



SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
First Quarter, 1925

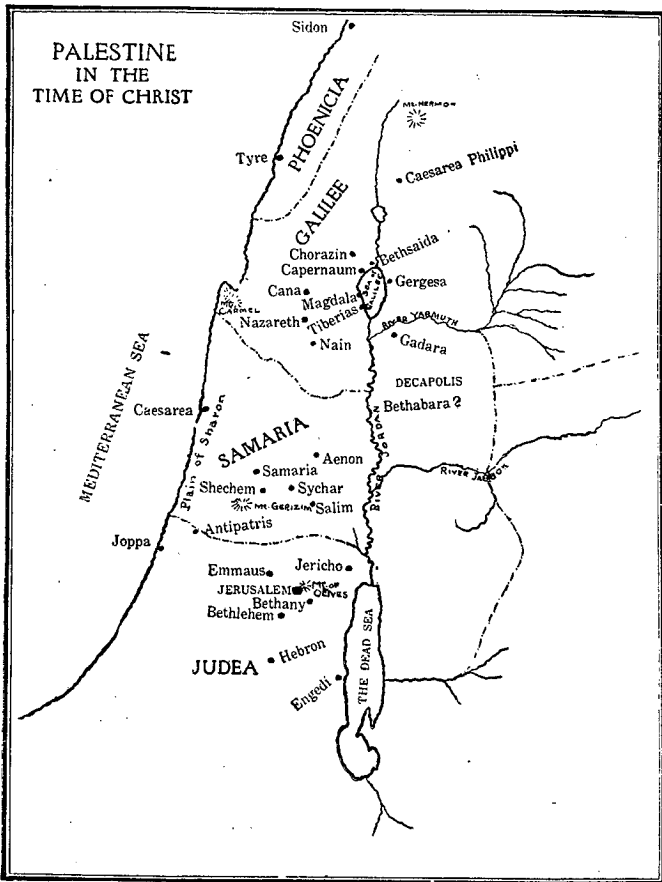
The Life of Christ

Thirteenth Sabbath Offering, March 28, 1925
CENTRAL AND NORTH CHINA

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ENROLL IN THE SABBATH SCHOOL

You are not a member of the Sabbath school unless your name is enrolled. There are persons who attend frequently, but who, because their names are not recorded, can not be counted, and so are among the "missing members."

SUGGESTIVE OUTLINE

for FAMILY STUDY of the SABBATH SCHOOL LESSONS

NOTE: Reference is made, in the following outline, to the lessons for the youth and children. Disregard these in cases where *The Youth's Instructor* or *Our Little Friend* is not used in the home. The design is to include in the daily study plan the lessons used by each member of the family. As the suggested plan of study is general, make such changes, eliminations, or additions each week as may be necessary to fit the outline to the particular lesson to be studied. Remember always that the study outline can be varied to suit circumstances; but we do urge upon all, the necessity of daily, systematic study of the scriptures covered by the Sabbath school lessons.

Sabbath: Read the Lesson Scripture in the Bible, and the lesson story as told in *Our Little Friend*. Note the setting of the lesson as given in the junior lesson in *The Youth's Instructor*. Begin drilling the children on the memory verse, continuing this each day.

Sunday: Let the lesson story be told, each member of the family contributing a part. Read again the difficult parts of the lesson, and note omitted details in the story-telling.

Monday: Study the senior notes, and some of the notes in *The Youth's Instructor* lessons. Study the ancient manners and customs to which reference may be made.

Tuesday: Name the persons mentioned in the lesson, telling what each one said or did. Study the remainder of the lesson notes. Read selected portions of the Lesson Help.

Wednesday: Study the geography of the lesson, using a map. Define any difficult words. Compare Gospels and parallel scriptures. Ask questions from the junior or primary lesson. Study special points suggested by the lesson but not included in this outline.

Thursday: Review the lesson by using the youth's lesson in *The Youth's Instructor*, and study the notes. Discuss the special questions introduced in the junior lessons. These are under various headings, such as, "Topics for Discussion," "Find Out," etc. Read selected portions of the Lesson Help.

Friday: Review the principal points in the lesson narrative. Ask the children the questions in their lesson. Repeat the most important texts connected with the lesson. Emphasize the practical points in the lesson, adapting these to the ages of the youth and children in the home.

THE LIFE OF CHRIST

LESSON 1

The Parents of John the Baptist

January 3, 1925

LESSON SCRIPTURES: Matt. 3: 1-4; Mark 1: 1-6; Luke 1: 5-23, 57-80.

LESSON HELP: "The Desire of Ages," pp. 97-100.

MEMORY TEXTS: Luke 1: 76, 32, 33.

PLACES: The "hill country" of Judea; the temple in Jerusalem.

PERSONS: Herod the Great, king of Judea; Zacharias, a priest, and Elisabeth, his wife, of the family of Aaron; the angel Gabriel.

SETTING OF THE LESSON

About four hundred years passed between the close of Old Testament history as recorded in the Bible and the events of the New Testament. Ezra and Nehemiah had rebuilt Jerusalem and the temple, and the temple service had been restored. Synagogues as places of worship were built in towns and villages, although, as of old, sacrifices were offered only in the temple at Jerusalem. All through these years, the Jews remembered the promise that God would send His Son as their Saviour. But many confused the prophecies of His first coming and the work He would then do, with those of His second coming in power and glory, to redeem His people. As a nation, they were expecting a king and ruler who would again make of them a mighty people. Few of the Jews understood that special heart preparation was needed to receive the Messiah for whom they were looking.

QUESTIONS

1. What preparatory message was to precede the first advent of Christ? Mark 1: 1-3. Note 1.
2. What two prophets had spoken of this work? Isa. 40: 3; Mal. 3: 1.
3. From what family did the parents of John the Baptist descend? Luke 1: 5.
4. What is said of Zacharias and Elisabeth? Verse 6.
5. In what sacred calling was Zacharias engaged? Verses 8-10. Note 2.

6. Who appeared to Zacharias while he was thus occupied? Verses 11, 19. Note 3.
7. On what other occasion has this angel been known to appear to man? Note 4.
8. What message did this angel bring to Zacharias? Verse 13.
9. What did the angel say the birth of this child would cause many to do? Verse 14.
10. With what esteem would John be regarded by the Lord? Verse 15, first part.
11. How was this prediction of the angel fulfilled at a later time? Luke 7: 28.
12. What important work was to be accomplished by John? Luke 1: 16, 17.
13. How did Zacharias receive the message of the angel? Verse 18.
14. That his faith might be strengthened, how was Zacharias to be afflicted until the child should be born? Verse 20.
15. In connection with the rite of circumcision, when the child was eight days old, what interesting experience occurred in the selection of a name? Verses 59-63.
16. What change came to Zacharias after the name of the child had been agreed upon? Verse 64.
17. What effect did this miracle have on all who heard of it? Verses 65, 66.
18. Where did John spend his early years until the beginning of his public ministry? Verse 80. Note 5.
19. What were some of his habits and his manner of life? Luke 1: 15; Matt. 3: 4. Note 6.

NOTES

1. Through prophecy, type, and symbol in the Scriptures, Israel for generations had been taught to look for the Messiah. At the time of Christ's first advent, the world socially and religiously was in a state of degeneracy bordering on dissolution. A deliverer greater than the world had produced up to that time was looked for earnestly. The minds of the people were in a state of expectancy. Many impostors were putting themselves forward as leaders and saviors of the people and gathering disciples to themselves.

At this juncture, John the Baptist appeared, clothed in strange garments, living the life of a Nazarite, preaching with fearless earnestness and zeal under unusual surroundings, and claiming for his credentials the teachings of two venerated prophets. He proclaimed the doctrine of repentance and remission of sins. His was a preparatory message—the work of a forerunner—to turn the attention of all to the coming of the Messiah.

2. Zacharias and his wife, Elisabeth, were both of the priestly family. (See 1 Chron. 24: 10; Luke 1: 5. Abijah is called Abia in the latter text.) Elisabeth and Mary were of blood relationship. The family to which Elisabeth belonged is reckoned in the chronology of Christ as given in Matt. 1: 7; and Luke 1: 36 (A. R. V.) calls Elisabeth Mary's "kinswoman," usually understood to be a cousin, whether by marriage or by birth.

In 1 Chron. 24: 7-19, we read of the division of the sons of Aaron into twenty-four courses. As there were thousands of the descendants of Aaron who were entitled to render priestly service, this division was necessary so that all the priests might be represented in the service of the sanctuary during the year. When a course came up to relieve those who had served the preceding week, the particular service of each priest was determined by lot. Certain services were accounted more honorable than others; and by the casting of lots, all contention was avoided. The most honorable of all was that of going into the holy place to offer incense upon the golden altar. And on this occasion, this distinguished office devolved upon the aged Zacharias.

3. "While he [Zacharias] prays, there stands a mysterious presence before him, on the right side of the altar, the side of good omen, as the angels, afterwards, appeared at the right side, in the holy sepulcher, and as Christ was seen, by the martyr Stephen, standing on the right hand of God. No wonder he was alarmed at such a sight, in such a place. Fear of the supernatural is instinctive. In the history of his own nation, which Zacharias, like every Jew, knew so well, Jacob had held it a wonder that he had, as he believed, seen God face to face, and that his life was preserved; Jehovah Himself had hidden Moses in a cleft of the rock, that he might see the divine glory only after it had passed by, 'For no man,' He had said, 'shall see Me and live.' The stout-hearted Gideon had trembled at the sight of an angel; Manoah had expected to die after a similar vision; and when Daniel saw the very angel now before Zacharias, 'there remained no strength in him.'"—*"The Life and Words of Christ," Geikie, vol. 1, p. 94.*

4. "I am Gabriel, that stand in the presence of God." After appearing to Zacharias, Gabriel was later sent to announce the birth of Christ. (Luke 1: 26, 27.) Doubtless he is the one who was sent to Daniel to communicate the information found in Dan. 10: 11. (Compare Dan. 9: 21.)

5. "The life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. . . . The burden of his mission was upon him. In solitude, by meditation and prayer, he sought to gird up his soul for the life-work before him."—*"The Desire of Ages," p. 102.*

6. "In preparing the way for Christ's first advent, he [John] was a representative of those who are to prepare a people for our Lord's second coming. The world is given to self-indulgence. Errors and fables abound. Satan's snares for destroying souls are multiplied. All who would perfect holiness in the fear of God, must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's Word. For this reason temperance finds its place in the work of preparation for Christ's second coming."—*Id.*, p. 101.

LESSON 2

The Birth of Jesus

January 10, 1925

LESSON SCRIPTURES: Matt. 1: 1-16, 18-24; Luke 1: 26-40; 2: 1-7.

LESSON HELP: "The Desire of Ages," pp. 43, 44.

MEMORY TEXTS: Matt. 1: 21; Isa. 9: 6; Heb. 2: 17, 18.

PLACES: Nazareth; Bethlehem.

PERSONS: Mary; Joseph; Jesus; Cæsar Augustus, emperor of Rome; Cyrenius (Quirinus, Roman governor of Syria); the angel Gabriel.

SETTING OF THE LESSON

John, the son of Zacharias and Elisabeth, had been born, according to the word of the angel. The strange circumstances of his birth were known throughout the "hill country" of Judea. Joseph and Mary were living at Nazareth, a small city in the northern part of Palestine. The Jews were subject to the Romans and were required to pay heavy taxes. Bethlehem, the old town famous as the birthplace of David, was five miles southwest of Jerusalem, on the road to Hebron. From Nazareth to Bethlehem was about seventy miles.

QUESTIONS

1. What does the prophet Micah say of the preëxistence of Christ? Micah 5: 2, margin.
2. In what words does Christ also refer to His preëxistence? John 17: 5.
3. What did Isaiah prophesy of the birth of Christ? Isa. 9: 6.
4. Why was it necessary that He should be born thus, and partake of human nature? Heb. 2: 16-18. Note 1.

5. How is Christ introduced to the student of the New Testament? Matt. 1: 1-16. Note 2.
6. What sign did the Lord give with reference to the birth of Christ? Isa. 7: 14.
7. Who had previously been sent to Mary? What did Gabriel say to her? Luke 1: 26-30.
8. By what name was she instructed to call the promised Son? Verse 31.
9. As the promised Seed of David, what was Jesus to receive? What is said of His kingdom? Verses 32, 33.
10. How did the Lord answer the perplexity in Joseph's mind concerning these things? Matt. 1: 18-20.
11. What indicates that Joseph received this as the word of the Lord? Verses 24, 25.
12. Why was the child's name to be called Jesus? Verse 21.
13. By what other name was Jesus to be called? What is its meaning? Verse 23.
14. In all this, what prophecy was fulfilled? Verses 22, 23.
15. Shortly after these things, what decree was issued by the Roman emperor? Luke 2: 1. Note 3.
16. Where did Joseph and Mary therefore go to be registered? Verses 3-5.
17. Under what surroundings was the Son of God born into this world? Verse 7. Note 4.

NOTES

1. "This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in 'the body of our humiliation,' 'in the likeness of men.' In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men."—*"The Desire of Ages,"* p. 23.

2. Inasmuch as Christ was to be manifested to the world as the "promised Seed" of Abraham (Gal. 3: 16), the evangelists traced His ancestry on the human side, back to Abraham, and so established His identity as the Messiah. Matthew, therefore,

begins with Abraham, and follows the genealogy down through David to Joseph, the reputed father of Christ. Matt. 1: 1-16. By this he proves that Jesus is the heir of the everlasting covenant made with Abraham and renewed to David. Gen. 17: 7; 2 Sam. 7: 12-17; Isa. 9: 6, 7.

3. The word "taxed" in the text comes from a word meaning to register or enroll. In such registrations, it was necessary for each person to report for enrollment in the ancestral town. Joseph and Mary being both lineal descendants of David, they must repair to the "city of David" to be enrolled, according to the decree of the Roman emperor, whose subjects they were.

4. Note the poverty in which Jesus was born. Why was this? "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8: 9. He had everything in the universe; for "all things were created by Him, and for Him." Col. 1: 16. He could have retained these riches, and His equality with the Father, if He had wished. But He did not count that "a thing to be grasped," but "emptied Himself," and took upon Him the form of a servant. Phil. 2: 6-8, R. V. So we through His poverty are made rich. The "unspeakable riches of Christ" are ours, if we accept Him. We are "joint heirs with Jesus Christ." In Him we have a "right to the tree of life." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

LESSON 3

The Visit of the Shepherds; the Dedication

January 17, 1925

LESSON SCRIPTURE: Luke 2: 8-38.

LESSON HELP: "The Desire of Ages," pp. 47-58.

MEMORY TEXTS: Luke 2: 14, 30-32.

PLACES: Bethlehem and near-by fields; the temple in Jerusalem.

PERSONS: The Shepherds; Mary; Joseph; the infant Jesus; Simeon; Anna.

SETTING OF THE LESSON

Jesus had been born in Bethlehem, the city of David. By reason of the decree of the Roman emperor, Joseph and Mary had left their home in Nazareth and journeyed to Bethlehem, to be enrolled as the descendants of David, thus fulfilling the prophecy of Micah (chapter 5: 2) concerning the birthplace of Him who was the hope of Israel.

QUESTIONS

1. Who were in the fields near Bethlehem on the night when Jesus was born? What were the shepherds doing? Luke 2: 8.
2. What experience came to the shepherds while they were watching their flocks? Verse 9. Note 1.
3. What assuring message did the angel bring? Verses 10, 11.
4. Why did this news constitute good tidings? Note 2.
5. What sign was given by which the shepherds might recognize the promised Saviour? Verse 12.
6. What occurred immediately following this announcement? Verses 13, 14.
7. Upon the departure of the angels, what did the shepherds say to one another? Where did they find the babe of whom the angels had spoken? Verses 15, 16.
8. How was this gospel message first made known? How were the people and Mary affected? With what spirit did the shepherds return from their visit? Verses 17-20.
9. In order to fulfill the law of Moses, where did the parents of Jesus take Him forty days after His birth? Verses 21, 22.
10. What was revealed in the sacrifice offered according to law by the parents of Jesus? Verses 23, 24. Note 3.
11. For whose sake and for what purpose did the Son of God become poor? 2 Cor. 8: 9.
12. Who came to the temple at the time this service was being performed, and through what influence did he come there? Luke 2: 25-27.
13. For what had this man been waiting? Verse 25. Note 4.
14. Taking the child Jesus in his arms, what did Simeon say of Him? Who marveled at these sayings? Verses 28-33.
15. In blessing the parents, what predictions did he make concerning the child? Verses 34, 35.
16. After Simeon had uttered his prophecy, who else came upon the scene? Upon seeing Jesus, what did she begin to do? Verses 36-38.
17. What difference may be noted in the way the priest, officiating in the temple, received the infant Jesus, and His reception by Simeon and Anna? Note 5.
18. To whom only is it given to understand the ways of the Lord? Dan. 12: 10. Note 6.

NOTES

1. The Bible clearly teaches the ministry of angels. Heb. 1: 13, 14. How often we read of these heavenly messengers' appearing to men engaged at their appointed tasks!

"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. . . . The angels appointed to minister to the children of God have at all times access to His presence."—*The Great Controversy*," pp. 512, 513.

2. "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." This is the gospel; for "gospel" means good news; or good tidings. "Jesus" means "Saviour," and He was so called because He saves His people from their sins. Matt. 1:21. "Sin is the transgression of the law." 1 John 3:4. Therefore the gospel is the good news that men can be saved from sin, and brought into perfect harmony with God. It does not simply save men from the consequences of sins committed, but from sin itself—from the transgression of the law. The gospel "is the power of God unto salvation to everyone that believeth" Rom. 1:16. Peter addresses those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5. Kept from what by the power of God?—Kept from falling. Jude 24. Kept from falling into sin and condemnation, for the Saviour will present us faultless before the presence of His glory.

3. The offering might be a lamb and a turtledove if the parents were rich, and two doves or two pigeons if they were poor. The mention of the "pair of turtledoves or two young pigeons" indicates the worldly condition of Mary and Joseph; they came with the offering of the poor. Thus the poverty of our Lord was declared in the most striking manner during His infancy.

4. "Our mother Eve waited for the coming of Christ; when her first son was born, she said, 'I have gotten a man from the Lord.' True she was mistaken in what she said; it was Cain, and not Jesus. But by her mistake we see that she cherished the blessed hope. That Hebrew patriarch who took his son, his only son, to offer him for a burnt offering, expected the Messiah; and well did he express his faith when he said, 'My son, God will provide Himself a lamb.' He who once had a stone for his pillow, the trees for his curtain, the heaven for his canopy, and the cold ground for his bed, expected the coming of Jesus; for he said on his deathbed—'Until Shiloh come.' The lawgiver of Israel, who was 'king in Jerusalem,' spake of Him; for Moses said, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear.' David celebrated Him in many a prophetic song—the Anointed of God, the King of Israel; Him to whom all kings shall bow, and all nations call Him blessed. How frequently does he in his psalms sing about 'my Lord'! 'The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.' But need we stop to tell you of Isaiah, who spake of His passion, and 'saw His

glory' of Jeremiah, of Ezekiel, of Daniel, of Micah, of Malachi, and of all the rest of the prophets, who stood with their eyes strained, looking through the dim mists of futurity, until the weeks of prophecy should be fulfilled—until the sacred day should arrive, when Jesus Christ should come, in the flesh? They were all waiting for the consolation of Israel. And, now, good old Simeon, standing on the verge of the period when Christ would come, with expectant eyes looked out for Him."—*The Biblical Illustrator*, vol. I, pp. 207, 208.

5. "The priest went through the ceremony of his official work. He took the child in his arms, and held it up before the altar. After handing it back to its mother, he inscribed the name 'Jesus' on the roll of the first-born. Little did he think, as the babe lay in his arms, that it was the Majesty of Heaven, the King of Glory. . . . In the temple the Son of God was dedicated to the work He had come to do. The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving His Son to the world was acknowledged."—*The Desire of Ages*, pp. 52, 55.

6. Might not all God's children have known of the coming of Jesus as well as Simeon and Anna? The prophecies concerning His coming might have been understood by all, but sin and unbelief had blinded their eyes and hardened their hearts. It will be the same at the second coming of Christ. A few will be waiting for Him, but many will be unmindful of the approaching event. (See Dan. 12: 10.)

LESSON 4

The Visit of the Wise Men; Flight into Egypt

January 24, 1925

LESSON SCRIPTURES: Matt. 2: 1-23; Luke 2: 40-52.

LESSON HELP: "The Desire of Ages," pp. 59-83.

MEMORY TEXTS: Ps. 34: 7; Matt. 2: 6.

PLACES: Bethlehem; a country in "the East"; Jerusalem; Egypt; Nareth.

PERSONS: The infant Jesus; Herod; the Magi; Joseph and Mary; an angel of the Lord.

SETTING OF THE LESSON

"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. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. . . . Through dreams they were instructed to go in search of the newborn Prince. . . . The report of the angels' visit to the shepherds had been brought to Jerusalem, but the rabbis had treated it as unworthy of their notice. They themselves might have found Jesus, and might have been ready to lead the Magi to His birth-place."—*The Desire of Ages*, pp. 60, 62.

QUESTIONS

1. Shortly after the birth of Jesus, who came from the East to Jerusalem? For whom did the wise men inquire? What further did they say? Matt. 2: 1, 2. Note 1.
2. How did their inquiries affect the king and the people? In his anxiety, what did the king do? Verses 3, 4. Note 2.
3. What information did the priests and scribes give the king? Upon what authority could they make such a reply? Verses 5, 6. Note 3.
4. What further specific information did Herod seek from the wise men? What instruction did the king give to the wise men, and with what pretended motive? Verses 7, 8. Note 4.
5. What supernatural guidance assisted the wise men to locate the place where Jesus was? When they had found the Saviour, what did these men do? Verses 9-11.
6. What caused the wise men to disregard the instruction of the king? Verse 12.
7. Following the departure of the wise men, what instruction did God give to Joseph? What protection did Joseph seek in making this journey? Verses 13, 14. Note 5.
8. Until what time did they remain in Egypt? What prophecy refers to this experience? Verse 15. Note 6.
9. When Herod saw that he had been deceived by the wise men, how did he feel and act? Verse 16.
10. How did the execution of this decree fulfill the Scripture? Verses 17, 18.
11. After the death of Herod, how was Joseph again especially instructed? Verses 19, 20.
12. To what country was Jesus brought? Verse 21.
13. What caused a further change of plan? Verses 22, 23.
14. Review the distinct incidents in this lesson which show the fulfillment of prophecy. Verses 5, 6, 15-18, 23.
15. What is the brief Scripture record of the child life of Jesus? Luke 2: 40.

16. What was the yearly custom of Joseph and Mary? At the age of twelve, to what special privilege was Jesus entitled? Verses 41, 42.
17. Returning from the feast, through what experience did Joseph and Mary pass? Where did they find Jesus? Verses 43-47.
18. How did Mary gently reprove Jesus? What was His answer? Why must Joseph and Mary have thought this a strange reply? Verses 48-50.
19. What example of dutiful obedience did Jesus set? What is said of His further development? Verses 51, 52.

NOTES

1. "That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, 'There shall come a star out of Jacob, and a scepter shall rise out of Israel.' Could this strange star have been sent as a harbinger of the Promised One? The Magi had welcomed the light of heaven-sent truth; now it was shed upon them in bright rays. Through dreams they were instructed to go in search of the new-born Prince. . . .

"The eastern country abounded in precious things, and the Magi did not set out empty-handed. It was the custom to offer presents as an act of homage to princes or other personages of rank, and the richest gifts the land afforded were borne as an offering to Him in whom all the families of the earth were to be blessed. It was necessary to journey by night in order to keep the star in view; but the travelers beguiled the hours by repeating traditional sayings and prophetic utterances concerning the One they sought. At every pause for rest they searched the prophecies; and the conviction deepened that they were divinely guided. While they had the star before them as an outward sign, they had also the inward evidence of the Holy Spirit, which was impressing their hearts, and inspiring them with hope. The journey, though long, was a happy one to them."—*The Desire of Ages*, pp. 60, 61.

2. "The arrival of the Magi was quickly noised throughout Jerusalem. Their strange errand created an excitement among the people, which penetrated to the palace of King Herod. The wily Edomite was aroused at the intimation of a possible rival. Countless murders had stained his pathway to the throne. Being of alien blood, he was hated by the people over whom he ruled. His only security was the favor of Rome. But this new prince had a higher claim. He was born to the kingdom."—*Id.*, pp. 61, 62.

3. It seems strange that the first intimation of the Messiah's advent received by many of the Jews who professed to look for Him as their King, should be given through strangers from a far

country. It is not so strange that they were troubled when the thought was forced upon them that they had so neglected the Word concerning the time and the place of the Saviour's advent, that God would not give them additional means of such knowledge, but sought repositories of that truth among the gentiles. Thus God has ever done, and will still do, by those who become careless in the truth already committed to them.

Although the priests had become so absorbed in worldly matters as to lose sight of the *time* of the Messiah's advent, they quickly turned to their neglected prophecies, and established the *birthplace* of their long-heralded King.

4. Herod sought from the wise men information as to how long since the star was first seen by them, evidently with the purpose in view which he soon carried out. His edict to slay the children of Bethlehem covered all under two years of age, "according to the time which he had diligently inquired of the wise men." Matt. 2: 16.

5. God could, by a miracle, have preserved the young child from Herod's malice without His having been removed from Judea. But in all His dealings in behalf of men, their coöperation is sought, that they may have responsibility, and consequent interest in what is being done for them. Joseph was therefore commissioned to have a care for the infant Saviour.

6. Of the flight, and its duration, Scripture gives us no full particulars; telling us only that the family fled by night from Bethlehem, and returned when Joseph had been assured by a dream that it would be safe to take the Saviour back to the land of His nativity. We are not told where the family abode in Egypt, nor how long their exile continued. The evangelist alludes only to the cause of their flight and of their return, and finds in the latter a new and deeper significance for the words of the prophet Hosea, "Out of Egypt have I called My Son."

That the prophecy "might be fulfilled." The prophecy had said, "When Israel was a child, then I loved him, and called My Son out of Egypt." Hosea 11: 1. "Israel" means a prince of God. As the Son of God, Christ was, and is, the "Prince of God" in the fullest sense. As the "Seed" of Abraham, He was a child; and as the great Antitype of Israel, He must go into Egypt, and be again called forth to live temporarily in the promised land, as did Abraham and his children in the flesh. Nothing was omitted from the life of Christ which would tend to associate Him with the house of Abraham, and prove Him to be the promised "Seed" through whom the promises were to come to Israel.

Reports from both home and foreign fields show that during a recent quarter, nearly 21,000 persons studied the Sabbath school lesson daily. Were you one of them? There were also over 31,000 persons who were present and on time every Sabbath.

LESSON 5

The Ministry of John the Baptist

January 31, 1925

LESSON SCRIPTURES: Matt. 3: 1-12; Mark 1: 1-8; Luke 3: 1-18, 21-23.

LESSON HELP: "The Desire of Ages," pp. 102-113.

MEMORY TEXTS: Matt. 3: 17; John 1: 29; 3: 16.

PLACES: The desert; by the Jordan; Nazareth.

PERSONS: John the Baptist; taxgatherers; soldiers; Pharisees and Sadducees; priests and people.

SETTING OF THE LESSON

John, son of Zacharias and Elisabeth, was six months older than Jesus. He "was in the deserts" (Luke 1: 80), not barren sands, but the wild, rocky, thinly inhabited region along the western shores of the Dead Sea and the river Jordan. "The wilderness experience was John's college and professional course for his life-work. He was not a self-made man, but a God-made man."

"Tidings of the wilderness prophet, and his wonderful announcement, spread throughout Galilee. . . . In Nazareth it was told in the carpenter shop that had been Joseph's, and One recognized the call. His time had come."—*The Desire of Ages*, p. 109.

QUESTIONS

1. Where did John the Baptist begin his public work? Matt. 3: 1. Note 1.
2. What message did he preach? Matt. 3: 2; Luke 3: 3. Note 2.
3. When questioned as to his identity, what did John declare himself to be? John 1: 22, 23. Note 3.
4. What effect did John's preaching have upon the people? Matt. 3: 5, 6.
5. What rebuke did John give to certain of those who came to his baptism? Verses 7-9. Note 4.
6. Who did some of the people think John the Baptist might be? Luke 3: 15.
7. What did John say regarding baptism? Verse 16.
8. In John's preaching, to whom did he evidently wish to draw the attention of the people? Mark 1: 7.
9. Who in particular was among those who listened to John's preaching? John 1: 26.
10. How did John regard himself in comparison with the One of whom he spoke? Verse 27.

11. When John saw Jesus coming, what did he exclaim? Verse 29.
12. For what purpose did Jesus come to John? How did John feel about baptizing Him? Matt. 3:13, 14.
13. What did Jesus reply? Verse 15.
14. What occurred immediately following the baptism of Christ? Verses 16, 17.
15. What statement did John later make concerning this strange occurrence? John 1:32-34. Note 5.
16. What ancient prophet did John the Baptist resemble in the manner and spirit of his work? Luke 1:17.
17. In what way did Christ recognize the work of John the Baptist as being similar to that of Elijah? Matt. 17:10-13.
18. What incident in John's ministry showed the impartial manner in which he dealt with those who were living in sin? Matt. 14:1-5.
19. Before the Lord's second coming, what message is to prepare the people to receive Him? Mal. 4:5, 6; Rev. 14:6-10.

NOTES

1. "Pharisee and Sadducee, scribe and soldier, priest and publican, all thronged to listen to his [John's] words. The place where he preached was that wild range of uncultivated and untenanted wilderness which stretches southward from Jericho and the fords of Jordan to the shores of the Dead Sea. The cliffs that overhung the narrow defile which led from Jerusalem to Jericho were the haunt of dangerous robbers; the wild beasts and the crocodiles were not yet extinct in the reed beds that marked the swellings of Jordan; yet from every quarter of the country—from priestly Hebron, from holy Jerusalem, from smiling Galilee—they came streaming forth, to catch the accents of this strange voice."—*"The Life of Christ," Farrar, pp. 79, 80.*

2. "John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptized them in the waters of the Jordan. Thus by a significant object lesson he declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom."—*"The Desire of Ages," p. 104.*

"Repentance and the kingdom of heaven were the two cardinal points of his [John's] preaching, and though he did not claim the credentials of a single miracle, yet while he threatened detection to the hypocrite and destruction to the hardened, he promised also pardon to the penitent and admission into the kingdom of heaven to the pure and clean. 'The two great utterances,' it has been said, 'which he brings from the desert, contain the two capital revelations to which all the preparation of the gospel

has been tending. Law and prophecy; denunciation of sin and promise of pardon; the flame which consumes and the light which consoles—is not this the whole of the covenant?"—*"The Life of Christ," Farrar, p. 81.*

3. "John the Baptist in his desert life was taught of God. He studied the revelations of God in nature. Under the guiding of the divine Spirit, he studied the scrolls of the prophets. By day and by night, Christ was his study, his meditation, until mind and heart and soul were filled with the glorious vision.

"He looked upon the King in His beauty, and self was lost sight of. He beheld the majesty of holiness, and knew himself to be inefficient and unworthy. It was God's message that he was to declare. It was in God's power and His righteousness that he was to stand. He was ready to go forth as Heaven's messenger, unawed by the human, because he had looked upon the Divine. He could stand fearless in the presence of earthly monarchs, because with trembling he had bowed before the King of kings.

"With no elaborate arguments or finespun theories did John declare his message. Startling and stern, yet full of hope, his voice was heard from the wilderness, 'Repent ye; for the kingdom of heaven is at hand.' With a new, strange power it moved the people. The whole nation was stirred. Multitudes flocked to the wilderness."—*"Testimonies," vol. 8, pp. 331, 332.*

4. "And the words of that voice were like a hammer to dash in pieces the flintiest heart, like a flame to pierce into the most hidden thoughts. . . . The whole people he warned that their cherished privileges were worse than valueless if, without repentance, they regarded them as a protection against the wrath to come. They prided themselves upon their high patriarchal descent; but God, as He had created Adam out of the earth, so even out of those flints upon the strand of Jordan was able to raise up children unto Abraham. They listened with accusing consciences and stricken hearts; and since he had chosen baptism as his symbol of their penitence and purification, 'they were baptized of him in Jordan, confessing their sins.'"—*"The Life of Christ," Farrar, p. 80.*

5. "John was acquainted with the events that had marked the birth of Jesus. He had heard of the visit to Jerusalem in His boyhood, and of what had passed in the school of the rabbis. He knew of His sinless life, and believed Him to be the Messiah; but of this he had no positive assurance. The fact that Jesus had for so many years remained in obscurity, giving no special evidence of His mission, gave occasion for doubt as to whether He could be the Promised One. The Baptist, however, waited in faith, believing that in God's own time all would be made plain. It had been revealed to him that the Messiah would seek baptism at his hands, and that a sign of His divine character should then be given. Thus he would be enabled to present Him to the people."—*"The Desire of Ages," pp. 109, 110.*

LESSON 6

The Temptation of Jesus

February 7, 1925

LESSON SCRIPTURE: Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13.

LESSON HELP: "The Desire of Ages," pp. 114-131.

MEMORY TEXTS: Matt. 4: 4, 7, 10.

PLACE: The wilderness, thought to be west of the Jordan and the Dead Sea.

PERSONS: Jesus; Satan in the guise of an angel.

SETTING OF THE LESSON

"At the Saviour's baptism, Satan was among the witnesses."—*"The Desire of Ages," p. 116.*

"Mighty issues for the world were at stake in the conflict between the Prince of Light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. . . . Christ had come to disprove Satan's claim. As the Son of man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false."—*Id., pp. 114, 115.*

QUESTIONS

1. Where was Jesus led by the Spirit shortly after His baptism? For what purpose was He taken there? Matt. 4: 1. Note 1.
2. Under what circumstances was this period of fasting spent? Who ministered to Him? Mark 1: 13.
3. At the end of forty days, when suffering the pangs of hunger, on what point was He tempted? Matt. 4: 2, 3. Note 2.
4. Why was this a temptation to Jesus? Note 3.
5. With what words did He meet this temptation? Verse 4.
6. By what wrong use of Scripture did Satan again seek to lead Jesus into sin? Verses 5, 6.
7. How was this cunning statement answered by Jesus? Verse 7. Note 4.
8. To what place was the Saviour next taken? From this place, what was pointed out to Him? Verse 8.
9. To whom did Satan say these belonged? On what condition did he promise all to Christ? Luke 4: 6; Matt. 4: 9.
10. What direct command did Jesus then give? With what words of Scripture did Jesus meet this temptation? Matt. 4: 10.

11. What was the result of this answer? Who came to minister to Jesus after this ordeal? Verse 11. Note 5.
12. Why was it necessary for Jesus to be tempted? *Heb. 2:17, 18.*
13. Upon how many points in our experience was Jesus tempted? *Heb. 4:15.*
14. What promise may we claim when tempted? *1 Cor. 10:13.* Note 6.

NOTES

1. "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 blood-stained 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,* p. 114.

2. Forty days before, at His baptism, a voice from heaven had said, "Thou art My beloved Son." Now, in the solitude of the wilderness, with only wild beasts for companions, pale and emaciated from a long fast, and suffering the pangs of hunger, will His faith rest on that word spoken to Him a few days before? Satan seized the opportunity to insinuate a doubt of the truthfulness of that statement, hoping thereby to cause a failure of the plan of salvation. To doubt would be to disprove His sonship. If this plan does not carry, Christ may attempt to prove His sonship by obeying the dictates of Satan, and so take Himself out of the keeping power of God. He feels quite sure that on one or the other of these lines Christ will fail.

3. Three reasons may be given: (1) Jesus was hungry, and needed nourishment. (2) He was able to turn the stones into bread. (3) His sonship was challenged.

"Satan was seeking a dispute with Jesus concerning His being the Son of God. He referred to His weak, suffering condition, and boastingly affirmed that he was stronger than Jesus. But the word spoken from heaven, 'Thou art My beloved Son; in Thee I am well pleased,' was sufficient to sustain Jesus through all His sufferings. I saw that Christ had nothing to do in convincing Satan of His power, or of His being the Saviour of the world. Satan had sufficient evidence of the exalted station and authority of the Son of God. His unwillingness to yield to Christ's authority had shut him out of heaven."—*Early Writings,* pp. 155, 156, latest edition.

4. Christ does not in this case attempt to argue the matter. That would be to descend to a level with His tormentor. He quietly said, "Thou shalt not tempt the Lord thy God." It is one thing to *trust* Him while doing His will, and another to *try* Him while presumptuously taking a course He has not prescribed. Jesus said in effect, God can rescue Me from this position, and I still trust Him.

5. These words, spoken by way of command to Satan when he openly revealed himself, gave him the evidence which he pretended to be seeking. In them was manifested the power which he feigned to doubt was with Christ. The effect of their power was quickly felt by Satan, and he left without another attack upon the Son of God.

6. "We may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle He says to us, 'Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you.' We can not save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but 'the name of the Lord is a strong tower; the righteous runneth into it, and is safe.' Satan trembles and flees before the weakest soul who finds refuge in that mighty name."—*"The Desire of Ages," pp. 130, 131.*

LESSON 7

The First Disciples; the First Miracle; Cleansing the Temple; the Passover Feast

February 14, 1925

LESSON SCRIPTURE: John 1: 35-49; 2.

LESSON HELP: "The Desire of Ages," pp: 138-165.

MEMORY TEXTS: John 2: 5, 19-21.

PLACES: Near the Jordan; Cana and Capernaum; cities of Galilee; Jerusalem.

PERSONS: John the Baptist; Jesus; Andrew; Simon; Philip; Nathanael; Mary, mother of Jesus; the wedding guests; ruler of the feast; servants; sellers of sheep and oxen; money changers.

SETTING OF THE LESSON

The First Disciples: The preaching of John the Baptist attracted the attention of the Jewish rulers. A delegation of rabbis was sent to question him. John's words indicated plainly that the long-looked-for Messiah had come. John the second time directly pointed out Jesus as the One of whom he had preached.

The First Miracle: "From the Jordan, Jesus had returned to Galilee. There was to be a marriage at Cana, a little town not far from Nazareth; the parties were relatives of Joseph and Mary; and Jesus, knowing of this family gathering, went to Cana, and with His disciples was invited to the feast."—*"The Desire of Ages," p. 144.*

Cleansing the Temple: "The Jews' Passover was at hand, and Jesus went up to Jerusalem.' In this journey, Jesus joined one of the large companies that were making their way to the capital. He had not yet publicly announced His mission, and He mingled unnoticed with the throng. Upon these occasions, the coming of the Messiah, to which such prominence had been given by the ministry of John, was often the theme of conversation."—*Id.*, p. 154.

QUESTIONS

1. How was the attention of two of John's disciples directed to Jesus? John 1: 35-37.
2. What conversation followed? Verses 38, 39.
3. Who was one of these first disciples? What effective missionary work did Andrew then undertake? Verses 40-42.
4. How were two more disciples chosen? Verses 43-46.
5. What convinced Nathanael that Jesus was the Son of God? Verses 47-49. Note 1.
6. What followed the choosing of the first five disciples? Who are mentioned as being invited to the marriage? John 2: 1, 2.
7. What circumstance caused the mother of Jesus to appeal to Him? What was His reply? Verses 3, 4. Note 2.
8. What direction did His mother give to the servants? What instructions did Jesus then give? Verses 5-8.
9. What did the ruler of the feast say to the bridegroom concerning the new wine? Verses 9, 10.
10. What is said of this miracle? How did it affect the disciples of Jesus? Verse 11. Note 3.
11. At the time Jesus performed this miracle, what great feast was at hand? Where did Jesus go? What condition did He find in the temple? Verses 13, 14. Note 4.
12. What did He immediately do? With what words did He accompany this demonstration? Verses 15, 16.
13. What scripture did His manner and words bring to the minds of the disciples? Verse 17.
14. What question did the Jews ask? Verse 18.
15. What reply did Jesus make? What objection was raised by the Jews? Of what temple did Jesus speak? Verses 19-21. Note 5.
16. What reassuring effect was produced in the hearts of the disciples after the resurrection, when this incident was recalled? Verse 22.
17. What was the result of this visit to Jerusalem? Verse 23.
18. Why did not Jesus fully commit Himself to them? What knowledge had He of man? Verses 24, 25. Note 6.

NOTES

1. "With the calling of John and Andrew and Simon; of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister. He may be well qualified for his calling, but he can not do that which God has left for the members of the church. There are many who need the ministration of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight."—*The Desire of Ages*, p. 141.

2. "Woman, what have I to do with thee?" The words at first sound harsh, and almost repellant in their roughness and brevity; but that is the fault partly of our version, partly of our associations. He does not call her 'mother,' because in circumstances such as these, she was His mother no longer; but the address 'woman' was so respectful that it might be, and was, addressed to the queenliest, and so gentle that it might be, and was, addressed at the tenderest moments to the most fondly loved."—*The Life of Christ*, Farrar, p. 119. For similar instances of the use of the word "woman," see John 19:26; 20:13, 15.

"What have I to do with thee?" is a literal version of a common Aramaic phrase, which, while it sets aside a suggestion and waives all further discussion of it, is yet perfectly consistent with the most delicate courtesy and the most feeling consideration."—*Ibid.*

"There was danger that Mary would regard her relationship to Jesus as giving her a special claim upon Him, and the right, in some degree, to direct Him in His mission. For thirty years He had been to her a loving and obedient son, and His love was unchanged; but He must now go about His Father's work. As Son of the Most High, and Saviour of the world, no earthly ties must hold Him from His mission, or influence His conduct."—*The Desire of Ages*, p. 147.

3. Jesus when on earth was both the Son of God and the Son of man. This miracle manifested forth the glory, the goodness, the power, with which God clothed His Son, who "emptied Him-

self" to save humanity. In this, Jesus was declaring His Father. John 1: 18. His miracles when on earth were to help others, not Himself. Not a single thread of selfishness was seen in His life.

4. "It was early in the morning, yet large crowds were already repairing to the temple. As Jesus entered, He was indignant to find the court of the temple arranged as a cattle market and a place of general traffic. There were not only stalls for beasts, but there were tables where the priests themselves acted as money brokers and exchangers. It was customary for each person who attended the Passover to bring a piece of money, which was paid to the priests upon entering the temple. . . . Many came from a great distance and could not bring their sacrificial offerings. Under the plea of accommodating such persons, in the outer court were cattle, sheep, doves, and sparrows for sale at exorbitant prices."—*Spirit of Prophecy*, vol. 2, pp. 115, 116.

5. By comparing this scripture with Matt. 26: 61, 62, we see that false witnesses, in order to secure Jesus' condemnation, perverted the statement, "Destroy this temple, and in three days I will raise it up." They quoted Him in a way that made Him appear to say that He would destroy the temple building. Instead of this, He told them to destroy His body, and in three days He would rise from the dead.

6. The meaning of this text seems to be that Jesus received none of these into the circle of His personal followers. No one from about Jerusalem, in fact, was to be thus privileged. He chose no scribes, no rabbis, no men of high standing from that region. On the other hand, His disciples, to whom He committed Himself to the end of His life, with the single exception of Judas, were Galileans. Knowing what is in all men, He knew whom to choose for the successful issue of His earthly work. Working through these humble men, the glory would be given to God. (See I Cor. 1: 26-31.)

LESSON 8

Nicodemus Visits Jesus; John Again Testifies of Jesus

February 21, 1925

LESSON SCRIPTURE: John 3.

LESSON HELP: "The Desire of Ages," pp. 167-182.

MEMORY TEXT: John 3: 14-18.

PLACES: Jesus' place of retirement near Jerusalem; Aenon, meaning "springs," near Salim, on the west side of the Jordan.

PERSONS: Jesus; Nicodemus; John the Baptist; the disciples of John and Jesus.

SETTING OF THE LESSON

After cleansing the temple, Jesus spent the rest of the day healing the sick and ministering to the people. Nicodemus had watched Jesus all that day. He had also studied the prophecies relating to the Messiah. Nicodemus was a member of the Sanhedrin, the highest Jewish council. (See "The Desire of Ages," pp. 167, 168.)

QUESTIONS

1. What man of high standing once came to Jesus by night? What did he say? John 3:1, 2. Note 1.
2. What reply did Jesus make? Verse 3.
3. What further question revealed the perplexity of Nicodemus? Verse 4.
4. With what words did Jesus explain His first statement? Verses 5, 6.
5. What illustration did Jesus use to teach the new birth? Verses 7, 8. Note 2.
6. How did Nicodemus show his astonishment? What did Jesus say in kindly reproof? Verses 9, 10. Note 3.
7. How did Jesus try still further to make Nicodemus know that if he could not understand the work of Christ upon the hearts of the people, he could not understand the nature of the kingdom of heaven? Verses 11-13.
8. To what memorable incident in the history of ancient Israel did Jesus refer as a type of His own great sacrifice? Verses 14, 15. Note 4.
9. With what measure does Jesus estimate the love of His Father? For what purpose did the Son of God come into the world? Verses 16, 17.
10. How does faith or unbelief affect those whom He came to save? Verse 18.
11. What brings condemnation to the world? How are light and darkness manifest? Verses 19-21.
12. What effect did this interview have upon Nicodemus? Note 5.
13. Where did Jesus and His disciples then go? What did He do? Where was John the Baptist at this time, and what was he doing? Verses 22-24.
14. What question arose between John's disciples and the Jews? Verse 25. Note 6.
15. What report was brought to John concerning Jesus? Verse 26.
16. How did John reveal his true greatness in his reply? Verses 27-29. Note 7.
17. What straight comparison did he make between his work and that of Christ? Verse 30. Note 8.

18. What contrast is drawn between heavenly and earthly teachers? Verses 31-33.
19. In His testimony to the world, whose words was Christ to speak? What was given to Him without measure? Verse 34.
20. How much has the Father given into the hands of Christ, and for what reason? Verse 35.
21. What is the final result of belief or unbelief? Verse 36.

NOTES

1. "Nicodemus held a high position of trust in the Jewish nation. He was highly educated, and possessed talents of no ordinary character, and he was an honored member of the national council. With others, he had been stirred by the teaching of Jesus. Though rich, learned, and honored, he had been strangely attracted by the humble Nazarene. The lessons that had fallen from the Saviour's lips had greatly impressed him, and he desired to learn more of these wonderful truths."—*The Desire of Ages*, p. 167.

2. "The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes, or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. 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. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process."—*Id.*, p. 172.

3. "'Art thou a master of Israel, and knowest not these things?' Jesus asked. Surely one entrusted with the religious instruction of the people should not be ignorant of truths so important. His words conveyed the lesson that instead of feeling irritated over the plain words of truth, Nicodemus should have had a very humble opinion of himself, because of his spiritual ignorance. Yet Christ spoke with such solemn dignity, and both look and tone expressed such earnest love, that Nicodemus was not offended as he realized his humiliating condition."—*Id.*, p. 173.

4. "Nicodemus had read these scriptures with a clouded mind; but he now began to comprehend their meaning. He saw that the most rigid obedience to the mere letter of the law as applied to the outward life, could entitle no man to enter the kingdom of heaven. In the estimation of men, his life had been just and

honorable; but in the presence of Christ he felt that his heart was unclean, and his life unholy. . . . Nicodemus received the lesson, and carried it with him. He searched the Scriptures in a new way, not for the discussion of a theory, but in order to receive life for the soul. He began to see the kingdom of heaven as he submitted himself to the leading of the Holy Spirit."—*Id.*, pp. 174, 175.

5. "The words spoken at night to one listener in the lonely mountain were not lost. For a time Nicodemus did not publicly acknowledge Christ, but he watched His life, and pondered His teachings. In the Sanhedrin council he repeatedly thwarted the schemes of the priests to destroy Him."—*Id.*, p. 176.

6. "A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all."—*Id.*, p. 178.

7. "Though John's mission seemed about to close, it was still possible for him to hinder the work of Christ. If he had sympathized with himself, and expressed grief or disappointment at being superseded, he would have sown the seeds of dissension, would have encouraged envy and jealousy, and would seriously have impeded the progress of the gospel.

"John had by nature the faults and weaknesses common to humanity, but the touch of divine love had transformed him. He dwelt in an atmosphere uncontaminated with selfishness and ambition, and far above the miasma of jealousy. He manifested no sympathy with the dissatisfaction of his disciples, but showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way."—*Id.*, p. 179.

8. "He must increase, but I must decrease." Jesus pronounced John the greatest of all prophets. John's confession reveals the secret of that greatness. John knew his work, he knew his message, and he knew his time and place. With this he was satisfied. Human like all other men, however, there was much in his mission that might appeal to the natural heart. He could have been a rival of Christ, for many took him to be the Messiah or a great prophet. Ambition might have made him a pretender, and helped him snatch a crown, found a rabbinical school, or start some other movement of his own. He pleased not himself, however, but lived only to fulfill his divine mission. He shunned popularity, hated the flattery and praise of men, was humble, unselfish, free from envy or jealousy, ready at all times to submerge himself that his Lord might be magnified.' He was faithful and true unto prison and unto death; and the light of his mission has shone undimmed through all the dark intervening centuries to the present day.

LESSON 9

The Woman of Samaria

February 28, 1925

LESSON SCRIPTURE: John 4: 1-42.

LESSON HELP: "The Desire of Ages," pp. 183-195.

MEMORY TEXTS: John 4: 13, 14, 24, 36.

PLACES: Judea; Samaria; Galilee; Sychar, thought to be the ancient Shechem between Mount Ebal and Mount Gerizim.

PERSONS: Jesus and His disciples; Pharisees; the woman of Samaria; the Samaritans.

SETTING OF THE LESSON

The land of Palestine was divided into three parts. Judea was the southern portion, Samaria the central, and Galilee the northern. To go from Judea to Galilee, Jesus must pass through Samaria. The Samaritans were a mixed race, having descended from the remnant of Israel which had intermarried with the heathen sent from the East to settle in Palestine after the ten tribes were carried away into captivity. The Samaritans offered to help rebuild the temple, but the Jews refused their help. The Samaritans then tried to hinder the work. Afterwards they built a rival temple on Mount Gerizim, where they offered sacrifices after the manner commanded by Moses, though they did not entirely give up idolatry. The Jews and the Samaritans were bitter enemies, and avoided all dealing with each other.

QUESTIONS

1. Because of the strife over His own work and that of John, what did Jesus do? Through what country did He pass? John 4: 1-4.
2. Near what city in Samaria did Jesus halt? For what purpose? What historical object was there? Verses 5, 6. Note 1.
3. While Jesus was resting, who came to the well? What did Jesus ask of the woman? Verse 7.
4. With what words did the woman show her surprise at Jesus' request? Verse 9.
5. What answer did Jesus make in order to avoid contention? Verse 10.
6. Not knowing what was meant by the gift of God, how did the woman reply? Verses 11, 12.
7. With what precious promise did the Saviour meet this objection? Verses 13, 14. Note 2.

8. How did the woman's reply indicate that she did not comprehend Jesus' meaning? Verse 15.
9. With what conversation did Jesus lead this woman to reveal her true character? Verses 16-18.
10. Because of the words of Jesus, what did the woman conclude? What point of controversy did she then bring up? Verses 19, 20.
11. What did the Lord then reveal to her concerning the nature of true worship? Verses 21-24.
12. In whom did this woman express a nominal belief? In what definite statement did Jesus then reveal His identity? Verses 25, 26. Note 3.
13. When the disciples returned from the city with food, how were they affected at finding Jesus talking with the woman? What did they refrain from doing? Verse 27.
14. What did the woman then do? What did she say to those whom she met? What was the result? Verses 28-30.
15. While she was gone, what did the disciples desire Jesus to do? What did He reply? Verses 31, 32.
16. In reply to their further questioning, what great principle of His life did He enunciate? Verse 34.
17. What did Jesus say of the harvest? Of the sower, and of the reaper? Verses 35-38.
18. What effect did the woman's words have on the Samaritans? Verses 39, 40. Note 4.
19. What was the great result of this personal work for one person? Verses 41, 42.

NOTES

1. Jacob's well was made famous by the meeting of Jesus with the woman of Samaria at that place. "This is one of the very few spots in Palestine which have been closely identified with our Saviour's presence. It is about half a mile north from Joseph's tomb, at the base of Mount Gerizim. Maundress, in 1697, found the depth of the well to be 105 feet, with fifteen feet of water. Captain Anderson, who visited it in 1866, found it to be only seventy-five feet. It may have been twice that depth originally. When visited by Farrar in 1870, it was only about twenty feet deep, and was in a state of hopeless ruin."—*Popular and Critical Bible Encyclopedia.*"

2. As water is necessary to temporal life, so the "living water" which Jesus alone can supply is necessary to everlasting life. "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."—*"The Desire of Ages,"* p. 187.

3. Like the Jews, this woman was resting contented and secure in a formal religion. She had been taught by her traditions that the Messiah was to come, and it was the hope of the Samaritans that He would do for their nation in the way of worldly greatness and honor what the Jews were expecting for theirs.

4. Such is the effect of simple witness borne for Christ. We would scarcely have selected this woman as the one to bring a revival of godliness to the wicked village of Sychar. The secret of her success lies in the fact that she had a face-to-face talk with the Saviour. This changed her life from one of sin to one of righteousness. Before we can bring souls to the Lord, we, too, must have a personal interview with Jesus, and experience a transformation of life.

LESSON 10

Healing the Nobleman's Son; Jesus at Nazareth

March 7, 1925

LESSON SCRIPTURES: John 4: 43-54; Luke 4: 16-30; Mark 1: 14, 15; Matt. 4: 12-17.

LESSON HELP: "The Desire of Ages," pp. 196-200, 236-240.

MEMORY TEXTS: Ps. 50: 15; Luke 4: 18, 19.

PLACES: Three cities in Galilee; Cana, a village up in the hills; Capernaum, twenty miles away, on the shore of the Sea of Galilee; Nazareth, the town where Jesus lived when a child and until He was thirty years of age.

PERSONS: Jesus; the nobleman and his child; the Jews at Nazareth.

SETTING OF THE LESSON

Jesus and His disciples were on their way from Judea to Galilee. The journey was interrupted by a two days' visit with the Samaritans to whom Jesus had been introduced by the woman at Jacob's well.

At Nazareth, Jesus again met His mother, His brothers, and the neighbors and friends whom He had known from childhood.

"All eyes were turned upon Him as He entered the synagogue upon the Sabbath day, and took His place among the worshippers. . . . When a rabbi was present at the synagogue, he was ex-

pected to deliver the sermon, and any Israelite might give the reading from the prophets. Upon this Sabbath Jesus was requested to take part in the service."—*The Desire of Ages*, p. 236.

QUESTIONS

1. After remaining in Samaria two days, where did Jesus go? How had the people of Galilee become acquainted with the work of Jesus? John 4: 43-45. Note 1.
2. As the news of Jesus' return to Galilee spread throughout the country, who went to Cana to meet Him? Verse 46. Note 2.
3. What request did the nobleman make of Christ? Verse 47.
4. How did Jesus test his faith? What was the nobleman's response? Verses 48, 49.
5. What was the result of the father's plea? Because of his belief in the words of Christ, what good news came to the nobleman when he was nearing home? Verses 50, 51.
6. Upon inquiry as to the time when his son began to amend, of what was the father convinced? Verses 52, 53.
7. How many miracles had been performed in Galilee? Verse 54.
8. What characterized the work of Jesus in Galilee? Where did He teach? Luke 4: 14, 15.
9. What custom did Jesus follow on the Sabbath day? Verse 16.
10. On this occasion, from what prophecy in Isaiah did He read? Verses 17-19.
11. What solemn statement did Jesus make concerning the prophecy which He had just read? Verses 20, 21.
12. How did the people seem to regard His words? What question did they ask? Verse 22. Note 3.
13. What additional information is given concerning this meeting? Matt. 13: 54-56.
14. What words did Jesus predict they would say of Him? What proverb did He quote? Luke 4: 23, 24.
15. What illustration did he draw from Elijah's experience? Verses 25-27. (See 1 Kings 17: 8-16 and 2 Kings 5: 1-14.)
16. How did His words affect those in the synagogue who heard Him? What did they purpose to do with Him? Luke 4: 28, 29. Note 4.
17. How did Jesus escape their wrath? Verse 30. Note 5.
18. What lesson may we learn from the experience of the Jewish leaders? Note 6.

NOTES

1. While Nazareth was the scene of our Lord's childhood, Capernaum was long the home of His manhood. Matt. 4: 13; 9: 1.

The Gospels of Matthew, Mark, and Luke present chiefly our Lord's ministry in Galilee; while the Gospel of John records His ministry in Judea. The parables recorded in John, and in the other three Gospels, correspond to the features of Judea and Galilee respectively. The vineyard, the fig tree, the shepherd, and the desert where the man fell among thieves, were appropriate in Judea; the cornfields (Mark 4: 28), the merchants and fisheries (Matt. 13: 45, 47), and the flowers (Matt. 6: 28), suited Galilee.

2. The word rendered "nobleman" in John 4: 46 is somewhat varied in signification in the original. "It may mean: (1) Descended from a king. (2) One belonging to the court. (3) A soldier of the king, in which latter sense it often occurs in Josephus. (4) Well born, used in the parable of the talents (Luke 19: 12) as a title of the person who placed his servants in charge of certain amounts, for which they were to be held accountable."—"*Popular and Critical Bible Encyclopedia*."

3. "Is not this Joseph's son?" The wisdom and power with which He spoke, and the gracious utterances which fell from His lips, greatly impressed the people, and unbelief began to give way. But they hardened their hearts. They remembered that He was "Joseph's son," and that He was a "carpenter," and therefore reasoned that He could not be the Son of God.

4. What was the actual cause of the sudden outburst of wrath on the part of these auditors? It was that their self-esteem was wounded. Jesus declared that only the humble and meek would be able to receive Him. Elijah was persecuted, and was received only by one poor widow. Naaman was unworthy to be healed until he humbled himself to dip in the despised Jordan. The men of Nazareth understood the inference. It was not flattering to their pride; they could not be fed and healed unless they became humble, and accepted the Son of God as their Saviour. This they would not do—and they cast Him out of their city.

5. "The assembly broke up, and laying hands upon Jesus, they thrust Him from the synagogue, and out of the city. All seemed eager for His destruction. They hurried Him to the brow of a precipice, intending to cast Him down headlong. Shouts and maledictions filled the air. Some were casting stones at Him, when suddenly He disappeared from among them. The heavenly messengers who had been by His side in the synagogue were with Him in the midst of that maddened throng. They shut Him in from His enemies, and conducted Him to a place of safety. . . . From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providences of God."—"*The Desire of Ages*," p. 240.

6. "The Jewish leaders were filled with spiritual pride. . . . Because their understanding was darkened by selfish prejudice, they could not harmonize the power of Christ's convicting words

with the humility of His life. They did not appreciate the fact that real greatness can dispense with outward show. . . . It was not simply the absence of outward glory in His life that led the Jews to reject Jesus. He was the embodiment of purity, and they were impure. He dwelt among men an example of spotless integrity. His blameless life flashed light upon their hearts. His sincerity revealed their insincerity. It made manifest the hollowness of their pretentious piety, and discovered iniquity to them in its odious character. Such a light was unwelcome."—*Id.*, pp. 242, 243.

LESSON 11

Healing the Demoniac; Healing Peter's Wife's Mother

March 14, 1925

LESSON SCRIPTURES: Luke 4: 31-44; Matt. 8: 14-17; Mark 1: 21-39.

LESSON HELP: "The Desire of Ages," pp. 255-261.

MEMORY TEXTS: Acts 10: 38; Luke 4: 36; Isa. 53: 4, 5.

PLACES: The synagogue in Capernaum; Simon Peter's house.

PERSONS: Jesus; the demoniac; Peter's wife's mother; the people.

SETTING OF THE LESSON

Capernaum, on the shores of the Sea of Galilee, was well adapted to be the center of Jesus' work in that country. "Being on the highway from Damascus to Jerusalem, and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel." While at Cana, Jesus had spoken the word that reached to Capernaum and healed the sick son of the nobleman. Now Jesus visits Capernaum, and "when it was known that the Teacher Himself was among them, the whole city was aroused. Multitudes flocked to His presence. On the Sabbath the people crowded the synagogue until great numbers had to turn away, unable to find entrance."—*The Desire of Ages*, pp. 252, 253.

QUESTIONS

1. To what city of Galilee did Jesus again come? What caused the people to wonder? Luke 4: 31, 32.
2. What unfortunate person was in the synagogue and heard Jesus preaching? How was he affected by His words? Verses 33, 34. Note 1.
3. Who, in reality, spoke by this man's voice? Note 2.

4. How did Jesus address the unclean spirit? With what result? Verse 35.
5. How did this miracle affect those who knew of it? What question did they ask? Verse 36. Note 3.
6. How far was the news of this miracle spread? Verse 37.
7. To whose home did Jesus go from the synagogue? Who was ill in this home? Verse 38.
8. What did Jesus do for the sick one? With what immediate result? Verse 39.
9. At the close of the Sabbath, who came to Jesus? What did He do for them? Verse 40. Note 4.
10. From what affliction were many delivered? What did the evil spirits cry out on leaving their victims? How did Jesus deal with these demon spirits? For what reason? Verse 41.
11. What did Jesus do early the next morning? Who followed Him? What did they say to Him? Mark 1: 35-37. Note 5.
12. What did Jesus say He should then do? How did He continue His work? Verses 38, 39.
13. What was the burden of Jesus' teaching in Galilee? Verses 14, 15. (Compare Dan. 9: 24-26.)
14. Where was John the Baptist at this time? Matt. 4: 12.
15. Where did Jesus make His home after leaving Nazareth? Verse 13.
16. What prophecy was Jesus fulfilling in His preaching? Verses 14-16.
17. From that time, what message did Jesus emphatically proclaim? Verse 17.

NOTES

1. "The secret cause of the affliction that had made this man a fearful spectacle to his friends and a burden to himself, was in his own life. He had been fascinated by the pleasures of sin, and had thought to make life a grand carnival. He did not dream of becoming a terror to the world and the reproach of his family. He thought his time could be spent in innocent folly. But once in the downward path, his feet rapidly descended. Intemperance and frivolity perverted the noble attributes of his nature, and Satan took absolute control of him."—*The Desire of Ages*, p. 256.

2. "The mind of this wretched sufferer had been darkened by Satan, but in the Saviour's presence a ray of light had pierced the gloom. He was roused to long for freedom from Satan's control; but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of

One who could set him free; but when he tried to come within reach of that mighty hand, another's will held him; another's words found utterance through him. The conflict between the power of Satan and his own desire for freedom was terrible."—*Id.*, pp. 255, 256.

3. In this incident, the people beheld another manifestation of the power of Jesus. Other evidences of His power over evil spirits may be listed as follows: "He gives the apostles and disciples power to 'cast out devils' (Luke 9: 1), and to tread on 'all the power of the enemy' (Luke 10: 19). In Mark 9: 29 He distinguishes a certain class of demons that can only be driven out by prayer and fasting. In Luke 11: 18-20 He explains the facility with which He casts out demons by the personal victory which He had achieved over Satan at the beginning. He therefore admitted the intervention of this being in these mysterious conditions."—*"The Biblical Illustrator," vol. 1, p. 454.*

4. From this verse, some have understood that it was the custom of Jesus not to heal on the Sabbath, which accounted for the people's bringing their sick to Him after the Sabbath had closed. But this was because of their own incorrect understanding of proper Sabbath observance, and through fear of their teachers, whose oppressive traditions prohibited any work of this nature.

To the contrary, Jesus did heal on the Sabbath, as in the case of the cripple at the pool of Bethesda (John 5: 1-18). He taught that it was right to do works of mercy on the Sabbath. On another occasion, He healed a man with a withered hand in the synagogue (Matt. 12: 10-12), and used that occasion to show what real Sabbath keeping meant, and to rebuke their hypocrisy.

5. "In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel and from the throng that followed Him day after day. He must turn aside from a life of ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go forth braced for duty and trial. In a world of sin, Jesus endured struggles and torture of soul. In communion with God He could unburden the sorrows that were crushing Him. Here He found comfort and joy."—*"The Desire of Ages," pp. 362, 363.*

THIRTEENTH SABBATH OFFERING

March 28, 1925

CENTRAL AND NORTH CHINA

LESSON 12

Calling the Fishermen; Healing the Leper

March 21, 1925

LESSON SCRIPTURES: Luke 5: 1-15; Mark 1: 40-45.

LESSON HELP: "The Desire of Ages," pp. 244-251, 262-266.

MEMORY TEXTS: Luke 5: 11; Mark 1: 40-42.

PLACES: By the Sea of Galilee, sometimes called Tiberias, or the Lake of Gennesaret; Galilee.

PERSONS: Jesus; Simon Peter and his brother Andrew; James and John and their father Zebedee; the multitude; the leper.

SETTING OF THE LESSON

"Day was breaking over the Sea of Galilee. The disciples, weary with a night of fruitless toil, were still in their fishing boats on the lake. Jesus had come to spend a quiet hour by the water side. In the early morning He hoped for a little season of rest from the multitude that followed Him day after day."—"*The Desire of Ages*," p. 244.

There were many lepers in Palestine. News that Jesus was healing the sick reached the lepers, but most of them "dared not expect Jesus to do for them what He had never done for any man." One leper began to hope, and at last determined to find his way to the Healer of whom it was said that He turned none away.

QUESTIONS

1. By what beautiful body of water was Jesus once standing when the people pressed to hear Him? Luke 5: 1.
2. What was near at hand by the lake? What were the fishermen doing? Verse 2.
3. How did Jesus avoid the pressure of the crowd? Verse 3. Note 1.
4. After He had finished His discourse, what did He say to Simon? Verse 4.
5. What reply did Simon make? What was the result when they obeyed His word? Verses 5, 6.
6. How did they secure help? What danger seemed imminent? Verse 7.
7. Realizing that a wonderful miracle had been wrought, what did Simon Peter say and do? Verses 8, 9.
8. What words of assurance were then spoken to Simon? Verse 10, last part. Note 2.
9. What did these disciples immediately do? Verse 11.

10. While Jesus was preaching and healing throughout Galilee, who came to Him? What faith did the leper show? Mark 1: 40. Note 3.
11. How did Jesus honor the faith of this man? Verse 41.
12. How soon was he freed from his loathsome disease? Verse 42.
13. What charge was given by the Saviour to the man whom He had healed? Verses 43, 44.
14. What law of the Jews did Jesus thus recognize? Lev. 14:1-32.
15. What was the result of not heeding this counsel? Mark 1: 45.
16. As leprosy is a type of sin, how does this lesson encourage the greatest sinner? Note 4.

NOTES

1. "Until this time none of the disciples had fully united as colaborers with Jesus. They had witnessed many of His miracles, and had listened to His teaching; but they had not entirely forsaken their former employment."—*The Desire of Ages*, p. 246.

2. "They were humble and unlearned men, those fishers of Galilee; but Christ, the light of the world, was abundantly able to qualify them for the position for which He had chosen them. The Saviour did not despise education; for when controlled by the love of God, and devoted to His service, intellectual culture is a blessing. But He passed by the wise men of His time, because they were so self-confident that they could not sympathize with suffering humanity, and become colaborers with the Man of Nazareth. In their bigotry they scorned to be taught by Christ. The Lord Jesus seeks the cooperation of those who will become unobstructed channels for the communication of His grace. The first thing to be learned by all who would become workers together with God, is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ. This is not to be gained through education in the most scientific schools. It is the fruit of wisdom that is obtained from the divine Teacher alone.

"Jesus chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable,—men whom He could educate for His work. In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His colaborers; and He gave them the advantage of association with Himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus."—*Id.*, pp. 249, 250.

3. "Of all diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called, 'the stroke,' 'the finger of God.' Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin."—*The Desire of Ages*, p. 262.

"It must, indeed, have required on the part of the poor wretch a stupendous faith to believe that the young Prophet of Nazareth was One who could heal a disease of which the worst misery was the belief that, when once thoroughly seated in the blood, it was ineradicable and progressive."—*The Life of Christ*, Farrar, p. 195.

4. "The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. . . . But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. . . . In the case of leprosy, no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin."—*The Desire of Ages*, p. 266.

LESSON 13

The Review

March 28, 1925

MEMORY TEXTS: Review the memory texts connected with each lesson.

QUESTIONS

1. State the circumstances surrounding the birth of John the Baptist, the prophetic nature of his message, and his manner of life. Lesson 1.
2. Relate the story of the birth of Jesus. What two names are given to the Son of God in the record? What do they each signify? Lesson 2.
3. How were the shepherds enabled to find the place where Jesus was born? Give a brief account of His dedication. Lesson 3.
4. Who were the wise men that visited the infant Saviour? What was the star that guided them? What evil purpose was in Herod's heart concerning Christ? Where did Jesus find refuge from his wrath? Lesson 4.
5. How and by whom was the way prepared for the ministry of our Lord? What was the burden of John's message? To the

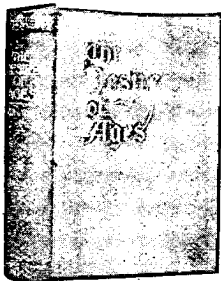
- work of what prophet was John's ministry likened? Of what other preparatory message was his work a type? Lesson 5.
6. What nature had Christ when He was tempted of the devil in the wilderness? How was this made evident? Why did God permit this experience to come to His Son? By what means was He enabled to overcome these temptations? Lesson 6.
 7. On what occasion did Jesus perform His first miracle? Tell the story briefly. Describe the condition in which He found the temple during the Passover, and the manner in which He cleansed it. Lesson 7.
 8. What startling revelation did Jesus make to a certain Pharisee who came to Him with questions? What illustrations did Jesus use to show the nature of His own mission to earth? Lesson 8.
 9. What brought about sharp religious and national controversy between the Jews and the Samaritans? Relate briefly the conversation between Jesus and the Samaritan woman at Jacob's well. What was the outcome of this talk? Lesson 9.
 10. What request was made by a certain nobleman of Capernaum? What was the nature of his faith? What occurred in the synagogue at Nazareth one Sabbath after Jesus had given His message? Lesson 10.
 11. On one occasion at Capernaum, over what supernatural powers did Jesus exercise His authority? What incident in the home of Simon demonstrated His power over disease? What was the effect of these two miracles on the people? Lesson 11.
 12. What was the chief purpose of the miraculous draught of fishes? How did it affect Simon Peter? What did Jesus say He would make of Peter? Why was leprosy regarded as a type of sin? How did Jesus respond to the cry of every leper for healing? Lesson 12.

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