

S. N. Wellman

SABBATH SCHOOL LESSON QUARTERLY

First Quarter, 1932



THE TEACHINGS OF JESUS

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CHINA DIVISION

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A BIGGER and BETTER SABBATH SCHOOL WORKER

Beginning with the January, 1932, issue, the "Worker" will be materially increased in size.

NEW FEATURES

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THE TEACHINGS OF JESUS

Lesson 1—January 2, 1932

The New Birth

LESSON SCRIPTURE: John 3:1-21.

MEMORY VERSE: "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.

LESSON HELP: The Desire of Ages," pp. 167-177.

THE LESSON

1. While Jesus was in a place of retirement, what man of high standing came to Him one night? What did he say when he came into the presence of Jesus? John 3:1, 2.

NOTE.—"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. . . . He greatly desired an interview with Jesus, but shrank from seeking Him openly. It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with a teacher as yet so little known. And should his visit come to the knowledge of the Sanhedrin, it would draw upon him their scorn and denunciation. He resolved upon a secret interview, excusing this on the ground that if he were to go openly, others might follow his example. Learning by special inquiry the Saviour's place of retirement in the Mount of Olives, he waited until the city was hushed in slumber, and then sought Him."—"The Desire of Ages," pp. 167, 168.

"Nicodemus related to John the story of that interview, and by his pen it was recorded for the instruction of millions. The truths there taught are as important to-day as they were on that solemn night in the shadowy mountain, when the Jewish ruler came to learn the way of life from the lowly Teacher of Galilee."—Id., p. 177.

2. What reply did Jesus make? What question did Nicodemus ask indicating that he did not understand the words of Jesus? Verses 3, 4.

NOTE.—"Born again" or "born from above," as given in the margin.

3. How did Jesus explain His first statement? Verses 5, 6.

NOTE.—"Nicodemus knew that Christ here referred to water baptism, and the renewing of the heart by the Spirit of God."—Id., p. 172.

4. What illustration did Jesus use to make clear the work of the Holy Spirit upon the heart? Verses 7, 8.

NOTE.—"While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal

itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life."—*Id.*, pp. 172, 173.

5. With what words did Nicodemus express his astonishment? What kindly reproof did Jesus give? Verses 9, 10.

6. If Nicodemus could not believe after Christ's illustration regarding the new birth, what else did Jesus say he would not be able to believe? Verses 11-13.

7. To what significant incident in the wilderness did Jesus refer as a type of His own great sacrifice? Verses 14, 15.

8. With what Old Testament scripture concerning the new birth must Nicodemus have been familiar? *Eze.* 36:26, 27.

NOTE.—"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."—*Id.*, p. 174.

9. What did Jesus say of the depth of His Father's love for humanity? *John* 3:16.

NOTE.—It has been well said that if all the rest of the Bible should be lost, *John* 3:16 would preserve for the world the saving gospel of God's love in the gift of His Son to die for sinners.

10. For what purpose did God send His Son into the world? Verse 17.

11. How does faith or unbelief affect those whom Jesus came to save? Verse 18.

12. What brings condemnation to the world? What do the unconverted love? Verse 19.

13. How do such seek to avoid reproof? Verse 20.

14. What do those desire who come to the light? Verse 21.

15. What words of caution was Nicodemus later led to speak upon a critical occasion? *John* 7:45-53.

16. What later action reveals the influence this unfolding of the plan of salvation had upon Nicodemus? *John* 19:38, 39.

NOTE.—"Nicodemus hid the truth in his heart, and for three years there was little apparent fruit. But Jesus was acquainted with the soil into which He cast the seed. 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. . . . The light from that secret interview illumined the cross upon Calvary, and Nicodemus saw in Jesus the world's Redeemer.

"After the Lord's ascension, when the disciples were scattered by persecution, Nicodemus came boldly to the front. He employed his wealth in sustaining the infant church that the Jews had expected to be blotted out at the death of Christ. In the time of peril he who had been so cautious and questioning, was firm as a rock, encouraging the faith of the disciples, and furnishing means to carry forward the work of the gospel. He was scorned and persecuted by those who had paid him reverence in other days. He became poor in this world's goods; yet he faltered not in the faith which had its beginning in that night conference with Jesus."—Id., pp. 176, 177.

Lesson 2—January 9, 1932

The Water of Life

LESSON SCRIPTURE: John 4:1-42.

MEMORY VERSE: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14.

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

THE LESSON

1. Why did Jesus leave Judea? Through what province of Palestine did He pass on His way to Galilee? John 4:1-4.

NOTE.—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 that 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 aid. The Samaritans then tried to hinder the work. Afterward they built a rival temple on Mount Gerizim, where they offered sacrifices after the manner commanded by Moses, but they did not give up idolatry. The Jews and the Samaritans were bitter enemies, and avoided all dealing with each other.

2. To what city in Samaria did Jesus come? Where did He sit to rest at noon? Verses 5, 6.

NOTE.—One who visited the site of Jacob's well in 1929 writes:

"It is only an hour's ride by auto over a good English-made road from Jerusalem to Jacob's well; but what a flood of memories of sacred history comes to mind as one travels over the very hills and valleys trod by patriarchs and prophets, and by the Son of God!

"By and by we approached a kind of gap between Mount Ebal and Mount Gerizim, and there was Jacob's well. Many, in fact most, of the exact historical spots pointed out to one in Palestine are uncertain, but

of the identity of Jacob's well there is practically no doubt. Here we have the very well which Jacob dug and the one by which our Lord sat, travel-worn and thirsty.

"Some years ago the Greek Church got possession of the well and began to build a church over it. The war and the revolution in Russia cut off the funds, so only the foundation story has been finished. We went down the steps, and there we found the well. It is one hundred feet deep, and has twelve feet of water. As the old man who keeps the place threw his light into the well, we could plainly see the bubbling of the living fountain of water that has supplied the thirsty for so many centuries. Such watering places are scarce in Palestine. No wonder the Samaritans honored the name of 'our father Jacob, which gave us the well.'

"The attendant drew some water by means of a windlass and we quenched our thirst. And we thanked God in our hearts, as we stood there, for that 'living water' which Jesus promised the sinful woman. Coming up from the well, we looked across the little ravine and up the gentle slope to the little town which is doubtless on or near the spot where Sychar stood. We could see in our imagination the crowds of people coming down the slope to see the marvelous Man concerning whom the Samaritan woman had told them. And we seemed to hear Jesus say, 'Lift up your eyes, and look on the fields; for they are white already to harvest.'"

3. Who came to the well to draw water? What request did Jesus make of the woman? Where had the disciples gone? Verses 7, 8.

NOTE.—"To offer a drink to the thirsty traveler was held to be a duty so sacred that the Arabs of the desert would go out of their way in order to perform it. The hatred between Jews and Samaritans prevented the woman from offering a kindness to Jesus; but 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. He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, rested from His weariness at Jacob's well, and was dependent upon a stranger's kindness for even the gift of a drink of water."—"The Desire of Ages," pp. 183, 184.

4. How did the woman show her surprise at the request of Jesus? What strange reply did Jesus make? Verses 9, 10.

5. Not knowing what was meant by "the gift of God," how did the woman reply? Verses 11, 12.

6. What did Jesus say was the difference between the water in the well and "living water"? Verses 13, 14.

NOTE.—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."—Id., p. 187.

7. What indicates that the woman did not yet comprehend the meaning of the words of Jesus? Verse 15.

8. Whom did Jesus tell her to call? What conversation then took place? Verses 16-18.

NOTE.—"The listener trembled. A mysterious hand was turning the pages of her life history, bringing to view that which she had hoped to keep forever hidden. Who was He that could read the secrets of her life? There came to her thoughts of eternity, of the future judgment, when all that is now hidden shall be revealed. In its light, conscience was awakened."—Id., pp. 187, 188.

9. Because of the words of Jesus, what did the woman conclude? What controverted point did she then introduce? Verses 19, 20.

NOTE.—The temple that the Samaritans had built on Mount Gerizim had been destroyed by their enemies. But they would not acknowledge the temple at Jerusalem to be the house of God.

10. How did Jesus show that the place where men worshiped was not the important thing in worship? What did He reveal concerning the nature of true worship? Verses 21-24.

NOTE.—"Not by seeking a holy mountain or a sacred temple are men brought into communion with heaven. Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship."—Id., p. 189.

11. What words of the prophet may well be remembered in this study? Isa. 66:1, 2; 57:15.

12. In whom did the woman of Samaria profess belief? In what definite statement did Jesus reveal His identity? John 4:25, 26.

NOTE.—"As the woman heard these words, faith sprung up in her heart. She accepted the wonderful announcement from the lips of the divine Teacher. This woman was in an appreciative state of mind. She was ready to receive the noblest revelation; for she was interested in the Scriptures, and the Holy Spirit had been preparing her mind to receive more light. . . .

"The plain statement made by Christ to this woman could not have been made to the self-righteous Jews. Christ was far more reserved when He spoke to them. That which had been withheld from the Jews, and which the disciples were afterward enjoined to keep secret, was revealed to her. Jesus saw that she would make use of her knowledge in bringing others to share His grace."—Id., p. 190.

Until this hour, this woman, like the Jews, had been 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.

13. When the disciples returned from the city and found Jesus talking with a Samaritan, what were their feelings? What did they refrain from asking? Verse 27.

14. What did the woman hastily do? What did she say to those whom she met? What resulted from her words? Verses 28-30.

NOTE.—The woman left her waterpot. She had come to draw water, but was so impressed by what she had heard that she forgot her errand. This forgetfulness on her part is eloquent testimony to the deep impression the Saviour's word had made on her, and should not be overlooked.

15. Having brought food, what did the disciples urge Jesus to do? What was His answer? What did the disciples say to one another? What did Jesus say was as food to Him? Verses 31-34.

NOTE.—“When the disciples returned from their errand, they were surprised to find their Master speaking with the woman. He had not taken the refreshing draught that He desired, and He did not stop to eat the food His disciples had brought. When the woman had gone, the disciples entreated Him to eat. They saw Him silent, absorbed, as in rapt meditation. His face was beaming with light, and they feared to interrupt His communion with heaven. But they knew that He was faint and weary, and thought it their duty to remind Him of His physical necessities. . . . As His words to the woman had aroused her conscience, Jesus rejoiced. He saw her drinking of the water of life, and His own hunger and thirst were satisfied.”—Ibid.

16. To what harvest did Jesus call attention? What grain was already ripe for the harvest? What reward are the reapers and the sowers to enjoy? Verses 35-38.

17. What was the result of the testimony borne by the Samaritan woman? What invitation was given to Jesus? What did many more say? What did they know? Verses 39-42.

NOTE.—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.

“The Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become.”

The Bread of Life

LESSON SCRIPTURE: John 6:22-71.

MEMORY VERSE: "Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6:35.

LESSON HELP: "The Desire of Ages," pp. 383-394.

THE LESSON

1. On the day following the feeding of the five thousand, how did the people of Bethsaida show their earnestness in seeking Jesus? John 6:22-24.

2. When the people found Jesus, what mystery did they wish explained? Without replying to their question, how did Jesus reveal their motive in seeking Him? Verses 25, 26.

3. For what should all labor? What question did the people ask? What did Jesus say is the work of God? Verses 27-29.

4. What evidence did the people desire that they might believe on Him? What Scriptural authority did they use for making such a demand? Verses 30, 31.

NOTE.—"They had already seen the miracle of the five loaves, and did not believe: and it was impossible for them to see anything more descriptive of unlimited power and goodness. Even miracles themselves, are lost on persons whose hearts are fixed on the perishing things of the world, and whose minds are filled with prejudice against the truth. Their argument seems to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison of what Moses did in the desert, who for forty years fed more than a million persons with bread from heaven: do something like this, and then we will believe in Thee, as we have believed in Moses."—Dr. Adam Clarke.

5. What comparison did Jesus make between the manna and the bread of life? Still thinking it was temporal food to which Jesus referred, what request did the people make? Verses 32-34.

6. What did Jesus then tell them plainly? What is the experience of one who continually partakes of the bread of life? Verse 35.

NOTE.—"I am the bread of life." "The figure which Christ used was a familiar one to the Jews. Moses, by the inspiration of the Holy Spirit, had said, 'Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.' And the prophet Jeremiah had written, 'Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.' The rabbis themselves had a saying, that the eating of bread, in its spiritual significance, was the study of the law and the practice of good works; and it was often said that at the Messiah's coming, all Israel would be fed. The

teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves. This lesson Christ was seeking to open to His hearers in the synagogue."—"The Desire of Ages," p. 386.

7. How are all received who come to Jesus? For what purpose did He come to this world? Verses 37, 38.

8. What is the will of the Father? How are we concerned in this matter? Verses 39, 40.

9. What murmuring statements did the Jews then make that showed their unbelief? Verses 41, 42.

NOTE.—"They [the leaders] tried to arouse prejudice by referring scornfully to the lowly origin of Jesus. They contemptuously alluded to His life as a Galilean laborer, and to His family as being poor and lowly. The claims of this uneducated carpenter, they said, were unworthy of their attention. And on account of His mysterious birth they insinuated that He was of doubtful parentage, thus representing the human circumstances of His birth as a blot upon His history."—*Id.*; p. 387.

10. Who only can come to Jesus? To what prophetic statement did Jesus refer? Who alone has seen the Father? Verses 43-46.

11. Who has everlasting life? What did Jesus say further concerning the bread of life? What is the bread that Jesus gave for the life of the world? Verses 47-51.

NOTE.—The Jews were about to celebrate the Passover at Jerusalem, in memory of the deliverance of Israel from the bondage of Egypt. They would then eat the flesh of the paschal lamb, which represented the very One whom they now refused to believe.

12. What statement seemed especially difficult for the Jews to understand? How necessary is it for us all to understand this? Verses 52, 53.

NOTE.—"To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it; unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated."—*Id.*, p. 389.

13. What promises does Jesus make in connection with further statements concerning eating His flesh and drinking His blood? Verses 54-58.

NOTE.—"Are you a follower of Christ? Then all that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus. Is your zeal languishing? Has your first love grown cold? Accept again of the proffered love of Christ. Eat of His flesh, drink of His blood, and you will become one with the Father and with the Son. . . .

“As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God’s word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another’s mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know ‘what saith the Lord.’”—Id., pp. 389, 390.

14. How did these truths taught in the synagogue at Capernaum affect many who had been following Him? What did Jesus ask them? Verses 59-62.

15. What contrast is drawn between the spirit and the flesh? What did Jesus say concerning His words? What charge did He make against some who heard Him? Verses 63-65.

16. What shows that some who had been following Him were not willing to accept Him fully as their Saviour? Verse 66.

NOTE.—“By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour, and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus. . . .

“As those disaffected disciples turned away from Christ, a different spirit took control of them. They could see nothing attractive in Him whom they had once found so interesting. They sought out His enemies, for they were in harmony with their spirit and work. They misinterpreted His words, falsified His statements, and impugned His motives. They sustained their course by gathering up every item that could be turned against Him.”—Id., pp. 392, 393.

17. What conversation then took place between Jesus and the twelve? Who did He say was the one who would betray Him? Verses 67-71.

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, cannot be counted, and so are among the “missing members.”

Lesson 4—January 23, 1932

The Good Shepherd

LESSON SCRIPTURE: John 10:1-30.

MEMORY VERSE: The Shepherd Psalm.

LESSON HELP: "The Desire of Ages," pp. 476-484.

THE LESSON

1. By what illustration does Jesus set forth His relation to His people? Contrast the manner of the shepherd and that of the robber when entering the sheepfold. John 10:1-3.

NOTE.—Eastern shepherds have names for their sheep as we do for dogs, cats, and horses.

Each of us has a name (Isa. 45:3), and God's name for us is our true name.

We shall be saved "not as a man, or some one of mankind, led forth by his Lord in the general flock, but as the Master's dear Simon, or James, or Alphæus, or Martha, whose name is so recorded in the Lamb's book of life."—Horace Bushnell.

"He never confounds Thomas and John, or Peter and Nathaniel, or Mary and Martha. Each name suggests its special problem, and requires peculiar ministry."—J. H. Jowett.

2. How else is the shepherd distinguished from a robber? Why will the sheep not follow a stranger? Verses 4, 5.

NOTE.—The "voice" of the true shepherd comes to us through the Bible,—the word of God. Those who accept and obey it are said to hear and know the voice of the shepherd. The "stranger" speaks that which is contrary to the teachings of the Bible, and this the true followers of Jesus will not accept.

3. When the people did not understand His words, what did Jesus say of Himself? Verses 6-8.

NOTE.—Not only is Jesus a door, or entrance, to life and safety, but the only one. All those who at any time teach any other way than the merits of Christ for salvation, whether they be Jewish leaders, heathen philosophers, or professed Christian teachers, are thieves and robbers; "for there is none other name under heaven given among men, whereby we must be saved."

4. What promise is made to those who enter in by the door? Verse 9.

5. What contrast is made between the purpose of the robber and that of the shepherd? Verse 10.

6. Besides being the door to the fold, what other term does Jesus apply to Himself? How great a sacrifice does the shepherd's love lead him to make? Verse 11.

7. On the other hand, what does the hireling do in time of danger? Why does he desert his flock? Verses 12, 13.

8. What intimate relation exists between Christ and His followers? What did Jesus say of the Father and Himself? Verses 14, 15.

NOTE.—What a precious lesson is taught by this parable, setting forth so clearly the mission of Christ, and the intimate relation existing between Him and His people! To get the force of the illustration, we should understand shepherd life in the East. Note the following description of an Oriental scene:

“As we sat and looked, almost spellbound, the silent hillsides around us were in a moment filled with life and sound. The shepherds led their flocks forth from the gates of the city. They were in full view, and we watched them and listened to them with no little interest. Thousands of sheep and goats were there, grouped in dense, confused masses. The shepherds stood together until all came out. Then they separated, each shepherd taking a different path, and uttering, as he advanced, a shrill, peculiar call. The sheep heard them. At first the masses swayed and moved, as if shaken by some internal convulsion; then points struck out in the directions taken by the shepherds; these became longer and longer, until the confused masses were resolved into long, living streams, flowing after their leaders. Such a sight was not new to me, still it had lost none of its interest. It was, perhaps, one of the most vivid illustrations which human eyes could witness of that beautiful discourse of our Lord recorded by John.”—Porter, in “Bible Student’s Manual.”

9. What did Jesus say that He had? What was His desire for them? Verse 16.

NOTE.—“Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, ‘Other sheep I have, which are not of this fold.’”—“The Desire of Ages,” p. 483.

10. What Old Testament prophecy foretold the accomplishment of this work? Isa. 56:8; 49:12.

11. What did Jesus say of the Father and of Himself? John 10:17.

NOTE.—“That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father.”—Ibid.

12. What shows that Christ’s sacrifice for a lost world was a willing one? By what power did Jesus rise from the dead? Verse 18.

NOTE.—It is repeatedly stated that the Father raised Jesus from the dead. See Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30-37; 1 Thess. 1:10; Rom. 4:24, 25; 6:4; 8:11. On the other hand, Jesus speaks of it as His own act. John 2:19; 10:17, 18. There is no contradiction in these texts. Both statements are true, and the unity of both is clearly seen by reading John 5:19-30.

13. What did these words cause among His hearers? What were the different opinions? Verses 19-21.

14. Where was Jesus at the time of the feast of the dedication? What very definite question did the Jews ask Him? Verses 22-24.

15. How did Jesus reply? What reference did He make to the works that He did? Verse 25.

16. If the Jews had been truly of His flock, what would they have done? What do His sheep recognize? Verses 26, 27.

17. What great comfort is ours to-day? Verses 28-30.

NOTE.—“Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. To-day the same tender, sympathizing heart is open to all the woes of humanity. To-day the hand that was pierced is reached forth to bless more abundantly His people that are in the world. ‘And they shall never perish, neither shall any man pluck them out of My hand.’ The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast.

“Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. ‘I am He that liveth, and was dead; and, behold, I am alive forevermore.’ I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live.”—Id., pp. 480, 483.

SENTENCE SERMONS

“The heart cannot be hired.”

“It is not the salary, but the service, that stamps the hireling.”

“The work of the shepherd determines the worth of the sheep.”

Our Sabbath schools are now giving over \$38,000 a week to missions. For a recent quarter those who were perfect in attendance and daily study of the Sabbath school lesson numbered nearly 35,000.

THIRTEENTH SABBATH OFFERING

March 26, 1932

CHINA DIVISION

Seeking Eternal Life; Seeking Honor

LESSON SCRIPTURE: Mark 10:17-45.

MEMORY VERSE: "Whosoever of you will be the chiefest, shall be servant of all." Mark 10:44.

LESSON HELP: "The Desire of Ages," pp. 518-523, 547-551.

THE LESSON

1. As Jesus and His disciples were journeying toward Jerusalem, who came to Him in haste? What question did he ask? Mark 10:17.

2. What question did Jesus ask in return? By what means did Jesus say we are to enter into life? Matt. 19:17.

NOTE.—"Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded Him as good. Did he realize that the One to whom he was speaking was the Son of God? What was the true sentiment of his heart?"—"The Desire of Ages," p. 518.

God's "commandments are righteousness" (Ps. 119:172), and "in the way of righteousness is life" (Prov. 12:28). The only entrance to life is by the way of righteousness. That we cannot of ourselves keep the law does not lessen our obligation, especially when the promise of God is that our righteousness is of Him. Isa. 54:17. The sinner who truly seeks with all his heart to do God's will even though buffeted by faults and failures, shall find Christ the ever-open door. Rom. 7:25. In seeking to keep the commandments in their spiritual fullness, the young man would have found Christ.

3. In explanation, from what law did Jesus quote? What commandments did Jesus repeat? What did the young man then say? Mark 10:19, 20.

NOTE.—There were so many man-made laws, rules, and regulations that the Jews observed at that time that it is not surprising that the ruler should ask which Jesus meant. In outward form no doubt he had made the commandments his rule of life. He probably could remember no special act of disobedience. But he was not satisfied with his experience or he would not have come to Jesus at all. He lacked heart devotion, the supreme love to God and to his fellow men that would enable him to keep the spirit as well as the letter of the law.

4. How did Jesus regard him as He looked upon him? What test of his earnestness and love did Jesus then place before him? Verse 21.

NOTE.—"Christ looked into the face of the young man, as if reading his life and searching his character. . . . Jesus saw in this ruler just the help He needed if the young man would become a colaborer with Him in the work of salvation. If he would place himself under Christ's guidance, he would be a power for good. In a marked degree the ruler could have represented Christ; for he possessed qualifications, which, if he were united with the Saviour, would enable him to become a divine

force among men. Christ, seeing into his character, loved him. . . . He longed to develop the excellence of his character, and sanctify it to the Master's use. If the ruler had then given himself to Christ, he would have grown in the atmosphere of His presence. If he had made this choice, how different would have been his future."—Id., p. 519.

5. How did the young man meet this crisis in his life? Verse 22.

NOTE.—According to the young man's testimony, he had observed the commandment not to covet anything that was his neighbor's, and so had caught the negative view of this commandment. But the idea that he should take his own goods and give them to the poor was too severe a test for him, even though Jesus had promised him "treasure in heaven" in return. An idol in his heart stood in the way of complete keeping of the commandments. Our idol may not be riches, but some cherished way or indulgence that God sees as some "other god before Me."

6. What did the young man's decision cause Jesus to say concerning rich men? Verse 23.

NOTE.—The word "hardly" is explained to mean "with difficulty." This difficulty is so great that man cannot overcome it in his own strength; but by connecting himself with God, victory is sure.

"Why is it so difficult for the rich to enter into the kingdom of God? (1) Because they feel that they have so much to give up for Christ. (2) Because of the tendency to trust in riches, and not to feel the need of a Saviour. (3) Because riches are apt to engender pride that will not stoop to the humble service of God. (4) Because rich men are apt to be allied in business and socially with many who are not Christians, and it requires great courage and faith to break away. (5) Because in many cases they will have to restore illgotten riches, to change their business or methods of business and sources of gain, which are not truly Christian."—Peloubet.

7. How did Jesus still further emphasize the hindrance of riches to one who would enter the kingdom? Verses 24, 25.

8. What was the effect of these words upon the disciples? What did they say among themselves? How did Jesus point the way out of the difficulty? Verses 26, 27.

9. What did Peter ask concerning himself and the other disciples? What satisfying answer did Jesus make? Verses 28-30.

NOTE.—"Even the young ruler would have received an hundredfold. Now his name is unknown, his influence unfelt. In a few years his possessions were ravaged by the Roman legions, while the disciples introduced a new and blessed kingdom on earth, whose influence is widening all down the ages. And in this he might have had a part, rejoicing in the triumph, and filled with immortal joy, and in the world to come, life everlasting—the eternal life the young ruler wanted so much, but refused to accept."—Id.

10. Continuing on the way to Jerusalem, what did Jesus tell His disciples? Verses 32-34.

NOTE.—Jesus foretells His sufferings at this time more clearly than at any time before. He had said that He would suffer many things and be killed (Matt. 16:21), and that He should be betrayed and killed (Matt. 17:22, 23), but here He adds that He will be condemned, and delivered to the Gentiles that they should mock Him, and scourge Him, and kill Him. For the comfort of His disciples, He repeats the promise that He will rise again on the third day.

11. What did the mother of James and John request for her sons? Matt. 20:20, 21; Mark 10:35-37.

NOTE.—We were first introduced to these two sons of Zebedee in Matthew 4:21. "John, the son of Zebedee, had been one of the first two disciples who had followed Jesus. He and his brother James had been among the first group who had left all for His service. . . . At every possible opportunity, John took his place next the Saviour, and James longed to be honored with as close connection with Him."—"The Desire of Ages," p. 548. "In Thy kingdom" referred to the kingdom that the disciples supposed Jesus was about to set up on the earth.

12. What did Jesus then ask the two sons? What was their reply? What was Jesus' significant response? Verses 38, 39.

NOTE.—"To drink of the cup" is an expression meaning "to endure the portion allotted to one" whether of good or of evil. Here it means to endure the suffering in store for Jesus.

James was put to death with the sword (Acts 12:2), and John was sent into exile on the rocky island of Patmos; according to tradition he had also been plunged headlong into boiling oil, but without suffering any injury from it.

How far-reaching was Jesus' answer, "Ye know not what ye ask"! The mother and her sons asked for a certain result, or final attainment, which was uppermost in their minds. Jesus saw all that was implied in the question,—the experience necessary to realize their wish. Our prayers are often thus blind or limited in comprehension. We too often ask for something we long for, without sensing what the answer to our request would mean. Then when the Lord grants our petition by sending us the experience by which it is necessary for us to realize our own desire, we think that something strange has happened to us, and take a rebellious attitude toward it. Should not part of our prayer always be, "Lord, make us to know what we ask, and to recognize the answer when it comes"?

13. What did Jesus say of the positions on His right hand and on His left? Verse 40.

NOTE.—Why cannot Jesus assign these places to whomsoever He will? Not because of a lack of power, but from regard to justice. The one who stands nearest to Him will be he who on earth has possessed to the greatest degree the spirit of His self-sacrificing love. The character decides the position.

14. How did the request in behalf of James and John and the conversation concerning it, make the other disciples feel? Verse 41.

15. What reference did Jesus make to the ways of the world? Verse 42.

16. What contrast did He draw for His followers? Verses 43, 44.

NOTE.—“In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained; they are the tokens of self-conquest through our Lord Jesus Christ.”—Id., p. 549.

“Christ was establishing a kingdom on different principles. He called men, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under the greater obligation to serve his fellows.”—Id., p. 550.

17. What did Christ humbly say of Himself? Verse 45.

Lesson 6—February 6, 1932

The Great Commandment

LESSON SCRIPTURE: Mark 12:28-44.

MEMORY VERSE: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.” Mark 12:30, 31.

LESSON HELP: “The Desire of Ages,” pp. 606-616.

THE LESSON

1. What was the studied purpose of the enemies of Jesus in their interviews with Him? Matt. 22:15.

2. Who is mentioned as listening to a conversation between Jesus and the Sadducees? What had this lawyer scribe perceived? What direct question did he ask? Mark 12:28.

NOTE.—The scribes were learned men. They made copies of different portions of the Scriptures. It is said that they exercised such great care in copying that they counted and compared each letter, to make sure that none were left out that belonged to the text, or none admitted improperly. The people at that time depended much upon the scribes to interpret the Scriptures for them.

3. How did Jesus introduce His reply? Verse 29.

NOTE.—The Pharisees were much more concerned about the technical classification of the commandments than about the practical observance of them in daily life. On artificial grounds, they had divided the commandments of the law into the great and the small; and this lawyer

in effect asked the question, "What kind of commandment in the law is great?" It is evident that his purpose was to show to the people the ignorance of this alleged Prophet of Nazareth concerning what the teachers of the synagogue regarded as a most important matter. Jesus, in His reply, brushed aside all these merely technical distinctions, and taught the great principle that love is the fulfilling of the law; and although He did not in plain words reprove the Pharisees for substituting formalism for a heart experience, yet His reply could not fail to suggest their lack of that which is vital in religion.

4. What did Jesus say is the first and great commandment? Matt. 22:37, 38.

5. What commandment did He say was like it? Verse 39.

6. What hangs upon these two commandments? Verse 40.

NOTE.—"Since all the commandments are summed up in love to God and man, it follows that not one precept can be broken without violating this principle. Thus Christ taught His hearers that the law of God is not so many separate precepts, some of which are of great importance, while others are of small importance, and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments."—"The Desire of Ages," p. 607.

7. What did the scribe then confess before all the priests and rulers? In what fitting way did he exalt the true spirit of obedience to the law of God? Mark 12:32, 33.

8. When Jesus saw how wisely the lawyer had answered, what did He say to him? Verse 34.

NOTE.—"The heart of Jesus went out in pity to the honest scribe who had dared to face the frowns of the priests and the threats of the rulers to speak the convictions of his heart. 'And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God.'

"The scribe was near to the kingdom of God, in that he recognized deeds of righteousness as more acceptable to God than burnt offerings and sacrifices. But he needed to recognize the divine character of Christ, and through faith in Him receive power to do the works of righteousness. The ritual service was of no value, unless connected with Christ by living faith. Even the moral law fails of its purpose, unless it is understood in its relation to the Saviour. . . . The law points out man's duty and shows him his guilt. To Christ he must look for pardon and for power to do what the law enjoins."—Id., p. 608.

9. What question did Jesus then ask the Pharisees? What did they say in reply? Matt. 22:41, 42.

NOTE.—"The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: 'What think ye of Christ? whose son is He?' This question was designed to test their belief concerning the Messiah,—to show whether

they regarded Him simply as a man or as the Son of God. A chorus of voices answered, 'The Son of David.' This was the title which prophecy had given to the Messiah."—Ibid.

10. What puzzling question did Jesus then ask? What was David's language? Verses 43-45.

NOTE.—The Pharisees would not have been so puzzled had they only believed that Jesus, born in Bethlehem, was the Son of God as well as a descendant of the line of David. David would have worshiped Jesus as the Son of God.

11. Why was no answer returned to the question asked by Jesus? Why did they not question Him further? Verse 46.

12. What warning did Jesus give concerning the scribes? Mark 12:38, 39.

13. Besides desiring to be seen, what else did they do? Verse 40.

NOTE.—"The same rebuke falls upon many in our day who make a high profession of piety. Their lives are stained by selfishness and avarice, yet they throw over it all a garment of seeming purity, and thus for a time deceive their fellow men. But they cannot deceive God. He reads every purpose of the heart, and will judge every man according to his deeds."—Id., p. 614.

14. Where did Jesus sit for a time when He was in the courts of the temple? What attracted His attention? What did the rich among the Jews do? Verse 41.

NOTE.—Jesus saw the gifts cast into the treasury and understood their value. He beheld the "much" cast in by the "many" who were "rich." He saw also the little cast in by the poor. He saw infinitely more than all this. He accurately balanced the gift with the circumstances of the giver. The value in His sight was not altogether measured by the amount cast in. Jesus looked into the hearts of the givers, and beheld the motives prompting the gifts. Above all else, this "how" the givers gave, made the offering either of little value or precious in the eyes of the Master. The many rich cast in a little of their surplus. The destitute widow put in out of her little all that she had.

15. What did Jesus especially observe? Verse 42.

NOTE.—"The word translated 'mite' denotes a small coin made of brass—the smallest in use among the Jews. . . . It was in value about three mills and a half, or one third of a cent [two thirds of an English farthing]."—Barnes.

16. Whom did Jesus call to Him? What did He say of the widow's gift? Verse 43.

17. On what basis does Jesus place a value upon our gifts? Verse 44.

NOTE.—"Presently His [Jesus'] countenance lighted as He saw a poor widow approach hesitatingly, as though fearful of being observed. As the rich and haughty swept by, to deposit their offerings, she shrank back as if hardly daring to venture farther. And yet she longed to do

something, little though it might be, for the cause she loved. She looked at the gift in her hand. It was very small in comparison with the gifts of those around her, yet it was her all. Watching her opportunity, she hurriedly threw in her two mites, and turned to hasten away. But in doing this she caught the eye of Jesus, which was fastened earnestly upon her.

"The Saviour called His disciples to Him, and bade them mark the widow's poverty. Then His words of commendation fell upon her ear: 'Of a truth I say unto you, That this poor widow hath cast in more than they all.' Tears of joy filled her eyes as she felt that her act was understood and appreciated. . . . The rich had bestowed from their abundance, many of them to be seen and honored by men. Their large donations had deprived them of no comfort, or even luxury; they had required no sacrifice, and could not be compared in value with the widow's mite."—Id., pp. 614, 615.

Lesson 7—February 13, 1932

Teaching Humility—the Communion Service

LESSON SCRIPTURES: John 13:1-17; Matt. 26:26-30; Mark 14:22-26.

MEMORY VERSE: "I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John 13:15-17.

LESSON HELP: "The Desire of Ages," pp. 642-661.

THE LESSON

1. What was the attitude of Christ toward His disciples as He neared the hour of His offering on Calvary? John 13:1.
2. At that very time, what was taking place in the heart of Judas? Verse 2.
3. What had God committed into Jesus' hands? Whence had He come? Where would He return? Verse 3.
4. In ancient times, what courtesy was usually shown travelers? Gen. 18:4.
5. What attitude on the part of the disciples made each of them unwilling to perform for the company this menial service? Mark 9:33-35.

NOTE.—"At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves."—"The Desire of Ages," p. 644.

6. What example did Jesus set His disciples? John 13:4, 5.

NOTE.—“So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget. His love for them was not easily disturbed or quenched. He knew that the Father had given all things into His hands, and that He came from God, and went to God. He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form of a servant. One of the last acts of His life on earth was to gird Himself as a servant, and perform a servant’s part.”—Id., pp. 644, 645.

7. What question did Peter ask the Master? How did Jesus reply? Verses 6, 7.

8. What further positive assertion did Peter make? How was he answered? With what result? Verses 8, 9.

NOTE.—“The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. It is not humiliating to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for Christ.”—Id., p. 646.

9. What lesson did the Saviour draw for them all from this conversation with Peter? Verses 10, 11.

NOTE.—“These words mean more than bodily cleanliness. Christ is still speaking of the higher cleansing as illustrated by the lower. He who came from the bath was clean, but the sandaled feet soon became dusty, and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. . . . Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, ‘Ye are clean.’ Now there was union of heart, love for one another. They had become humble and teachable. Except Judas, each was ready to concede to another the highest place. Now with subdued and grateful hearts they could receive Christ’s words.”—Ibid.

10. When this humble service was complete, what question did Jesus ask? What had they rightly called Him? What did Jesus say they should learn from His example? Verses 12-15.

11. What comparison is drawn between servant and Lord, between him who sends and the one sent? What attitude alone can bring happiness? Verses 16, 17.

NOTE.—True happiness comes to men only as they carry out in their lives the will and purpose of the blessed Lord. The life of the one who

knows God's will and fails to obey will be filled with bitterness and sorrow. Following the Master in unselfish service, sacrifice, and loving ministrations to the world's need alone brings true happiness.

12. Upon what occasion was the Lord's Supper instituted? 1 Cor. 11:23.

13. What three things did Jesus do before giving the bread to the disciples? Matt. 26:26.

14. What did He say as He passed the bread to them? What was the next step in this ordinance? 1 Cor. 11:24, 25.

NOTE.—“To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every leaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament.

“And how much more are Christ's words true of our spiritual nature. He declares, ‘Whoso eateth My flesh and drinketh My blood hath eternal life.’ It is by receiving the life for us poured out on Calvary's cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded.”—Id., p. 660.

15. What is shown each time we partake of the Lord's Supper? Verse 26.

16. What preparation should each one make before taking part in this service? Verses 27, 28.

NOTE.—It is not the one who has a deep sense of his sinfulness and of his unworthiness of God's mercy and grace, but he who does not discern that Christ died for his sins—who is not penitent—that eats and drinks unworthily.

“As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us. . . . The thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.”—Id., p. 661.

17. What did the Saviour say concerning the time when He would again take part in this symbolic ceremony with His children? Matt. 26:29.

NOTE.—“The Communion service points to Christ's second coming.

It was designed to keep this hope vivid in the minds of the disciples. . . . In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.'"—Id., p. 659.

18. How was this sacred and significant service completed? Verse 30.

NOTE.—In the simple closing of that first Communion there is something touching. "When they had sung an hymn, they went out." One of the most sacred services had been instituted by the Lord Himself. It was to continue a vital part of the life and services of the church till He returned in glory, and to be a reminder of that return. But around it were cast no elaborate ritual and no pomp of ceremony; its beginning, as its end, was marked with the utmost simplicity. Thus the Christ taught His disciples to minister. It is a lesson His servants of to-day need to relearn.

Lesson 8—February 20, 1932

The Second Coming of Jesus

LESSON SCRIPTURES: Matthew 24; Mark 13; Luke 21.

MEMORY VERSE: "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

LESSON HELP: "The Desire of Ages," pp. 627-636.

THE LESSON

1. What precious promise of His return did the Saviour give His disciples just before His crucifixion? John 14:1-3.

2. With what message from heaven was this promise reaffirmed at the Saviour's ascension? Acts 1:9-11.

3. What question had the disciples been led to ask concerning His appearing? Matt. 24:3.

4. In reply, against what did the Saviour first warn them? Verses 4, 5, 23-26.

5. How will the coming of Christ be? Verse 27.

6. What signs were to appear among men and nations before the Lord's return? Of what were these things the beginning? Verses 6-8.

7. In many cases, what was to be the portion of the saints of God? As the result of offenses, what would many do? Verses 9, 10.

8. How would many be deceived? Because of prevailing iniquity, how would many fail? Who only shall be saved? Verses 11-13.

9. In what definite and outstanding sign of the end does the remnant church have part? Verse 14.

NOTE.—Perhaps no sign of the near coming of the Master is being more definitely fulfilled, and comes, in its fulfillment, more nearly to meeting the heart longings of the waiting, sacrificing, loyal remnant church, than the giving of the gospel message to all the world as a witness. As we see the final message of mercy advancing into every land on earth, its truths carried into more than four hundred of the world's languages, every advance step gives added cause for joy, new reasons for hope, more definite convictions that the work of witnessing will soon be completed. "Then shall the end come." Our hearts long for it, and the spirit of sacrifice and service urges every heart to renewed zeal and earnestness, for with the rapid advance of His final message we know that even now the "Lord is at hand."

10. What period of persecution of the saints does the Saviour clearly point out? What alone would save the church from destruction? Verses 21, 22.

NOTE.—These verses, picturing a period of tribulation such as the world had never before known, refer to the period of papal persecution, the 1260 years (Dan. 7:25), during which the papacy should oppress and persecute the saints of the Most High. These days were shortened, persecution practically ceasing by the middle of the eighteenth century. The persecution ceased on account of the pressure brought to bear by world opinion and the enlightenment of men's minds concerning the rights of man.

11. After the days of tribulation, what outstanding signs were to appear? Verse 29; Mark 13:24, 25.

NOTE.—"In those days," "after the tribulation of those days." The persecutions of the papacy ceased during the eighteenth century, approximately about the middle thereof. The sun was darkened May 19, 1780, before the close of the time period mentioned in the previous note. Prior to the darkening of the sun, in 1755, came the great Lisbon earthquake predicted by the apostle in Revelation 6:12 as coming at the opening of the sixth seal. The moon failed to give her light and 'became as blood' (Rev. 6:12, last clause) the night following the darkening of the sun. The greatest meteoric shower of all time came November 13, 1833. There remain of the Saviour's predictions concerning our immediate time, the shaking of the powers of heaven and the sign of the Son of man in the clouds of heaven. How near the day of God! How careful ought His people to be!

12. What does the Saviour say will be the condition of men's hearts in those days of perplexity? Luke 21:25, 26.

NOTE.—The Gospel of Luke records additional signs of the nearness of Christ's appearing. We live in a world closely united by cable, telegraph, and radio. At the finger tips of the multitude are the pulse beats of every nation and people. A rumor here, a distressing condition there, unrest, uncertainty, at once communicate themselves to all nations. It

has often been said concerning the depression of 1930, that its cause was an overmastering fear for the future in the minds of men. Every rumor of trouble in Europe's most remote principalities brings quickened, apprehensive pulse beats to earth's nations. Let disaster overtake a city, pestilence or famine ravage a nation, drouth strike unexpectedly in a section of earth, and it is at once in headlines on every news sheet of earth, and fear grips hearts lest their turn be next. "Failing them for fear," for "looking after those things which are coming on the earth"—in view of such conditions what manner of persons ought we to be!

13. Following these signs, what will quickly take place? Matt. 24:30.

14. As the Saviour appears, what great work of ingathering will the angels do? Verse 31; 1 Thess. 4:16, 17.

NOTE.—Coincident with the appearing of the Son of man, the angels of God will go forth to gather together the true and faithful. Resurrected and living saints will meet the Saviour in the air. The wicked and unbelieving will be destroyed with the brightness of His coming. (See 2 Thess. 2:8; Rev. 6:15-17.)

15. What conditions in the social world will be signs of the near return of our Lord? Matt. 24:37-39; 2 Tim. 3:1-5.

16. In view of the fulfillment of these predictions of the Saviour, what does He admonish us to do? Matt. 24:42-44.

17. In the day of Christ's return, what will be the condition of the true servants of God? 1 Thess. 5:1-6.

NOTE.—"Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns, but a crown of glory rested upon His holy brow. Upon His vesture and thigh was a name written, King of kings, and Lord of lords. His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. . . .

"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," pp. 286, 287.

Lesson 9—February 27, 1932

The Anointing of Jesus

LESSON SCRIPTURE: John 12:1-11.

MEMORY VERSE: "She hath done what she could: she is come aforehand to anoint My body to the burying: Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mark 14:8, 9.

LESSON HELP: "The Desire of Ages," pp. 557-568.

THE LESSON

1. How long before the Passover feast did Jesus arrive at Bethany? What notable miracle had He performed at this place? John 12:1.

2. Upon His arrival in Bethany, where was He entertained? Mark 14:3, first part.

NOTE.—"Simon of Bethany was accounted a disciple of Jesus. He 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. He desired to show his gratitude, and at Christ's last visit to Bethany he made a feast for the Saviour and His disciples."—"The Desire of Ages," p. 557.

3. Who had the honor of serving at this meal? Who was one of the guests? John 12:2.

NOTE.—At this feast, there sat with Jesus both Simon, the healed leper, and Lazarus, whom Jesus had raised from the dead. Then Mary also, who had been cleansed of seven devils, and had been led into sin by this same Simon the leper, was there to pour out her soul in deep gratitude for the forgiveness of sins, as symbolized by the precious ointment she used. Simon, too, repented on this occasion, and obtained forgiveness. Wonderful gathering of objects of Jesus' mercy at this His last visit to Bethany!

4. While the supper was being served, what did Mary do? Verse 3.

NOTE.—At the feasts given by Orientals the guests reclined on couches. They were so placed that their occupants, each leaning on his left arm, faced the table while their feet extended away from the table. Thus Mary could easily reach the feet of Jesus and perform her service of love.

5. What remark did this act draw from one who was present? What

did this man do a few days later? What reason did he give for his criticism? Verses 4, 5.

6. What explanation is made as a motive for his suggestion? Verse 6.

7. How did Jesus silence the murmuring? For what purpose did He say Mary had saved this expensive ointment? Verse 7.

NOTE.—“The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour, she poured upon His living form. At the burial its sweetness could only have pervaded the tomb, now it gladdened His heart with the assurance of her faith and love. . . . And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones forever.”—Id., p. 560.

8. What did He say in justification of Mary's act? Verse 8.

9. When Simon saw the devotion of Mary, what thoughts passed through his mind? Luke 7:39.

NOTE.—“Because Christ allowed this woman to approach Him, because He did not indignantly spurn her as one whose sins were too great to be forgiven, because He did not show that He realized she had fallen, Simon was tempted to think that He was not a prophet. Jesus knows nothing of this woman who is so free in her demonstrations, he thought, or He would not allow her to touch Him.”—Id., p. 566.

10. How did Jesus answer the unspoken thought of Simon? Verses 40-42.

11. What right answer did Simon make to the question Jesus asked him? Verse 43.

NOTE.—“By the two debtors of the parable, Simon and the woman were represented. Jesus did not design to teach that different degrees of obligation should be felt by the two persons, for each owed a debt of gratitude that never could be repaid. But Simon felt himself more righteous than Mary, and Jesus desired him to see how great his guilt really was. He would show him that his sin was greater than hers, as much greater as a debt of five hundred pence exceeds a debt of fifty pence. . . .

“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.”—Id., pp. 566-568.

12. What contrast did Jesus draw between the devotion of Simon and that of Mary? Verses 44-47.

NOTE.—“The one [Mary] 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."
—Id., p. 568.

13. Whom were the Jews particularly interested in seeing? For what reason? John 12:9.
14. What did the chief priests desire to do with Lazarus? Verse 10.
15. What reason did they have to desire his death? Verse 11.

Lesson 10—March 5, 1932

Jesus Comforts His Disciples

LESSON SCRIPTURE: John 14:1-31.

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.

LESSON HELP: "The Desire of Ages," pp. 662-672.

THE LESSON

1. What had Jesus said to the eleven after Judas had left the upper chamber where they had eaten the Passover? John 13:33.

NOTE.—"The disciples could not rejoice when they heard this. Fear fell upon them. They pressed close about the Saviour. Their Master and Lord, their beloved Teacher and Friend, He was dearer to them than life. To Him they had looked for help in all their difficulties, for comfort in their sorrows and disappointments. Now He was to leave them, a lonely, dependent company. Dark were the forebodings that filled their hearts."—"The Desire of Ages," p. 662.

2. With what words of assurance and promise did Jesus seek to comfort His disciples? John 14:1-4.

3. What did Thomas say to Jesus? What essential truths did Jesus set forth in reply? Verses 5-7.

4. What truth concerning Jesus had Philip failed to grasp? In what way did Jesus gently reprove Philip? Verses 8-11.

5. What does Jesus say those who believe in Him will do? What wonderful promise is theirs? Verses 12-14.

NOTE.—"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."—Id., p. 664.

"The Saviour's promise to His disciples is a promise to His church to the end of time."—Id., p. 667.

6. What later event is indicative of the character of Thomas? John 20:26-28.

NOTE.—Study the life of Philip for evidence that he also was slow to believe. John 6:5-7; “The Desire of Ages,” page 293.

7. What will those do who love Jesus? What did He say He would ask of His Father? How long will this other Comforter remain with believers? John 14:15, 16.

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.”—Id., p. 669.

8. What did Jesus say of the Comforter, which is the Holy Spirit? How were His people not to be left? Verses 17, 18.

9. What personal relationship does the believer enjoy through faith? Verses 19, 20.

10. What is proof that one truly loves Jesus? By whom is such a one beloved? Verse 21.

11. What important question did Judas—not Iscariot—ask? What did Jesus say in reply? Whose word is that which Jesus speaks? Verses 22-25.

12. What does the Holy Spirit do for those who love Jesus and keep His sayings? Verse 26.

NOTE.—“No amount of education, no advantages, however great, can make one a channel of light without the coöperation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. . . .

“Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. . . . Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.”—Id., p. 672.

13. What does Jesus give to every true disciple? Verse 27.

NOTE.—What better and more valuable gift could Jesus bestow upon His children than His own blessed peace—that heavenly peace which the world can neither give nor take away? It is of more value than gold or silver or diamonds. He said, “My peace I give unto you.” Let us take it, and be at rest in Him, amid the troubles of life which surround us.

14. To what did Jesus again refer? What should have caused the disciples to rejoice? Verse 28.

15. Why had He told these things to the eleven? Verses 25, 29.

16. Why would it be impossible for Him to talk much more with them? Verse 30.

NOTE.—“‘Hath nothing in Me.’ There is in Me no principle or feeling that accords with his, and nothing therefore by which he can prevail.”—Barnes’ Notes.

17. What would even the world know by the experiences through which Jesus was to pass? Whose commandment was He obeying? Before leaving the upper room, what did they join in doing? Verse 31; Matt. 26:30.

NOTE.—“Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel:

“O praise the Lord, all ye nations:
Praise Him, all ye people.
For His merciful kindness is great toward us:
And the truth of the Lord endureth forever.
Praise ye the Lord.’

“After the hymn, they went out. 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.”—“The Desire of Ages,” p. 672.

Lesson 11 — March 12, 1932

The Vine and the Branches

LESSON SCRIPTURE: John 15:1-15.

MEMORY VERSE: “I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.” John 15:5.

LESSON HELPS: “The Desire of Ages,” pp. 674-678; “Steps to Christ,” pp. 71-75.

THE LESSON

1. Walking toward Gethsemane with His disciples, and looking upon a flourishing grapevine, what did Jesus say of Himself? What of His Father? John 15:1.

NOTE.—“‘I am the true vine,’ He says. Instead of choosing the graceful palm, the lofty cedar, or the strong oak, Jesus takes the vine with its clinging tendrils to represent Himself. The palm tree, the cedar, and the oak stand alone. They require no support. But the vine entwines about the trellis, and thus climbs heavenward. So Christ in His

humanity was dependent upon divine power. 'I can of Mine own self do nothing,' He declared."—"The Desire of Ages," p. 675.

2. Who are the branches? Verse 5, first part.

3. What is done with every unfruitful branch? With every fruitful branch? Verse 2.

4. How is the purging, pruning process referred to by John the revelator? Rev. 3:19.

NOTE.—That we may be trained to bear these fruits at all times, we must have trials, sorrows, and disappointments. These are the pruning knives in our lives. When these are rightly borne, our lives are made sweeter and purer by them, and we are able to give much help to others. Our lives, however, are not all to be made up of pruning-knife experiences. We should not forget the part that the sunshine and showers and the refreshing winds have in developing the rich clusters of fruit on the vine. The Lord watches over His people with gentleness and care, and His loving-kindness helps the fruit to come to perfection.

5. What are the fruits which the Christian should bear? Gal. 5: 22, 23.

6. How are God's children made clean, or free from sin? John 15:3.

7. Upon what conditions may one bear the fruits of a Christian experience? Verse 4.

NOTE.—"You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in Him, you may flourish. Drawing your life from Him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water.

"Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, 'Without Me ye can do nothing.' Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace."—"Steps to Christ," pp. 73, 74.

8. What is the result of abiding in Him? How dependent are we upon Christ in all we do? Verse 5.

9. What becomes of the branch that is separated from the vine? Verse 6.

NOTE.—"He taketh away.' Because their presence injures the other branches; and their remaining is of no benefit to themselves. As long as there is hope of their bearing fruit, they are permitted to remain, and are pruned and cared for. (See Luke 13:6-9.) If this is of no avail, they are taken away, by the natural withering away of those who draw no nourishment from the true vine. They lose their interest, and practically sever their connection with Christ and His church."—Peloubet.

10. How is the burning of the refuse in the end of the world described by Jesus? Matt. 13:41, 42.

11. What wonderful promise belongs to those who abide in Christ? John 15:7.

12. How may we best glorify the Father? Verse 8.

13. By what words does Jesus try to show us the depth of His love for us? How only can the disciple abide in Christ's love? Verses 9, 10.

NOTE.—To abide in Christ is to abide in His love; not simply to accept forgiveness through His love, but to make His love our own, and live in it. This is the transforming power of Christ, which changes life's ambition and directs the thoughts from self to seek the highest good of all. This is the fruit of the heavenly vine, which its connected branches must certainly bear.

14. Why did Jesus speak these things? Verse 11.

NOTE.—“That My joy.’ The same kind of joy that I [Jesus] have, and to be obtained in the same way. This joy is: (1) The joy of a free activity in doing right, like the joy of motion in health, like the song of a bird in the morning. (2) The joy of entire consecration and submission to God. (3) The joy of doing good, of self-denial for others. (4) The joy of perfect faith in a wise and loving God, committing everything to His care. (5) Joy in the conscious love of God to us, communion and friendship with Him. (6) The joy of loving others. (7) The joy of seeing others saved. (8) The joy of victory. (9) In the end, outward delights and pleasures to correspond with the inward joy.”—Peloubet.

15. What commandment did Jesus then give? What is the greatest proof a person can give of his love for another? Verses 12, 13.

16. How may we become friends of Jesus? What difference does Jesus make between a servant and a friend? Verses 14, 15.

Lesson 12—March 19, 1932

Christ's Intercessory Prayer

LESSON SCRIPTURE: John 17.

MEMORY VERSE: “Neither pray I for these alone, but for them also which shall believe on Me through their word.” John 17:20.

THE LESSON

1. With what comforting words did Jesus, while on the way to Gethsemane, close His instruction to the disciples, given in chapters 14 to 16? John 16:33.

2. For what purpose did Jesus then pause? What were the opening words of His prayer? Why did He ask that He might be glorified? John 17:1.

NOTE.—“This prayer is ordinarily divided into three parts: (a) The prayer for Himself (verses 1-5); (b) for the apostles (verses 6-19); and (c) for all Christians (verses 20-26). But the thought is one—the glory of the Father in the work of salvation.”—“New Testament History,” Kern, old edition, p. 155.

3. What power had been given Him? How many should have eternal life? Verse 2.

4. What did He declare eternal life to be? Verse 3.

NOTE.—“In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. ‘This is life eternal,’ He said, ‘that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.’ This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.”—“Christ’s Object Lessons,” p. 114.

5. Whom had Jesus glorified on earth? What had He finished? Verse 4.

NOTE.—“Jesus emptied Himself, and in all that He did, self did not appear. He subordinated all things to the will of His Father. When His mission on earth was about to close, He could say, ‘I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do.’ And He bids us, ‘Learn of Me; for I am meek and lowly in heart.’” —“Mount of Blessing,” p. 30.

6. What did He now ask the Father to do for Him? Verse 5.

7. What is revealed to us concerning the glory which the Son had “before the world was”? Heb. 1:1-3; Phil. 2:6.

NOTE.—“Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father.”—“Patriarchs and Prophets,” p. 38.

8. To whom had Jesus revealed the Father? What had they learned concerning the Father and concerning the Son? John 17:6-8.

NOTE.—“The Father’s gift to Jesus consisted in the men who followed Him, the word He spoke, the works He did, the name He bore. How careful the Good Shepherd was of those who had been given to Him! He prayed for them, He kept them, He intrusted them as His dying legacy to His Father’s care.”—“Through the Bible Day by Day,” Meyer, vol. 5, p. 220.

9. In this part of His prayer, upon whom did Jesus’ mind particularly dwell? Verse 9, 10.

NOTE.—“In verse 10 we are reminded of Luke 15:31. The very words which the father said to the elder brother are here appropriated

by our Lord; and we are taught that we have the privilege of entering on the same inheritance of grace and power as our Lord had. He won for us, unworthy though we are, the privilege of saying, 'All Thine are mine.' If only we believed this, and lived as children in our Father's house, how different life would become."—Ibid.

10. Anticipating His immediate separation from the disciples, for what does Jesus plead? What did He do while He was with His disciples? Who only was lost? Verses 11, 12.

11. To what change in His experience does He refer? What experience did He desire His people to have? Verse 13.

12. What had Jesus given to His people? What separation had this brought about? From what did He ask the Father to keep them? Verses 14-16.

NOTE.—"What is the 'world'? The inspired definition is given in 1 John 2:16. . . . The spirit of the world permeates society. All its plans, aims, and activities belong to the present. . . . The world has always been in collision with Christ, because His teaching reverses everything that the world prizes. In its beatitudes, its methods of pleasure and acquisition, its view and use of power, and its attitude toward God, the difference is wide as the poles. But its hatred is welcome to the followers of Christ, as proving that they are on the Master's track, and in His fellowship they are abundantly compensated."—Id., pp. 220, 221.

13. How are His people sanctified? How are they sent into the world? For whose sake did Jesus sanctify Himself? Verses 17-19.

NOTE.—"Our prayers are not to be a selfish asking, merely for our own benefit. We are to ask that we may give. The principle of Christ's life must be the principle of our lives. 'For their sakes,' He said, speaking of His disciples, 'I sanctify Myself, that they also might be sanctified.' The same devotion, the same self-sacrifice, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants. Our mission to the world is not to serve or please ourselves; we are to glorify God by coöperating with Him to save sinners. We are to ask blessings from God that we may communicate to others. The capacity for receiving is preserved only by imparting. We cannot continue to receive heavenly treasure without communicating to those around us."—"Christ's Object Lessons," pp. 142, 143.

14. How are we included in the prayer of Jesus? What degree of unity does He desire for us? Verses 20, 21.

NOTE.—"Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! The Saviour has said of Himself, 'The Son can do nothing of Himself;' 'the Father that dwelleth in Me, He doeth the works.' Then if Christ is dwelling in our hearts, He will work in us 'both to will and to do of His good pleasure.' We shall work as He worked; we shall manifest the same spirit. And thus, loving Him and abiding in Him, we shall 'grow up into Him in all things, which is the head, even Christ.'"—"Steps to Christ," p. 80.

15. What does Jesus desire the world to learn through the oneness of His people? Verses 22, 23.

NOTE.—“That the world may know that Thou hast sent Me.” See also 2 Cor. 3:2. “In every one of His children, Jesus sends a letter to the world. If you are Christ’s follower, He sends in you a letter to the family, the village, the street, where you live. Jesus, dwelling in you, desires to speak to the hearts of those who are not acquainted with Him. Perhaps they do not read the Bible, or do not hear the voice that speaks to them in its pages; they do not see the love of God through His works. But if you are a true representative of Jesus, it may be that through you they will be led to understand something of His goodness, and be won to love and serve Him.”—Id., p. 119.

16. What further request concerning us did Jesus make of the Father? What does He wish us to behold? Verses 24, 25.

17. With what thought did Jesus close His prayer? Verse 26.

NOTE.—This prayer of Christ’s is a most precious legacy left by Him to His children. “We have here the words which Christ addressed to God in the critical hour of His life—the words in which He uttered the deepest feeling and thought of His spirit, clarified and concentrated by the prospect of death. . . . For even among the prayers of Christ this stands by itself as that in which He gathered up the retrospect of His past and surveyed the future of His church; in which, as if already dying, He solemnly presented to the Father Himself, His work, and His people. Recognizing the grandeur of the occasion, we may be disposed to agree with Melancthon, who, when giving his last lecture shortly before his death, said: ‘There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God Himself.’” —Dods, “Expositor’s Bible,” vol. 2, “John,” pp. 247; 248.

Lesson 13 — March 26, 1932

The Last Teachings of Jesus

LESSON SCRIPTURES: Matthew 26-28; Mark 14-16; Luke 22-24; John 18-21; Acts 1:7, 8.

MEMORY VERSE: “He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:7, 8.

LESSON HELP: “The Desire of Ages,” pp. 685-828; select portions dealing with points in the lesson.

THE LESSON

1. When Christ retired alone in Gethsemane to pray on the night of His betrayal, what instruction did He give to the three disciples who accompanied Him? Matt. 26:36-38.

2. For what did Jesus pray? What spirit of submission was His? Verses 39, 42.

3. On finding the disciples asleep, what gentle admonition did He give them? Verses 40, 41.

NOTE.—“Addressing Peter, Jesus said, ‘Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.’ The weakness of His disciples awakened the sympathy of Jesus. He feared that they would not be able to endure the test which would come upon them in His betrayal and death. He did not reprove them, but said, ‘Watch ye and pray, lest ye enter into temptation.’ Even in His great agony, He was seeking to excuse their weakness. ‘The spirit truly is ready,’ He said, ‘but the flesh is weak.’”—“The Desire of Ages,” p. 689.

4. What final words of resignation and of sympathy for His weary disciples did He speak before His betrayal? Verses 45, 46.

5. How did Christ greet His betrayer? What rebuke did He give Peter for the use of carnal weapons? Verses 50-54; John 18:11.

6. What did Christ say to the multitude which followed the chief priests and elders? Of what were their acts a fulfillment? Matt. 26: 55, 56.

7. When adjured by the high priest to declare His Sonship, what answer did Jesus give? Verse 64; Luke 22:66-69; John 18:20-23.

NOTE.—“Every ear was bent to listen, and every eye was fixed on His face as He answered, ‘Thou hast said.’ A heavenly light seemed to illuminate His pale countenance as He added, ‘Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.’

“For a moment the divinity of Christ flashed through His guise of humanity. The high priest quailed before the penetrating eyes of the Saviour. That look seemed to read his hidden thoughts, and burn into his heart. Never in after life did he forget that searching glance of the persecuted Son of God.

“‘Hereafter,’ said Jesus, ‘shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.’ In these words Christ presented the reverse of the scene then taking place. He, the Lord of life and glory, would be seated at God’s right hand. He would be the judge of all the earth, and from His decision there could be no appeal. Then every secret thing would be set in the light of God’s countenance, and judgment be passed upon every man according to his deeds.”—Id., p. 707.

8. In response to Pilate’s questioning concerning His Kingship, what brief response did Jesus make? Matt. 27:11; Luke 23:3.

9. What answer did Jesus give to Pilate concerning the nature of His kingdom? What did He acknowledge concerning His royalty? John 18:36, 37.

NOTE.—“Christ affirmed that His word was in itself a key which

would unlock the mystery to those who were prepared to receive it. It had a self-commending power, and this was the secret of the spread of His kingdom of truth. He desired Pilate to understand that only by receiving and appropriating truth could his ruined nature be reconstructed."—Id., p. 727.

10. As Christ, condemned to crucifixion, was being taken to Calvary, what prophetic words did He speak to the daughters of Jerusalem who followed Him? Luke 23:28-31.

NOTE.—"From the scene before Him, Christ looked forward to the time of Jerusalem's destruction. In that terrible scene, many of those who were now weeping for Him, were to perish with their children. From the fall of Jerusalem the thoughts of Jesus passed to a wider judgment. In the destruction of the impenitent city He saw a symbol of the final destruction to come upon the world. He said, 'Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?' By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered His wrath against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of man. What suffering, then, would the sinner bear who continued in sin? All the impenitent and unbelieving would know a sorrow and misery that language would fail to express."—Id., p. 743.

11. While on the cross, how did Jesus exemplify His teachings concerning forgiveness? Verse 34.

NOTE.—"His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness,—'for they know not what they do.'"—Id., p. 744.

12. What words indicate His feeling of loneliness as He suffered the final agony? Matt. 27:46; Mark 15:34.

13. With what words did Jesus commit His mother to the disciple John? John 19:26, 27.

14. When Mary, on the day of His resurrection, would have touched Him, what message did He give her? John 20:17.

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."—Id., p. 790.

15. When Christ appeared to the two disciples on the road to Emmaus, for what did He reprove them? What should they have known? Luke 24:25-27.

16. In the upper room at Jerusalem, what proof of His death did He bring to them? What did He bestow upon them? What reproof was given to doubting Thomas? Who are most blessed? John 20:19-21, 27-29.

17. What commission for service did Christ give to Peter, who had denied Him? John 21:15-19.

NOTE.—“Three times Peter had openly denied His Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question, like a barbed arrow to his wounded heart. . . . The first work that Christ intrusted to Peter on restoring him to the ministry was to feed the lambs. This was a work in which Peter had little experience. It would require great care and tenderness, much patience and perseverance. It called him to minister to those who were young in the faith, to teach the ignorant, to open the Scriptures to them, and to educate them for usefulness in Christ’s service. . . .

“Although Peter had denied his Lord, the love which Jesus bore him never faltered. Just such love should the under shepherd feel for the sheep and lambs committed to his care. Remembering his own weakness and failure, Peter was to deal with his flock as tenderly as Christ had dealt with him.”—Id., pp. 812, 815.

18. What was to be the work of the disciples till Christ should return? Matt. 28:18-20; Mark 16:15-18; Luke 24:48.

NOTE.—“The Saviour’s commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come, are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ.”—Id., p. 822.

19. For what were they to tarry? How was the church to be endowed for service? Luke 24:49; Acts 1:7, 8.

NOTE.—“These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ’s promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

“So it may be now. Instead of man’s speculations, let the word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the ‘former rain,’ and glorious was the result. But the ‘latter rain’ will be more abundant.”—Id., p. 827.

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