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The Sabbath School Workers'
1936 Training Course Book-

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The Spirit of the Teacher"
By MRS. L. FLORA PLUMMER

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Were I a Cirl Again

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1917, and authorized Sept. 18, 1918.

Lesson 1 for January 4, 1936
DAILY LESSON STUDY: Place a check mark in the proper. space.
SUNDAY
MONDAY
TUESDAY WEDNESDAY THURSDAY I FRIDAY I SABBATH

Jesus Dines With a Pharisee; Parable of the
Great Supper
LESSON SCRIPTURE: Luke 14:1-24.
MEMORY VERSE: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:11.
STUDY HELP: "Christ's Object Lessons," pp. 219-237 (new edition pp. 223-241).
PLACE: In a Pharisee's house in Perea, as Jesus was going to Jerusalem by way of the fords of the Jordan near Jericho.
PERSONS: Jesus and His host; lawyers, Pharisees, and other guests; a•sick man.
THE LESSON

Guests of a Pharisee
1. Into whose house was Jesus invited one Sabbath day? Luke 14:1.
NoTa.—"They watched Him" seems to infer that certain of those present sought to entrap Jesus. Though Jesus knew this would be so, He did not hesitate to accept the invitation.
2. Who was present among the company? Verse 2.
NOTE.—The presence of the sick man may have been arranged for the purpose of seeing what Jesus would do under the circumstances.
3. What question in which there was general interest did Jesus ask the Pharisees? What was their response? What did Jesus then do? Verses 3, 4.
4. What question based on the Scriptures did Jesus then ask them? With what result? Verses 5, 6.
5. Upon what occasion did Jesus ask a similar question? Luke 13:11-17.

Seeking to Exalt Self
6. What did Jesus notice as the guests chose their places for the feast? Luke 14:7.
NOTE.—"The couches on which the guests reclined at meals were arranged so as to form three sides of a square, the fourth being left open to allow the

servants to bring in the dishes. The right-hand couch was reckoned the highest, and the others, the middle and the lowest, respectively; the places on each couch were distinguished in the same way. . . . There was no little scheming among the rabbis for the best position."—Geikie.
7. In relating a parable to rebuke their selfishness, note what Jesus said (verses 8-11) on the following points:
a. Why one should not choose the highest seat.
b. What might be a cause of shame.
c. Where one should properly seek a seat.
d. A special invitation the host might give.
e. The penalty for self-exaltation.
j. The reward of true humility.
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Counsel to the Host
8. After thus giving instruction to the guests, what counsel did Jesus give the host? What is usually understood when the rich are invited to a feast? Verses 12-14.
9. When one of the guests heard this, what did he say? Verse 15.
NOTE.—"Christ's words were a rebuke to their selfishness. To the Pharisees His words were distasteful. Hoping to turn the conversation into another channel, one of them, with a sanctimonious air, exclaimed, 'Blessed is he that shall eat bread in the kingdom of God.' This man spoke with great assurance, as if he himself were certain of a place in the kingdom. . . . The Pharisee was not thinking of his own fitness for heaven, but of what he hoped to enjoy in heaven. His remark was designed to turn away the minds of the guests at the feast from the subject of their practical duty. . . . Christ read the heart of the pretender, and, fastening His eyes upon him, He opened before the company the character and value of their present privileges. He showed them that they had a part to act at that very time, in order to share in the blessedness of the future."—"Christ's Object Lessons," p. 221.

Parable of the Great Supper
10. What further parable did Jesus speak on this occasion? In this parable, what did the servant announce? Verses 16, 17.
Nora—In Oriental countries it was, and still is, the custom to send a messenger to summon the guests, previously invited, to a feast. To refuse at the last moment to keep the promise of acceptance was regarded as a grievous insult.

Excuses Offered
11. What did they all begin to do? What different excuses were made? What was the reason underlying them all? Verses 18-20.
NOTE.—"None of the excuses were founded on a real necessity. The man who 'must needs go and see' his piece of ground, had already purchased it. His haste to go and see it was due to the fact that his interest was absorbed in his purchase. The oxen, too, had been bought. The proving of them was only to satisfy the interest of the buyer. The third excuse had no more semblance of reason. The fact that the intended guest had married a wife need not have

prevented his presence at the feast. His wife.also would have been made welcome. But he had his own plans for enjoyment, and these seemed to him more desirable than the feast he had promised to attend. He had learned to find pleasure in other society than that of the host. He did not ask to be excused, made not even a pretense of courtesy in his refusal. The 'I cannot' was only a veil for the truth,—`I do not care to come.'

"All the excuses betray a preoccupied mind. To these intended guests other interests had become all-absorbing. The invitation they had pledged themselves to accept was put aside, and the generous friend was insulted by their indifference."—Id., p. 222.

12. When the servant reported his experience, what further command did the master give? From what places were guests then gathered?

Verse 21.

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↟13. 'What did the servant report later? 'Where was he then sent to find guests? Verses 22, 23.

NoTE.—"Compel them." What is the only kind of compulsion proper for a Christian ,to use? We may use the compelling force of great earnestness, much prayer, counsel, and entreaty. This combination has almost irresistible force. Personal work for others is implied in the method used in giving this last call to the Gentiles—the call now going to the world.

Meaning of Three Invitations

14. What did the master say of those who did not accept the invitation?

Verse 24.

NorE.--The gospel invitation to accept Jesus as the Saviour was first given to the Jewish people, those who professed to serve God. When the priests and leaders refused to accept, the message was given to publicans and sinners, the poor, the halt, the blind. Afterward the gospel was preached to the Gentiles.

"We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. The command, 'Go out into the highways and hedges,' is reaching its final fulfillment. To every soul Christ's invitation will be given. The messengers are saying, 'Come; for all things are now ready.' Heavenly angels are still working in co-operation with human agencies. The Holy Spirit is presenting every inducement to constrain you to come. Christ is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for His entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found. The hosts of heaven are waiting, ready to strike their harps, and to sing a song of rejoicing that another soul has accepted the invitation to the gospel feast."—Id., p. 237.

THINK ON THESE THINGS

The form of selfishness especially reproved in this lesson.

The real reason for excuses that hinder one from accepting the heavenly invitation.

The meaning of the final call that is being given now.

Lesson 2 for January 11, 1936

SUNDAY

DAILY LESSON STUDY: Place a check mark in the proper space.
I MONDAY I TUESDAY I WEDNESDAY' THURSDAY
FRIDAY I SABBATH

Parables; a Lost Sheep; a Lost Coin; a Lost Son
LESSON SCRIPTURES: Luke 15:1-32; Matt. 18:11-14.
MEMORY VERSE: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." Luke 15:18.
STUDY HELP: "Christ's Object Lessons," p. 185-211 (new edition, pp. 187-213).
PLACE: Perea, the region east of the Lower Jordan.
PERSONS: Jesus and His disciples; Pharisees, scribes, publicans, and people.
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"1 have found My sheep which was lost."
THE LESSON

An Occasion for Faultfinding
1. Upon one occasion what classes of persons came to Jesus for instruction? What complaint was made by the Pharisees and scribes? Luke 15:1, 2.
NOTE.—"As the 'publicans and sinners' gathered about Christ, the rabbis expressed their displeasure. 'This man receiveth sinners,' they said, 'and eateth with them.'
"By this accusation they insinuated that Christ liked to associate with the sinful and vile, and was insensible to their wickedness. . . . It angered these guardians of society that He with whom they were continually in controversy, yet whose purity of life awed and condemned them, should meet, in such apparent sympathy, with social outcasts. They did not approve of His methods."—"Christ's Object Lessons," p. 185.

The Worth of a Soul
2. In view of the complaints of the Pharisees, what parable did Jesus

speak which revealed His regard for one soul? Verses 3, 4.
NOTE.—"In the company about Jesus there were shepherds, and also men who had money invested in flocks and herds, and all could appreciate His illustration. . . . As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. . . In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one."—Id., p. 187.
3. What did the shepherd do when he found his lost sheep? What did
{6 7

he invite his friends to do? What application did Jesus make of this parable? Verses 5-7.
NOTE.—"The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it cannot find its

way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep, and unless divine love had come to his rescue, he could never find his way to God."—Id., p. 187.

"Thank God, He has presented to our imagination no picture of a sorrowful shepherd returning without the sheep. The parable does not speak of failure, but of success, and joy in the recovery. Here is the divine guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsuccored. Every one that will submit to be ransomed, Christ will rescue from the pit of corruption, and from the briers of sin."—Id., p. 188.

The Lost Coin

4. What further parable was given which reveals the intensity of search for the lost? Verse 8.

NOTE.—Commentators tell us that the houses in the Orient were dark, often without windows. Floors were not frequently swept, as they were covered with rushes, and dust was plentiful. To find a coin on the floor required thorough sweeping by candle light.

"The two parables represent different classes. The lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realize that they are separated from God, and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. . . .

"This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members. Among, their number may be one who is estranged from God; but how little anxiety is felt lest, in the family relationship, there be lost one of God's entrusted gifts. The coin, though lying among dust and rubbish, is a piece of silver still. Its owner seeks it because it is of value. So every soul, however degraded by sin, is in God's sight accounted precious."—Id., pp. 193, 194.

5. Who rejoices when efforts for the lost are successful? Verses 9, 10.

Different Characters in the Story of the Prodigal

6. In the story of human experience which Jesus next related, who are represented by the different characters—the father, the younger son, the elder brother? Verses 11-32.

NorE.—"In the parable of the prodigal son is presented the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will."—Id., p. 198.

"By the elder son were represented the unrepenting Jews of Christ's day, and also the Pharisees in every age, who look with contempt upon those whom they regard as publicans and sinners. Because they themselves have not gone to great excesses in vice, they are filled with self-righteousness."--Id., p. 209.

"In the parable the father's remonstrance with the elder son was Heaven's

tender appeal to the Pharisees. 'All that I have is thine,'—not as wages, but as a gift. Like the prodigal, you can receive it only as the unmerited bestowal

of the Father's love."—Id., pp. 209, 210.
7. What evidence of discontent was manifested by the younger son? When his desire was granted, how did he show a spirit of independence? Verses 12, 13.
NoTE.—According to Jewish law, the elder son would receive a double portion, and each of the younger sons a single portion, of the father's property at his dea
th. Deut. 21:17. "The latter then desired that his father, anticipating the division, should give him the equivalent of his portion in money, an arrangement in virtue of which the entire domain, on the father's death, would come to the elder."—Godet.
8. What was the result of the younger son's following his own inclination? Verses 14-16.
NorE.—"Whatever the appearance may be, every life centered in self is squandered. Whoever attempts to live apart from God, is wasting his substance. He is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels, has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends."—"Christ's Object Lessons," pp. 200, 201.
9. What change did his situation produce in the prodigal's mind? What did he determine to do? What did he plan to say to his father? Verses 17-19.
10. As he was nearing home, what evidence did the returning son have of his father's love? How much of his planned speech did he utter? Verses 20, 21.
Nora.—"Little did the gay, thoughtless youth, as he went out from his father's gate, dream of the ache and longing left in that father's heart. When he danced and feasted with his wild companions, little did he think of the shadow that had fallen on his home. And now as with weary and painful steps he pursues the homeward way, he knows not that one is watching for his return. But while he is yet 'a great way off,' the father discerns his form. Love is of quick sight. Not even the degradation of the years of sin can conceal the son from the father's eyes. He `had compassion, and ran, and fell on his neck' in a long, clinging, tender embrace."—Id., p. 203.
11. What causes the sinner to repent? Rom. 2:4; Jer. 31:3; John 16:8.
12. How was the penitent son received by the father? Luke 15:22-24.
NorE.—Shoes were worn only by freemen, never by slaves. The giving of the ring was in the East an emblem of restoring him not only to freedom, but to his former social rank, dignity, and power.
13. Where was the elder son when his brother returned home? How did he learn of what had occurred? Verses 25-27.
14. In what ungracious manner did the elder son show his displeasure at the return of his brother? What did he say to his father? Verses 28-30.
15. What was the father's gentle reply? What was the sin of the elder brother? Verses 31, 32.
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↟NoTE.—The elder brother was self-righteous, and was working for the

benefits that would accrue to him. He misinterpreted his father's love, and was hard-hearted in spirit toward his brother. The father does not give him merited rebuke, but tenderly pleads with him to show him his error.
THINK ON THESE THINGS

The degree to which independence of spirit and action affects my life. Affects the lives of others.
The connection of Psalm 103:13 with this lesson.
Lesson 3 for January 18, 1936
SUNDAY

DAILY LESSON STUDY: Place a check mark in the proper space.
FRIDAY I SABBATH
I MONDAY I TUESDAY I WEDNESDAY I THURSDAY I

Parable of the Dishonest Steward
LESSON SCRIPTURE: Luke 16:1-15.
MEMORY VERSE: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10.
STUDY HELP: "Christ's Object Lessons," pp. 366-375 (new edition, pp. 371-379).
PLACE: Perea, east of the Jordan.
PERSONS: Jesus and His disciples; Pharisees and publicans.
THE LESSON

A Steward Accused of Wastefulness
1. Of whom did Jesus speak in another parable? What report had reached the rich man concerning his steward? Luke 16:1.
Nora—The definition given for the word "steward" is: "A person entrusted with the management of estates or affairs not his own; hence, one who manages or disburses for another or others. An agent appointed by a lord of the manor, or other great landlord, to lease lands, collect rents, etc."
"The Saviour had been censured by the Pharisees for mingling with publicans and sinners; but His interest in them was not lessened, nor did His efforts for them cease. He saw that their employment brought them into temptation. They were surrounded by enticements to evil. The first wrong step was easy, and the descent was rapid to greater dishonesty and increased crimes. Christ was seeking by every means to win them to higher aims and nobler principles. This purpose He had in mind in the story of the unfaithful steward. There had been among the publicans just such a case as that represented in the parable, and in Christ's description they recognized their own practices. Their attention was arrested, and from the picture of their own dishonest practices many of them learned a lesson of spiritual truth."—"Christ's Object Lessons," p. 368.
2. What inquiry did the rich man make of his steward? Verse 2.
The Steward in Serious Difficulty
3. In what difficulty was the steward now involved? Verse 3.

A Way Out
4. What did the steward resolve to do? How were the details worked

out as he tried to make friends of those who owed his master? Verses 4-7.
NOTE.—"Probably he wrote a new note, instead of changing the one hundred to fifty in the old one. By this fraud the steward would accomplish two things—make his wasting of his master's goods seem less, and secure the gratitude of the debtor."—Tarbell.
"This unfaithful servant made others sharers with him in his dishonesty. , He defrauded his master to advantage them, and by accepting this advantage they placed themselves under obligation to receive him as a friend into their homes."—"Christ's Object Lessons," p. 367.
5. What did Jesus say the rich man then did? Verse 8, first part.
NOTE.—"The worldly man praised the sharpness of the man who had defrauded him. But the rich man's commendation was not the commendation of God. Christ did not commend the unjust steward, but He made use of a well-known occurrence to illustrate the lesson He desired to teach."—Id., p. 367.
6. What did Jesus say of the children of the world? Verse 8, last part.
NOTE.—"After relating the parable, Christ said, 'The children of this world are in their generation wiser than the children of light.' That is, worldly-wise men display more wisdom and earnestness in serving themselves than do the professed children of God in their service to Him. So it was in Christ's day. So it is now. Look at the life of many who claim to be Christians. The Lord has endowed them with capabilities, and power, and influence; He has entrusted them with money, that they may be coworkers with Him in the great redemption. All His gifts are to be used in blessing humanity, in relieving the suffering and the needy. . . . The means over and above the actual necessities of life are entrusted to man to do good, to bless humanity."—Id., p. 370.

Proper Use of Money
7. What did Jesus teach concerning the use of riches? Verse 9.
NorE.—" 'Make to yourselves friends by means of the mammon of unrighteousness ;' Christ says, 'that, when it shall fail, they may receive you into the eternal tabernacles.' [R. V.] God and Christ and angels are all ministering to the afflicted, the suffering, and the sinful. Give yourself to God for this work, use His gifts for this purpose, and you enter into partnership with heavenly beings. Your heart will throb in sympathy with theirs. You will be assimilated to them in character.. To you these dwellers in the eternal tabernacles will not be strangers. When earthly things shall have passed away, the watchers at heaven's gates will bid you welcome."—M., p. 373.
8. What charge is given to those who are rich in this world's goods? 1 Tim. 6:17-19.
9. By what rule did Jesus say we are to measure faithfulness and justice? Luke 16:10.

Meaning of the Parable
10. What significant interpretation did Jesus give to this parable? Verses 11, 12.
10 j

↑11. What further fact regarding the service of servants did Jesus emphasize? How are two masters regarded by one servant? Verse 13.

12. How did the Pharisees receive this parable and the words of Jesus? Verse 14.
13. To whom did Jesus directly apply the parable? How does God's standard of judgment differ from that of man? Verse 15.
NoTE.—"Ever bear in mind that you are the stewards of God, and that He holds you accountable for the temporal talents He has lent you to use wisely for His glory. Will you not closely search your hearts, and investigate the motives which prompt you to action? . . . If you feel safer to apply your means toward the greater accumulation of earthly riches, and to invest sparingly in the cause of God, then you should feel satified to receive heavenly treasure according to your investment in heavenly stock."—"Testimonies," vol. 4, pp. 118, 119.
"On the other hand, all diligence and fidelity in the service of God as His stewards, all getting and giving for God's glory, all prayerfulness and consecration, all unselfishness and liberality and self-sacrifice, whether by those who have had little, or by those who had much, will be remembered by the Lord of those servants."—"Stewardship and Missions," pp. 167, 168.
THINK ON THESE THINGS

How may riches be evil? how a blessing?
Responsibility for the use of possessions.
The proper investment of means, small or great.
Deriding Jesus.

Lesson 4 for January 25, 1936
DAILY LESSON STUDY: Place a check mark in the
I TUESDAY I WEDNESDAY THURSDAY

SUNDAY I MONDAY

proper space.
FRIDAY

I SABBATH

The Resurrection of Lazarus; the Pharisees
Hold a Council
LESSON SCRIPTURE: John 11:1-54.
MEMORY VERSE: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.
STUDY HELP: "The Desire of Ages," pp. 524-541.
PLACE: Jesus was at Bethabara, beyond the Jordan. The events of the lesson took place at Bethany, a village on the slope of the Mount of Olives, about two miles from Jerusalem.
PERSONS: Jesus and His disciples, Thomas, named Didymus; Mary, Martha, and Lazarus; Jews and Pharisees; the Sanhedrin; Caiaphas, the high priest.
THE LESSON

A Message Sent to Jesus
1. Once when Jesus was out of Judea, what message was sent to Him

by friends in Bethany? John 11:1-3.
(11 1

↟2. What did Jesus say when He heard that Lazarus was sick? How highly did He esteem this family? Verses 4, 5.
NorE.—"They [Mary and Martha] waited for a word from Jesus. As long as the spark of life was yet alive in their brother, they prayed and watched for Jesus to come. But the messenger returned without Him. Yet he brought the message, 'This sickness is not unto death,' and they clung to the hope that Lazarus would live. Tenderly they tried to speak words of hope and encouragement to the almost unconscious sufferer. When Lazarus died, they were bitterly disappointed; but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour."—"The Desire of Ages," p. 526.

A Delayed Response
3. How long did Jesus wait before starting to Bethany? What conversation took place when Jesus proposed to go into Judea? What reply did He make to the objections? Verses 6-10.
NoTE.—Jesus answered the objections of the disciples by saying, " 'Are there not twelve hours in the day ?' I am under the guidance of My Father; as long as I do His will, My life is safe. My twelve hours of day are not yet ended. I have entered upon the last remnant of My day; but while any of this remains, I am safe."—Id., p. 527.
4. By what figure did Jesus refer to the death of Lazarus? How did the disciples understand Him? Verses 11-13.
5. What did Jesus then tell them plainly? Why was He glad that He was absent from Bethany when Lazarus was ill? When it was evident that Jesus would return to Judea, in spite of the objections made, what did Thomas propose? Verses 14-16.

Jesus and Martha
6. When Jesus reached Bethany, what did He find? What were many of the Jews trying to do? Verses 17, 19.
7. Which of the sisters first met Jesus? What did Martha say when she met Him? Verses 20-22.
NoTE.—"On His journey to Bethany, Jesus, according to His custom, ministered to the sick and the needy. Upon reaching the town He sent a messenger to the sisters with the tidings of His arrival. Christ did not at once enter the house, but remained in a quiet place by the wayside. The great outward display observed by the Jews at the death of friends or relatives was not in harmony with the spirit of Christ. He heard the sound of wailing from the hired mourners, and He did not wish to meet the sisters in the scene of confusion. Among the mourning friends were relatives of the family, some of whom held high positions of responsibility in Jerusalem. Among these were some of Christ's bitterest enemies. Christ knew their purposes, and therefore He did not at once make Himself known.
"The message was given to Martha so quietly that others in the room did not hear. Absorbed in her grief, Mary did not hear the words. Rising at once, Martha went out to meet her Lord, but thinking that she had gone to the

place where Lazarus was buried, Mary sat still in her sorrow, making no outcry."—Id., p. 529.
[12)

↟8. What assurance did Jesus give Martha? How was her confidence in the resurrection expressed? What great truth did Jesus then state? Verses 23-26.
NOTE.—"Still seeking to give a true direction to her faith, Jesus declared, `I am the resurrection, and the life.' In Christ is life, original, unborrowed, underived. 'He that hath the Son bath life.' The divinity of Christ is the believer's assurance of eternal life. . . . Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross, stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life."—Id., p. 530.
9. What response did Martha make to the words of Jesus? Whom did she then call? As Mary left the house, who followed her? Verses 27-31.
Jesus and Mary •
10. When Mary came where Jesus was, how did she greet Him? How was Jesus affected when He saw the people weeping? What question did He ask? How did Jesus show His love and sympathy? Verses 32-36.
NorE.—The word "groaned" in verse 33 in the Greek means "was angered," or, "was moved to indignation in His spirit" rather than "groaned."
The expressions "He restrained His righteous indignation" and "pretended sorrow" in the following quoted note from "The Desire of Ages," are exactly in harmony with the original Greek.
"He [Jesus] read the hearts of all assembled. He saw that with many, what passed as a demonstration of grief was only pretense. He knew that some in the company, now manifesting hypocritical sorrow, would erelong be planning the death, not only of the mighty Miracle Worker, but of the one to be raised from the dead. Christ could have stripped from them their robe of pretended sorrow. But He restrained His righteous indignation. The words He could in all truth have spoken, He did not speak, because of the loved one kneeling at His feet in sorrow, who truly believed in Him."—Id., p. 533.
"It was not only because of the scene before Him that Christ wept. The weight of the grief of ages was upon Him. He saw the terrible effects of the transgression of God's law. He saw that in the history of the world, beginning with the death of Abel, the conflict between good and evil had been unceasing. Looking down the years to come, He saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands."—Id., p. 534.
At the Grave of Lazarus
11. What query arose in the minds of some who stood by? When they reached the grave, what did Jesus ask others to do? Who objected? What words of gentle rebuke did Jesus speak? Verses 37-40.
12. When the covering stone had been taken away, what prayer did

Jesus offer? Why did He so pray? What words did He cry out? How was His command obeyed? Verses 41-44.

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NOTE.—"There is a stir in the silent tomb, and he who was dead stands at the door of the sepulcher. His movements are impeded by the graveclothes in which he was laid away, and Christ says to the astonished spectators, `Loose him, and let him go.' Again they are shown that the human worker is to co-operate with God. Humanity is to work for humanity. Lazarus is set free, and stands before the company, not as one emaciated from disease, and with feeble, tottering limbs, but as a man in the prime of life, and in the vigor of a noble manhood. His eyes beam with intelligence and with love for his Saviour. He casts himself in adoration at the feet of Jesus.

"The beholders are at first speechless with amazement. Then there follows an inexpressible scene of rejoicing and thanksgiving. The sisters receive their brother back to life as the gift of God, and with joyful tears they brokenly express their thanks to the Saviour. But while brother, sisters, and friends are rejoicing in this reunion, Jesus withdraws from the scene. When they look for the Life-giver, He, is not to be found."—Id., p. 536.

13. How were the different ones present affected by the miracle? Verses 45, 46.

. A Council Called

14. For what purpose was a meeting of the Sanhedrin then called? What argument did the high priest put forth? Verses 47, 48.

15. By what argument was the council brought to a decision? In what sense were the words of Caiaphas a prophecy? Verses 49-52.

NoTE.—"In declaring that one man should die for the nation, Caiaphas indicated that he had some knowledge of the prophecies, although it was very limited. But John, in his account of this scene, takes up the prophecy, and shows its broad and deep significance. He says, 'And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.' How blindly did the haughty Caiaphas acknowledge the Saviour's mission !

"On the lips of Caiaphas this most precious truth was turned into a lie. The policy he advocated was based on a principle borrowed from heathenism. Among the heathen, the dim consciousness that one was to die for the human race, had led to the offering of human sacrifices. So Caiaphas proposed by the sacrifice of Jesus to save the guilty nation, not from transgression, but in transgression, that they might continue in sin. And by his reasoning he thought to silence the remonstrances of those who might dare to say that as yet nothing worthy of death had been found in Jesus."—Id., p. 540.

16. From that time on, what were the Jews constantly planning? What change did Jesus make in His course? Verses 53, 54.

THINK ON THESE THINGS

The comfort in this lesson for those who mourn.

The sympathy of Jesus in all sorrow.

How easily the voice of Jesus can penetrate the tomb.

The same power that redeems the body from the grave can redeem the

heart that is dead in sin.
The certainty of the resurrection.
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↟Lesson 5 for February 1, 1936
DAILY LESSON STUDY:

SUNDAY

Place a check mark in the proper space.

I MONDAY I TUESDAY I WEDNESDAY' THURSDAY I FRIDAY I SABBATH

The Importunate Widow; Two Men Praying;
Blessing Little Children
LESSON SCRIPTURES: Luke 18:1-17; Matt. 19:13-15; Mark 10:13-16.
MEMORY VERSE: "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God." Luke 18:16.
STUDY HELPS: "Christ's Object Lessons," pp. 164-180, 150-163 (new edition, pp. 167-183, 151-165); "The Desire of Ages," pp. 511-517.
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PLACE: Supposed to be in Perea.
PERSONS: Jesus and His disciples; a widow and a judge; a Pharisee and a publican are represented in parables; mothers and little children.
THE LESSON

An Unfair Judge and a Troublesome Widow
1. What did Jesus desire to teach concerning prayer? Luke 18:1.
2. Mat was the character of the judge in the parable? Verse 2.
NOTE.—In ancient times, Israel had in all the gates of the cities, judges, who were under obligation to administer justice, without respect of persons. The same custom was continued in the days when Jesus was upon earth.
3. What request did the widow make of the judge? Verse 3.
NOTE.—"The widow's prayer, 'Avenge me'—`do me justice'—`of mine adversary,' represents the prayer of God's children. Satan is their great adversary. He is the 'accuser of our brethren,' who accuses them before God day and night. He is continually working to misrepresent and accuse, to deceive and destroy the people of God. And it is for deliverance from the power of Satan and his agents that in this parable Christ teaches His disciples to pray." —"Christ's Object Lessons," p. 166.
4. What was the attitude of the judge toward her request? What influenced him to change his mind? Verses 4, 5.
NorE.—The setting chosen for this parable is a very strong one. God is not compared to the unjust judge, but contrasted with him. If this hardhearted, wicked judge, who cared only for himself, would grant the request of the widow because of her perseverance, how much more will God our Father, who is holy, and who is pleased with the importunity of His children, answer when they call upon Him. Again, the widow was probably a stranger to the judge, had no promises from him, and could have access to him only at stated times, and then against his will; while God's elect are His beloved children in

whom He delights. They have many precious promises from Him, and are urgently requested to come to Him at all times.

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Pray Without Ceasing

5. What lesson does Jesus draw from this parable? Verses 6, 7.

NOTE.—"Give me these links,—(1) sense of need; (2) desire to get; (3) belief that God has it in store; (4) belief that though He withholds awhile, He loves to be asked; and (5) belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven."—William Arnot.

6. How is the promise of justice emphasized? With what solemn question does Jesus close this parable? Verse 8.

7. How is continuance in prayer elsewhere emphasized? 1 Thess. 5:17; Rom. 12:12.

NoTE.—These texts imply the following:

(a) Being in the spirit of prayer, even when there is no opportunity to speak words of prayer.

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(b) Never failing, through carelessness, to keep stated times of prayer.

To continue asking for the things desired until the answer is obtained,

(c) or until we know God's will concerning it.

A Message to Those Who Trust in Themselves

8. To what class of people did Jesus speak another parable? By what two persons does Jesus illustrate the spirit of prayer? Luke 18:9, 10.

9. What contrast is shown in the manner and words of the two men? Verses 11-13.

NoTE.—Standing was an ordinary attitude; but the word used to describe the Pharisee's position "differs from that used to designate the publican's standing, and gives a very different impression. It means that he stationed himself, struck an attitude, ostentatiously."—Vincent.

The Pharisee did not pray in the sense of offering a petition or thanksgiving to God. He was communing with himself, and boasting in the name of thanksgiving. "The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness."—"Christ's Object Lessons," p. 160.

10. What does the Pharisee's comparison of himself with others indicate? 2 Cor. 10:12.

NOTE.—He who measures himself by others is living by a low standard. Yet how natural it is to do it!

"Even of those who admit that they are not righteous, most feel sure that they are not the worst men in the world; and they are glad of it. Men who will lie, boast that they do not steal. Men who will lie and steal, are glad that they are not drunkards. Men who are liars, thieves, and drunkards, take comfort in the thought that they have never been licentious. Men who know that they have broken every commandment of the moral law, thank God that they are not hypocrites and make no pretense to decency. . . . The echo of the Pharisee's prayer fills the air today; and it is a very rare thing to find a person anywhere who does not think he is better than most men, if not better than all."—H. Clay Trumbull.

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11. What was the result of these two prayers? With what great principle of truth did Jesus close this parable? Luke 18:14.

NOTE.—Each man received what he desired in answer to his prayer—the Pharisee the notice and praise of men; the publican the forgiveness of his sins.

A Lover of Children

12. For what purpose were little children brought to Jesus? How did the disciples try to hinder this? Verse 15.

13. What did Jesus say to the disciples? Verse 16.

14. With what simple faith must every one receive the word of God? Verse 17..

NorE.—How many today, like the disciples, say, in actions if not in words, that the work of God is too important to stop to give attention to the children! Children are hindered (1) by a lack of interest in religious things and proper religious instruction on the part of the parents in the home; (2) by neglect of their religious education; (3) by conduct of the church services with little or no regard to the lambs of the flock, thus making the church services distasteful to them; (4) by criticism of the church and Christian workers in their presence.

THINK ON THESE THINGS

The difference between an unjust judge and a loving heavenly Father.

The true spirit of prayer.

The kingdom of heaven belongs to the childlike.

DAILY LESSON STUDY:

SUNDAY

MONDAY

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TUESDAY

Place a cheek mark in the proper space.
I WEDNESDAY THURSDAY I

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I

SABBATH

A Rich Young Man
LESSON SCRIPTURES: Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30.
MEMORY VERSE: "Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matt. 19:17.
STUDY HELPS: "The Desire of Ages," pp. 518-523; "Christ's Object Lessons," pp. 390-395 (new edition, pp. 397-402).
PLACE: Perea.
PERSONS: Jesus and His disciples, Peter mentioned; a young man having great possessions and holding a position of responsibility.
THE LESSON

A Wealthy Ruler Makes Inquiry
1. While Jesus was walking along the way, who came running hastily to Him? What question did he ask? Matt. 19:16.
2. How did Jesus reply? Verse 17, first part.
NOTE.—"The ruler had addressed Christ merely as an honored rabbi, not discerning in Him the Son of God. The Saviour said, 'Why callest thou Me good? there is, none good but one, that is, God.' On what ground do you call Me good? God is the one good. If you recognize Me as such, you must receive Me as His Son and representative."—"Christ's Object Lessons," pp. 390, 391.

How We Enter Into Life
3. By what means did Jesus say we are to enter into life? Verse 17, last part.
4. What further question did the young man ask? From what law did Jesus quote in reply? Verses 18, 19.
5. What did the young ruler claim to have done? Verse 20.
Nom—The young man's "conception of the law was external and superficial. Judged by a human standard, he had preserved an unblemished character. To a great degree his outward life had been free from guilt; he verily
thought that his obedience had been without a flaw. Yet he had a secret fear that all was not right between his soul and God. This prompted the question, `What lack I yet ?'"—Id., p. 391.

"What Lack I?"
6. How did Jesus regard the young man as He looked upon him? What counsel did Jesus give him? What did he lack? Mark 10:21.
7. How did this rich young ruler meet the test given him? Verse 22.
NOTE.—"Christ looked upon the young man, and longed after his soul. He longed to send him forth as a messenger of blessing to men. . . . The young

man himself looked upon Christ with admiration. His heart was drawn toward the Saviour. But he was not ready to accept the Saviour's principle of selfsacrifice. He chose his riches before Jesus."—"Christ's Object Lessons," p. 393.

The Peril of Riches

8. What did this experience cause Jesus to say concerning the rich? When the disciples expressed astonishment, with what variation of words did Jesus repeat His statement? Verses 23, 24.

NorE.—Dr. Adam Clarke, commenting on this statement, says, "Earthly riches are a great obstacle to salvation; because it is almost impossible to possess them, and not to set the heart upon them; and they who love the world have not the love of the Father in them. 1 John 2:15."

Jesus recognized the danger of riches' weaning the heart away from God. One who loves his riches makes an idol of them, trusts in them. One who so cherishes his possessions cannot be truly following the Saviour. God entrusts men with means that they may be His agents in helping the poor, and in advancing His work in the earth.

9. What illustration did Jesus use in connection with His comment upon riches? Verse 25.

NOTE.—"A rich man, as such, cannot enter heaven. His wealth gives him no title to the inheritance of the saints in light. It is only through the unmerited grace of Christ that any man can find entrance into the city of God. "To the rich no less than to the poor are the words of the Holy Spirit spoken, 'Ye are not your own; for ye are bought with a price.' When men believe this, their possessions will be held as a trust, to be used as God shall direct, for the saving of the lost, and the comfort of the suffering and the poor. With man this is impossible, for the heart clings to its earthly treasure. The soul that is bound in service to mammon is deaf to the cry of human need."—"Christ's Object Lessons," p. 394.

10. How did the words of Jesus impress the disciples? What did they exclaim? Matt. 19:25.

NorE.—Not a large number who study this lesson will be kept out of the kingdom by riches, but the principle involved will apply to them. Some are hindered because of their desire for riches; some by their longing for honor or fame; some will fear what members of their families may say; some will be kept out by wrong acts which they are unwilling to confess; some by bad habits they are unwilling to give up.

11. As Jesus looked upon His disciples, what comfort did He give them? Verse .26.

What Shall Be My Reward?

12. What question did Peter ask concerning himself and the other disciples? Verse 27.

13. 'What future honor was set before them? Verse 28.

14. What recognition is given of the personal sacrifices that many followers of Jesus must make? Verse 29.

Nom—Verse 30 seems to be the introduction to the parable that follows in chapter 20, meaning that rewards shall be bestowed upon the followers of Jesus in such a way that the last shall be equal to the first, and the first last.

THINK ON THESE THINGS

Our personal lack.
How to make decision in time of crisis.
The peril of riches or other hindrances to a spiritual life.
The fate of the rich young ruler.

Lesson 7 for February 15, 1936
SUNDAY

DAILY LESSON STUDY: Place a check mark in the proper space.
I MONDAY I TUESDAY I WEDNESDAY THURSDAY I FRIDAY I SABBATH

Parable of Laborers in the Vineyard
LESSON SCRIPTURE: Matt. 20:1-16.
MEMORY VERSE: "Go ye also into the vineyard, and whatsoever is right I will give you." Matt. 20:4.
STUDY HELP: "Christ's Object Lessons," pp. 396-404 (new edition, pp. 402-413).
PLACE: Perea.
PERSONS: Jesus and His disciples; Pharisees and people.
THE LESSON

Employer Hires Laborers
1. What did Jesus say the kingdom of heaven is like? Matt. 20:1.
NOTE.—Peter's question in Matthew 19:27 introduces the question of reward for service. This lesson is a continuation of the reply of Jesus.
2. What was the agreement between the householder and these early morning laborers? Where did he send them? Verse 2.
NoTE.—The Roman denarius, here translated "penny," was equivalent to about seventeen cents. In the parable, this definite wage was agreed upon as satisfactory to both the householder and the laborers first hired.

Other Laborers Hired Later
3. What did the householder do a few hours later? What difference was made in the arrangements with the laborers first hired and those hired at the third hour? Verses 3, 4.
4. At what hours was this experience repeated? Verse 5.
5. At what late hour did the householder again hire laborers? What agreement was made with them? Verses 6, 7.

Paying the Laborers
6. At even, what did the lord of the vineyard say to his steward? In what order was the steward to pay the workers? Verse 8.
NoTE.—Settlement for the day's labor began with the last employed. If the laborers had received their pay in the order in which they were hired, the first might have received their pennies and gone on their way satisfied. But the greed and envy in their hearts was revealed as soon as they saw others

↟I Hiring Laborers in
the Market Place

faring better than themselves. Selfishness can never enter heaven. This parable teaches also that eternal life is not earned, but bestowed out of the grace and love in the heart of the Giver.

7. What wages did those receive who were hired at the eleventh hour? What did those who were first hired then expect? Verses 9, 10.

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

Dissatisfaction

8. How was the spirit of selfishness then manifested? Verses 11, 12.

NorE.—"The householder's dealing with the workers in his vineyard represents God's dealing with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The laborer expects to be paid only that which he earns. But in the parable, Christ was 'illustrating the principles of His kingdom,—a kingdom not ofstiworld. He is not controlled by any human standard."—Id., pp. 396, 397.

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↟9. What did the householder say to one of them in answer to the general complaint? What advice did he give to the complainers? Verses 13, 14.

NorE.—"The first laborers of the parable represent those who, because of their services, claim preference above others. They take up their work in a self-gratulatory spirit, and do not bring into it self-denial and sacrifice. They may have professed to serve God all their lives; they may have been foremost in enduring hardship, privation, and trial, and they therefore think themselves entitled to a large reward. They think more of the reward than of the privilege of being servants of Christ. In their view their labors and sacrifices entitle them to receive honor above others, and because this claim is not recognized, they are offended. Did they bring into their work a loving, trusting spirit, they would continue to be first; but their querulous, complaining disposition is unchristlike, and proves them to be untrustworthy. It reveals their desire for self-advancement, their distrust of God, and their jealous, grudging spirit toward their brethren."--/d., pp. 399, 400.

The Householder's Course Justified

10. In justification of his course, what question did the householder ask the laborers? Verse 15.

NoTE.—"It is not the length of time we labor, but our willingness and fidelity in the work, that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with

self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do."—Id., p. 402.

11. What lesson did Jesus draw from the parable? Verse 16.

NorE.—The Lord rewards us not according to our merit, but according to His own purpose "which He purposed in Christ Jesus our Lord." "Not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3:5. Those who work lovingly and cheerfully will receive more honor than those who complain.

"We should not be so anxious to gain the reward as to do what is right, irrespective of all gain."—Id., pp. 398, 399.

"The Lord is good. He is merciful and tenderhearted. He is acquainted with every one of His children. He knows just what each one of us is doing. He knows just how much credit to give to each one. Will you not lay down your credit list and your condemnation list, and leave God to do His own work? You will be given the crown of glory if you will attend to the work that God has given you."—Mrs. E. G. White, in Southern Watchman, May 14, 1903.

THINK ON THESE THINGS

The result of complaining.

Salvation is a gift.

The advantage of a full day's work.

"Lord of the vineyard, whose dear word declares
Our one hour's labor as the day's shall be,
What coin divine can make our wage as theirs
Who had the morning joy of work for Thee !"

DAILY LESSON STUDY:

SUNDAY

Place a cheek mark in the proper space.

I MONDAY I TUESDAY I WEDNESDAY I THURSDAY I FRIDAY I SABBATH

Jesus Again Foretells His Death; James and John Seek Honor

LESSON SCRIPTURES: Matt. 20:17-28; Mark 10:32-45; Luke 18:31-34.

MEMORY VERSE: "Whosoever will be chief among you, let him be your servant." Matt. 20:27.

STUDY HELP: "The Desire of Ages," pp. 547-551.

PLACE: On the way to Jerusalem.

PERSONS: Jesus and His disciples; the mother of James and John.

THE LESSON

Jesus Talks Privately With the Twelve

1. Where were Jesus and the disciples going? How did Jesus make opportunity to talk privately to the twelve? Matt. 20:17.
NoTE.—"The time of the Passover was drawing near, and again Jesus turned toward Jerusalem. In His heart was the peace of perfect oneness with the Father's will, and with eager steps He pressed on toward the place of sacrifice. But a sense of mystery, of doubt and fear, fell upon the disciples. The Saviour 'went before them, and they were amazed
, and as they followed,
they were afraid.' Again Christ called the twelve about Him, and with greater definiteness than ever before, He opened to them His betrayal and sufferings." —"The Desire of Ages," p. 547.
All the Jewish men were required to attend the feast of the Passover, and the roads were doubtless thronged with travelers.
2. How did Jesus endeavor to prepare His disciples for the coming crisis? Verses 18, 19.
NoTE.—Since the time of His rejection in Galilee, Jesus had been walking as it were in the shadow of the cross. He had endeavored to give the twelve a true understanding of the nature of His work on earth, and to prepare them for the supreme crisis before them. Matt. 16:21; 17:22, 23. As they journeyed toward Jerusalem, Jesus told the disciples in detail the things that should come to pass.
3. What reference did Jesus make to the prophecies concerning Himself? What was the result to the disciples? Luke 18:31-34.
NoTE.—Even in the light of the plain statements of Jesus, "His words in regard to betrayal, persecution, and death, seemed vague and shadowy. Whatever difficulties might intervene, they believed that the kingdom was soon to be established."—Id., p. 548.

A Mother's Plea
4. On the way to Jerusalem who came to Jesus asking a special favor? What was the request? Matt. 20:20, 21.
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5. Who were Zebedee's sons? Matt. 4:21, 22.
NoTE.—John and James were among the first of the disciples to follow Jesus. They gladly left their fishing operations and their father that they might be with Jesus. They had been specially honored by Jesus, as they were present when Jesus called to life the daughter of Jairus, and were on the mount when Jesus was transfigured. Their mother was also a believer.

Jesus' Reply
6. What was the first sentence of Jesus' reply? What did He ask the young men? What was their reply? Matt. 20:22.
NOTE.—We too often ask for something we long for, without sensing what the answer to our request would mean. Then when the Lord grants our petition by sending us the experience by which it is necessary for us to realize our own desire, we think that something strange has happened to us, and take a rebellious attitude toward it.
"To drink the cup," means "to endure what is allotted," whether of good or of evil. Here it means to endure the suffering that was in store for Jesus.

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

7. How did Jesus refer to the future of these two disciples? Why could He not grant their specific request? Verse 23.

8. How were Jesus' words concerning the future experiences of James and John fulfilled? Acts 12:1, 2; Rev. 1:9.

NoTE.—James was put to death with the sword. John was sent into exile on the lonely, barren island of Patmos. He was once plunged into boiling oil, but suffered no injury from it, and later died a natural death.

9. What feelings were aroused in the hearts of the other disciples by the request of James and John? Matt. 20:24.

NoTE.—Indignation at the request of the mother for her sons, could have no other meaning than the revealing of a desire by the ten to have those positions themselves. It would have been easy for a strife to arise among the disciples, had not Jesus tenderly set before them the recipe for true greatness.

True Greatness

10. What reference did Jesus make to the ways of the world? Verse 25.

11. What contrast did Jesus draw as a rule for His followers? Verses 26, 27.

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

THIRTEENTH SABBATH OFFERING
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↑12. How was this principle illustrated in the earthly life of Jesus? Verse 28.

NOTE.—"The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love."—Id., p. 549. In Matthew 20:25-28, the spirit of the world and the spirit of Christ are clearly contrasted. Nearly all the evils that have come into God's church have come from disregarding this principle, and have sprung from the desire to be honored and to rule, rather than to serve.

THINK ON THESE THINGS

Why Jesus repeated His instruction about what He was to meet in the future.

The difference between worldly ideas of greatness and true greatness.

The temptations that lie in the pathway of one who determines to be greater than his fellows.

Lesson 9 for February 29, 1936
DAILY LESSON STUDY:

SUNDAY

Place a check mark in the proper space.

I MONDAY I TUESDAY I WEDNESDAY' THURSDAY I FRIDAY •I SABBATH

A Blind Man's Sight Restored; Jesus Visits
Zacchaeus
LESSON SCRIPTURES: Luke 18:35 to 19:10; Mark 10:46-52; Matt. 20:29-34.
MEMORY VERSE: "He made haste, and came down, and received Him joyfully."
Luke 19:6.
STUDY HELP: "The Desire of Ages," pp. 552-556.
PLACE: Near Jericho.
PERSONS: Jesus and His disciples; blind Bartimaeus; Zacchaeus; the multitude.
THE LESSON

Blind Bartimaeus by the Wayside
1. As Jesus was nearing Jericho, what unfortunate man called to Him
from the wayside? Luke 18:35.
2. What question did the blind man ask? What was told him? Luke
18:36, 37.
3. What did he immediately cry out? When some of the people endeavored to quiet him,
what did he do? In his call what acknowledgment
did he give that Jesus was the Messiah? Verses 38, 39.
4. How did Jesus show His sympathy for the afflicted one? What
conversation took place between Jesus and the blind man? Verses 40, 41.
5. How did Jesus reply to the blind man's request? What reason did
Jesus give for the man's restoration? Verse 42.
6. How did this miracle affect the man who was blind? In what did
all the people join? Verse 43.
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↟Zacchaeus Seeks Jesus
7. Who is mentioned as one living in Jericho at the time Jesus was
there? Luke 19:1, 2.
NOTE.—"Jericho was one of the cities anciently set apart for the priests,
and at this time large numbers of priests had their residence there. But the
city had also a population of a widely different character. It was a great
center of traffic, and Roman officials and soldiers, with strangers from different
quarters, were found there, while the collection of customs made it the
home of many publicans. 'The hief among the publicans,' Zacchaeus, was a
Jew, and detested by his countrymen."—"The Desire of Ages," p. 552.
The taxes imposed on subject nations by Rome were farmed out to wealthy
men who would pay a definite sum for the privilege of collecting them. These
men would subcontract the work to taxgatherers in the same way. The system was
productive of much dishonesty and extortion. It is probable that
Zacchaeus had the contract to collect the customs at Jericho, and had taxcollectors,

or publicans', working under him.
How did Zaccheus show his intense desire to see Jesus? Verses 3, 4.
NOTE.—"Sycamore tree. The Egyptian fig; a tree like the mulberry in appearance, size, and foliage, but belonging, generically, to the fig trees. It grows to a great size and height."—Curry.

Jesus Visits Zacchaeus
9. Although surrounded by the multitudes, how did Jesus show His interest in Zacchaeus? Verse 5.
10. In what spirit did Zacchaeus respond? Verse 6.
11. What complaint was immediately made by the people? Verse 7.
12. What evidence of true conversion did Zacchaeus at once give? Verse 8.
NOTE.—"The wealthy customs officer was not altogether the hardened man of the world that he seemed. Beneath the appearance of worldliness and pride was a heart susceptible to divine influences. Zacchaeus had heard of Jesus. The report of One who had borne Himself with kindness and courtesy toward the proscribed classes, had spread far and wide. In this chief of the publicans was awakened a longing for a better life. Only a few miles from Jericho, John the Baptist had preached at the Jordan, and Zacchaeus had heard of the call to repentance. The instruction to the publicans, 'Exact no more than that which is appointed you,' though outwardly disregarded, had impressed his mind. He knew the Scriptures, and was convicted that his practice was wrong. Now, hearing the words reported to have come from the great Teacher, he felt that he was a sinner in the sight of God. Yet what he had heard of Jesus kindled hope in his heart."—"The Desire of Ages," p. 553.
13. In recognition of his sincerity, what did Jesus say had come to Zacchaeus and his house? Verse 9.
NOTE.—Theerpression, "He also is a son of Abraham," was no doubt used to silence the Pharisees who thought that publicans and sinners were unworthy of eternal life. "Our Lord declares that however much the self-righteous Pharisee might despise Zacchaeus, he was a genuine son Of Abraham, if anyone was. He was one by natural descent. But better than that, he was a son of Abraham in a way the Pharisees were not. He walked in the steps of Abraham's faith and works, which they did not do."—Ryle.

14. For what purpose had Jesus come into the world? Verse 10.
repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. . . . The Christian in his business life is to represent to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. 'Holiness unto the Lord,' is to be written upon day books and ledgers, on deeds, receipts, and bills of exchange. Those who profess to be followers of Christ, and who deal in an unrighteous manner, are bearing false witness against the character of a holy, just, and merciful God. . . . If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our

wrong, and make restitution as far as lies in our power."—"The Desire of Ages," pp. 555, 556.
15. What is our duty this day? Heb. 3:15.
NoTE.—Sin blinds the vision, paralyzes the members, stifles the voice, and brings despair. But Jesus is now passing. He is passing in every house of worship built in His name, in every reading of His word, in every gospel sermon, but most of all in every movement of His Spirit on the heart. He will not always tarry. "Today if ye will hear His voice, harden not your hearts."
"Today, as then, from place to place
His holy footprints we can trace;
He pauseth at our threshold,—nay,
He enters,—condescends to stay:
Shall we not gladly raise the cry,
`Jesus of Nazareth passeth by'?"
NOTE.—"No

THINK ON THESE THINGS

How we would feel in calling out to Jesus before a multitude.
How quickly Jesus opens the way for one who is earnestly seeking Him.
Contrast the experience of Zacchaeus with that of the rich young ruler. Matthew 19.
Jesus sought us before we sought Him.

Lesson 10 for March 7, 1936
DAILY LESSON STUDY :

SUNDAY

I MONDAY

I

Place a check mark in the proper space.

TUESDAY I WEDNESDAY THURSDAY FRIDAY

I SABBATH

The Anointing of Jesus
LESSON SCRIPTURES: John 12:1-11; Matt. 26:6-13; Mark 14 :3-9 ; Luke 7:36-50.
MEMORY VERSE: "She hath done what she could: she is come aforehand to anoint My body to the burying." Mark 14:8.
STUDY HELP: "The Desire of Ages," pp. 557-568.
PLACE: The house of Simon in Bethany.
PERSONS: Jesus and His disciples; Mary, Martha, and Lazarus; Simon a healed leper; other guests from among the Jews.

↟THE

LESSON

Jesus Is Entertained at Bethany

1. At what place did Jesus arrive shortly before the Passover? What notable miracle had He performed at this place? John 12:1.

NOTE.—"The Saviour had reached Bethany only six days before the Passover, and according to His custom had sought rest at the home of Lazarus. The crowds of travelers who passed on to the city, spread the tidings that He was on His way to Jerusalem, and that He would rest over the Sabbath at Bethany. Among the people there was great enthusiasm. Many flocked to Bethany, some out of sympathy with Jesus, and others from curiosity to see one who had been raised from the dead."—"The Desire of Ages," p. 557. So far as we know, this is the first time Jesus had been at Bethany since Lazarus was raised from the dead.

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

NOTE.—"Simon of Bethany was accounted a disciple of Jesus. He was one of the few Pharisees who had openly joined Christ's followers. He acknowledged Jesus as a teacher, and hoped that He might be the Messiah, but he had not accepted Him as a Saviour. His character was not transformed; his principles were unchanged. Simon had been healed of the leprosy, and it was this that had drawn him to Jesus. He desired to show his gratitude, and at Christ's last visit to Bethany he made a feast for the Saviour and His disciples."—Ibid.

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

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

Jesus Anointed

4. What did Mary do while Jesus reclined at4the table at the feast? Verse 3.

NorE.—Mark says of Mary, "She brake the box, and poured" the ointment on Jesus' head. In the record of John it is stated that she anointed the feet of Jesus. The harmony is made clear by a sentence in "The Spirit of Prophecy," vol. 2, page 375: "In her love and gratitude she wished to be the first to do Him honor, and, seeking to avoid observation, anointed His head and feet with the precious ointment, and then wiped His feet with her long, flowing hair."

Mary Criticized

5. What criticizing 'question was asked concerning this act? What did this speaker do at a later date? Verses 4, 5.

6. What motive prompted Judas in what he said? What responsibility did he carry for the little group of disciples? Verse 6.

↑7. What did the attitude of Judas lead others to say? Matt. 26:8, 9.
NOTE.—"Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light. He had gained their confidence, and had a strong influence over them. His professed sympathy for the poor deceived them, and his artful insinuation caused them to look distrustfully upon Mary's devotion."—"The Desire of Ages," p. 559.

Jesus Approved of Mary's Act

8. How did Jesus show disapproval of the criticism? For what purpose had Mary, at great personal sacrifice, provided this expensive ointment? John 12 : 7.
NoTE.—"The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour, she poured upon His living form. At the burial its sweetness could only have pervaded the tomb, now it gladdened His heart with the assurance of her faith and love. Joseph of Arimathea and Nicodemus offered not their gift of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form. The women who bore spices to the tomb found their errand in vain, for He had risen. But Mary, pouring out her love upon the Saviour while He was conscious of her devotion, was anointing Him for the burial. And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones forever."—Id., p. 560.
9. How did Jesus justify the act of Mary? Verse 8.

Simon Wonders

10. When Simon, the host upon this occasion, saw the devotion of Mary, what thoughts passed through his mind? Luke 7:39.
NOTE.—"By curing Simon of leprosy, Christ had saved him from a living death. But now Simon questioned whether the Saviour were a prophet. Because Christ allowed this woman to approach Him, because He did not indignantly spurn her as one whose sins were too great to be forgiven, because He did not show that He realized she had fallen, Simon was tempted to think that He was not a prophet. Jesus knows nothing of this woman who is so free in her demonstrations, he thought, or He would not allow her to touch Him."—Id., p. 566.
11. How did Jesus answer the unspoken thought of Simon? Verses 40-42.
12. What right answer did Simon make to the question Jesus asked? Verse 43.
NoTE.—"Simon had led into sin the woman he now despised. She had been deeply wronged by him. By the two debtors of the parable, Simon and the woman were represented. Jesus did not design to teach that different degrees of obligation should be felt by the two persons, for each owed a debt of gratitude that never could be repaid. But Simon felt himself more righteous than Mary, and Jesus desired him to see how great his guilt really was. He would show him that his sin was greater than hers, as much greater as a debt of five hundred pence exceeds a debt of fifty pence."—Id., pp. 566, 567.

"Stern denunciation would have hardened Simon against repentance, but patient admonition convinced him of his error. He saw the magnitude of the
[29 j

debt which he owed his Lord. His pride was humbled, he repented, and the proud Pharisee became a lowly, self-sacrificing disciple."—Id., pp. 567, 568.

A Strange Contrast

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

NorE.—"Through His grace she [Mary] became a partaker of the divine nature. The one who had fallen, and whose mind had been a habitation of demons, was brought very near to the Saviour in fellowship and ministry. It was Mary who sat at His feet and learned of Him. It was Mary who poured upon His head the precious anointing oil, and bathed His feet with her tears. Mary stood beside the cross, and followed Him to the sepulcher. Mary was first at the tomb after His resurrection. It was Mary who first proclaimed a risen Saviour."—Id., p. 568.

Desires of the Jews

14. Whom were the Jews particularly interested in seeing? John 12:9, last part.

Nora.—"Many expected to hear from Lazarus a wonderful account of scenes witnessed after death. They were surprised that he told them nothing. He had nothing of this kind to tell. Inspiration declares, 'The dead know not anything. . . . Their love, and their hatred, and their envy is now perished.' But Lazarus did have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose. With assurance and power he declared that Jesus was the Son of God."—Id., pp. 557, 558.

15. What did the chief priests desire to do with Lazarus? What reason did they have for this? Verses 10, 11.

THINK ON THESE THINGS

The unlovely qualities revealed in the character of Judas. Of Simon.
Why there was no waste in Mary's deed of love.
The kind of things that are beyond all money value.
How we can today show our love for Jesus.

Lesson 11 for March 14, 1936

SUNDAY

DAILY LESSON STUDY: Place a check mark in the

MONDAY I TUESDAY I WEDNESDAY THURSDAY

proper space.

FRIDAY

I SABBATH

Triumphal Entry Into Jerusalem; Second

Cleansing of the Temple
LESSON SCRIPTURES: Matt. 21:1-16; Mark 11:1-11, 15-19; Luke 19:28-48; John 12:12-19.
MEMORY VERSE: "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest." Matt. 21:9.
STUDY HELP: "The Desire of Ages," pp. 569-579, 589-600.
PLACES: On the way from Bethphage, a small village on the slope of the Mount of Olives, to Jerusalem; the temple in Jerusalem.
PERSONS: Jesus and His disciples; a great multitude on the way to Jerusalem to keep the Passover; children, priests and scribes.
(30]

Triumphal Entry Into Jerusalem
THE LESSON
An Ancient Prophecy
1. What prophecy had been given many years before concerning an important event in the life of Jesus? Zech. 9:9.
NoTE.—"Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors, now comes to Jerusalem as the promised heir to David's throne.
"It was on the first day of the week that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany, now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. All nature seemed to rejoice. The trees were clothed with verdure, and their blossoms shed a delicate fragrance on the air. A new life and joy animated the people. The hope of the new kingdom was again springing up."—"The Desire of Ages," p. 569.
2. Into what small village did Jesus enter on His way to Jerusalem? Matt. 21:1.
A Strange Procedure
3. Upon what errand did Jesus send two disciples? What were they to say should anyone question their action? What would be the result? Verses 2, 3.
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4. In the fulfillment of what prophecy was this a preliminary arrangement? Verses 4, 5.
5. What was the experience of the disciples in carrying out the instruction given them? Luke 19:32-35.

Honoring the King
6. What was done when the animals were brought? Matt. 21:7, 8.
7. What did the multitude cry out? Verse 9.
NOTE.—The term "Hosanna" is derived from the Hebrew, and means, "Save, I pray" or "Save now." When persons applied to the king for help, or for a redress of their grievances, they used the word "Hosanna." It is found in the first part•of Psalm 118:25.
" 'Hosanna in the highest.' Either meaning, Let the heavenly hosts join

with us in magnifying this august Being !—or, Let the utmost degrees of Hosannas, of salvation, and deliverance, be communicated to Thy people!"—
Dr. Adam Clarke.
8. How does another writer describe the scene? Luke 19:37, 38.
NOTE.—"Never before had the world seen such a triumphal procession. It was not like that of the earth's famous .conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's power, praising God for their deliverance. The blind whom He had restored to sight, were leading the way. The dumb whose tongues He had loosed, shouted the loudest hosannas. The cripples whom He had healed, bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed, spread their untainted garments in His path, and hailed Him as the King of Glory. Those whom His voice had awakened from the sleep of death were in that throng. Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode."—
"The Desire of Ages," p. 572.

Displeased Pharisees
9. What did some of the Pharisees ask Jesus to do? What was His reply? Why was it so necessary that praise and honor be ascribed to Him at that time? Luke 19:39, 40.
.NOTE.—"That scene of triumph was of God's own appointing. It had been foretold by the prophet, and man was powerless to turn aside God's purpose. Had men failed to carry out His plan, He would have given a voice to the inanimate stones, and they would have hailed His Son with acclamations of praise."—Ibid.

"Who Is This?"
10. When Jesus came into Jerusalem, what did the people ask? What did the multitude answer? Matt. 21:10, 11.
NorE.—"Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy

had foretold that thus the Messiah should come to His kingdom. No sooner was He seated upon the colt than a loud shout of triumph rent the air. The multitude hailed Him as Messiah, their king. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. All were happy and excited; the people vied with one another in paying Him homage."—Id., p. 570.
11. When Jesus drew near the city, what evidence did He give of great sorrow of heart? What did He exclaim? Luke 19:41, 42.
12. What prophecy concerning Jerusalem did He utter? Verses 43, 44.

NOTE.—"For more than a thousand years the Jewish nation had abused God's mercy and invited His judgments. They had rejected His warnings and slain His prophets. For these sins the people of Christ's day made themselves responsible by following the same course. In the rejection of their present mercies and warnings lay the guilt of that generation. The fetters which the nation had for centuries been forging, the people of Christ's day were fastening upon themselves."—Id., p. 584.

The Next Day

13. After Jesus had looked about the temple, to what place did He return for the night? Mark 11:11.

NorE.—"Meanwhile Jesus passed unnoticed to the temple."—Id., p. 581.

14. Returning to the temple the next morning, what did Jesus do? Matt. 21:12.

NOTE.—"At the beginning of His ministry, Christ had driven from the temple those who defiled it by their unholy traffic; and His stern and Godlike demeanor had struck terror to the hearts of the scheming traders. At the close of His mission He came again to the temple, and found it still desecrated as before. The condition of things was even worse than before. The outer court of the temple was like a vast cattle yard. With the cries of the animals and the sharp clinking of coins was mingled the sound of angry altercation between traffickers, and among them were heard the voices of men in sacred office. The dignitaries of the temple were themselves engaged in buying and selling and the exchange of money. So completely were they controlled by their greed of gain, that in the sight of God they were no better than thieves."—Id., p. 589.

15. What prophecy did Jesus quote in defense of His action? Verse 13.

16. What took place when the temple was cleared of the buyer's and sellers? What part did the children have in the rejoicing? How did the priests and scribes feel about the day's events? Verses 14, 15.

NorE.—"As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give

the last message of warning to a perishing world."—"Testimonies," vol. 6, pp. 202, 203.

17. What did the priests say to Jesus? What reply did He give? Verse 16.

NOTE.—"Perfected praise" would be the praise of loving hearts. What could be more acceptable than the praise of innocent children?

THINK ON THESE THINGS

"The Lord Hath Need of Them"

The owner might that day
Have meant to use his ass another way;
But quick the message of the Lord to know,

Straightway he let him go.
This day to me may bring
Some unexpected message from the King—
Some bit of service, strange, perhaps, and new,
Straightway for Him to do.
What if His word should come
And find me absent, far away from home,—
Busy at work which He hath not required,
Dusty, and hot, and tired,—
Windows and doors, shut all,
Knocking, unanswered, none to heed the call?
Sad memory for the closing of the day,
He sent—I was away !
Or, it may be, at ease
I sit at home, with all around to please,
When, quick and clear, the message comes to me,
"Elsewhere He needeth thee."
Thrice happy then to know
Where He doth point, and thither straightway go,
Bringing, perhaps, His sunshine to some heart
Sitting in gloom apart.
O Lord, I crave for this:
Never an opportunity to miss
Of answering to Thy call, come when it may,
And hastening to obey.

—Selected.

THIRTEENTH SABBATH OFFERING

March 28, 1936—Far Eastern Division

SUNDAY

DAILY LESSON STUDY: Place a check mark in the proper space.
I MONDAY I TUESDAY I WEDNESDAY I THURSDAY I
FRIDAY I SABBATH

The Fruitless Fig Tree; Jesus and the Pharisees
LESSON SCRIPTURES: Matt. 21:17-32; Mark 11:12-14, 20-23; Luke 20:1-8.
MEMORY VERSE: "Except ye repent, ye shall all likewise perish." Luke 13:3.
STUDY HELPS: "The Desire of Ages," pp. 581-588, 593-595; "Christ's Object Lessons," pp. 272-283 (new edition, pp. 273-285).
PLACES: On the way from Bethany to Jerusalem; in the temple.
PERSONS: Jesus and His disciples; chief priests and rulers of the Jews.
THE LESSON

The Night After

1. Where did Jesus spend the night after His triumphal entry into Jerusalem? Matt. 21:17.

NOTE.—The village of Bethany was about two miles from Jerusalem (John 11:18, margin). This was the home of Lazarus, Mary, and Martha. Jesus did not avail Himself, however, of the comforts of that home, for "The Desire of Ages," page 581, says: "He withdrew with His disciples, and returned to Bethany. When the people sought for Him to place Him on the throne, He was not to be found. The entire night Jesus spent in prayer, and in the morning He came again to the temple."

The Next Morning

2. What is said of Jesus as He returned to the city in the morning? Verse 18.

NoTE.—The two simple words, "He hungered," record an intensely human experience of our Lord. Like men, He felt hungry. Like men at times, He had not wherewith to satisfy His hunger, and was obliged to search for food. But unlike men, He made out of His disappointment at the fig tree a lesson to His disciples, leading up to one of the most precious and comprehensive promises on prayer recorded in the Scriptures.

3. How did Jesus think to find food? How was He disappointed? What did He say to the fig tree? Verse 19.

NOTE.—"It was not the season for ripe figs, except in certain localities; and on the highlands about Jerusalem it might truly be said, 'The time of figs was not yet' But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit. But its appearance was deceptive. Upon searching its branches, from the lowest bough to the topmost twig, Jesus found 'nothing but leaves.' It was a mass of pretentious foliage, nothing more."—Ibid.

Events in the Temple

4. After going into the temple, and driving out those who were doing business there, as recorded in the last lesson, where did Jesus go again in the evening? Mark 11:19.

The Withered Tree

5. On the way to Jerusalem the second morning, what caused the dis-

ciples to wonder? Who called the Master's attention to the tree? Matt. 21:20; Mark 11:20, 21.

NOTE.—"The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel's doom. . . . All the trees in the fig orchard were destitute of fruit; but the leafless trees raised no expectation, and caused no disappointment. By these trees the Gentiles were represented. They were as destitute as were the Jews of godliness; but they had not professed to serve God. . . . The warning is for all time. Christ's act in cursing the tree which

His own power had created, stands as a warning to all churches and to all Christians. No one can live the law of God without ministering to others. But there are many who do not live out Christ's merciful, unselfish life. . . . In the sentence pronounced on the fig tree Christ demonstrates how hateful in His eyes is this vain pretense. He declares that the open sinner is less guilty than is he who professes to serve God, bat who bears no fruit to His glory." —Id., pp. 582-584.

Concerning Faith and Prayer

6. What statement concerning faith did Jesus make to His disciples? What assurance did He give to those who pray? Matt. 21:21, 22.
7. What other statements have a bearing on this subject? 1 John 3: 22; 5:14, 15.

NorE.—The promise to answer prayer is made to those who "keep His commandments, and do those things that are pleasing in His sight," and to those who ask "according to His will."

The Chief Priests Question Jesus

8. When Jesus came into the temple, what two questions did the chief priests ask? Matt. 21:23.
9. How did Jesus answer? Verse 24.
10. What question did He then ask? How did the priests and elders reason about this question? Verses 25, 26.
11. What did they fear if they displeased the people? Luke 20:6.
12. What did they finally answer? What did Jesus say in reply? Matt. 21:27.

NoTE.—"Scribes, priests, and rulers were all silenced. Baffled and disappointed, they stood with lowering brows, not daring to press further questions upon Christ. By their cowardice and indecision they had in a great measure forfeited the respect of the people, who now stood by, amused to see these [36)

proud, self-righteous men defeated. . . . Many of those who had anxiously awaited the result of the questioning of Jesus, were finally to become. His disciples, first drawn toward Him by His words on that eventful day. The scene in the temple court was never to fade from their minds. The contrast between Jesus and the high priest as they talked together was' marked: The proud dignitary of the temple was clothed in rich and costly garments. Upon his head was a glittering tiara. His bearing was majestic, his hair and his long flowing beard were silvered by age. His appearance awed the beholders. Before this august personage stood the Majesty of heaven, without adornment or display. His garments were travel-stained; His face was pale, and expressed a patient sadness; yet written there were dignity and benevolence that contrasted strangely with the proud, self-confident, and angry air of the high priest. Many of those who witnessed the words and deeds of Jesus in the temple, from that time enshrined Him in their hearts as a prophet of God."—Id., p. 594.

Parable of the Two Sons

13. In the parable which Jesus began to relate, what did the father ask

of the first son? Verse 28.
14. How did the son answer? What did he afterward do? Verse 29.
15. How did the second son reply to his father? What did he afterward do? Verse 30.
NOTE.—"In this parable the father represents God, the vineyard the church. By the two sons are represented two classes of people. The son who refused to obey the command, saying, will not,' represented those who were living in open transgression, who made no profession of piety, who openly refused to come under the yoke of restraint and obedience which the law of God imposes. But many of these afterward repented, and obeyed the call of God. . . . In the son who said, 'I go, sir,' and went not, the character of the Pharisees was revealed. Like this son, the Jewish leaders were impenitent and selfsufficient. The religious life of the Jewish nation had beome a pretense."—"Christ's Object Lessons," pp. 275, 276.
16. What question did Jesus then ask? How did the priests answer? What strong statement did Jesus then make? Verse 31.
17. What reasons did He give for the statement? Verse 32.
NOTE.—"Many to-day daim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with Him in His work for the saving of the world, but they content themselves with saying, 'I go, sir.' They do not go. They do not cooperate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God."—Id., p. 279.
"When the call comes, 'Go work today in My vineyard,' do not refuse the invitation. . . . And let none flatter themselves that sins cherished for a time can easily be given up by and by. This is not so. Every sin cherished weakens the character and strengthens habit ; and physical, mental, and moral depravity is the result. You may repent of the wrong you have done, and set your feet in right paths; but the mold of your mind and your familiarity with evil will make it difficult for you to distinguish between right and wrong. Through the wrong habits formed, Satan will'assail you again and again."—Id., p. 281.
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↟THINK ON THESE THINGS

The evidence in this lesson of Jesus' humanity.
Why many prayers are not answered.
"Good works do not purchase the love of God, but they reveal that we possess that love."—"Christ's Object Lessons," p. 283.
Lesson 13 for March 28, 1936
SUNDAY

DAILY LESSON STUDY: Place a check mark in the proper space.
MONDAY I TUESDAY]WEDNESDAY] THURSDAY I FRIDAY ' SABBATH

Summary of the Quarter's Lessons
LESSON 1
Jesus was invited to the home of a Pharisee one Sabbath day, and healed a sick man. The Pharisees found fault. In the parable of the great supper,

excuses were offered by those who were bidden. Manner of supplying the feast with guests was related.

LESSON 2

Jesus related a parable by which He made known the worth of a single soul. He illustrated the love of God by the parable of the prodigal son.

LESSON 3

In the parable of the unjust steward, Jesus set forth the principle by which He gives rewards. In what difficulty is one involved who tries to serve two masters?

LESSON 4

By what great miracle did Jesus prove His claim that He was the Son of God? What did the miracle cause the chief priests and rulers to do?

LESSON 5

Two contrasts are drawn: One between the unjust judge and our Father in heaven. The other involves a Pharisee and a publican.

LESSON 6

A rich young man comes to Jesus, but fails in the test given to him. The peril there is in riches is set forth.

LESSON 7

The parable of the laborers in the vineyard. A lesson is taught by the way in which they were paid.

LESSON 8

Jesus tells His disciples of the experiences coming to Him. James and John seek high honors in the kingdom which they expect Jesus to establish.

LESSON 9

Blind men receive sight by the word of Jesus. Jesus visits the home of Zacchaeus.

LESSON 10

Mary anointed Jesus in the house of Simon of Bethany. The disciples found fault, but Jesus approved.

LESSON 11

Jesus rode as a king into Jerusalem. He drove out of the temple those who were desecrating it.

LESSON 12

A fig tree bearing "nothing but leaves" was caused to wither away. Jesus confused the Pharisees by His questions. He related the parable of the two sons.

SCRIPTURAL and SUBJECT

El INDEX 1:1

TO THE WRITINGS OF MRS. ELLEN G. WHITE'.

• The INDEX is an invaluable and constant help in the study of the Sabbath school lessons. Every text on which Mrs. White comments in her writings is listed, and the reference is given.

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A careful study of this map will be a great aid toward a better understanding of the lesson text. For your convenience it will be placed in each Quarterly of this series.
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