTE.—"The numbers who flocked to the Passover from every region of the East might be counted by tens of thousands. There were far more than the city could by any possibility accommodate."—Farrar, *The Life of Christ,* p. 33 (ch. 6).

"That immense multitude, composed of pilgrims from every land, and proselytes of every nation, brought with them many needs."—*Ibid.,* p. 87 (ch. 13).

10. As Jesus entered the temple courts, what scenes of desecration aroused His indignation? John 2:14.

NOTE.—"Many were unable to bring with them the sacrifices that were to be offered up as typifying the one great Sacrifice. For the convenience of these, animals were bought and sold in the outer court of the temple. Here all classes of people assembled to purchase their offerings. Here all foreign money was exchanged for the coin of the sanctuary. Every Jew was required to pay yearly a half shekel as 'a ransom for his soul;' and the money thus collected was used for the support of the temple. Ex. 30:12-16. Besides this, large sums were brought as freewill offerings. . . .

"The money changing gave opportunity for fraud and extortion, and it had grown into a disgraceful traffic, which was a source of revenue to the priests. The dealers demanded exorbitant prices for the

animals sold, and they shared their profits with the priests and rulers."—*The Desire of Ages,* pages 154, 155.

11. With what irresistible manifestation of divine authority did our Lord cleanse the temple? What prophecy did this act recall? John 2:15-17; Ps. 69:9.

NOTE.—"From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things."—*Testimonies,* vol. 5, p. 491.

12. How was Christ's answer about signs misunderstood by the Jewish leaders? John 2:18-21.

13. What caused many to believe in Christ at this time? John 2:23.

NOTE.—"When they [priests and rulers] fled, the poor remained behind. . . . All received attention. Everyone was healed of whatever disease he had. . . . The hearts of the sufferers were made glad."—*The Desire of Ages,* page 163.

14. What warning is given against defiling the body temple? 1 Cor. 3: 16, 17. Compare 2 Cor. 6:16.

NOTE.—"The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul."—*The Desire of Ages,* page 161.

Lesson 6, for August 11, 1956

Christ a Personal Worker

LESSON SCRIPTURES: John 3:1-16; 4:1-42.

MEMORY VERSE: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

STUDY HELPS: "The Desire of Ages," page 167-177, 183-195; Sabbath School Lesson Helps in "Review and Herald" of July 26; "The Seventh-day Adventist Bible Commentary," volume 5.

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Sunday: Ques. 1-4.	☐	Thursday: Read Study Helps assignment.	☐
Monday: Ques. 5-8.	☐	Friday: Review.	☐
Tuesday: Ques. 9-11.	☐		

Lesson Outline:

I. The New Birth Explained to Nicodemus

1. Nicodemus visits Jesus. John 3:1, 2.
2. Jesus states a vital truth. John 3:3-5.
3. The sinner's helplessness. John 3:6, 7; Jer. 13:23.
4. The new birth illustrated. John 3:8.
5. The fruit of the new birth. 2 Cor. 5:17; Gal. 5:22, 23.
6. "Whosoever believeth in Him." John 3:14-16.

II. The Woman of Samaria

7. At Jacob's well. John 4:4-7, first part.
8. Breaking down prejuice. John 4:7 (last part), 8, 9.
9. Living water. John 4:10-14.
10. Life secrets revealed. John 4:16-18.

III. Two Great Announcements

11. Acceptable worship. John 4:19-24.
12. Jesus announces His Messiahship. John 4:25, 26.

IV. The Ripened Harvest Fields

13. Jesus' passion for souls. John 4:31-34.
14. Witnessing for Christ. John 4:28-30, 39-42.

THE LESSON

The New Birth Explained to Nicodemus

1. Who came to Jesus by night, and for what purpose? John 3:1, 2.

NOTE.—"His [Nicodemus's] words were designed to express and to invite confidence; but they really expressed unbelief. He did not acknowledge Jesus to be the Messiah, but only a teacher sent from God." —*The Desire of Ages,* page 168.

2. How did our Lord point out the soul need of this ruler of the Jews? How was this vital truth emphasized? John 3:3-5. Compare 1 Cor. 2:14.

NOTE.—The margin of John 3:3 reads, "born from above."

"Jesus laid bare the foundation principles of truth. He said to Nicodemus, It is not theoretical knowledge you need so much as spiritual regeneration. You need not to have your curiosity satisfied, but to have a new heart. You must receive a new life from above before you can appreciate heavenly things. Until this change takes place, making all things new, it will result in no saving good for you to discuss with Me My authority or My mission."—*The Desire of Ages,* page 171.

3. How helpless is the sinner to work out his own salvation? John 3: 6, 7; Jer. 13:23.

NOTE.—"Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*Steps to Christ,* page 20.

4. How did the Saviour illustrate the new birth? John 3:8.

NOTE.—"A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the

wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus."—*The Desire of Ages,* page 172.

5. How are the results of this experience revealed in the life? 2 Cor. 5:17; Gal. 5:22, 23.

NOTE.—"Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come." 2 Cor. 5:17, R.S.V.

"When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God." —*The Desire of Ages,* page 173.

6. By what familiar symbol did Jesus reveal His mission? How is the infinite love of God revealed? John 3:14-16.

NOTE.—"The symbol of the uplifted serpent made plain to him the Saviour's mission. . . . As the image made in the likeness of the destroying serpents was lifted up for their healing, so One made 'in the likeness of sinful flesh' was to be their Redeemer. . . . Whether for the healing of their wounds or the pardon of their sins, they could do nothing for themselves but show their faith in the Gift of God. They were to look and live. . . . The light from that secret interview illumined the cross upon Calvary, and Nicodemus saw in Jesus the world's Redeemer."—*The Desire of Ages,* pages 174-177.

The Woman of Samaria

7. Passing through Samaria, at what particular spot did Jesus stop to rest? Who came to draw water? John 4:4-7, first part.

NOTE.—"On the way to Galilee Jesus passed through Samaria. It was noon when He reached the beautiful Vale of Shechem. At the opening of this valley was Jacob's well. Wearied with His journey, He sat down here to rest while His disciples went to buy food. . . .

"As Jesus sat by the well side, He was faint from hunger and thirst. The journey since morning had been long, and now the sun of noontide beat upon Him. His thirst was increased by the thought of the cool, refreshing water so near, yet inaccessible to Him; for He had no rope nor water jar, and the well was deep. The lot of humanity was His, and He waited for someone to come to draw."—*The Desire of Ages,* page 183.

8. By what simple request did Jesus seek to disarm prejudice? How did the woman respond? John 4:7 (last part), 8, 9.

NOTE.—"The Saviour was seeking to find the key to this heart, and with the tact born of divine love, He asked, not offered, a favor. The offer of a kindness might have been rejected; but trust awakens trust. The King of heaven came to this outcast soul, asking a service at her hands." —*The Desire of Ages,* page 184.

9. How did the Master turn the conversation to her spiritual need? John 4:10-14.

NOTE.—"He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, 'the Desire of all nations,' is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul. . . . Every human resource and dependence will fail. The cisterns will be emptied, the pools become dry; but our Redeemer is an inexhaustible fountain."—*The Desire of Ages,* page 187.

10. How did our Lord reveal His knowledge of the woman's life? John 4:16-18.

Two Great Announcements

11. How did Jesus define acceptable worship? John 4:19-24.

NOTE.—"Words like these marked an epoch in the spiritual history of the world; a revolution in all previous ideas of the relation of man to his Maker. They are the proclamation of the essential equality of man before God. . . . Rising high, not only above His own age, but even above the prejudices of all ages since, He gives mankind their charter of spiritual liberty for evermore. . . . The worth of man's homage to God does not depend on the place where it is paid. The true worship has its temple in the inmost soul, in the spirit and heart."—Cunningham Geikie, *The Life and Words of Christ,* vol. 1, p. 528 (ch. 31).

12. What hope did the words of Jesus bring to the woman's mind? What wonderful announcement did Jesus then make? John 4:25, 26.

NOTE.—"His birth had been first revealed by night to a few unknown and ignorant shepherds; the first full, clear announcement by Himself of His own Messiaship was made by a well side in the weary noon to a single obscure Samaritan woman. And to this poor, sinful, ignorant stranger had been uttered words of immortal significance, to which all future ages would listen, as it were with hushed breath and on their knees."—F. W. Farrar, *The Life of Christ,* 1887 ed., p. 100 (ch. 15).

The Ripened Harvest Fields

13. Pressed by His disciples to partake of food, what secret of His power did our Lord reveal? John 4:31-34.

14. What convincing testimony did the woman bear to the people of Sychar? What was the result? John 4:28-30, 39-42.

NOTE.—"There may be only one to hear the message; but who can tell how far-reaching will be its influence? It seemed a small matter, even to His disciples, for the Saviour to spend His time upon a woman of Samaria. But He reasoned more earnestly and eloquently with her than with kings, councilors, or high priests. The lessons He gave to that woman have been repeated to the earth's remotest bounds. . . . Through the woman whom they [the disciples] despised, a whole cityful were brought to hear the Saviour. . . . Every true disciple is born into the kingdom of God as a missionary."—*The Desire of Ages,* pages 194, 195.

The Baptist's Death; Jesus' Ministry in Galilee

LESSON SCRIPTURES: Matt. 11:1-11; 14:1-11; Mark 1:35-45; 6:17-30; Luke 7:19-28.

MEMORY VERSE: "The Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Isa. 61:1, 2.

STUDY HELPS: "The Desire of Ages," pages 214-225, 236-243, 262-271; Sabbath School Lesson Helps in "Review and Herald" of August 2; "The Seventh-day Adventist Bible Commentary," volume 5.

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Lesson Outline:

I. The Baptist's Death

1. John cast into prison. Matt. 14:3-5.
2. Jesus answers John's questions. Matt. 11:2-6.
3. Jesus' testimony of John. Matt. 11:7-11.
4. Herod's rash vow. Matt. 14:6, 7; Mark 6:21-23.
5. Salome's fatal request. Matt. 14:8-11.
6. Herod's guilty conscience. Matt. 14:1, 2.

II. Jesus at Nazareth

7. Teaching in the synagogue. Luke 4:17-21; Isa. 61:1, 2.
8. Answering the questioning of the Jews. Luke 4:22-27.
9. The escape from an angry mob. Luke 4:28-30.
10. Jesus moves to Capernaum. Matt. 4:13; 9:1.

III. Cleansing the Leper

11. The place of power. Mark 1:35.
12. The leper healed. Matt. 8:2, 3.
13. A lesson for us. Mark 1:42.
14. Christ's command to the leper. Matt. 8:4.
15. Jesus avoids publicity. Mark 1:45.

THE LESSON

The Baptist's Death

1. Why did Herod Antipas cast John into prison? What restrained Herod from taking the Baptist's life? What did Herodias want to do? Matt. 14:3-5. Compare Mark 6:17-20.

NOTE.—"Herod believed John to be a prophet of God, and he fully intended to set him at liberty. But he delayed his purpose from fear of Herodias. Herodias knew that by direct measures she could never win Herod's consent to the death of John, and she resolved to accomplish her purpose by stratagem."—*The Desire of Ages*, pages 220, 221.

2. With what question did John send two of his disciples to Jesus? How did Christ demonstrate the nature of His mission? Matt. 11:2-6. Compare Luke 7:19-23.

NOTE.—"The works of Christ not only declared Him to be the Messiah, but showed in what manner His kingdom was to be established. . . . Jesus was to do His work, not with the clash of arms and the overturning of thrones and kingdoms, but through speaking to the hearts of men by a life of mercy and self-sacrifice. . . . Understanding more clearly now the nature of Christ's mission, he [John] yielded himself to God for life or for death, as should best serve the interests of the cause he loved." —*The Desire of Ages,* pages 217, 218.

3. What testimony did Jesus bear to the work and character of John? Matt. 11:7-11.

4. At King Herod's birthday banquet what rash vow did he make? Matt. 14:6, 7; Mark 6:21-23.

5. What did Salome request? How did Herod keep his promise? Matt. 14:8-11. Compare Mark 6:24-28.

NOTE.—"For the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience! . . . Of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages,* pages 224, 225.

6. What was the effect of this deed upon Herod? Matt. 14:1, 2.

NOTE.—"Herod's sin was ever before him. He was constantly seeking to find relief from the accusings of a guilty conscience. . . . He thought that God had raised John from the dead, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. . . . The sinner's own thoughts are his accusers; and there can be no torture keener than the stings of a guilty conscience."—*The Desire of Ages,* page 223.

Jesus at Nazareth

7. What scripture did Jesus apply to Himself? Luke 4:17-21; Isa. 61:1, 2.

8. How did Jesus reveal His knowledge of His fellow townsmen's questioning? Luke 4:22-27.

NOTE.—"Even the heathen who choose the right as far as they can distinguish it are in a more favorable condition than those who have had great light, and profess to serve God, but who disregard the light, and by their daily life contradict their profession. The words of Jesus to His hearers in the synagogue struck at the root of their self-righteousness, pressing home upon them the bitter truth that they had departed from God and forfeited their claim to be His people."—*The Desire of Ages,* page 239.

9. How did Jesus escape from threatened violence? Luke 4:28-30. Compare Ps. 34:7; 91:11, 12.

NOTE.—"The heavenly messengers who had been by His side in the synagogue were with Him in the midst of that mad-

UNCLEANNESS VANISHES AT THE TOUCH OF THE SAVIOUR.

dened throng. They shut Him in from His enemies, and conducted Him to a place of safety. . . . So, in all ages, angels have been near to Christ's faithful followers. . . . From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providences of God."—*The Desire of Ages,* page 240.

10. Following His rejection at Nazareth, what city did Jesus choose as the center of His activities? Matt. 4: 13; 9:1.

NOTE.—"Capernaum itself was well adapted to be the center of the Saviour's work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest in their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and great as well as the poor and lowly, and His lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and His mission would be brought before the world."—*The Desire of Ages,* pages 252, 253.

Cleansing the Leper

11. What habit of Jesus' reveals the secret of His power? Mark 1:35.

NOTE.—"He that wishes to enjoy religion will seek a place of secret prayer in the morning. If that is omitted, all will go wrong. Our piety will wither. The world will fill our thoughts. Temptations will be strong. . . . This will be found to be true, universally, *that the pious feelings—the religious enjoyment through the day, will be according to the state of the heart in the morning; and can therefore, be measured by our faithfulness in early secret prayer.*" —Albert Barnes, *Notes on the New Testament,* comment on Mark 1:35-37.

12. How was a leper's faith rewarded? Matt. 8:2, 3.

NOTE.—"When this man came to Jesus, he was 'full of leprosy.' Its deadly poison permeated his whole body. . . . Thus it is with the leprosy of sin—deep-rooted, deadly, impossible to be cleansed by human power. 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.' . . . Whoever will fall at His feet, saying in faith, 'Lord, if Thou wilt, Thou canst make me clean,' shall hear the answer, 'I will; be thou clean.' "—*The Ministry of Healing,* page 70.

13. What lesson may be learned from the promptness of the healing of the leper ? Mark 1:42.

NOTE.—"In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask; but not so when we ask for

deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life." —*The Ministry of Healing,* page 70.

14. What command did Jesus give the cleansed leper? Matt. 8:4. Compare Lev. 14:1-7.

NOTE.—"He longed to reach the priests and teachers who were shut in by prejudice and tradition. He left untried no means by which they might be reached. In sending the healed leper to the priests, He gave them a testimony calculated to disarm their prejudices. The Pharisees had asserted that Christ's teaching was opposed to the law which God had given through Moses; but His direction to the cleansed leper to present an offering according to the law disproved this charge. It was sufficient testimony for all who were willing to be convinced. . . . The same priests who condemned the leper to banishment certified his cure. This sentence, publicly pronounced and registered, was a standing testimony for Christ."—*The Desire of Ages,* page 265.

15. What effect did his failure to keep silent have upon the labors of our Lord? Mark 1:45.

NOTE.—"Lest His own stiller ministry should be hindered by the untimely concourse of multitudes, drawn to Him in the hope of worldly benefits (as on this very occasion actually did occur, Mark 1:45); or in the expectation of seeing wonderful things; or it might be, lest the enmity of His foes should be prematurely roused by the fame of His mighty deeds. . . . Lest, if a rumor of these things went before Him, the priests at Jerusalem, out of envy, out of a desire to depreciate what the Lord had wrought, might deny that the man had ever been a leper, or else that he was now truly cleansed."—R. C. Trench, *Notes on the Miracles of Our Lord,* 11th ed., pp. 236, 237.

Lesson 8, for August 25, 1956

Calling the Twelve

LESSON SCRIPTURES: Matt. 4:18-22; Mark 1:16-20; 2:14-22; 3:13-19; Luke 5:1-11, 27-35.

MEMORY VERSE: "And He saith unto them, Follow Me, and I will make you fishers of men." Matt. 4:19.

STUDY HELPS: "The Desire of Ages," pages 244-251, 272-280, 290-297; Sabbath School Lesson Helps in "Review and Herald" of August 9; "The Seventh-day Adventist Bible Commentary," volume 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Ques. 11-13.	☐
Sunday: Ques. 1-4.	☐	Thursday: Read Study Helps assignment.	☐
Monday: Ques. 5-7.	☐	Friday: Review.	☐
Tuesday: Ques. 8-10.	☐		

Lesson Outline:

I. The Call by the Sea

1. Teaching from a boat. Luke 5:1-3.
2. Launching into the deep. Luke 5:4, 5.
3. The miraculous draft of fish. Luke 5:6, 7.
4. Peter's reaction. Luke 5:8, 9.
5. Fishers of men. Matt. 4:18-21; Mark 1:16-20; Luke 5:10.
6. Forsaking all for Christ. Matt. 4:20, 22.

II. The Call of Levi-Matthew

7. Jesus calls a publican. Matt. 9:9.
8. Matthew's immediate response. Luke 5:27, 28.
9. Jesus eats with publicans. Luke 5:29-35.

III. Ordaining the Twelve

10. Sacrificial nature of discipleship. Matt. 8:19-22; Luke 9:57-62.
11. Jesus prays all night. Luke 6:12.
12. The twelve apostles ordained. Luke 6:13-16.
13. Founding the church. Mark 3:14, 15.

THE LESSON

The Call by the Sea

1. What new position did Jesus take from which to teach the people? Luke 5:1-3.

2. How did Peter respond to Christ's second suggestion? Luke 5: 4, 5.

3. As the men obeyed the command of Christ, what miraculous results followed? Luke 5:6, 7.

NOTE.—"Night was the only favorable time for fishing with nets in the clear waters of the lake." "During that sad night on the lake, when they were separated from Christ, the disciples were pressed hard by unbelief, and weary with fruitless toil. But His presence kindled their faith, and brought them joy and success. So it is with us; apart from Christ, our work is fruitless, and it is easy to distrust and murmur. But when He is near, and we labor under His direction, we rejoice in the evidence of His power."—*The Desire of Ages,* pages 246, 249.

4. How did this manifestation of divine power affect Peter? Luke 5: 8, 9.

NOTE.—"God manifests Himself to His future prophet, or apostle, or other messenger, as He had never done before; and in the light of this manifestation the man recognizes his own weakness and insufficiency and guilt, as he had never done before. He exclaims, 'I am slow of speech and of a slow tongue,' or 'I cannot speak, for I am a child,' or 'I am a man of unclean lips,' or, as here, 'I am a sinful man;' falls on his face, sets his mouth in the dust, takes the shoes from off his feet; and then out of the depth of this humiliation he rises up another man, an instrument fitted for the work of God."—Trench, *Notes on the Miracles of Our Lord,* page 143.

5. To what greater work did Jesus now call these humble fishermen? Matt. 4:18-21; Mark 1:16-20; Luke 5:10.

NOTE.—"Jesus chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable,—men

whom He could educate for His work. . . . It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. It is only life that can beget life. What privilege, then, was theirs who for three years were in daily contact with that divine life from which has flowed every life-giving impulse that has blessed the world!"—*The Desire of Ages,* page 250.

6. How did the disciples respond to the Master's call? Matt. 4:20, 22. Compare Luke 5:11.

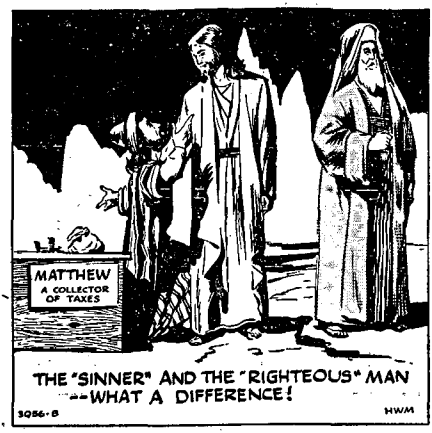
NOTE.—"At the moment of success, when the nets were filled with fish, and the impulses of the old life were strongest, Jesus asked the disciples at the sea to leave all for the work of the gospel. So every soul is tested as to whether the desire for temporal good or for fellowship with Christ is strongest. Principle is always exacting. No man can succeed in the service of God unless his whole heart is in the work and he counts all things but loss for the excellency of the knowledge of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be His colaborer."—*The Desire of Ages,* page 273.

The Call of Levi-Matthew

7. Who was next called to the service of Christ, and from what despised class? Matt. 9:9.

NOTE.—"He [Matthew] was a publican, a taxgatherer. The whole class was hated by the Jews as symbols and instruments of a foreign rule; they returned the hatred and contempt with which they were regarded; they exacted more than was appointed them; they were guilty, most of them perhaps, of oppression, of fraud, of unjust accusation. But if all were hated, Hebrew publicans must have been looked upon with an especial hatred."—*Pulpit Commentary,* on Matt. 9:9-17.

"The Pharisees had judged Matthew according to his employment, but Jesus saw



in this man a heart open for the reception of truth. Matthew had listened to the Saviour's teaching. As the convicting Spirit of God revealed his sinfulness, he longed to seek help from Christ; but he was accustomed to the exclusiveness of the rabbis, and had no thought that this Great Teacher would notice him."—*The Desire of Ages,* page 272.

8. What was Matthew's response to the Master's invitation? Luke 5: 27, 28.

NOTE.—"Matthew 'left all, rose up, and followed Him.' There was no hesitation, no questioning, no thought of the lucrative business to be exchanged for poverty and hardship. It was enough for him that he was to be with Jesus, that he might listen to His words, and unite with Him in His work."—*The Desire of Ages,* page 273.

9. How did Christ defend His presence at a publican feast? Luke 5: 29-35.

Ordaining the Twelve

10. With what words did one disciple seek a place in the inner circle of

disciples? How did Jesus seek to reveal to him the sacrificial experience involved? Matt. 8:19-22; Luke 9: 57-62.

NOTE.—"While Jesus was preparing the disciples for their ordination, one who had not been summoned urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity he declared, 'Master, I will follow Thee whithersoever Thou goest.' Jesus neither repulsed nor welcomed him, but uttered only the mournful words: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' Matt. 8:19, 20. Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. . . . He was of commanding appearance, a man of keen discernment and executive ability, and they [the disciples] commended him to Jesus as one who would greatly assist Him in His work. . . . If He had repulsed Judas, they would, in their own minds, have questioned the wisdom of their Master. The after history of Judas would show them the danger of allowing any worldly consideration to have weight in deciding the fitness of men for the work of God."—*The Desire of Ages,* pages 293, 294.

11. Before choosing the leaders of the church, what preparation did Jesus make? Luke 6:12.

NOTE.—"Alone upon a mountain near the Sea of Galilee, Jesus had spent all night in prayer for these chosen ones. At the dawn He called them to Him, and, with words of prayer and instruction, laid His hands upon their heads in benediction, setting them apart to the gospel work."—*Thoughts From the Mount of Blessing,* pages 12-14.

12. Name the Twelve whom Jesus ordained to be apostles. Luke 6:13-16.

NOTE.—Perhaps no more important list of names has ever been compiled. With one change those names will be blazoned on the foundation stones of the eternal City of God. They were humble men, obscure, unlearned by human standards, mostly poor in this world's goods, with widely differing dispositions and marked defects of character. Under the molding influence of association with the Master Teacher, transformed by the Spirit of God, linking their lives to eternal issues, these men were to set in motion forces that would reshape the world for time and eternity.

13. For what purpose were the Twelve chosen and ordained? Mark 3:14, 15.

NOTE.—"The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth. . . . Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world."—*The Desire of Ages,* page 291.

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.

Lesson 9, for September 1, 1956

Commission and Witness of the Apostles

LESSON SCRIPTURES: Matthew 10; 12:22-45; Mark 5:1-20; Luke 11:14-23.

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

STUDY HELPS: "The Desire of Ages," pages 321-324, 337-341, 349-363; Sabbath School Lesson Helps in "Review and Herald" of August 16; "The Seventh-day Adventist Bible Commentary," volume 5.

DAILY STUDY ASSIGNMENT AND RECORD

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Sabbath afternoon: General survey.	☐	Wednesday: Ques. 12-14.	☐
Sunday: Ques. 1-3.	☐	Thursday: Read Study Helps assignment.	☐
Monday: Ques. 4-7.	☐	Friday: Review.	☐
Tuesday: Ques. 8-11.	☐		

Lesson Outline:

I. The Disciples Commissioned

1. Sending forth the Twelve. Matt. 10:5-8.
2. Christ instructs His disciples. Matt. 10:9-16.
3. Prepares them to meet opposition. Matt. 10:17-31.

II. Reward of Faithful Testimony and Labor

4. Confessing Christ before men. Matt. 10:32-39.
5. Kindness to Christ's messengers rewarded. Matt. 10:40-42.
6. Rest after labor. Mark 6:30-32.
7. Christ's gracious invitation to burden bearers. Matt. 11:28-30.

III. The Disciples Witness Christ's Power and Authority

8. Demoniac restored to sanity. Mark 5:1-8, 15.
9. Testimony of the demoniacs. Mark 5:18-20; Matt. 8:28-34.
10. Blind and dumb man healed. Matt. 12:22, 23.

IV. The Disciples Witness Christ's Power and Authority

11. Refuting false accusations of the Pharisees. Matt. 12:24-30.
12. He warns them against rejecting the Holy Spirit. Matt. 12:31, 32.
13. Evil generation rebuked for vain words. Matt. 12:34-37.
14. Pharisees condemned for unbelief and impenitence. Matt. 12:38-45.

THE LESSON

The Disciples Commissioned

1. As Jesus sent out the twelve apostles on their first missionary tour, what power was bestowed upon them, and what were they to do? Matt. 10:5-8.

2. What general instructions were given to them? Matt. 10:9-16. Compare Mark 6:8-11; Luke 9:3-5.

NOTE.—" 'Be ye therefore wise as serpents, and harmless as doves.' Christ Himself

did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. . . . Every soul was precious in His eyes."—*The Desire of Ages,* page 353.

3. What did our Lord say regarding opposition and persecution? What assurances were given of divine aid? Matt. 10:17-31. Compare Luke 12: 4-7.

NOTE.—"A few weak men were sent to grapple with all the might of the heathen world. Their case seemed desperate; success seemed impossible. But it was the Lord who had sent them; here was their hope and strength."—*Pulpit Commentary,* on Matt. 10:16-23.

Reward of Faithful Testimony and Labor

4. What has Christ promised to do for those who truly confess Him? Matt. 10:32-39.

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

5. How does our Lord regard even the smallest act of kindness to His disciples? Matt. 10:40-42.

NOTE.—"Such an address, under such circumstances, was assuredly never given before or since. To propose to found a kingdom by the services of men, who, as their reward, would meet only shame, torture, and death; to claim from them an absolute devotion, from mere personal reverence and love, with no prospects of reward except those of another world; and to launch an enterprise thus supported only by moral influences, in the face of the opposition of all the authority of the day, simply to win men to righteousness by the display of pure, unselfish devotion to their good, astounds us by the sublime grandeur of the conception."—Cunningham Geikie, *The Life and Words of Christ,* vol. 2, p. 182 (ch. 43).

6. As the disciples returned from their missionary tour, what invitation did the Master give? To what place did they retire? Mark 6:30-32. Compare Luke 9:10.

NOTE.—"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. . . . 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."—*The Desire of Ages,* page 362.

7. What gracious invitation does Jesus extend to burden bearers? Matt. 11:28-30.

The Disciples Witness Christ's Power and Authority

8. What demonstration did the Saviour give of His willingness to deliver those controlled by satanic spirits when they cry to Him? Mark 5:1-8, 15.

9. When the restored demoniac sought to accompany his benefactor, what did Christ bid him do? Mark 5:18-20; Matt. 8:28-34.

NOTE.—"The two restored demoniacs were the first missionaries whom Christ sent to preach the gospel in the region of Decapolis. For a few moments only these men had been privileged to hear the teachings of Christ. . . . 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 the witness for which our Lord calls, and for want of which the world is perishing."—*The Desire of Ages,* page 340.

10. Describe the condition of a man brought to Jesus. What manifestation of divine power was given? Matt. 12:22, 23. Compare Luke 11:14.

NOTE.—" 'He was casting out a devil, and it was dumb.' This was His work. As the Redeemer, He was ever intent on setting the human nature free from its manifold evil by acting on the hidden cause of the evil. It is to be noted that the dumbness is traced to a demon—to the possession of the inner nature by a spirit whose fettering of the man was evidenced in the fettering of the organ of speech. 'To cure sorrow by curing sin' is the special service of Christ's church."—*Pulpit Commentary,* on Luke 11:14.

The Disciples Witness Christ's Power and Authority

11. To offset the profound effect of this miracle, what charge did the scribes and Pharisees make, and how did Christ refute their accusation? Matt. 12:24-30. Compare Luke 11: 15-23.

NOTE.—"It is not God that blinds the eyes of men or hardens their hearts. He

sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through God's word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul. Thus it had been with these Jewish leaders."—*The Desire of Ages,* pages 322, 323.

12. What warning did Jesus give concerning speaking against the Holy Spirit? Matt. 12:31, 32.

NOTE.—"Christ told them plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. . . . Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God

can do for the soul."—*The Desire of Ages,* pages 321, 322.

13. To what source did Jesus trace the speech of men, and what warning did He give against idle and evil words? Matt. 12:34-37.

NOTE.—"Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words. . . . Words are more than an indication of character; they have power to react on the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. . . . It is dangerous to utter a word of doubt, dangerous to question and criticize divine light. The habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger, until he was ready to criticize and reject the work of the Holy Spirit."—*The Desire of Ages,* page 323.

14. In what strong language did Jesus condemn the Pharisees for their unbelief and impenitence? Matt. 12: 38-45.

NOTE.—"It is not only by resistance but by neglect that the soul is destroyed. . . . We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. . . . 'The last state of that man is worse than the first.' . . . There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven's invitation to repent."—*The Desire of Ages,* pages 323, 324.

Lesson 10, for September 8, 1956

The Sermon on the Mount

LESSON SCRIPTURE: Matthew 5 to 7.

MEMORY VERSE: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

STUDY HELPS: "The Desire of Ages," pages 298-314; "Thoughts From the Mount of Blessing;" Sabbath School Lesson Helps in "Review and Herald" of August 23; "The Seventh-day Adventist Bible Commentary," volume 5.

DAILY STUDY ASSIGNMENT AND RECORD

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Monday: Ques: 4-7.	☐	Friday: Review.	☐
Tuesday: Ques. 8-12.	☐		

Lesson Outline:

I. The Beatitudes

1. The subjects of Messiah's kingdom. Matt. 5:1-9.
2. The blessing on the persecuted. Matt. 5:10-12; Luke 6:22, 23.
3. The symbols of the church. Matt. 5:13-16.

II. Jesus Magnifies the Law

4. The law eternal. Matt. 5:17-19.
5. The spirituality of the law. Matt. 5:20-24, 38-48.
6. The seventh commandment interpreted. Matt. 5:27-32.
7. The taking of the oath. Matt. 5:33-37.

III. The Motive in Service

8. A guiding principle. Matt. 6:1-5, 16-18.
9. A lesson on prayer. Matt. 6:6-15.
10. Assurance of answered prayer. Matt. 7:7-11.
11. Undivided service. Matt. 6:19-34.
12. Judging. Matt. 7:1-5.

IV. The Two Ways

13. The broad and narrow ways. Matt. 7:13, 14.
14. The test of the true and the false. Matt. 7:15-23.
15. The hearers and doers. Matt. 7:24-29.

THE LESSON

The Beatitudes

1. What seven traits of character call forth the blessings of the kingdom? Matt. 5:1-9.

NOTE.—"Christ disappointed the hope of worldly greatness. In the Sermon on the Mount He sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. . . . Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. . . . We no less than they need to learn the foundation principles of the kingdom of God."—*The Desire of Ages,* page 299.

2. How is every disciple of Christ to relate himself to trial and persecution? Matt. 5:10-12; Luke 6:22, 23.

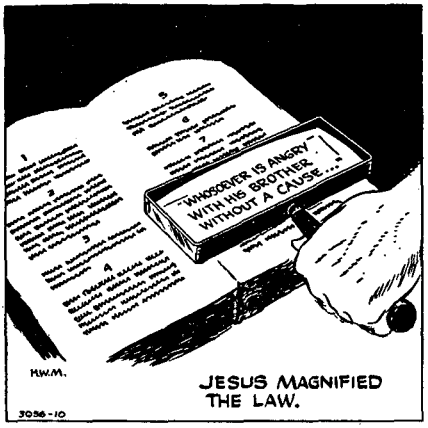
NOTE.—"While the Lord has not promised His people exemption from trials, He has promised that which is far better. He has said, 'As thy days, so shall thy strength be.' 'My grace is sufficient for thee; for My strength is made perfect in weakness.' If you are called to go through the fiery furnace for His sake, Jesus will be by your side, even as He was with the faithful three in Babylon. Those who love their Redeemer will rejoice at every opportunity of sharing with Him humiliation and reproach. The love they bear their Lord, makes suffering for His sake sweet." —*Thoughts From the Mount of Blessing,* page 50.

3. To what two things did Jesus liken the Christian's responsibility to the world? Matt. 5:13-16.

NOTE.—"Jesus did not bid the disciples, 'Strive to *make* your light shine;' He said, '*Let* it shine.' If Christ is dwelling in the heart, it is impossible to conceal the light of His presence. If those who profess to be followers of Christ are not the light of the world, it is because the vital power has left them; if they have no light to give, it is because they have no connection with the Source of light."—*Thoughts From the Mount of Blessing,* pages 66, 67.

Jesus Magnifies the Law

4. What did Jesus teach concerning the law? How serious is the violation of any one of the Ten Commandments? Matt. 5:17-19. Compare Luke 16:17.



JESUS MAGNIFIED THE LAW.

NOTE.—"*He came not to destroy.* They must not misunderstand the purpose of His teaching. The Old Testament is not contrary to the New; both speak of Christ. The commandments are as binding now upon the Christian conscience as when they were first delivered amid the thunders of Mount Sinai. 'We establish the law,' says the apostle of faith (Rom. iii.31). 'No Christian man is free from the obedience of the commandments which are called moral.' . . .

"*He came to fulfill.* He fulfilled the righteousness of the law. He exhibited it perfectly in His own most holy life. . . . He fulfilled the doctrine of the law, bringing out as He did the deep spiritual meaning of its teaching."—*Pulpit Commentary,* on Matt. 5:17-48.

5. How did Jesus magnify the sixth commandment? What great principle is basic to the fulfilling of the law? Matt. 5:20-24, 38-48. Compare Isa. 42:21.

NOTE.—"The traditional interpretation confined the application of the commandment to the actual crime of murder. The Lord shows that it extends to sinful anger. 'Whosoever hateth his brother is a murderer;' he is a murderer in heart and will. In the sight of him who searcheth the hearts, the evil thought willfully harbored and brooded on, the wicked wish, the unjust, wrathful word, is as guilty as the wicked deed. 'I say unto you;' the Lord speaks with authority. He gave the law at first on Mount Sinai; He interprets it now on the mount of the beatitudes."—*Pulpit Commentary,* on Matt. 5:17-48.

6. How did our Lord reveal the deep spiritual nature of the seventh commandment? How does He apply this commandment to divorce and remarriage? Matt. 5:27-32.

NOTE.—"The traditional interpretation confined the commandment to the evil deed; the Lord extends it to the sinful thought. The unlawful desire, consented to and kept before the mind, is equally guilty with the unclean act. . . . We are the temples of God the Holy Ghost; to bring unclean thoughts into that most sacred presence is a fearful sin, an awful sacrilege. Then strike at the beginnings of sin, the thought, the look; strike, and spare not. Such watchfulness may imply very strict and painful self-denial. Better to deny ourselves now than to be cast out at the last; better to pluck out the right eye, to cut off the right hand, than to be condemned at the last."—*Pulpit Commentary,* on Matt. 5:17-48.

"In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow."—*Thoughts From the Mount of Blessing,* page 99.

7. What is the teaching of Christ with regard to the taking of oaths? Matt. 5:33-37.

NOTE.—"Our Saviour did not, however, forbid the use of the judicial oath, in which God is solemnly called to witness that what is said is truth, and nothing but the truth. Jesus Himself, at His trial before the Sanhedrin, did not refuse to testify under oath. . . . These words condemn all those meaningless phrases and expletives that border on profanity. They condemn the deceptive compliments, the evasion of truth,

the flattering phrases, the exaggerations, the misrepresentations in trade, that are current in society and in the business world."—*Thoughts From the Mount of Blessing,* pages 104, 105.

The Motive in Service

8. What motive should govern our giving, our praying, and our fasting? What course are we to avoid? Matt. 6:1-5, 16-18.

9. How does the Master emphasize the importance of secret prayer? What simple requests are made in the Lord's model prayer? Matt. 6:6-15. Compare Luke 11:1-4.

NOTE.—"As one with humanity, He presents His own ideal of prayer,—words so simple they may be adopted by the little child, yet so comprehensive that their significance can never be fully grasped by the greatest minds. We are taught to come to God with our tribute of thanksgiving, to make known our wants, to confess our sins, and to claim His mercy in accordance with His promise."—*Thoughts From the Mount of Blessing,* pages 152, 153.

10. What assurance is given that our heavenly Father will grant our petitions? How is His willingness illustrated? Matt. 7:7-11. Compare Luke 11:9-13.

11. How does Jesus emphasize wholeheartedness in service? What lesson is drawn from the birds and the lilies? Matt. 6:19-34.

NOTE.—"Worry is blind and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. . . . Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."—*The Ministry of Healing,* page 481.

12. What evil practice does Jesus condemn? What should first be done before we attempt to correct others? Matt. 7:1-5.

NOTE.—"It is one's own lack of the spirit of forbearance and love that leads him to make a world of an atom."—*Thoughts From the Mount of Blessing,* page 180.

"No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ, and led to seal their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins."—*Ibid.,* pp. 184, 185.

The Two Ways

13. Describe the difference between the two roads through life. Matt. 7: 13, 14.

14. What is said concerning false prophets? In the judgment day what will be the sad experience of many? Matt. 7:15-23. Compare Isa. 8:20.

NOTE.—"In those churches which he can bring under his deceptive power, he [Satan] will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. . . . Under a religious guise, Satan will seek to extend his influence over the Christian world."—*The Great Controversy,* pages 464, 465.

15. In concluding His notable Sermon on the Mount, what two kinds of builders did Christ mention? Matt. 7:24-29.

Christ and the Sabbath

LESSON SCRIPTURES: Matt. 12:1-14; Mark 2:23-28; 3:1-6; Luke 13:10-16; John 5:1-18.

MEMORY VERSE: "And He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

STUDY HELPS: "The Desire of Ages," pages 201-208, 281-289, 315-320; Sabbath School Lesson Helps in "Review and Herald" of August 30; "The Seventh-day Adventist Bible Commentary," volume 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Ques. 13-16.	☐
Sunday: Ques. 1-4.	☐	Thursday: Read Study Helps assignment.	☐
Monday: Ques. 5-8.	☐	Friday: Review.	☐
Tuesday: Ques. 9-12.	☐		

Lesson Outline:

I. Proper Sabbath Observance

1. Plucking grain on the Sabbath. Matt. 12:1, 2.
2. Jesus justifies the act. Matt. 12:3-7; Mark 2:25, 26.
3. Jesus teaches in the synagogue on the Sabbath. Luke 4:16; Mark 1:21.

II. Jesus Lord of the Sabbath

4. Christ made the Sabbath. Matt. 12:8; John 1:1-3; Col. 1:16; Heb. 1:2.
5. Reasons for the Sabbath institution. Gen. 2:2, 3; Mark 2:27.
6. The Lord's day. Mark 2:28; Isa. 58:13; Rev. 1:10.

III. Healing the Man With the Withered Hand

7. The scribes question Jesus. Matt. 12:9, 10.
8. The palsied man healed on the Sabbath. Matt. 12:11-13.
9. Enemies seek Jesus' life. Mark 3:6; Luke 6:11.

IV. Healing by the Pool of Bethesda

10. Impotent man healed. John 5:2-9.
11. Jews accuse the man of Sabbath-breaking. John 5:10.
12. Spiritual significance of healing. John 5:14.
13. Jews persecute Jesus. John 5:15, 16.
14. Jews accuse Jesus of blasphemy as well as of Sabbathbreaking. John 5:17, 18.

V. The Crooked Woman Healed

15. Healed in the synagogue on the Sabbath day. Luke 13:10-13.
16. Loosed from Satan's chain. Luke 13:14-16.

Proper Sabbath Observance

1. When passing through the grainfields on the Sabbath, what act of the disciples brought criticism from the Pharisees? Matt. 12:1, 2.

NOTE.—"While passing through the fields, the disciples began to gather the heads of grain, and to eat the kernels after rubbing them in their hands. . . . To do this on the Sabbath was held to be an act of desecration. Not only was the gathering of the grain a kind of reaping, but the rubbing of it in the hands was a kind of threshing. Thus, in the opinion of the rabbis, there was a double offense."—*The Desire of Ages,* page 284.

2. How did our Lord defend the conduct of His disciples? Matt. 12: 3-7; Mark 2:25, 26.

NOTE.—"The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. . . . He declared that in their blindness they had mistaken the object of the Sabbath. . . . Their many heartless rites could not supply the lack of that truthful integrity and tender love which will ever characterize the true worshiper of God. . . . It is the service of love that God values. When this is lacking, the mere round of ceremony is an offense to Him. So with the Sabbath. It was designed to bring men into communion with God; but when the mind was absorbed with wearisome rites, the object of the Sabbath was thwarted. Its mere outward observance was a mockery." —*The Desire of Ages,* pages 285, 286.

3. What was Jesus' custom on the Sabbath day? Luke 4:16; Mark 1:21.

NOTE.—"Moreover, it was His 'custom.' The habit of waiting upon God at the sanctuary has thus the highest warrant. In this, as in all else, our Lord is the perfect Example."—*Pulpit Commentary,* on Luke 4:16-21.

Jesus Lord of the Sabbath

4. How did Jesus assert His authority regarding Sabbath observance? On what great fact was this claim based? Matt. 12:8; John 1:1-3; Col. 1:16; Heb. 1:2.

NOTE.—Speaking of Jesus, John declares, "All things were made by Him, and without Him was not anything made that was made." John 1:3. Jesus Himself says, "The Sabbath was made." He was the active agent of the Father in the creation of all things. The unity of Father and Son in creation is indicated in the use of the plural in Genesis 1:26, "God said, Let Us make man." The Hebrew word here translated "God" is the plural, "Elohim."

5. When, why, and for whom was the Sabbath made? Gen. 2:2, 3; Mark 2:27.

NOTE.—"In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands, and the subjects of His authority." —*Patriarchs and Prophets,* page 48.

6. In the light of the foregoing facts, which day is the Lord's day? Mark 2:28; Isa. 58:13; Rev. 1:10.

Healing the Man With the Withered Hand

7. What question did the Pharisees ask Jesus in the synagogue? For what purpose? Matt. 12:9, 10.

8. What did Jesus teach about healing on the Sabbath? What did He then do? Matt. 12:11-13. Compare Mark 3:3-5; Luke 6:8-10.

NOTE.—"Rather than violate their traditions, they would leave a man to suffer, while they would relieve a brute because of the loss to the owner if it were neglected. Thus greater care was shown for a dumb animal than for man. . . . This illustrates the working of all false religions. They originate in man's desire to exalt himself above God, but they result in degrading man below the brute. . . . The gospel places a high value upon humanity as the purchase of the blood of Christ. . . . When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath day to do good or to do evil, to save life or to kill, He confronted them with their own wicked purposes. . . .

"In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. 'It is lawful to do well on the Sabbath days,' He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day."—*The Desire of Ages,* pages 286, 287.

9. How were the enemies of Jesus affected? Mark 3:6; Luke 6:11.

NOTE.—The Pharisees and Herodians were bitter enemies, yet they united to seek the life of Jesus because He set aside their human traditions concerning the Sabbath. So in our day Catholic and Protestant, in spite of their differences, will unite in bitter opposition to those who set aside their man-made traditions and honor the true Sabbath.

Healing by the Pool of Bethesda

10. What miracle did Jesus perform by the pool of Bethesda on the Sabbath day? John 5:2-9.

11. Why did the Jews find fault with the man who was healed? John 5:10.

NOTE.—"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. It was not to them a delight, the holy of the Lord, and honorable. The scribes and Pharisees had made its observance an intolerable burden."—*The Desire of Ages,* page 204.

12. How did Jesus reveal that His act of healing was as much a spiritual work as a physical? John 5:14.

NOTE.—Jesus wanted the man to know that he was cleansed from his sins as well as cured of his illness. Healing of body and soul went together in the ministry of Jesus.

13. What experience came to Jesus when the man revealed who his benefactor was? John 5:15, 16.

14. How did Jesus answer the Jews, and with what results? John 5:17, 18.

NOTE.—"Jesus claimed equal rights with God in doing a work equally sacred, and of the same character with that which engaged the Father in heaven. But the Pharisees were still more incensed. He had not only broken the law, according to their understanding, but in calling God 'His own Father' had declared Himself equal with God. John 5:18, R.V."—*The Desire of Ages*, page 207.

The Crooked Woman Healed

15. On another Sabbath day whom did Jesus see in the synagogue? What did He do for her? Luke 13:10-13.

16. How did Jesus again reveal the spiritual significance of His healings? Luke 13:14-16.

NOTE.—Again Jesus emphasizes His mission of freeing souls from the bondage of Satan and illustrated again that "It is lawful to do well on the Sabbath days."

Lesson 12, for September 22, 1956

Vain Traditions Refuted

LESSON SCRIPTURES: Matt. 15:1-20, 29-39; Mark 7:1-13.

MEMORY VERSE: "But in vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9.

STUDY HELPS: "The Desire of Ages," pages 395-398; Sabbath School Lesson Helps in "Review and Herald" of September 6; "The Seventh-day Adventist Bible Commentary," volume 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Ques. 12-14.	☐
Sunday: Ques. 1-3.	☐	Thursday: Read Study Helps assignment.	☐
Monday: Ques. 4-7.	☐	Friday: Review.	☐
Tuesday: Ques. 8-11.	☐		

Lesson Outline:

I. Pharisaical Customs

1. Pharisees find fault with Christ's disciples. Mark 7:1, 2.
2. Holding tradition of the elders. Mark 7:3, 4.
3. Pharisees question nonconformity of the disciples. Mark 7:5.

II. Christ Rebukes the Pharisees

4. He quotes the prophet Isaiah. Mark 7:6.
5. Their vain worship. Mark 7:7; Matt. 15:7-9.
6. Their rejection of commandments of God in favor of tradition. Mark 7:8, 9.
7. The fifth commandment cited as an example. Mark 7:10-13.

III. Causes of Soul Defilement

8. Christ's teaching concerning defilement. Matt. 15:10, 11.

9. Denounces the blind leaders. Matt. 15:12-14.
10. Source of defilment explained to disciples. Matt. 15:15-20.
11. Pharisees likened unto "whited sepulchers." Matt. 23:25-28.

IV. Internal Cleansing Required

12. Need of a heart work. Luke 6:45.
13. The new-covenant experience. Heb. 10:16, 22.
14. The psalmist's prayer. Ps. 51:10; 19:14.

THE LESSON

Pharisaical Customs

1. Concerning what did the Pharisees find fault with Christ's disciples? Mark 7:1, 2.

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

"Christ and His disciples did not observe these ceremonial washings, and the spies made this neglect the ground of their accusation. They did not, however, make a direct attack on Christ, but came to Him with criticism of His disciples. In the presence of the multitude they said, 'Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.' "—*The Desire of Ages,* pages 395, 396.

2. What were some of the traditions held by the Jews? Mark 7:3, 4.

NOTE.—"A lifetime was hardly enough to learn the rabbinical precepts. . . . Their spies, and, perhaps, themselves, had carefully gathered evidence whether Jesus and His disciples observed the traditions, and carried them out with the minuteness of a recognized religious duty; whether He and they dipped their hands duly before eating; whether they held them up or down in doing so; whether they wetted them to the elbows or to the knuckles, or wetted only the finger tips, as the school of Schammai prescribed for certain cases; and they had found, to their horror, that neither He nor His disciples washed their hands thus ceremonially at all."—Cunningham Geikie, *The Life and Words of Christ,* vol. 2, p. 207 (ch. 44).

3. What pointed question did the Pharisees ask Jesus? Mark 7:5.

Christ Rebukes the Pharisees

4. In answering them, what prophet did Jesus quote? Mark 7:6.

NOTE.—" 'Ye hypocrites,' He said, addressing the wily spies, 'well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men.' The words of Christ were an arraignment of the whole system of Pharisaism. He declared that by placing their requirements above the divine precepts the rabbis were setting themselves above God."—*The Desire of Ages,* page 397.

5. What strong word did He use to characterize their worship? Mark 7:7; Matt. 15:7-9.

NOTE.—"The priests and Pharisees thought they were doing great things as teachers, by putting their own interpretation upon the word of God; but Christ said of them, 'Ye know not the Scriptures, neither the power of God.' He charged them with the guilt of 'teaching for doctrines

the commandments of men.' Though they were the teachers of the oracles of God, though they were supposed to understand His word, they were not doers of the word. Satan had blinded their eyes, that they should not see its true import.

"This is the work of many in our day. Many churches are guilty of this sin. There is danger, great danger, that the supposed wise men of today will repeat the experience of the Jewish teachers. They falsely interpret the divine oracles, and souls are brought into perplexity and shrouded in darkness because of their misconception of divine truth."—*Christ's Object Lessons,* pages 110, 111.

6. What had they substituted for the commandments of God? Mark 7:8, 9.

NOTE.—"Every human invention that has been substituted for the commandments of God will be found worthless in that day when 'God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' Eccl. 12:14.

"The substitution of the precepts of men for the commandments of God has not ceased. Even among Christians are found institutions and usages that have no better foundation than the traditions of the fathers. Such institutions, resting upon mere human authority, have supplanted those of divine appointment. Men cling to their traditions, and revere their customs, and cherish hatred against those who seek to show them their error."—*The Desire of Ages,* page 398.

7. As an example, what Pharisaical evasion did Jesus cite? Mark 7: 10-13.

NOTE.—"All the loved boastful, pretentious worship and outward practice on which they rested, were of no value compared with the great eternal commands of God, and were even crimes and impiety, when they proudly set themselves in their room. He arraigned Pharisaism, the dominant orthodoxy, as a whole. The system, so famous, so arrogant, so intensely Jewish, was only an invention of man; a subversion of the law it claimed to represent, an antagonism to the prophets as well as to Moses, the spiritual ruin of the nation!"—Geikie, *The Life and Words of Christ,* vol. 2, pp. 210, 211 (ch. 44).

Causes of Soul Defilement

8. According to the teaching of Christ, what is it that defiles a man? Matt. 15:10, 11.

NOTE.—"The root error of the Pharisees was externalism. The prim propriety of demeanor which characterized the professional saints of Jerusalem covered hearts as corrupt as any of the publicans' and sinners'. Yet the Pharisees thought themselves clean. They dreaded contact with a corpse, but they had little scruple in entertaining a corrupt thought. They would stop their ears at the sound of blasphemy, but they would give the reins to their tongues in malignant words. The evil of Pharisaism is by no means extinct today. Religious people dread to be found in association with questionable characters. They are anxious to be perfectly correct in the external observances of worship. They do not go to the extreme of the folly of the Pharisees, but they too often manifest the same spirit."—*Pulpit Commentary,* on Matt. 15:11.

9. How did Jesus further warn against the offended Pharisees? Matt. 15:12-14.

10. What fuller explanation did Jesus make to His disciples? Matt. 15:15-20.

NOTE.—"Evidently the Lord's disciples had not wholly divested themselves of their old reverence for the rabbinical system, and for the received teachers of the nation, the Pharisees. They were troubled at their increasing hostility; perhaps they were in their hearts somewhat vexed with the Lord Himself; His words, it may be, seemed to them so stern, so needlessly strong. They apprehended difficulties, dangers; they feared for their Master and for themselves. And now they came to Him privately, into the house (Mark 7:17); they hinted at their anxieties; they sought to know what He would do. We must always come to Christ in our troubles; but we must trust Him and yield up our wills to Him; He doeth all things well. 2. The answer. (1) The teaching of the Pharisees was not of God; it came from human tradition or from their own evil hearts. And all that is not of God must perish. The whole system of rabbinical teaching must pass away. It had wrought itself into the very nature of the Pharisees, as the good seed in the parable had filled the heart and determined the character of the true disciples. That system must perish, and its professors, alas! with it, if they would not receive the love of the truth, that they might be saved. (2) 'Let them alone,' the Lord said."—*Pulpit Commentary,* on Matthew 15.

11. Unto what did Christ liken the Pharisees? Matt. 23:25-28.

Internal Cleansing Required

12. How did Jesus further indicate that a heart work is needed? Luke 6:45.

NOTE.—"The Jews were so exacting in regard to ceremonial purity that their regulations were extremely burdensome. Their minds were occupied with rules and restrictions and the fear of outward defilement, and they did not perceive the stain that selfishness and malice impart to the soul.

"Jesus does not mention this ceremonial purity as one of the conditions of entering into His kingdom, but points out the need of purity of heart. The wisdom that is from above is 'first pure.' Into the City of God there will enter nothing that defiles. All who are to be dwellers there, will here have become pure in heart. In one who is learning of Jesus, there will be manifest a growing distaste for careless manners, unseemly language, and coarse thought. When Christ abides in the heart, there will be purity and refinement of thought and manner."—*Thoughts From the Mount of Blessing,* page 42.

13. How is this thought expressed in the book of Hebrews? Heb. 10: 16, 22.

NOTE.—"If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, 'I will put My laws into their hearts, and in their minds will I write them.' And if the law is written in the heart, will it not shape the life? Obedience —the service and allegiance of love—is the true sign of discipleship."—*Steps to Christ,* page 65.

"The priest used cedar and hyssop, dipping them into the cleansing water and sprinkling the unclean. This symbolized the blood of Christ spilled to cleanse us from moral impurities. The repeated sprinklings illustrate the thoroughness of the work that must be accomplished for the repenting sinner. All that he has must be consecrated. Not only should his own soul be washed clean and pure, but he should strive to have his family, his domestic arrangements, his property, and his entire belongings consecrated to God."—*Testimonies,* vol. 4, p. 122.

14. For what did the psalmist pray? Ps. 51:10; 19:14.

NOTE.—" 'Keep thy heart with all diligence,' is the counsel of the wise man; 'for out of it are the issues of life.' As man 'thinketh in his heart, so is he.' The heart must be renewed by divine grace, or it will be in vain to seek for purity of life. He who attempts to build up a noble, virtuous character independent of the grace of Christ, is building his house upon the shifting sand. In the fierce storms of temptation it will surely be overthrown. David's prayer should be the petition of every soul: 'Create in me a clean heart, O God; and renew a right spirit within me.' "—*Patriarchs and Prophets*, page 460.

Lesson 13, for September 29, 1956

The Great Confession Confirmed

LESSON SCRIPTURES: Matt. 16:13-28; 17:1-8; Luke 9:18-36.

MEMORY VERSE: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

STUDY HELPS: "The Desire of Ages," pages 410-425; Sabbath School Lesson Helps in "Review and Herald" of September 13; "The Seventh-day Adventist Bible Commentary," volume 5.

DAILY STUDY ASSIGNMENT AND RECORD

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Monday: Ques. 5-8.	☐	Friday: Review.	☐
Tuesday: Ques. 9-11.	☐		

Lesson Outline:

I. The Great Confession

1. The popular view concerning Jesus. Matt. 16:13, 14.
2. The vital question. Matt. 16:15.
3. Peter's answer. Matt. 16:16.
4. A divine revelation. Matt. 16:17.

II. The Foundation of the Church

5. Peter versus the rock Foundation of the church. Matt. 16:18; 1 Cor. 3:11.
6. The keys of the kingdom. Matt. 16:19; 18:17, 18.
7. The fallibility of Peter. Matt. 16:21-23.
8. The Head of the church. Eph. 1:20-23; 5:23.

III. The Cross and the Kingdom

9. Necessity of self-denial. Matt. 16:24, 25.
10. Christ, not the world, holds the secret of life. Matt. 16:25, 26; John 10:10.
11. Promise of the kingdom. Matt. 16:27, 28.

IV. The Transfiguration

12. A glorious experience. Matt. 17:1-4; Luke 9:28-31.
13. Disciples' lack of comprehension. Luke 9:32, 33.
14. Assurance; Jesus only. Matt. 17:5, 8.

The Great Confession

1. What was the popular view as to whom Jesus might be? Matt. 16: 13, 14.

NOTE.—"Sadly the disciples were forced to acknowledge that Israel had failed to recognize their Messiah. Some indeed, when they saw His miracles, had declared Him to be the Son of David. The multitudes that had been fed at Bethsaida had desired to proclaim Him king of Israel. Many were ready to accept Him as a prophet; but they did not believe Him to be the Messiah."—*The Desire of Ages,* page 411.

2. What direct question did Jesus put to His disciples? Matt. 16:15.

3. What great confession did Peter utter? Matt. 16:16.

4. How had Peter arrived at his conviction? Matt. 16:17.

NOTE.—"The truth which Peter had confessed is the foundation of the believer's faith. It is that which Christ Himself has declared to be eternal life. But the possession of this knowledge was no ground for self-glorification. Through no wisdom or goodness of his own had it been revealed to Peter. Never can humanity, of itself, attain to a knowledge of the divine. 'It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?' Job 11:8. Only the spirit of adoption can reveal to us the deep things of God, which 'eye hath not seen, nor ear heard, neither have entered into the heart of man.' 'God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.' 1 Cor. 2:9, 10. 'The secret of the Lord is with them that fear Him;' and the fact that Peter discerned the glory of Christ was an evidence that he had been 'taught of God.' Ps. 25:14; John 6:45. Ah, indeed, 'blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee.' "—*The Desire of Ages,* page 412.

The Foundation of the Church

5. Upon whom is the church founded? Matt. 16:18; 1 Cor. 3:11. Compare Eph. 2:20.

NOTE.—"The word Peter in Greek is *Petros.* The point to be established by this scripture is that Simon is named P-e-t-r-o-s. He is never called by any other etymological form of this word, though of course it is subject to all the grammatical variations common to all Greek nouns and names. He is called by this name 161 times in the Authorized Version of the New Testament, and by no other name except Simon.

"Now the word *petros* is itself a masculine derivative from the feminine parent-word *petra.* The word *petra* denotes rock as a substance, rock en masse, as embedded in the everlasting hills, or as a huge boulder, or as a projecting ledge—in other words, mother rock. It therefore becomes a most fitting symbol of Christ, and is frequently applied to Him directly throughout both Old and New Testaments, often but not always written with a capital initial, Rock. Paul makes its use very clear in 1 Corinthians 10:4, in speaking of the children of Israel during the Exodus: 'And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that *Rock* was *Christ.*' The Greek original for Rock in both instances here is *petra.* What could be clearer than that *petra* is Christ, and that Christ is *petra* when spoken of by this symbol of *rock?* . . .

"The reader may therefore be deeply grateful that his hope is built on nothing less than on 'Christ the solid Rock,' and not on a rolling, movable fragment of rock."—F. D. Nichol, *Answers to Objections,* 1952 ed., pp. 851-853.

6. What authority is represented by the keys of the kingdom? Matt. 16:19; 18:17, 18.

"THE KEYS OF THE KINGDOM."

NOTE.—" 'Verily I say unto you,' Christ continued, 'whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.' Matt. 18:18.

"This statement holds its force in all ages. On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their un-Christlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's word will be ratified in heaven."—*Testimonies,* vol. 7, p. 263.

7. How did Peter soon reveal his lack of insight and his fallibility? Matt. 16:21-23. Compare Luke 22: 31, 32.

NOTE.—"Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The church was built upon One against whom the gates of hell could not prevail." —*The Desire of Ages,* page 413.

8. Who only is declared to be the Head of the church? Eph. 1:20-23; 5:23.

The Cross and the Kingdom

9. In what words did Jesus reveal the necessity of self-denial in relation to His kingdom? Matt. 16:24, 25.

NOTE.—"Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading His children, that trying experiences come to them. Trials and obstacles are His chosen methods of discipline, and His appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. He sees that some have qualifications which, if rightly directed, could be used in the advancement of His work. In His providence He brings these souls into different positions and varied circumstances, that they may discover the defects that are concealed from their own knowledge. He gives them opportunity to overcome these defects, and to fit themselves for service. Often He permits the fires of affliction to burn, that they may be purified."—*The Acts of the Apostles,* page 524.

10. How does Christ show that He and not the world holds the secret of life? Matt. 16:26; John 10:10.

11. What assurance did Jesus give to some of His disciples? Matt. 16: 27, 28.

The Transfiguration

12. What glorious opportunity came to three of the disciples about a week later? Matt. 17:1-4; Luke 9: 28-31.

13. What indicates that these disciples did not fully comprehend the significance of this experience? Luke 9: 32, 33.

NOTE.—"The disciples do not yet comprehend the scene; but they rejoice that the patient Teacher, the meek and lowly One, who has wandered to and fro a helpless stranger, is honored by the favored ones of heaven. They believe that Elijah has come to announce the Messiah's reign, and that the kingdom of Christ is about to be set up on the earth. The memory of their fear and disappointment they would banish forever. Here, where the glory of God is revealed, they long to tarry. Peter exclaims, 'Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.' The disciples are confident that Moses and Elijah have been sent to protect their Master, and to establish His authority as king.

"But before the crown must come the cross. Not the inauguration of Christ as king, but the decease to be accomplished at Jerusalem, is the subject of their conference with Jesus."—*The Desire of Ages,* page 422.

14. How were the disciples assured, and, when the celestial glory faded, whom only did they see? Matt. 17: 5, 8. Compare 2 Cor. 3:18.

NOTE.—"They saw with their eyes and heard with their ears things that were beyond the comprehension of man. They were 'eyewitnesses of His majesty' (2 Peter 1:16), and they realized that Jesus was indeed the Messiah, to whom patriarchs and prophets had witnessed, and that He was recognized as such by the heavenly universe."—*The Desire of Ages,* page 425.

THIRTEENTH SABBATH OFFERING

September 29, 1956

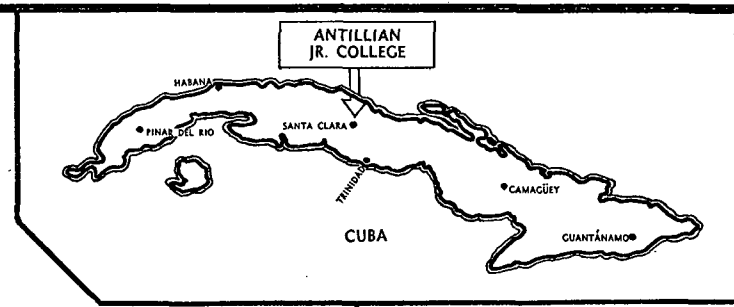
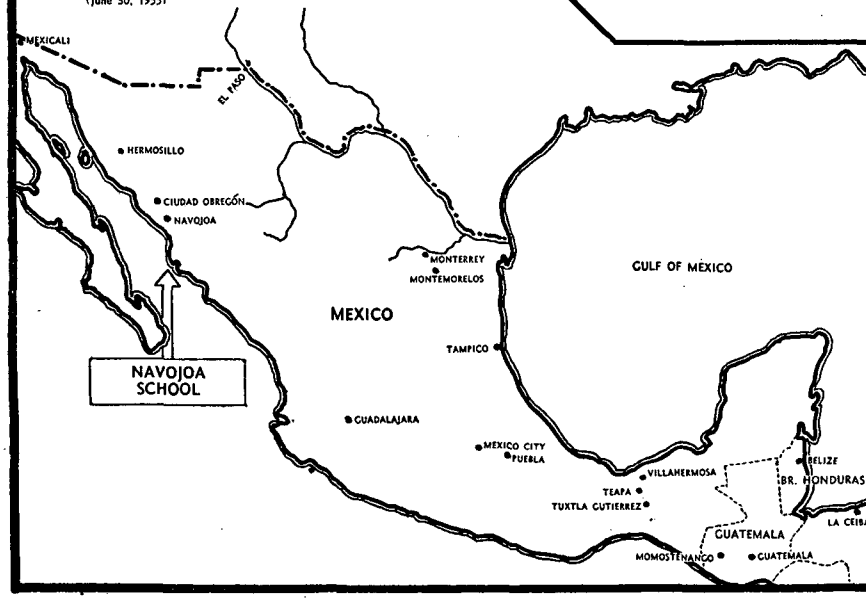
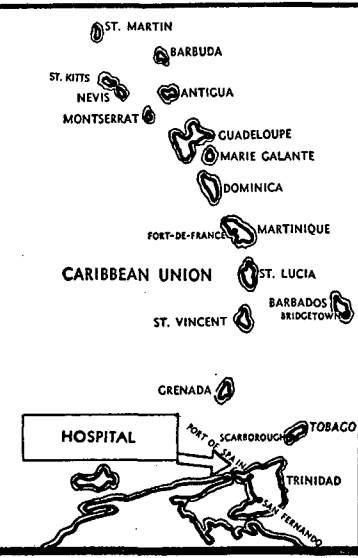
The overflow of the Thirteenth Sabbath Offering on September 29 goes to the Inter-American Division to help build (1) a modest hospital at Port-of-Spain, Trinidad, (2) a library and theological workshop area for the Antillian Junior College, (3) dormitories for the Navajoa (Mexico) school. Our work is progressing more rapidly in the Inter-American Division than in almost any other part of the world field. This very fact lays a greater responsibility upon those in the homelands to provide the necessary equipment to make the work of the laborers in that great field more effective.

LESSONS FOR THE FOURTH QUARTER, 1956

Sabbath-school members who have failed to receive a senior *Lesson Quarterly* for the fourth quarter of 1956 will be helped by the following outline in studying the first lesson. The subject of the quarter's lesson is "Lessons From the Life of Christ—II." The title of the first lesson is, "Vital Christian Principles Set Forth." The Memory Verse is Luke 10:27. The texts to be studied are:

Ques. 1. John 7:14-17.
Ques. 2. John 7:37-39.
Ques. 3. John 7:32, 45-53.
Ques. 4. John 8:2, 3.
Ques. 5. John 8:4-6.
Ques. 6. John 8:7-9.
Ques. 7. John 8:10, 11.
Ques. 8. Luke 10:1-9.
Ques. 9. Luke 10:12-16.
Ques. 10. Luke 10:17-19.
Ques. 11. Luke 10:20, 21.
Ques. 12. Luke 10:25-29.
Ques. 13. Luke 10:30-32.

MEXICO, CUBA, CARIBBEAN UNION

(INTER-AMERICAN DIVISION)

Union Missions	Population	No. of Churches	Church Members	Sab-School Members
ANTILLIAN	11,630,804	193	22,957	33,180
BRITISH WEST INDIES	1,531,154	287	23,585	25,247
CARIBBEAN	2,813,830	224	21,232	23,823
CENTRAL AMERICAN	9,634,214	145	10,688	12,326
COLOMBIA-VENEZUELA	17,651,032	65	7,983	10,323
MEXICAN	28,053,000	183	18,227	33,051
DIVISION TOTALS (June 30, 1955)	71,314,034	1,097	104,672	137,950