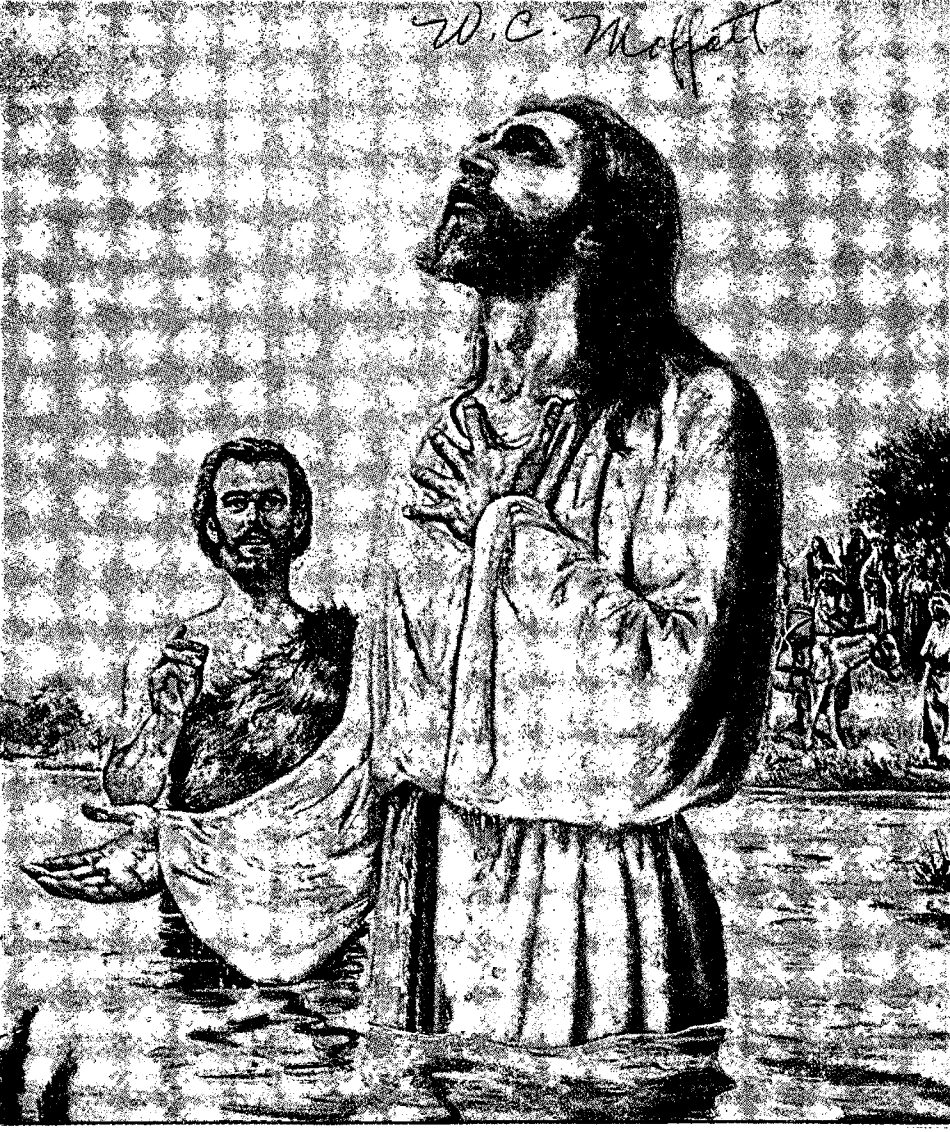

SELECTED LESSONS FROM THE LIFE OF CHRIST

SABBATH SCHOOL LESSON

Quarterly

Senior Division, No. 288, Second Quarter, 1967

THE BLESSING OF DAILY STUDY

"The beauty and riches of the Word have a transforming influence on mind and character."—*Christ's Object Lessons,* page 132.

"There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times."—*Steps to Christ,* page 90.

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. The Reception of Jesus
2. The Baptism and Temptation of Jesus
3. Christ a Personal Worker
4. Commission and Witness of the Apostles
5. The Sermon on the Mount
6. The Great Confession Confirmed
7. Lessons on the Kingdom
8. Jesus Seeking the Lost
9. Jesus Gives Final Instructions
10. Gethsemane
11. Jesus on Trial
12. Calvary
13. The Burial and Resurrection of Jesus

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Sabbath School Lesson Quarterly

SELECTED LESSONS FROM THE LIFE OF CHRIST

GENERAL INTRODUCTION

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

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

Lesson 1, for April 1, 1967

The Reception of Jesus

LESSON SCRIPTURES: Matthew 2; Luke 2:8-38.

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

STUDY HELPS: "The Desire of Ages," chapters 4-6; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline:

I. The Announcement to the Shepherds

1. The announcement of Christ's birth. Luke 2:8-12.
2. The angel anthem. Luke 2:13, 14.
3. The reaction of the shepherds. Luke 2:15-18.

II. The Dedication

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

III. Waiting for the Redeemer

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

IV. The Visit of the Wise Men

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

V. Providential Deliverance

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

THE LESSON

The Announcement to the Shepherds

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

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

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

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

3. What was the reaction of the shepherds, and how did their report affect the people? Luke 2:15-18.

The Dedication

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

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

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

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

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

NOTE.—"The dedication of the firstborn had its origin in the earliest times. God had promised to give the Firstborn of heaven to save the sinner. This gift was to be acknowledged in every household by the consecration of the firstborn son. He was to be devoted to the priesthood, as a representative of Christ among men.

"In the deliverance of Israel from Egypt, the dedication of the firstborn was again commanded. . . .

"After the tabernacle service was established, the Lord chose the tribe of Levi in the place of the firstborn of all Israel to minister in the sanctuary. But the firstborn were still to be regarded as the Lord's, and were to be bought back by a ransom."—*The Desire of Ages,* page 51.

Waiting for the Redeemer

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

NOTE.—" 'That the thoughts of many hearts may be revealed.' In the light of the Saviour's life, the hearts of all, even from the Creator to the prince of darkness, are revealed. . . .

"In the day of final judgment, every lost soul will understand the nature of his own rejection of truth."—*The Desire of Ages,* pages 57, 58.

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

The Visit of the Wise Men

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

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

"The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. . . . That star was a distant company of shining angels."—*The Desire of Ages,* pages 59, 60.

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

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

Providential Deliverance

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

NOTE.—"Satan was bent on shutting out the divine light from the world, and he used his utmost cunning to destroy the Saviour. But He who never slumbers nor sleeps was watching over His beloved Son. . . . And through the gifts of the magi from a heathen country, the Lord supplied the means for the journey into Egypt and the sojourn in a land of strangers. . . .

"The offering from the heart that loves, God delights to honor, giving it highest efficiency in service for Him."—*The Desire of Ages,* page 65.

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

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

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

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

Lesson 2, for April 8, 1967

The Baptism and Temptation of Jesus

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

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

STUDY HELPS: "The Desire of Ages," chapters 11-13; "S.D.A. Bible Commentary," Vol. 5.

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Monday: Ques. 4-7.	☐	Friday: Review.	☐
Tuesday: Ques. 8-10.	☐		

Lesson Outline:

I. The Baptism of Jesus

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

II. The First Temptation

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

III. The Second Temptation

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

IV. The Third Temptation

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

THE LESSON

The Baptism of Jesus

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

NOTE.—"When Jesus came to be baptized, John recognized in Him a purity of character that he had never before perceived in any man. The very atmosphere of His presence was holy and awe-inspiring. . . .

"Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do."—*The Desire of Ages,* pages 110, 111.

2. How does the Inspired Record indicate the mode of baptism and the experience that should follow baptism? John 3:23; Matt. 3:6, 16; Rom. 6:4.

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

NOTE.—"He was now, upon a wider stage, entering on the conflict of His life. . . .

"Upon His arm depended the salvation of the fallen race, and He reached out His hand to grasp the hand of Omnipotent Love.

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

The First Temptation

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

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

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

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

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

NOTE.—"There came to the Saviour, as if in answer to His prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end. . . .

"Though he appears as an angel of light, these first words betray his character. 'If thou be the Son of God.' "—*The Desire of Ages,* page 118.

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

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

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

The Second Temptation

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

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

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

The Third Temptation

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

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

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

NOTE.—"Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. . . . Christ's victory was as complete as had been the failure of Adam.

"So we may resist temptation, and force Satan to depart from us."—*The Desire of Ages,* page 130.

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

NOTE.—"The angels now ministered to the Son of God as He lay like one dying. . . .

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

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

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

Lesson 3, for April 15, 1967

Christ a Personal Worker

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

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

STUDY HELPS: "The Desire of Ages," chapters 17, 19; "S.D.A. Bible Commentary," Vol. 5.

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Sabbath afternoon: General survey.	☐	Wednesday: Ques. 12-14.	☐
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Monday: Ques. 5-8.	☐	Friday: Review.	☐
Tuesday: Ques. 9-11.	☐		

Lesson Outline:

I. The New Birth Explained to Nicodemus

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

II. The Woman of Samaria

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

III. Two Great Announcements

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

IV. The Ripened Harvest Fields

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

The New Birth Explained to Nicodemus

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

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

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

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

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

NOTE.—"Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*Steps to Christ,* page 18.

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

NOTE.—"A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus."—*The Desire of Ages,* page 172.

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

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

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

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

NOTE.—"The symbol of the uplifted serpent made plain to him the Saviour's mission. . . . As the image made in the likeness of the destroying serpents was lifted up for their healing, so One made 'in the likeness of sinful flesh' was to be their Redeemer. . . . Whether for the healing of their wounds or the pardon of their sins, they could do nothing for themselves

but show their faith in the Gift of God. They were to look and live."—*The Desire of Ages,* pages 174, 175.

"The light from that secret interview illumined the cross upon Calvary, and Nicodemus saw in Jesus the world's Redeemer."—*Ibid.,* p. 177.

The Woman of Samaria

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

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

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

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

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

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

NOTE.—"He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, 'the Desire of all nations,' is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul. . . .

"Every human resource and dependence will fail. The cisterns will be emptied, the pools become dry; but our Redeemer is an inexhaustible fountain."—*The Desire of Ages,* page 187.

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

Two Great Announcements

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

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

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

NOTE.—"His birth had been first revealed by night to a few unknown and ignorant shepherds; the first full, clear announcement by Himself of His own

Messiahship was made by a well side in the weary noon to a single obscure Samaritan woman. And to this poor, sinful, ignorant stranger had been uttered words of immortal significance, to which all future ages would listen, as it were, with hushed breath and on their knees."—F. W. Farrar, *The Life of Christ,* 1887 ed., p. 100.

The Ripened Harvest Fields

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

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

NOTE.—"There may be only one to hear the message; but who can tell how far-reaching will be its influence? It seemed a small matter, even to His disciples, for the Saviour to spend His time upon a woman of Samaria. But He reasoned more earnestly and eloquently with her than with kings, councilors, or high priests. The lessons He gave to that woman have been repeated to the earth's remotest bounds. . . .

"Through the woman whom they [the disciples] despised, a whole cityful were brought to hear the Saviour. . . .

"Every true disciple is born into the kingdom of God as a missionary."—*The Desire of Ages,* pages 194, 195.

Lesson 4, for April 22, 1967

Commission and Witness of the Apostles

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

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

STUDY HELPS: "The Desire of Ages," chapters 33, 35, 37, 38; "S.D.A. Bible Commentary," Vol. 5.

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Tuesday: Ques. 8-10.	☐		

Lesson Outline:

I. The Disciples Commissioned

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

II. Reward of Faithful Testimony and Labor

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

III. The Disciples Witness Christ's Power and Authority

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

IV. The Pharisees Reject These Credentials From Above

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

THE LESSON

The Disciples Commissioned

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

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

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

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

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

Reward of Faithful Testimony and Labor

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

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

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

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

NOTE.—"It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs; for in this way personal piety is neglected, and the powers of mind and soul and body are overtaxed. . . .

"As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity."—*The Desire of Ages,* page 362.

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

The Disciples Witness Christ's Power and Authority

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

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

NOTE.—"The two restored demoniacs were the first missionaries whom Christ sent to preach the gospel in the region of Decapolis. For a few moments only these men had been privileged to hear the teachings of Christ. . . . But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew; what they themselves had seen, and heard, and felt of the power of Christ. . . . This is the witness for which our Lord calls, and for want of which the world is perishing."—*The Desire of Ages,* page 340.

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

NOTE.—" 'He was casting out a devil, and and it was dumb.' This was His work. As the Redeemer, He was ever intent on setting the human nature free from its manifold evil by acting on the hidden cause of the evil. It is to be noted that the dumbness is traced to a demon—to the possession of the inner nature by a spirit whose fettering of the man was evidenced in the fettering of the organ of speech. 'To cure sorrow by curing sin' is the special service of Christ's church."—*The Pulpit Commentary,* on Luke 11:14-26.

The Pharisees Reject These Credentials From Above

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

NOTE.—"It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through God's Word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul. Thus it had been with these Jewish leaders."—*The Desire of Ages,* pages 322, 323.

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

NOTE.—"Christ told them plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. . . . Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare It to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul."—*The Desire of Ages,* pages 321, 322.

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

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

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

NOTE.—"It is not only by resistance but by neglect that the soul is destroyed. . . .

"We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. . . .

" 'The last state of that man is worse than the first.' . . . There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven's invitation to repent."—*The Desire of Ages,* pages 323, 324.

Lesson 5, for April 29, 1967

The Sermon on the Mount

LESSON SCRIPTURES: Matthew 5 to 7.

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

STUDY HELPS: "The Desire of Ages," chapter 31; "Thoughts From the Mount of Blessing"; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Ques. 13-15.	☐
Sunday: Ques. 1-3.	☐	Thursday: Read Study Helps assignment.	☐
Monday: Ques. 4-7.	☐	Friday: Review.	☐
Tuesday: Ques. 8-12.	☐		

Lesson Outline:

I. The Beatitudes

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

II. Jesus Magnifies the Law

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

III. The Motive in Service

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

IV. The Two Ways

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

THE LESSON

The Beatitudes

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

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

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

NOTE.—"While the Lord has not promised His people exemption from trials, He has promised that which is far better. He has said, 'As thy days, so shall thy strength be.' 'My grace is sufficient for thee: for My strength is made perfect in weakness.' . . . If you are called to go through the fiery furnace for His sake, Jesus will be by your side even as He was with the faithful three in Babylon. Those who love their Redeemer will rejoice at every opportunity of sharing with Him humiliation and reproach. The love they bear their Lord makes suffering for His sake sweet."—*Thoughts From the Mount of Blessing,* page 30.

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

NOTE.—"Jesus did not bid the disciples, 'Strive to *make* your light shine;' He said, '*Let* it shine.' If Christ is dwelling in the heart, it is impossible to conceal the light of His presence. If those who profess to be followers of Christ are not the light of the world, it is because the vital power has left them; if they have no light to give, it is because they have no connection with the Source of light."—*Thoughts From the Mount of Blessing,* page 41.

Jesus Magnifies the Law

4. What did Jesus teach concerning the law? How serious is the vio-

lation of any one of the Ten Commandments? Matt. 5:17-19. Compare Luke 16:17.

NOTE.—"*He came not to destroy.* They must not misunderstand the purpose of His teaching. The Old Testament is not contrary to the New; both speak of Christ. The commandments are as binding now upon the Christian conscience as when they were first delivered amid the thunders of Mount Sinai. 'We establish the law," says the apostle of faith (Rom. 3:31). 'No Christian man is free from the obedience of the commandments which are called moral.' . . .

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

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

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

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

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

"In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow."—*Thoughts From the Mount of Blessing,* page 63.

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

NOTE.—"Our Saviour did not, however, forbid the use of the judicial oath, in which God is solemnly called to witness that what is said is truth and nothing but the truth. Jesus Himself, at His trial before the Sanhedrin, did not refuse to testify under oath. . . .

"These words condemn all those meaningless phrases and expletives that border on profanity. They condemn the deceptive compliments, the evasion of truth, the flattering phrases, the exaggerations, the misrepresentations in trade, that are current in society and in the business world."—*Thoughts From the Mount of Blessing,* pages 66-68.

The Motive in Service

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

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

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

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

NOTE.—"Worry is blind and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. . . .

"Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."—*The Ministry of Healing*, page 481.

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

NOTE.—"It is one's own lack of the spirit of forbearance and love that leads him to make a world of an atom."—*Thoughts From the Mount of Blessing*, page 125.

"No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ and led to seal their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring and hide a multitude of sins."—*Ibid.*, p. 129.

The Two Ways

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

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

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

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

Lesson 6, for May 6, 1967

The Great Confession Confirmed

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

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

STUDY HELPS: "The Desire of Ages," chapters 45, 46; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey.	☐	Wednesday: Ques. 12-14.	☐
Sunday: Ques. 1-4.	☐	Thursday: Read Study Helps assignment.	☐
Monday: Ques. 5-8.	☐	Friday: Review.	☐
Tuesday: Ques. 9-11.	☐		

Lesson Outline:

I. The Great Confession

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

II. The Foundation of the Church

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

III. The Cross and the Kingdom

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

IV. The Transfiguration

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

THE LESSON

The Great Confession

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

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

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

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

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

NOTE.—"The truth which Peter had confessed is the foundation of the believer's faith. It is that which Christ Himself has declared to be eternal life. But the possession of this knowledge was no ground for self-glorification. Through no wisdom or goodness of his own had it been revealed to Peter. Never can humanity, of itself, attain to a knowledge of the divine. 'It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?' Job

11:8. Only the spirit of adoption can reveal to us the deep things of God, which 'eye hath not seen, nor ear heard, neither have entered into the heart of man.' 'God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.' 1 Cor. 2:9, 10. 'The secret of the Lord is with them that fear Him;' and the fact that Peter discerned the glory of Christ was an evidence that he had been 'taught of God.' Ps. 25:14; John 6:45. Ah, indeed, 'blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee.' "—*The Desire of Ages,* page 412.

The Foundation of the Church

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

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

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

"*Petros* is used of stones light enough and small enough for soldiers or anyone to throw. . . .

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

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

NOTE.—"This statement [Matt. 18:18] holds its force in all ages. On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their un-Christlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's Word will be ratified in heaven."—*Testimonies,* Vol. 7, p. 263.

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

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

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

The Cross and the Kingdom

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

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

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

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

The Transfiguration

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

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

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

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

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

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

Lesson 7, for May 13, 1967

Lessons on the Kingdom

LESSON SCRIPTURES: Matt. 19:13-30; Mark 10:13-31; Luke 18:15-20; John 11: 11-44.

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

STUDY HELPS: "The Desire of Ages," chapters 56-59; "Christ's Object Lessons," pages 390-396; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Ques. 1, 2; read "Christ's Object Lessons," pages 390-396.	☐
Monday: Ques. 3-6.	☐
Tuesday: Ques. 7-10.	☐
Wednesday: Ques. 11-13.	☐
Thursday: Read further from Study Helps assignment.	☐
Friday: Review.	☐

Lesson Outline:

I. Jesus and the Children

1. The children brought to Jesus. Mark 10:13, 14.
2. God's kingdom belongs to the children. Mark 10:15, 16; Matt. 18:1-6, 14.

II. The Cost of Discipleship

3. A vital question. Matt. 19:16-19.
4. A vital test. Matt. 19:20, 21; Mark 10:20, 21.
5. A fateful choice. Mark 10: 22-27; Matt. 19:22.
6. The disciples' reward. Matt. 19: 27-30.

III. From Death to Life

7. Lazarus sleepeth. John 11:11-14.
8. The unconscious sleep of death. Job 14:12; Ps. 146:3, 4; Eccl. 9: 5, 6, 10.
9. Jesus the Life-giver. John 11:21-26.
10. The glory of God. John 11:38-40.

IV. The Voice of the Life-giver

11. The crowning evidence of divinity. John 11:43, 44.
12. The voice that awakens the dead. John 5:28, 29; 1 Thess. 4:16, 17; Job 14:14, 15.
13. The resurrection of the just. 1 Cor. 15:51-55.

THE LESSON

Jesus and the Children

1. With what words did our Lord rebuke the disciples for their unsympathetic attitude toward the children? Mark 10:13, 14.

NOTE.—"When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages,—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, Suffer them to come; as if He would say, They will come if you do not hinder them.

"Let not your un-Christlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness."—*The Desire of Ages,* page 517.

2. In what way did Jesus emphasize the necessity of a childlike attitude on the part of all who would enter the kingdom? Mark 10:15, 16; Matt. 18: 1-6, 14.

NOTE.—"It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. . . .

"In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Jesus, asking His forgiveness, and believing that He pardons and receives them as He received the children when He was personally on earth."—*The Desire of Ages,* page 515.

"The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can cooperate with him who is seeking, not to exalt self, but to save souls. . . .

"The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values."—*Ibid.,* pp. 436, 437.

The Cost of Discipleship

3. What question did a young ruler ask of Jesus? How did Jesus reply? Matt. 19:16-19.

NOTE.—"This ruler had a high estimate of his own righteousness. He did not really suppose that he was defective in anything, yet he was not altogether satisfied. He felt the want of something that he did not possess. Could not Jesus bless him as He blessed the little children, and satisfy his soul want?"—*The Desire of Ages,* page 518.

4. What assertion did the young man make? By what test did Christ reveal the one thing this ruler in Israel lacked? Matt. 19:20, 21; Mark 10:20, 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 professed to have kept the commandments, but he was destitute of the principle which is the very spirit and life of them all. He did not possess true love for God or man. This want was the want of everything that would qualify him to enter the kingdom of heaven. In his love of self and worldly gain he was out of harmony with the principles of heaven."—*Christ's Object Lessons,* page 392.

5. What was the reaction of this man? What comment did Jesus make on the danger of riches? Mark 10: 22-27; Matt. 19:22. Compare 1 Tim. 6:17-19.

NOTE.—"I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing and keeping all the commandments of God. . . . 'Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. . . . Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours.' "—*Early Writings,* page 266, 267.

6. What question did Peter raise? How did Jesus respond? Matt. 19:27-30.

NOTE.—"While much of the fruit of their labor is not apparent in this life, God's workers have His sure promise of ultimate success. As the world's Redeemer, Christ was constantly confronted with apparent

failure. . . . But He would not be discouraged. Ever before Him He saw the result of His mission. . . . The life of Christ's disciples is to be like His, a series of uninterrupted victories—not seen to be such here, but recognized as such in the great hereafter.

"Those who labor for the good of others are working in union with the heavenly angels. . . . Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, the most exalted service possible to human beings in this world, are theirs."—*Gospel Workers,* pages 514, 515.

From Death to Life

7. How did Christ describe the condition of Lazarus in death? John 11: 11-14.

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

8. How is the unconscious sleep of death stated in the following scriptures? Job 14:12; Ps. 146:3, 4; Eccl. 9:5, 6, 10.

9. By what declaration did Jesus comfort the sorrowing? John 11:21-26. Compare Rev. 1:18.

NOTE.—"Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. . . . By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life."—*The Desire of Ages,* page 530.

10. With what assurance did Jesus approach the tomb of Lazarus? John 11:38-40.

The Voice of the Life-giver

11. By what demonstration did Christ reveal His power as Life-giver? John 11:43, 44.

NOTE.—"His voice, clear and penetrating, pierces the ear of the dead. As He speaks, divinity flashes through humanity. In His face, which is lighted up by the glory of God, the people see the assurance of His power. Every eye is fastened on the entrance to the cave. Every ear is bent to catch the slightest sound. With intense and painful interest all wait for the test of Christ's divinity, the evidence that is to substantiate His claim to be the Son of God, or to extinguish the hope forever.

"There is a stir in the silent tomb, and he who was dead stands at the door of the sepulcher."—*The Desire of Ages,* page 536.

12. When will the voice of the Life-giver again be heard, and who will hear it? John 5:28, 29; 1 Thess. 4:16, 17; Job 14:14, 15.

13. How does Paul describe the resurrecion of the righteous? 1 Cor. 15:51-55.

NOTE.—"The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call and came forth clothed with glorious immortality, crying, 'Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?' Then the living saints and the risen ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death came up in

immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated were united, nevermore to part."—*Early Writings*, page 287.

Lesson 8, for May 20, 1967

Jesus Seeking the Lost

LESSON SCRIPTURES: Matt. 21:1-16; 26:8-16; Mark 14:3-9; Luke 7:36-50; 19:1-48; John 12:1-19.

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

STUDY HELPS: "The Desire of Ages," chapters 61, 62; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Ques. 1, 2; start reading from Study Helps assignment.	☐
Monday: Ques. 3-5.	☐
Tuesday: Ques. 6-8.	☐
Wednesday: Ques. 9-13.	☐
Thursday: Read further from Study Helps assignment.	☐
Friday: Review.	☐

Lesson Outline:

I. Jesus Finds the Publican

1. A guest of Zacchaeus. Luke 19:1-7.
2. Evidence of conversion. Luke 19:8-10.

II. Jesus Attends the Feast at Simon's House

3. The broken alabaster box. Mark 14:3; Luke 7:36-38.
4. Mary's act criticized. John 12:4-8; Matt. 26:8-13.
5. The perfidy of Judas. Matt. 26:14-16.

III. Jesus Gently Rebukes Simon and Comforts Mary

6. Parable of two debtors. Luke 7:39-43.
7. Mary's devotion compared with Simon's. Luke 7:44-46.
8. Mary's sins forgiven. Luke 7:47-50.

IV. Jesus' Solicitude for Jerusalem

9. "Thy King cometh." Matt. 21:1-7; Zech. 9:9.
10. The multitudes acclaim Jesus. Matt. 21:8, 9; Luke 19:36-38; John 12:12-16.
11. Protesting Pharisees rebuked. Luke 19:39, 40.
12. Jesus weeps over Jerusalem. Luke 19:41-44.
13. Fulfilling prophecy. Matt. 21:10, 11.

Jesus Finds the Publican

1. In his desire to see Jesus, what did Zacchaeus do? Ignoring Jewish prejudice, what announcement did Jesus make? Luke 19:1-7.

NOTE.—"That he, the hated and despised one, should have been thus favored, in a moment won his heart, and waked the impulse of a new and better life; but it also raised the hostile feeling of the multitude: . . .

"They little knew the mighty change His having done so had, in a moment, wrought in a soul hitherto degraded and lost, not less by an ignoble life, than by the social proscription which barred all hope of self-recovery."—Geikie, *The Life and Words of Christ,* Vol. 2, p. 388.

2. What evidence of genuine repentance did Zacchaeus give? How did Christ commend this publican and justify His treatment of him? Luke 19:8-10. Compare Ex. 22:1-4.

NOTE.—"If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power."—*The Desire of Ages,* page 556.

Jesus Attends the Feast at Simon's House

3. At whose home was a feast made for Jesus? By what act did Mary show her gratitude for pardoned sin and the restoration of her brother? Mark 14:3; Luke 7:36-38.

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

"Simon had been healed of the leprosy, and it was this that had drawn him to Jesus."—*The Desire of Ages,* page 557.

4. Who stirred up criticism among the disciples against this act? With what words did Christ rebuke the criticism and commend Mary? John 12:4-8; Matt. 26:8-13.

NOTE.—"As the alabaster box was broken, and filled the whole house with its fragrance, so Christ was to die, His body was to be broken; but He was to rise from the tomb, and the fragrance of His life was to fill the earth. . . .

"And as far as the gospel extended, Mary's gift would shed its fragrance, and hearts would be blessed through her unstudied act. Kingdoms would rise and fall; the names of monarchs and conquerors would be forgotten; but this woman's deed would be immortalized upon the pages of sacred history. Until time should be no more, that broken alabaster box would tell the story of the abundant love of God for a fallen race."—*The Desire of Ages,* page 563.

5. Stung by the Saviour's rebuke, what covenant did Judas make with the chief priests? What was to be the price of the betrayal? Matt. 26:14-16.

NOTE.—"When Mary anointed the Saviour's feet, Judas manifested his covetous disposition. At the reproof from Jesus his very spirit seemed turned to gall. Wounded pride and desire for revenge broke down the barriers, and the greed so long indulged held him in control. This will be the experience of everyone who persists in tampering with sin. The elements of depravity that are not resisted and overcome respond to Satan's temptation, and the soul is led captive at his will."—*The Desire of Ages,* page 720.

Jesus Gently Rebukes Simon and Comforts Mary

6. Why did Simon doubt in his mind the prophetic role of his Guest? By what parable did Jesus cause the Pharisee to pronounce his own sentence? Luke 7:39-43.

NOTE.—"Simon had led into sin the woman he now despised. She had been deeply wronged by him."—*The Desire of Ages,* page 566.

7. How did Christ compare Simon's treatment of Him with Mary's? Luke 7:44-46.

NOTE.—"While he [Simon] thought himself reading his Guest, his Guest had been reading him. He saw how true Christ's judgment of him was. His religion had been a robe of Pharisaism. He had despised the compassion of Jesus. . . . While Mary was a sinner pardoned, he was a sinner unpardoned. . . .

"Simon was touched by the kindness of Jesus in not openly rebuking him before the guests. . . . Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error. He saw the magnitude of the debt which he owed his Lord. His pride was humbled, he repented, and the proud Pharisee became a lowly, self-sacrificing disciple." —*The Desire of Ages,* pages 567, 568.

8. What comforting assurance was given to Mary? Luke 7:47-50.

NOTE.—"When to human eyes her case appeared hopeless, Christ saw in Mary capabilities for good. . . . The plan of redemption has invested humanity with great possibilities, and in Mary these possibilities were to be realized. . . . The one who had fallen, and whose mind had been a habitation of demons, was brought very near to the Saviour in fellowship and ministry. It was Mary who sat at His feet and learned of Him. It was Mary who poured upon His head the precious anointing oil, and bathed His feet with her tears. Mary stood beside the cross, and followed Him to the sepulcher. Mary was first at the tomb after His resurrection. It was Mary who first proclaimed a risen Saviour."—*The Desire of Ages,* page 568.

Jesus' Solicitude for Jerusalem

9. In preparation for His entry into Jerusalem, what instruction did Christ give to two of His disciples? What prophecy was thus fulfilled? Matt. 21:1-7; Zech. 9:9.

NOTE.—"He had, therefore, determined, with calm deliberation, and consciousness of what it involved, to enter Jerusalem publicly, with such circumstance as would openly announce His claim to be the Messiah. He would also perform specific Messianic acts, in the very citadel of the theocracy, and under the eyes of the haughty, and yet alarmed, hierarchy. He would enter as a king, but, as the Prince of Peace, giving no real pretense for any charge of political design."—Geikie, *The Life and Words of Christ,* Vol. 2, p. 394.

10. What demonstration by the multitude marked the triumphal entry? Matt. 21:8, 9; Luke 19:36-38; John 12:12-16.

NOTE.—"Never before had the world seen such a triumphal procession. . . . The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. . . . The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. . . . Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode."—*The Desire of Ages,* page 572.

11. When the Pharisees sought to stop the demonstration, how did Jesus approve the conduct of the people? Luke 19:39, 40.

NOTE.—"That scene of triumph was of God's own appointing. It had been foretold by the prophet, and man was powerless to turn aside God's purpose. Had men failed to carry out His plan, He would have given a voice to the inanimate stones, and they would have hailed His Son with acclamations of praise."—*The Desire of Ages,* page 572.

12. As Christ viewed the Holy City from the brow of Olivet, how were His feelings manifested? What fate did He predict would come upon Jerusalem? Why? Luke 19:41-44.

NOTE.—"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. . . .

"That day had come to Jerusalem."—*The Desire of Ages,* page 587.

13. As the procession approached Jerusalem, what inquiry was raised? What joyful response was made? Matt. 21:10, 11.

NOTE.—"The disciples, filled with the spirit of inspiration, answer this question. In eloquent strains they repeat the prophecies concerning Christ:

"Adam will tell you, It is the seed of the woman that shall bruise the serpent's head.

"Ask Abraham, he will tell you, It is 'Melchizedek King of Salem,' King of Peace. . . .

"Isaiah will tell you, 'Immanuel,' 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' . . .

"Daniel will tell you, He is the Messiah. . . .

"John the Baptist will tell you, He is 'the Lamb of God, which taketh away the sin of the world.' "—*The Desire of Ages,* pages 578, 579.

Lesson 9, for May 27, 1967

Jesus Gives Final Instructions

LESSON SCRIPTURES: John 14 to 17.

MEMORY VERSE: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

STUDY HELPS: "The Desire of Ages," chapters 72, 73; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline:

I. The Blessed Hope

1. The promise of His return. John 14:1-3.
2. The only way of life. John 14:5, 6.
3. The request in His name. John 14:13; 16:23, 24.
4. The conditions of answered prayer. John 14:14, 15; 15:7.

III. Our Mighty Helper

5. The Holy Spirit promised. John 14:16-18; 16:7.
6. The work of the Spirit. John 14:26; 16:8-13.
7. The power for witnessing. John 14:12; Acts 1:8.
8. The legacy of joy and peace. John 14:27; 15:11; 16:33.

III. The True Vine

9. The vine and branches. John 15:1, 5 (first part).
10. The secret of fruit bearing. John 15:2-8.

IV. Jesus' Prayer as He Approaches Gethsemane

11. He prays for Himself. John 17:1, 4-6.
12. He prays for unity among His disciples. John 17:11, 20-23; 13:35.
13. He prays for sanctification of believers. John 17:17-19, 24.

THE LESSON

The Blessed Hope

1. As the hearts of the disciples were troubled at the thought of His departure, what words of hope did Jesus leave with them? John 14:1-3.

2. What question did Thomas raise? What vital truth did the Master utter? John 14:5, 6.

NOTE.—"There are not many ways to heaven. Each one may not choose his own way. . . . Since the first gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent's head, Christ had been uplifted as the way, the truth, and the life. He was the way when Adam lived, when Abel presented to God the blood of the slain lamb, representing the blood of the Redeemer. Christ was the way by which patriarchs and prophets were saved. He is the way by which alone we can have access to God."—*The Desire of Ages,* page 663.

3. What assurance was given concerning prayer? John 14:13; 16:23, 24.

NOTE.—"He [the Saviour] explained that the secret of their success would be in asking for strength and grace in His name. . . . Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection."—*The Desire of Ages,* page 667.

4. What does it mean to pray in Christ's name? John 14:14, 15; 15:7.

NOTE.—"To pray in Christ's name means much. It means that we are to accept His character, manifest His spirit, and work His works. The Saviour's promise is given on condition. 'If ye love Me,' He says, 'keep My commandments.' He saves men, not in sin, but from sin; and those who love Him will show their love by obedience. . . .

"If we consent, He will so indentify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages,* page 668.

Our Mighty Helper

5. What mighty Helper would Christ ask His Father to send in His stead? John 14:16-18; 16:7.

NOTE.—"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*The Desire of Ages,* page 669.

6. What would be the work of the Holy Spirit? John 14:26; 16:8-13.

NOTE.—"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. . . . Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages,* page 671.

7. Under the working of the Holy Spirit, what results would surely follow? John 14:12; Acts 1:8.

NOTE.—"Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.

"'And greater works than these shall he do; because I go unto My Father.' By this Christ did not mean that the disciples' work would be of a more exalted character than His, but that it would have greater extent. He did not refer merely to miracle working, but to all that would take place under the working of the Holy Spirit."—*The Desire of Ages,* page 664.

8. For the time of tribulation, what legacy did Jesus leave His people? John 14:27; 15:11; 16:33.

NOTE.—"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—*The Desire of Ages,* pages 669, 670.

The True Vine

9. How did our Lord illustrate the relationship between Himself and His disciples? John 15:1, 5 (first part).

10. What is the secret of abundant fruit bearing, and of what is fruitfulness an evidence? John 15:2-8.

NOTE.—"The life of the vine will be manifest in fragrant fruit on the branches. 'He that abideth in Me,' said Jesus, 'and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.' When we live by faith on the Son of God, the fruits of the Spirit will be seen in our life; not one will be missing. . . .

"The pruning will cause pain, but it is the Father who applies the knife. He works with

no wanton hand or indifferent heart. There are branches trailing upon the ground; these must be cut loose from the earthly supports to which their tendrils are fastening. They are to reach heavenward, and find their support in God. The excessive foliage that draws away the life current from the fruit must be pruned off. The overgrowth must be cut out, to give room for the healing beams of the Sun of Righteousness. The husbandman prunes away the harmful growth, that the fruit may be richer and more abundant."—*The Desire of Ages,* pages 676, 677.

Jesus' Prayer as He Approaches Gethsemane

11. As Christ approached Gethsemane and Calvary, what request did He make of His Father? What did He say of the task assigned Him? John 17:1, 4-6.

NOTE.—"*Before the world was.* There could not be a more distinct and clear declaration of the preexistence of Christ than this. It means before the creation of the world; before there was any world."—Albert Barnes, *Notes on the Gospels,* Vol. 2, p. 385.

12. As Jesus was leaving His disciples, what was the burden of His prayer for them? What effect would the unity of the believers have upon the world? John 17:11, 20-23; 13:35.

13. By what agency is the believer sanctified and kept? What final request did Jesus make on behalf of His people? John 17:17-19, 24.

NOTE.—"Let the student take the Bible as his guide and stand firm for principle, and he may aspire to any height of attainment. All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all. But the precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier, the desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought is transformed by intercourse with God through the study of His Word. Truth is so large, so far-reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love."—*The Ministry of Healing,* pages 465, 466.

Lesson 10, for June 3, 1967

Gethsemane

LESSON SCRIPTURES: Matt. 26:31-68; Mark 14:27-50; Luke 22:31-53; John 18:1-14.

MEMORY VERSE: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41.

STUDY HELPS: "The Desire of Ages," chapter 74; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline:

I. Jesus Warns His Disciples

1. Facing a night of test. Mark 14:27.
2. Jesus' special warning to Peter. Luke 22:31, 34.
3. Peter's declaration of loyalty. Mark 14:29-31; Luke 22:33.
4. Jesus' comforting promise. Mark 14:28.

II. Jesus in Gethsemane

5. A special prayer group. Matt. 26:36-38.
6. Jesus prays, "Let this cup pass." Matt. 26:39, 42, 44.
7. The sleeping disciples. Matt. 26:40, 41, 43, 45.
8. An angel strengthens Jesus for final struggle. Luke 22:43, 44.

III. The Betrayal

9. The mob seek Jesus. Matt. 26:47; John 18:3-5.
10. Divine power manifested. John 18:6.
11. The traitor's kiss. Matt. 26:48-50; Luke 22:47, 48.
12. Peter's rash act. John 18:10, 11; Matt. 26:51, 52.
13. The Scriptures fulfilled. Matt. 26:54-56.

THE LESSON

Jesus Warns His Disciples

1. How did Jesus seek to prepare His disciples for their coming trial and disappointment? Mark 14:27.

NOTE.—"Through the crowded streets they made their way, passing out of the city gate toward the Mount of Olives. Slowly they proceeded, each busy with his own thoughts. As they began to descend toward the mount, Jesus said, in a tone of deepest sadness, 'All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.' Matt. 26:31. The disciples listened in sorrow and amazement. . . .

"In their self-confidence they denied the repeated statement of Him who knew. They were unprepared for the test; when temptation should overtake them, they would understand their own weakness."—*The Desire of Ages,* page 673.

2. What special warning did Jesus give to Peter? Luke 22:31, 34.

3. What protestation of loyalty to the Saviour did Peter make? Mark 14:29-31; Luke 22:33.

NOTE.—"When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life. Unless he was made conscious of his danger, these would prove his eternal ruin. The Saviour saw in him a self-love and assurance that would overbear even

his love for Christ. . . . Christ's solemn warning was a call to heart-searching."—*The Desire of Ages,* page 673.

4. With what comforting promise did Jesus seek to assure His disciples? Mark 14:28. Compare John 16:20.

NOTE.—"'These things I have spoken unto you,' He said, 'that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' Christ did not fail, neither was He discouraged, and His followers are to manifest a faith of the same enduring nature. They are to live as He lived, and work as He worked, because they depend on Him as the great Master Worker. Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything."—*The Desire of Ages,* page 679.

Jesus in Gethsemane

5. Upon arrival at Gethsemane, whom did Jesus take with Him to a retired spot for prayer? What statement and request indicated the crisis He was facing? Matt. 26:36-38.

NOTE.—"Now He [Christ] seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love."—*The Desire of Ages,* page 685.

6. Going a little way from His companions, what anguished petition did the Saviour make? Matt. 26:39, 42, 44.

NOTE.—"As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. . . . Now the tempter had come for the last fearful struggle. . . . Everything was at stake with him. If he failed here, his hope of mastery was lost. . . .

"The conflict was terrible. . . . The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life."—*The Desire of Ages,* pages 686, 687.

7. In what condition did Jesus find the disciples? Matt. 26:40, 41, 43, 45.

NOTE.—"In the supreme agony of His soul He [Christ] came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted. . . .

"They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation. . . .

"Thus when the Saviour was most in need of their sympathy and prayers, they were found asleep."—*The Desire of Ages,* pages 687-689.

8. In this crisis hour, who was sent to strengthen Jesus? How was His intense agony revealed? Luke 22:43, 44.

NOTE.—"The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. . . .

"Three times has humanity shrunk from the last, crowning sacrifice. . . . The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save men at any cost to Himself. . . .

"Having made the decision, He fell dying to the ground. . . .

"In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ."—*The Desire of Ages,* pages 690-693.

The Betrayal

9. As Jesus and His disciples were about to leave, who came to the garden? Matt. 26:47; John 18:3-5.

10. What was the effect on the mob as divine glory was revealed? John 18:6.

NOTE.—"As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground.

"The angel withdrew, and the light faded away."—*The Desire of Ages,* page 694.

11. With what sign did Judas betray his Lord? How did Jesus respond? Matt. 26:48-50; Luke 22:47, 48.

NOTE.—"Judas the betrayer did not forget the part he was to act. When the mob entered the garden, he had led the way, closely followed by the high priest. To the pursuers of Jesus he had given a sign, saying, 'Whomsoever I shall kiss, that same is He: hold Him fast.' Matt. 26:48. Now he pretends to have no part with them. Coming close tc Jesus, he takes His hand as a familiar friend. With the words, 'Hail, Master,' he kisses Him repeatedly, and appears to weep as if in sympathy with Him in His peril.

"Jesus said to him, 'Friend, wherefore art thou come?' His voice trembled with sorrow as He added, 'Judas, betrayest thou the Son of man with a kiss?' This appeal should have aroused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had forsaken him."—*The Desire of Ages,* pages 695, 696.

12. What principle did Jesus set forth as He corrected Peter's rash act? John 18:10, 11; Matt. 26:51, 52.

13. What did the disciples do as Christ referred to all this as but fulfilling the Scriptures? Matt. 26:54-56.

NOTE.—"The disciples were terrified as they saw Jesus permit Himself to be taken and bound. They were offended that He should suffer this humiliation to Himself and them. They could not understand His conduct, and they blamed Him for submitting to the mob. In their indignation and fear, Peter proposed that they save themselves. Following this suggestion, 'they all forsook Him, and fled.' But Christ had foretold this desertion. 'Behold,' He had said, 'the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.' John 16:32."—*The Desire of Ages,* page 697.

Lesson 11, for June 10, 1967

Jesus on Trial

LESSON SCRIPTURES: Matt. 26:59-65; 27:1, 2, 11-30; Mark 15:1-19; Luke 23:1-25; John 18:12-24; 19:1-15.

MEMORY VERSE: "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53:7.

STUDY HELPS: "The Desire of Ages," chapters 75-77; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Ques. 1-3.	☐
Monday: Ques. 4-6.	☐
Tuesday: Ques. 7, 8; begin reading Study Helps.	☐
Wednesday: Ques. 9-12.	☐
Thursday: Ques. 13, 14; finish reading Study Helps.	☐
Friday: Review.	☐

Lesson Outline:

I. Before Annas and Caiaphas

1. Christ before Annas. John 18:12, 13.
2. Before Caiaphas. John 18:24.
3. Accused by false witnesses. Matt. 26:59-62.

II. First Appearance Before Pilate

4. Priests deliver Jesus to Pilate. Matt. 27:1, 2; Luke 23:1, 2.
5. Christ explains nature of His kingdom. John 18:33-38.
6. Christ a Galilean. Luke 23:5-7.

III. Christ Before Herod

7. Herod glad to see Jesus. Luke 23:8.
8. Jesus is silent. Luke 23:9-11.

IV. Before Pilate the Second Time

9. Without fault. Luke 23:13-16.
10. Jesus' shameful treatment. Luke 23:22; John 19:1-3; Mark 15:15-20.
11. Christ or Barabbas. Matt. 27:15-18, 20; Mark 15:6-11.
12. "What shall I do then with Jesus?" Matt. 27:22.
13. Pilate washes his hands. Matt. 27:24.
14. The fatal choice. John 19:12-15.

THE LESSON

Before Annas and Caiaphas

1. After Jesus' arrest, to what place did the mob lead Him? John 18:12, 13.

NOTE.—"Over the brook Kedron, past gardens and olive groves, and through the hushed streets of the sleeping city, they hurried Jesus. It was past midnight, and the cries of the hooting mob that followed Him broke sharply upon the still air. The Saviour was bound and closely guarded, and He moved painfully. But in eager haste His captors made their way with Him to the palace of Annas, the ex-high priest. . . .

"Christ was to be tried formally before the Sanhedrin; but before Annas He was subjected to a preliminary trial."—*The Desire of Ages,* page 698.

2. To whom did Annas send Christ? John 18:24.

NOTE.—"Annas ordered Jesus to be taken to Caiaphas. Caiaphas belonged to the Sadducees, some of whom were now the most desperate enemies of Jesus. He himself, though wanting in force of character, was fully as severe, heartless, and unscrupulous as was Annas. He would leave no means untried to destroy Jesus."—*The Desire of Ages,* page 703.

3. As Jesus was arraigned before the council in the court of Caiaphas, what false testimony was borne against Him? Matt. 26:59-62.

NOTE.—"This He spoke of His body; they perverted it, endeavoring to show that He meant the temple at Jerusalem. They neither stated it as it was, nor did they state correctly its meaning; nor did they agree about the words used. . . . They had utterly failed in their proof. They had no way left to accomplish their purpose of condemning Him, but to draw it from His own lips."—Barnes, *Notes on the Gospels,* Vol. 1, p. 347.

First Appearance Before Pilate

4. Having condemned Jesus, to whom did the priests deliver Him? Matt. 27:1, 2; Luke 23:1, 2.

NOTE.—"Under the Roman rule the Sanhedrin could not execute the sentence of death. They could only examine a prisoner, and pass judgment, to be ratified by the Roman authorities. . . . There were two charges which the priests desired to maintain. If Jesus could be proved a blasphemer, He would be condemned by the Jews. If convicted of sedition, it would secure His condemnation by the Romans. The second charge Annas tried first to establish."—*The Desire of Ages,* pages 698, 699.

5. Questioned by Pilate, how did Christ explain the nature of His kingdom? What historic pronouncement did Pilate make to the Jews? John 18:33-38.

NOTE.—"These words from a heathen judge were a scathing rebuke to the perfidy and falsehood of the rulers of Israel who were accusing the Saviour."—*The Desire of Ages,* page 727.

6. In desperation, what charges did the chief priests hurl at Jesus? At the mention of Galilee, how did Pilate seek to avoid responsibility? Luke 23: 5-7.

NOTE.—"If Jesus were a Galilean, it would be a graceful courtesy to send Him to be tried, as a Galilean, before His own prince, and would perhaps efface the grudge Antipas had. . . . It would, moreover, get him clear of a troublesome matter."—Geikie, *The Life and Words of Christ,* Vol. 2, p. 540.

Christ Before Herod

7. Why was Herod glad to see Jesus? What did he hope to see Jesus do? Luke 23:8.

NOTE.—"This Herod was he whose hands were stained with the blood of John the Baptist. . . .

"At the command of the king, the decrepit and maimed were then called in, and Christ was ordered to prove His claims by working a miracle. . . . The Son of God had taken upon Himself man's nature. He must do as man must do in like circumstances. Therefore He would not work a miracle to save Himself the pain and humiliation that man must endure when placed in a similar position."—*The Desire of Ages,* pages 728, 729.

8. How did Jesus react to Herod's many questions? Luke 23:9-11. Compare Isa. 53:7.

NOTE.—"Herod was irritated by this silence. It seemed to indicate utter indifference to his authority. To the vain and pompous king, open rebuke would have been less offensive than to be thus ignored. Again he angrily threatened Jesus, who still remained unmoved and silent.

"The mission of Christ in this world was not to gratify idle curiosity. He came to heal the brokenhearted. Could He have

spoken any word to heal the bruises of sin-sick souls, He would not have kept silent. But He had no words for those who would but trample the truth under their unholy feet.

"Christ might have spoken words to Herod that would have pierced the ears of the hardened king. He might have stricken him with fear and trembling by laying before him the full iniquity of his life, and the horror of his approaching doom. But Christ's silence was the severest rebuke that He could have given. Herod had rejected the truth spoken to him by the greatest of the prophets, and no other message was he to receive. Not a word had the Majesty of heaven for him. That ear that had ever been open to human woe, had no room for Herod's commands. Those eyes that had ever rested upon the penitent sinner in pitying, forgiving love had no look to bestow upon Herod. Those lips that had uttered the most impressive truth, that in tones of tenderest entreaty had pleaded with the most sinful and the most degraded, were closed to the haughty king who felt no need of a Saviour."—*The Desire of Ages,* page 730.

Before Pilate the Second Time

9. How did Pilate report the findings of Herod and himself regarding Jesus? What did he propose to do with the prisoner? Luke 23:13-16.

NOTE.—"Here Pilate showed his weakness. He had declared that Jesus was innocent, yet he was willing for Him to be scourged to pacify His accusers. He would sacrifice justice and principle in order to compromise with the mob. This placed him at a disadvantage. The crowd presumed upon his indecision, and clamored the more for the life of the prisoner. If at the first Pilate had stood firm, refusing to condemn a man whom he found guiltless, he would have broken the fatal chain that was to bind him in remorse and guilt as long as he lived. . . . His wavering and indecision proved his ruin."—*The Desire of Ages,* pages 731, 732.

10. Overridden by the clamor of the mob, to what unjust punishment did Pilate subject the Saviour? Luke 23:22; John 19:1-3; Mark 15:15-20.

NOTE.—"The unhappy sufferer was publicly stripped, was tied by the hands in a bent position to a pillar, and then, on the tense quivering nerves of the naked back, the blows were inflicted with leathern thongs, weighted with jagged edges of bone and lead. . . . It was a punishment so hideous that, under its lacerating agony, the victim generally fainted, often died."—Farrar, *The Life of Christ,* page 430.

11. To Pilate's offer of a choice between Christ and Barabbas, what did the people say? Matt. 27:15-18, 20; Mark 15:6-11.

NOTE.—"Pilate now sent for Barabbas to be brought into the court. He then presented the two prisoners side by side, and pointing to the Saviour he said in a voice of solemn entreaty, 'Behold the Man!' . . .

"There stood the Son of God, wearing the robe of mockery and the crown of thorns. Stripped to the waist, His back showed the long, cruel stripes, from which the blood flowed freely. His face was stained with blood, and bore the marks of exhaustion and pain. . . . Every feature expressed gentleness and resignation and the tenderest pity for His cruel foes. . . . Every line of the countenance of Barabbas proclaimed him the hardened ruffian that he was. The contrast spoke to every beholder. . . . Even the priests and rulers were convicted that He [Jesus] was all that He claimed to be."—*The Desire of Ages,* page 735.

12. As they insisted on their choice of Barabbas, what vital question did Pilate raise? What was their answer? Matt. 27:22.

NOTE.—"What shall I do with Jesus who is called Christ?" R.S.V. Pilate had to do something with Him. The Jews could not escape the answer to that question. Every-

one must answer the question. No other decision goes so deep down into life and so far out into eternity.

13. By what act did Pilate seek to free himself of responsibility for the crucifixion of our Lord? Matt. 27:24.

NOTE.—"Pilate yielded to the demands of the mob. Rather than risk losing his position, he delivered Jesus up to be crucified. But in spite of his precautions, the very thing he dreaded afterward came upon him. His honors were stripped from him, he was cast down from his high office, and, stung by remorse and wounded pride, not long after the crucifixion he ended his own life. So all who compromise with sin will gain only sorrow and ruin." —*The Desire of Ages,* page 738.

14. As Pilate put forth a final effort to release Jesus, what question of loyalty to Caesar was raised by the Jews? In rejecting Christ, what fateful choice did they make? John 19:12-15.

NOTE.—"Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. They had no king but Caesar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders."—*The Desire of Ages,* pages 737, 738.

Lesson 12, for June 17, 1967

Calvary

LESSON SCRIPTURES: Matt. 27:31-53; Mark 15:20-38; Luke 23:26-49; John 19:16-30.

MEMORY VERSE: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

STUDY HELPS: "The Desire of Ages," chapters 78, 79; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey.	☐
Sunday: Ques. 1-3.	☐
Monday: Ques. 4-8.	☐
Tuesday: Ques. 9-11.	☐
Wednesday: Ques. 12, 13; start reading from Study Helps assignment.	☐
Thursday: Read further from Study Helps assignment.	☐
Friday: Review.	☐

Lesson Outline:

I. The Crucifixion

1. Jesus nailed to the cross. Mark 15:22, 25, 27; Luke 23:33.
2. Jesus prays for His enemies. Luke 23:34.
3. The inscription. John 19:19-22.

II. On the Cross

4. Fulfilling scriptures. Matt. 27:34, 35; John 19:23, 24; Ps. 22:18; 69:21.
5. Jesus reviled and mocked. Matt. 27:39-44; Ps. 22:8.
6. The penitent thief. Luke 23:39-42.

7. Saved on the cross. Luke 23:43.
8. Jesus provides for His mother. John 19:25-27.

III. It Is Finished

9. Supernatural darkness. Matt. 27:45.
10. Bearing the sins of the world. Matt. 27:46, 47.
11. The supreme sacrifice. John 19:28-30; Luke 23:46.

IV. Type Meets Antitype

12. Type fulfilled. Ex. 12:6 (margin); Matt. 27:46, 50.
13. Inner veil rent. Mark 15:37, 38; Matt. 27:50, 51.

THE LESSON

The Crucifixion

1. Where was Jesus crucified, and at what hour? Who were crucified with Him? Mark 15:22, 25, 27; Luke 23:33.

NOTE.—"Arriving at the place of execution, the prisoners were bound to the instruments of torture. . . .

"As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God."—*The Desire of Ages,* pages 744, 745.

"This punishment was deemed the most disgraceful and ignominious that was practiced among the Romans. It was the way in which slaves, robbers, and the most notorious and abandoned wretches were commonly put to death. . . . As it was the most ignominious punishment known, so it was the most painful."—Barnes, *Notes on the Gospels,* Vol. 1, p. 363.

2. What prayer did the Saviour offer for His enemies? Luke 23:34.

NOTE.—"Racked by the extremest pain, and covered with every shame which men were wont to heap on the greatest criminals; forsaken and denied by His disciples; no sigh escaped His lips, no cry of agony, no bitter or faltering word; only a prayer for the forgiveness of His enemies. They had acted in blindness, under the impulse of religious and political fanaticism. . . . His prayer that His heavenly Father would pardon them was only a last utterance of the love of which He had been the embodiment and expression through life."—Geikie, *The Life and Words of Christ,* Vol. 2, pp. 563, 564.

3. What protest did the chief priests make concerning the inscription Pilate placed on the cross? How did Pilate reply? John 19:19-22.

NOTE.—"In Pilate's court they had cried, 'Crucify Him.' 'We have no king but Caesar.' . . . They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. . . . The inscription was a virtual acknowledgement of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King of Israel would be judged by them worthy of death. . . .

"In the providence of God it was to awaken thought, and investigation of the Scriptures. . . . Thousands of people from all lands were then at Jerusalem, and the inscription declaring Jesus of Nazareth the Messiah would come to their notice."—*The Desire of Ages,* pages 745, 746.

On the Cross

4. When offered the customary stupefying potion, what did Jesus do? How were His garments divided, and what scriptures were thus fulfilled? Matt. 27:34, 35; John 19:23, 24; Ps. 22:18; 69:21.

NOTE.—"He [Jesus] would receive nothing that could becloud His mind. His faith

must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage."—*The Desire of Ages,* page 746.

5. To what reviling and mocking was the Son of God subjected? How were these mockers fulfilling prophecy? Matt. 27:39-44; Ps. 22:8.

NOTE.—"Although spoken in mockery, these words led men to search the Scriptures as they had never done before. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by comparing scripture with scripture, they saw the meaning of Christ's mission. Never before was there such a general knowledge of Jesus as when He hung upon the cross." —*The Desire of Ages,* page 749.

6. How did one of the thieves admonish his associate? Under deep conviction, what appeal did the dying thief make? Luke 23:39-42.

NOTE.—"He [the thief] calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. . . . The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour."—*The Desire of Ages,* page 750.

7. In that darkest hour, what blessed assurance was given to the penitent thief? Luke 23:43.

NOTE.—"And Jesus said to him, 'Verily to you I am saying today, with Me you shall be in the paradise.' "—Concordant Version of the Sacred Scriptures.

"Christ did not promise that the thief should be with Him in Paradise that day. He Himself did not go that day to Paradise. He slept in the tomb, and on the morning of the resurrection He said, 'I am not yet ascended to My Father.' . . . But on the day of the crucifixion, the day of apparent defeat and darkness, the promise was given. 'Today' while dying upon the cross as a malefactor, Christ assures the poor sinner, Thou shalt be with Me in Paradise."—*The Desire of Ages,* page 751.

8. What devoted women are noted as standing at the foot of the cross? With what tender words did Jesus commit His widowed mother to the care of the beloved disciple? John 19:25-27.

NOTE.—"O pitiful, loving Saviour; amid all His physical pain and mental anguish, He had a thoughtful care for His Mother! . . .

"The perfect example of Christ's filial love shines forth with undimmed luster from the mist of ages. . . . Those who follow Christ will feel that it is a part of their religion to respect and provide for their parents. From the heart where His love is cherished, father and mother will never fail of receiving thoughtful care and tender sympathy."—*The Desire of Ages,* page 752.

It Is Finished

9. From the sixth hour to the ninth, what supernatural phenomenon is recorded? Matt. 27:45.

NOTE.—"Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. . . .

"In the thick darkness, God veiled the last human agony of His Son. . . .

"A nameless terror held the throng that was gathered about the cross. . . . Priests, rulers, scribes, executioners, and the mob, all thought that their time of retribution had come."—*The Desire of Ages,* pages 753, 754.

10. What anguished cry came from the lips of the Saviour? How did some

misunderstand? Matt. 27:46, 47. Compare Ps. 22:1; Isa. 53:5.

NOTE.—"The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. . . . The withdrawal of the divine countenance . . . in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. . . .

"He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race."—*The Desire of Ages,* page 753.

11. What response was made to the Saviour's expression of thirst? What were His last words as He died upon the cross? John 19:28-30; Luke 23:46.

NOTE.—"Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, 'It is finished.' John 19:30. The battle had been won. . . . Satan was defeated, and knew that his kingdom was lost."—*The Desire of Ages,* page 758.

"Well, then, might the angels rejoice as they looked upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the universe was made eternally secure."—*Ibid.*, p. 764.

Type Meets Antitype

12. How precisely was type fulfilled as to the time of our Lord's death? Ex. 12:6 (margin); Matt. 27:46, 50.

NOTE.—"The great paschal Lamb, Jesus, died at the very hour the lamb was to be offered, between the evenings; about three o'clock in the afternoon."—F. C. Gilbert, *Practical Lessons From the Experiences of Israel,* 1914 ed., p. 491.

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified and slain."—*The Great Controversy,* page 399.

13. At the death of Christ, what supernatural happening signified the end of the typical services in the earthly sanctuary? Mark 15:37, 38; Matt. 27:50, 51.

NOTE.—"With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . . The most holy place of the earthly sanctuary is no longer sacred.

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. . . . Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens."—*The Desire of Ages,* page 757.

> **"Young men and women are to come forth from our Sabbath Schools and colleges to become missionaries for God."—*Counsels on Sabbath School Work,* page 86.**

Lesson 13, for June 24, 1967

The Burial and Resurrection of Jesus

LESSON SCRIPTURES: Matt. 27:57 to 28:15; Mark 15:42 to 16:11; Luke 23:50 to 24:12; John 19:31 to 20:18.

MEMORY VERSE: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

STUDY HELPS: "The Desire of Ages," chapters 80-82; "S.D.A. Bible Commentary," Vol. 5.

DAILY STUDY ASSIGNMENT AND RECORD

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

Lesson Outline:

I. The Burial of Jesus

1. Jewish leaders' request. John 19:31, 32.
2. The pierced side. John 19:33-37; Num. 9:12; Ps. 34:20; Zech. 12:10.
3. In Joseph's new tomb. Matt. 27:57-60; Mark 15:42-46; John 19:38-42; Isa. 53:9.
4. The guarded tomb. Matt. 27:62-66.
5. Sabbath rest. Luke 23:54-56.

II. The Resurrection of Jesus

6. Jesus rises the third day. Matt. 28:1-4.
7. A lying report. Matt. 28:11-15.
8. The wave sheaf. Lev. 23:10, 11; 1 Cor. 15:20; Matt. 27:52, 53.

III. The Empty Tomb

9. First at the tomb. John 20:1, 2.
10. The other women. Mark 16:1-8; Luke 24:1-8.
11. Peter and John at the tomb. John 20:3-10.
12. Christ appears first to Mary Magdalene. John 20:11-15.
13. Christ appears to the women. Matt. 28:9, 10; Luke 24:10, 11.

THE LESSON

The Burial of Jesus

1. As the Sabbath drew near, what request did the Jewish leaders make of Pilate? What was done to the two thieves? John 19:31, 32.

NOTE.—"The priests and rulers were not at rest. . . .

"They dreaded the dead Christ more, far more, than they had ever feared the living Christ. They dreaded to have the attention of the people directed any further to the events attending His crucifixion. They feared the results of that day's work. Not on any account would they have had His body remain on the cross during the Sabbath."—*The Desire of Ages*, page 771.

2. What did the soldiers refrain from doing to Jesus? Why? To make sure of His death, what did one soldier do? How were the Scriptures fulfilled? John 19:33-37; Num. 9:12; Ps. 34:20; Zech. 12:10.

NOTE.—"It was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. That cry, uttered 'with a loud voice,' . . . at the moment of death, the stream of blood and water that flowed from His side, declared that He died of a broken heart. His heart was broken by mental anguish. He was slain by the sin of the world."—*The Desire of Ages,* page 772.

"It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*Ibid.,* p. 753.

3. Who secured Pilate's permission to give Jesus an honorable burial? What assistance was rendered by Nicodemus? How was prophecy again fulfilled? Matt. 27:57-60; Mark 15: 42-46; John 19:38-42; Isa. 53:9.

NOTE.—"Treason against the Roman government was the crime for which Jesus was condemned, and persons put to death for this offense were consigned to a burial ground especially provided for such criminals. . . .

"In this emergency, Joseph of Arimathea and Nicodemus came to the help of the disciples. Both these men were members of the Sanhedrin, and were acquainted with Pilate. Both were men of wealth and influence. They were determined that the body of Jesus should have an honorable burial."—*The Desire of Ages,* page 773.

> The average church has too many bystanders and not enough standbys.

4. Recalling Jesus' prediction of His resurrection, what request did the Jewish leaders make of Pilate? What measures were taken to guard the tomb? Matt. 27:62-66.

NOTE.—"He was adjudged to be dead *by the Jews themselves.* . . . He was buried alone; the place of His sepulcher was made sure—*expressly to prevent His being removed;* and they placed around Him a guard, in their own judgment large enough to prevent His being taken away by force or strength. His very enemies, therefore, took every possible precaution to place His resurrection beyond the possibility of suspicion of fraud and imposture, and those precautions were the very means of furnishing the most striking proof that His death, burial, and resurrection were not impositions, but most affecting, awful, and yet cheering realities."—Barnes, *Notes on the Gospels,* Vol. 1, p. 371.

5. Having observed the place of His burial, what did certain devoted women do? How precisely is the Sabbath identified? Luke 23:54-56.

NOTE.—"And thus the Redeemer was left—pale, but victorious—to sleep through the Sabbath."—Geikie, *The Life and Words of Christ,* Vol. 2, p. 579.

"His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day.

"In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. . . . Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. . . . When there shall be a 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began' (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing."—*The Desire of Ages,* pages 769, 770. See Isaiah 66:22, 23.

The Resurrection of Jesus

6. How long did Jesus remain in the tomb? What effect did the angel have upon the Roman guard? Matt. 28:1-4.

NOTE.—"An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake 'not the earth only, but also heaven.' . . .

"Mountains piled upon mountains over His sepulcher could not have prevented Him from coming forth."—*The Desire of Ages,* pages 780, 781.

7. What lying report did the Jewish leaders bribe the soldiers to give? Matt. 28:11-15.

NOTE.—"The chief priests and rulers sent for them to be brought first into their presence. A strange appearance those soldiers presented. Trembling with fear, their faces colorless, they bore testimony to the resurrection of Christ. The soldiers told all, just as they had seen it; they had not had time to think or speak anything but the truth. . . .

"They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, and on their tongues a lying report which had been framed for them by the priests."—*The Desire of Ages,* pages 781, 782.

8. How was the type of the sheaf of the firstfruits fulfilled as to time and event? What special group bore witness of the resurrection to many? Lev. 23:10, 11; 1 Cor. 15:20; Matt. 27:52, 53.

NOTE.—"Christ arose from the dead as the firstfruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. . . . The sheaf dedicated to God represented the harvest. . . . His resurrection is the type and pledge of the resurrection of all the righteous dead. . . .

"As Christ arose, He brought from the grave a multitude of captives. . . . They were those who had been colaborers with God, and who at the cost of their lives had borne testimony to the truth. . . .

"They ascended with Him as trophies of His victory over death and the grave."—*The Desire of Ages,* pages 785, 786.

"He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming."—*Ibid.,* p. 834.

The Empty Tomb

9. In the early morning of the first day of the week, who was the first to arrive at the tomb? John 20:1, 2.

> "The followers of Christ should not wait for thrilling missionary appeals to arouse them to action. If spiritually awake, they would hear in the income of every week, whether much or little, the voice of God and of conscience with authority demanding the tithes and offerings due the Lord."—*Testimonies,* vol. 4, p. 474.

10. What problem concerned the other women as they approached the sepulcher? What joyful message did two angels give them for the eleven? Mark 16:1-8; Luke 24:1-8.

NOTE.—" 'Tell His disciples and Peter,' the angels said. . . . His shameful denial of the Lord, and the Saviour's look of love and anguish, were ever before him. . . . To him the assurance is given that his repentance is accepted and his sin forgiven. He is mentioned by name."—*The Desire of Ages,* page 793.

11. On hearing Mary Magdalene's report, what did Peter and John immediately do? What did they note concerning the graveclothes? John 20: 3-10.

NOTE.—"Here was testimony that He had risen. The graveclothes were not thrown heedlessly aside, but carefully folded, each in a place by itself. . . .

"It was the Saviour's hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work."—*The Desire of Ages,* page 789.

12. As the weeping Mary looked into the sepulcher, what did she see and hear? What question was addressed to her by the One she supposed to be the gardener? How did she explain her sorrow? John 20: 11-15.

NOTE.—"In the garden, Mary had stood weeping, when Jesus was close beside her. Her eyes were so blinded by tears that she did not discern Him. And the hearts of the disciples were so full of grief that they did not believe the angels' message or the words of Christ Himself.

"How many are still doing what these disciples did! . . . To how many might the Saviour's words be spoken, 'Why weepest thou? whom seekest thou?' He is close beside them, but their tear-blinded eyes do not discern Him. He speaks to them, but they do not understand. . . .

"He lives to make intercession for us. Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God."—*The Desire of Ages,* page 794.

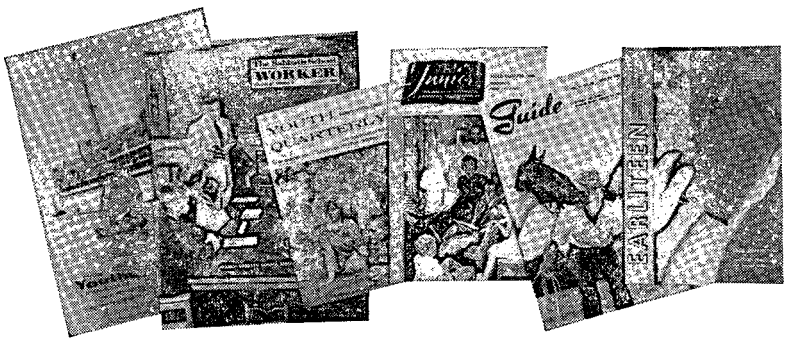
13. What homage did our Lord later accept from the group of women? For the third time what message was sent to the disciples? How did they regard the women's story? Matt. 28:9, 10; Luke 24:10, 11.

NOTE.—"Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son. . . . All power in heaven and on earth was given to the Prince of life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory." —*The Desire of Ages,* page 790.

"The minds of men must be called to the Scriptures as the most effective agency in the salvation of souls, and the ministry of the Word is the great educational force to produce this result."—*Testimonies,* vol. 6, p. 288.

Helps for the Whole Family

in the study of the Sabbath School Lessons



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R&H
PERIODICAL DEPARTMENT

THIRTEENTH SABBATH OFFERING

June 24, 1967

Northern European Division

The Northern European Division is a large and most challenging section of the world field. In it dwell more than 200 million people in lands that stretch from the Arctic Circle to Equatorial Africa. This multitude of people is a heterogeneous group, conforming to varied national customs, speaking a large number of languages and dialects, and influenced and motivated by a wide range of educational and cultural standards. The proclamation of God's message to this great mass of humanity is a colossal task, made possible through the promised power, without measure, of the Holy Spirit.

Three projects have been chosen to benefit from the overflow of the Thirteenth Sabbath Offering for this quarter. They are:

1. A new classroom building for our junior college in Sweden. This school has grown and developed through the years, but the time has come when it is impossible to continue with the facilities that exist.

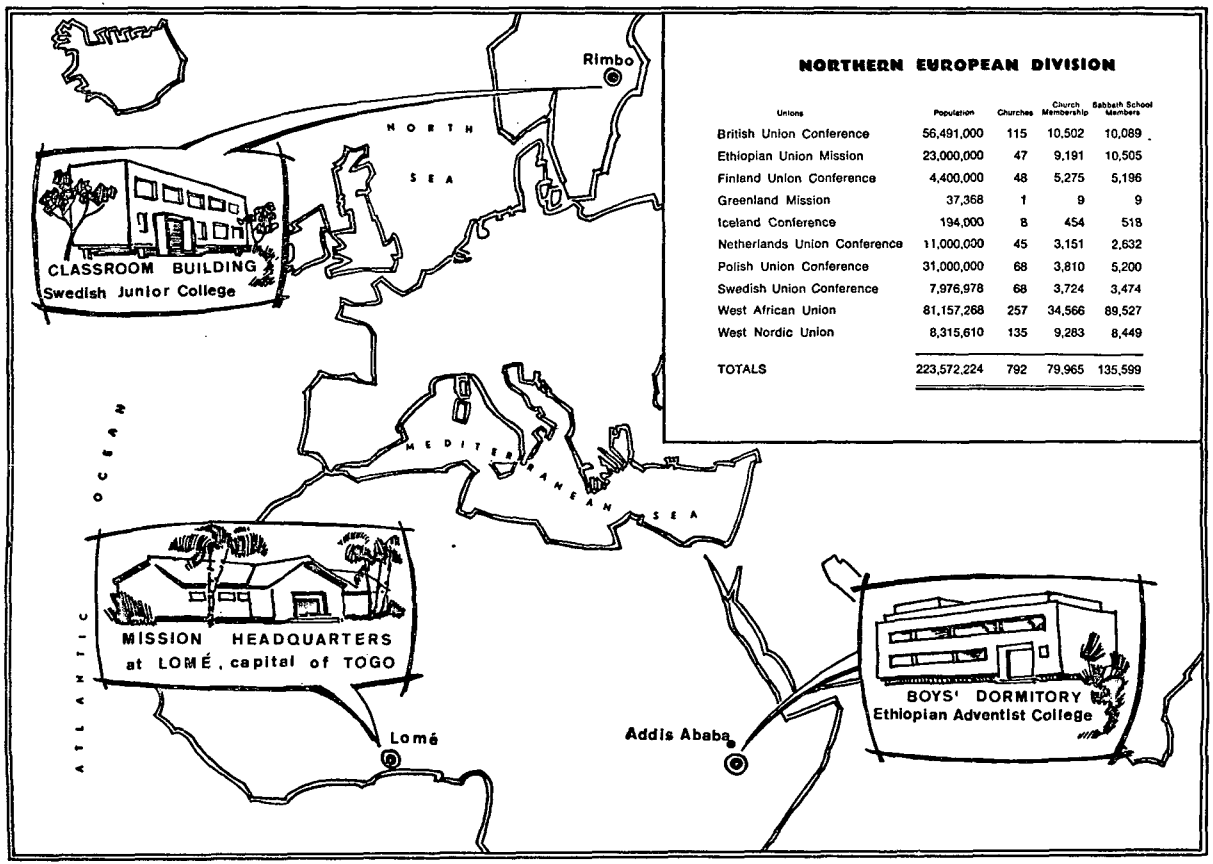
2. A young men's dormitory for Ethiopian Adventist College. We can be justly proud of this school, but it still has many needs. One of the most pressing is a men's dormitory, for some students are still housed in huts with no windows for light and ventilation.

3. Mission headquarters and evangelistic center for Togo. Togo was until recently one of the few unentered countries of the Northern European Division. The work has now been started. Prospects are bright, but the needs are great.

Lessons for the Third Quarter, 1967

Sabbath School members who have failed to receive a senior *Lesson Quarterly* for the third quarter of 1967 will be helped by the following outline in studying the first lesson. The title of the series is "The Joys and Obligations of Christian Stewardship." The title of the first lesson is, "The Christian, a Steward of God." The memory verse is John 3:16. The study helps are the *S.D.A. Bible Commentary, Counsels on Stewardship,* pages 13-19, and *Testimonies,* Vol. 2, pp. 282-288. The texts to be studied are:

Ques. 1. Gal. 3:26.
Ques. 2. 1 John 4:13.
Ques. 3. 1 Cor. 6:19, 20.
Ques. 4. Col. 1:16-18.
Ques. 5. Isa. 43:1.
Ques. 6. Jude 24, 25.
Ques. 7. Eph. 2:10.
Ques. 8. 2 Cor. 5:14, 15.
Ques. 9. Rom. 12:2.
Ques. 10. Matt. 10:42.
Ques. 11. Eccl. 12:14.
Ques. 12. Luke 9:23.
Ques. 13. Mark 12:41; Matt. 6:2, 3.
Ques. 14. 1 Cor. 4:1, 2.



NORTHERN EUROPEAN DIVISION

Unions	Population	Churches	Church Membership	Sabbath School Members
British Union Conference	56,491,000	115	10,502	10,089
Ethiopian Union Mission	23,000,000	47	9,191	10,505
Finland Union Conference	4,400,000	48	5,275	5,196
Greenland Mission	37,368	1	9	9
Iceland Conference	194,000	8	454	518
Netherlands Union Conference	11,000,000	45	3,151	2,632
Polish Union Conference	31,000,000	68	3,810	5,200
Swedish Union Conference	7,976,978	68	3,724	3,474
West African Union	81,157,268	257	34,566	89,527
West Nordic Union	8,315,610	135	9,283	8,449
TOTALS	223,572,224	792	79,965	135,599