SABBATH SCHOOL LESSON QUARTERLY

STANDARD PUB. CO.

THE PARABLES OF JESUS

SENIOR DIVISION, No. 251, FIRST QUARTER, 1958

Frederick Lee

THE BLESSING OF DAILY STUDY

"He who by faith receives the word is receiving the very life and character of God. Every seed brings forth fruit after its kind. . . . Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God."—*Christ's Object Lessons,* page 38.

"Appreciation of the Bible grows with its study."—*Ibid.,* p. 132.

"God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus."—*The Desire of Ages,* page 391.

"The neglect of the word means starvation to the soul."—*Counsels on Sabbath School Work,* page 44.

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. Jesus' Model Parable, the Sower
2. The Tares; The Net
3. The Leaven; The Mustard Seed
4. The Hidden Treasure; The Pearl of Great Price; The Rich Fool
5. The Rich Young Ruler; Laborers in the Vineyard
6. The Two Sons; The Unmerciful Servant
7. The Lost and Found
8. The Growing Seed; The Barren Fig Tree
9. The Importunate Friend; The Unjust Judge
10. The Wicked Husbandmen; The Great Supper
11. The Two Worshipers; The Marriage Feast
12. The Good Samaritan; The Entrusted Talents
13. The Ten Virgins

Sabbath School Lesson Quarterly, No. 251, January-March, 1958. 20 cents a single copy, 75 cents a year (four issues); no additional charge to countries requiring extra postage. Published in the U.S.A. by Pacific Press Publishing Association (a corporation of S.D.A.), 1350 Villa Street, Mountain View, California. Second-class mail privileges authorized at Mountain View, California. When a change of address is desired, please be sure to send both old and new addresses.

Copyright, 1957, by Pacific Press Publishing Association
Printed in U.S.A.

Sabbath School Lesson Quarterly

THE PARABLES OF JESUS

GENERAL INTRODUCTION

These lessons cover twenty-five of the most important parables of Jesus. They are studied not according to the order in which they appear in the Gospels, but according to a sequence in the lessons which they teach. When two or three parables are included in one study, it is because they teach a similar or related truth.

The Greek term *parabole* means "a placing side by side for comparison." Jesus took the everyday happenings and the scenes of nature about Him to teach vital truths concerning the kingdom of heaven. In every parable Jesus had some general lesson in mind. He did not intend that every part of the illustration would have some spiritual application. Some persons go too far in the interpretation of the parables when they attempt to do what Jesus did not have in mind.

Jesus revealed in the scenes of nature the deeper meanings that had always existed in them, but which had been overlooked by men. The truths He taught are eternal and strike at the heart of our spiritual needs today. Let us come to these lessons with open minds to receive whatever rebuke, encouragement, or enlightenment there are in them for us.

Lesson 1, for January 4, 1958

Jesus' Model Parable, the Sower

LESSON SCRIPTURES: Matt. 13:1-23; Mark 4:1-20; Luke 8:4-15.

MEMORY VERSE: "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke 8:15.

STUDY HELPS: "Christ's Object Lessons," pages 33-61 (1923 ed., pp. 27-59); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of December 19.

PURPOSE OF PARABLE: To show the various attitudes of men toward the reception of the gospel seed, and to appeal for an open mind and heart toward Christ's teachings so that the seed may find secure lodgment and be able to bear fruit unto rightdoing.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Read general introduction. Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction; Questions 1, 2.	☐
Monday: Questions 3-5; read from Study Helps.	☐
Tuesday: Questions 6-11.	☐
Wednesday: Questions 12-14; read further from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review the entire lesson.	☐

Lesson Outline

Introduction

I. Why Jesus Taught in Parables

1. To stimulate inquiry. Mark 4:10; Matt. 13:10.
2. To awaken the conscience. Mark 4:11, 12.

II. Sowing the Good Seed

3. Christ, the Sower. Matt. 13:37.
4. Word of God, the seed. Luke 8:11.
5. Men's hearts, the soil. Matt. 13:19.

III. Three Kinds of Unprofitable Soil

6. Hardened wayside ground. Matt. 13:4, 19.
7. Seed snatched up. Luke 8:12, last part.
8. Stony ground with shallow covering of soil. Matt. 13:5, 6.
9. Experience of stony-ground hearers. Matt. 13:20, 21.
10. Ground in which there are the roots of thorns and weeds. Matt. 13:7.
11. Thorns represent the cares of life. Mark 4:18, 19.

IV. Good Soil Ready for the Good Seed

12. The good and honest hearers. Luke 8:8, 15.
13. That which makes the soil good. John 7:17.
14. The blessed results. Mark 4:8, 20.

Key Thoughts:

1. *The Model Parable.* That this is a model parable is evident from the words of Jesus to the questioning disciples, "Know [understand] ye not this parable? and how then will ye know [understand] all parables?" Mark 4:13. By this He meant that this parable and its interpretation would in general show how other parables could be understood and applied.

2. *Emphasis in the Parable.* The emphasis in the parable of the sower is not on the seed, or the sower, but on the quality of the soil, which symbolizes the receptiveness of the hearers.

3. *When the Word Cannot Bear Fruit.* The parable suggests three reasons why the preaching of the word cannot bear fruit: (1) Inattention; (2) Impulsiveness; (3) Preoccupation.

THE LESSON

Introduction

Parable Illustrates Spiritual Truth: "By the parable of the sower, Christ illustrates the things of the kingdom of heaven, and the work of the great Husbandman for His people. Like a sower in the field, He came to scatter the heavenly grain of truth. And His parable teaching itself was the seed with which the most precious truths of His grace were sown. Because of its simplicity the parable of the sower has not been valued as it should be. From the natural seed cast into the soil, Christ desires to lead our minds to the gospel seed, the sowing of which results in bringing man back to his loyalty to God. He who gave the parable of the tiny seed is the Sovereign of heaven, and the same laws that govern earthly seed sowing govern the sowing of the seeds of truth." —*Christ's Object Lessons,* page 33.

Why Jesus Taught in Parables

1. By what question did the disciples and others reveal their interest in the parable of the sower? Mark 4:10; Matt. 13:10.

2. How did Jesus explain His reason for speaking in parables? Mark 4:11, 12.

NOTE.—"For His own wise purpose the Lord veils spiritual truths in figures and symbols. Through the use of figures of speech, the plainest and most telling rebuke was often given to His accusers and enemies, and they could find in His words no occasion to condemn Him. In parables and comparisons He found the best method of communicating divine truth. In simple language, using figures and illustrations drawn from the natural world, He opened spiritual truth to His hearers, and gave expression to precious principles that would have passed from their minds, and left scarcely a trace,

had He not connected His words with stirring scenes of life, experience, or nature. . . . In this way He was able to make sufficient impression upon the heart so that afterward His hearers could look upon the thing with which He connected His lesson, and recall the words of the divine Teacher."—Ellen G. White, *Review and Herald,* Nov. 28, 1893.

Sowing the Good Seed

3. Who is represented by the sower of the good seed? Matt. 13:37.

NOTE.—"The Sower is the Son of God, or he to whom He delegates His work; for by co-operating with Christ, man is to become a laborer together with God. Those who by personal ministry open to others the Scriptures, are sowing the good seed."—Ellen G. White, *Review and Herald,* May 31, 1892.

4. What does the good seed illustrate? Luke 8:11.

NOTE.—Matthew 13:19 calls it "the word of the kingdom." Mark 4:14 calls it "the word." In the parable of the tares, the good seed is called "the children of the kingdom." This refers to the fruitage that comes from the sowing of the word of God.

5. Where is the seed sown? Matt. 13:19, next to last clause.

NOTE.—The seed is sown in the heart. Luke 8:15 speaks of the good seed being sown in "an honest and good heart." Luke 8:12 speaks of the devil taking "away the word out of their hearts." All through the parable of the sower, Jesus speaks of hearing the word. To His followers in every age He says, "He that hath an ear, let him hear."

Three Kinds of Unprofitable Soil

6. What happened to the seed that fell by the wayside? Matt. 13:4, 19.

NOTE.—The heart is hardened by unbelief and worldliness. Heb. 3:12, 13.

"The heart that has long yielded to the influences of the world, that has long indulged in the gratification of its own selfish desires, is not prepared for the reception of the word."—Ellen G. White, *Review and Herald,* May 31, 1892.

7. Why is the wicked one so quick to snatch away the seed? Luke 8:12, last part.

NOTE.—"As the birds of the air are ready to catch up the seed from the wayside, so Satan is represented as ready with his unseen agencies of evil, to catch away the seeds of divine truth from the heart, lest it should find a lodgment there, and bring forth fruit unto eternal life. He fears that the word of God may awaken the careless, and take effect upon the hardened heart."—Ellen G. White, *Review and Herald,* May 31, 1892.

8. What occurs when the seed falls upon stony places? Matt. 13:5, 6.

9. What is the experience of this class of hearers? Matt. 13:20, 21.

NOTE.—"A large number who make a profession of religion. may be represented by the stony-ground hearers. They are a class that are easily convinced; but they have only a superficial religion. . . .

"For a time many who have only a superficial faith, appear to be charmed with the truth; but when the word of God points out some cherished sin, and rebukes some chosen course of action, or requires self-denial and self-sacrifice, they are offended."—Ellen G. White, *Review and Herald,* June 7, 1892.

10. What takes place when the good seed falls among thorns? Matt. 13:7.

11. To what did Jesus compare the thorns? Matt. 4:18, 19.

NOTE.—See also Luke 8:14. The thorns are not seen when the good seed is sown. The roots of worldly care and pleasure that lurk in the heart if not removed, will someday choke the word of truth.

Good Soil Ready for the Good Seed

12. What is said of the good-ground hearers? Luke 8:8, 15.

NOTE.—"The 'honest and good heart' of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, 'I came not to call the righteous, but sinners to repentance.' He has an honest heart who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God. He has a sincere desire to know the truth, that he may obey it. The good heart is a believing heart, one that has faith in the word of God."—*Christ's Object Lessons,* pages 58, 59.

13. What promise is made to those who desire to understand the word of God? John 7:17.

NOTE.—"The word of God often comes in collision with man's hereditary and cultivated traits of character and his habits of life. But the good-ground hearer, in receiving the word, accepts all its conditions and requirements. . . . With the whole heart, with undivided purpose, he is seeking the life eternal, and at the cost of loss, persecution, or death itself, he will obey the truth." —*Christ's Object Lessons,* page 60.

14. What will take place when good seed is sown in good ground? Mark 4:8, 20.

NOTE.—"The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. . . . The truths of the Bible, received, will uplift the mind from its earthliness and debasement. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude . . . that would enable them to resist temptation."—*Testimonies,* vol. 8, p. 319.

Lesson 2, for January 11, 1958

The Tares; The Net

LESSON SCRIPTURE: Matt. 13:24-30, 36-43, 47-50.

MEMORY VERSE: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43.

STUDY HELPS: "Christ's Object Lessons," pages 70-75, 122, 123 (1923 ed., pp. 69-73, 123, 124); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of December 26.

PURPOSE OF PARABLES: To teach patience and forbearance with wrongdoers in the church, and to warn of a time of judgment when the unrepentant finally will be separated from the righteous.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction.	☐
Monday: Questions 1-4.	☐
Tuesday: Questions 5-8.	☐
Wednesday: Questions 9-13.	☐
Thursday: Read from the Study Helps.	☐
Friday: Review the entire lesson.	☐

Lesson Outline

Introduction

I. Two Classes Illustrated

1. Good seed in the field. Matt. 13:24.
2. Presence of tares. Matt. 13:25, 26.
3. The servants' question. Matt. 13:27, 28, first part.
4. The parable interpreted. Matt. 13: 36-39.

II. How to Deal With the Tares

5. The servants' suggestions. Matt. 13: 28, last part.
6. The Master's reply. Matt. 13:29.
7. Final separation. Matt. 13:30.
8. Right method of church discipline. Matt. 18:15-20.

III. A Further Illustration

9. The net gathering good and bad. Matt. 13:47.
10. Sorting of the fish. Matt. 13:48.

IV. Final Rewards

11. Harvest, the end of the world. Matt. 13:39 (last part), 40.
12. Severance of the wicked. Matt. 13:41, 42, 49, 50.
13. Reward of the righteous. Matt. 13:43.

Key Thoughts:

1. *Conditions in the Church.* These parables speak of the good and evil that is intermingled in the church and do not refer to conditions in the world.

2. *Satan's Enmity Toward the Church.* Satan will do all he can to hinder the work of the church by weakening the Christian witness of its members.

3. *Separation After Probation.* Complete separation of good and bad is deferred until full fruitage is seen at the close of probation. However, patience with wrongdoers in the church does not do away with the responsibility of carrying out church discipline. Even so, church discipline is for the purpose of saving men, not casting them out.

4. *Impracticability of Separation Now.* The parable of the tares teaches that it is not possible to make a complete separation of good and evil in the church now. Hence it condemns any wholesale attempt to purify the church by human methods. The parable of the net emphasizes the warning that such a separation will take place in the day of judgment at the end of the world.

5. *Parables Correct Error.* The parables correct the error of those who decline to enter into church membership because the church is not perfect.

THE LESSON

Introduction

God's Forbearance and Love: "In the parable of the wheat and the tares, we see the reason why the tares were not to be plucked up; it was lest the wheat be rooted up with the tares. Human opinion and judgment would make grave mistakes. But

rather than have a mistake made, and one single blade of wheat rooted up, the Master says, 'Let both grow together until the harvest;' then the angels will gather out the tares, which will be appointed to destruction. Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is long-suffering and patient. He reproves and warns the erring, but He does not destroy those who are long in learning the lesson He would teach them; He does not uproot the tares from the wheat. Tares and wheat are to grow together till the harvest; when the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares." —*Testimonies to Ministers,* pages 45, 46.

Two Classes Illustrated

1. To what does Jesus liken the kingdom of heaven? Matt. 13:24.

NOTE.—" 'The field,' Christ said, 'is the world.' But we must understand this as signifying the church of Christ in the world. The parable is a description of that which pertains to the kingdom of God, His work for the salvation of men, and this work is accomplished through the church. True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but it is in the church that we are to grow and ripen for the garner of God."—*Christ's Object Lessons,* page 70.

2. What happened while the servants were sleeping, and with what later result? Matt. 13:25, 26.

3. What question did the servants of the householder ask, and what reply was given? Matt. 13:27, 28, first part.

4. How did Jesus interpret this parable? Matt. 13:36-39, first part.

NOTE.—"The great deceiver has many agents ready to present any and every kind of error to ensnare souls—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. It is his plan to bring into the church insincere, unregenerate elements that will encourage doubt and unbelief, and hinder all who desire to see the work of God advance and to advance with it."—*The Great Controversy,* page 520.

How to Deal With the Tares

5. What suggestion did the servants make? Matt. 13:28, last part.

6. Why was their plan rejected? Matt. 13:29.

NOTE.—"There are many who are treated as tares and hopeless subjects, whom Christ is drawing to Himself. Men judge from the outward appearance, and think they discern the true measurement of a man's character; but they make many blunders in their judgments."—Ellen G. White, *Review and Herald,* Jan. 3, 1893.

7. What did the householder tell his servants to do? Matt. 13:30.

NOTE.—"The church of Christ on earth will be imperfect, but God does not destroy His church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church members in cutting off those they may think defective in character."—*Testimonies to Ministers,* page 46.

8. On a later occasion what did Jesus say about dealing with wrongdoers in the church? Matt. 18:15-20.

NOTE.—"No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrongdoer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this instruction has been followed, the church has cleared herself before God. The evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread. The health and purity of the church must be preserved, that she may stand before God unsullied, clad in the robes of Christ's righteousness."—*Testimonies,* vol. 7, pp. 262, 263.

A Further Illustration

9. How is the gospel work of gathering in a diversity of people further illustrated? Matt. 13:47.

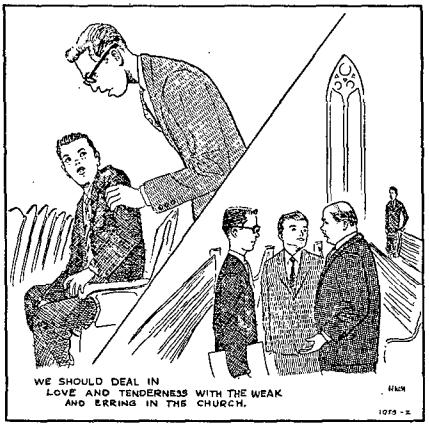
NOTE.—This parable does not condone a careless gathering in of members into the church. Conversions must be realized, and church standards met in the lives of those who request entrance into the church. The church should know this, so far as possible, before a vote is given to take anyone into its fellowship.

10. What was done with the fish after they had been gathered in? Matt. 13:48.

NOTE.—"When the mission of the gospel is completed, the judgment will accomplish the work of separation. Christ saw how the existence of false brethren in the church would cause the way of truth to be evil spoken of. . . . Because these sinners were in the church, men would be in danger of thinking that God excused their sins. Therefore Christ lifts the veil from the future, and bids all to behold that it is character, not position, which decides man's destiny." —*Christ's Object Lessons,* pages 122, 123.

Final Rewards

11. In the parable of the tares what is represented by the harvest? Matt. 13:39 (last two clauses), 40.



12. What happens to the wicked at the end of the world? Matt. 13:41, 42, 49, 50.

NOTE.—"Those who have been favored with great light and many opportunities, but who have not accepted the light nor improved the opportunities, who have not followed correct principles in dealing with their brethren or with unbelievers, will receive punishment in accordance with their sin. They will meet with some sad surprises in the last great day, when every case shall be brought up in review before God."—Ellen G. White, *Review and Herald,* April 1, 1902.

13. How is the reward of the righteous described? Matt. 13:43.

NOTE.—"My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet Him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son."—*Testimonies,* vol. 9, p. 285.

Lesson 3, for January 18, 1958

The Leaven; The Mustard Seed

LESSON SCRIPTURES: Matt. 13:31-33; Mark 4:30-32; Luke 13:18-21.

MEMORY VERSE: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Romans 1:16.

STUDY HELPS: "Christ's Object Lessons," pages 76-79, 95-102 (1923 ed., pp. 75-79, 93-99); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of January 2.

PURPOSE OF PARABLES: To show the inward power and the outward influence of the gospel.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction; Questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Read from Study Helps.	☐
Wednesday: Questions 8-13.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. A Transforming Agent

1. Inward work of gospel described. Luke 13:20, 21.
2. Not a natural quality. Matt. 13:33, first part.
3. "Till the whole was leavened." Matt. 13:33, last part.

II. The Gospel Leaven

4. "The power of God unto salvation." Rom. 1:16.
5. The new birth. John 3:3.
6. The incorruptible word. 1 Peter 1:23.
7. Saving the whole man. 1 Thess. 5:23.

III. Spread of the Gospel

8. A growing power. Matt. 13:31, 32.
9. Jesus' work scorned. Matt. 13:55.
10. Into all the world. Acts 1:8.

IV. The Triumph of the Gospel

11. The kingdoms of this world replaced by the kingdom of Christ. Rev. 11:15.
12. The people who inherit the kingdom. Dan. 7:27.
13. Getting ready for the kingdom. Eph. 2:13, 18, 19.

Key Thoughts:

1. *The Kingdom of Heaven Within and Without.* The parable of the mustard seed illustrates the outward advance of the gospel. The leaven reveals its work within the heart of the individual. The parable of the leaven should be studied first because the gospel work begins with the individual, extends to others, and then spreads throughout the world.

2. *The Outward Evidence of an Imperceptible Work.* The gospel, like the leaven, does its work imperceptibly in the heart of a sincere believer, bringing about a marvelous change in the outlook and motives. Like the new birth, its beginning may not be discerned; but if genuine, its results will soon be manifest to all.

3. *Something New in the World.* The seed and the leaven at first are not a part of the medium in which they work. They

must be placed there by some outside agent. Man's salvation had to come from without, for corrupt man cannot save himself. Something new had to be put in the world to save it. This was the gospel.

4. *The Work of a Lifetime.* It takes time to bring about a complete change of character. It is not an instantaneous work. The leaven remained in the meal "till the whole was leavened." The whole man, body, soul, and spirit must be transformed, or sanctified. This, we are told, "is the work of a lifetime."

5. *Leaven.* "Among the Jews, leaven was sometimes used as an emblem of sin. . . . But in the Saviour's parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God."—*Christ's Object Lessons,* pages 95, 96.

THE LESSON

Introduction

Kingdom of Heaven Established in the Heart: "With this leaven, the word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God. Wherever it goes, the leaven of truth makes a change in mind and heart. The entire character is transformed. All who will receive into the heart the truth as it is in Jesus, will reveal its leavening power. When the kingdom of heaven is established in the heart, the whole character is conformed to the character of Christ; for the truth is a life-giving principle. The power of God is working, like the leaven, to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things have become new.' "—Ellen G. White, *Review and Herald,* Sept. 21, 1897.

A Transforming Agent

1. How did Jesus describe the inward work of the gospel? Luke 13: 20, 21.

NOTE.—Jesus was here speaking of a common practice in everyday life. No one who heard Him could easily forget these words which proclaimed the power of His message to change men's lives.

"This parable illustrates the penetrating and assimilating power of the gospel, which is to fashion the church after the divine similitude by working on the hearts of the individual members. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all its capabilities and powers, bringing soul, body, and spirit into conformity to Christ."—Ellen G. White, *Review and Herald,* July 25, 1899.

2. How did the leaven get into the meal? Matt. 13:33, first part.

NOTE.—The leaven was not in the meal by nature. It had to be put there. Without the act of the woman there could be no leavening work in the meal.

"The leaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory."—*Christ's Object Lessons,* page 96.

3. How much of the meal was transformed by the leaven? Matt. 13: 33, last part.

The Gospel Leaven

4. What is the greatest transforming power in the world? Rom. 1:16.

NOTE.—We are to be made new creatures in Christ Jesus. 2 Cor. 5:17. But it is the leaven of the grace of Christ alone that does the work. Titus 3:5; Eph. 2:8.

5. How does this work of transformation begin? John 3:3.

NOTE.—The meal cannot adequately represent man, for the meal has no power of itself to reject the leaven. Man has the power of choice. He can either receive or reject the leaven of truth. In the new-birth experience man places himself in the hands of God. He opens his heart to the leavening influence of the gospel. But the leavening work then has just begun. As a newborn babe must grow into the stature of a man, so the one who has received the new leaven into his life must permit it to work throughout his lifetime.

6. What agency does the Holy Spirit use to bring about this new regenerating experience? 1 Peter 1:23.

NOTE.—"When our minds are controlled by the Spirit of God, we shall understand the lesson taught by the parable of the leaven. Those who open their hearts to receive the truth will realize that the word of God is the great instrumentality in the transformation of character. 'The entrance of Thy words giveth light,' the psalmist declares, 'it giveth understanding unto the simple.' And Christ prayed, for His disciples, 'Sanctify them through Thy truth: Thy word is truth.' "—Ellen G. White, *Review and Herald,* July 25, 1899.

7. What did Paul say about the extent of the believer's transformation? 1 Thess. 5:23.

NOTE.—The complete leavening of the whole man by the sanctifying power of Christ is a work of a lifetime. Day by day, year by year the silent, transforming process goes on.

Spread of the Gospel

8. How did Jesus illustrate the spread of the gospel? Matt. 13:31, 32. See also Mark 4:30-32; Luke 13:18, 19.

NOTE.—The mustard seed was proverbially the smallest of seeds. Christ chose it to illustrate the small beginnings of His work, which later would grow to large proportions. He emphasized the thought, Despise not the day of small things.

9. How did the people show contempt for Jesus and His work? Matt. 13:55. See also Luke 16:14; John 7:15; 10:20.

NOTE.—"When Christ spoke this parable, there were only a few Galilean peasants to represent the new kingdom. Their poverty, the fewness of their numbers, was urged over and over again as a reason why men should not connect themselves with these simple-minded fishermen who followed Jesus."—*Christ's Object Lessons,* pages 77, 78.

10. How widely did Jesus say the gospel story would be disseminated? Acts 1:8. Compare Matt. 24:14.

The Triumph of the Gospel

11. According to John, when will the gospel finally triumph? Rev. 11:15. Compare Dan. 2:44.

12. Who then will inherit the kingdom? Dan. 7:27.

13. How may we become citizens of that kingdom? Eph. 2:13, 18, 19.

The Hidden Treasure; The Pearl of Great Price; The Rich Fool

LESSON SCRIPTURES: Matt. 13:44-46; Luke 12:16-21.

MEMORY VERSE: "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.

STUDY HELPS: "Christ's Object Lessons," pages 103-121, 252-259 (1923 ed., pp. 101-121, 253-259); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of January 9.

PURPOSE OF PARABLES: To show the supreme value of the gospel of salvation in Christ.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction; Questions 1-3.	☐
Monday: Questions 4-9.	☐
Tuesday: Questions 10-13.	☐
Wednesday: Read from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. Finding the Hidden Treasure

1. The unexpected discovery. Matt. 13:44, first part.
2. The price of the field. Matt. 13:44, last part.
3. The joy of giving all. Matt. 13:44, middle part.

II. Looking for Goodly Pearls

4. The merchant's search. Matt. 13:45.
5. The pearl of great price. Matt. 13:46, first part.
6. The ready response. Matt. 13:46, last part.

III. The Hoarder's Mistake

7. The prosperous farmer. Luke 12:16-19.
8. What he should have remembered. Deut. 8:18; 15:11.
9. What the rich fool overlooked. Luke 12:20, 21.

IV. Seeking Everlasting Riches

10. The value of heavenly wisdom. Job 28:12-18.
11. The source of heavenly wisdom. Ps. 119:105, 130.
12. The joy that this treasure gives. Jer. 15:16.
13. The treasure hid in Christ. Col. 2:2, 3.

Key Thoughts:

1. *Emphasize Value and Not Cost.* The value and not the cost of the treasure and the pearl is emphasized. Since the value was greater than the cost, the man in both cases was happy with the transaction even though it took all he had.

2. *The Treasure Hidden.* The treasure is hidden, but not in the sense that God would keep it from us. It is hidden to those only who have not yet found it. All who earnestly search will find it.

3. *Salvation an Individual Matter.* There is no gain in merely hearing about the treasure. We must possess it for ourselves. See John 4:39-42.

4. *Worthlessness of Earthly Treasure.* The worthlessness of material things is revealed by the rich fool. He overlooked the most important lesson of life, our obligation to God and to the needy.

Introduction

The Unsearchable Riches of Christ: "The Saviour saw that men were absorbed in getting gain, and were losing sight of eternal realities. He undertook to correct this evil. He sought to break the infatuating spell that was paralyzing the soul. Lifting up His voice He cried, 'What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' He presents before fallen humanity the nobler world they have lost sight of, that they may behold eternal realities. He takes them to the threshold of the Infinite, flushed with the indescribible glory of God, and shows them the treasure there."—*Christ's Object Lessons,* page 106.

Finding the Hidden Treasure

1. How did Jesus illustrate the unexpected discovery of heavenly truth? Matt. 13:44, first part.

NOTE.—"The treasures of the gospel are said to be hidden. By those who are wise in their own estimation, who are puffed up by the teaching of vain philosophy, the beauty and power and mystery of the plan of redemption are not perceived. Many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure."—*Christ's Object Lessons,* page 104.

2. How much of the man's possessions did it take to buy the field? Matt. 13:44, last part.

NOTE.—"This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring labor, in order to secure the hidden riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear, in order to gain the treasures of truth."—*Christ's Object Lessons,* page 104.

3. How did the man feel about paying the great price of the field? Matt. 13:44, middle part.

NOTE.—The man was filled with joy even though he had to sell all that he had to buy the field. This is understandable when we realize that the treasure represents the salvation that is in Christ Jesus. Salvation makes a man happy. The Bible speaks much of the joy of salvation. David prayed, "Restore unto me the joy of Thy salvation." Ps. 51:12. Isaiah said, "Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:3.

Looking for Goodly Pearls

4. How did Jesus describe those who diligently search for saving truth? Matt. 13:45.

NOTE.—In the parable of the hidden treasure Christ was speaking of those of whom the Lord had said, "I am found of them that sought Me not." Isa. 65:1. In the parable of the pearl of great price He was speaking of another group to whom the Lord says, "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29:13.

5. How was the merchant's search rewarded? Matt. 13:46, first part.

6. What was his response to the price asked? Matt. 13:46, last part.

NOTE.—There was no hesitation on the part of the merchant to give up all his earthly possessions in order to obtain the perfect pearl for which he had been searching all his life. When Paul had a vision of

the Lord Jesus, he, too, was ready to give up all his former interests in life to follow Christ. Afterward he expressed his feelings thus: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3:7, 8. This will be the attitude of all who know the riches that God offers in Christ.

The Hoarder's Mistake

7. In another of Christ's parables what did the prosperous farmer say to himself? Luke 12:16-19.

NOTE.—Christ told this parable in answer to a man who interrupted His teaching and requested, "Master, speak to my brother, that he divide the inheritance with me." Luke 12:13. Jesus was displeased with the covetousness manifested in this request, and He replied, "Man, who made Me a judge or a divider over you? . . . Take heed, and beware of covetousness." Little did this man realize that he was talking with One who could have given him the eternal riches. The parable that Christ then gave is not alone for this man, but for everyone whose motive in life is to seek "the abundance of the things." Verse 15.

8. Instead of using his wealth for his own pleasure, what should the rich man have remembered? Deut. 8:18; 15:11.

NOTE.—This man, having no thought of his responsibility to God or regard for the needs of the poor, stored up all his goods for himself. "He lived as if there were no God, no heaven, no future life; as if everything he possessed were his own, and he owed nothing to God or man. The psalmist described this rich man when he wrote, 'The fool hath said in his heart, There is no God.' "—*Christ's Object Lessons,* pages 257, 258.

9. What did the foolish rich man overlook? Luke 12:20, 21.

Seeking Everlasting Riches

10. What value does Job place upon heavenly wisdom? Job 28:12-18.

11. Where is this wisdom found? Ps. 119:105, 130.

NOTE.—"But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest, patient, persevering effort. . . . It is essential for old and young, not only to read God's word, but to study it with wholehearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded; for Christ will quicken the understanding."—*Christ's Object Lessons,* page 111.

12. How did Jeremiah feel when this treasure had been found? Jer. 15:16.

13. In whom are all these treasures hid? Col. 2:2 (last clause), 3.

NOTE.—"Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character. . . . All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss."—*Christ's Object Lessons,* pages 115, 116.

Lesson 5, for February 1, 1958

The Rich Young Ruler; Laborers in the Vineyard

LESSON SCRIPTURE: Matt. 19:16-30; 20:1-16.

MEMORY VERSE: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9.

STUDY HELPS: "Christ's Object Lessons," pages 390-404 (1923 ed., pp. 397-413); "The Great Controversy," pages 675-678 (subscription ed., pp. 665-668); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of January 16.

PURPOSE OF PARABLE: To demonstrate that the eternal reward comes not by works, but by grace alone, and to show the true motive in Christian service.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction; Questions 1-3.	☐
Monday: Questions 4-9.	☐
Tuesday: Questions 10-14.	☐
Wednesday: Read from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. The Rich Young Ruler

1. "What good thing shall I do?" Matt. 19:16.
2. Keep the commandments. Matt. 19:17.
3. "What lack I yet?" Matt. 19:21.
4. "What shall we have therefore?" Matt. 19:27.

II. Compensation Versus Grace

5. The householder. Matt. 20:1.
6. First laborers bargain for wages. Matt. 20:2.
7. Other calls to work during the day. Matt. 20:3-7.
8. No specific remuneration suggested. Matt. 20:4, 7.
9. All paid alike at close of day. Matt. 20:8-10.
10. The complaint of the first men hired. Matt. 20:11, 12.

III. Grace Versus Merit

11. God's right to be generous. Matt. 20:13, 15, first part.
12. Basis of salvation stated clearly. Eph. 2:8, 9.

IV. The True Motive in Christian Service

13. Love for God and man. Matt. 22:35-40; Rom. 13:10.
14. The eternal reward. 1 Cor. 2:9; Rev. 21:1, 4, 5, 7.

Key Thoughts:

1. *The First May Be Last.* The one who has begun well must not be overconfident. It is not necessarily those who have been long in the vineyard who will receive the final reward.

2. *Motive Determines the Character of the Work.* The first group of laborers worked on the basis of hirelings. The other groups trusted the householder to be fair with them.

3. *Reward by Grace Alone.* Heavenly reward is given not according to the amount of work done, but by grace alone.

4. *No Place for Bargaining.* The bargaining spirit has no place in Christian service. It is the spirit of a hireling to ask, "What shall we get?" It is the spirit of heaven to ask, "What can we give?"

5. *Not According to Worldly Ways.* Jesus presented this parable as He did in order to show the contrast between the way God deals with men and the way men deal with men. Grace is the only possible way for God to deal with men, for no matter how much a man may work he never could deserve even a small portion of the marvelous joys of eternal life.

THE LESSON

Introduction

God's Favor Not Earned: "The truth of God's free grace had been almost lost sight of by the Jews. The rabbis taught that God's favor must be earned. The reward of the righteous they hoped to gain by their own works. Thus their worship was prompted by a grasping, mercenary spirit. From this spirit even the disciples of Christ were not wholly free, and the Saviour sought every opportunity of showing them their error."—*Christ's Object Lessons,* page 390.

The Rich Young Ruler

1. What question did a rich young man ask Jesus? Matt. 19:16.

2. What reply did he receive? Matt. 19:17.

NOTE.—"Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life,—the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the requirement made in Eden,—harmony with God's law, which is holy, just, and good."—*Christ's Object Lessons,* page 391.

3. When the young man answered that he had kept the commandments from his youth up, and then asked, "What lack I yet?" what did Jesus tell him to do? Matt. 19:21.

NOTE.—"The lover of self is a transgressor of the law. This Jesus desired to reveal to the young man, and He gave him a test that would make manifest the selfishness of his heart. He showed him the plague spot in his character. The young man desired no further enlightenment. He had cherished an idol in the soul; the world was his god. . . . He did not possess true love for God or man."—*Christ's Object Lessons,* page 392.

4. As Peter thought of the young man's failure to respond to Christ's call, what did he say? Matt. 19:27.

NOTE.—Peter's question, "What shall we have therefore?" placed him in a wrong relation to Christ. It was the spirit of a hireling, which is self-centered, suspicious, and grudging. It measured carefully the amount of work to be done with the compensation that has been offered. This bargaining spirit could never operate in the spiritual world, chiefly because man could never carry out his end of the bargain. God's offer of eternal life is so great that any man could never in a million millenniums earn enough to deserve the least portion of it.

Compensation Versus Grace

5. In order to counteract the spirit Peter manifested by his question, what parable did Jesus relate? Matt. 20:1.

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

6. What agreement did the householder make with the first group of laborers? Matt. 20:2.

7. What later calls for laborers did the householder make? Matt. 20:3-7.

8. What pay did the householder promise the laborers? Matt. 20:4, 7.

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

9. How were all the men paid at the close of the day? Matt. 20:8-10.

NOTE.—This parable has caused much discussion. It is so different from others Christ related which had to do with natural occurrences in life. Although the householder acted in an unusual manner, it was the way Christ chose to illustrate the unusual dealings God has with man. The peculiar action of the householder made clear the words of God, "My thoughts are not your thoughts, neither are your ways My ways." Isa. 55:8. If man was to be saved, God could not do it by any ordinary means. It must be accomplished not on the basis of worthiness, but on the basis of grace. No wonder the redeemed, as they think upon the plan by which they were saved, exclaim, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:3.

10. When the first laborers saw what they considered an injustice, what did they say? Matt. 20:11, 12.

NOTE.—Now the true spirit of the first laborers becomes manifest. They had received what they had bargained for before they entered the vineyard, but because others received the same amount for less work they murmured and protested. Is it not this spirit of covetousness that is abroad in the world today which is the root of much of our troubles? No covetous person can enter the kingdom of heaven. Eph. 5:5.

Grace Versus Merit

11. How did the householder answer the laborers' complaint? Matt. 20:13, 15, first part.

12. How does the apostle Paul clearly state the basis of man's salvation? Eph. 2:8, 9.

The True Motive in Christian Service

13. What is to be the underlying motive of our commandment keeping? Matt. 22:35-40; Rom. 13:10.

NOTE.—The rich young man who professed to keep all the law, and hence felt worthy of eternal life, had the wrong kind of love. His was a love of self, rather than a love for God and man. That is why he did not respond to Christ's call to give his riches to the poor and come follow Him.

"The Lord desires us to rest in Him without a question as to our measure of reward. When Christ abides in the soul, the thought of reward is not uppermost. This is not the motive that actuates our service. . . . We should not be so anxious to gain the reward as to do what is right, irrespective of all gain. Love to God and to our fellow men should be our motive."—*Christ's Object Lessons,* pages 398, 399.

14. What does the Bible say of the reward of those who love God? 1 Cor. 2:9; Rev. 21:1, 4, 5, 7.

Lesson 6, for February 8, 1958

The Two Sons; The Unmerciful Servant

LESSON SCRIPTURES: Matt. 7:21-27; 18:23-34; 21:28-31.

MEMORY VERSE: "And this commandment have we from Him, That he who loveth God love his brother also." 1 John 4:21.

STUDY HELPS: "Christ's Object Lessons," pages 243-251, 272-283 (1923 ed., pp. 243-251, 273-285); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of January 23.

PURPOSE OF PARABLES: They show that the evidences of true repentance are love to God and love to man.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction; Questions 1, 2.	☐
Monday: Questions 3-6; read from Study Helps.	☐
Tuesday: Questions 7-10; read further from Study Helps.	☐
Wednesday: Questions 11-14; read further from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. The Son Who Repented

1. Avowed disobedience. Matt. 21: 28, 29, first part.
2. Later repentance. Matt. 21:29, last part.

II. The Son Who Promised and Went Not

3. Appearance of assent. Matt. 21:30, first part.
4. True state of heart revealed. Matt. 21:30, last part.
5. Meaning of parable. Matt. 21:31.
6. Example of Jewish leaders condemned. Matt. 23:3.

III. The Test of Obedience

7. Two classes of people. Matt. 7:24-27.
8. Doing the will of God. Matt. 7: 21-23.

IV. The Man Who Would Not Forgive

9. The measure of forgiveness. Matt. 18:21, 22.
10. An insurmountable debt forgiven. Matt. 18:24-27.
11. Treatment of a fellow servant. Matt. 18:28-30.
12. A rebuke and punishment given. Matt. 18:31-34.

V. Love for God and Man

13. Forgiveness conditional. Matt. 18:35.
14. Evidence of true repentance. 1 John 4:21; John 13:34, 35.

Key Thoughts:

1. *All Men Must Come to Repentance.* Jewish leaders had no privileged status over others in the matter of salvation. Publicans and sinners would repent and be received while their leaders would be rejected for lack of repentance.

2. *Two Classes in the Church.* The two sons in the parable represented the two classes among the Jews in Christ's day, those who said but did not and those who rejected John's appeal to repent, but later confessed their sins under the ministry of Christ and His disciples. The same classes are in the church today.

3. *A Lesson for All Time.* "Words are of no value unless they are accompanied with appropriate deeds."—*Christ's Object Lessons,* page 272.

4. *How Often a Brother Should Be Forgiven.* In the parable of the unmerciful servant, Christ made it clear that one should possess the forgiving spirit which sets no limits on the amount of forgiveness he will extend to another.

5. *Forgiveness Is Conditional.* God forgives us if we forgive others. An unforgiving spirit toward others cancels God's forgiveness toward us.

THE LESSON

Introduction

Living by the Principle of Love: "The first four of the Ten Commandments are summed up in the one great precept, 'Thou shalt love the Lord thy God with all thy heart.' The last six are included in the other, 'Thou shalt love thy neighbor as thyself.' Both these commandments are an expression of the principle of love. The first cannot be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially."—*The Desire of Ages,* page 607.

The Son Who Repented

1. In the parable of the two sons how did the first one answer the call of his father? Matt. 21:28, 29, first part.

2. What did the first son do later? Matt. 21:29, last part.

NOTE.—This son is not to be commended because he so boldly rejected his father's plea. He was in grave danger. The father might never have called him again, and the work might have been finished by the time he was ready to take it up. Some may pride themselves on the fact that they are not hypocrites because they make no profession of religion. There is no virtue in such an attitude. Furthermore, when the sin of rebellion is added to other sins there is less likelihood of repentance.

The Son Who Promised and Went Not

3. When the second son heard his father's call to work, how did he reply? Matt. 21:30, first part.

4. How was the real state of this son's heart revealed? Matt. 21:30, last part.

NOTE.—This son is not to be commended for his promise, for either he did not mean what he said, or he took the assent too lightly. To make a promise to man and not strive in every way to keep it is a great offense. But to make a vow of repentance to God, and for little reason to break it, is a greater one. One should count the cost when he gives his heart to God. One must know first that the price of following the Lord is surrender of body, soul, and spirit to Him.

5. What lesson is pointed out by this parable? Matt. 21:31.

NOTE.—"In this parable the father represents God, the vineyard the church. By the two sons are represented two classes of people. The son who refused to obey the command, saying, 'I will not,' represented those who were living in open transgression, who made no profession of piety, who openly refused to come under the yoke of restraint and obedience which the law of God imposes. But many of these afterward repented, and obeyed the call of God. When the gospel came to them in the message of John the Baptist, 'Repent ye; for the kingdom of heaven is at hand,' they repented, and confessed their sins."—*Christ's Object Lessons,* pages 275, 276.

6. What did Jesus say of the Jewish leaders? Matt. 23:3, last part. Compare Matt. 15:8.

The Test of Obedience

7. What two classes of people does Christ point out in His illustration of the house built on the sand and the one built on a rock? Matt. 7:24-27.

NOTE.—"Good works can never purchase salvation, but they are an evidence of the faith that acts by love and purifies the soul. And though the eternal reward is not bestowed because of our merit, yet it will be in proportion to the work that has been done through the grace of Christ."—*The Desire of Ages,* page 314.

8. In what words does Jesus describe those who will enter the kingdom of heaven? Matt. 7:21-23.

NOTE.—"The test of sincerity is not in words, but in deeds. Christ does not say to any man, What say ye more than others? but, 'What do ye more than others?' Full of meaning are His words, 'If ye know these things, happy are ye if ye do them.' " —*Christ's Object Lessons,* page 272.

The Man Who Would Not Forgive

9. In reply to Peter's question as to the measure of his forgiveness, what did Jesus say? Matt. 18:21, 22.

10. In the parable how did the king deal with the servant who owed him an overwhelming debt? Matt. 18: 24-27.

NOTE.—"The pardon granted by this king represents a divine forgiveness of all sin. Christ is represented by the king, who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself, and for this reason Christ came to this world, clothed His divinity with humanity, and gave His life, the just for the unjust."—*Christ's Object Lessons,* page 244.

11. After being forgiven his great debt, how did the servant deal with a fellow servant who owed him a much smaller debt? Matt. 18:28-30.

12. When other servants complained to the king about the severity of the servant whom he had forgiven, what did the king do? Matt. 18:31-34.

Love for God and Man

13. What lesson does this parable teach? Matt. 18:35. Compare Matt. 6:15.

NOTE.—God's forgiveness is conditional. If we do not keep the forgiving spirit, then we cannot expect forgiveness from God.

"He who is unmerciful toward others shows that he himself is not a partaker of God's pardoning grace. In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner's soul, and from him to the souls of others. . . . But 'if any man have not the Spirit of Christ, he is none of His.' He is alienated from God, fitted only for eternal separation from Him.

"It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God's pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented."—*Christ's Object Lessons,* page 251.

14. What is the evidence of true repentance? 1 John 4:21; John 13: 34, 35.

Lesson 7, for February 15, 1958

The Lost and Found

LESSON SCRIPTURES: Matt. 18:12, 13; Luke 15:1-32.

MEMORY VERSE: "For the Son of man is come to seek and to save that which was lost." Luke 19:10.

STUDY HELPS: "Christ's Object Lessons," pages 185-211 (1923 ed., pp. 185-213); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of January 30.

PURPOSE OF PARABLES: To show the joy at recovery of the sinner lost from God.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction; Questions 1-3.	☐
Monday: Questions 4-8.	☐
Tuesday: Questions 9-12; read from Study Helps.	☐
Wednesday: Questions 13, 14; read further from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. Christ's Mission Among Men

1. The taunt of the Pharisees. Luke 15:1, 2.
2. The sick need a physician. Matt. 9:10-12.
3. Christ came to seek and save the lost. Luke 19:10.

II. The One Lost Sheep

4. Christ's concern for even one sinner. Luke 15:4.
5. The lost treated with tenderness. Luke 15:5.
6. Joy over finding the lost sheep. Luke 15:6.

III. The Lost Piece of Silver

7. Lost in the home. Luke 15:8.
8. Heaven's joy over finding the lost sinner. Luke 15:7, 10.

IV. The Prodigal Son

9. The wayward youth. Luke 15: 11, 12.
10. The prodigal's downfall. Luke 15:13-16.
11. The prodigal's awakening. Luke 15:17-19.
12. The prodigal's return. Luke 15:20-24.

V. Man's Relation to Sinners

13. The elder son's self-righteousness. Luke 15:25-32.
14. Man's part in saving sinners. 1 Cor. 3:9.

Key Thoughts:

1. *Lost in the Home.* Some are lost when they are far from home influences, others are lost even when they are living under the influence of a godly home.

2. *The Sense of Loss.* The first two parables emphasize God's sense of loss and His search for the sinner. The last one emphasizes the sinner's sense of loss, and his search for God.

3. *Diligent Search Needed.* The lost can only be found after diligent and sympathetic search.

4. *Joy in Soul Winning.* The exuberant joy felt in finding the lost is emphasized in all three of the parables.

5. *Part in Saving the Lost.* Man has a part in rescuing the lost. He must not show a self-righteous spirit of indifference toward sinners as did the elder son.

THE LESSON

Introduction

Christ's Tender Pity for the Sinner: "In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept His salvation, bestowing all His efforts upon them, and

receiving their gratitude and love. The True Shepherd leaves the flock that love Him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the Shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow Him. He does not drive it back, but, oh wondrous love! He tenderly gathers it in His arms, and placing it upon His shoulder bears it to the fold. . . .

"The parable of the prodigal son, and that of the lost piece of silver teach the same lesson. . . .

"These lessons are for our benefit. Christ has enjoined upon His disciples that they co-operate with Him in His work."—Ellen G. White, *Review and Herald,* Nov. 30, 1886.

Christ's Mission Among Men

1. What taunt of the Pharisees brought forth the three parables in this lesson? Luke 15:1, 2.

NOTE.—"The Pharisees had only scorn and condemnation for them [sinners]; but Christ greeted them as children of God, estranged indeed from the Father's house, but not forgotten by the Father's heart. And their very misery and sin made them only the more the objects of His compassion. The farther they had wandered from Him, the more earnest the longing and the greater the sacrifice for their rescue."—*Christ's Object Lessons,* page 186.

2. Who, did Christ say, need a physician? Matt. 9:10-12.

3. What was Christ's mission in this world? Luke 19:10.

The One Lost Sheep

4. How did Jesus illustrate His concern for the sinner? Luke 15:4.

NOTE.—"In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one."—*Christ's Object Lessons,* page 187.

"In the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God, but through God's seeking after us."—*Ibid.,* p. 189.

5. When the sheep was found, with what care did the shepherd treat it? Luke 15:5.

NOTE.—"The soul, bruised and wounded and ready to perish, He encircles in His arms of love, and joyfully bears it to the fold of safety."—*Christ's Object Lessons,* page 189.

6. After returning with the lost sheep, how did the shepherd reveal his joy? Luke 15:6.

The Lost Piece of Silver

7. How did Jesus illustrate a loss that takes place in the home? Luke 15:8.

NOTE.—"This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest, in the family relationship, there be lost one of God's entrusted gifts. . . .

"If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices."—*Christ's Object Lessons,* pages 194, 195.

8. How do heavenly beings show their great interest in the salvation of sinners? Luke 15:7, 10.

NOTE.—"The connection of heavenly angels with the Christian's work is here brought clearly to light. There is more joy in the presence of the angels in heaven over one sinner that repents than over ninety and nine just persons who need no repentance. There is joy with the Father and with Christ. All heaven is interested in the salvation of man. He who is instrumental in saving a soul is at liberty to rejoice; for angels of God have witnessed his efforts with the most intense interest, and rejoice with him in his success."—*Testimonies,* vol. 4, p. 264.

The Prodigal Son

9. What did the younger of two sons ask his father to do? Luke 15:11, 12.

NOTE.—"In the parable of the prodigal son is presented the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will."—*Christ's Object Lessons,* page 198.

10. How did this son spend his wealth, and with what result? Luke 15:13-16.

NOTE.—"What a picture here of the sinner's state! Although surrounded with the blessings of His love, there is nothing that the sinner, bent on self-indulgence and sinful pleasure, desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right. He takes them as a matter of course, and makes no return of gratitude, renders no service of love. As Cain went out from the presence of the Lord to seek his home; as the prodigal wandered into the 'far country,' so do sinners seek happiness in forgetfulness of God."—*Christ's Object Lessons,* page 200.

11. When the prodigal son awakened to his need, what did he say to himself? Luke 15:17-19.

12. How did the father receive the prodigal son when he reached home? Luke 15:20-24.

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

Man's Relation to Sinners

13. How did the elder son react to the father's love for the prodigal, and what did the father say to him? Luke 15:25-32.

NOTE.—What would have happened if the elder son had seen his brother before the father met him? His cruel, unfeeling attitude might have so discouraged the prodigal son that he would not have waited

to see his father. No one knows how many sinners have been turned from their thought of repentance by the harsh criticism of the self-righteous members of the church.

14. What part does man have in saving the lost? 1 Cor. 3:9. Compare Matt. 4:19.

NOTE.—"If you are in communion with Christ, you will place His estimate upon every human being. You will feel for others the same deep love that Christ has felt for you. Then you will be able to win, not drive, to attract, not repulse, those for whom He died."—*Christ's Object Lessons*, page 197.

Lesson 8, for February 22, 1958

The Growing Seed; The Barren Fig Tree

LESSON SCRIPTURES: Mark 4:26-29; Luke 13:6-9.

MEMORY VERSE: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

STUDY HELPS: "Christ's Object Lessons," pages 62-69; 212-218 (1923 ed., pp. 61-67, 213-221); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of February 7.

PURPOSE OF PARABLES: To picture the mystery of Christian growth and to warn of the final judgment of all men.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction; Questions 1-3.	☐
Monday: Read from Study Helps.	☐
Tuesday: Questions 4-6.	☐
Wednesday: Read further from Study Helps.	☐
Thursday: Questions 7-13.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. The Marvel of a Growing Seed

1. The mystery of growth. Mark 4:26, 27.
2. A limit to human effort. Mark 4:28, first part.
3. Successive steps to maturity. Mark 4:28, last part.

II. Spiritual Lessons From the Natural World

4. As the earth brings forth fruit. Isa. 61:11.
5. A work of faith and confidence. Isa. 55:10, 11.
6. The path of the just. Prov. 4:18.

III. A Cumberer of the Ground

7. Calamity no indication of sinfulness. Luke 13:4, 5.
8. The troubled husbandman. Luke 13:6.
9. The barren fig tree. Luke 13:7.
10. The patient vinedresser. Luke 13:8.

IV. The Day of Final Judgment

11. When the grain is mature. Mark 4:29.

12. Result of continued barrenness. Luke 13:9.
13. All men to be judged. Eccl. 12:14; 2 Cor. 5:10.

Key Thoughts:

1. *Good Seed Must Be Sown.* Weeds propagate themselves and grow where they are not wanted. Good seed must be sown where we want it and be carefully cultivated. Seeds of righteousness must be placed in the life and tended skillfully if evil is to be excluded.

2. *Man Sows, God Gives the Increase.* Man sows the seeds of truth, but he cannot make them grow and mature. Only the grace of Christ can do that.

3. *Gradual Spiritual Growth.* In nature the seed does not burst into immediate maturity. In spiritual things sanctified growth "is the work of a lifetime."

4. *Do Not Look for Maturity Until It Is Due.* In dealing with children and those young in the faith, the same patience should be shown as that manifested by the farmer who waits for his crop to mature.

5. *Forbearance Toward Sinners.* The same forbearance, long-suffering, and tender interest should be shown the erring and barren ones as was shown by the dresser to the barren fig tree.

6. *Respite Is Not Pardon.* The sinner must not think that delay of judgment means that God condones and overlooks sin. There is a limit to His forbearance. See Eccl. 8:11; Prov. 29:1; 2 Peter 3:3-10; Gen. 6:3.

THE LESSON

Introduction

Continual Advancement in Christian Experience: "The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges."—*Christ's Object Lessons,* pages 65, 66.

The Marvel of a Growing Seed

1. How did Jesus describe the mysterious growth of the seed? Mark 4:26, 27.

NOTE.—God has fitted the seed to the soil and the soil to the seed. Thus good seed when placed in the proper soil will unfold according to the laws of its being. Man knows little of the mystery of what occurs between sowing and reaping. Although "he knoweth not how" the seed will grow, man acting in faith prepares the soil, plants the seed, and then leaves the rest to God, or as is mistakenly said more often, "to nature."

2. How did Jesus emphasize man's limitation? Mark 4:28, first part.

NOTE.—The husbandman can do many things with the soil. He can plow, harrow, and enrich it. He can also choose the quality of the seed he uses. He can remove obstructions to its growth. But he cannot make the seed grow. At a certain point in his labors he must wait patiently for the seed to develop to maturity. This it does silently and almost imperceptibly while he wakes or sleeps.

"There is life in the seed, there is power in the soil; but unless an infinite power is exercised day and night, the seed will yield no returns. . . . The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God."—*Christ's Object Lessons,* page 63.

3. How did Jesus describe the gradual process and the distinctive steps in the growth of the seed? Mark 4:28, last part.

NOTE.—While there are distinct stages in the growth of the seed, the process is so gradual one cannot discern just when one stage passes into another. Its progress from day to day is almost imperceptible, although one can see certain evidences of growth.

Spiritual Lessons From the Natural World

4. How does the prophet Isaiah compare spiritual growth with that seen in nature? Isa. 61:11.

NOTE.—"As in the natural, so in the spiritual sowing; the teacher of truth must seek to prepare the soil of the heart; he must sow the seed; but the power that alone can produce life is from God. There is a point beyond which human effort is in vain. While we are to preach the word, we cannot impart the power that will quicken the soul, and cause righteousness and praise to spring forth. In the preaching of the word there must be the working of an agency beyond any human power. Only through the divine Spirit will the word be living and powerful to renew the soul unto eternal life."—*Christ's Object Lessons,* pages 63, 64.

5. With what faith and confidence should we sow the gospel seed? Isa. 55:10, 11.

NOTE.—"The work of the sower is a work of faith. The mystery of the germination and growth of the seed he cannot understand. But he has confidence in the agencies by which God causes vegetation to flourish. In casting his seed into the ground, he is apparently throwing away the precious grain that might furnish bread for his family. But he is only giving up a

present good for a larger return. He casts the seed away, expecting to gather it manyfold in an abundant harvest. So Christ's servants are to labor, expecting a harvest from the seed they sow."—*Christ's Object Lessons,* pages 64, 65.

6. In what words is the sanctified life described? Prov. 4:18.

NOTE.—Christian growth must first be manifested in the character as described in Gal. 5:22, 23 and 2 Peter 1:5-8. When man's character is changed, he will be able to lead others to bear the fruitage of a Christlike character.

A Cumberer of the Ground

7. What did Christ say concerning calamity or disaster as a retribution upon sinners? Luke 13:4, 5.

8. With what parable did Jesus follow this warning? Luke 13:6.

9. How did the owner of the vineyard regard the barren fig tree? Luke 13:7.

10. How did the dresser of the vineyard intervene? Luke 13:8.

NOTE.—"You realize, though it may be but dimly, that you are a cumberer of the ground. Yet in His great mercy God has not cut you down. He does not look coldly upon you. He does not turn away with indifference, or leave you to destruction. Looking upon you He cries, as He cried so many centuries ago concerning Israel, 'How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . I will not execute the fierceness of Mine anger. I will not return to destroy Ephraim; for I am God, and not man.' The pitying Saviour is saying concerning you, Spare it this year also, till I shall dig about it and dress it." —*Christ's Object Lessons,* pages 217, 218.

The Day of Final Judgment

11. In the parable of the growing seed, what did Jesus say would take place when the grain had come to maturity? Mark 4:29.

NOTE.—"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

"It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—*Christ's Object Lessons,* page 69.

12. In the parable of the barren fig tree what did He say would finally take place if the tree did not finally bear fruit? Luke 13:9.

NOTE.—"The warning sounds down along the line to us in this generation. Are you, O careless heart, a fruitless tree in the Lord's vineyard? Shall the words of doom erelong be spoken of you? How long have you received His gifts? How long has He watched and waited for a return of love? Planted in His vineyard, under the watchful care of the gardener, what privileges are yours! How often has the tender gospel message thrilled your heart! . . .

"The heart that does not respond to divine agencies becomes hardened until it is no longer susceptible to the influence of the Holy Spirit. Then it is that the word is spoken, 'Cut it down; why cumbereth it the ground?' "—*Christ's Object Lessons,* pages 216-218.

13. What effect should the coming judgment have on our everyday lives? Eccl. 12:14; 2 Cor. 5:10.

Lesson 9, for March 1, 1958

The Importunate Friend; The Unjust Judge

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

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

STUDY HELPS: "Christ's Object Lessons," pages 139-149, 164-180 (1923 ed., pp. 137-149, 167-183); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of February 20.

PURPOSE OF PARABLES: To illustrate important qualities of prevailing prayer.

DAILY STUDY ASSIGNMENT AND RECORD

Check Here

Sabbath afternoon: Following the outline, survey the entire lesson. ☐

Sunday: Key Thoughts; Introduction; Questions 1, 2. ☐

Monday: Questions 3-7. ☐

Check Here

Tuesday: Questions 8-10; read from Study Helps. ☐

Wednesday: Questions 11-13; read further from Study Helps. ☐

Thursday: Read further from Study Helps. ☐

Friday: Review entire lesson. ☐

Lesson Outline

Introduction

I. "Lord, Teach Us to Pray"

1. The disciples' request. Luke 11:1.
2. The answer of Jesus. Luke 11:2-4.

II. Unselfish, Persevering Prayer

3. The persistent friend. Luke 11:5-8.
4. A specific and unselfish request. Luke 11:5 (last part), 6.
5. The request granted. Luke 11:8, last part.

III. A Loving Heavenly Father

6. Positive assurance. Luke 11:9, 10.
7. Appeal for confidence in God. Luke 11:11-13.

IV. A Widow Seeks Justice

8. Diligence in prayer. Luke 18:1.
9. The widow's plea. Luke 18:2-6.
10. God will avenge His people. Luke 18:7, 8.

V. Conditions of Prevailing Prayer

11. Faith and confidence. Mark 11: 22, 24; John 11:40.
12. According to God's will. Luke 22:42, last part.
13. Necessity of abiding. John 15: 7, 10.

Key Thoughts:

1. *Lessons by Contrast.* The lessons in these two parables are shown by contrast and not by comparison. In contrast to the reluctant friend we have a loving heavenly Father. In contrast to the unjust judge we have a just and merciful God. Most surely He will answer our pleas for aid.

2. *Our Prayers Do Not Change God.* Prayer is not needed to overcome God's reluctance, but to bring us to the place where God can pour out the blessing upon us that He is anxious to give us.

3. *Why Prayers Are Not Answered.* Prayers are not answered because we do not meet the conditions laid down in the word of God. One of the chief conditions of answered prayer is summed up in the words, "Not My will, but Thine, be done."

4. *Delay Does Not Mean Rejection of Request.* Delay in having our prayer answered may mean that God is working out the answer in a different way from that which we expect. We may be sure that His way is always the best.

THE LESSON

Introduction

Attitude of Mind in Prayer: "The Lord sees that prayer is often mixed with earthliness. Men pray for that which will gratify their selfish desires, and the Lord does not fulfill their requests in the way which they expect. He takes them through tests and trials, he brings them through humiliations, until they see more clearly what their necessities are. He does not give to men those things which will gratify a debased appetite, and which will prove an injury to the human agent, and make him a dishonor to God. He does not give men that which will . . . work simply for self-exaltation. When we come to God, we must be submissive and contrite of heart, subordinating everything to His sacred will."—Ellen G. White, *Review and Herald,* Nov. 19, 1895.

"Lord, Teach Us to Pray"

1. When the disciples heard Jesus pray, what request did they make? Luke 11:1.

2. What prayer did Jesus give the disciples at that time? Luke 11:2-4.

NOTE.—"In order to strengthen our confidence in God, Christ teaches us to address Him by a new name, a name entwined with the dearest associations of the human heart. He gives us the privilege of calling the infinite God our Father. This name, spoken to Him and of Him, is a sign of our love and trust toward Him, and a pledge of His regard and relationship to us."—*Christ's Object Lessons,* pages 141, 142.

Unselfish, Persevering Prayer

3. How did Jesus illustrate the need of perseverance in prayer? Luke 11:5-8.

NOTE.—"Christ's lessons in regard to prayer should be carefully considered. There is a divine science in prayer, and His illustration brings to view principles that all need to understand."—*Christ's Object Lessons,* page 142.

"Our prayers are to be as earnest and persistent as was the petition of the needy friend who asked for the loaves at midnight. The more earnestly and steadfastly we ask, the closer will be our spiritual union with Christ. We shall receive increased blessings because we have increased faith."—*Ibid.,* p. 146.

4. In what words does this parable teach us to make specific requests in prayer? Luke 11:5 (last part), 6.

NOTE.—The petition of this man was definite. He asked for three loaves of bread. He was unselfish in his request. He wanted the bread for someone else than himself.

"Our prayers are not to be a selfish asking, merely for our own benefit. We are to ask that we may give. The principle of Christ's life must be the principle of our lives. 'For their sakes,' He said, speaking of His disciples, 'I sanctify Myself, that they also might be sanctified.' "—*Christ's Object Lessons,* page 142.

5. How was the request of this man granted? Luke 11:8, last part.

NOTE.—The answer comes according to our need and our capacity to receive it. We are told that "God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19), and that "unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7).

A Loving Heavenly Father

6. With what positive assurance did Christ bid His disciples make their requests? Luke 11:9, 10.

NOTE.—"Every saint who comes to God with a true heart, and sends his honest petitions to Him in faith, will have his prayers answered. Your faith must not let go of the promises of God, if you do not see or feel the immediate answer to your prayers. Be not afraid to trust God. Rely upon His sure promise: 'Ask, and ye shall receive.' God is too wise to err, and too good to withhold any good thing from His saints that walk uprightly. . . . God gives us blessings; if we could look into His plan, we would clearly see that He knows what is best for us and that our prayers are answered. Nothing hurtful is given, but the blessing we need, in the place of something we asked for that would not be good for us, but to our hurt."—*Testimonies,* vol. 1, pp. 120, 121.

7. How certain can we be of God's willingness to answer prayer? Luke 11:11-13.

A Widow Seeks Justice

8. In connection with a discourse on His second coming, what did Jesus say in regard to persistence in prayer? Luke 18:1.

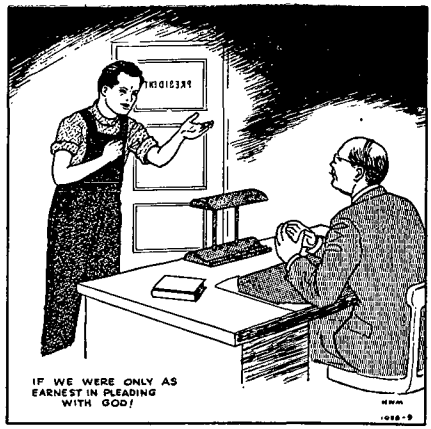
NOTE.—The emphasis in this parable is unwearied prayer for the second coming of Christ. While the principles illustrated here may be applied to prayer in general, it is for His coming that He desires His disciples to pray earnestly. If the church prayed more zealously for His coming as He bade us do when He told us to pray, "Thy kingdom come," there would be fewer members in the church who would excuse their worldliness by declaring, "My Lord delayeth His coming."

9. How did Jesus illustrate importunate prayer? Luke 18:2-6.

NOTE.—"Christ here draws a sharp contrast between the unjust judge and God. The judge yielded to the widow's request merely through selfishness, that he might be relieved of her importunity. He felt for her no pity or compassion; her misery was nothing to him. How different is the attitude of God toward those who seek Him. The appeals of the needy and distressed are considered by Him with infinite compassion. . . . The elect of God are dear to His heart. . . . God loves His children with infinite love. To Him the dearest object on earth is His church."—*Christ's Object Lessons,* pages 165, 166.

10. With what startling question did Jesus reveal the necessity of persevering faith in preparation for His coming? Luke 18:7, 8.

NOTE.—At the time when the church should be praying with persevering faith for the soon coming of Christ to free His people, there is lukewarm indifference in regard to this subject. This is a sign of the times. Christ will come when many in the church have become weary with watching. Only those will be saved who patiently and longingly pray, "Even so, come, Lord Jesus."



Conditions of Prevailing Prayer

11. What is the first condition of prevailing prayer? Mark 11:22, 24; John 11:40.

NOTE.—Faith inspires boldness and confidence. God bids us, "Come boldly unto the throne of grace" (Heb. 4:16), and further He says, "Cast not away therefore your confidence, which hath great recompense of reward."

12. To what supreme condition should we subject all our prayers? Luke 22:42, last part.

13. To be assured of answered prayer, what further experience is required? John 15:7, 10.

NOTE.—When Christ abides in the heart there is love and obedience in the life. Christ says, "If ye love Me, keep My commandments." When we love and obey God, He is pleased to hear and answer our petitions because we then ask according to His will.

Lesson 10, for March 8, 1958

The Wicked Husbandmen; The Great Supper

LESSON SCRIPTURES: Matt. 21:33-44 (compare Mark 12:1-12; Luke 20:9-19); Luke 14:12-24.

MEMORY VERSE: "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?" Matt. 21:42.

STUDY HELPS: "Christ's Object Lessons," pages 284-306, 219-237 (1923 ed., pp. 287-311, 223-241); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of February 27.

PURPOSE OF PARABLES: To show man's ungrateful response to God's abundant love, and to warn all of the great loss that will be sustained by those who reject the gospel invitation.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction; Questions 1, 2.	☐
Monday: Questions 3-7; read from Study Helps.	☐
Tuesday: Questions 8-11; read further from Study Helps.	☐
Wednesday: Questions 12-14; read further from Study Helps.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. The Vineyard of the Lord

1. Special privileges provided. Matt. 21:33.
2. Fruitful response expected. Isa. 5:1-4.

II. The Householder Disappointed

3. Mistreatment of servants sent to gather fruit. Matt. 21:34-36.
4. The only son finally sent. Matt. 21:37.
5. The son rejected and slain. Matt. 21:38, 39.
6. A significant question asked and answered. Matt. 21:40, 41.
7. Divine pronouncement made. Matt. 21:42-44.

III. The Great Gospel Banquet

8. A self-righteous remark. Luke 14:15.
9. Christ's answer. Luke 14:16, 17.
10. Invitations to banquet rejected. Luke 14:18-20.
11. Efforts made to fill house. Luke 14:21-23.
12. Divine judgment pronounced. Luke 14:24.

IV. Last-Day Conditions and Warnings

13. Attitudes to gospel invitation. Luke 17:26-30.
14. Warning for the last days. Luke 21:31, 34-36.

Key Thoughts:

1. *Privilege Entails Responsibility.* The greater the privileges God grants us and the more blessings we receive, the greater the responsibility we have toward God and man.

2. *Days of Great Light and Blessing.* Today we are living in a time of the greatest light and of richest spiritual blessings. How are we responding to God's bounties? He longs as much to see signs of gratitude in

His people today as He did in the time when Christ gave the parable of the vineyard.

3. *The Greatest Sin Is to Reject Christ.* When the husbandmen rejected the son of the householder they had reached the climax of their sinning. God could do no more for them and could expect nothing more from them. How are we treating the only-begotten Son of God today? Do we heed the pleas of His Spirit? Do we seek to bear fruit to His glory? Are we rejecting Him by outright disobedience or by lukewarm indifference? To everyone comes the compelling question, "What shall I do then with Jesus which is called Christ?"

4. *The Gospel a Spiritual Feast.* The gospel is a feast of abundant spiritual provisions. The psalmist, thinking of this, exclaimed, "O taste and see that the Lord is good." Ps. 34:8.

5. *Rejection of Gospel Invitation Means Eternal Loss.* As in the parable of the vineyard, men's rejection of the Son led to the Lord's rejection of the wicked husbandmen, so in the parable of the great supper, the virtual rejection of the invitation led to the eternal loss of those who made their trivial excuses. Thus our decisions may have eternal import for weal or woe.

THE LESSON

Introduction

A Spiritual Banquet Set Before Us: "The spiritual banquet has been set before us in rich abundance. We have had presented to us by the messengers of God the richest feast,—the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in His word, free access to the Father by Jesus Christ, the comforts of the Holy Spirit, and well-grounded assurance of eternal life in the kingdom of God. We ask, What could God do for us that He has not done in preparing the great supper, the heavenly banquet? . . . If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, scorn the gracious invitation of mercy, and choose the paltry things of earth, Christ will carry out the figure used in the parable. Such will not taste of His glory, but the invitation will be extended to another class. Those who choose to make excuses, and continue in sin and conformity to the world, will be left to their idols."—Ellen G. White, *Review and Herald,* Jan. 17, 1899.

The Vineyard of the Lord

1. In order to impress the Jewish leaders that they had special privileges, what familiar Old Testament illustration did Jesus use? Matt. 21:33.

2. As a result of God's bounteous care and demonstrated love for Israel, what did He justly expect? What did He find instead? Isa. 5:1-4.

NOTE.—Here the prophet Isaiah declares that "the vineyard of the Lord of hosts is the house of Israel." He describes in detail how God had planted a vineyard in a fruitful hill, fenced it, gathered out the stones, planted the choicest vine, built a tower and a wine press and then "looked that it should bring forth grapes, and it brought forth wild grapes." He then exclaimed, "What could have been done more to my vineyard?" In Isaiah's day rebellion among God's chosen people was well on its way. In Christ's day it had come to a climax in the rejection of Christ Himself, the Son of the Householder.

The Householder Disappointed

3. How were the householder's servants treated when he sent them to receive the fruits of the vineyard? Matt. 21:34-36.

4. When the householder saw how the husbandmen treated his servants, what did he do and say? Matt. 21:37.

NOTE.—"Having yet therefore one son, *his well-beloved,* he sent him also last unto

them, saying, They will reverence my son." Mark 12:6. Luke uses the term, "*my beloved son.*" We think of John 3:16, where we are told, "God so loved the world, that He gave His only-begotten Son." Christ was referring to Himself and intended to emphasize the fact that the Householder had only one Son, who was the heir, and that therefore He was beloved above all others. To have shown disrespect for this Son would have been a grave act of disobedience, but to kill Him was an unparalleled crime.

5. How did the husbandmen deal with the householder's only son and heir? Matt. 21:38, 39.

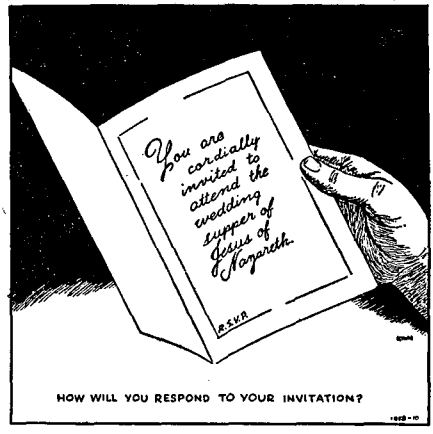
6. What significant question did Jesus ask the Jews, and how did they unconsciously condemn themselves by their answers? Matt. 21:40, 41.

7. What divine pronouncement did Jesus then make? Matt. 21:42-44.

The Great Gospel Banquet

8. When Jesus was attending a feast given by a chief Pharisee, what self-righteous remark did one of the guests make to Him? Luke 14:15.

NOTE.—On this occasion Christ was attending a feast on the Sabbath day given by a "chief" Pharisee. See verses 1-11. Christ made every feast He attended the occasion for presenting a lesson. On this occasion He deliberately healed a man to show that it was proper to do good on the Sabbath day. He then indirectly rebuked the pride of position and honor in referring to those who seek the chief seats. Following this He sought to teach that true hospitality is not manifested in inviting one's own friends who can reciprocate, but by inviting the poor and needy. "Christ's words were a rebuke to their selfishness. To the Pharisees His words were distasteful.



HOW WILL YOU RESPOND TO YOUR INVITATION?

Hoping to turn the conversation into another channel, one of them, with a sanctimonious air, exclaimed, 'Blessed is he that shall eat bread in the kingdom of God.' "—*Christ's Object Lessons,* page 221.

9. In reply to this exclamation of self-praise, what parable did Jesus relate? Luke 14:16, 17.

10. What excuses did those make who received the invitations to the supper? Luke 14:18-20.

NOTE.—"The excuses urged for refusing the invitation to the feast cover the whole ground of excuses for refusing the gospel invitation. Men declare that they cannot imperil their worldly prospects by giving attention to the claims of the gospel. They count their temporal interests as of more value than the things of eternity."—*Christ's Object Lessons,* page 224.

11. Seeing that those who were invited did not come, how did the host fill the banquet room? Luke 14:21-23.

NOTE.—"In the command to go into the highways and hedges, Christ sets forth the

work of all whom He calls to minister in His name. The whole world is the field for Christ's ministers. The whole human family is comprised in their congregation. The Lord desires that His word of grace shall be brought home to every soul.

"To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands."—*Christ's Object Lessons,* page 229.

12. What final word of warning was given to those who heard Jesus? Luke 14:24.

Last-Day Conditions and Warnings

13. What general attitude will be manifested in the last days? Luke 17: 26-30.

NOTE.—"So it is today. Men are rushing on in the chase for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. In Noah's day the warning of the Flood was sent to startle men in their wickedness and call them to repentance. So the message of Christ's soon coming is designed to arouse men from their absorption in worldly things. It is intended to awaken them to a sense of eternal realities, that they may give heed to the invitation to the Lord's table."—*Christ's Object Lessons,* page 228.

14. What warning did Jesus give to His people as they await the kingdom of God? Luke 21:31, 34-36.

Lesson 11, for March 15, 1958

The Two Worshipers; The Marriage Feast

LESSON SCRIPTURES: Luke 18:9-14; Matt. 22:1-14.

MEMORY VERSE: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:18.

STUDY HELPS: "Christ's Object Lessons," pages 150-163, 307-319 (1923 ed., pp. 151-165, 313-325); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of February 27.

PURPOSE OF PARABLES: To picture the attitude of a self-righteous person, and to show that righteousness can never be obtained by meritorious work, but only as a free gift of Christ.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Following the outline, survey the entire lesson.	☐
Sunday: Key Thoughts; Introduction; Questions 1-4.	☐
Monday: Questions 5, 6; read from Study Helps.	☐
Tuesday: Questions 7-9; read further from Study Helps.	☐
Wednesday: Questions 10-14.	☐
Thursday: Read further from Study Helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline

Introduction

I. Two Worshipers Contrasted

1. Lesson for the self-righteous. Luke 18:9.
2. Pharisee and publican. Luke 18:10.
3. Pharisee's self-righteous prayer. Luke 18:11, 12.
4. Contrasting prayer of the publican. Luke 18:13.

II. The Sins of Pride and Self-Sufficiency Condemned

5. Christ's pronouncement. Luke 18:14.
6. Laodicean warning against spiritual pride. Rev. 3:16-19.

III. The Call to the Wedding Feast

7. Attitudes toward the invitation. Matt. 22:1-6.
8. Judgment on those who rejected the invitation. Matt. 22:7, 8.
9. Others invited to the feast. Matt. 22:9, 10.

IV. The Self-Righteous Guest

10. The man without a wedding garment. Matt. 22:11.
11. The unanswered question. Matt. 22:12.
12. Judgment announced. Matt. 22:13.

V. The Marriage of the Lamb

13. Many called, but few chosen. Matt. 22:14.
14. Spotless robes. Rev. 19:8.

Key Thoughts:

1. *The Self-Righteous Feel No Need.* There was no expression of need in the prayer of the Pharisee, because he had no consciousness of need. In contrast to this, the publican spoke only of his need. He pleaded, "God be merciful to me a sinner." God has no way to bless or help those who feel no need. They are left to themselves.

2. *Emphasis on Preparation.* The difference between the parable of the great supper studied last week and the parable of the wedding feast is in the emphasis. The former sets forth the responses to the gospel invitation, while the latter emphasizes the absolute need of proper preparation. It is not enough to accept the invitation. There must be a change in the life.

3. *Four Ways of Treating the Gospel Invitation.* These are illustrated in the parable of the wedding feast. (*a*) Complacently ignore it. (*b*) Violently reject it. (*c*) Accept it but fail to meet the conditions. (*d*) Accept the invitation wholeheartedly and comply with conditions attached to it.

THE LESSON

Introduction

A Christless Experience: "Read carefully and critically the parable of the wedding garment, and make a personal application of the lessons it teaches. There are those who, having heard the truth, assent to it, yet are not transformed by it. The truth has not been received into the soul, and therefore it cannot carry forward its work of purification in the life. . . .

"God is dishonored when those who claim to believe His precious, elevating truth refuse to put on the royal robe of Christ's righteousness. These offer insult to the Saviour. Wherever they go, they show that they have refused to accept the garment provided for them.

"There are many, many, professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be children of God, but they are not cleansed from sin. They are selfish and self-sufficient. Their experience is Christless."—Ellen G. White, *Review and Herald,* Feb. 26, 1901.

Two Worshipers Contrasted

1. To whom especially was the parable of the two worshipers spoken? Luke 18:9.

2. What two men are presented in this parable? Luke 18:10.

NOTE.—"The Pharisee goes up to the temple to worship, not because he feels that he is a sinner in need of pardon, but because he thinks himself righteous, and hopes to win commendation. . . .

"Whoever trusts in himself that he is righteous, will despise others. As the Pharisee judges himself by other men, so he judges other men by himself. His righteousness is estimated by theirs, and the worse they are, the more righteous by contrast he appears. His self-righteousness leads to accusing."—*Christ's Object Lessons,* pages 150, 151.

3. In what spirit did the Pharisee pray? Luke 18:11, 12.

NOTE.—"The religion of the Pharisee does not touch the soul. He is not seeking Godlikeness of character, a heart filled with love and mercy. He is satisfied with a religion that has to do only with the outward life. His righteousness is his own,—the fruit of his own works, and judged by a human standard."—*Christ's Object Lessons,* page 151.

4. How is the attitude of the publican contrasted with that of the Pharisee? Luke 18:13.

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

The Sins of Pride and Self-Sufficiency Condemned

5. What comment did Jesus make about the publican, and what lessons did He draw from the publican's attitude? Luke 18:14.

NOTE.—"Never can we safely put confidence in self, or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Everyone should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation."—*Christ's Object Lessons,* page 155.

6. What warning and counsel is given to those who have spiritual pride and complacency in the Laodicean church? Rev. 3:16-19.

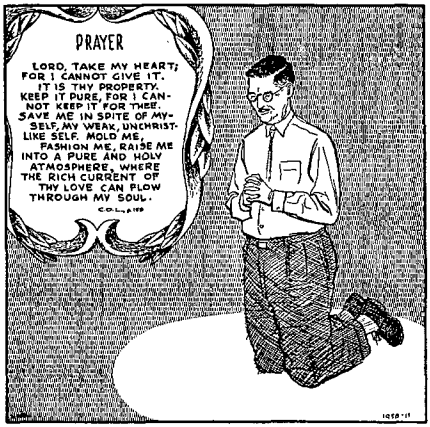
NOTE.—"There is nothing so offensive to God, or so dangerous to the human soul, as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Christ's Object Lessons,* page 154.

The Call to the Wedding Feast

7. When the call went out to the invited guests that the wedding feast was ready, how did they respond? Matt. 22:1-6.

8. What extreme measures did the king take toward those who abused and killed his servants, and what did he say of those who merely made light of the invitations? Matt. 22:7, 8.

NOTE.—Those who violently rejected the invitation to the wedding feast were de-



stroyed. Their judgment was final, and there was no more chance for them to repent and obtain the joy of attending the feast. Those who made light of the wedding invitation also were excluded from the feast, and others took their place. Though these did not reject the invitation, but only dallied with it while professing to accept it, they came to the same end as those who rejected it. They had no second invitation to the feast, and lost its joys and blessings. To lose a place in heaven we need only to be indifferent to the merciful calls of the Lord to repentance.

9. How did the king seek to furnish the wedding feast with guests? Matt. 22:9, 10.

The Self-Righteous Guest

10. When the king came in to see the guests, who especially attracted his attention? Matt. 22:11.

NOTE.—"By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous."—*Christ's Object Lessons,* page 310.

11. How did the unprepared guest respond to the king's question? Matt. 22:12.

NOTE.—"The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin."—*Christ's Object Lessons,* page 315.

12. What judgment was pronounced upon this man? Matt. 22:13.

The Marriage of the Lamb

13. What comment did Jesus make at the close of the parable? Matt. 22:14.

14. What is said of the bridal robes of the church? Rev. 19:8. Compare Eph. 5:25-27.

NOTE.—"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. . . . This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. . . . When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons,* pages 310-312.

The Good Samaritan; The Entrusted Talents

LESSON SCRIPTURES: Luke 10:25-37; Matt. 25:24-30.

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

STUDY HELPS: "Christ's Object Lessons," pages 376-389, 325-365 (1923 ed., pp. 381-395, 327-369); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of March 6.

PURPOSE OF PARABLES: To picture a life of service for God and man, and to illustrate the day of final reckoning.

DAILY STUDY ASSIGNMENT AND RECORD

Check Here

Sabbath afternoon: Following the outline, survey the entire lesson. ☐

Sunday: Key Thoughts; Introduction; Questions 1-4. ☐

Monday: Questions 5, 6; read from Study Helps. ☐

Tuesday: Questions 7-10; read further from Study Helps. ☐

Wednesday: Questions 11-14. ☐

Thursday: Read further from Study Helps. ☐

Friday: Review entire lesson. ☐

Lesson Outline

Introduction

I. A Lawyer Questions Jesus

1. Concerning eternal life. Luke 10:25-28.
2. "Who is my neighbor?" Luke 10:29.

II. On the Road to Jericho

3. The wounded traveler. Luke 10:30.
4. Priest and Levite reveal no concern. Luke 10:31, 32.

III. A Certain Samaritan

5. His immediate reaction. Luke 10:33.
6. His ready response. Luke 10:34, 35.

IV. Application of the Lesson.

7. Jesus' question and the lawyer's answer. Luke 10:36.
8. Jesus' pointed command. Luke 10:37.

V. Man's Obligation to God and His Fellow Men

9. Talents given for use. Matt. 25:14, 15.
10. Various attitudes toward responsibilities. Matt. 25:16-18.

VI. The Reckoning Day

11. Servants called to account. Matt. 25:19.
12. Response of each. Matt. 25:20, 22, 24, 25.
13. Rewards for faithfulness. Matt. 25:21, 23.
14. Punishment for unfaithfulness. Matt. 25:26-30.

Key Thoughts:

1. *An Opportunity Missed.* The Scripture states that it was "by chance," meaning "by coincidence," that the priest and Levite saw the wounded man on the way to Jericho. Opportunities and events come to us as tests of character. Opportunities missed can never be recalled.

2. *Our Neighbor Is Anyone in Need.* "Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God."—*The Desire of Ages,* page 503.

3. *The Object of Our Love.* The exercise of our love and sympathetic service is not to be determined by race, creed, or kindred.

4. *Working While Waiting.* In the parable of the talents Christ "showed what it means to watch for His coming. The time is to be spent, not in idle waiting, but in diligent working."—*Christ's Object Lessons,* page 325.

5. *A Place for Every Man.* Talents were given to every servant. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons,* page 327.

THE LESSON

Introduction

The Nature of True Religion. "In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness."—*The Desire of Ages,* page 497.

Every Individual a Moral Agent Accountable to God. "The parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. . . . Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God."—Ellen G. White, *Review and Herald,* May 1, 1888.

A Lawyer Questions Jesus

1. What conversation did Jesus have with a certain lawyer? Luke 10: 25-28.

NOTE.—"Man's destiny will be determined by his obedience to the whole law. Supreme love to God and impartial love to man are the principles to be wrought out in the life."—*The Desire of Ages,* page 498.

2. What searching question did the lawyer finally ask? Luke 10:29.

NOTE.—"The lawyer knew that he had kept neither the first four nor the last six commandments. He was convicted under Christ's searching words, but instead of confessing his sin, he tried to excuse it. Rather than acknowledge the truth, he endeavored to show how difficult of fulfillment the commandment is."—*Christ's Object Lessons,* pages 378, 379.

On the Road to Jericho

3. What did Jesus say befell a certain man? Luke 10:30.

4. When a priest and a Levite saw the afflicted man, how did each react? Luke 10:31, 32.

NOTE.—"All Heaven watched as the Levite passed down the road, to see if his heart would be touched with human woe. As he beheld the man, he was convicted of what he ought to do; but as it was not an agreeable duty, he wished he had not come that way, so that he need not have seen the man who was wounded and bruised, naked and perishing, and in want of help from his fellow men. He passed on his way, persuading himself that it was none of his business, and that he had no need to trouble himself over the case. Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side."—Ellen G. White, *Review and Herald,* Jan. 1, 1895.

A Certain Samaritan

5. When a certain Samaritan passed by, how did he react to what he saw? Luke 10:33.

NOTE.—"A certain Samaritan, in his journey, came where the sufferer was, and when he saw him, he had compassion on him. He did not question whether the stranger was a Jew or a Gentile. If a Jew, the Samaritan well knew that, were their condition reversed, the man would spit in his face, and pass him by with contempt. But he did not hesitate on account of this. He did not consider that he himself might be in danger of violence by tarrying in the place. It was enough that there was before him a human being in need and suffering." —*The Desire of Ages,* page 503.

6. What did the Samaritan immediately do? Luke 10:34, 35.

Application of the Lesson

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

8. How did the lawyer reply, and what command did Jesus make? Luke 10:37.

NOTE.—"The lesson is no less needed in the world today than when it fell from the lips of Jesus. Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever

our profession, we are not Christians."—*The Desire of Ages,* page 504.

Man's Obligation to God and His Fellow Men

9. On another occasion how did Jesus illustrate man's obligation to both God and his fellow men? Matt. 25:14, 15.

NOTE.—"All men have been bought with this infinite price. . . . Whether believers or unbelievers, all men are the Lord's property. All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day." —*Christ's Object Lessons,* page 326.

10. How did each of the servants handle the talents committed to them? Matt. 25:16-18.

NOTE.—"The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, What am I doing with that

which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life."—*Christ's Object Lessons,* pages 329, 330.

The Reckoning Day

11. What happened when the lord of the servants returned? Matt. 25:19.

NOTE.—"When the Lord takes account of His servants, the return from every talent will be scrutinized. The work done reveals the character of the worker."—*Christ's Object Lessons,* page 360.

"Our heavenly Father requires no more nor less than He has given us ability to do. He lays upon His servants no burdens that they are not able to bear."—*Ibid.,* p. 362.

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

12. How did each servant respond to his lord's questioning? Matt. 25: 20, 22, 24, 25.

13. How did the Lord deal with those who had properly used the talents given to them? Matt. 25:21, 23.

14. What sentence was passed upon the one who despised his talent? Matt. 25:26-30.

NOTE.—"In the parable of the man who buried his one talent in the earth, the Lord has faithfully pointed out your duty. It shows to everyone, high or low, rich or poor, educated or uneducated, that he has a personal responsibility. You must arouse from your lethargy, your carnal security, and go to work to make use of every talent, every power, given you by God. You may reason that because your talent is small, it is no matter whether you use it or not; but it matters just as much to you as it did to that man in the parable. Your life is bound up with the lives of others. If you feel no care to be a blessing to others, if you are not laboring together with God here, right here in this life, you will have no place in the mansions above."—Ellen G. White, *Review and Herald,* Aug. 11, 1891.

Lesson 13, for March 29, 1958

The Ten Virgins

LESSON SCRIPTURE: Matt. 25:1-13.

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

STUDY HELPS: "Christ's Object Lessons," pages 405-421 (1923 ed., pp. 415-431); "The Seventh-day Adventist Bible Commentary," volume 5; Lesson Help in "Review and Herald" of March 13.

PURPOSE OF PARABLE: To show the need for those who are waiting for the second coming of Christ, to be ready at all times to meet Him.

DAILY STUDY ASSIGNMENT AND RECORD

Check Here

Sabbath afternoon: Following the outline, survey the entire lesson. ☐

Sunday: Key Thoughts; Introduction; Questions 1-3. ☐

Monday: Questions 4-7. ☐

Check Here

Tuesday: Questions 8-11; read from Study Helps. ☐

Wednesday: Questions 12-14; read further from Study Helps. ☐

Thursday: Read further from Study Helps. ☐

Friday: Review entire lesson. ☐

Lesson Outline

Introduction

I. Two Classes of Watchers Contrasted

1. Waiting for the bridegroom. Matt. 25:1, 2.
2. Difference between the wise and the foolish virgins. Matt. 25:3, 4.
3. While the bridegroom tarried. Matt. 25:5.

II. True State Revealed in a Time of Crisis

4. The bridegroom announced. Matt. 25:6.
5. All hurriedly made ready. Matt. 25:7.
6. Foolish virgins' lack revealed. Matt. 25:8.
7. Reply of the wise virgins. Matt. 25:9.

III. "And the Door Was Shut"

8. The search for oil. Matt. 25:10, first part.
9. The disappointment of the foolish ones. Matt. 25:10, last part.
10. Their plea. Matt. 25:11.
11. The declaration of the bridegroom. Matt. 25:12.

IV. The Lesson for Us

12. Unceasing watchfulness. Matt. 25:13.
13. Constant readiness. Matt. 24:44.
14. The true standard of readiness. 1 John 3:2, 3.

Key Thoughts:

1. *Not a Contrast Between Good and Bad.* This parable was not emphasizing the difference between the good and the bad, the repentant and the unrepentant. It shows the difference between those in the church who are foolishly negligent of their preparation for Christ's coming, and those who make ample provision by daily seeking the oil of grace in abundance through the ministry of the Holy Spirit.

2. *All Apparently Alike.* All of the virgins desired to meet the bridegroom. All took lamps which were lighted. All had vessels for extra oil. All slumbered and slept. Then the difference between them was revealed. The wise ones were prepared. They could not be taken unawares.

3. *Opportunities Lost Cannot Be Recalled.* All should remember the words, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2) lest they be led to cry at last, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

THE LESSON

Introduction

The Oil of Grace From Heaven. "Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of Him. They have not the knowledge of His way; they are not prepared for His coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of careless-

ness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when He appears."—Ellen G. White, *Review and Herald,* Oct. 31, 1899.

Two Classes of Watchers Contrasted

1. What is said of the ten virgins who were waiting for the bridegroom? Matt. 25:1, 2.

NOTE.—"The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, 'Thy word is a lamp unto my feet, and a light unto my path.' The oil is a symbol of the Holy Spirit."—*Christ's Object Lessons,* pages 406, 407.

The oil is also spoken of as "the holy grace that is sent from heaven," by which men are cleansed and made perfect. As the Holy Spirit is the minister of this grace, He is also referred to as the oil in the parable.

2. What was the basic difference between these two classes of virgins? Matt. 25:3, 4.

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

3. What did all ten virgins do when the bridegroom tarried? Matt. 25:5.

True State Revealed in a Time of Crisis

4. What call was heard at midnight? Matt. 25:6.

NOTE.—"It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. . . . The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied."—*Christ's Object Lessons,* page 412.

5. What did all the virgins then do? Matt. 25:7.

6. How did the foolish virgins try to remedy their embarrassing plight? Matt. 25:8.

7. What reply did the five wise virgins make? Matt. 25:9.

NOTE.—"When startled from their lethargy, they [the foolish virgins] discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. The grace of God has been freely offered to every soul. . . . But character is not trans-

IS THIS A TIME FOR DROWSY SLUMBER?

ferable. No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working."—*Christ's Object Lessons,* pages 411, 412.

"And the Door Was Shut"

8. What happened while the five foolish virgins were searching for oil? Matt. 25:10, last part.

9. On their return what did they find? Matt. 25:10, last part.

10. What was their plea? Matt. 25:11.

11. What did the bridegroom answer? Matt. 25:12.

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

The Lesson for Us

12. What lesson did Jesus draw from the parable of the ten virgins? Matt. 25:13.

13. On another occasion what had Christ said to the disciples regarding His second coming? Matt. 24:44.

NOTE.—"The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut."—*The Desire of Ages,* page 636.

14. By what standard should those live who hope for Christ's coming? 1 John 3:2, 3.

NOTE.—"It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. . . . All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts.

"Christ has made every provision that

His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives."—*Christ's Object Lessons,* page 419.

THIRTEENTH SABBATH OFFERING

March 29, 1958

The overflow of the Thirteenth Sabbath Offering on March 29 goes to the Southern European Division to help to open two new mission stations in the West African mission fields of that division. The two particular fields to benefit are French Guinea and the Ubangi-Shari section of French Equatorial Africa. These are two very needy mission fields where practically no mission work has been done to date; but now the people from Ubangi-Shari have learned something of our work at the Batouri Mission, and they are calling for a school in their territory. In the whole of French Guinea we have only one lone believer. It is high time that we took the third angel's message into these needy fields. When the people are calling for light, that is the time to send it.

May we bespeak on behalf of French West and Equatorial Africa a liberal Thirteenth Sabbath Offering on March 29?

LESSONS FOR THE SECOND QUARTER, 1958

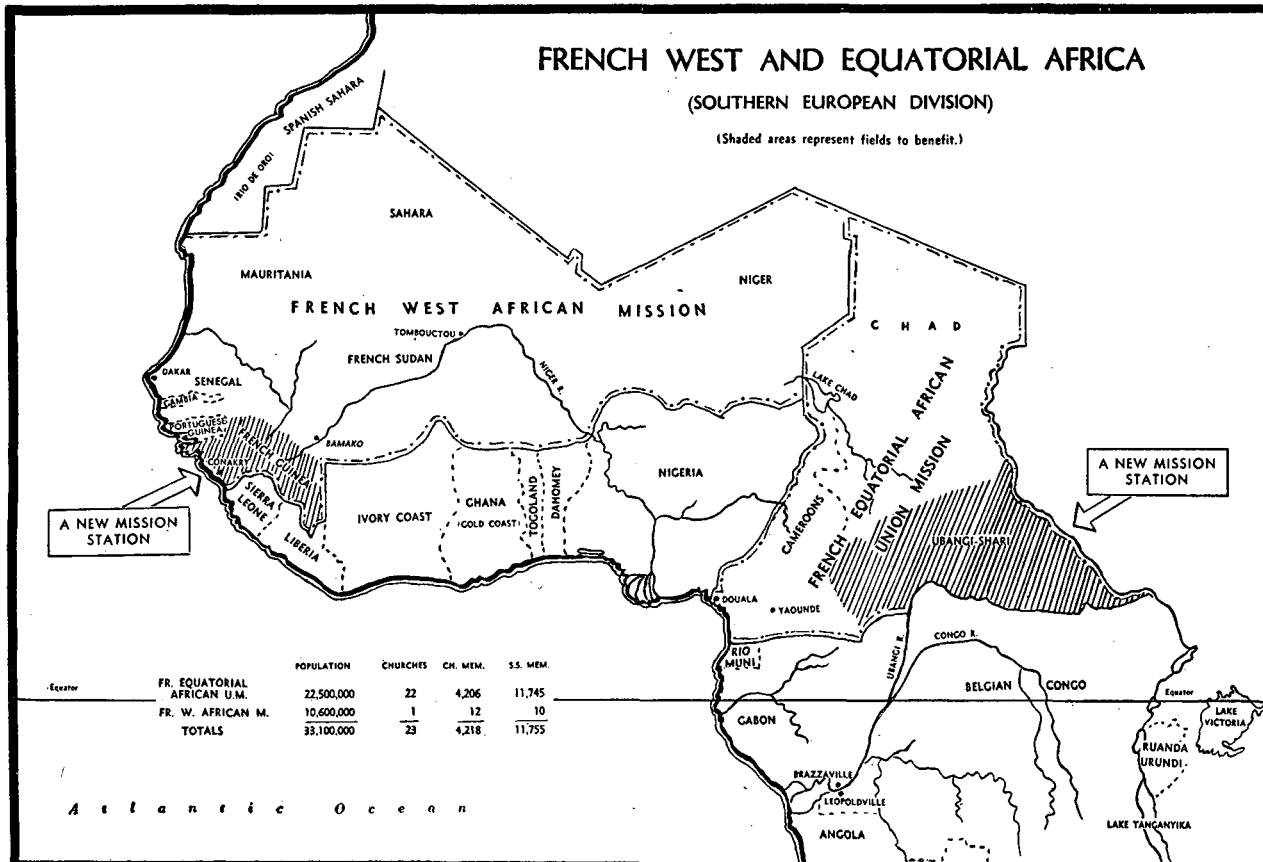
Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the second quarter of 1958 will be helped by the following outline in studying the first lesson. The subject of the quarter's lessons is "Studies in the Book of Revelation." The title of the first lesson is: "The Counsel of Jesus Christ to His Church Through the Ages." The Memory Verse is Revelation 1:3. The texts to be studied are:

Ques. 1. Rev. 1:1.
Ques. 2. Rev. 1:3.
Ques. 3. Rev. 1:4, 11.
Ques. 4. Rev. 1:7.
Ques. 5. Rev. 1:10.
Ques. 6. Rev. 1:13, 20; 2:1.
Ques. 7. Rev. 2:1-7.
Ques. 8. Rev. 2:8-10.
Ques. 9. Rev. 2:12-17.
Ques. 10. Rev. 2:18-20, 24-29.
Ques. 11. Rev. 3:1-6.
Ques. 12. Rev. 3:7, 8, 10, 12.
Ques. 13. Rev. 3:14, 17.
Ques. 14. Rev. 3:18.

FRENCH WEST AND EQUATORIAL AFRICA

(SOUTHERN EUROPEAN DIVISION)

(Shaded areas represent fields to benefit.)



	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
FR. EQUATORIAL AFRICAN U.M.	22,500,000	22	4,206	11,745
FR. W. AFRICAN M.	10,600,000	1	12	10
TOTALS	33,100,000	23	4,218	11,755