

Daybreak Series

July-Sept/1978

Adult Sabbath School Lessons

Education for Eternity



Think Thirteen



First Sabbath



Second Sabbath



Third Sabbath



Fourth Sabbath



Fifth Sabbath



Sixth Sabbath



Seventh Sabbath



Eighth Sabbath



Ninth Sabbath



Tenth Sabbath



Eleventh Sabbath

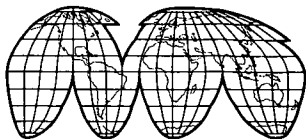


Twelfth Sabbath



Thirteenth Sabbath

Thirteenth Sabbath calls for an especially generous gift. Look at the back cover map and see the special needs Thirteenth Sabbath's offering will go to meet. These projects depend on a larger offering and that depends on you.



General Conference of
SEVENTH-DAY ADVENTISTS
Afro-Mideast Division

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Dear Sabbath School Member:

How I wish you could come with me this Sabbath to worship in the crowded chapel of the Middle East College in Beirut. After participating in the lively Sabbath School exercises and joining in the spirited discussions in the classes we would stroll across the campus to visit some of the dormitory rooms. Here you will meet and speak to Bereket from Ethiopia, Wavomba from Kenya, Mugerwa from Uganda, Yousefi of Iran, Habib who comes from ancient Egypt and Sabah whose home Baghdad is near the Bible city of Babylon.

These are representative of the 30 nations and language groups who enjoy the simple but adequate amenities of the men's dormitory because of the generosity of your Sabbath School offerings in 1976. Each student would greet you warmly in an appreciative hand clasp with sincere words which would assure you that your investment was one which will give you satisfaction for time and eternity.

If we could speed south 2,500 miles to a beautiful hill on the side of Lake Victoria, we would be welcomed by the beaming smile of Mr Don Swan, the charming and enthusiastic manager of the Africa Herald Publishing House. With a sense of pride he will escort you through the spotlessly clean and efficient plant to the new offset printing machine which is busy churning out literature in 16 languages as a result of your offering in 1976. He would relate the thrilling story of the miraculous and providential experiences he went through in obtaining the very best machine at a fraction of its market value - God has multiplied your gift in a spectacular way. Together you will breathe a prayer that those thousands of pages which are speeding through the Heidelberg machine will reach their heaven ordained destination.

This quarter your offerings and gifts will be helping three very promising new projects.

1. The expansion of the Parane School, beautifully situated in the highlands of Tanzania. New classrooms and equipment will enrich the lives of potential workers in this rapidly expanding field.
2. New schools will be opened along the banks of the Nile to provide Seventh-day Adventist Education for the children of members in this land which has experienced so many spectacular miracles.
3. In Ethiopia where our membership is doubling every few years, the need adequately to house the new congregations, ministers and schools is way beyond the resources of the membership. You will help erect simple but representative homes for our district leaders who sometimes care for twelve or fifteen churches in areas where baptisms are conducted any day of the week to meet the demands of the expanding work.

We appreciate the prayers and the sharing of means which the Sabbath School affords.

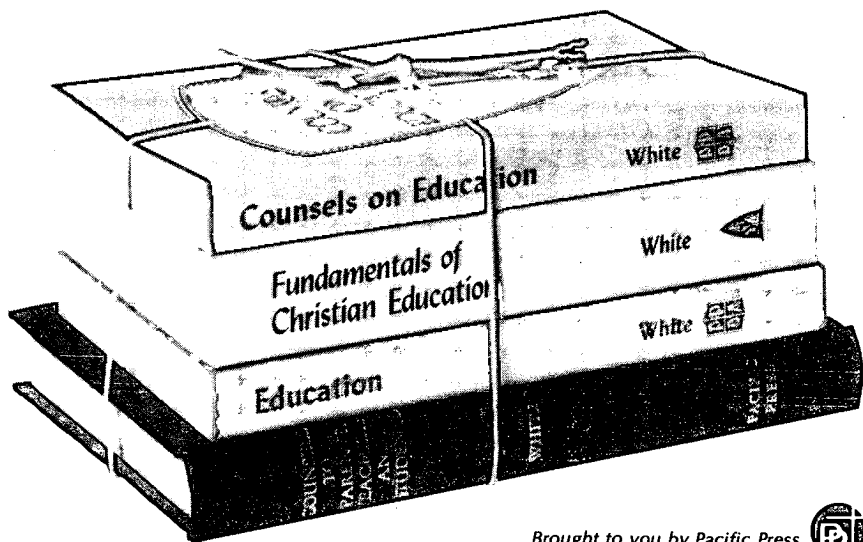
God bless you each in these exciting days as you share with us in the spiritual harvesting in which we are engaged.

Yours sincerely,

Charles Watson
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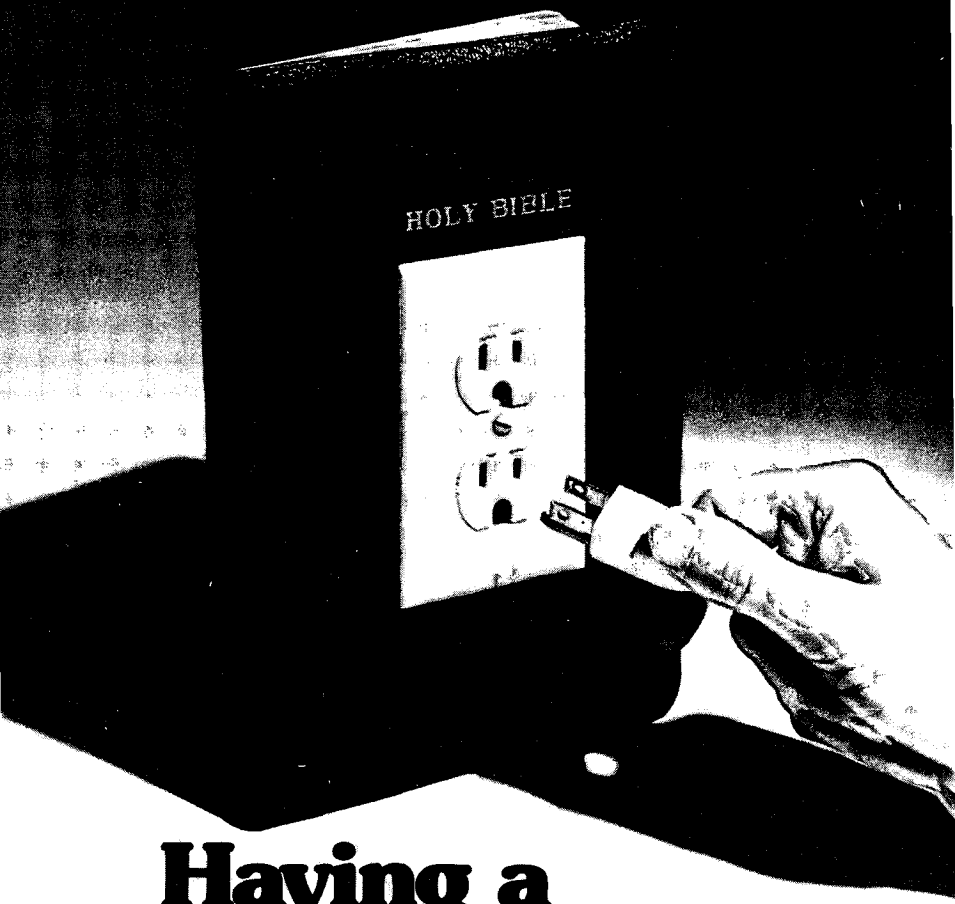
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EDUCATION FOR ETERNITY

Introduction

The year 1978 has been designated Education Year in the Seventh-day Adventist Church. These lessons have been prepared to harmonize with this important theme. Most Sabbath School members who study these lessons will not be engaged in a formal course of study in a school. But school is only one kind of education. There are others. Ellen White has pointed out to us that "our ideas of education take too narrow and too low a range. . . . It has to do with the whole being, and with the whole period of existence possible to man."—*Education*, p. 13. The church, the home, the job, the social life, as well as the school, are educational agencies. All of life is an educational process. This broad view of education is the subject of these 14 lessons.

This broad Christian education is the way in which God changes human nature and makes it Christlike. God enables a person to enter once more into the happy, fruitful relationship that was interrupted by sin. Every man, woman, and child, regardless of age or marital status, should be a learner in the school of Christ.

God intends that every Christian shall be not only a learner but also a teacher in the educational process of redemption. "Go . . . teach all nations" is a command that might have been performed long ago by angels from heaven. But God in His infinite wisdom chose to make human beings the transmitters of His transforming message because in teaching others we are benefited ourselves.

Parents are teachers who learn as they teach. "The restoration and uplifting of humanity begins in the home."—*The Ministry of Healing*, p. 349. Those who take upon themselves the responsibility for bringing a new life into the world also acquire the responsibility of feeding, clothing, and educating for God the child they have engendered. Young people who contemplate marriage and establishment of a new home should be conscious of this element in their planning for the future.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Christ is the center of Christian education. Beholding Him, looking to Him, the beholder may be changed into His likeness.

The lessons this quarter trace God's educational effort from the first school He established in the garden down through the Bible record of world history and into the school of the hereafter. The thrilling opportunities in the world to come, the chance to explore every avenue of interest without limitation of time or resources, should inspire us to allow the Lord to prepare us for admission to that school. We might have been there long ago were we not such slow learners in the classroom here below—so slow in applying to our teaching and witnessing the principles exemplified in the work of the Master Teacher. Let us look more closely to Him!

Christian education, as taught and practiced in varying degrees of perfection by Seventh-day Adventists, is derived from biblical injunctions and examples contained in these lessons. The light of Holy Scripture is cast into a broad spectrum of application through the prism of Ellen White's book *Education* and other books and compilations accepted as divinely inspired for our time.

One may recognize in these writings principles previously advocated by other great educators. Comenius stressed character education and visual stimulation. Pestalozzi stressed the educational importance of early childhood. Thoreau, a contemporary of Ellen White, postulated in *Walden* that students would appreciate their schools more if they constructed the buildings with their own hands. Oberlin College pioneered the implementation of a work-study program in contemporary America.

The very first chapter of the book *Education* acknowledges a Source behind all "sources" of thought about education. "As the moon and the stars [planets] of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness."—Page 14.

So wherever you are in the school of life, join with your fellow Sabbath School members in a study of Education for Eternity.

“The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed” (Gen. 2:8).

The love of nature and natural beauty finds expression in many ways, even in an industrialized, computerized, technological society. Often we see reflected the deep attachment for the Creator's handiwork that is innate in the human race. For example, the window box full of flowers in the inner city or in the condominium apartment, the vacation in a national park, the goldfish amid the bubbles under artificial light. Or the thrilling view from the mountaintop after the long climb or the ride in the cable car, and today's clamor against pollution of the environment.

The razzle-dazzle, pill-popping, rushed and complicated existence of cosmopolitan life today in many countries places a strain on the human nervous system. And social conditions tend to be reflected in the schools. Children are exposed to an increasingly violent and corrupt world. Tensions of various kinds are reflected in the large number of young children needing psychiatric care.

How refreshing it is to return to the simplicity and beauty of God's original plan for the development of the human mind and body.

“The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was

the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students.”—*Education*, p. 20.

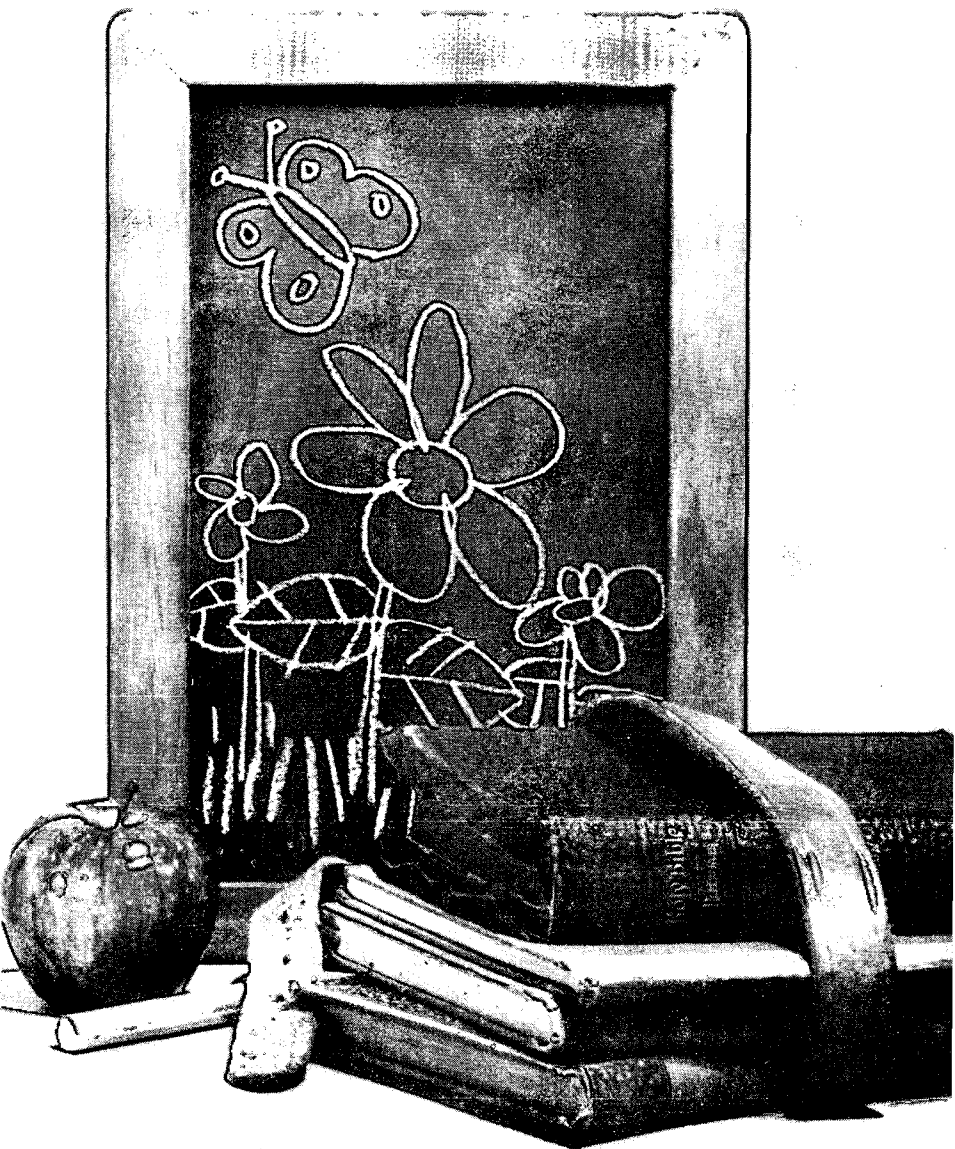
Rest your eyes, then, on the lovely paintings with which you can adorn the walls of your mind as you pursue the study of this week's lesson. Imagine the sunset glow of evenings when God chose to walk with man and be his teacher, the brilliant colors of the flowers, the restful peace of flowing streams in the shade of spreading trees. And when Sabbath comes, may the presence of the divine Teacher surround the figure of His human representative. May the Sabbath School class become, through your participation, an educational experience such as the first man and woman enjoyed so long ago.

DAILY HIGHLIGHTS

- 1. The Environment**
(Gen. 2:8)
- 2. The Teacher**
(Gen. 2:19; 3:8)
- 3. The Subject Matter**
(Gen. 2:19, 20)
- 4. Social Development**
(Gen. 2:18-22)
- 5. Character Development**
(Gen. 2:9, 16, 17)
- 6. Productive Activity**
(Gen. 2:15)

LESSON 1 June 25 to July 1

1. The School in a Garden



Part 1
THE
ENVIRONMENT

"The Lord God planted a garden eastward in Eden: and there he put the man whom he had formed" (Gen. 2:8).

With what environment did God surround man in the sinless beginning of this world?

"The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden.' Genesis 2:8, 9. Here, amidst the beautiful scenes of nature untouched by sin, our first parents were to receive their education."—*Education*, pp. 20, 21.

Moses, Elijah, Jesus, John the Baptist, and Paul all retired to the solitude of nature in search of communion with God and inspiration for their work for Him. In some cases God's servants were driven to quiet places by persecution or the consequences of their own mistakes, but God used these circumstances to speak with His "still, small voice."

Notice God's plan, even before sin entered, for man's development as human population spread across the earth:

"The Garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools like the one He had given. Thus in course of time the whole earth might be occupied with homes and schools where the words and the works of God should be studied, and where the students should thus be fitted more and more fully to reflect, throughout endless ages, the light of the knowledge of His glory."—*Education*, p. 22.

THINK IT THROUGH

What does nature say when she speaks to me?

"To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy that steals away
Their sharpness ere he is aware."

—William Cullen Bryant.

"The poet and the naturalist have many things to say about nature, but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork and perceives His love in flower and shrub and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of God's love to man."—*Steps to Christ*, p. 87.

FURTHER STUDY

Education, pp. 20-22.

Part 2
THE TEACHER

Who directed the learning experiences of Adam and Eve in the garden?

“Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them” (Gen. 2:19).

“They heard the sound of the Lord God walking in the garden in the cool of the day” (Gen. 3:8, RSV).

Out of His special regard for His children, our heavenly Father personally directed the education of Adam and Eve. “Often they were visited by His messengers, the holy angels, and from them received counsel and instruction. Often as they walked in the garden in the cool of the day they heard the voice of God, and face to face held communion with the Eternal. His thoughts toward them were ‘thoughts of peace, and not of evil.’ Jeremiah 29:11. His every purpose was their highest good.”—*Education*, p. 21.

What has God stood ready to do for His people even after sin came into the world? Isa. 30:20, 21; Ps. 32:8.

For a whole quarter, in 1976, the world Sabbath School studied, under the topic “God Is Not Silent,” the ways in which God seeks to communicate with man. When a message is of life-and-death importance, it may be sent through several channels in the hope that the message may be received through one of them. This is what God has done through nature, through His Son, through the Bible, through angels, through human witnesses, and through the spirit of prophecy.

When will God’s plan again encompass face-to-face relationship with human beings? Rev. 21:3; 22:3, 4.

THINK IT THROUGH

“The world has had its great teachers, men of giant intellect and extensive research, men whose utterances have stimulated thought and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race; but there is One who stands higher than they. We can trace the line of the world’s teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world’s great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world.”—*Education*, pp. 13, 14.

FURTHER STUDY

Education, pp. 99-101.

Part 3
THE SUBJECT
MATTER

“Out of the ground the Lord God formed every beast of the field, and every fowl of the air: and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field” (Gen. 2:19, 20).

The information the Bible provides regarding Creation Week and the first thousand years of human existence is very sketchy, but it is enough to let us understand that God put man in touch with the world of nature. Assigning names to living things is even today an intellectual challenge. It requires an understanding of many factors that serve as the basis for classification. There are broad categories such as phylum, division, class, and order, and more narrow categories such as family, genus, species, and variety. The names given by Adam were not the scientific names used in textbooks today, but no doubt revealed a keen observation of nature.

“Nature was the lesson book,” says Ellen White quoted in the introduction to this week’s lesson. “The book of nature, which spread its living lessons before them, afforded an exhaustless source of instruction and delight. On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God’s name was written. With both the animate and the inanimate creation—with leaf and flower and tree, and with every living creature, from the leviathan of the waters to the mote in the sunbeam—the dwellers in Eden held converse, gathering from each the secrets of its life. God’s glory in the heavens, the innumerable worlds in their orderly revolutions, ‘the balancings of the clouds’ (Job 37:16), the mysteries of light and sound, of day and night—all were objects of study by the pupils of earth’s first school.

“The laws and operations of nature, and the great principles of truth that govern the spiritual universe, were opened to their minds by the infinite Author of all. In ‘the light of the knowledge of the glory of God’ (2 Corinthians 4:6), their mental and spiritual powers developed, and they realized the highest pleasures of their holy existence.”—*Education*, pp. 21, 22.

THINK IT THROUGH

Prepare to participate in a thoughtful class discussion of some of the implications of this week’s lesson for Christian homes today and for the education of Christians and their children in the things of God.

FURTHER STUDY

Child Guidance, pp. 144-147.

Part 4
SOCIAL
DEVELOPMENT

"The Lord God said, It is not good that the man should be alone; I will make him an help meet for him. . . . And the Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man" (Gen. 2:18-22).

Loneliness is not a part of God's recommended way of life for men and women. It may be a necessary consequence of standing for the right in a world of sin. It may be one of the prices that people pay when they accept responsibilities of leadership or command. To Joshua God said, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5). To His people God said through Isaiah (43:2, 5): "When thou passest through the waters, I will be with thee." "Fear not: for I am with thee." Esther and Daniel stood alone, at times, except for the company of God and His angels.

But even when God's presence was in the Garden of Eden, He provided human companionship as an important part of human development. An only child in a family tends to miss something that enriches the lives of children in larger families. And schools do well to emphasize the social graces along with intellectual and manual skills. One of the advantages of dormitory life is learning to get along with other young people of varied temperaments and backgrounds.

Ellen White has left us the following comment on today's scripture: "The Eden home of our first parents was prepared for them by God Himself. When He had furnished it with everything that man could desire, He said: 'Let Us make man in Our image, after Our likeness.' . . .

"The Lord was pleased with this last and noblest of all His creatures, and designed that he should be the perfect inhabitant of a perfect world. But it was not His purpose that man should live in solitude. He said: 'It is not good that the man should be alone; I will make him an help meet for him.'

"God Himself gave Adam a companion. He provided 'an help meet for him'—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation."—*The Adventist Home*, p. 25.

FURTHER STUDY

Testimonies, vol. 6, pp. 172-174.

Part 5
CHARACTER
DEVELOPMENT

What provision did God make for testing the character development of the students in the Eden school?

"Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:9, 16, 17).

Adam and Eve, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free to choose, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, with full liberty to yield or to withhold obedience.

"At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God."—*Patriarchs and Prophets*, pp. 48, 49.

THINK IT THROUGH

"Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now."—*Education*, p. 225.

Examine the pages on which the following quotations appear to see if you may find gems of your own for sharing with others in class discussion:

"Whatever promotes physical health, promotes the development of a strong mind and a well-balanced character."—*Education*, p. 195.

"Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions."—*Education*, p. 18.

"Save the strength of the will; in the battle of life it will be needed."—*Education*, p. 289.

FURTHER STUDY

Education, pp. 225-229.

Part 6
PRODUCTIVE
ACTIVITY

"The Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15).

It appears to have been part of God's plan that useful manual labor should contribute to the balanced education offered in Eden's model school.

"To Adam and Eve was committed the care of the garden, 'to dress it and to keep it.' Genesis 2:15. Though rich in all that the Owner of the universe could supply, they were not to be idle. Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character."—*Education*, p. 21.

Through the week we have seen a balanced combination of activities in the life of man as he came from the Creator's hand. This has included communion with God, intellectual probing of the natural world, social development in sharing life with a human companion. It has also included character development through useful, productive manual labor.

This balance requires conscious effort on the part of outdoor people to cultivate the intellectual and the spiritual. And it requires a special effort on the part of sedentary workers and brain workers to foster the physical exercise necessary for the maintaining of health. Although sports can furnish some vigorous exercise, there is an additional dimension of satisfaction and creativity in productive manual work in the out-of-doors. Many church members could benefit from the same counsel given to ministers through God's messenger:

"If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them. . . .

"Some of our ministers feel that they must every day perform some labor that they can report to the conference. And as the result of trying to do this, their efforts are too often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor. But these cannot take the place of daily physical exercise.

"Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings."—*Gospel Workers*, p. 240.

To the teachers in our early schools similar words of counsel were given, no doubt for their own good as much as for the learning experience furnished to students:

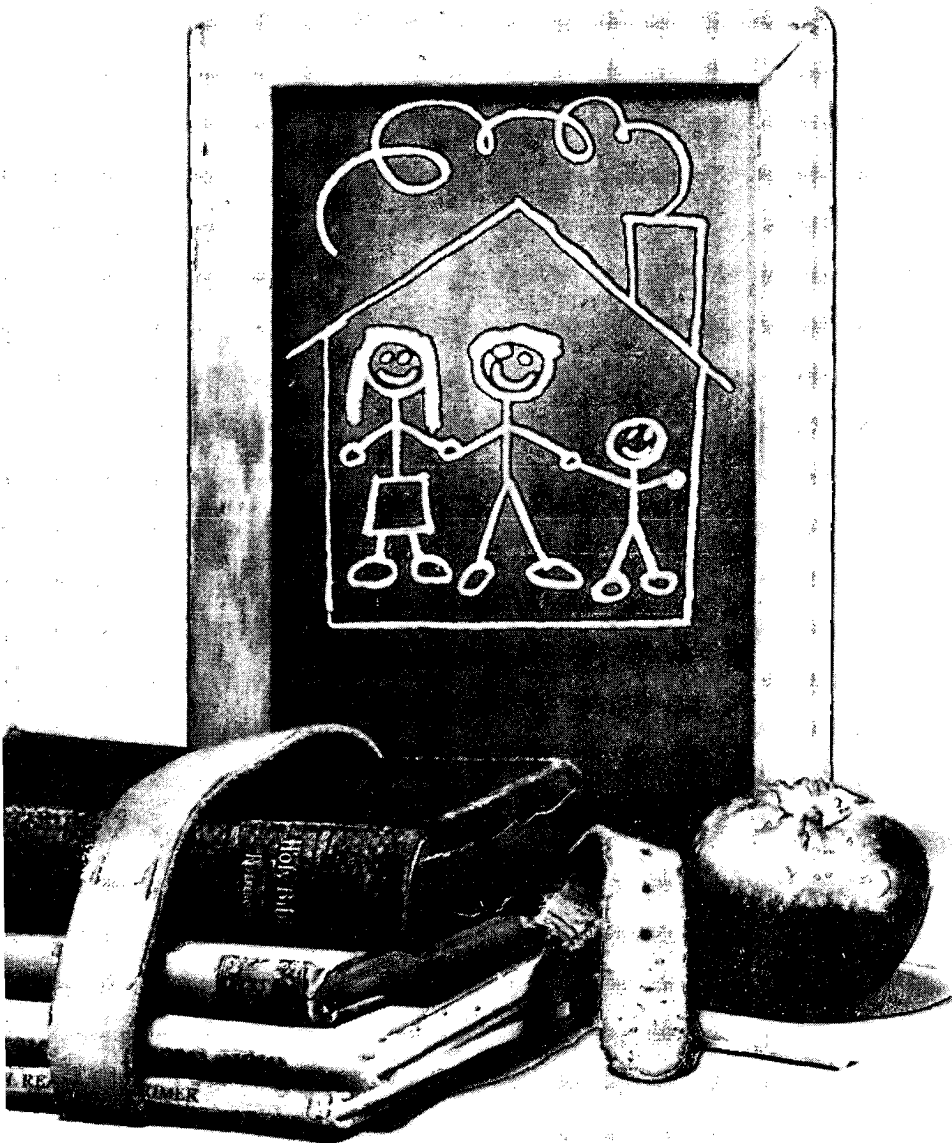
"Several hours each day should be devoted to working with the students in some line of manual training."—*Counsels to Teachers*, p. 211.

FURTHER STUDY

Patriarchs and Prophets, pp. 49-51.

LESSON 2 July 2-8

2. The Family—An Educational Center



“For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him” (Gen. 18:19).

Someone has said that the sweetest sound in your native language is your name. Especially is this true when the name is spoken tenderly, in a time of stress or pain or desolation, by the person who gave you the name before you could understand it or pronounce it. Perhaps the surname has come down through many generations with a proud tradition that is linked to famous people in your country's history. Perhaps the first or given names perpetuate the memory of a grandfather or an aunt or your mother's maiden name. In some countries the use of two surnames, the father's and the mother's, is the legal mark of legitimacy of birth. In others, the wife's maiden name is joined by a hyphen to her husband's surname, thus showing her relationship to him and her status as a married woman.

The perpetuation of a name reflects the perpetuation not only of biological characteristics, but also of ideals and aspirations and traditions. A famous anthropologist has pointed out that in many primitive cultures the grandparents are the educators of the little children. Weakened by age, they can no longer carry the burden of active physical labor, now transferred to younger shoulders. But the wisdom they have accumulated throughout a lifetime especially qualifies them to pass on to their grandchildren's impressive minds the traditions of the tribe, the rich meaning of the family name.

“The system of education established in Eden centered in the family. Adam was ‘the son of God’ (Luke 3:38), and it was from their Father that the children of the Highest received instruction. Theirs, in the truest sense, was a family school.

“In the divine plan of education as adapted to man's condition after the Fall, Christ . . . is the great teacher of mankind. And He ordained that men and women should be His representatives. The family was the school, and the parents were the teachers.”—*Education*, p. 33.

This week's lesson traces through the homes of Abraham, Jacob, Jochebed, Hannah, Daniel's parents, Mary, and Elisabeth. These were the homes that produced these children: Isaac, Joseph, Moses, Samuel, Daniel, Jesus, and John the Baptist. In critical times, down through history, God depended on homes such as these to produce the people to match the challenge of the times. What about the times we live in today?

DAILY HIGHLIGHTS

- 1. Abraham and Isaac (Gen. 12:8)**
- 2. Jacob and Joseph (Gen. 37:2-4)**
- 3. Jochebed and Moses (Heb. 11:23-27)**
- 4. Hannah and Samuel (1 Sam. 1:27, 28)**
- 5. Daniel's Home (Dan. 1:3, 4, 8)**
- 6. Mary and Elisabeth, Jesus and John (Luke 2:39-41, 52)**

Part 1
ABRAHAM
AND ISAAC

“He removed from thence unto a mountain on the east of Bethel, and pitched his tent . . . : and there he builded an altar unto the Lord, and called upon the name of the Lord” (Gen. 12:8).

The first notable example of parental instruction and its results is found in the life of Abram, who erected an altar to the Lord wherever he pitched his tent (see also Gen. 13:18 and PP 128). The key text for the week was spoken by God referring to Abraham: “I know him, that he will command his children and his household after him.”

The fellowship of father and son in worshipping God is evident: “I and the lad will go yonder and worship, and come again to you” (Gen. 22:5).

Apparently Abraham’s devotional habits were effectively transmitted to Isaac. On the eve of his wedding to Rebecca we find Isaac in a unique setting for his evening worship: “Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming” (Gen. 24:63). No doubt while he was praying, the answer was on the way!

“Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry.”—*Patriarchs and Prophets*, p. 144.

“Not until parents themselves walk in the law of the Lord with perfect hearts will they be prepared to command their children after them. A reformation in this respect is needed—a reformation which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households. If they would see a different state of things, they must bring His word into their families and must make it their counselor. They must teach their children that it is the voice of God addressed to them, and is to be implicitly obeyed. They should patiently instruct their children, kindly and untiringly teach them how to live in order to please God. The children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have a foundation that cannot be swept away by the incoming tide of skepticism.”—*Patriarchs and Prophets*, p. 143.

FURTHER STUDY

Patriarchs and Prophets, pp. 141-144, 152.

Part 2
JACOB AND
JOSEPH

"Joseph, being seventeen years old, was feeding the flock with his brethren. . . . Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him" (Gen. 37:2-4).

This second notable home in Bible history reveals problems that resulted from the seeds of deceit sown early in Jacob's life. He was himself deceived, and his children's loyalties were divided among four mothers. In addition to this, Jacob made a mistake in showing favoritism to Joseph. At seventeen, Joseph was a spoiled child. But there was a basic solid foundation which God used to good purpose, not only for Joseph, but for His plan to save the human race! Watch for the drama in this scene!

"As the caravan journeyed southward toward the borders of Canaan, the boy could discern in the distance the hills among which lay his father's tents. . . . What a change in situation—from the tenderly cherished son to the despised and helpless slave!

"But, in the providence of God, even this experience was to be a blessing to him. He had learned in a few hours that which years might not otherwise have taught him. . . . Faults had been encouraged that were now to be corrected. He was becoming self-sufficient and exacting. Accustomed to the tenderness of his father's care, he felt that he was unprepared to cope with the difficulties before him, in the bitter, uncared-for life of a stranger and a slave.

"Then his thoughts turned to his father's God. In his childhood he had been taught to love and fear Him. Often in his father's tent he had listened to the story of the vision that Jacob saw as he fled from his home an exile and a fugitive. He had been told of the Lord's promises to Jacob, and how they had been fulfilled—how, in the hour of need, the angels of God had come to instruct, comfort, and protect him. And he had learned of the love of God in providing for men a Redeemer. Now all these precious lessons came vividly before him. Joseph believed that the God of his fathers would be his God. He then and there gave himself fully to the Lord. . . .

"One day's experience had been the turning point in Joseph's life."—*Patriarchs and Prophets*, pp. 213, 214.

THINK IT THROUGH

In what beautiful words did Joseph express the way in which God had overruled the well-intentioned mistakes of his early home education? Gen. 45:4-8.

FURTHER STUDY

Patriarchs and Prophets, pp. 209-212.

**Part 3
JOCHEBED
AND MOSES**

“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. . . . For he endured, as seeing him who is invisible” (Heb. 11:23-27).

Abraham and Jacob have been cited as examples of godly fathers whose influence was reflected in the lives of their sons. Jochebed was a woman of the tribe of Levi, the tribe later to be charged with the religious instruction of an entire nation. Certainly she made wonderful use of the short time that was granted to her for the education of the baby rescued from the waters of the river Nile (Ex. 2:2-9). Mothers, especially, should find encouragement in thinking about the content of today’s lesson.

“The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. There is no other work that can equal this. To a very great extent the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. She is sowing seed that will spring up and bear fruit, either for good or for evil. She has not to paint a form of beauty upon canvas or to chisel it from marble, but to impress upon a human soul the image of the divine. Especially during their early years the responsibility rests upon her of forming the character of her children. The impressions now made upon their developing minds will remain with them all through life. . . . They are placed in our care to be trained, not as heirs to the throne of an earthly empire, but as kings unto God, to reign through unending ages.”—*Patriarchs and Prophets*, p. 244.

THINK IT THROUGH

“Let every mother feel that her moments are priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the mainspring of their influence and success to a praying, Christian mother.”—*Patriarchs and Prophets*, p. 244.

FURTHER STUDY

Patriarchs and Prophets, pp. 242-246.

Part 4
**HANNAH
AND SAMUEL**

“For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also have I lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there” (1 Sam. 1:27, 28).

The fourth parent in this week’s lesson is Hannah. She was the one who went to the sanctuary at Shiloh with a heavy burden on her heart. It was not only the hurt of Peninnah’s scorn and ridicule that weighed on her, but the unfulfilled longing of having a child to hold in her arms. The round of ceremonies in the tabernacle, the bright-colored embroidery on the veil, the precious stones on the vestment of the high priest—none of the elements of the divine service were sufficient to retain her attention. “She was in bitterness of soul, and prayed unto the Lord, and wept sore” (1 Sam. 1:10). Her lips moved, but her voice was not heard, and Eli thought that she was under the influence of alcohol.

The depth and earnestness of her desire, intensified by delay of fulfillment, made her appreciative of God’s gift when at last her wish was granted and Samuel was born. “He was her only son, the special gift of heaven; but she had received him as a treasure consecrated to God, and she would not withhold from the Giver His own.”—*Patriarchs and Prophets*, p. 571. Hannah’s devotion followed Samuel into the years he spent under Eli’s tutelage in the sanctuary, opening and closing the doors, sweeping, tending the lamps.

“From the earliest dawn of intellect she had taught her son to love and reverence God and to regard himself as the Lord’s. By every familiar object surrounding him she had sought to lead his thoughts up to the Creator. When separated from her child, the faithful mother’s solicitude did not cease. Every day he was the subject of her prayers. Every year she made, with her own hands, a robe of service for him; and as she went up with her husband to worship at Shiloh, she gave the child this reminder of her love. Every fiber of the little garment had been woven with a prayer that he might be pure, noble, and true. She did not ask for her son worldly greatness, but she earnestly pleaded that he might attain that greatness which Heaven values—that he might honor God and bless his fellow men.

“What a reward was Hannah’s! and what an encouragement to faithfulness is her example!”—*Patriarchs and Prophets*, p. 572.

FURTHER STUDY

Patriarchs and Prophets, pp. 569-574.

Part 5
DANIEL'S
HOME

"The king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace."

"But Daniel purposed in his heart that he would not defile himself" (Dan. 1:3, 4, 8).

Daniel and his companions were chosen because of qualities they already had. Only by inference can we paint a picture of what Daniel's home and home training must have been like. There is evidence of health ("well favoured"), of intellectual development ("skilful in all wisdom, and cunning in knowledge"), and also of social graces and character development ("ability . . . to stand in the king's palace").

Today's lesson deserves special attention from young people because in universities today they are often thrown into the company of the future intellectual leaders of their country.

"You should be prepared to follow the example of these noble youth [Joseph, Daniel, and his fellows]. Never be ashamed of your colors; put them on, unfurl them to the gaze of men and angels."—*Messages to Young People*, p. 28.

"Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. . . .

". . . Take your religion into your school life, into your boarding house, into all your pursuits. . . .

"Balanced by religious principle, you may climb to any height you please."—*Messages to Young People*, pp. 36, 37.

Notice that Daniel did not enter the university of Babylon because of selfish ambition. He was placed there through circumstances that God used to further His own purposes. Daniel's character was the result of faithful early education in his godly home. And God could use him to penetrate the highest courts on earth with a message from the King of kings.

"Daniel and his companions had been faithfully instructed in the principles of the word of God."—*Education*, p. 55.

THINK IT THROUGH

Are your temperance and health habits producing the kind of sterling vigor of character and sharp intellectual discernment that honored God and His cause in the experience of Daniel?

FURTHER STUDY

Education, pp. 54-58.

Part 6
MARY AND
ELISABETH,
JESUS AND JOHN

Describe the childhood education of Jesus.

“When they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover.”

“And Jesus increased in wisdom and stature, and in favour with God and man” (Luke 2:39-41, 52).

The formative years of the Son of God were spent in a quiet mountain village. The educational experiences of the annual feasts in Jerusalem were part of God’s plan for the education of Israel. Jesus’ parents obediently followed God’s plan in taking their child to the Passover when He reached the age of twelve. A balanced growth of the intellectual and the physical, of the spiritual and the social—all these are expressed in the three verses cited above.

The following paragraph by Ellen White gives us a picture of the family school in Nazareth: “With deep earnestness the mother of Jesus watched the unfolding of His powers, and beheld the impress of perfection upon His character. With delight she sought to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to co-operate with the heavenly agencies in the development of this child, who could claim only God as His Father.”—*The Desire of Ages*, p. 69.

What does the Bible record tell us of divine planning for the life of Jesus’ cousin, John the Baptist, and of his parents’ concern for carrying out the divine instructions? Luke 1:13-15, 60, 76-79.

What was the result of their faithfulness? Luke 1:80.

“John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his time. Hence the directions given to the parents of John,—a lesson of temperance by an angel from the throne of heaven.

“In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. Youth is the sowing time. It determines the character of the harvest, for this life and for the life to come.”—*The Desire of Ages*, pp. 100, 101.

FURTHER STUDY

The Desire of Ages, pp. 68-72.

“Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deut. 6:7).

Religious education is a biblical principle that applies not only to individual parents, but to God’s people as a whole. The key text for this week’s lesson is a part of the second of Moses’ four farewell speeches to his people, the nation of Israel, God’s chosen people (see verses 1, 3, 4). In addition to the instruction given by parents in the family, the teaching function was committed to the Levites. Specific reference to this is made in the times of Josiah (2 Chron. 35:3) and Nehemiah (Neh. 8:9).

Christian education is naturally, then, one of the teachings or doctrines of the Seventh-day Adventist Church. This has led to the establishment of the largest Protestant parochial school system in the world. The inspiration for this major effort and costly expenditure is found not only in God’s command in Deuteronomy. It is founded in the detailed counsel and guidance provided through the Lord’s latter-day messenger in books such as *Education; Counsels to Parents, Teachers, and Students; The Adventist Home; Child Guidance; Counsels on Education; and Fundamentals of Christian Education*. One urgent appeal is found under the title, “Our Responsibility”:

“Nothing is of greater importance than the education of our children and young people. The church should arouse and manifest a deep interest in this work; for now, as never before, Satan and his host are determined to

enlist the youth under the black banner that leads to ruin and death.

“God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost.”—*Counsels to Teachers*, p. 165.

The heeding of this counsel requires our very best effort in making family worship, the Sabbath School, the Pathfinder Club, MV camping, youth congresses, our youth magazines, and our formal education in the weekday classroom so attractive and rewarding that television and corrupting magazines and books will be ignored because the “abundant life” has already satisfied the soul’s craving for fulfillment.

DAILY HIGHLIGHTS

- 1. Moses’ First Farewell Oration (Deut. 4:9, 10)**
- 2. The Command Repeated (Deut. 6:6-9)**
- 3. Again Through Solomon (Prov. 22:6)**
- 4. All Thy Children (Isa. 54:11-13)**
- 5. An Heritage of the Lord (Ps. 127:3-5)**
- 6. Plants and Palaces (Ps. 144:12)**

LESSON 3 July 9-15

3. God's Command: Religious Education



Part 1
**MOSES' FIRST
FAREWELL
ORATION**

What responsibility did God place upon parents and upon Israel as a people?

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children" (Deut. 4:9, 10).

The book of Deuteronomy is composed of four orations given by Moses to the people of Israel before he climbed the heights of Mount Nebo. He turned over to Joshua the leadership of the people with whom he had crossed the Red Sea and spent forty years in the wilderness. One of his great burdens was that the lessons of these experiences should not be lost upon the generations that would follow. Today's text is from the first farewell oration, which includes Deuteronomy 1:6 to 4:43. "Teach them thy sons, and thy sons' sons," "that they may teach their children"—this is God's specific command to Israel regarding education in the law of God. Application to modern Israel is made in the following excerpt from *Counsels to Teachers*, page 166:

"Parents and teachers do not estimate the magnitude of the work given them in training the young. The experience of the children of Israel was written for us 'upon whom the ends of the world are come.' 1 Corinthians 10:11. As in their day, so now the Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education.

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."

THINK IT THROUGH

"While we should put forth earnest efforts for the masses of the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth. They are to be trained to become workers for God."—*Counsels to Teachers*, p. 165.

FURTHER STUDY

Child Guidance, pp. 21-25.

Part 2
THE COMMAND
REPEATED

What formal mandate to ancient Israel comes ringing down the centuries and applies to the education of our children for God?

"These words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:6-9).

These memorable words are part of Moses' second great oration, recorded in Deuteronomy 4:44 to 26:19. There is not necessarily any reference here to formal education in a classroom. The context is that of the family home; Moses speaks of conversation during shared activities, of evening and morning communion, of visible reminders in prominent locations in the home. But there is no question as to the responsibility that God places upon parents for the religious upbringing of their children. The final paragraph of the passage referred to in the introduction to this lesson states: "The Lord would use the church school as an aid to the parents in educating and preparing their children for this time before us. Then let the church take hold of the school work in earnest and make it what the Lord desires it to be."—*Counsels to Teachers*, p. 167.

In ancient Israel the parents had the main responsibility, but God also appointed the Levites to be scattered throughout all the tribes as teachers of the law of God.

"From the earliest times the faithful in Israel had given much care to the education of the youth. The Lord had directed that even from babyhood the children should be taught of His goodness and His greatness, especially as revealed in His law, and shown in the history of Israel. Song and prayer and lessons from the Scriptures were to be adapted to the opening mind. Fathers and mothers were to instruct their children that the law of God is an expression of His character, and that as they received the principles of the law into the heart, the image of God was traced on mind and soul. Much of the teaching was oral; but the youth also learned to read the Hebrew writings; and the parchment rolls of the Old Testament Scriptures were open to their study."—*The Desire of Ages*, p. 69.

FURTHER STUDY

Patriarchs and Prophets, pp. 463, 468.

**Part 3
AGAIN THROUGH
SOLOMON**

What simple instruction did Solomon give regarding child training?

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

God's command to Israel, given through Moses, is repeated again through these words of Solomon: "Train up a child in the way he should go."

"This language is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the 'way' the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the Great Teacher lessons of obedience to His will."—*Counsels to Teachers*, p. 108.

What is the most difficult part of training a child "in the way he should go"?

"Physical training, the development of the body, is far more easily given than spiritual training. The nursery, the playground, the workshop; the sowing of the seed; and the gathering of the harvest—all these give physical training. Under ordinarily favorable circumstances a child naturally gains healthful vigor and proper development of the bodily organs. Yet even in physical lines the child should be carefully trained.

"Soul culture, which gives purity and elevation to the thoughts and fragrance to word and act, requires more painstaking effort. It takes patience to keep every evil motive weeded from the garden of the heart. The spiritual training should in no case be neglected; for 'the fear of the Lord is the beginning of wisdom' Psalm 111:10. By some, education is placed next to religion, but true education is religion. The Bible should be the child's first textbook. From this book, parents are to give wise instruction."—*Counsels to Teachers*, pp. 108, 109.

Sanctification, both for adults and for little children, can be said to be the work of the Holy Spirit in aiding us to develop a new set of habits. Someone has said that we are fortunate in that good habits are just as hard to break as bad habits. This is probably true of acquired ways of responding to situations. But because of our inherited tendencies to sin (to bad habits), we constantly need to be dependent on the presence and the enabling grace of Christ to make us "more than conquerors through him who loved us."

FURTHER STUDY

Child Guidance, pp. 193, 194, 202, 203.

Part 4
ALL THY
CHILDREN

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:11-13).

To whom are these dramatic, encouraging, poetic words spoken? The context gives us the clue. Who, although barren will break forth into singing (verse 1)? Who is to enlarge the place of her tent, to lengthen her cords and strengthen her stakes (verse 2)? Who is the forsaken woman (verses 5, 6)? Who will have mountains of obstacles removed before her (verses 9, 10)? Ancient Israel, of which the antitype is the Christian church, is beautifully pictured in the whole chapter—her trials and her triumphs.

Tucked away in verse 13, above, is an expression that has been a great comfort to Christian parents who are separated from their children—"All thy children shall be taught of the Lord." The seal of one of our colleges established in the early days of the church contains this promise. It is an all-inclusive statement regarding the education of the children of the church. The Lord Himself will teach them, according to this prophecy, and the result will be great peace. The ultimate fulfillment of the prophecy, no doubt, refers to conditions in the earth made new. But it is evident from statements in the writings of Ellen White that God designs part of the triumph of the church even here below to be the establishment of church schools.

"In some countries parents are compelled by law to send their children to school. In these countries, in localities where there is a church, schools should be established if there are no more than six children to attend. Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*Testimonies*, vol. 6, p. 199.

"Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education."—*Testimonies*, vol. 6, p. 195.

FURTHER STUDY

Testimonies, vol. 6, pp. 193-200.

Part 5
AN HERITAGE
OF THE LORD

“Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate” (Ps. 127:3-5).

The building of a house, rising up early, sitting up late, eating the bread of sorrows—these are the images in the first part of this psalm. The writer then approaches, in the second stanza, the vibrant living element that makes a house a home—the family, the house full of children. In societies based on agriculture it is perhaps a blessing to have a large family with many hands to help cultivate and harvest the crops. In an overcrowded, industrial society, and in developing countries where the demand for modern conveniences outstrips the supply, population control is a lively issue. Family planning is debated in the press, on radio and TV, and on the billboards. Both the privileges and the responsibilities that parents have when they bring children into the world are reflected in the inspired counsel sent by God to His church in these latter days:

“Children are the heritage of the Lord, and we are answerable to Him for our management of His property. . . . In love, faith, and prayer let parents work for their households, until with joy they can come to God saying, ‘Behold, I and the children whom the Lord hath given me.’

“A childless house is a desolate place. The hearts of the inmates are in danger of becoming selfish, of cherishing a love for their own ease, and consulting their own desires and conveniences. They gather sympathy to themselves, but have little to bestow upon others.”—*The Adventist Home*, p. 159.

THINK IT THROUGH

“Before increasing their family, they [Christians] should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing.”—*Messages to Young People*, p. 462.

FURTHER STUDY

Child Guidance, pp. 17-20.

Part 6
PLANTS AND
PALACES

Why did the psalmist want an unpolluted environment for the children of God's people?

"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace" (Ps. 144:12).

Let us examine the context of this verse. Twice, in verses 7 and 8, and in verse 11, David expresses the desire to be delivered "from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood." The rest of the psalm is joyful praise of the Lord's power for good and the resulting prosperity of His people.

The "strange children" may refer to David's enemies from whose sword the Lord delivered him, thus creating a peaceful condition in which his own children could grow to prosperous maturity. However, a morally secure environment is important to spiritual growth. When Jesus wanted to instruct His disciples, He often retired to a secluded, quiet place, even though He might be followed eventually by a large crowd to whom He ministered, as in the case of feeding the five thousand. Most Seventh-day Adventist boarding schools have been established initially, by deliberate choice, under the guidance of God, in country locations, free from the corrupting influences of the large cities.

"That education alone which brings the student into close relation with the Great Teacher is true education. The youth are to be taught to look to Christ as their guide. They are to be taught lessons of forbearance and trust, of true goodness and kindness of heart, of perseverance and steadfastness. Their characters are to answer to the words of David: 'That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace.' Psalm 144:12.

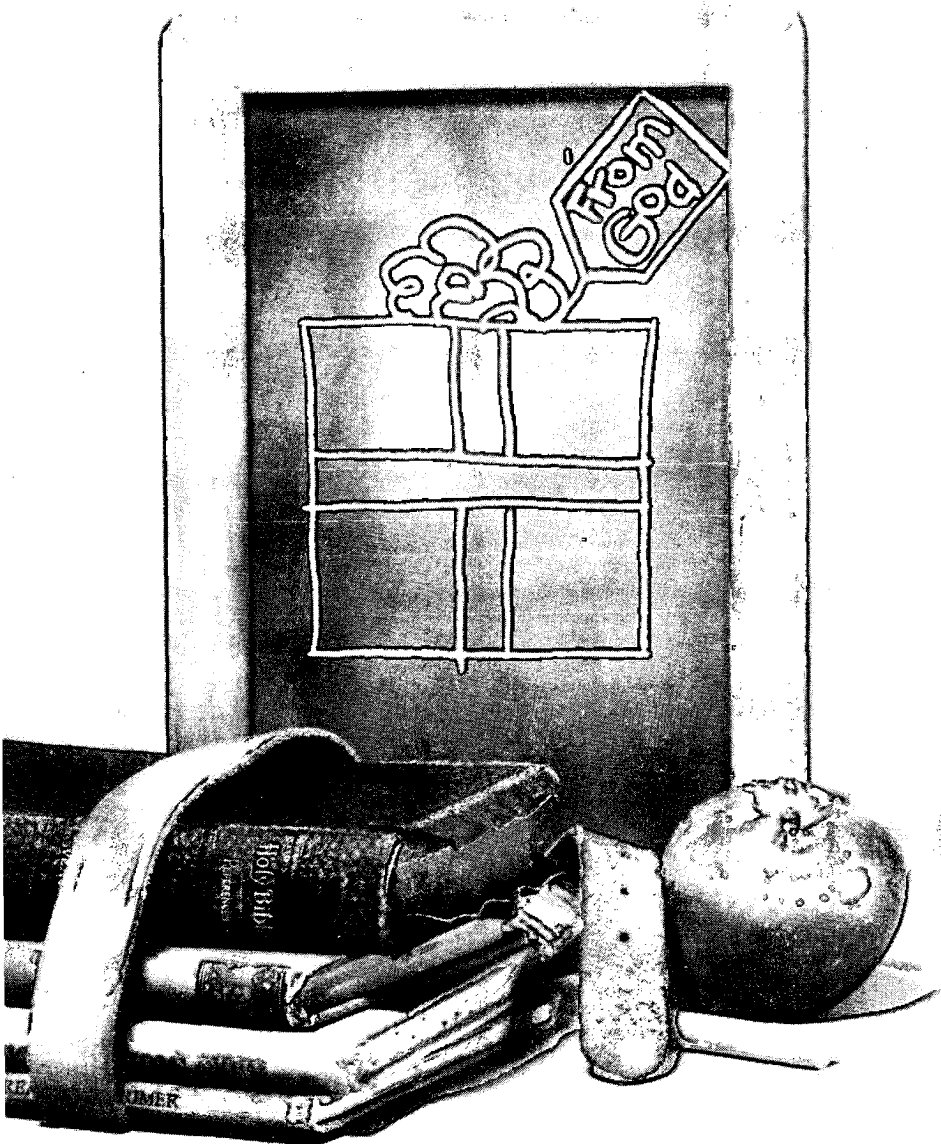
"The converted student has broken the chain which bound him to the service of sin, and has placed himself in right relation to God. His name is enrolled in the Lamb's book of life. He is under solemn obligation to renounce evil and come under the jurisdiction of heaven. Through earnest prayer he is to cleave to Christ. To neglect this devotion, to refuse this service, is to become the sport of Satan's wiles."—*Counsels to Teachers*, p. 496.

FURTHER STUDY

Testimonies, vol. 6, pp. 133-139.

LESSON 4 July 16-22

4. Responding to God's Gift



“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1).

Abraham’s gift of his son on Mount Moriah, in the dawn of written history, has implications for Christian parents today. Isaac, the “living sacrifice,” is a symbol of their children.

Two families stood by the departure ramp at an international airport watching the son of one and the daughter of the other board the plane for a distant mission field. The two mothers brushed unbidden tears from their eyes, but listened as one of the fathers remarked, “Why weep, when that’s what they’ve dreamed of and prepared for all their lives?” Before he was born the son had been asked for and dedicated to God’s service, and both families had invested a great deal of money in giving their children a Christian education.

What appears to be sacrifice to the onlooker is anything but sacrifice to the person performing the deed. Albert Schweitzer chose to leave the concert halls of Europe and a prosperous medical practice to serve the people of Gabon—particularly the lepers surrounding Lambaréné. That’s what he most wanted to do. Would he call it a sacrifice? A heart that overflows with gratitude seeks channels through which to express the thankfulness it feels. Love expressed is answered by love returned, in the language unique to each individual recipient.

This week’s lesson points out that God gave all heaven in a single gift to us when He gave His Son, and that one of the most appropriate responses we can make is to give our children to be trained for service in His cause.

God asked Abraham for such a test of his devotion when he called “Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him.” It was not Isaac’s death that God desired, but rather the committed life represented by his willingness to die. He also desired the father’s willingness to give what he most treasured and had long waited for.

Isaac became indeed the kind of living sacrifice that Paul asked the Roman Christians to become, in whose footsteps we follow. Abraham and Isaac returned from Mount Moriah enriched by a shared experience in rewarded faith.

“Whatever of ours God claims from us, He returns again, enriched, transfigured, with His own glory. The tithe that He claimed from Israel was devoted to preserving among men, in its glorious beauty, the pattern of His temple in the heavens, the token of His presence on the earth. So the portion of our time which He claims is given again to us, bearing His name and seal.”—*Education*; p. 250.

Those who have given their children to further the work of the gospel have experienced this same kind of blessing that applies to the tithe and the Sabbath. Their gift gives them a special kinship with Him who “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Not only do they receive this spiritual blessing, but their children are a living link with a community much wider than their home town. When the children answer a call to mission service overseas, they confer upon their parents the status of citizens of the world.

DAILY HIGHLIGHTS

1. **God Gave His Son**
(John 3:16)
2. **Abraham Gave His Son**
(Gen. 22:2)
3. **A Living Sacrifice**
(Rom. 12:1)
4. **The Need for Workers**
(Luke 10:1, 2)
5. **Compassion for the Multitudes**
(Matt. 9:36)
6. **Following Abraham’s Example**
(James 2:21-24; Gal. 3:6-9)

Part 1
GOD GAVE
HIS SON

What is the greatest gift ever given by God to man?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The following paragraphs bring out, each in its own way, a special aspect of the gift God gave. Can you identify each one?

"The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. 'Herein is love,' Wonder, O heavens! and be astonished, O earth!—*The Desire of Ages*, p. 49.

"It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature."—*The Desire of Ages*, p. 25.

"The Lord would be so bountiful to His human family that it could not be said of Him that He could do more. In the gift of Jesus, God gave all heaven. . . . Well may the heavenly host look with amazement upon the human family who refuse to be uplifted and enriched with the boundless love expressed in Christ. Well may they exclaim, Why this great waste?"—*The Desire of Ages*, p. 565.

How does Paul refer to the gift God made in Christ? 2 Cor. 9:15.

Of what is the gift of Christ an assurance? Rom. 8:32.

"In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus."—*Steps to Christ*, p. 68.

FURTHER STUDY

Steps to Christ, "God's Love for Man," pp. 13-15.

Part 2
ABRAHAM GAVE
HIS SON

What did God ask of Abraham as an expression of his fidelity?

"He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:2).

Abraham's gift of his son on Mount Moriah was accepted by the Father, who had not spared His own Son. God confirmed with a solemn oath the blessing He had promised to Abraham when He called him from Haran: "By myself have I sworn, saith the Lord, for because thou has done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (verses 16-18).

"Abraham's great act of faith stands like a pillar of light, illuminating the pathway of God's servants in all succeeding ages. Abraham did not seek to excuse himself from doing the will of God. During that three days' journey he had sufficient time to reason, and to doubt God, if he was disposed to doubt. He might have reasoned that the slaying of his son would cause him to be looked upon as a murderer, a second Cain; that it would cause his teaching to be rejected and despised, and thus destroy his power to do good to his fellow men. He might have pleaded that age should excuse him from obedience. But the patriarch did not take refuge in any of these excuses. Abraham was human; his passions and attachments were like ours; but he did not stop to question how the promise could be fulfilled if Isaac should be slain. He did not stay to reason with his aching heart. He knew that God is just and righteous in all His requirements, and he obeyed the command to the very letter."—*Patriarchs and Prophets*, p. 153.

What gift to God was expected in every family in Israel? Ex. 22:29.

"God had promised to give the First-born of heaven to save the sinner. This gift was to be acknowledged in every household by the consecration of the first-born son. He was to be devoted to the priesthood, as a representative of Christ among men."—*The Desire of Ages*, p. 51.

FURTHER STUDY

Patriarchs and Prophets, pp. 151-155.

Part 3
A LIVING
SACRIFICE

Following the example of Isaac, who was rescued from the sacrificial altar by an angel's voice, what should every Christian youth be?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Isaac was to have been a burnt offering, slain on the altar. But the provision of a substitute made him a living sacrifice instead of a dead sacrifice. This did not make his sacrifice of lesser importance. Someone has said that it takes more courage to live for Christ than it does to die for Christ. The courage to face death is the courage of a moment. The courage to live for Christ requires a daily sacrifice of self, such as Isaac had already learned before he went to Mount Moriah.

"It was with terror and amazement that Isaac learned his fate, but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those three terrible days, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honored in being called to give his life as an offering to God. He tenderly seeks to lighten the father's grief, and encourages his nerveless hands to bind the cords that confine him to the altar."—*Patriarchs and Prophets*, p. 152.

It is clear that the sacrifice made by Abraham was also a commitment made by the young man Isaac. The call to become a living sacrifice, made by Paul, is applied by Ellen White to the youth of today, who are to live pure, clean lives like that of Daniel. (See *The Adventist Home*, pp. 301, 302.) Not only are parents called to dedicate their children to God, but the youth are invited to commit themselves:

"Christ is calling for volunteers to enlist under His standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice."—*Messages to Young People*, pp. 24, 25.

FURTHER STUDY

Testimonies, vol. 5, pp. 541, 542.

Part 4
THE NEED
FOR WORKERS

What did Jesus tell the seventy disciples before sending them out to prepare the way for His coming?

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:1, 2).

There is an inescapable relationship between the prayer that Jesus instructed the seventy to pray and their own participation in bringing about the answer to that prayer. Praying about the harvest creates a concern that leads one to commit himself to being a part of it and helping to bring it in.

The agricultural way of life in Jesus' time was especially apt for illustrating certain factors in the work of the gospel, more so than industrial life today. There was an element of timeliness, of urgency, associated with the ripening of the grain and fruit. When harvesttime came, the landowner sought by every means to get sufficient help to finish the harvest before the fruit or the grain was spoiled. In the parable of the vineyard, even at the eleventh hour, what we would call five p.m., he was recruiting harvest hands. He was willing to pay them for a whole day's work even if they worked only one hour before night came.

"We are nearing the close of earth's history. We have before us a great work,—the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world."—*Gospel Workers*, p. 36.

"We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God."—*Gospel Workers*, p. 83.

"Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are."—*Gospel Workers*, p. 84.

FURTHER STUDY

Gospel Workers, pp. 81-85 (*Testimonies*, vol. 5, pp. 390-395).

**Part 5
COMPASSION
FOR THE
MULTITUDES**

How did Jesus feel when He saw and came into contact with the needy multitudes of His time?

"When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

The verse immediately preceding this verse describes Jesus personally mingling with the people in their villages. The verses following repeat the appeal to pray for the Lord of harvest to send forth laborers into His harvest.

Down through history, one of the elements of God's call to a person to be His mouthpiece in a given period or place was the bringing of that person into contact with the world's need, giving him or her a perception of the situation. The realization of the need became a burden that could not be thrown off without a commitment to service.

Isaiah saw God's glory in the temple and sensed not only his own great need but that of his people also: "I dwell in the midst of a people of unclean lips." His lips were purified by a live coal from the altar, and then he responded to the call by saying, "Here am I; send me" (Isa. 6:5-8).

Paul was waiting in Athens for Silas and Timothy. While he waited, touring the city perhaps, "he was greatly upset when he noticed how full of idols the city was" (Acts 17:16, TEV).

If you have stood at the top of the World Trade Center in New York, or the Torre Latinamericana in Mexico City, or a skyscraper in one of the other great cities of the world, perhaps you also have felt something of the same tug at your heartstrings. Perhaps you have heard a song that echoes the refrain, "Where do all the lonely people go?" And you ache to reach some way to the millions who need the peace and the joy that Christian workers can bring them. You long to be one of those workers, as a layman or as a denominational employee. And you long to see your children sharing in the work that has become your very motive for existence ever since Christ came into your heart.

THINK IT THROUGH

"Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves."—*Messages to Young People*, p. 174. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God.

FURTHER STUDY

Messages to Young People, pp. 219-225.

Part 6
FOLLOWING
ABRAHAM'S
EXAMPLE

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness. . . . Ye see then how that by works a man is justified, and not by faith only" (James 2:21-24).

"They which are of faith, the same are the children of Abraham. . . . They which be of faith are blessed with faithful Abraham" (Gal. 3:7-9).

Our faith is demonstrated by its fruitage, which can be seen by all. If we believe Christ is coming, we will do all that is in our power to hasten His coming. We will strive to finish the task He has given His church to do, and this includes giving our children an education to become workers for the Lord. God's blessing upon Abraham that in him all nations of the earth should be blessed is shared by those who have given of their children to go to the far corners of earth with the gospel message for this time.

"It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, 'It is enough.' To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' Romans 8:32."—*Patriarchs and Prophets*, p. 154.

THINK IT THROUGH

"By faithfully maintaining their Christian integrity, they [the youth of our time] may exert a strong influence in the work of reform. Such men are needed at this time. God has a work for every one of them. Never did men achieve greater results for God and humanity than may be achieved in this our day by those who will be faithful to their God-given trust."—*Patriarchs and Prophets*, p. 574.

FURTHER STUDY

Testimonies, vol. 5, pp. 580-586.

“The sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make a place there, where we may dwell. . . . So he went with them” (2 Kings 6:1-4).

It is evident from the key text for this week’s lesson that the “sons of the prophets” were a group of young men who shared life with Elisha. Elisha was God’s prophet to ancient Israel about 830 B.C., midway through the two-century history of the northern kingdom. The first appearance of a term similar to “sons of the prophets” dates back to the time of Samuel, more than two hundred years earlier. Samuel marked the transition from the three-hundred-year period of the judges to the monarchy under Saul. Immediately after Saul’s anointing, he was to go to “the hill of God” where he would meet a “company of prophets” coming down with music. He was told, “Thou shalt prophesy with them, and shalt be turned into another man” (1 Sam. 10:5, 6). (See verses 9-11.) Another reference pictures Saul, later in his career, again approaching such a “company of the prophets” (1 Sam. 19:18-24), first by messenger and then personally, and coming under their influence. This second time the company of prophets is pictured with “Samuel standing as appointed over them.”

The verb used for “prophesy” in these passages is *naba’*, “to act as a spokesman for God.” (See the *SDA Bible Commentary*, vol. 2, p. 494.) The reference is not necessarily to foretelling future events but can refer to the expression of divine truth in sacred song. Young men were associated with Samuel, with Elisha, and later with Paul. The picture we find is similar somewhat to that of a group of devout students for the ministry learning from an experienced servant of God through sharing his life and labor. Two chapters by Ellen White deal with the subject of this week’s lesson. One is found in *Patriarchs and*

Prophets, pages 592-602. The other is found in *Education*, pages 45-50. The background for providing an educational agency other than the home school is pictured in the latter:

“Fathers and mothers in Israel became indifferent to their obligations to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. . . .

“To meet this growing evil, God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was also given to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord’s direction, established the schools of the prophets.”—*Education*, pp. 45, 46.

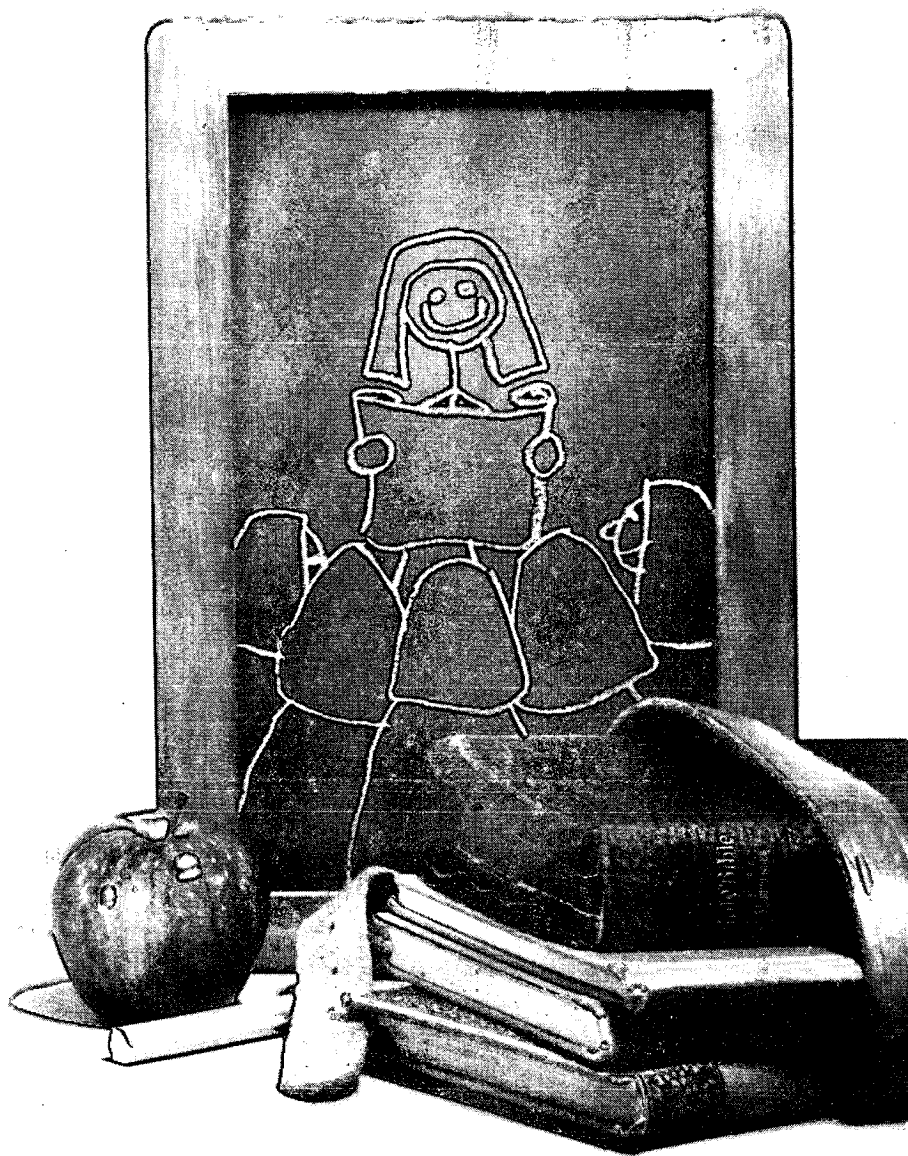
Paul might be considered the Samuel of the New Testament, preparing young men to be spiritual leaders in an ambulatory version of the schools of the prophets.

DAILY HIGHLIGHTS

1. **Samuel’s Company of Prophets**
(1 Sam. 19:19-21)
2. **“The House of God”**
(2 Kings 2:3)
3. **Sacred Song**
(2 Kings 2:5)
4. **School Homes**
(2 Kings 4:38)
5. **Working Students**
(2 Kings 6:1-4)
6. **Paul Trained Young Workers**
(Acts 20:4)

LESSON 5 July 23-29

5. The Schools of the Prophets



Part 1
**SAMUEL'S
COMPANY OF
PROPHETS**

During the critical period when King Saul was pursuing David, what group of helpers was seen surrounding Samuel at Ramah, and how powerful was their influence?

"It was told Saul, saying, Behold, David is at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also" (1 Sam. 19:19-21).

The scriptures cited for the first four days' study of this week mention four places where companies of prophets or sons of the prophets were gathered: Ramah, Bethel, Jericho, and Gilgal. The first mention of them is tied to the name of Samuel. The others are tied to the names of Elijah and Elisha, immediately preceding and following Elijah's translation to heaven in a chariot of fire. We today often refer to these companies as schools of the prophets.

This first mention is notable not only for the fact that Samuel was presiding, but for the powerful influence that drew three successive companies of the messengers of Saul into the spirit of praise to God, in poetry and song.

"The schools of the prophets were founded by Samuel to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. In the accomplishment of this object Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God and studied His word and His works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God and had received the special endowment of His Spirit. They enjoyed the respect and confidence of the people, both for learning and piety.

"In Samuel's day there were two of these schools—one at Ramah, the home of the prophet, and the other at Kirjath-jearim, where the ark then was. Others were established in later times."—*Patriarchs and Prophets*, p. 593.

FURTHER STUDY

Education, pp. 45-47.

Part 2
"THE HOUSE
OF GOD"

Preceding the translation of Elijah, what group greeted Elijah and Elisha in the mountainous region of Israel?

"The sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace" (2 Kings 2:3).

Beth-el was the place where Jacob lay down to sleep with a stone for a pillow as he fled from his brother Esau. Alone and unbefriended, he dreamed he saw a ladder of light reaching down from heaven to his resting place. He arose to name the place Beth-el, house of God, "for surely God is in this place, and I knew it not. . . . This is none other but the house of God."

How appropriate it is that a school of the prophets should be established in such a place as this. Every Christian school today should have an atmosphere such that the name Beth-el would fit. "Ministers and teachers, let your work be fragrant with rich spiritual grace."—*Gospel Workers*, p. 272. To students God says, "Notice for yourself if all things in your own room are spotless and in order, that nothing there may be an offense to God, but that when holy angels pass through your room, they may be led to linger because attracted by the prevailing order and cleanliness."—*Testimonies*, vol. 6, p. 171.

"The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry. The manner of instruction was far different from that in the theological schools of the present day, from which many students graduate with less real knowledge of God and religious truth than when they entered. In those schools of the olden time it was the grand object of all study to learn the will of God and man's duty toward Him. In the records of sacred history were traced the footsteps of Jehovah. The great truths set forth by the types were brought to view, and faith grasped the central object of all that system—the Lamb of God that was to take away the sin of the world.

"A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellects brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song."—*Patriarchs and Prophets*, pp. 593, 594.

FURTHER STUDY

Education, pp. 47-49.

Part 3
SACRED SONG

Where was a third school of the prophets located?

"The sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that thy Lord will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace" (2 Kings 2:5).

Jericho had been the scene of God's mighty demonstration of power on behalf of his chosen people. The younger generation saw in the opening of the river Jordan and the fall of Jericho a special indication the Lord was with them. A monument was erected near Jericho with specific instructions that it should be used to answer the questions of the children in years to come for educational purposes. (See Joshua 4:19-24.) This was an appropriate location for a school of the prophets. Here music was part of the curriculum.

"Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. What a contrast between the ancient custom and the uses to which music is now too often devoted! How many employ this gift to exalt self, instead of using it to glorify God! A love for music leads the unwary to unite with world lovers in pleasure gatherings where God has forbidden His children to go. Thus that which is a great blessing when rightly used, becomes one of the most successful agencies by which Satan allures the mind from duty and from the contemplation of eternal things.

"Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education and should not be neglected."—*Patriarchs and Prophets*, p. 594. Sacred music (1) fixes God's word in memory; (2) has power to subdue rude and uncultivated natures; (3) has power to quicken thought and to awaken sympathy; (4) promotes harmony of action; (5) banishes the gloom and foreboding that destroys courage and weakens effort. (See *Education*, pp. 167, 168.)

"The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another."—*Education*, p. 168.

FURTHER STUDY

Patriarchs and Prophets, pp. 593-595.

Part 4
SCHOOL
HOMES

What indication do we have that meals were served in the school of the prophets at Gilgal?

"Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets" (2 Kings 4:38).

Elisha, the miracle-working prophet, is often referred to as the symbol or type of Christ, just as Elijah, his predecessor, was the type of John the Baptist. As a teacher in the schools of the prophets, he knew the value of constant companionship with his students in the formation of character. This was the method chosen by Christ, and should be one of the main considerations in providing dormitories in our academies and colleges. A very special responsibility rests upon the deans to create the atmosphere of a Christian home for those who are away from home.

"The most complete illustration of Christ's methods as a teacher is found in His training of the twelve first disciples. Upon these men were to rest weighty responsibilities. He had chosen them as men whom He could imbue with His Spirit, and who could be fitted to carry forward His work on earth when He should leave it. To them, above all others, He gave the advantage of His own companionship. . . .

" . . . The Twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work.

"Sometimes He taught them as they sat together on the mountainside, sometimes beside the sea, or from the fisherman's boat, sometimes as they walked by the way. Whenever He spoke to the multitude, the disciples formed the inner circle."—*Education*, pp. 84, 85.

Early in the history of Seventh-day Adventist education students were left to make their own living arrangements. But divine direction was given to make school homes a part of the educational process: "Our school homes have been established that our youth may not be left to drift hither and thither, and be exposed to the evil influences which everywhere abound; but that, as far as possible, a home atmosphere may be provided that they may be preserved from temptations to immorality and be led to Jesus."—*Testimonies*, vol. 6, p. 168.

FURTHER STUDY

Counsels to Teachers, pp. 220-224.

**Part 5
WORKING
STUDENTS**

How did one of the schools of the prophets go about solving their need for buildings and expansion of facilities?

"The sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood" (2 Kings 6:1-4).

Elisha personally participated in procuring lumber for expansion of the living quarters at this school of the prophets. He is an example for teachers today. Instruction was given in 1902 to those who were leading in the establishment of secondary education in California that "our teachers should not think that their work ends with giving instruction from books. Several hours each day should be devoted to working with the students in some line of manual training. In no case should this be neglected."—*Counsels to Teachers*, p. 211.

"Useful manual labor is a part of the gospel plan. The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should be taught some line of useful employment. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to teach their sons and daughters some useful trade, so that, should adverse circumstances arise, they would not be dependent upon others, but would be able to provide for their own necessities."—*Counsels to Teachers*, p. 307.

"Various industries should be carried on in our schools. The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting, and printing. . . .

" . . . Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the youth should be taught how to build substantially and economically. Cottages and other buildings essential to the various lines of schoolwork are to be erected by the students themselves."—*Counsels to Teachers*, pp. 310, 311.

What incident demonstrated God's concern for the working students? 2 Kings 6:5-7.

FURTHER STUDY

Counsels to Teachers, pp. 307-319.

Part 6
PAUL TRAINED
YOUNG WORKERS

What indication is there that Paul understood the need of training young men for the ministry and that he held "field schools of evangelism"?

"There accompanied him into Asla Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus" (Acts 20:4).

The first young helper mentioned in connection with Paul's work was John Mark, Barnabas's nephew. "Mark proposed to Paul and Barnabas that he should accompany them on their missionary tour. He felt the favor of God in his heart and longed to devote himself entirely to the work of the gospel ministry."—*The Acts of the Apostles*, p. 167. The first experience was not eminently successful, and Paul was displeased when Mark turned back in the face of difficulties. But Paul later sent for Mark; the story ended well. (See Col. 4:10 and 2 Tim. 4:11.)

On that same first missionary journey Paul met Timothy at Lystra. On the second journey, returning to the same place, "Paul saw that Timothy was faithful, steadfast, and true, and he chose him as a companion in labor and travel. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle."—*The Acts of the Apostles*, p. 203.

By the time we come to the lesson text for today, on Paul's third missionary journey, he had at least seven young men with him in addition to Silas and Luke; Titus, not mentioned in Acts 20, had gone ahead to Corinth, as indicated in Second Corinthians. (See *SDA Bible Dictionary*, p. 1104.)

"This feature of Paul's work contains an important lesson for ministers today. The apostle made it a part of his work to educate young men for the office of the ministry. He took them with him on his missionary journeys, and thus they gained an experience that later enabled them to fill positions of responsibility. When separated from them, he still kept in touch with their work, and his letters to Timothy and to Titus are evidences of how deep was his desire for their success.

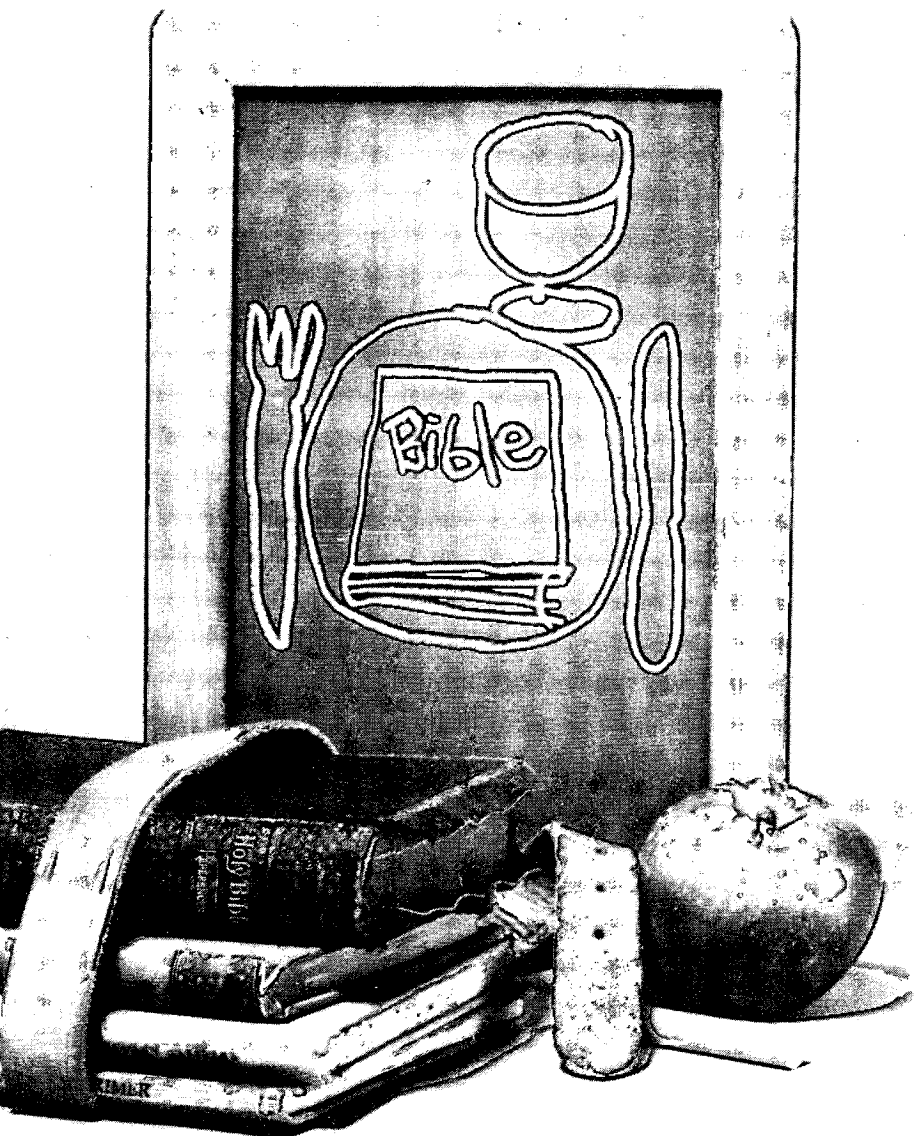
"Experienced workers today do a noble work when, instead of trying to carry all the burdens themselves, they train younger workers and place burdens on their shoulders."—*The Acts of the Apostles*, pp. 367, 368.

FURTHER STUDY

The Acts of the Apostles, pp. 367-371.

LESSON 6 July 30 to August 5

6. Food for Thought



"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

This week's lesson stresses the importance of the Word of God as the foundation of all true education. It should be the all-pervading influence that reaches into every subject in school and every activity in the home and the church. The biblical basis is found in the sixth chapter of John, where, after feeding the five thousand, Jesus referred to the bread from heaven given to ancient Israel in the wilderness. Jesus stressed that His words—His teachings, His principles for living—were the real, enduring nourishment to sustain the life of the whole man, now and forever.

"This sixth chapter of John contains the most precious and important lessons for all who are being educated in our schools. If they want that education that will endure through time and through eternity, let them bring the wonderful truths of this chapter into their practical life. The whole chapter is very instructive, but is only faintly understood. We urge students to take in these words of Christ, that they may understand their privileges. The Lord Jesus teaches us what He is to us, and what advantage it will be to us individually to eat His words, realizing that He himself is the great center of our life, 'The words that I speak unto you,' He said, 'they are spirit, and they are life.' . . .

"This experience [complete union with Christ] gives every teacher the very qualifications that will make him a representative of Christ Jesus. The methods of Christ's teaching will, if followed, give a force and directness to his communications and to his prayers. His witness for Christ will not be a narrow, tame, lifeless testimony, but will be like ploughing up the field, quickening the conscience, opening the heart, and preparing it for the seeds of truth."—*Fundamentals of Christian Education*, p. 456.

A supervisor of elementary education in the church took the above quotation seriously and used the sixth chapter of John as the basic topic for her teachers in summer school.

Unsuspecting parents may send their children to church school or to Sabbath School not realizing that, in the absence of teacher training such as that referred to, the teacher may choose materials that are out of harmony with church standards.

Curriculum committees have been organized so that groups of Christian teachers can make a deliberate study of all materials to be used in every area of study, to make them consistent with the purposes of Christian education. Shouldn't all of us, especially parents with small children at home, give similar attention to the papers and magazines in our living rooms and the pictures that hang on our walls, not to mention the radio and television programs that through choice or neglect are allowed in our homes?

DAILY HIGHLIGHTS

- 1. Five Loaves and Two Fishes**
(John 6:5-14)
- 2. "Meat Which Endureth"**
(John 6:26, 27)
- 3. True Bread From Heaven**
(John 6:35)
- 4. Manna in the Communion Service**
(1 Cor. 10:1-6, 16, 21)
- 5. Meal to Counteract Poison**
(2 Kings 4:38-41)
- 6. "Meat That Ye Know Not Of"**
(John 4:32-34)

**Part 1
FIVE LOAVES
AND TWO
FISHES**

What wonderful miracle led men to exclaim, "This is of a truth that prophet which should come into the world"? (See John 6:5-14.)

The miracle of feeding the five thousand, which was the basis for Jesus' discourse on the bread of life, contains at least ten practical lessons that are brought out in the inspired commentary in *The Desire of Ages*, pp: 365-371.

1. Jesus was just as thoughtful of people's temporal necessities as of their spiritual need.

2. Christ never worked a miracle except to supply a genuine necessity.

3. The food was simple. If men today were simple in their habits, as Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family.

4. Jesus lifted the veil from the world of nature and revealed the power that is constantly exercised for our good. In the production of earth's harvests there is a miracle every day.

5. Nothing was to be wasted, in material or spiritual matters—the leftovers were taken home to be shared.

6. The providence of God had placed Jesus where He was; He depended on His heavenly Father for the means to provide.

7. Christ received from the Father, He imparted to the disciples, they imparted to the multitude, and the people to one another.

8. The most intelligent, the most spiritually minded, can bestow only as they receive.

9. When surrounded by souls in need, do not send for someone from afar—bring your barley loaves to Jesus.

10. The little that is wisely and economically used in the service of the Lord of heaven will increase in the very act of imparting.

Parents, teachers, and church leaders are responsible for fostering the spiritual life of the youth. Some of the means by which they can do this are the Sabbath School, the church school, the MV society, good reading, and a personal interest in each youth. They should find encouragement in this story of how Jesus, depending on His heavenly Father, provided food for the multitude even though no resources seemed to be in sight.

THINK IT THROUGH

"Break Thou the bread of life, dear Lord, to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O living Word!"

—*Church Hymnal*, No. 218.

FURTHER STUDY

The Desire of Ages, pp. 364-371.

Part 2
"MEAT WHICH
ENDURETH"

To what kind of food did Jesus seek to direct people's attention in interpreting the miracle of feeding the five thousand?

"Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:26, 27).

Important things happened between the miracle of feeding the five thousand and the discourse on the bread of life. The intervening evening had seen Jesus frustrate the intent of stormy men to make Him king. The night had seen Him come to the aid of His disciples in a stormy night on the lake. This was a critical moment in Jesus' life—the peak of popularity was to be followed by falling shadows as people realized the spiritual nature of His mission and turned away.

The contrast between the "meat that perisheth" and the "meat which endureth unto everlasting life" was dramatically presented to Ellen White in a vision of a group discussing education:

"There was a hush in the assembly, and conviction came upon each heart. Men who had thought themselves wise and strong saw that they were weak and lacking in the knowledge of that Book which concerns the eternal destiny of the human soul.

"The messenger of God then took from the hands of several teachers those books which they had been making their study, some of which had been written by infidel authors and contained infidel sentiments, and laid them aside, saying: 'There never has been a time in your lives when the study of these books was for your present good and advancement, or for your future, eternal good. Why will you fill your shelves with books that divert the mind from Christ? Why do you spend money for that which is not bread? Christ calls you: "Learn of Me; for I am meek and lowly in heart." You need to eat of the Bread of life which came down from heaven. You need to be more diligent students of the Holy Scriptures and to drink from the living Fountain. Draw, draw from Christ in earnest prayer. Obtain a daily experience in eating the flesh and drinking the blood of the Son of God. Human authors can never supply your great need for this time; but by beholding Christ, the Author and Finisher of your faith, you will be changed into His likeness.'"—*Testimonies*, vol. 6, pp. 164, 165.

FURTHER STUDY

The Desire of Ages, pp. 383-388.

**Part 3
TRUE BREAD
FROM HEAVEN****As Jesus compared Himself to the manna in the wilderness, what promise did He make to hungry and thirsty souls?****"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).**

Look at the context. The people who had seen Jesus feed the five thousand referred to their past history: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat" (verse 31). They looked for a Messiah that would free them from Roman rule, as Moses had freed their ancestors from Egyptian slavery.

Jesus' reply was, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world" (verses 32, 33).

"The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. Like their Master, they were to live 'by every word that proceedeth out of the mouth of God.' Matt. 4:4."—*The Desire of Ages*, p. 390.

"The springs of heavenly peace and joy, unsealed in the soul of the teacher by the words of Inspiration, will become a mighty river of influence to bless all who connect with him. The Bible will not become a tiresome book to the student. Under a wise instructor the word will become more and more desirable. It will be as the bread of life, and will never grow old. Its freshness and beauty will attract and charm the children and youth. It is like the sun shining upon the earth, perpetually imparting brightness and warmth, yet never exhausted.

"God's holy, educating Spirit is in His word. A light, a new and precious light, shines forth from every page. Truth is there revealed, and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to the soul. . . .

" . . . There will grow in the fruitful mind a familiarity with divine things that will be as a barricade against temptation."—*Christ's Object Lessons*, p. 132.

FURTHER STUDY*The Desire of Ages*, pp. 389-394.

**Part 4
MANNA IN THE
COMMUNION
SERVICE**

What parallel did Paul trace between the Communion service and the manna in the wilderness? 1 Cor. 10:1-6, 16, 21.

Though the passage in First Corinthians 11:24-26 is often used in the Communion service in many Christian churches, seldom is any attention paid to chapter 10, preceding it.

Paul says all Israel was "baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink" (1 Cor. 10:2-4). He argues that the great majority perished in the wilderness because they did not perceive the spiritual truths symbolized in the experiences of the Red Sea passage, the manna, and the water from the rock. Likewise, in the Christian church at Corinth, there was danger that the baptismal font might have been only a bath for fully clothed Corinthians in whose heart the Egypt of immorality and fornication still existed (verses 6-8). There was danger of lingering at the table of idol's food without seeing the idol worship implied (verses 16-21, 28). And there was danger that the Communion service might be only another meal at which gluttony and selfishness were common (chapter 11, verses 20-22, 33, 34); Paul sought to highlight again the spiritual food, so much needed by us today.

"When we eat Christ's flesh and drink His blood, the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. The tame, dull sermonizing will cease. The old truths will be presented, but they will be seen in a new light. There will be a new perception of truth, a clearness and a power that all will discern. Those who have the privilege of sitting under such a ministry will, if susceptible to the Holy Spirit's influence, feel the energizing power of a new life. The fire of God's love will be kindled within them. Their perceptive faculties will be quickened to discern the beauty and majesty of truth.

"The faithful householder represents what every teacher of the children and youth should be. If he makes the word of God his treasure, he will continually bring forth new beauty and new truth. When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of others. The Spirit fills the mind and heart with sweet hope and courage and Bible imagery, and all this will be communicated to the youth under his instruction."—*Christ's Object Lessons*, pp. 130-132.

FURTHER STUDY

The Desire of Ages, pp. 388-390.

**Part 5
MEAL TO
COUNTERACT
POISON**

What tragedy befell the students in the school of the prophets at Gilgal, and how did Elisha remedy the situation? 2 Kings 4:38-41.

The wild gourds that were shredded into the pottage were not known to be poisonous. But when the pottage was served and tasted, the students "cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot." The meal in Elisha's hand became a miraculous agent for life, counteracting the poison.

This incident can serve as an illustration of the healing power of the word of God in dissipating the deathly poison of worldly thought and principles in the mental food of students. Ellen White speaks of the reading of objectionable books as "imparting poison" to the reader.

"The world acknowledges as teachers some whom God cannot endorse as safe instructors. By these the Bible is discarded, and the productions of infidel authors are recommended as if they contained those sentiments which should be woven into the character. What can you expect from the sowing of this kind of seed? In the study of these objectionable books the minds of teachers as well as of students become corrupted, and the enemy sows his tares. It cannot be otherwise. By drinking of an impure fountain, poison is introduced into the system. Inexperienced youth taken over this line of study receive impressions which lead their thoughts into channels that are fatal to piety. Youth who have been sent to our schools have learned from books which were thought to be safe because they were used and encouraged in the schools of the world. But from the worldly schools thus followed many students have gone forth infidels because of the study of these very books."—*Testimonies*, vol. 6, p. 164.

"The knowledge that comes from God is the bread of life. It is the leaves of the tree of life which are for the healing of the nations. The current of spiritual life thrills the soul as the words of Christ are believed and practiced. Thus it is that we are made one with Christ. The experience that was weak and feeble becomes strong. It is eternal life to us if we hold the beginning of our confidence firm unto the end.

"All truth is to be received as the life of Jesus. Truth cleanses us from all impurity, and prepares the soul for Christ's presence. Christ is formed within, the hope of glory."—Ellen G. White *Comments*, *SDA Bible Commentary*, vol. 7, p. 957.

FURTHER STUDY

Education, pp. 123-127.

Part 6
"MEAT . . . THAT
YE KNOW NOT OF"**How was Jesus' own victorious life sustained in a sinful world?****"He said unto them, I have meat to eat that ye know not of. . . My meat is to do the will of him that sent me, and to finish his work" (John 4:32-34).**

Not only in receiving, but in giving, there is life. Jesus' prayer life and His study of the Scriptures was complemented by an active ministry to others. Jesus was refreshed by finding in the Samaritan woman a receptive audience. (See John 4:31-34.) The three paragraphs that follow illustrate: (1) the active witness that characterizes the life in Christ; (2) the thirst for the Word within the church; and (3) the thirst for the Word in the world at large.

1. "Christ's gracious presence in His word is ever speaking to the soul, representing Him as the well of living water to refresh the thirsting soul. It is our privilege to have a living, abiding Saviour. He is the source of spiritual power implanted within us, and His influence will flow forth in words and actions, refreshing all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, and for that joy which brings no sorrow with it. This is the result of an indwelling Saviour."—*Testimonies to Ministers*, p. 390.

2. "If the people of God would appreciate His word, we should have a heaven in the church here below. Christians would be eager, hungry, to search the word. They would be anxious for time to compare scripture with scripture and to meditate upon the word. They would be more eager for the light of the word than for the morning paper, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result their lives would be conformed to the principles and promises of the word. Its instruction would be to them as the leaves of the tree of life. It would be in them a well of water, springing up into everlasting life."—*Testimonies*, vol. 8, p. 193.

3. "The hearts of many in the world as well as many church members are hungering for the bread of life and thirsting for the waters of salvation. They are interested in the service of song, but they are not longing for that or even prayer. They want to know the Scriptures. What saith the Word of God to me? The Holy Spirit is working on mind and heart, drawing them to the bread of life. They see everything round them changing. Human feelings, human ideas of what constitutes religion, change. They come to hear the Word just as it reads."—*Evangelism*, p. 501.

FURTHER STUDY*The Desire of Ages*, pp. 190, 191.

“He said unto them, The sabbath was made for man, and not man for the sabbath” (Mark 2:27).

“The value of the Sabbath as a means of education is beyond estimate.”—*Education*, p. 250.

This week’s lesson focuses on God’s purpose for the Sabbath and other weekend activities to become a blessing to man, especially after sin, in restoring him to godlikeness. The lesson is based on texts about the Sabbath from the Gospels and a chapter of the book *Education*.

For the average adult, a typical week will be divided into three main categories of activity: work, home, and church. For the child of school age, it will be school, home, and church. In today’s industrialized, materialistic society the church has been largely replaced by the country club, the night club, or other social activities, to the detriment of the spiritual side of a person’s life. For some, even the social side of life suffers as the weekend is devoted to one-way communication via the television receiver. All of these activities are shaping the character of the child and the adult alike.

While the Sabbath is in the broadest sense our leisure time, nevertheless because of its holy nature it is important that we should honor God by utilizing the educational potential of the Sabbath.

Be awake then to the educational opportunities of the Sabbath: (1) the Sabbath School, especially the lesson study in which the Word of God is assimilated at every level from the cradle roll to the adult division, and in all the hundreds of languages used by the Seventh-day Adventist Church around the world; (2) the MV meeting; (3) the Sabbath afternoon walks in contact with nature; (4) the singing bands and literature distribution and other forms of witnessing by which the young people in our schools learn the joys of sharing their faith, (ideally, they will have learned this at home by sharing these activities with their parents); (5) the joyous music in the Sabbath School

and the majestic music of the Christian church in the divine service; (6) the preaching of the Word from the pulpit; (7) the unrushed meal at the family table, perhaps with guests invited home from church, or other visitors not of our faith; (8) games in which Bible knowledge is built into the consciousness of the young in pleasant social surroundings.

“The value of the Sabbath as a means of education is beyond estimate. Whatever of ours God claims from us, He returns again, enriched, transfigured, with His own glory. The title that He claimed from Israel was devoted to preserving among men, in its glorious beauty, the pattern of His temple in the heavens, the token of His presence on the earth. So the portion of our time which He claims is given again to us, bearing His name and seal. ‘It is a sign,’ He says, ‘between Me and you; . . . that ye may know that I am the Lord;’ because ‘in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.’ Exodus 31:13; 20:11. The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man’s primeval glory, and thus witnesses to God’s purpose to re-create us in His own image.”—*Education*, p. 250.

DAILY HIGHLIGHTS

1. **Wisdom Revealed to Babes**
(Matt. 11:25, 26)
2. **Revealed Through Christ**
(Matt. 11:27)
3. **“Rest . . . and Learn of Me”**
(Matt. 11:28-30)
4. **Sabbath Learning Activities**
(Matt. 12:1-8)
5. **Formal Worship on the Sabbath**
(Luke 4:16-20)
6. **The Sabbath of Eternity**
(Isa. 66:22, 23)

LESSON 7 August 6-12

7. The Sabbath and Education



Part 1
WISDOM
REVEALED
TO BABES

What reference to the acquiring of knowledge did Jesus make just before extending His gracious invitation "Learn of me . . . : and ye shall find rest for your souls"?

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25, 26).

To understand more fully the story of Jesus' use of the Sabbath with His disciples, following the familiar invitation to "rest" and "learn of me," go back to Matthew 11:1. Christ had just received the embassy from the imprisoned John the Baptist.

Jesus foresaw that He would be rejected, as John had been. Popular opinion criticized John for fasting and Jesus for feasting. Popular opinion was, then, as inconsistent as foolish, quarreling children in a marketplace (verses 16-19). In contrast, "*wisdom is justified of her children*" (verse 19). Jesus' mighty works had been wasted on Chorazin and Bethsaida and on Capernaum, which was "exalted unto heaven" (verses 20-23), too proud to accept His message. But Jesus rejoiced that there were "babes" to whom, in their humility and simplicity, God could reveal spiritual truth. Wisdom's children were those who took time to listen to Jesus' message. Today, those will be rewarded who take time to listen to His voice in the study of His Word. For this, specific "leisure" time has been provided:

"As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—*Education*, pp. 251, 252.

How did Paul distinguish the wisdom of God from the wisdom of the world? 1 Cor. 2:6, 7.

In the previous chapter the wisdom of God is identified with Christ crucified, that is, with the plan of salvation and the immeasurable love of God manifested in Christ's giving His life on the cross. The whole theme of First Corinthians chapters 1 to 13 is that this love is superior to the *gnosis*, or knowledge, which certain Corinthians professed to have.

The kind of education obtained in association with the Sabbath rest is foolishness in the eyes of worldly educators, but it is the power of God and the wisdom of God to the believer.

FURTHER STUDY

Education, pp. 250-252.

**Part 2
REVEALED
THROUGH
CHRIST**

Through whom does the Father reveal to His “babes” the things that have been hidden from the “wise” and “prudent”?

“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt. 11:27).

Christ is the channel through whom knowledge of the Father and of the universe over which the Father presides is conveyed to the “babes” (verse 25).

“In the Teacher sent from God, all true educational work finds its center. Of this work today as verily as of the work He established eighteen hundred years ago, the Saviour speaks in the words—

“ ‘I am the First and the Last, and the Living One.’

“ ‘I am the Alpha and the Omega, the beginning and the end.’

Revelation 1:17, R.V.; 21:6, R.V.

“In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from Him—to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn from the Fountain of living waters, and hew out broken cisterns, that can hold no water.

“Behold, He is still inviting: ‘If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said,’ out of him ‘shall flow rivers of living water.’ ‘The water that I shall give him shall become in him a well of water springing up unto eternal life.’ John 7:37, 38; 4:14, R.V.”—*Education*, p. 83.

“Like the woman at the well I was seeking

For things that could not satisfy;

And then I heard my Savior speaking:

‘Draw from My well that never shall run dry.’

Fill my cup, Lord,—I lift it up, Lord!

Come and quench this thirsting of my soul;

Bread of heaven, feed me till I want no more—

Fill my cup, fill it up and make me whole!”

—Richard Blanchard.*

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FURTHER STUDY

Testimonies, vol. 6, pp. 349-353.

Part 3
"REST . . . AND
LEARN OF ME"

In what familiar and beautiful words is the invitation "learn of me" associated with the invitation to rest?

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

The Sabbath is the day of rest, and the word in Hebrew means "rest." The word "sabbath" is interchangeable with other words for rest in many settings. The word used in the above text is broader than the Sabbath rest, but can be understood as including it.

Care must be taken to distinguish between the ceremonial sabbaths, and the weekly Sabbath of the fourth commandment. The latter is more completely and permanently appropriate to the rest of the soul referred to in verse 29. Jesus Himself links learning, learning of Him, with this rest of the soul.

"The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another."—*Education*, pp. 250-251.

Because so many Adventist families have not sent their children to the church school, they should make their family worships and the Sabbath an especially fascinating experience for their children. How else can they even hope to see them safely through the gates into God's kingdom? The children's Sabbath School should have the very best talent in the church, and ample financing to provide room decorations, felt craft illustrations, attendance and offering devices, a well-tuned piano, and other needed equipment. The Sabbath sermon should have a corner for the children, and the whole sermon should be simple enough for the older children to understand it. A good minister knows that Jesus said to Peter, "Feed my lambs."

FURTHER STUDY

Testimonies, vol. 6, pp. 353-359.

Part 4
SABBATH
LEARNING
ACTIVITIES

What truth did Jesus state in concluding His dialog with the Pharisees in the cornfield?

"At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, . . . the Son of man is Lord even of the sabbath day" (Matt. 12:1-8).

The Sabbath is Christ's day, for man to use to His glory.

"An All-wise Creator knew that man, the creature of His hand, needed opportunity for moral and spiritual growth, for character development. He needed time in which his own interests and pursuits should be subordinated to a study of the character and will of God as revealed in nature, and later, in revelation. The seventh-day Sabbath was ordained of God to meet this need. . . .

"God ordained that the Sabbath should be a blessing, not a burden, and it is to man's interest and not his injury to observe it. It was designed to increase his happiness, not to work a hardship on him. Sabbathkeeping does not consist essentially in the petty observance of certain formalities and in abstention from certain pursuits; to think of it in this light is to miss completely the true spirit and objectives of Sabbath observance and to engage in the pursuit of righteousness based on works. We refrain from certain tasks, from certain pursuits, from certain topics of thought and conversation, not because that by so doing we think to win favor with God. We refrain from these things in order that we may devote our time, our energies, and our thought to other pursuits that will increase our understanding of God, our appreciation of His goodness, our capacity to cooperate with Him, and our ability to serve Him and our fellow men more effectively."—*SDA Bible Commentary*, vol. 5, p. 588.

"We can walk out with them [our children] in the open air; we can sit with them in the groves and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and can inspire them with love and reverence by calling their attention to the beautiful objects in nature.

"The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their families and interesting them in spiritual things, giving them correct views of the character of God and what He requires of us in order to perfect Christian characters and attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it and have a welcome in their hearts for it."—*Testimonies*, vol. 2, pp. 584, 585.

FURTHER STUDY

Testimonies, vol. 6, pp. 359-364.

Part 5
FORMAL WORSHIP
ON THE SABBATH

What was Jesus' custom regarding formal worship on the Sabbath, and how did He participate?

"He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias [Isa. 61:1-3]. . . . And he closed the book, and he gave it again to the minister, and sat down, And the eyes of all them that were in the synagogue were fastened on him" (Luke 4:16-20).

Jesus was already a young man of thirty when He read the day's scripture in the synagogue of his home town. But His "custom," already established, dated from childhood.

As they listen to the sermon, parents and children may note the texts quoted and the line of thought, to be repeated to one another at home. This helps relieve weariness for little ones, and cultivates in parents and children the habit of attention and connected thought. Undreamed-of treasures will open to the minds of both, and they will have a new experience:

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

"I will meditate in thy statutes" (Ps. 119:48).

"More to be desired are they than gold, yea, than much fine gold. . . . Moreover by them is thy servant warned: and in keeping of them there is great reward" (Ps. 19:10, 11).

"To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.

"From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature."—*Testimonies*, vol. 5, p. 491.

FURTHER STUDY

Testimonies, vol. 6, pp. 364-368.

Part 6
THE SABBATH
OF ETERNITY

When the Sabbath of eternity begins in the new earth, what will be the activity of the redeemed each Sabbath day?

"As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa. 66:22, 23).

"In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

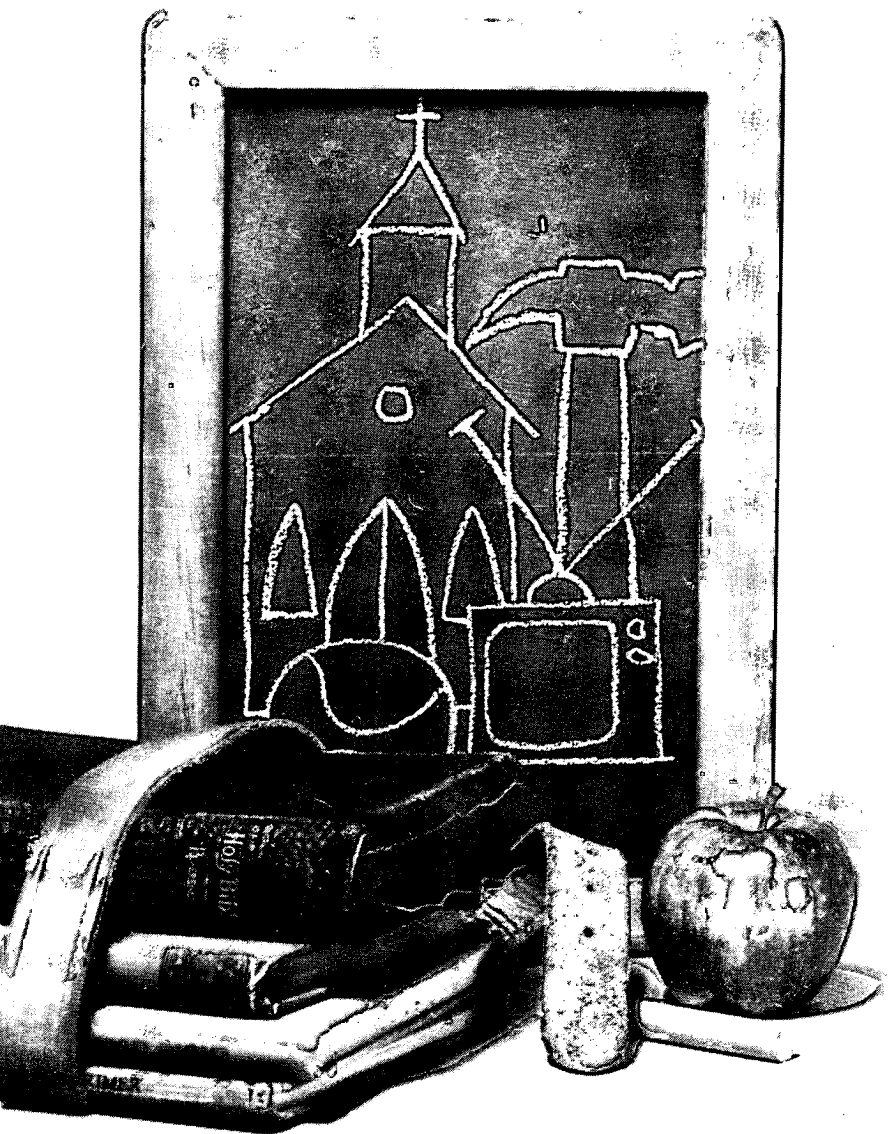
"The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song."—*The Great Controversy*, p. 651.

FURTHER STUDY

The Desire of Ages, pp. 281-283, 289.

LESSON 8 August 13-19

8. Education- A Total Experience



“Be not conformed to this world: but be ye transformed by the renewing of your mind” (Rom. 12:2).

“This world” is a kaleidoscope of people, impressions, and experiences that inevitably reflects the results of six thousand years of sin.

One secular definition of education is, “the sum total of all the means—unconscious, conscious, informal, and formal—by which a society transmits its values to its new generations.” Formal schooling is only the last of the three means by which education is accomplished. The purpose of this lesson is to show that there is a biblical foundation for believing that home and school and church must work together to counteract the flood of impressions that are constantly bombarding the consciousness of children and youth at an impressionable age.

Imitation of parents and other adults, or of older children, is one of the most powerful factors in education, though imitation is often unconscious. “Never underrate the importance of little things,” says Ellen G. White to those who are perplexed because their loved ones do not respond to their efforts. “Your temper, your unspoken language, your manners, the repining state of your mind, your want of Christian fragrance, your want of spirituality, the very expression of your countenance, has witnessed against you.”—*Messages to Young People*, p. 202.

The mother who asked the preacher why her son had left her to go to sea was pointed to the picture on the bedroom wall, where her son had for years, as a little boy, looked at the wind-filled sails of the clipper ship billowing over the whitecaps. Just one picture had filled his mind with dreams of the sea. It’s not so easy to point to a single picture today when children see many vivid pictures on the television set.

The conversation in the barbershop, the remarks of the clerk in the store, the whistled tune as young men shoulder chain saws to fell trees in the

forest, the dinner conversation on Sabbath or during the week and the allusions it contains to the sermon, the minister, or the church—all these are powerful but often unrecognized factors in the education of our children.

“Guard Well the Avenues of the Soul,” is one of the chapter titles in *Messages to Young People*. The avenues of the soul, according to the author, are the five senses through which both God and Satan seek to reach our thinking, which in turn shapes our lives and our destiny.

Although what we see is probably the dominant factor governing input to the mind, what we hear is also important. Television is preponderant in today’s society, but radio still reaches commuters in their cars. It is listened to by people who work more with hand than mind, and also by the millions who have discovered the transistor radio. And for them music helps to shape their lives.

“There are few means more effective for fixing His words in memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

“It is one of the most effective means of impressing the heart with spiritual truth.”—*Education*, pp. 167, 168.

DAILY HIGHLIGHTS

1. **Constant Learning**
(Deut. 6:7)
2. **Visual Reminders**
(Deut. 6:8, 9)
3. **Annual Feasts Taught Lessons**
(Deut. 31:10-13)
4. **Choose the Good**
(Phil. 4:8)
5. **Reject the Bad**
(Rom. 12:2)
6. **Changed by Beholding**
(2 Cor. 3:18; Isa. 30:21)

Part 1
CONSTANT
LEARNING

List four places or situations in which God commanded Hebrew parents to teach their children.

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7).

Of Jesus as a teacher it is said: "To Him nothing was without purpose. The sports of the child, the toils of the man, life's pleasures and cares and pains, all were means to the one end—the revelation of God for the uplifting of humanity. . . .

" . . . His teaching caused the things of creation to stand out in new light. Upon the face of nature once more rested gleamings of that brightness which sin had banished. In all the facts and experiences of life were revealed a divine lesson and the possibility of divine companionship."—*Education*, pp. 82, 83.

We, too, should know that it is not enough to send our children to a church school. "The continuity of the Christian influence is the secret of its power."—*The Ministry of Healing*, p. 494. The environment in and around our homes must support the work of the school and the church. "It is often the case that parents are not careful to surround their children with the right influences. In choosing a home, they think more of their worldly interests than of the moral and social atmosphere."—*The Adventist Home*, p. 136.

In the early days of the church many parents moved to Battle Creek to give their children the opportunity of obtaining a Christian education and to surround them with a Christian atmosphere. But even in this there was a danger—the danger of suffocation through inaction. "God calls upon many in Battle Creek who are dying of spiritual sloth to go where their labor is needed in His cause."—*Testimonies*, vol. 5, p. 187.

The atmosphere chosen for our children should include active personal involvement in the missionary activities of the church.

The rationale for the Adventist boarding school includes providing an atmosphere, twenty-four hours a day and seven days a week, that is conducive to spiritual growth. "A living faith like threads of gold should run through the daily experience in the performance of little duties" is one sentence from the chapter on "School Homes"—*Testimonies*, vol. 6, p. 171.

In an imperfect world, among the things that "work together for good to them that love God" is included a love for Christ that actively seeks in all things around us the element of good that feeds the spiritual life within. (Compare Romans 8:28 with Romans 8:35-39.)

FURTHER STUDY

Patriarchs and Prophets, p. 468.

Part 2
VISUAL
REMINDERS

What indication is there of God's intention that visual media were to play a part in communicating His plan for the life of His people?

"Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:8, 9).

God directed that the Israelites write His commandments on the posts of the house and on the gates. He told Habakkuk to "Write the vision, and make it plain upon tables, that he may run that readeth it" (2:2). These directions had the purpose of etching His message on the sensitive film of the mind through the sharply focused lenses of the human eye. The result would affect the entire person.

"Some efforts have been made to interest children in the cause, but not enough. Our Sabbath schools should be made more interesting. The public schools have of late years greatly improved their methods of teaching. Object lessons, pictures, and blackboards are used to make difficult lessons clear to the youthful mind. Just so may present truth be simplified and made intensely interesting to the active minds of the children. . . .

" . . . The modes of teaching which have been adopted with such success in the public schools could be employed with similar results in the Sabbath schools, and be the means of bringing children to Jesus and educating them in Bible truth. This will do far more good than religious excitement of an emotional character, that passes off as rapidly as it comes."—*Counsels on Sabbath School Work*, pp. 114, 115.

Teachers today should be quick to adapt truth to enter through the eye-gate. "The use of object lessons, blackboards, maps, and pictures, will be an aid in explaining these lessons, and fixing them in the memory. Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort."—*Education*, p. 186.

"In His [Jesus'] teaching were embraced the things of time and the things of eternity—things seen, in their relation to things unseen."—*Education*, p. 82. But He did not depend on a complicated maze of mechanical gadgets for His audiovisual penetration of the mind. Ready-made before Him were the world of nature and the experiences of life. And the greatest audiovisual resource of all is still within reach of every parent or teacher—the radiant face of a truly born-again Christian.

FURTHER STUDY *Education*, pp. 40, 41.

Part 3
ANNUAL FEASTS
TAUGHT LESSONS

Note that there was an educational purpose to the annual feasts that God instituted for ancient Israel:

"Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. 31:10-13).

"Three times a year seasons were appointed for social intercourse and worship. First at Shiloh, and afterward at Jerusalem, these gatherings were held. Only the fathers and sons were required to be present; but none desired to forgo the opportunities of the feasts, and, so far as possible, all the household were in attendance; and with them, as sharers of their hospitality, were the stranger, the Levite, and the poor."—*Education*, pp. 41, 42.

The three feasts were the Passover, the Feast of Pentecost, and the Feast of Tabernacles. The first two were in the springtime and early summer, the latter in the fall. "By the devout in Israel, fully a month of every year was occupied in this way. It was a period free from care and labor, and almost wholly devoted, in the truest sense, to purposes of education."—*Education*, p. 43.

Adventist camp meetings and youth congresses and large outdoor gatherings such as are held in Africa can be made to provide educational experiences like those God gave to ancient Israel:

"The journey to Jerusalem, in the simple, patriarchal style, amidst the beauty of the springtime, the richness of midsummer, or the ripened glory of autumn, was a delight. With offerings of gratitude they came, from the man of white hairs to the little child, to meet with God in His holy habitation. As they journeyed, the experiences of the past, the stories that both old and young still love so well, were recounted to the Hebrew children. The songs that had cheered the wilderness wandering were sung. God's commandments were chanted, and, bound up with the blessed influences of nature and of kindly human association, they were forever fixed in the memory of many a child and youth."—*Education*, p. 42.

FURTHER STUDY *Education*, pp. 41-43.

Part 4
CHOOSE
THE GOOD**What was Paul's counsel to early Christians regarding what they should feed their minds?**

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). (See also Col. 3:1, 2; 2 Cor. 3:18.)

The hours spent in formal schooling are only a portion of the student's total experience. Many educators feel that it is an injustice to expect of the school that it should be responsible for education in its full, true sense. Rather, they believe, the school should analyze the experience of the child in the home and in society. Then it should provide those learning experiences that he might otherwise miss, or which can best be given to him in an organized way in school. He will obtain everything considered important to his success and happiness.

Parents and pastors and all others who share with teachers the burden for the youth of the church should realize how influential the environment is outside the school. Be aware of the pictures on the wall, the magazines and books in the den or recreation room, the TV and radio programs, the newspaper, the conversation at the dinner table, the children's corner in the sermon, the Pathfinder club, and the children's Sabbath School.

Even among good things, the Christian must choose the best. And young people have their own choices to make. "Dear youth, cease to read the magazines containing stories. Put away every novel. . . . We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures—representations originated by satanic agencies. The youth cannot afford to poison their minds with such things. 'What is the chaff to the wheat?' Let every one who claims to be a follower of Christ read only that which is true and of eternal value.

"We must prepare ourselves for most solemn duties. A world is to be saved. . . . In view of the great work to be done, how can any one afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God?"—*Messages to Young People*, p. 286.

FURTHER STUDY

The Adventist Home, pp. 317-325.

Part 5
REJECT
THE BAD

What should be the Christian's reaction to the flood of influences that impinge on his consciousness and from the world around him?

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

A vivid experiment often performed in the physics laboratory has impressed many students with a dramatic demonstration of atmospheric pressure. A five-gallon kerosene can could be stood on and even jumped on without visibly deforming it. But when a vacuum pump was attached to it and the air inside was removed, the can crumpled into a flattened mass of metal. It caved in under a column of air that reaches up 50,000 feet or more from the surface of the earth. All that normally kept the can intact was the pressure inside that equaled the pressure from the outside.

"We have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts."—*Messages to Young People*, p. 285.

It is evident that the avenues of the soul are the five senses, which must be guarded as are the approaches to a castle or the airplanes into a modern metropolitan area in time of war.

It is not enough to select what is true. Even the news and history past and present will be filtered by the Christian. "Books on sensational topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heartsickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. The enormities, the cruelties, the licentious practices, portrayed in some of the strictly historical writings have acted as leaven on many minds, leading to the commission of similar acts. . . .

" . . . These horrible particulars need not be lived over, and no one who believes the truth for this time should act a part in perpetuating the memory of them."—*Messages to Young People*, p. 284.

THINK IT THROUGH

"Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world."—*Fundamentals of Christian Education*, p. 290.

FURTHER STUDY

Education, pp. 38, 39.

Part 6
CHANGED BY
BEHOLDING

In what words do the Scriptures dramatize the fact that we are indeed influenced by what we see and hear?

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord” (2 Cor. 3:18).

“Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Isa. 30:21).

In the early days of Western education children were often required to practice handwriting by copying the same line many times over. A child might do well the first time he imitated the model written for him at the top of the sheet by the teacher. But if he modeled the third line on the second, and the fourth on the third, et cetera, the last might be totally distorted and unrecognizable. How important to keep the eye on the top line, on the perfect model!

Ellen White's appeal to church leaders might well apply to every Christian who teaches others: “O that I could command language of sufficient force to make the impression that I wish to make upon my fellow-laborers in the gospel. My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest development. Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of and Jesus will be made manifest.

“Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to the ‘Lamb of God.’ Lift Him up, the risen Saviour, and say to all who hear, Come to Him who ‘hath loved us, and hath given Himself for us.’ Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour.”—*Gospel Workers*, pp. 159, 160.

FURTHER STUDY

The Desire of Ages, p. 83.

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God" (John 3:2).

The new birth, a complete change in the direction of one's life as a result of a unique, unforgettable experience—such is the education offered by the Teacher come from God. Jesus' answer to Nicodemus' recognition of His mission as a teacher was forthright. It was a clear, unmistakable objective: "Ye must be born again."

A personal experience in conversion—from the flesh to the spirit, from darkness to light, from sin to holiness—is the prime requirement, the credential, of the Christian teacher. "Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen" (verses 10, 11). These were Jesus' telling comments to Nicodemus. They apply today to parents, to college professors, to Sabbath School class leaders, and academy and church school teachers. They apply to every Christian whose influence over others, even though unconscious, makes him a teacher. (But if the blind lead the blind, both fall in the ditch together.)

Have you forgotten? "You were spiritually dead through your sins and failures, all the time that you followed this world's ideas of living, and obeyed the evil ruler of the spiritual realm—who is indeed fully operative today in those who disobey God. We all lived like that in the past, and followed the desires and imaginings of our lower nature, being in fact under the wrath of God by nature, like everyone else. But even though we were dead in our sins God, who is rich in mercy, because of the great love he had for us, gave us life together with Christ—it is, remember, by grace that you are saved—and has lifted us to take our place with him in Christ Jesus in the Heavens. Thus he shows for all the ages to come the tremendous generosity of the grace and kindness he has expressed towards us in Christ Jesus." "Do not lose sight of the fact

that you were born 'gentiles', known by those whose bodies were circumcised by the hand of man as 'the uncircumcised' " (Eph. 2:1-7, 11, Phillips).

"God . . . gave us life together with Christ." Jesus Himself expressed this objective when He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The abundance is one of quality and of quantity. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:2, 3).

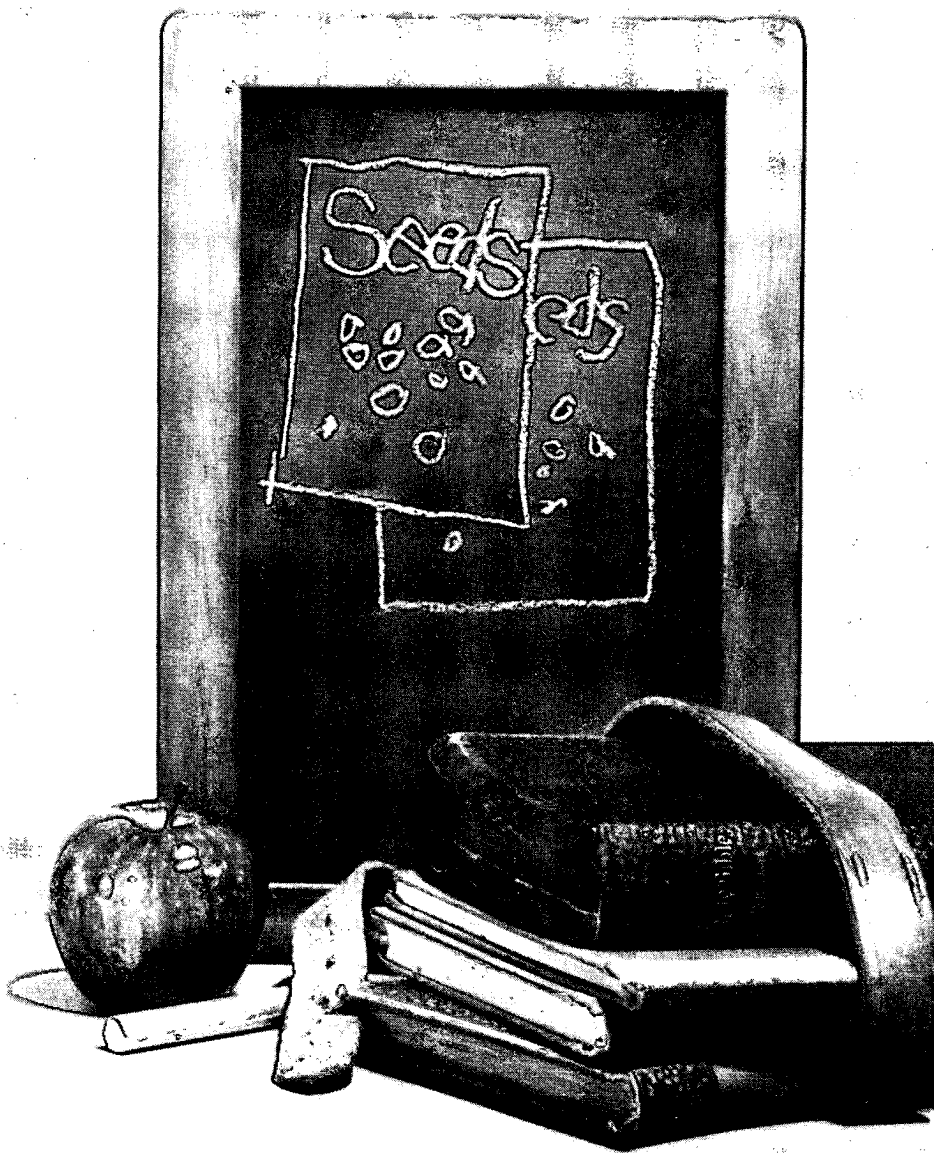
In a world where "your iniquities have separated between you and your God" (Isa. 59:2), Jesus' purpose was "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17:21). The whole intercessory prayer of John 17 is a declaration of purpose—a detailing of the kind of new life He envisioned for His disciples, then and now—"that they might have my joy fulfilled in themselves" (verse 13), "that they also might be sanctified through the truth" (verse 19), "that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them" (verse 23), "that they . . . be with me where I am; that they may behold my glory, which thou hast given me" (verse 24), "that the love wherewith thou hast loved me may be in them" (verse 26).

DAILY HIGHLIGHTS

- 1. Teacher From God**
(John 3:2)
- 2. New Birth**
(John 3:3)
- 3. Sanctification**
(John 17:17)
- 4. Unity**
(John 17:21)
- 5. Love**
(John 13:34)
- 6. This World and the Next**
(John 14:1-3)

LESSON 9 August 20-26

9. The Teacher Sent From God - Objectives



Part 1
TEACHER
FROM GOD

What name did Nicodemus, a prominent Jewish leader, give to Jesus in recognition of the work he saw Him do?

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

"In the Teacher sent from God, heaven gave to men its best and greatest. He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God."—*Education*, p. 73.

Jesus is the Great Physician, and the Scripture often calls Him a preacher or refers to His preaching. But this lesson singles out His work as a teacher, a Teacher whose objective was to restore in man the knowledge of the true God in a world full of misconceptions about Him. (See John 1:18.)

"As the evil passions and purposes of men banished God from their thoughts, so forgetfulness of Him inclined them more strongly to evil. The heart in love with sin clothed Him with its own attributes, and this conception strengthened the power of sin. Bent on self-pleasing, men came to regard God as such a one as themselves—a Being whose aim was self-glory, whose requirements were suited to His own pleasure; a Being by whom men were lifted up or cast down according as they helped or hindered His selfish purpose. The lower classes regarded the Supreme Being as one scarcely differing from their oppressors, save by exceeding them in power. . . .

"There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world.

"Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness."—*Education*, pp. 75, 76.

THINK IT THROUGH

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning" (Hosea 6:3). "Many have a twilight perception of Christ's excellence, and their hearts thrill with joy. . . .

" . . . You have seen but the first rays of the early dawn of His glory."—*Gospel Workers*, p. 274.

FURTHER STUDY . . . *Education*, pp. 73-75.

Part 2
NEW BIRTH

What was the supreme objective Jesus sought to attain in teaching Nicodemus, who came to Him by night in search of wisdom?

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3).

The new birth represents a complete change in the direction of one's life, a radical change far deeper than external behavioral objectives so popular in current educational vocabularies. It represents a complete change in motivation, a new fountain for the stream of human life. Paul represents it, in Romans 6, as the death of the old life and a resurrection to new life, symbolized in baptism by immersion. The new life was exemplified in Jesus' own conduct, and, in the Sermon on the Mount, He also described in words the characteristics of the citizens in the kingdom He had come to establish.

“The beatitudes were His greeting to the whole human family. Looking upon the vast throng gathered to listen to the Sermon on the Mount, He seemed for the moment to have forgotten that He was not in heaven, and He used the familiar salutation of the world of light. From His lips flowed blessings as the gushing forth of a long-sealed fountain.”—*Education*, p. 79.

The new life that follows the new birth is, of course, the embodiment in human life of the life of God, the life of love for others expressed in the two tables of the law, which Jesus not only identified for the scribe who queried Him about the greatest commandment, but applied in His explanation of the spiritual nature of the law in Matthew 5.

As Michelangelo could see a Moses in the rock from the quarry, so Jesus could see beneath a rough exterior the promise of a reborn son of God. “In the light of His purity, men saw themselves unclean, their life's aims mean and false. Yet He drew them. He who had created man, understood the value of humanity. . . . In every human being, however fallen, He beheld a son of God, one who might be restored to the privilege of his divine relationship.

“‘God sent not His Son into the world to condemn the world; but that the world through Him might be saved.’ John 3:17.”—*Education*, p. 79.

THINK IT THROUGH

Am I able to see the gleam of heaven in the uncut diamonds that surround me?

FURTHER STUDY

Education, pp. 76-79.

Part 3 **In what other words did Jesus express His desire regarding**
SANCTIFICATION **the changes He wished to see in the lives of his students?**

“Sanctify them through thy truth: thy word is truth” (John 17:17).

The new life following the new birth is a progressive growth toward likeness to the character of God.

To sanctify is to make holy; and to be holy is to be “spiritually whole, sound, or perfect: of unimpaired innocence or proved virtue: pure in heart: godly: pious.”—*Webster’s Third New International Dictionary*, unabridged.

“He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.”—*Messages to Young People*, p. 35.

Much is made in the educational world today of education’s objectives in the areas of knowledge, attitudes, and skills.

It is encouraging to see educators state these objectives in terms of the students’ behavior rather than the students’ words.

The paragraph quoted above also contains these sentences: “Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength.”—Page 35.

“Erroneous theories of sanctification, . . . springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories are both false in doctrine and dangerous in practical results; and the fact that they are so generally finding favor, renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point. . . .

“ . . . And since the law of God is ‘holy, and just, and good,’ a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: ‘I have kept My Father’s commandments.’ ‘I do always those things that please Him.’ John 15:10; 8:29. The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.”—*The Great Controversy*, p. 469.

FURTHER STUDY *Education*, pp. 80-83.

Part 4 **What additional objective expressed by Jesus in His work**
UNITY **for His disciples is especially significant in today's complex**
 and divided world?

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:21).

The parable or illustration of the vine, to which Jesus had pointed the disciples earlier, on the same evening of the intercessory prayer from which our key text is taken, emphasized the necessity of union between Christ, the vine, and His disciples, the branches.

They were walking in the light of the paschal full moon from the upper chamber toward Gethsemane. This was the eve of their "graduation" from the school of Christ, and their "commencement" in their further training under His Holy Spirit. Jesus knew of the selfish striving that had divided them before the supper, and He longed for the achievement of this important goal of unity before sending them into a world divided by language and race and culture and sinful human nature.

Today rapid transportation, as well as other types of communication, make even more obvious the divided nature of the world. In view of this, Jesus' prayer takes on new meaning in the context of the world church.

"Christ sought to teach the disciples the truth that in God's kingdom there are no territorial lines, no caste, no aristocracy; that they must go to all nations, bearing to them the message of a Saviour's love. But not until later did they realize in all its fullness that God 'hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.' Acts 17:26, 27.

"In these first disciples was presented marked diversity. They were to be the world's teachers, and they represented widely varied types of character. In order successfully to carry forward the work to which they had been called, these men, differing in natural characteristics and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure."—*The Acts of the Apostles*, p. 20.

FURTHER STUDY *Testimonies*, vol. 9, pp. 179-183.

Part 5 **How did Jesus summarize the life principle which He wished**
LOVE **His students to live by?**

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another” (John 13:34).

The steps in mental perception are often listed in the following progression, from the simple to the complex: knowledge, comprehension, application, analysis, synthesis, and evaluation. Jesus' objective for His disciples, that they should love one another, obviously was and is attained at various levels.

There are four kinds of love: (1) Love of self for the sake of self (narcissism) evokes no returned love from anyone. (2) Love of others for the sake of self, which abounds in the world and in the church—kind words are spoken, a compliment is paid, flowers or candy are given, with the conscious or unconscious desire of being loved in return. (3) Love of others for the sake of others, which is the love Jesus came to the world to teach and exemplify—the Christian's own emotional needs are fully satisfied in Christ, and he can love and give without expecting anything in return. (4) Love of self for the sake of others—the coming apart to rest, the taking of the vacation, the temperance in work and eating—this is motivated by the knowledge that the happiness of others depends on the results of these actions taken in fulfillment of God's instructions to His workers.

The statement that “the truths of the divine word can be best appreciated by an intellectual Christian” (*Counsels to Teachers*, p. 361) should lead us to seek to love not only with all the heart but also with the mind and the whole being. (See Matt. 22:36-40.)

“To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved.”—*The Desire of Ages*, pp. 677, 678.

FURTHER STUDY *Steps to Christ*, “God's Love For Man,” pp. 9-12.

Part 6
THIS WORLD
AND THE NEXT

What indication did Jesus give that His purposes for His disciples extended beyond the present world?

"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).

Some Christians are defensive or embarrassed about their church schools because they think in terms of buildings or facilities, which may not appear to be as splendid as multimillion dollar plants built with public funds.

On the contrary, they should realize that the scope of Christian education is much broader both in function and in time than public education is designed to be. Speaking of the world's education at large, and of the limited thinking of many Christians, God's messenger says (in a book which has been recognized by governments to be valid enough to be printed on government presses and distributed by governments to their teachers):

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man."—*Education*, p. 13.

The *whole being* is amplified to mean "the harmonious development of the physical, the mental, and the spiritual powers." The whole period of existence possible to man is referred to when the statement is made that education "prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."

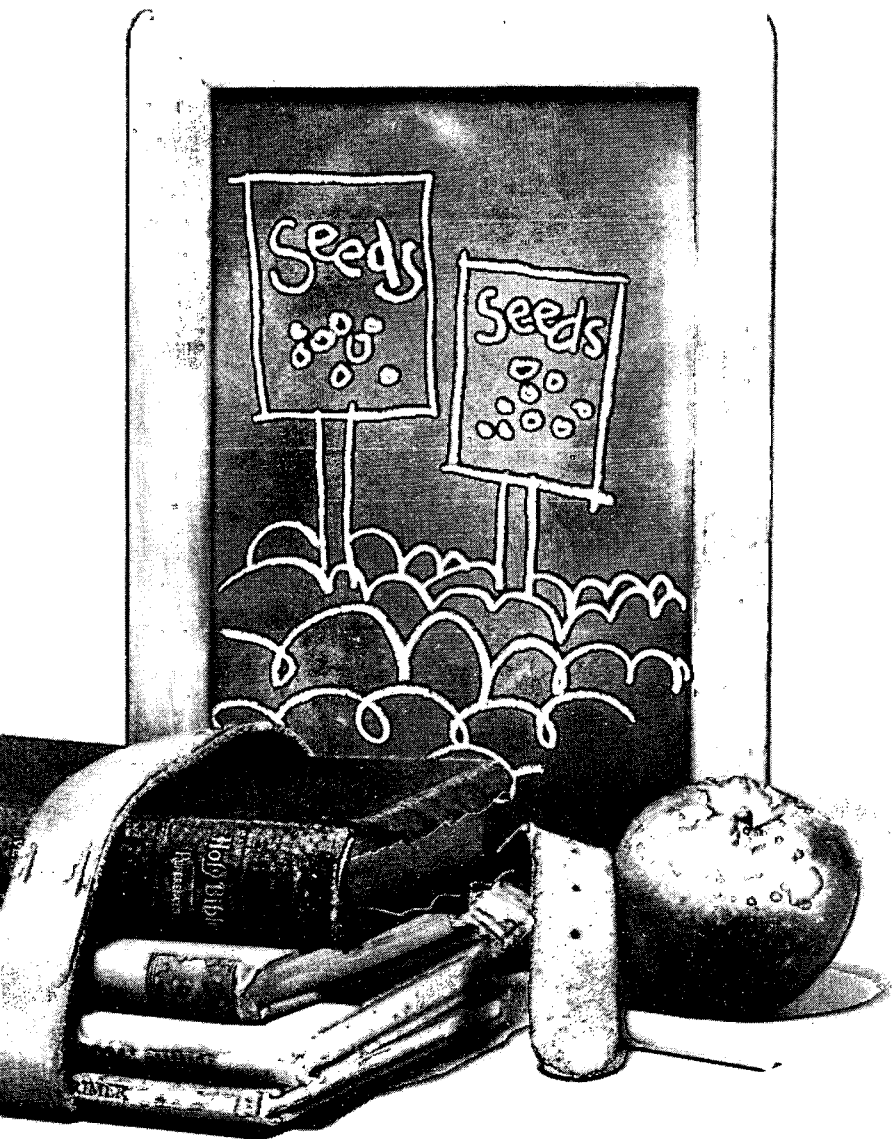
The same book, on page 82, describes the teaching of Jesus: "In His teaching were embraced the things of time and the things of eternity—things seen, in their relation to things unseen, the passing incidents of common life and the solemn issues of the life to come.

"The things of this life He placed in their true relation, as subordinate to those of eternal interest; but He did not ignore their importance. He taught that heaven and earth are linked together, and that a knowledge of divine truth prepares man better to perform the duties of daily life."

FURTHER STUDY *Education*, pp. 13, 14.

LESSON 10 August 27 to September 2

10. The Teacher Sent From God—Methods



“Why have ye not brought him? The officers answered, Never man spake like this man” (John 7:45, 46).

“They were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes” (Mark 1:22).

Jesus! His very name means Saviour, “for he shall save his people from their sins” (Matt. 1:21). To every Christian He is, first of all, the One who reached down into the quagmire of sin and lifted him or her into the clean sunshine. But each sees in Him something more, according to his or her special station in life. To the carpenter, to the fisherman, to the shepherd, there is in His life or in His stories an element with which to identify. And to the teacher (whether parent or professor or simply the Christian who wishes to teach others the way of life), He is the model of skillful dealing with human minds, the magnet that attracted little children.

This week’s lesson seeks to point out that Jesus had a perfect understanding of human nature, and consequently could mold His methods to take advantage of His perfect understanding. The price of His knowledge was high: complete identification, forever, with our fallen race. His stories and questions; His choice of classroom; His musical voice; His pure, simple, clear language; and the love expressed in His look and tone of voice; His adaptation of His message to suit the audience as He read their faces—all these revealed that understanding which the Maker has of that which He has made. We may couple with this the

communication possible only with a Word that “was made flesh, and dwelt among us” (John 1:14).

Wherever God has placed you, you can rest assured that you can be a teacher sent from God. “As thou hast sent me into the world, even so have I also sent them into the world” (John 17:18). You can speak with His authority and boldness, even as you may be like the servant who does “not cry or lift up his voice, or make it known in the street,” because your one-to-one teaching deals with souls in the balance; they are like the “dimly burning wick” that must not be quenched (Isa. 42:2, 3, RSV).

How keenly, then, and how perceptively you should look at what He was and how He operated in revealing the Father so as to obtain changes in those who saw Him.

DAILY HIGHLIGHTS

- 1. Common Ground**
(John 1:14)
- 2. Stories From Life**
(Matt. 13:34)
- 3. Outdoor Classroom Simplicity**
(Matt. 13:1, 2)
- 4. Thought-provoking Questions**
(Matt. 22:20, 31, 32, 45)
- 5. Formal Presentation of Truth**
(John 7:45, 46)
- 6. Individualization**
(John 3:1-16; 4:1-30, 39-42)

Part 1
COMMON GROUND

“The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth” (John 1:14).

One of the most important requirements for the communication of knowledge is that the communicator and the communicatee have a common language (verbal or nonverbal), a set of signals that mean approximately the same thing to both of them. The signals may be spoken words, hand signals, facial expression, written words, wigwags of a flag, Morse code, short and long blinks of a flashlight, or groups of digits in numerals decipherable only with a codebook. But whatever the medium or the signal, the communicator and the communicatee must have a common background of experience to which each symbol can be referred for meaning. The little child must have seen and touched and smelled and heard a cow and even tasted its milk before the picture in the book or the letters C-O-W can have for the child the same meaning that they have for the teacher.

What basis for communication did Jesus establish when He sought to teach man about God? John 1:14; Heb. 2:14-18; 4:15, 16.

Jesus sought and found the common ground upon which His students could view the divine nature that was His objective for them—from time to time they recognized divinity flashing through His humanity. “He who seeks to transform humanity must himself understand humanity.”

“Born amidst surroundings the rudest, sharing a peasant’s home, a peasant’s fare, a craftsman’s occupation, living a life of obscurity, identifying Himself with the world’s unknown toilers,—amidst these conditions and surroundings,—Jesus followed the divine plan of education. . . .

“ . . . Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world’s sin and pain. Never was there another whose sympathies were so broad and so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one.”—*Education*, pp. 77, 78.

Once communication was established on common ground, what did Jesus communicate, and how? John 1:18; 13:15; 15:10.

“What He taught, He lived. . . . Thus in His life, Christ’s words had perfect illustration and support. And more than this; what He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching, power.”—*Education*, pp. 78, 79.

FURTHER STUDY

Christ’s Object Lessons, “Teaching in Parables,” pp. 17-21.

Part 2
STORIES
FROM LIFE

What was Jesus' favorite means of transmitting His message so that all levels of people could benefit?

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them" (Matt. 13:34).

About forty examples of Jesus' parables have been preserved for us in Scripture. These stories disarmed prejudice, caught the attention, and in a delayed-action sequence drove home their meaning after Jesus was no longer present, when the scenes of nature or the events to which He had linked spiritual truth were repeated in aftertime.

"His messages of mercy were varied to suit His audience. He knew 'how to speak a word in season to him who is weary' (Isa. 50:4); for grace was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention. Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep,—with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things of nature, they recalled His words. Christ's illustrations constantly repeated His lessons."
—*The Desire of Ages*, p. 254.

What was one of the reasons why Jesus used this powerful means of conveying truth? Matt. 13:13-15.

Jesus quoted from Isaiah 6:9, 10, as Paul did, to describe the besotted condition of people's minds, which required a very special, captivating approach. The enemy had created this condition lest they "should understand with their heart, and should be converted, and I should heal them." Isaiah was assured that a remnant would hear and be saved, and Jesus also will "see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

In the *SDA Bible Commentary*, vol. 5, pp. 205-207, (and in the appendix of helps in some Bibles) is a listing of the parables of Jesus. On page 192 there is a table which summarizes the features of each Gospel. It shows that Matthew records 21 parables, Mark 6, Luke 26, and John none.

FURTHER STUDY

Education, pp. 113-120.

Part 3
OUTDOOR
CLASSROOM
SIMPLICITY

What informal settings did Jesus use for His teaching?

“The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore” (Matt. 13:1, 2).

Picture yourself standing with the rest of the people on the beach. While Jesus tells His simple stories from the boat, you feel the kiss of the breeze on your cheek, and your eyes rest on the deep blue of the lake or on the hazy blue-green of the mountainous shore beyond. Or you may be sitting on the grassy hillside plucking a wild flower with one hand while your eyes scrutinize the lovely face of this Teacher whose musical voice does something to set the echoes ringing inside the hallways of your soul.

“To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson book, life a school. The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and molding the character.”—*Education*, p. 100.

THINK IT THROUGH

Why do you think it is said (in Mark 12:37) that the common people heard Jesus gladly? (See also Luke 4:32; Matt. 7:29.)

No doubt there was more than one reason. Was it because His questions, immediately preceding this statement, silenced the haughty, upper-class rulers or the very wise scribes? Was it because His simple dress and speech made them feel He was their champion against the oppressive requirements of their leaders? What other reasons can you think of that might apply?

“Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted.”—*The Desire of Ages*, p. 253.

FURTHER STUDY

The Desire of Ages, pp. 252-255.

**Part 4
THOUGHT-
PROVOKING
QUESTIONS**

What do you think Jesus was trying to accomplish in asking each of the following questions?

"Whose is this image and superscription?" (Matt. 22: 20).

"If David then called him Lord, how is he his son?" (Matt. 22:45).

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Matt. 22:31, 32). (Notice that Jesus answered His own question.)

You might enjoy taking a red-letter Bible, in which the words spoken by Jesus stand out because they are printed in red ink, and try to find questions that illustrate the way in which Jesus used questions to:

1. Elicit faith (necessary for healing He was about to perform).
2. Draw attention to a truth He was about to pronounce.
3. Draw from the lips of His opposers a truth which they might have rejected if He Himself had said it.
4. Parry questions that were intended to embarrass Him and undermine the work He was doing.
5. Elicit a logical sequence of statements conducive to truth.
6. Present His listeners with a choice.
7. Draw attention to a passage of Scripture.

THINK IT THROUGH

After reading the following paragraph, ask yourself if Jesus' use of questions has applications for family worship.

"The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort.

"In arousing and strengthening a love for Bible study, much depends on the use of the hour of worship. The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. Let the services be brief and full of life, adapted to the occasion, and varied from time to time. Let all join in the Bible reading and learn and often repeat God's law. It will add to the interest of the children if they are sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in the prayer, and let them join in song, if it be but a single verse."—*Education*, p. 186.

FURTHER STUDY

The Desire of Ages, pp. 601-609.

Part 5
FORMAL
PRESENTATION
OF TRUTH

How was Jesus evaluated as a public speaker, even by the agents of His enemies?

“Why have ye not brought Him? The officers answered, Never man spake like this man” (John 7:45, 46).

The lecture method, the formal presentation of a subject in logical sequence to a group of interested learners, has always been one of the tools of the teacher. Jesus was skilled in this as in other approaches to the minds of men. The Gospel of Matthew contains six such lectures or sermons: (1) the Sermon on the Mount, chapters 5 through 7; (2) instructions to the twelve disciples, chapter 10; (3) parables of the kingdom, chapter 13; (4) human relations, chapter 18; (5) denunciation of hypocrisy, chapter 23; (6) final events, chapters 24, 25.

A skilled speaker will study his audience and structure his material into these steps: obtain attention, create a sense of need, satisfy the need, visualize what this satisfaction will mean to his hearers, and usually, a call to action.

The chapter, “At Capernaum” in the book *The Desire of Ages*, contains one of our best descriptions of Jesus as a public speaker. In a paragraph already quoted we have noted His audience analysis: “His messages of mercy were varied to suit His audience.”—Page 254. Notice how He interacted with individuals in His audience:

“Jesus watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure gave Him great satisfaction. As the arrows of truth pierced to the soul, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Saviour was made glad. When His eye swept over the throng of listeners, and He recognized among them the faces He had before seen, His countenance lighted up with joy. He saw in them hopeful subjects for His kingdom. When the truth, plainly spoken, touched some cherished idol, He marked the change of countenance, the cold, forbidding look, which told that the light was unwelcome. When He saw men refuse the message of peace, His heart was pierced to the very depths.”—*The Desire of Ages*, p. 255.

What were the subjects of Jesus’ discourses?

“Jesus had nothing to do with the various subjects of dissension among the Jews. It was His work to present the truth. His words shed a flood of light upon the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived such a depth of meaning in the word of God.”—*The Desire of Ages*, p. 253.

FURTHER STUDY

The Desire of Ages, pp. 258-261.

Part 6
INDIVIDUALIZATION

What examples can be cited to show that Jesus paid attention to individual differences in learning readiness and learning ability? Read John 3:1-6 and 4:1-30, 39-42.

In addition to the private interview given by Jesus to Nicodemus at night, and to the personal work done for the Samaritan woman by the well at Sychar, we have other examples of Jesus' work for individuals. The first five disciples were contacted individually, as described in John 1. To Philip He revealed His knowledge of the latter's personal devotional life. To the fishermen, in Matthew 4, He said, "I will make you fishers of men." To Levi Matthew and to Zacchaeus, and even to Pontius Pilate, He gave individualized attention.

Jesus did not have a home of His own during the years of His ministry, but the home of Lazarus and Martha and Mary in Bethany was enriched by His presence and through the personal ministry highlighted by the resurrection of Lazarus recorded in John 11.

Even in His public ministry, individual differences in learning readiness and learning ability were taken into account:

"Deep, unprejudiced thinkers received His teaching, and found that it tested their wisdom. They marveled at the spiritual truth expressed in the simplest language. The most highly educated were charmed with His words, and the uneducated were always profited. He had a message for the illiterate; and He made even the heathen to understand that He had a message for them.

"His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually."—*The Desire of Ages*, pp. 254, 255.

FURTHER STUDY

Education, pp. 84-96. Note the individualized way in which Jesus dealt with John, Peter, and Judas.

“Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus” (Acts 4:13, RSV).

A successful educator likes to see his objectives become results and desires to ascertain if this has happened. Jesus had the same objective for all the disciples, but the result differed in the case of one of them.

Evaluation is an indispensable element of intelligent, responsible living in any area of life. For the businessman, it may be a financial statement and an inventory at the end of a fiscal period. For the manufacturer, the measurement and performance of the working parts of his product. For the mountain climber, the challenge of the climb and the thrill of accomplishment as he stands on the peak.

In education, evaluation is a measure of the school's accountability to society for its investment in buildings, equipment, and staff salaries. It may be reflected in analyses of a teacher's grade distributions, average scores on standardized tests, or checklists regarding performance in the area of physical skills. But in the long run, the overall impact of a school is most dramatically revealed in a follow-up study of its graduates, their performance on the battlefields of life, their contribution to the century in which they lived.

The Jewish leaders' evaluation of Peter and John was of the latter type. The Teacher was no longer on the

scene, but the results of His work were dramatically evident for all to see. And Peter and John and the other disciples were only the initial links in a chain reaction that reaches down through the centuries of the history of the Christian church.

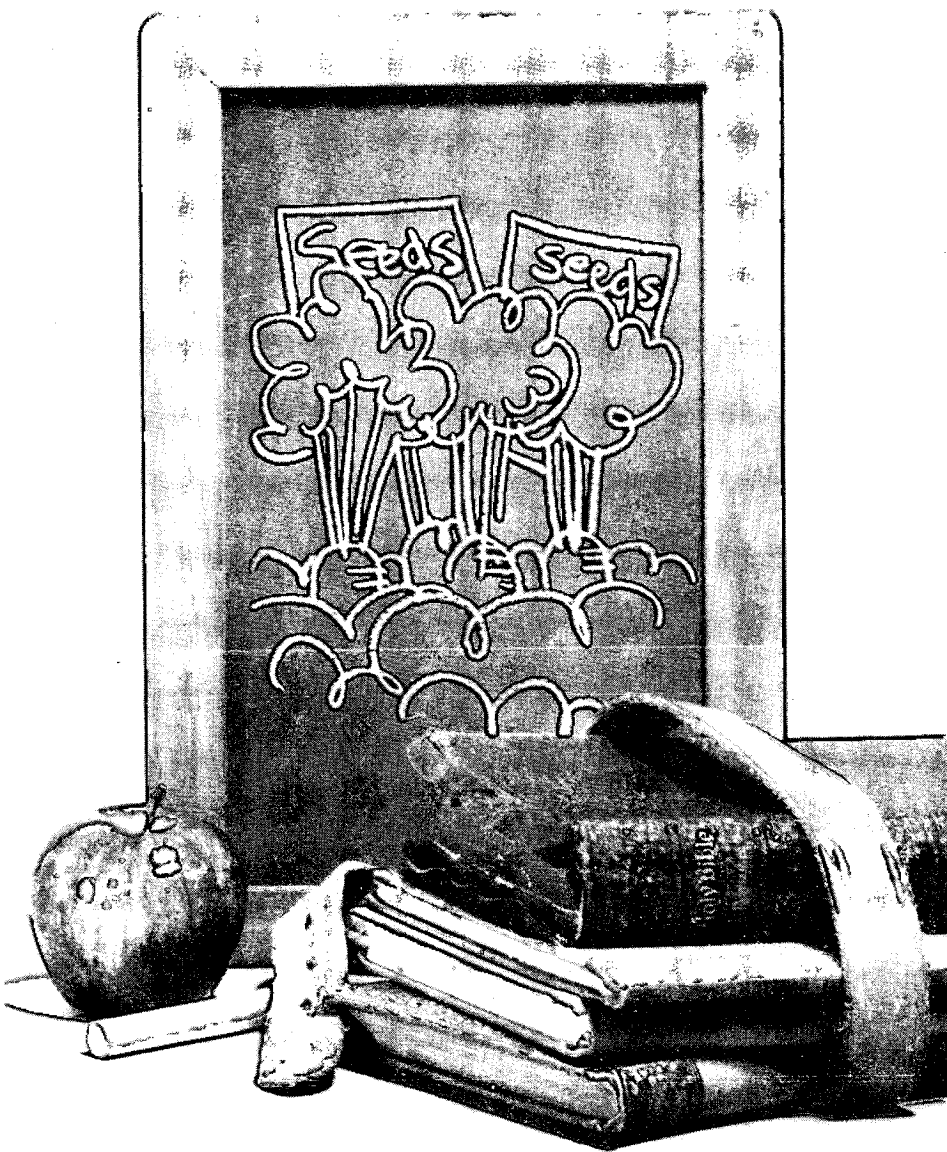
Because God Himself is limited by His own nature, which requires a voluntary service of love, and has created man with the power of choice, Jesus was not 100 percent successful in His educational effort. He lost one out of twelve in His class—that one was Judas. On Judas He bestowed unequaled, patient effort, but all in vain. Parents who mourn the tragic loss of one or more of their children can know that Jesus sympathizes with them. But while there is life there is hope, and they should work as Jesus did, who “having loved his own which were in the world, he loved them unto the end” (John 13:1).

DAILY HIGHLIGHTS

- 1. Indelible Impressions**
(1 John 1:1-3; 2 Peter 1:16-18)
- 2. “They Had Been With Jesus”**
(Acts 4:13)
- 3. “Greater Works Than These”**
(Acts 2:41; 3:6)
- 4. Reaction to His Doctrine**
(Matt. 22:22, 33, 46)
- 5. One Disappointment**
(John 13:21)
- 6. “Stars Forever and Ever” (Dan. 12:3)**

LESSON 11 September 3-9

11. The Teacher Sent From God—Results



Part 1
INDELIBLE
IMPRESSIONS

What evidence do we have that Jesus' life left an indelible impression in the minds of those who lived with Him?

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you" (1 John 1:1-3).

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1:16-18).

Both Peter and John remembered very vividly, Peter after 30 years and John after 60 years, the scenes from the mount of transfiguration, and the whole panorama of the wonderful life of Jesus. John says, in verse 2 of the key passage quoted above, "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."

One of the results of Jesus' teaching was this vivid recollection in the minds of the disciples themselves, as they relived the experiences they had shared with Jesus. These mental images no doubt helped to shape their own conduct as they faced situations similar to those that Jesus faced.

"They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step.

"They knew that His personal presence was no longer to be with them, and they recognized, as they had never recognized before, the value of the opportunities that had been theirs to walk and talk with the Sent of God. Many of His lessons, when spoken, they had not appreciated or understood; now they longed to recall these lessons, to hear again His words."—*Education*, p. 94.

The Holy Spirit had been promised to "bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Certainly this was one reason why the teachings of Christ were so effective, as was exemplified in what His disciples wrote many decades after the fact. Today, in the study of the Bible, we should invoke the same Spirit that guided the writing of the Book to interpret vividly for our benefit the events and thoughts recorded in it so many centuries ago.

FURTHER STUDY *Education*, pp. 262-265.

Part 2
"THEY HAD BEEN
WITH JESUS"

What did Jewish leaders see in Jesus' former students?

"Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus" (Acts 4:13, RSV).

Peter and John had not been intimidated by the threats of the highest authorities in the Jewish nation. What a contrast to the night in Gethsemane when these authorities had seen the disciples scatter in fear, and later when Peter had denied with cursing that he ever knew Jesus! What made the difference?

"For these disciples the mission of Christ finally accomplished its purpose. Little by little His example and His lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in His anguish and peril, swept away their self-sufficiency. . . .

"No longer were they ignorant and uncultured. No longer were they a collection of independent units or of discordant and conflicting elements. No longer were their hopes set on worldly greatness. They were of 'one accord,' of one mind and one soul. Christ filled their thoughts. The advancement of His kingdom was their aim. In mind and character they had become like their Master; and men 'took knowledge of them, that they had been with Jesus.' Acts 4:13.

"Then was there such a revelation of the glory of Christ as had never before been witnessed by mortal man. Multitudes who had reviled His name and despised His power confessed themselves disciples of the Crucified. Through the co-operation of the divine Spirit the labors of the humble men whom Christ had chosen stirred the world. To every nation under heaven was the gospel carried in a single generation."—*Education*, pp. 93-96.

THINK IT THROUGH

Has your contact with Jesus made any changes in your personality?

Is fear compatible with a genuine conversion and companionship with Christ? (See 1 John 4:18.)

"Can the world see Jesus in you?

Can the world see Jesus in me?

Does your love to him ring true

And your life and service, too?

Can the world see Jesus in you?"

FURTHER STUDY

The Acts of the Apostles, pp. 63-65; *Education*, pp. 265-267.

Part 5
ONE DISAP-
POINTMENT

What disappointment did Jesus experience?

“When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me” (John 13:21).

Parents may be sorely disappointed if their children, for whom they have labored faithfully and sought to educate for God, take a course directly contrary to the life goal of their parents. Such may experience the sympathy of Jesus who Himself lost 8 percent of His twelve disciples.

“With Judas an element of antagonism was introduced among the disciples. In connecting himself with Jesus he had responded to the attraction of His character and life. He had sincerely desired a change in himself, and had hoped to experience this through a union with Jesus. But this desire did not become predominant. That which ruled him was the hope of selfish benefit in the worldly kingdom which he expected Christ to establish. Though recognizing the divine power of the love of Christ, Judas did not yield to its supremacy. He continued to cherish his own judgment and opinions, his disposition to criticize and condemn. . . .

“Jesus, seeing that to antagonize was but to harden, refrained from direct conflict. The narrowing selfishness of Judas’ life, Christ sought to heal through contact with His own self-sacrificing love. . . .

“ . . . Day after day, when the burden lay heaviest on His own heart, He had borne the pain of continual contact with that stubborn, suspicious, brooding spirit; He had witnessed and labored to counteract among His disciples that continuous, secret, and subtle antagonism. And all this that no possible saving influence might be lacking to that imperiled soul!”—*Education*, pp. 91-93. . . .

THINK IT THROUGH

Notice how Jesus turned a liability into an asset by the way in which he dealt with Judas.

“So far as Judas himself was concerned, Christ’s work of love had been without avail. But not so as regards his fellow disciples. To them it was a lesson of lifelong influence. Ever would its example of tenderness and long-suffering mold their intercourse with the tempted and the erring. And it had other lessons. At the ordination of the Twelve the disciples had greatly desired that Judas should become one of their number. . . . In the fate of Judas they saw the end to which self-serving tends.”—*Education*, p. 93.

FURTHER STUDY

The Desire of Ages, pp. 719-722.

Part 6
“STARS FOREVER
AND EVER”

What special promise is made to those who accept the challenge of being teachers?

“Those who are teachers shall then shine as the brightness of the firmament and those who turned many to righteousness as the stars for ever and ever” (Dan. 12:3, Berkeley).

The context of Daniel 12:3 makes it clear that this promise is associated with the time of the end. The close of probation, the time of trouble, the deliverance of God's people are past. The partial resurrection has brought from the grave the outstanding figures on both sides of the conflict of the ages to witness the final events. Eternity is ushered in. Shining with the brightness of the stars will be those who have, through their life and teaching, influenced others toward righteousness. Among them we can expect to see those who have been teachers for God. They have taught at home, in the Sabbath School, or in a formal school setting.

“All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony.

“There all who have wrought with unselfish spirit will behold the fruit of their labors. The outworking of every right principle and noble deed will be seen. Something of this we see here. But how little of the result of the world's noblest work is in this life manifest to the doer! How many toil unselfishly and unweariedly for those who pass beyond their reach and knowledge! Parents and teachers lie down in their last sleep, their lifework seeming to have been wrought in vain; they know not that their faithfulness has unsealed springs of blessing that can never cease to flow; only by faith they see the children they have trained become a benediction and an inspiration of their fellow men, and the influence repeat itself a thousandfold. Many a worker sends out into the world messages of strength and hope and courage, words that carry blessing to hearts in every land; but of the results he, toiling in loneliness and obscurity, knows little. So gifts are bestowed, burdens are borne, labor is done. Men sow the seed from which, above their graves, others reap blessed harvests. They plant trees, that others may eat the fruit. They are content here to know that they have set in motion agencies for good. In the hereafter the action and reaction of all these will be seen.”—*Education*, pp. 305, 306.

FURTHER STUDY

Counsels to Teachers, p. 104.

LESSON 12 September 10-16

12. The Holy Spirit as an Educator



“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26).

A white sailboat moves briskly across the blue of the bay, powered by the invisible force of the wind.

A torrent of refreshingly cool water gushes from the mountainside, flowing in a never-ending stream to quench the thirsty and to water the desert and make it bloom.

The soothing touch of oil, used for healing or for holy anointing, is as meaningful as its steady glow when feeding the flame in the virgin’s lamp or in the golden candlestick that graces the holy place of the tabernacle and the temple.

These are three material symbols of the work of the Holy Spirit, but they are subordinated in this week’s lesson to the living symbol, the teacher. The Holy Spirit is the real Teacher, taking the place of Christ after His departure. The Spirit is the Teacher of the extension school, unfettered by the physical limitations of a single campus. He is the Instructor who gives in-service training to active under-teachers who feel the need of His specialized talents.

The promise of Christ, “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you,” bridges the Christian era and is as valid today as when the words were spoken. It underlies the choice of this lesson’s title, which is taken from the chapter on the Holy Spirit in *Gospel Workers*, pp. 284-289. Three chapters on “The Holy Spirit in Our Schools,” found in *Counsels to Teachers*, pp. 357-376, emphasize the importance that should be given to the work of the Holy Spirit among both teachers and students in Seventh-day Adventist institutions. What was said of the college faculty in Battle Creek in the 1890s could certainly be said of many Adventist parents today: “Their halfheartedness

affects their teaching. The experience that they do not desire for themselves they are not anxious to see their pupils gain. . . . Other blessings they desire; but that which God is more willing to give than a father is to give good gifts to his children; that which is offered abundantly, according to the infinite fullness of God, and which, if received, would bring all other blessings in its train—what words shall I use sufficiently to express what has been done with reference to it? The heavenly Messenger has been repulsed.”—*Counsels to Teachers*, pp. 357, 358.

“Have you not been afraid of the Holy Spirit? At times it has come with all-pervading influence into the school at Battle Creek and into the schools in other localities. Did you recognize it? Did you accord it the honor due to a heavenly Messenger? When the Spirit seemed to be striving with the youth, did you say, ‘Let us put aside all study; for it is evident that we have among us a heavenly Guest. Let us give praise and honor to God?’ Did you, with contrite hearts, bow in prayer with your students, pleading that you might receive the blessing that the Lord was offering you?”—*Counsels to Teachers*, p. 363.

DAILY HIGHLIGHTS

1. **The Promise of the Comforter (John 14:16, 17)**
2. **“The Comforter . . . Shall Teach You” (John 14:26)**
3. **An Omnipresent Teacher (John 16:5-7)**
4. **Guide to All Truth (John 16:12, 13)**
5. **Changed Behavior Through the Spirit (Rom. 8:2)**
6. **Insight Into the Future (John 16:13)**

Part 1
THE PROMISE OF
THE COMFORTER

What did Jesus promise His disciples on the eve of His crucifixion?

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive" (John 14:16, 17).

The word translated "Comforter" is the same word translated "Advocate" in First John 2:1. *Paraklētos*, in the Greek, is composed of two elements. The first means "beside," and the second means to "be called." The Comforter stands beside me in everyday life, puts His arm around me, and speaks to me words of encouragement. The Advocate stands beside me in court, puts His arm around me, and speaks to the Judge eloquent words on my behalf.

Jesus, referred to as the Advocate in First John 2:1, is Himself a *Paraklētos*. This is why He promises in John 14:16 that the Father will send *another Paraklētos* to take Jesus' place now that He is about to depart from their side.

The Holy Spirit was Christ's parting gift to His disciples. One could almost say that this was their graduation gift, for it came at the close of the three and one half years they had spent in the school of Christ. It was a wise gift, for it anticipated a very real need they would face as He sent them out into the world to be His representatives.

"Lo, I am with you always, even unto the end of the world," was a promise fulfilled through the Holy Spirit. It was through the Spirit that Christ would be at their sides to help them and direct their efforts. The promise made to them applies to us today, at the end of time.

THINK IT THROUGH

Did the early disciples have a monopoly on the Holy Spirit?

"The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service."—*The Acts of the Apostles*, p. 49.

"The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone,—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart."—*The Acts of the Apostles*, p. 51.

FURTHER STUDY

The Acts of the Apostles, pp. 47-50.

Part 2
"THE COMFORTER
... SHALL TEACH
YOU"

What was to be one of the functions of the Holy Spirit?

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Just as Jesus was a teacher, so His representative was also to be a teacher to His disciples. The Holy Spirit was a follow-up, an extension of the school of Christ. In a way, it was the real school for which Christ's work had been only a preparation.

"Under the training of Christ the disciples had been led to feel their need of the Spirit. Under the Spirit's teaching they received the final qualification, and went forth to their lifework. No longer were they ignorant and uncultured. No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. They were of 'one accord,' 'of one heart and of one soul.' Acts 2:46; 4:32. Christ filled their thoughts; the advancement of His kingdom was their aim. In mind and character they had become like their Master, and men 'took knowledge of them, that they had been with Jesus.' Acts 4:13."—*The Acts of the Apostles*, p. 45.

Today, even as in the first century of the Christian church, God would use the Holy Spirit to educate and refine the workers in His church, whether laymen or denominational employees.

"The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, can stand as true representatives of the Saviour.

"God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, quickens all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. . . . The Christian becomes like his Master in character. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced. So quickened is he by the life-giving power of the Sun of Righteousness, that he is enabled to bear much fruit to the glory of God."—*Gospel Workers*, pp. 285, 286.

FURTHER STUDY

Gospel Workers, pp. 284-289.

Part 3
AN OMNIPRESENT
TEACHER

Why was it expedient for the disciples that Jesus should leave them?

"Now I go my way to him that sent me. . . . Sorrow hath filled your heart. Nevertheless . . . it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:5-7).

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

Parents and teachers are often conscious of their limitations in trying to know what is going on. The teacher turns his back to the class while he writes on the board. The parent must go to work to earn a living for the family. What are the children doing?

As a parent or as a teacher I may find strength in knowing that the Holy Spirit, the *Paraklētos* who stands beside me, is my Helper alerting me to the plans of Satan. Through Him I can be made aware of the dangers or temptations facing those for whom I am responsible. I can take wise measures to counteract the influence of the enemy.

The Holy Spirit is also an influence that radiates from my person when I have been long on my knees. Like a subtle perfume that fills the room, He enters the classroom with me. His presence surrounds the pulpit when I preach or lead the Sabbath School. The home is different when I'm there, if the Spirit dwells within me.

"Ministers and teachers, let your work be fragrant with rich spiritual grace. . . .

" . . . God's Spirit will be with us, making us pure and holy, as upright and fragrant as the cedar of Lebanon."—*Testimonies*, vol. 7, pp. 251, 252.

"If the teacher has the love of Christ abiding in the heart as a sweet fragrance, a savor of life unto life, he may bind the children under his care to himself."—*Counsels to Teachers*, p. 197.

THINK IT THROUGH

"The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of Inspiration, will become a mighty river of influence, to bless all who connect with him."—*Counsels to Teachers*, p. 171.

FURTHER STUDY

Counsels to Teachers, pp. 357-361.

Part 4
GUIDE TO
ALL TRUTH

How complete would be the scope of the Spirit's teaching?

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:12, 13).

Pilate asked Jesus, "What is truth?" But he did not wait for the answer.

In everyday life we can say that a verbal statement is true when it is conformable to fact, conformable to nature or to reality. Our hearing communicates to us a message that conforms to what our other senses—sight, touch, taste, smell—tell us.

We also speak of a *true* copy when it conforms to the original, of a *true* weight when it conforms to a standard, and of a *true* likeness when it conforms to a pattern.

Spiritual truth also involves conformity or agreement. We hear or read verbal statements regarding good or evil in human conduct. What would our senses tell us about such values if those senses could penetrate the barriers of time and space and allow us to see everything as God does?

The Spirit of truth is to guide Christians into *all* truth. We can, through Him, penetrate the barriers of time and space. Spirit-inspired faith is the radar which penetrates the fog and reaches out to reveal the rocky coastline. It enables us to steer a true course to the safety of the harbor. Our verbal statements to others will conform to the invisible facts. Others will not be misled or shipwrecked.

To educate, in the transitive sense of the verb, is to provide guidance in the student's spontaneous search for truth.

Jesus, even amid the agonies of five successive trials and facing the final torture of the cross, was seeking to provide such guidance to Pilate. "Pilate had a desire to know the truth. . . . He eagerly grasped the words of the Saviour, and his heart was stirred with a great longing to know what it really was, and how he could obtain it. . . . But he did not wait for an answer."—*The Desire of Ages*, p. 727.

THINK IT THROUGH

Do I really want to know the whole truth? If so, how can I go about attaining it?

"A knowledge of the truth depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of the truth."—*Christ's Object Lessons*, p. 59.

FURTHER STUDY

The Desire of Ages, pp. 669-672.

Part 5
CHANGED BEHAVIOR
THROUGH
THE SPIRIT

What freedom do I obtain through being educated by the Holy Spirit?

“The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2).

Law, in nature, is a consistent relationship between cause and effect. The passage of Romans 8:1-16 contrasts two ways of life, walking after the flesh and walking after the Spirit. The walk, or way of behaving, is the effect which follows after the cause or motivating force.

This conflict was a very real one to Paul: “I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind” (Rom. 7:22, 23). It made him very miserable until Christ freed him.

Meade McGuire, a veteran youth leader in the Seventh-day Adventist Church, used to compare the two natures in man to two fighting dogs that are frequently in conflict with each other. If both dogs are fed well and in good health, there will be a horrendous fight every time they face each other. But suppose that for two weeks one dog was starved and the other fed. There wouldn't be much of a fight. And if the process were continued consistently for three months, there would be no fight at all. One dog would be dead.

The trouble with most unhappy Christians is that they keep throwing scraps to the carnal nature, enough to keep it alive and full of fight. They're always on the fence, too saintly to be happy at a dance, and too worldly to be happy at a prayer meeting.

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rom. 8:1).

THINK IT THROUGH

The freedom obtained by the power of the Holy Spirit is similar to that of the barge salvaged from the bottom of the Hudson River. Its cargo made it worth salvaging, but screaming winches strained unsuccessfully as experienced engineers sought to raise it from where it was stuck in the muck. Finally a young engineer had a chance to try his ideas. At low tide he harnessed cables from the barge to a score of pontoons floating on the river above. As the tide came in, effortlessly and silently, the strength of the ocean pulled by the moon freed the barge and its cargo from the filthy bottom of the river.

FURTHER STUDY

Counsels to Teachers, pp. 363-366.

**Part 6
INSIGHT INTO
THE FUTURE**

What special insight can the Christian have, thanks to the ministry of the Holy Spirit?

“Whatsoever he shall hear, that shall he speak: and he will shew you things to come” (John 16:13).

The Holy Spirit, a divine Person and one of the Trinity, is Himself unlimited by time or space. Through His guidance He enables man to break through the barriers of time and space in his search for truth.

In parts 3 and 4 of this lesson we have seen how the Spirit makes Christ omnipresent and breaks the barrier of space that might separate man from Christ and from the universe of truth.

Let us now consider how the Holy Spirit, through His teaching, enables man's mind to break through the barrier of time to know the future. “He will shew you things to come.”

This is especially important to our understanding of lessons 13 and 14, which deal with events still future, revealed to us through Spirit-inspired messengers of God.

What have been the two great pillars around which Bible prophecy has centered? 1 Peter 1:9-11.

Using another metaphor, the prophecies of Christ's sufferings and the glory that should follow are like parallel threads of crimson and gold, running from Genesis to Revelation. The sufferings relate to His first advent—the humble birth, the sacrificing life, the crucifixion. The glory that should follow includes, perhaps, the resurrection and ascension, but focuses more clearly on the second advent and the eternal glory of the Messianic kingdom. Read the whole chapter and renew the “lively hope” we Christians have.

What assurance has Peter sought to give us regarding the reliability of the Spirit-inspired promises on which we base our hope for the future? 2 Peter 1:19-21.

Peter has referred to “exceeding great and precious promises” in verse 4. He himself promises the Christian an abundant entrance into the everlasting kingdom (verse 11). His own immediate future, not a pleasant one, has been foretold by Jesus (verse 14; compare John 21:18), and he is ready. Now he urges Christians not to be shortsighted as they plan for the future (verses 9, 10), but puts them “in remembrance” (verses 12, 13, 15). With his own eyes he had seen the glory of the transfiguration. But “more sure” than the testimony of his own eyes is the word of prophecy, as the divine is more sure than the human! Memorize this thrilling passage!

FURTHER STUDY

Counsels to Teachers, pp. 369-373.

“At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:1, 3).

At the end of a course or a curriculum there is usually a test or examination to see if the product of education stands up under trial, such as responding correctly without the aid of textbooks or the support of friendly promptings.

The end of time of earth's history is the culmination of at least seven great prophecies of Daniel and the Revelation.

Among the vignettes that portray events and conditions immediately preceding the dawn of eternity are three of special interest to some Bible students. These passages focus their attention on the changes God effects in human character to restore it to the likeness of the divine, changes which make education synonymous with redemption. The three vignettes are: (1) the first four verses of Daniel 12; (2) the 144,000 “companions of the Lamb” in Revelation 7; and (3) the “saints” of Revelation 14.

1. The angel messenger to Daniel made special reference to those “that be wise,” and to those who “turn many to righteousness,” and to their reward at the resurrection. The King James Version marginal reading says, “They that be teachers shall shine as the brightness of the firmament.” Some versions incorporate this reading into the text. Parents and teachers of Christian truth should be encouraged as they read these verses. The “brightness” of their shining appears to be the joy of seeing their work favorably evaluated in the success of their students, whom they have turned to righteousness, and who have now triumphed over trial in

the time of trouble.

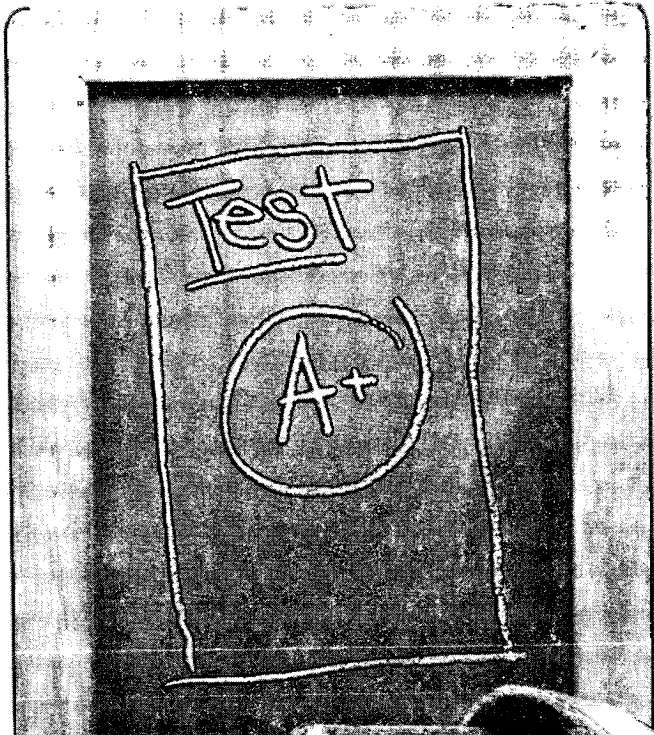
2. The 144,000 are sealed in their foreheads during the time in which the angels are holding back the winds of strife between the sixth and seventh seal (Revelation 7). This group is identified in Revelation 14 as being without fault before God. They sing a special song that no one else can learn, and have the special privilege of following the Lamb “whithersoever he goeth.” This week's lesson examines evidence for believing that they have developed a character (represented by the seal in the forehead) that encompasses more than their distinctive obedience to the fourth commandment. Their experience is one of obedience to God's holy law. They are the ultimate fruitage of God's patient educative procedure in restoring in man the image of his Maker. The evaluation has been made before the gaze of the onlooking universe.

3. The role of the children and youth in the final work of the gospel, both past and future, places them among the saints who “keep the commandments of God, and the faith of Jesus.” And certain phrases of the messages of the three angels imply the transformation of the whole man—head, heart, and hand—that is associated, by definition, with Seventh-day Adventists' philosophy of education. The children of our homes and schools are to be among those who stand the test and are not found wanting, because they are covered with the righteousness of Christ.

DAILY HIGHLIGHTS

- 1. Three Final Messages**
(Rev. 14:6-9)
- 2. The First Angel**
(Rev. 14:7)
- 3. The Second Angel**
(Rev. 14:8)
- 4. Third Angel and Loud Cry**
(Rev. 14:9-12)
- 5. The Time of Trouble**
(Dan. 12:1)
- 6. Companions of the Lamb**
(Rev. 14:3-5)

13. Evaluation in the Testing Time



Part 1
THREE FINAL
MESSAGES**What did John the revelator see just prior to the coming of the Son of man?****"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. . . . And there followed another angel. . . . And the third angel followed them" (Rev. 14:6-9).**

The first angel's message proclaimed the everlasting gospel with urgency because the hour of God's judgment had come. (The work of Joseph Wolff in Asia and Africa; of Bengel, Irving, Drummond, Farel and Gausson in Europe; of Miller, Himes, Bates, and many others in America constituted such a message. Miller, especially, focused on the exact time, based on Daniel 8:14.)

The second angel's message announced the fall of Babylon; and Fitch (see part 3) recognized this fall in the rejection by popular churches of the first angel's message in 1842-1844.

The third angel's message draws attention to the mark of the beast (easily contrasted with the seal of God in Revelation 7). Our pioneers saw the counterpart of this message in their renewed discovery of the Sabbath and its proclamation beginning in 1844 at Washington, New Hampshire, and in an organized way in 1846. They saw Sabbath keeping versus Sunday keeping as outward, visible marks of allegiance to God's law or to the enemy of God's law, and of the characters that result from these respective allegiances.

The final proclamation of the gospel seems to polarize the population of the world, cutting across families and friendships. Immediately following the three angels' proclamation, the Son of man comes (Rev. 14:14); the grain is harvested (verses 15, 16), and the grapes are trodden in the winepress of God's wrath (verses 17-19). Each kind of plant has produced its natural fruitage, the fruit is ripe, and evaluation is made on the basis of that fruitage (Matt. 7:16-20).

Parts 2 and 3 of this lesson examine some relations of the three messages on one hand to the children and youth, and to educational concepts of the advent movement on the other.

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' "—*Early Writings*, pp. 258-259.

FURTHER STUDY*Early Writings*, pp. 256-258.

Part 2
THE FIRST
ANGEL

What three commands or exhortations were to implement the special proclamation of the everlasting gospel by the first angel?

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

The transformation of the entire life by the gospel is especially urgent because the hour of the judgment has come. Notice that there is a certain parallelism between these three commands and the threefold aspects of a balanced education in restoring man to the image of his Maker.

1. Ps. 111:10: "The fear of the Lord is the beginning of wisdom" (mind).

2. 1 Cor. 6:20: "Glorify God in your body" (body).

3. John 4:23: "Worship the Father in spirit" (spirit).

The involvement of the whole man in the final polarization of humanity for God or for the enemy of God is also implied in phrases of Revelation 7 and 14 regarding the seal of God and the mark of the beast. Every person is to receive either God's seal in the forehead, or the mark of the beast in the forehead or hand. God's seal applies only to the condition of heart and mind. The beast's mark applies to either heart and mind or to outward conformity.

Children and youth were involved in the proclamation of the first angel's message in Europe. Farel and Gausson addressed themselves to the children in taking the gospel to Geneva, hoping through them to reach their parents. (See *The Great Controversy*, p. 365.) In more recent times the starting of a school for children and youth has been the spearhead for presenting the message in places like the Columbian Islands in the Caribbean, and in Mexico City. Language schools have served a like purpose in Japan and Korea and other places. Vacation Bible Schools for children are based on a similar rationale. Of Gausson, on the page referred to above, Ellen White says: "The effort was successful. As he addressed the children, older persons came to listen. The galleries of his church were filled with attentive hearers. Among them were men of rank and learning, and strangers and foreigners visiting Geneva; and thus the message was carried to other parts."

The child preachers of Scandinavia were also used by God in proclaiming the first angel's message.

FURTHER STUDY

The Great Controversy, pp. 364-367.

Part 3
THE SECOND
ANGEL**What was the message of the second angel?**

“There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” (Rev. 14:8).

Adventists early applied this prophecy to their own work of warning the world about Christ's coming. In 1843 Charles Fitch wrote, “If you are the true ministers of Christ, *come out of Babylon*, and no longer be opposed to the coming of Christ.” Joshua Himes also phrased an appeal in the language of the second angel's message. “In May, 1847, two years and six months after the disappointment, there was issued a pamphlet *A Word to the 'Little Flock.'* . . . In the main, the pamphlet is the work of young James White, in which . . . we find the first published reference to the third angel's message, in his ‘Thoughts on Revelation 14.’”—A. W. Spalding, *Origin and History of Seventh-day Adventists* (Washington, DC: Review and Herald Publishing Association, 1961), pp. 175, 177.

Most Seventh-day Adventists do not realize how strongly James White felt about applying the second angel's message to the children of the church. Witness this statement made in the church paper of which he was editor and publisher:

“We as a people hold that it is necessary to separate ourselves from the world and the fallen churches, lest their associations becloud our minds and destroy our faith. This we regard as a scriptural position, and the only safe position for Christian men and women in these perilous times. God's word has required Christians in all past time to separate themselves from the world; but how much more is this the duty of Christians in this corrupt age. If this be our duty, then we have a duty to do in this respect to our children. Shall we come out of Babylon, and leave our children behind? Shall we send them where is seen the boldest imprint of the filling up of the cup of her fury? Take care brother, sister, lest you call down upon your own heads, the displeasure of God, and the blood of your children. Separate your children from the world. Like Israel, gather them into your dwellings, and strike your door-posts with blood, for the destroying angels will soon be on their way, to ‘slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark.’”—James White, *Review and Herald*, August 30, 1857, p. 125.

FURTHER STUDY

The Great Controversy, pp. 381, 382, 390.

Part 4
THIRD ANGEL
AND LOUD CRY

What is the third angel's message? Rev. 14:9-12.

The mark of the beast stands in contrast to the seal of God. (See Revelation 7.) The seal of God's authority in His law, giving His name, title, and jurisdiction is found in the fourth commandment. But the seal is broader; it includes the whole god-like character of those who are obedient to His law.

What repetition of the three angels' messages is expected with great power before the end of time?

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye may receive not of her plagues" (Rev. 18:1-4).

"The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches. . . . The third message was to do its work; all were to be tested upon it. . . . A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them."—*Early Writings*, p. 278.

The work of devout and consecrated church school teachers will find its true test of success under similar circumstances:

"In the closing scenes of this earth's history many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future many children will be endowed with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church.

"The Lord would use the church school as an aid to the parents in educating and preparing their children for this time before us. Then let the church take hold of the school work in earnest and make it what the Lord desires it to be."—*Counsels to Teachers*, pp. 166, 167.

FURTHER STUDY

Testimonies, vol. 6, p. 203.

**Part 5
THE TIME
OF TROUBLE****What does Daniel say will come upon the earth at the time when Michael stands up?****“There shall be a time of trouble, such as never was since there was a nation even to that same time” (Dan. 12:1).**

“The ‘time of trouble, such as never was,’ is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God.”—*The Great Controversy*, p. 622.

Adventist theology distinguishes between a “little time of trouble” before the close of probation, and the “time of Jacob’s trouble” during the outpouring of the seven last plagues, in which God’s people will live without an intercessor. Their anguish at that time is not due to physical suffering or persecution so much as their search for assurance of acceptance with God.

What example in the writings of Paul helps us to understand what these difficult times will mean to believers? 1 Cor. 3:9-15.

Just as examination day reveals what a student has accomplished during the term, it also reveals something about the work of the teacher. *Dokimazō*, the Greek word translated “trial” in the above text is also used of the testing of gold. The assayer’s test requires great heat to melt the ore and separate the fine metal from the dross.

THINK IT THROUGH

“Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education.”—*Testimonies*, vol. 6, p. 195.

“If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express.”—*Counsels to Teachers*, p. 166.

FURTHER STUDY*Patriarchs and Prophets*, pp. 201-203.

**Part 6
COMPANIONS
OF THE LAMB**

“They sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty four thousand, which were redeemed from the earth. These are they which were not defiled. . . . These are they which follow the Lamb whithersoever he goeth. . . . In their mouth was found no guile: for they are without fault before the throne of God” (Rev. 14:3-5).

The 144,000 have the special honor of constantly following the Lamb. Only they, of the human race, have lived through the time of trouble foretold in Daniel 12:1, the time Michael stands up to leave His ministry in the heavenly sanctuary. They have washed their robes in Christ's blood and held fast to His truth. (See *Early Writings*, p. 17.)

What a special privilege it will be to be among those who participate in the final demonstration to the universe that the plan of redemption is effective, that God's holy law can indeed be kept by created beings! And what a special satisfaction it will be for parents and teachers of those who form part of this special group to see that their influence has by the grace of God been successful!

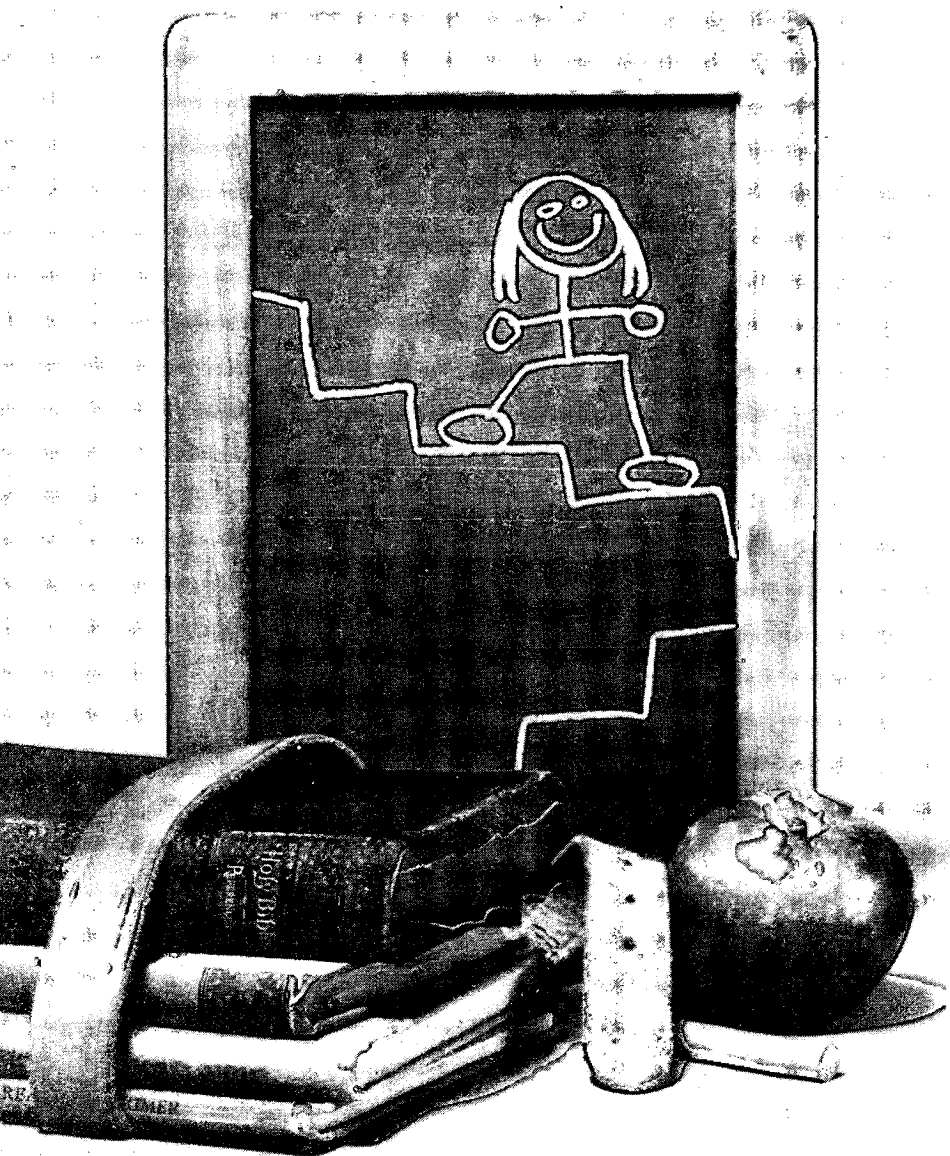
“We must preach on the subject of the 144,000. The topic must be given a larger place in our thinking and in our speaking. It is not necessary that we enter the field of controversy that has caused so many to avoid more than a simple mention of this special group. (1) We may remain within the realm of that which has been revealed and preach frequently on the kind of character that will be possessed by each of the 144,000. We may deal with the steps in the preparation of that translation character. (2) Much has been revealed concerning the experience of the 144,000 just before the second Advent, during the seven last plagues and the time of Jacob's trouble. How to prepare for that time is pointed out. These things must be preached. (3) Revelation has made plain that the religious beliefs of the 144,000 will be free from erroneous teachings. We must instruct our people in how to test their beliefs and become established on a firm foundation. (4) Another clear point is that Satan, personally, and through the beast, has had a special controversy with the 144,000, and they have come off victorious. We must lead our people into the kind of experience that will withstand all the onslaughts of the evil one. (5) A little insight is given into the special reward that is to be theirs.”—T. H. Jemison, in *Our Firm Foundation* (Washington, DC: Review and Herald Publishing Association, 1953), vol. 2, p. 407.

FURTHER STUDY

Christ's Object Lessons, “Go Into the Highways and Hedges,” pp. 222-224.

LESSON 14 September 24-30

14. Forever Improving



"There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:5).

A college senior, about to graduate, had just attended a panel discussion by six first-year teachers who had recently been students in education like himself. "Now I begin to know what education is all about," he said to a carload of educational superintendents. "That's why graduation is called commencement," someone countered, and they all laughed. After a lifetime in education, each of his fellow passengers wondered if they really knew what it was all about.

"Those who are seeking to acquire knowledge in the schools of earth should remember that another school also claims them as students,—the school of Christ. From this school the students are never graduated."—*Fundamentals of Christian Education*, pp. 543, 544.

One of the beauties of Christian education is that it deals not only with the whole man (physical, mental, spiritual) but with the whole period of existence accessible to man—eternity. Limitless possibilities! World without end!

R. L. Sharpe, in *The Best Loved Poems of the American People* (Garden City, NY: Garden City Publishing Co., 1936), page 99, has left us a few lines that highlight the endless opportunity each of us faces:

"Isn't it strange
That princes and kings,
And clowns that caper
In sawdust rings,
And common people
Like you and me
Are builders for eternity?
Each is given a bag of tools,
A shapeless mass,
A book of rules;
And each must make—
Ere life is flown—
A stumbling block
Or a steppingstone."

DAILY HIGHLIGHTS

- 1. Again With the Master**
(John 14:1-3)
- 2. Jesus' Prayer Answered**
(John 17:24)
- 3. New Heaven and New Earth**
(Rev. 21:1-4)
- 4. "Taught of the Lord"**
(Isa. 54:11-13)
- 5. Planting, Building, and Music**
(Isa. 65:21-23)
- 6. The Story of Redemption**
(Rev. 5:8-14)

Part 1
AGAIN WITH
THE MASTER

What indication is there that Jesus expected His students to continue with Him beyond the three and one half years of instruction He gave them on earth?

“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).

The final chapter of Ellen White’s book *Education*, entitled “The School of the Hereafter,” contains this thought: “The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the lifework there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be.”—Page 307.

A veteran Adventist educator summarizes today’s priorities in education in terms of the brevity of life, comparing it with the brevity of Jesus’ three and one half years with His disciples.

When I was 20, and had 50 years to go out of the 70 the psalmist accepts as the measure of life’s span (Ps. 90:10), I had a long list of things I wanted to do in life. Some of them were adventures of the physical domain—mountain climbing, travel, sailing, flying, water-skiing. Others were intellectual in nature—things I had only tasted of in secondary and higher education and wished to explore with ample time and resources—the calculus, chemistry, statistics, five or six languages instead of two.

Now that the figures have been reversed, with more than 50 years gone and even less than 20 to go, the satisfaction of the accomplishments is tinged with the solemn realization that life’s agenda is ever longer as the time grows shorter. Cecil Rhodes is said to have exclaimed on his deathbed, “So much to do—so little time in which to do it.” That’s how I would feel if it weren’t for the confident expectation of being admitted to the school of the hereafter, where I can enroll at leisure in a 3000-year course in chemistry, or 5000 years in church history.

Jesus had only three and one half years for the education of His disciples. He knew how to set up His priorities. “The things of this life He placed in their true relation, as subordinate to those of eternal interest.”—*Education*, p. 82.

FURTHER STUDY *Education*, pp. 301-304.

Part 2
JESUS' PRAYER
ANSWERED**What was the burden of Jesus' intercessory prayer to His Father?**

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24).

"Now is fulfilled the Saviour's prayer for His disciples: 'I will that they also, whom Thou hast given Me, be with Me where I am.' 'Faultless before the presence of His glory with exceeding joy' (Jude 24), Christ presents to the Father the purchase of His blood, declaring: 'Here am I, and the children whom Thou hast given Me.' 'Those that Thou gavest Me I have kept.' Oh, the wonders of redeeming love! the rapture of that hour when the infinite Father, looking upon the ransomed, shall behold His image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!"—*The Great Controversy*, p. 646.

Ellen White continues describing Jesus' "class reunion" with His followers: "With unutterable love, Jesus welcomes His faithful ones to the joy of their Lord. The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and their loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet and praise Him through the endless cycles of eternity."—*The Great Controversy*, p. 647.

In lesson 12 we saw that the Holy Spirit gave the disciples their "in-service training," which enabled them to accomplish their life work.

But beyond all this lies the unhurried atmosphere, the reflective thinking, the polish that characterizes graduate study. Jesus, while still on earth, wanted to take His disciples beyond this world's cares and limitations to experience His glory. He would be not only the Author but the Finisher of our faith.

FURTHER STUDY

Education, pp. 304-309.

Part 3
NEW HEAVEN
AND NEW EARTH

What beautiful promise do we have in the last two chapters of the Bible that indicate it is God's plan to restore the Eden school described in the first two chapters?

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:1-4).

(Read also Rev. 22:1-7.)

The restoration of Eden includes a restoration of the "school in a garden" on which attention was focused in the first lesson of this quarter. This is the thought expressed in the final chapter of the book Ellen White wrote, under divine inspiration, while nurturing the infant Avondale College in Australia. While the wind rustled in the gum trees and the kookaburra filled the dawn with its far-reaching, inimitable call, she penned:

"Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was established in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school.

"'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.' 1 Corinthians 2:9. Only through His word can a knowledge of these things be gained; and even this affords but a partial revelation."—*Education*, p. 301.

There will be similarities, yes, but also contrasts:

"Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's history—the history of human transgression and suffering, of divine sacrifice, and of victory over death and sin. Not all the conditions of that first school of Eden will be found in the school of the future life. No tree of knowledge of good and evil will afford opportunity for temptation. No tempter is there, no possibility of wrong. Every character has withstood the testing of evil, and none are longer susceptible to its power."—*Education*, pp. 301, 302.

FURTHER STUDY

The Great Controversy, pp. 662-665.

Part 4
"TAUGHT OF
THE LORD"

What promise did the Lord make about Judah's children after the captivity?

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:11-13).

The antecedent of *thou* and *thy* in this promise is found in verses 1 to 10. The promise is spoken to the barren woman who was to enlarge her tent and strengthen her stakes. She is married to her Maker, whose kindness will never more depart from her though the mountains and the hills be removed. She is God's people in ancient Judah and secondly God's church today.

Ellen White has depicted for us the Lord's teaching of each child of the church:

"Not until the providences of God are seen in the light of eternity shall we understand what we owe to the care and interposition of His angels. Celestial beings have taken an active part in the affairs of men. They have appeared in garments that shone as the lightning; they have come as men, in the garb of wayfarers. They have accepted the hospitalities of human homes; they have acted as guides to benighted travelers. They have thwarted the spoiler's purpose and turned aside the stroke of the destroyer.

"Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them. Human ears have listened to their appeals. In the council hall and the court of justice, heavenly messengers have pleaded the cause of the persecuted and oppressed. They have defeated purposes and arrested evils that would have brought wrong and suffering to God's children. To the students in the heavenly school, all this will be unfolded.

"Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning—what will it be to hold converse with him and to learn the history of divine interposition in the individual life, of heavenly co-operation in every work for humanity!"—*Education*, pp. 304, 305.

FURTHER STUDY

The Desire of Ages, pp. 387, 388.

Part 5
PLANTING,
BUILDING,
AND MUSIC

What was to be the relation of Judah to physical labor in the restored earth?

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them" (Isa. 65:21-23).

"In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. [Isa. 65:21, 22, quoted]."—*Prophets and Kings*, pp. 730, 731.

What other activities will be part of the school of the hereafter? Rev. 15:2, 3.

"There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived. . . .

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still, there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul.

"All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelation."—*Education*, p. 307.

Don't you think these activities will include many of the branches of secular knowledge in search of which men have vainly sacrificed their lives on earth? Physics and biology, food chemistry, statistical inference, ancient history, and linguistics may yield their secrets to minds refreshed by eating the fruit of the tree of life. And the class bell will not interrupt the inquisitive spirit in its search. Time as well as space will take on new dimensions.

FURTHER STUDY

The Great Controversy, pp. 674, 675.

Part 6
THE STORY OF
REDEMPTION

What will be the subject of the study of the redeemed throughout eternity?

"I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever" (Rev. 5:11-14).

The redeemed have learned, by their own painful experience, the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. Their perception of the infinite sacrifice by which they have been rescued from sin's awesome grip humbles them in their own sight and fills their hearts with gratitude and praise that those who have never fallen cannot appreciate. "They love much because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory."—*The Great Controversy*, p. 650.

"In the plan of redemption there are heights and depths that eternity itself can never exhaust, marvels into which the angels desire to look. The redeemed only, of all created beings, have in their own experience known the actual conflict with sin; they have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption—nothing that will be of worth to unfallen beings?

"Even now, 'unto the principalities and the powers in the heavenly places' is 'made known through the church the manifold wisdom of God.' And He 'hath raised us up together, and made us sit together in heavenly places: . . . that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.' Ephesians 3:10, R.V.; 2:6, 7."—*Education*, p. 308.

FURTHER STUDY

The Great Controversy, pp. 676-678.

Lessons for 4th Quarter/1978

Sabbath School members who have not received a copy of the Adult Lessons for the fourth quarter of 1978 will be helped by the following outline in studying the first two lessons. The title of the series is THE HOLY SPIRIT.

First Lesson

THE PERSONALITY AND DIVINITY OF THE HOLY SPIRIT. Memory text, John 14:17.

1. *The Personality of the Holy Spirit (Rom. 8:27; 1 Cor. 2:11; 12:11)*
2. *Evidences of the Spirit's Personality (Rom. 8:26)*
3. *The Spirit of God at Creation (Gen. 1:1, 2)*
 4. *The Triune God (Matt. 28:19)*
 5. *The Spirit as God (Acts 5:3, 4)*
 6. *The Divine Ambassador (Eph. 4:4-6)*

Second Lesson

THE HOLY SPIRIT SYMBOLIZED IN SCRIPTURE. Memory text, John 3:8.

1. *Dove, Comforter, and Eye of God (John 1:32)*
2. *Water (John 7:37-39)*
3. *Oil and Unction (Matt. 25:1-4)*
4. *Seal and Guarantee (2 Cor. 1:22)*
5. *Light and Fire (John 1:9)*
6. *Wind (John 3:8)*

Lessons in Braille

The regular Adult Sabbath School Lessons are available free each month in Braille and 16²/₃ rpm records to blind and physically handicapped persons who cannot read normal inkprint. This includes individuals who because of arthritis, multiple sclerosis, paralysis, accidents, old age, and so forth, cannot hold or focus on normal inkprint publications. Contact the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506.

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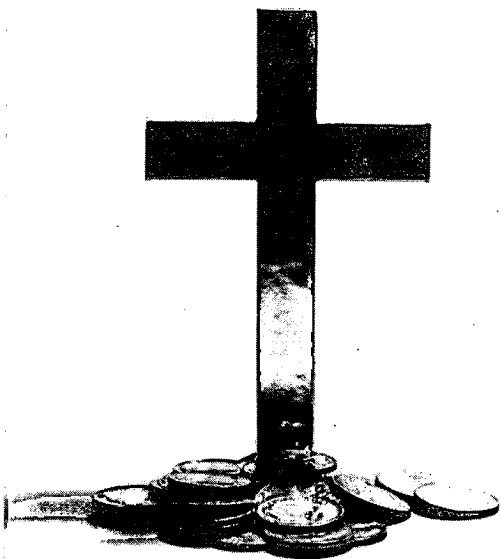
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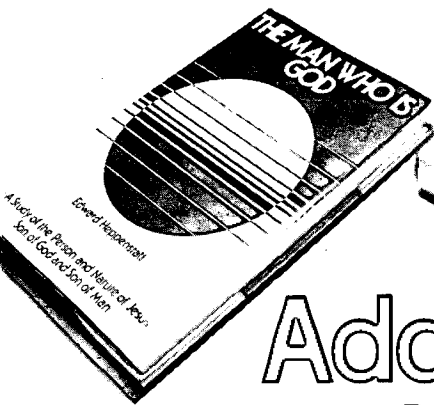


Good investments make good sense. Nicodemus knew that. But still he searched for something more. "Be born again" Jesus had said. The sight of Jesus on the cross finalized the new birth in Nicodemus' life. And in the years which followed, he gave his entire wealth to establish the young church. And considered it his best investment ever.

When the Sabbath School offering is received this week, before you give, re-examine your priorities in light of the Cross. When Nicodemus did, he invested his whole life. Can you think of a better investment?

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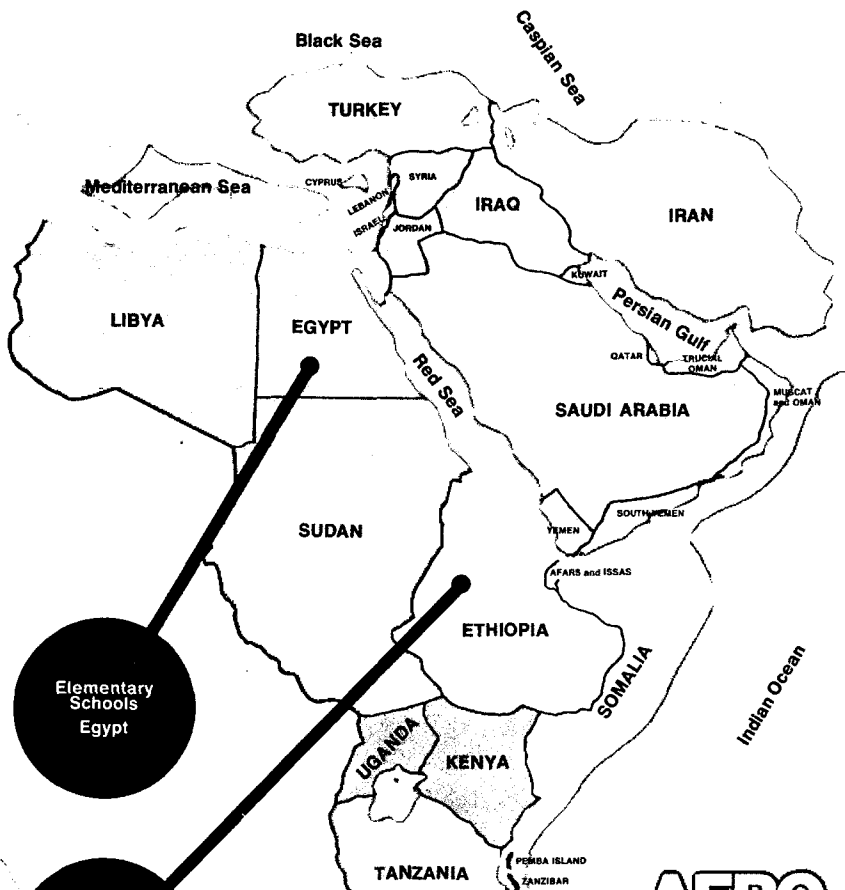
During the days of the apostles the seventh day of the week was universally observed as the Sabbath, but three centuries later the first day of the week had, for practical purposes, replaced it throughout Christendom. The circumstances and reasons behind this important change are now revealed by Robert Leo Odom in *Sabbath and Sunday in Early Christianity*, a chronological presentation of historical facts concerning the Sabbath change as they were recorded in the writings of early church fathers. This excellent book should be read by all ministers, teachers, and serious Bible students who seek a sound understanding of the Sabbath-Sunday issue in our time.

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AFRO-MIDEAST DIVISION

East African Union
Ethiopian Union
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Union	Population	Churches	Church Members	S.S. Members
East African	25,402,000	622	119,104	220,651
Ethiopian	27,800,800	79	29,198	62,653
Middle East	178,750,000	37	3,585	3,083
Tanzania	14,320,000	229	36,240	50,998

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