



SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
Third Quarter, 1925

The Life of Christ

Thirteenth Sabbath Offering, September 26, 1925
INCA UNION, SOUTH AMERICA

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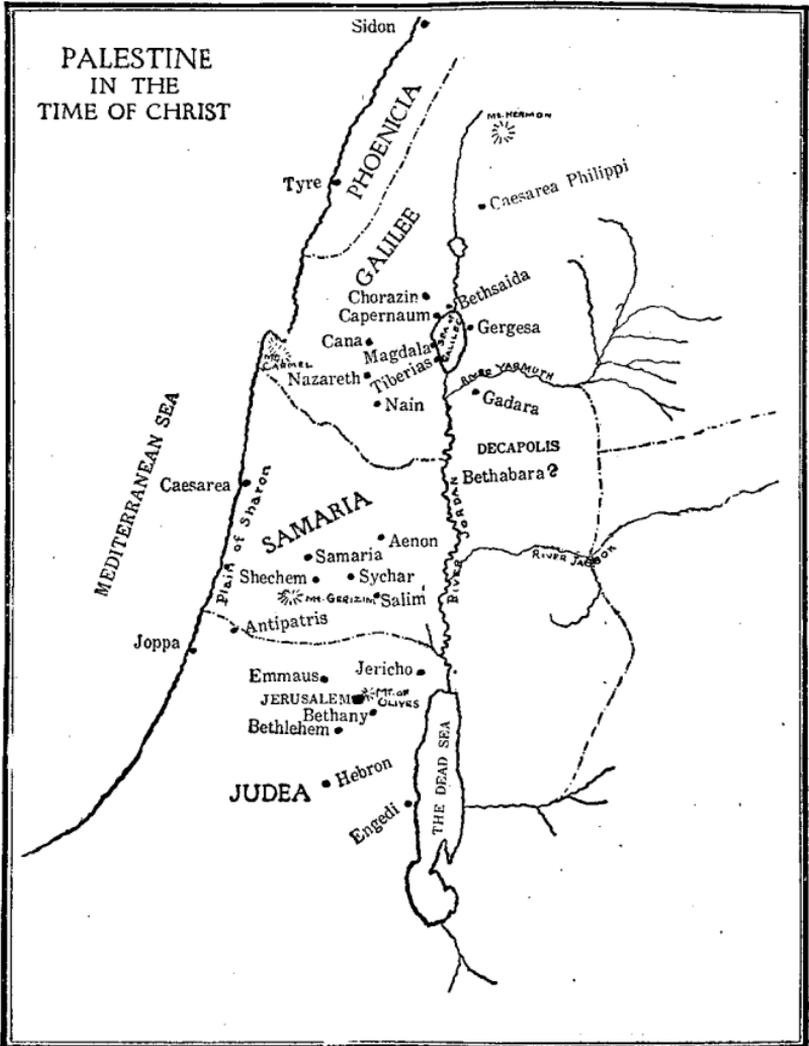
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MOUNTAIN VIEW, CAL., JULY, 1925

20c a Year

PALESTINE
IN THE
TIME OF CHRIST



ENROLL IN THE SABBATH SCHOOL

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

THE LIFE OF CHRIST

LESSON 1

FIVE PARABLES: THE MUSTARD SEED, THE LEAVEN, THE TREASURE, THE PEARL, THE FISH NET

July 4, 1925

LESSON SCRIPTURE: Matt. 13: 31-35, 44-53.

PARALLEL SCRIPTURE: Mark 4: 30-34.

MEMORY VERSE: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." Matt. 13: 49.

LESSON HELP: "Christ's Object Lessons," pp. 76-79, 95-134.

SETTING OF THE LESSON

Apparently the parables of this lesson were spoken by Jesus immediately after the parables of the sower and of the wheat and the tares. The parable of the mustard seed and that of the leaven seem to have been given to the multitude who had gathered by the shore of Galilee. Later the multitude was sent away, and Jesus entered into a house. He there explained the parable of the tares, and spoke the three other parables of the hidden treasure, the pearl of great price, and the fisherman's net.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and Matt. 13: 31-53. Drill on the memory verse each day.

2. Study the parable of the mustard seed, using the senior lesson, or paragraphs 1-3 of the primary lesson. Read selections from the Lesson Help, pp. 76-79.

3. Study Questions 4-6, and Notes 1-4. Read selections from the Lesson Help, pp. 95-102.

4. Study the parables of the hidden treasure and the pearl of great price, using Questions 7, 8, children reading paragraphs 4-7 of the primary lesson. Read selections from the Lesson Help, pp. 103-121.

5. Study Questions 9-13, and Note 5, children reading paragraphs 8-10 of the primary lesson. Read selections from the Lesson Help, pp. 122-134.

6. Review a portion of the lesson by using questions in senior, youth's, junior, or primary lesson.

7. Review the remaining portion of the lesson as suggested for the preceding study.

QUESTIONS

1. While teaching in parables by the seaside, to what did Jesus liken the kingdom of heaven? Matt. 13: 31.
2. How does the mustard seed compare in size with other seeds? When the mustard plant is grown, how does it compare with other herbs? Verse 32. Note 1.

3. What lessons may we learn from this parable? Note 2.
4. In still another parable, to what did Jesus liken the kingdom of heaven? Verse 33.
5. What lesson is illustrated by this parable? Note 3.
6. What effective means of instruction did Jesus freely use as He taught the people? What scripture was He fulfilling by this method of instruction? Verses 34, 35. Note 4.
7. By what parable does Jesus show how some appreciate the value of salvation? How much was the finder willing to give to own the treasure he had found? Verse 44.
8. By what other parable does Jesus show the exceeding value of God's grace and salvation, and the importance of seeking for it? Verses 45, 46.
9. What familiar object did Jesus use to teach the relationship of the good and the evil to the kingdom of heaven? How many kinds of fish were gathered in the net? Verse 47.
10. When the net was drawn to the shore, what disposition was made of its contents? Verse 48.
11. To what particular event does the sorting of the fish refer? Verses 49, 50.
12. What question did Jesus ask His disciples after speaking these parables? What was their reply? Verse 51.
13. By what comparison did Jesus illustrate the work of the Christian disciple? Verse 52. Note 5.

NOTES

1. It was proverbial among the Jews to employ the mustard seed to denote anything very small, as Jesus did in this parable, and in Matt. 17:20 and Luke 17:6. The common mustard of Palestine grows wild, attaining the height of a horse and rider, as travelers have noticed.

2. From the parable of the mustard seed, we may learn several lessons: that no matter how small a part of the Word may be received (by word of mouth, a tract, or otherwise), it has in itself power to work a great transformation in the life; that the working of the Spirit on a man's heart may not be discernible to others at first, even when he is sensible of it himself. We must sow in faith, and God will give the increase.

We may learn also that the mighty works of God often begin by the smallest means, that the glory may all be His. Creation was accomplished by a word. The world's Redeemer was cradled in a manger. The mighty preacher of Pentecost was the humble fisherman of Galilee. The Reformation of the sixteenth century began in the heart of a poor monk prostrated upon the floor of his stone cell, seeking deliverance from his sins. The work of the third angel's message began in the home of a humble farmer in New England. What a lesson

for us all! We need not make beginnings in God's work, it seems, by large and expensive plans to make an impression upon the world. The small beginning and the mighty growth develop the most sturdy tree. And what encouragement also this parable affords to the many faithful children of God who can do only little things for the Master!

"Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. For His church in every generation God has a special truth and a special work. . . . And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. The last message of warning and mercy is to go to 'every nation and kindred and tongue,' 'to take out of them a people for His name.' And the earth shall be lightened with His glory."—*Christ's Object Lessons,* pp. 78, 79.

3. The lesson of the mustard seed is here repeated in a different form. The farmer may think upon the power of God's word, as he sows the little seed, to come forth later as a tender plant which, under his care and God's blessing, bears a hundred-fold. The housekeeper may meditate upon the silent working of the Spirit upon the indifferent heart, as she mixes the leaven in her flour, and waits patiently for the rising of the dough till she can bake her bread and distribute it to the needy.

4. "Parable-teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could He [Jesus] have employed. If His hearers had desired a knowledge of divine things, they might have understood His words; for He was always willing to explain them to the honest inquirer.

"Again, Christ had truths to present which the people were unprepared to accept, or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher."—*Christ's Object Lessons,* p. 21.

5. "The treasure gained by the householder he does not hoard. He brings it forth to communicate to others. And by use the treasure increases. The householder has precious things both new and old. So Christ teaches that the truth committed to His disciples is to be communicated to the world. And as the knowledge of truth is imparted, it will increase."—*Id.,* p. 124.

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week."—*Education,* pp. 251, 252.

LESSON 2

JESUS STILLS THE TEMPEST; THE DEMONIACS OF GADARA

July 11, 1925

LESSON SCRIPTURE: Luke 8: 22-40.

PARALLEL SCRIPTURES: Matt. 8: 23-34; Mark 4: 35 to 5: 20.

MEMORY VERSE: "He commandeth even the winds and water, and they obey Him." Luke 8: 25.

LESSON HELP: "The Desire of Ages," pp. 333-341.

PLACES: The Sea of Galilee; the country between the city of Gadara and the lake.

PERSONS: Jesus and His disciples; two demoniacs; the keepers of the swine; the people of Gadara.

SETTING OF THE LESSON

"All day He [Jesus] had been teaching and healing; and as evening came on, the crowds still pressed upon Him. Day after day He had ministered to them, scarcely pausing for food or rest. The malicious criticism and misrepresentation with which the Pharisees constantly pursued Him, made His labors much more severe and harassing; and now the close of the day found Him so utterly wearied that He determined to seek retirement in some solitary place across the lake."—*The Desire of Ages*, p. 333.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and Luke 8: 22-40. Drill on the memory verse each day.
2. Study the story of Jesus stilling the tempest, by using Questions 1-4, and Note 1, children reading paragraphs 1-7 of the primary lesson.
3. Locate the Sea of Galilee on the map. Review the portion studied, by reading the Lesson Help, pp. 333-336, or by using senior or junior questions.
4. Study Questions 5-17, and Notes 2-6, children reading paragraphs 8-12 of the primary lesson. Locate Gadara on the map.
5. Read selections from the Lesson Help, pp. 337-341. Let the two stories in the lesson be told, by each member of the family contributing a part.
6. Review a portion of the lesson by using questions in senior, youth's, junior, or primary lesson.
7. Review the remaining portion of the lesson as suggested for the preceding study.

QUESTIONS

1. What did Jesus suggest to His disciples on a certain day? Luke 8: 22.
2. While He was making this journey, what shows the weariness of Jesus? What occurred on the lake? What danger threatened? Verse 23.
3. What help did the disciples seek? What did Jesus immediately do? With what result? Verse 24. Note 1.

4. Having stilled the wind and the sea, what rebuke did He give to His disciples? How did they express their amazement among themselves? Verse 25.
5. When they reached the other shore, who met them? Verses 26, 27. Note 2.
6. What did this madman do and say when he saw Jesus? Verse 28. Note 3.
7. What caused the evil spirit in the man to cry out thus? To what extent was the man under this evil control? Verse 29. Note 4.
8. What question did Jesus address to the evil spirit? What reply did he give? Verse 30.
9. Knowing that they must depart from the man, what request did the evil spirits make of Jesus? Verses 31, 32.
10. This change being permitted, what did it cause the herd of swine to do? Verse 33. Note 5.
11. How did this demonstration affect those who were feeding the swine? Where did they go? Verse 34.
12. How did the news of this miracle affect those who heard it? Where did they find the man out of whom the evil spirits had been driven? Verse 35.
13. Compare his condition after the devils were departed with that before his deliverance. Verses 27, 29, 35.
14. What did eyewitnesses of the miracle tell those who came to see the man? Verse 36.
15. What did the Gadarenes ask Christ to do? For what reason? What response did Jesus make to their request? Verse 37.
16. What did the man once possessed of devils desire to do? Verse 38.
17. What did Jesus tell him to do instead? What was the result? Verse 39. Note 6.

NOTES

1. "When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of Mine own self do nothing.' He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God. . . .

"Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee, has spoken the word of peace for every soul. However

fierce the tempest, those who turn to Jesus with the cry, 'Lord, save us,' will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest."—*"The Desire of Ages,"* pp. 335-337.

2. The account in Mark, like the one in Luke, mentions only one man possessed with devils; but in Matthew, it is stated that there were two men. One of them was doubtless more conspicuous than the other, and special attention is directed to him by Mark and Luke, who give more of the details than does Matthew.

3. In this lesson, we have an example of Christ's mastery over the powers of darkness. Satan, the chief of devils, is Apollyon, the destroyer. Rev. 9:11. Christ is "the Prince of Peace." Isa. 9:6. The devils, true to their nature, were tormenting the poor man—driving him to and fro like the waves of the sea driven by the winds. Christ, true to His nature, spoke peace, and the troubled soul had rest. What a perfect parallel this miracle was to the stilling of the tempest! Let this word ever be the joy of the tempted one: Christ is more powerful than Satan, for He has "spoiled principalities and powers." "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

4. "With authority He bade the unclean spirits come out of them. His words penetrated the darkened minds of the unfortunate men. They realized dimly that One was near who could save them from the tormenting demons. They fell at the Saviour's feet to worship Him; but when their lips were opened to entreat His mercy, the demons spoke through them, crying vehemently, 'What have I to do with Thee, Jesus, Thou Son of God most high? I beseech Thee, torment me not.' Jesus asked, 'What is thy name?' And the answer was, 'My name is Legion; for we are many.' Using the afflicted men as mediums of communication, they besought Jesus not to send them out of the country."—*"The Desire of Ages,"* p. 338.

5. "The demons were permitted to sweep a herd of swine into the sea; and to the dwellers of Gadara the loss of these outweighed the blessings which Christ had bestowed, and the divine Healer was entreated to depart. This was the result which Satan designed to secure. By casting the blame of their loss upon Jesus, he aroused the selfish fears of the people, and prevented them from listening to His words. . . . But the purposes of Christ were not thwarted. He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain."—*"The Great Controversy,"* p. 515.

6. The man out of whom the devils were cast wanted to be with Jesus. That was a most natural desire; but Jesus said to him, "Return to thine own house, and show how great things God hath done unto thee." God saves men for service. "Ye

are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." 1 Peter 2: 9, Revised Version. But, although the Lord sends us out to service, instead of allowing us now to dwell in His personal presence, beholding His face, yet He does not leave us alone, for He says, "Lo, I am with you alway." Matt. 28: 20.

LESSON 3

THE DAUGHTER OF JAIRUS; THE AFFLICTED WOMAN

July 18, 1925

LESSON SCRIPTURE: Mark 5: 21-43.

PARALLEL SCRIPTURES: Matt. 9: 18-26; Luke 8: 41-56.

MEMORY VERSE: "Daughter, be of good comfort; thy faith hath made thee whole." Matt. 9: 22.

LESSON HELP: "The Desire of Ages," pp. 342-348.

PLACES: The seashore; the home of Jairus in Capernaum.

PERSONS: Jesus and His disciples; the multitude; Jairus and his daughter; the afflicted woman; hired mourners.

SETTING OF THE LESSON

"Returning from Gergesa to the western shore, Jesus found a multitude gathered to receive Him, and they greeted Him with joy. He remained by the seaside for a time, teaching and healing, and then repaired to the house of Levi-Matthew to meet the publicans at the feast. Here Jairus, the ruler of the synagogue, found Him."—*The Desire of Ages*, p. 342.

The afflicted woman had been pronounced incurable. "Her hopes revived when she heard of the cures that Christ performed. She felt assured that if she could only go to Him, she would be healed. In weakness and suffering she came to the seaside where He was teaching, and tried to press through the crowd, but in vain. Again she followed Him from the house of Levi-Matthew, but was still unable to reach Him. She had begun to despair, when, in making His way through the multitude, He came near where she was."—*Id.*, p. 343.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read Mark 5: 21-43. Drill on the memory verse each day.

2. Map Study: Locate Gadara, Sea of Galilee, and Capernaum. Study Questions 1-4, and Note 1, and have children read paragraphs 1-4 of the primary lesson.

3. Study Questions 5-12, and Notes 2-4. Children may read paragraphs 4-6 of the primary lesson. Read pages 342 and 343 of the Lesson Help.

4. Study Questions 13-18, and Note 5. Children may read paragraphs 8-11 of the primary lesson. Read selections from pages 344-348 of the Lesson Help.

5. Read the Parallel Scriptures. Let the full story of the lesson be told, by each member contributing a part.

6. Review a portion of the lesson by using questions in senior, youth's, junior, or primary lesson.

7. Review the remaining portion of the lesson as suggested for the preceding study.

QUESTIONS

1. When Jesus returned from Gadara to Capernaum, who gathered to meet Him? Mark 5: 21.
2. On this occasion, what important person came to Jesus? What was the burden of his heart? What did he ask Jesus to do? Verses 22, 23. Note 1.
3. How did Jesus respond to the request? Who followed Him? Verse 24.
4. While He was on the way to the home of Jairus, who was among the multitude that thronged Him? How long had this woman been ill? Verse 25.
5. What effort had she put forth to get well? With what result? Verse 26.
6. How did she manifest her faith that Jesus could heal her? Verses 27, 28.
7. What blessing came to her through this touch of faith? Verse 29. Note 2.
8. Of what was Jesus immediately conscious? What question did He ask? Verse 30. Note 3.
9. How did the disciples express their surprise at such a question? For whom did Jesus look? Verses 31, 32. Note 4.
10. When the woman saw that Jesus recognized her, what did she do? Verse 33.
11. How did Jesus quiet her fears? Verse 34.
12. While they were thus delayed, what message came from the home of Jairus? Verse 35.
13. What comforting words did Jesus then speak to Jairus? Verse 36.
14. How many disciples did Jesus permit to continue the journey from that place with Him? Verse 37.
15. What condition did Jesus find on His arrival at the home of Jairus? Verse 38. Note 5.
16. What did Jesus say to those who were wailing? How did they express their incredulity? Whom alone did Jesus permit to go into the room where the body of the child lay? Verses 39, 40.
17. Describe the manner in which Jesus restored the maiden to life. How old was the girl? How did this affect those who were there? Verses 41, 42.

18. What charge did Jesus give the parents? What did He ask them to do for the girl? Verse. 43.

NOTES

1. "The 'ruler of the synagogue' occupied a very important position. In the temple synagogue he was the third officer in rank; the first officer being the high priest, and the second the chief of the priests. In provincial synagogues the 'ruler' was supreme. No one was eligible to this office until he had a certificate from the great Sanhedrin that he possessed the requisite qualifications. His election, however, was by the members of the synagogue. It was his duty to supervise all matters connected with worship."—*Bible Manners and Customs.*"

2. *The Touch of Faith.* The disciples could not understand the difference between the selfish and curious crowding of the multitude and the touch of faith; but Jesus could understand. It was not the mere touch that healed; neither was it the garments of Christ; it was the power of Christ in response to the faith of the woman. Faith has been defined as "the soul's grasp of Christ's power to save," and here was its manifestation. The woman saw by faith the healing already accomplished; she appropriated the boon desired by manifesting her faith. There is as great difference between the prayer of faith and the formal prayer as between the touch of faith and the casual touch. The prayer of true faith lays hold of the power of God even as the touch of faith brought virtue from Christ.

3. What was it that went from Christ to the afflicted woman? It was just the thing that she stood in need of, and that was life. As soon as she touched Jesus, she was made whole. Life from Jesus had followed that touch of faith, and filled her. This also was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20: 31. Christ "is our life." Col. 3: 4. He came to give life—not simply physical life, but spiritual life.

4. "When the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul-hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, can not receive blessing from God. It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ, join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages,* p. 347.

5. Noisy demonstrations of grief at the death of a friend are common in Eastern countries. As soon as a person dies, all the women "in the family set up a loud and doleful cry. They continue it as long as they can without taking breath, and the shriek of wailing dies away in a low sob. Nor do the relatives satisfy themselves with these expressions of violent grief. They hire persons of both sexes, whose employment it is to mourn for the dead in like frantic manner. (See Amos 5:16; Jer. 9:20.)"—*Barnes*.

"Even the poorest were obliged to provide for a funeral two flute players and one wailing woman."—*Cambridge Bible*.

LESSON 4

TWO BLIND MEN HEALED; A DUMB SPIRIT CAST OUT

July 25, 1925

LESSON SCRIPTURE: Matt. 9: 27-38.

MEMORY VERSE: "Then touched He their eyes, saying, According to your faith be it unto you." Matt. 9: 29.

PLACE: Probably in Galilee.

PERSONS: Jesus and the twelve; two blind men; a dumb man; the Pharisees and the multitude.

SETTING OF THE LESSON

Blind men and other unfortunates in those days frequented the highways in Palestine, begging of the passer-by. The afflicted men in the lesson were probably of this class. A modern writer says, "Blindness is common in Palestine to a degree which we in Western lands can scarcely realize."

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and the Lesson Scripture. Children read paragraphs 1-4 of the primary lesson. Drill on the memory verse every day.
2. Let each member of the family have a part in telling the story of the two blind men. Study Note 2 until you can give the substance in your own words.
3. Study Questions 6-8. Children read paragraphs 5-9 of the primary lesson. Study Note 3.
4. Study Questions 9-13, and Notes 4-6. Juniors may read notes in "The Youth's Instructor."
5. Name persons mentioned in the lesson, telling what each one said or did.
6. Review a portion of the lesson by using questions in senior, youth's, junior, or primary lesson.
7. Review the latter half of the lesson as suggested for the preceding study.

QUESTIONS

1. After the healing of Jairus' daughter, what unfortunate persons followed Jesus? What request did they make of the Saviour? Matt. 9: 27. Note 1.

2. As they pressed their petition, into what place did the blind men follow Jesus? What pointed question did Jesus then address to the blind men? What did they reply? Verse 28.
3. What did Jesus then do and say? Verse 29.
4. After their eyes were opened, what did Jesus charge these men not to do? Verse 30. Note 2.
5. How did they disregard the Saviour's request? Verse 31.
6. After the departure of these men, who was brought to Jesus? Verse 32.
7. How did the casting out of the evil spirit affect the man? How did this miracle affect the multitude who saw it? Verse 33.
8. By what power did the Pharisees say Jesus cast out devils? Verse 34. Note 3.
9. How extensively did Jesus carry forward His work? Verse 35, first part.
10. What three things in particular did He do as He traveled about? Verse 35, last part. Note 4.
11. What condition did He see among the people, that excited His pity? Verse 36. Note 5.
12. What did He say to His disciples? Verse 37.
13. For what did He tell them to pray? Verse 38. Note 6.

NOTES

1. There are several instances in the four Gospels where the phrase "son of David" is used in referring to Jesus. The Jews commonly believed, according to the Scriptures, that the Messiah would be the son of David (John 7: 42); but they were greatly offended at having such language applied to Jesus, and for this reason tried to stop it. (See Matt. 20: 30, 31.) Those who made use of the term were convinced that He was the son of David and therefore the Messiah. Their very cry for help acknowledged Him as the Christ.

2. Had Jesus at this early period fully manifested Himself as the Messiah, the people might have tried to make Him king, as they thought to do near the close of His ministry. Such an attempt would have increased the hatred of the Jewish rulers and aroused the suspicions of the Roman government; and thereby serious obstacles would have been raised, which, humanly speaking, would have greatly hindered the work Christ came to do. "Had the priests known the facts concerning the healing of the leper, their hatred of Christ might have led them to render a dishonest sentence. Jesus desired the man to present himself at the temple before any rumors concerning the miracle had reached them. Thus an impartial decision could be secured, and the restored leper would be permitted to unite once more with his family and friends."

：“There were other objects which Christ had in view in enjoining silence on the man. The Saviour knew that His enemies were ever seeking to limit His work, and to turn the people from Him. He knew that if the healing of the leper were noised abroad, other sufferers from this terrible disease would crowd about Him, and the cry would be raised that the people would be contaminated by contact with them. Many of the lepers would not so use the gift of health as to make it a blessing to themselves or to others. And by drawing the lepers about Him, He would give occasion for the charge that He was breaking down the restrictions of the ritual law. Thus His work in preaching the gospel would be hindered.”—*The Desire of Ages*, p. 264.

3. In commenting on Matt. 12: 22-30, which records an instance similar to the one in this lesson, the author of *The Desire of Ages* says, on pages 321 and 322:

“It was just before this that Jesus had a second time performed the miracle of healing a man possessed, blind and dumb, and the Pharisees had reiterated the charge, ‘He casteth out devils through the prince of the devils.’ Christ told them plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith can not come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul.”

4. “During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy but to save. His righteousness went before Him, and the glory of the Lord was His rearward. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities, He was like a vital current, diffusing life and joy wherever He went.”—*The Desire of Ages*, p. 350.

5. “Jesus had now been among the people long enough to see their wretched condition spiritually, to detect their misdirected yearnings, and their dissatisfaction with the religious instruction

they were receiving, and also to discover the entire unfitness of their teachers for the work of instructing and saving them. They were like sheep, incapable of caring for themselves, but capable of being turned and led into right ways. But who should do all this? An extensive harvest waited to be garnered, but who shall do the work? Very few were able and ready to engage in it. The Lord of the harvest alone could raise up and send forth the needed laborers."—*Dr. Adam Clarke*.

6. Now, as then, many of the people are without a shepherd, and the close of probation is drawing near. The harvest of the earth is nearly ripe, and is soon to be gathered. In a special sense should the people of the Lord earnestly pray at this time, that the Lord of the harvest will raise up laborers, and send them forth into the field to give the last call of salvation.

LESSON 5

THE TWELVE SENT FORTH

August 1, 1925

LESSON SCRIPTURE: Matt. 10: 1-23.

PARALLEL SCRIPTURES: Mark 6: 7-13; Luke 9: 1-6.

MEMORY VERSE: "Freely ye have received, freely give." Matt. 10: 8.

LESSON HELP: "The Desire of Ages," pp. 349-355.

PLACE: Galilee.

PERSONS: Jesus and the twelve disciples.

SETTING OF THE LESSON

"The apostles were members of the family of Jesus, and they had accompanied Him as He traveled on foot through Galilee. . . . As Jesus ministered to the vast multitudes that gathered about Him, His disciples were in attendance, eager to do His bidding and to lighten His labor. They assisted in arranging the people, bringing the afflicted ones to the Saviour, and promoting the comfort of all. They watched for interested hearers, explained the Scriptures to them, and in various ways worked for their spiritual benefit. They taught what they had learned of Jesus, and were every day obtaining a rich experience. But they needed also an experience in laboring alone."—*"The Desire of Ages," p. 349.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Study Questions 1-6, with Notes 1 and 2. Drill on the memory verse and the names of the apostles, each day in the week.
2. Study Questions 7-11, with Notes 3 and 4. Children may read paragraphs 1-7 of the primary lesson.
3. Study Questions 12-18, with Notes 5 and 6. Children may read paragraphs 8-10 of the primary lesson.
4. Let each member of the family have a part in telling the lesson as a story. Read selections from the Lesson Help.

5. Read the Parallel Scriptures. Ask questions on the most difficult points in the lesson, using senior quarterly or junior lesson, and notes.

6. Review the first half of the lesson, each member taking part. Use questions in senior, youth's, junior, or primary lesson.

7. Review the remaining portion of the lesson as suggested for the preceding study.

QUESTIONS

1. When Jesus sent forth the twelve disciples, what power did He give them? Matt. 10:1.
2. Name the twelve disciples. Verses 2-4.
3. In the beginning of their ministry, to what people did Jesus charge His disciples not to go? Verse 5. Note 1.
4. Who did the Saviour say should be the first object of their labors? Verse 6.
5. What was to be the keynote of their message? Verse 7. Note 2.
6. What help did Jesus instruct them to give to the people? What was to be the measure of their labor of love? Verse 8.
7. What instruction did Jesus give them concerning temporal matters? What reason does He give for this instruction? Verses 9, 10.
8. When they entered a city, for whom were they to inquire? What were they then to do? Verse 11.
9. Upon entering a house, what were they to do? What was to be their attitude toward a worthy or an unworthy house? Verses 12, 13. Note 3.
10. If the people did not receive them, what were they to do? Verse 14. Note 4.
11. What doomed cities of old will be more favored than those who rejected the message of the twelve? Verse 15.
12. To what does Jesus liken those among whom the disciples were sent? What counsel did He give them? Verse 16.
13. Of whom were they to beware? What was to be their experience? Verses 17, 18.
14. For what should they take no thought? Verse 19.
15. What agency would speak through them? Verse 20. Note 5.
16. What division will the gospel sometimes make in the household? What will one's own kindred sometimes be led to do? Verse 21.
17. How far will this hatred extend? Who only will be saved? Verse 22. Note 6.
18. What were the disciples instructed to do when persecuted? Verse 23.

NOTES

1. The command of the Saviour to the twelve, "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not," did not mean that His gospel was never to be

preached to other peoples. Every great movement has a home base, and Galilee was favorably situated for launching the proclamation, "The kingdom of heaven is at hand." The Jewish people had had long training in the service of the true God, but many had strayed far from the path of righteousness, and were indeed "lost sheep." It was only fitting that they, first of all, should hear the call to repentance and reformation essential to citizenship in the Messiah's kingdom. Moreover, the seventy weeks of Daniel 9: 24 had not expired; almost seven years still remained, allotted to a special work for Daniel's people "according to the flesh," and for Jerusalem, "the holy city." A turning to the gentiles at this time would have been premature; hence the instruction for the time being recorded in Matthew 10: 5, 6.

2. "If they [the disciples] had now preached the gospel to the gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees they would have involved themselves in controversy which would have discouraged them at the outset of their labors. Even the apostles were slow to understand that the gospel was to be carried to all nations. Until they themselves could grasp this truth, they were not prepared to labor for the gentiles. If the Jews would receive the gospel, God purposed to make them His messengers to the gentiles. Therefore they were first to hear the message."—*The Desire of Ages*, p. 351.

3. The customary Oriental salutation was, "Peace be to this house." If the house was unworthy, the proffered blessing would not rest upon it.

"Peace, among the Hebrews, had a very extensive meaning—it comprehended all blessings, spiritual and temporal. . . . To wish peace to a family, in the name and by the authority of Christ, was in effect a positive promise, on the Lord's side, of all the good implied in the wish. This was paying largely even beforehand. . . . *If the house be worthy*—if that family shall be found to be proper for a preacher to lodge in, and the master be ready to embrace the message of salvation. *Your peace*—the blessings you have prayed for, shall come upon the family: God will prosper them in their bodies, souls, and substance."—*Dr. Adam Clarke*.

4. "To shake the dust of any city of Israel from off one's clothes or feet was an emblematical action, signifying a renunciation of all farther connection with them, and placing them on a level with the cities of the heathen."—*Id.*

5. Daily the servant of the Lord should be filling his mind with the mighty truths of God's Word. Then when asked for a reason of his faith, whether before judges or councils, or whether in trial by the adversary of our souls, the Holy Spirit will bring to the mind the very promises of the Word that are needed. John 14: 26.

6. The martyrs—those who have witnessed for Jesus—have not all been burned at the stake, nor have they all died in dungeons. Some are in homes suffering for the truth's sake. As a

result of obeying God and walking in the light, wives have borne persecution from husbands, and husbands from wives, and parents from children. To stand true to God under such circumstances takes a martyr's spirit and a heart made strong by the love of God. Those who as good soldiers endure to the end will be saved.

SUPPOSED FATE OF THE DISCIPLES AND APOSTLES

"Matthew was martyred in the city of Ethiopia.

"Mark was dragged through the streets of Alexandria in Egypt, till he expired.

"Luke was hanged upon an olive tree in Greece.

"John was bound and cast into a caldron of boiling oil in Rome without injury, and it is said that he died a natural death at Ephesus in Asia.

"Peter was crucified in Rome, with his head down, regarding himself as unworthy to be crucified as his Lord.

"James the Great was beheaded in Jerusalem.

"James the Less was beaten to death with a fuller's club.

"Philip was hanged against a pillar at Hierapolis in Phrygia.

"Thomas was slain with a lance at Coromandel, East India.

"Bartholomew was flayed alive.

"Jude was shot to death with arrows.

"Simon Zelotes was crucified in Persia.

"Andrew was crucified, says tradition, at Patræ in Achaia.

"Matthias was beheaded.

"Barnabas was stoned to death by Jews at Salamis.

"Paul was beheaded at Rome in the reign of Nero.

"Such was their fate, according to legends and traditions that have been handed down through the centuries."—*Christian Herald*, Feb. 23, 1916.

LESSON 6

INSTRUCTION TO THE TWELVE

August 8, 1925

LESSON SCRIPTURE: Matt. 10: 24 to 11: 1.

MEMORY VERSE: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42.

LESSON HELP: "The Desire of Ages," pp. 355-358.

PLACE: Galilee.

PERSONS: Jesus and the twelve disciples.

SETTING OF THE LESSON

Jesus had called His twelve apostles together, and was about to send them out, two and two, through the towns and villages. Before they went, He gave them instruction concerning what they were to say and do. The instruction is continued in this lesson.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Study Questions 1-5, and Notes 1 and 2. Children may read paragraphs 1-5 of the primary lesson. Drill on the memory verse each day.
2. Study Questions 6-9, with Notes 3-5. Name various ways in which we may deny Christ. Children may read paragraphs 6-10 of the primary lesson.
3. Study Questions 10-12. Read selected portions of the Lesson Help. Ask questions in the primary lesson.
4. Let each member of the family have a part in telling the lesson as a story. Study the notes in the junior lesson.
5. Ask questions on the most difficult parts of the lesson. Read selected portions of the Lesson Help. Study the youth's lesson and notes.
6. Review the first half of the lesson, each member taking part. Use questions in senior, youth's, junior, or primary lesson.
7. Review the remaining portion of the lesson as suggested for the preceding study.

QUESTIONS

1. What does Jesus say of our relationship to those in authority? Matt. 10: 24.
2. What did Jesus intend that His disciples should understand by this statement? As Master of the house, how had Jesus been treated? Verse 25.
3. For what reason does He encourage His disciples not to fear such treatment? Verse 26.
4. How was the truth to be proclaimed? Verse 27. Note 1.
5. What boldness yet what fear did Jesus urge upon His followers? Verse 28. Note 2.
6. What illustration does Jesus use to show the Father's care for His children? Verses 29-31.
7. What promise is made to those who faithfully confess Jesus before the world? Verse 32. Note 3.
8. What is said of those who deny Him before the world? Verse 33. Note 4.
9. What surprising statement did Jesus then make concerning His mission to this world? Verse 34. Note 5.
10. How vitally would His mission affect some human relationships? Verses 35, 36.
11. How may we become unworthy of Jesus? Verse 37.
12. What must every true follower of the Master bear? Verse 38.
13. What vital principle of life does Jesus lay down? Verse 39.
14. How closely does Jesus ally His followers with Himself and the Father? Verse 40.
15. How does our attitude toward God's messengers govern the reward we shall receive? Verse 41.
16. What assurance is given that the smallest act of kindness will be duly rewarded? Verse 42.
17. When Jesus had finished His instruction to the twelve, what did He do? Matt. 11: 1.

NOTES

1. In Eastern countries, the housetops are usually flat. When a death occurs in a dwelling, the mourners, mostly hired for that purpose, go to the housetops, where they attract attention by their loud wailing and lamentation. From the housetops, decrees and proclamations of civil authorities are made. These proclamations are generally made in the evening, when the streets are full after the people have returned from their labors in the field. The public crier ascends to the highest roof, and lifts up his voice in a long-drawn call upon all faithful subjects to give ear and obey. He then proceeds to announce the will of their master and demands obedience. The call to divine worship is often made from the housetop in the absence of a tower or bell. Jesus taught His disciples that they were to go to the multitudes, and there proclaim the truth with courage and power.

2. "The servant is not above his master. The Prince of heaven was called Beelzebub, and His disciples will be misrepresented in like manner. But whatever the danger, Christ's followers must avow their principles. They should scorn concealment. They can not remain uncommitted until assured of safety in confessing the truth. They are set as watchmen, to warn men of their peril. The truth received from Christ must be imparted to all, freely and openly. Jesus said, 'What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.' Jesus Himself never purchased peace by compromise."—*The Desire of Ages*, p. 355.

3. "The confession of Christ by the apostles was before the heads of their religion, the chief priests who had crucified Him. It was before rulers and kings, before the philosophers of Athens, the libertines of Corinth. It was the bold, unflinching avowal that the world was saved by the cruel and disgraceful death of a Jew, one of a nation regarded with pretty much the same contempt as they are now. They who made this confession always made it at the risk of their lives. . . . A Christian has now to profess the creative power of God among evolutionists, and the all-ruling providence of God in the company of unbelieving scientists. In some companies, he has to brave the ridicule attaching to the belief in miracles. In the society of filthy-minded men, he has to uphold the purity of Christ; and in the society of worldlings, he may be called upon to uphold the rooted antagonism between the world and Christ. These may seem very poor and mild ways of confessing Christ, compared with what our forefathers in the faith had to endure; but they all try the mettle of the Christian. If he is faithful in confessing Christ in these comparatively little matters, he may have good hope that God would, if called upon, give him grace to make a bolder and more public and dangerous confession if it was laid upon him so to do. Such is the confession of Christ; and the reward answers to it."—*M. F. Sadler*.

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

5. The prophet names Jesus "the Prince of Peace." Isa. 9: 6. At His birth, an angelic host sang, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 13, 14. How, then, are we to account for these words in verses 34, 35? The spirit of Christ is not at war with men, but with principles. Light and darkness will not blend. Oil and water will not mix. Jesus came to deliver man from the bondage of sin. To those who receive Him, He brings peace. In the hearts of those who reject Him there is war. While Christ came to give peace to all, His coming challenges the powers of darkness in the hearts of men. Thus it is said that the gospel divides families, and rends asunder the strongest ties of nature; but in reality, it is sin that brings division when some members of a family refuse to yield to righteousness.

LESSON 7

FIVE THOUSAND FED; JESUS WALKS ON THE SEA

August 15, 1925

LESSON SCRIPTURE: Mark 6: 30-56.

PARALLEL SCRIPTURES: Matt. 14: 14-33; Luke 9: 10-17; John 6: 1-21.

MEMORY VERSE: "Be of good cheer; it is I; be not afraid." Matt. 14: 27.

LESSON HELP: "The Desire of Ages," pp. 364-382.

PLACES: Near Bethsaida; Sea of Galilee.

PERSONS: Jesus; the disciples; the multitude.

SETTING OF THE LESSON

The twelve had returned from their first missionary trip. They "came to Jesus and told Him all things. Their intimate relationship with Him encouraged them to lay before Him their favorable and unfavorable experiences, their joy at seeing results from their labors, and their sorrow at their failures, their faults, and their weaknesses. They had committed errors in their first work as evangelists, and as they frankly told Christ of their expe-

riences. He saw that they needed much instruction. He saw, too, that they had become weary in their labors, and that they needed to rest."—*The Desire of Ages*, p. 359.

"Yield thy poor best, and ask not how or why,
Lest one day, seeing all about thee spread
A mighty crowd and marvelously fed,
Thy heart break out into a bitter cry:
'I might have furnished, I, yea, even I,
The two small fishes and the barley bread.'"

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and Mark 6: 30-44. Children read paragraphs 1-5 of the primary lesson.
2. Study Questions 1-10, and Notes 1-4. Note especially the poem following the "Setting of the Lesson."
3. Let the story of the feeding of the multitude be told by each member of the family. Read selections from the Lesson Help, pp. 364-371.
4. Study Questions 11, 12, and Notes 5 and 6. Read pages 377 and 378 of the Lesson Help.
5. Study Questions 13-18, and Notes 7 and 8. Children read paragraphs 6-11. Drill on the memory verse.
6. Ask questions on feeding the multitude, from senior, youth's, junior, or primary lesson. Read Parallel Scriptures on this topic.
7. Review the latter part of the lesson in a similar manner. Read selections from pages 380-382 of the Lesson Help.

QUESTIONS

1. Upon returning from their first missionary tour, what did the disciples tell Jesus? Mark 6: 30.
2. Knowing that they were weary, what invitation did Jesus give them? Verse 31. Note 1.
3. How did they endeavor to take leave of the people? How successful were they in this? Verses 32, 33. Note 2.
4. When Jesus saw the vigilance of the people, how did He feel toward them? What were they like? What help did He give them? Verse 34.
5. As night approached, what suggestion did the disciples make? Verses 35, 36.
6. What was Jesus' reply? Who of the disciples questioned their ability to feed so many? Verse 37; John 6: 7.
7. What discovery was made by another disciple? John 6: 8, 9. Note 3.
8. How did Jesus have the disciples arrange this large multitude, that they might be fed? Mark 6: 39, 40.
9. What did He then do in the sight of the people? What part did the disciples act? Verse 41.
10. How amply did the loaves and fishes supply the needs of all? How much was afterwards gathered up? How many had eaten? Verses 42-44. Note 4.
11. What did those say who saw this miracle? What did Jesus perceive that the multitude would do? John 6: 14, 15. Note 5.

12. How were they prevented from carrying out their plan? When the disciples had gone into the boat and the multitudes had been sent away, what did Jesus do? Matt. 14: 22, 23. Note 6.
13. What was the experience of the disciples in crossing the lake? How did Jesus go to them? Verses 24, 25. Note 7.
14. How did Jesus' presence at such a time and place affect the disciples? What assuring words did He speak to them? Verses 26, 27.
15. What request did Peter make? Verse 28.
16. What reply did Jesus make? What was Peter's experience? Verses 29-31.
17. When Jesus and Peter entered the ship, what came to pass? What did those in the ship do? Verses 32, 33. (See John 6: 21.) Note 8.
18. Where did they land? What did the people of Gennesaret do as soon as they recognized Jesus? What blessing did Jesus bring to the people of this whole region? Matt. 14: 34-36; Mark 6: 56.

NOTES

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

2. The "desert place" to which Jesus and His disciples retired seeking rest was not a barren, desolate region. John says there was much grass there (John 6: 10), and Mark says that the grass was green (Mark 6: 39). It was no doubt a quiet, sparsely populated region.

3. Jesus was able to feed the multitude with the little food at hand. We may learn a lesson from this. Our talents may be few, but if we bring them to Jesus, He can use them to feed hungry souls who are perishing for the bread of life.

4. "He who had all the resources of infinite power at His command said, 'Gather up the fragments that remain, that nothing be lost.' These words meant more than putting the bread into the baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry

ones. And there should be the same carefulness in spiritual things. When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground."—*The Desire of Ages*, p. 368.

5. "The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them; but, finding that Jesus had such power as to multiply a few loaves to feed thousands, they took it for granted that while He was at their head, no evil could possibly happen to them, and therefore were determined immediately to proclaim Him king."—*Dr. Adam Clarke*.

6. "Calling His disciples, Jesus bids them take the boat, and return at once to Capernaum, leaving Him to dismiss the people.

"Never before had a command from Christ seemed so impossible of fulfillment. The disciples had long hoped for a popular movement to place Jesus on the throne; they could not endure the thought that all this enthusiasm should come to nothing. The multitudes that were assembling to keep the Passover were anxious to see the new prophet. To His followers this seemed the golden opportunity to establish their beloved Master on the throne of Israel. In the glow of this new ambition it was hard for them to go away by themselves, and leave Jesus alone upon that desolate shore. They protested against the arrangement; but Jesus now spoke with an authority He had never before assumed toward them. They knew that further opposition on their part would be useless, and in silence they turned toward the sea.

"Jesus now commands the multitude to disperse; and His manner is so decisive that they dare not disobey. The words of praise and exaltation die on their lips. In the very act of advancing to seize Him, their steps are stayed, and the glad, eager look fades from their countenances."—*The Desire of Ages*, p. 378.

7. Formerly the Jews had but three watches of the night, enumerated as the first, or "beginning of the watches" (Lam. 2: 19); "the middle watch" (Judges 7: 19), and "the morning watch" (Ex. 14: 24; 1 Sam. 11: 11). These were respectively from sunset to 10 p. m., from 10 p. m. to 2 a. m., and from 2 a. m. to sunrise. At this time, however, they had mostly given up their own computation of the night watches, and adopted that of the Romans, namely, four watches, from 6 p. m. to 6 a. m., and

known as even, midnight, cockcrow, and morning. Mark 13: 35. The "fourth" watch must, therefore, have been between three and six o'clock in the morning.

We may learn lessons from this experience in the last watch of the night. It was in the last watch of the night, the morning watch, that God delivered Israel of old from their Egyptian foes. Ex. 14: 24-31. Out of that came their glorious triumph, and the song of the triumph, the song of Moses. This parable deals with the last watch of the night, the morning watch, and we are in that time now,—in the fourth watch of the night of sin and probation. And we are on the storm-tossed sea of trouble, seemingly "in the midst of the sea," no nearer the shore to which we are bound, after years of rowing. Why not take the lesson home—receive Jesus into the ship "in the midst of the sea"—still a long way from the land of human longing? Somehow, is it not true of us as it was of them? They were afraid of the Master when He appeared. He came in a way they were not looking for. In fact, they hardly seemed to be expecting Him at all. They thought they must by their own power and skill and wisdom and policy save themselves. Yet, when they received Him into the boat, "immediately the ship was at the land whither they went." Would we not solve a great many of our trials and perplexities if we would receive Jesus into the ship now? How much we need the Master in the ship! How willing He is to come in and take charge, and thus to span the distance between us and the land whither we are going!

8. "When trouble comes upon us, how often we are like Peter. We look upon the waves, instead of keeping our eyes fixed upon the Saviour. Our footsteps slide, and the proud waters go over our souls. Jesus did not bid Peter come to Him that he should perish; He does not call us to follow Him, and then forsake us."—*"The Desire of Ages,"* p. 382. Read Isa. 43: 1-3.

LESSON 8

THE BREAD OF LIFE

August 22, 1925

LESSON SCRIPTURE: John 6: 22-71.

MEMORY VERSE: "I am the bread of life: he that cometh to Me shall never hunger." John 6: 35.

LESSON HELP: "The Desire of Ages," pp. 383-391.

PLACE: The plain of Gennesaret; synagogue in Capernaum.

PERSONS: Jesus; the disciples; the people.

SETTING OF THE LESSON

"The miracle of the loaves was reported far and near; and very early next morning the people flocked to Bethsaida to see

Jesus. They came in great numbers, by land and sea. Those who had left Him the preceding night returned, expecting to find Him still there; for there had been no boat by which He could pass to the other side. But their search was fruitless, and many repaired to Capernaum, still seeking Him. Meanwhile He had arrived at Gennesaret, after an absence of but one day. . . .

"After a time He went to the synagogue, and there those who had come from Bethsaida found Him. They learned from His disciples how He had crossed the sea. . . . Not content with this, however, many gathered about Jesus, questioning, 'Rabbi, when camest Thou hither?' They hoped to receive from His own lips a further account of the miracle. Jesus did not gratify their curiosity."—*"The Desire of Ages," pp. 383, 384.*

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and John 6: 22-40. Children may read paragraphs 1-6 of the primary lesson. Drill on the memory verse and its meaning, each day.

2. Study Questions 1-4, and Note 1. Ask questions on a portion of the children's lessons.

3. Study Questions 5-8. Children may read paragraphs 7-12 of the primary lesson. Read selected portions of the Lesson Help.

4. Read John 6: 41-71. Study Questions 9-13, and Note 2. Review the children on their lesson.

5. Study Questions 14-19, and Notes 3-5. Study the lesson in "The Youth's Instructor" with junior members.

6. Review a portion of the lesson by using senior, youth's, junior, or primary lesson. Emphasize the spiritual truths set forth.

7. Review the latter part of the lesson as suggested for the preceding study.

QUESTIONS

1. On the day following the feeding of the five thousand, how earnest were the people in seeking for Jesus? When they found Him, what mystery did they wish cleared up? John 6: 22-25.
2. Without answering their question, how did Jesus reveal their motive? What did He exhort them to do? Verses 26, 27.
3. What question did they ask in reply? How did Jesus define the work of God? Verses 28, 29.
4. What evidence did they ask that they might believe? What Scriptural authority did they use for making such a claim? Verses 30, 31. Note 1.
5. How did Jesus compare the manna with the bread of life? On hearing His words, what desire was awakened in their hearts? Verses 32-34.
6. What did Jesus then say of Himself? What would be the experience of those who should believe on Him? Verse 35.
7. How will He receive those who come to Him? What was His purpose in coming into the world? Verses 37, 38.
8. What is the will of His Father? Verses 39, 40.

9. What murmuring statements did the Jews then make which showed their unbelief? Verses 41, 42.
10. Who only did Jesus say could come to Him? To what scripture did He refer them? Who alone has seen the Father? Verses 43-46.
11. How can everlasting life be obtained? What further explanation did Jesus make concerning the bread of life? For whom did He say this bread was given? Verses 47-51.
12. What statement seemed especially difficult for the Jews to understand? Verse 52.
13. What further light did Jesus give concerning eating His flesh and drinking His blood? Verses 53-58. Note 2.
14. Where was Jesus while teaching these truths to the people? How did these truths affect many of His disciples? Verses 59, 60. Note 3.
15. In response to their murmuring, what questions did Jesus ask them? Verses 61, 62.
16. What contrast is drawn between the flesh and the spirit? What did Jesus say His words are? With what did He charge those who had heard His word? What statement is made concerning the foreknowledge of Jesus? Verses 63-65.
17. As a result of His teaching, what did many of His followers do? Verse 66. Note 4.
18. What searching question did He ask His disciples? What was Peter's reply? Verses 67-69. Note 5.
19. What sad announcement did Jesus make concerning one of His disciples? Of whom did He speak? Verses 70, 71.

NOTES

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

2. "To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become

partakers of His nature. What food is to the body, Christ must be to the soul. Food can not benefit us unless we eat it; unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated."—*The Desire of Ages*, p. 389.

3. Among those who followed Jesus were many who had only selfish ends to gratify. They were willing to share in all the blessings and privileges about which He taught, but were not willing to comply with the provisions and conditions upon which these blessings were to be obtained. Jesus taught of spiritual, eternal things. They thought only of carnal, material things. When they began to understand that a change of heart and life in themselves was necessary in order to be true disciples of the Master, they questioned His teachings, and many of them followed Him no more.

4. "By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour, and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus."—*The Desire of Ages*, p. 392.

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

"As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word."—*Id.*, pp. 389, 390.

THIRTEENTH SABBATH OFFERING

September 26, 1925

INCA UNION

(Bolivia, Ecuador, Peru)

South America

LESSON 9

THE SYROPHŒNICIAN'S DAUGHTER; HEALING THE DEAF AND DUMB MAN

August 29, 1925

LESSON SCRIPTURE: Mark 7: 24-37.

PARALLEL SCRIPTURE: Matt. 15: 21-31.

MEMORY VERSE: "Great is thy faith: be it unto thee even as thou wilt." Matt. 15: 28.

LESSON HELP: "The Desire of Ages," pp. 399-403.

PLACES: Borders of Tyre and Sidon; region of Decapolis, near Gergesa, where the demoniacs were healed.

PERSONS: Jesus and the disciples; the Syrophœnician woman and her daughter; deaf man with an impediment in his speech; the people of Gergesa.

SETTING OF THE LESSON

"Jesus withdrew from Capernaum, and crossing Galilee, repaired to the hill country on the borders of Phœnicia. . . . In coming to this region He hoped to find the retirement He had failed to secure at Bethsaida. Yet this was not His only purpose in taking this journey. . . . The people of this district were of the old Canaanite race. They were idolaters, and were despised and hated by the Jews. To this class belonged the woman who now came to Jesus. She was a heathen, and was therefore excluded from the advantages which the Jews daily enjoyed. . . . This woman had heard of the prophet, who, it was reported, healed all manner of diseases. As she heard of His power, hope sprung up in her heart. Inspired by a mother's love, she determined to present her daughter's case to Him. It was her resolute purpose to bring her affliction to Jesus. He must heal her child. She had sought help from the heathen gods, but had obtained no relief."—*The Desire of Ages*, pp. 399, 400.

"Her eyes
Flashed with quick wit of anguish; and she cried:
'Truth, Lord! but crumbs fall, and the dogs may eat
The children's leavings!' Then beamed forth anew
That high look on His face, which comforted."

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and Mark 7: 24-30. Children may read paragraphs 1-6. Drill on the memory verse and its meaning, each day.

2. Study Questions 1-5, and Notes 1 and 2. Read selected portions from the Lesson Help.

3. Study Questions 6-10, and Note 3. Read selected portions of the Lesson Help. Trace on the map the route from Capernaum to the borders of Phœnicia, in which were Tyre and Sidon, and back to Decapolis.

4. Review the story of the Syrophœnician woman by telling what each person said and did. Ask questions from the junior lesson in "The Youth's Instructor."

5. Read Mark 7: 31-37. Study Questions 11-15, and Note 4. Children may read paragraphs 7-9, and answer the questions in the primary lesson.

6. Review a part of the lesson by using senior, youth's, junior, or primary lesson.

7. Review the remainder of the lesson as suggested for the preceding study.

QUESTIONS

1. From Capernaum, where did Jesus go on a longer journey than usual? How was He sought after by the people? Mark 7: 24.
2. Upon hearing of His presence, who came to Him? What did she do? Of what nationality was this woman? From what great sorrow did she seek help of Jesus? Verses 25, 26.
3. How were the people of other nationalities regarded by the Jews? Note 1.
4. How did Jesus at first seem to regard her request? What did the disciples urge Him to do? For what reason? Matt. 15: 23.
5. What was Jesus' first reply to the woman's petition? Verse 24. Note 2.
6. How did the woman show that she was determined to press her petition? Verse 25.
7. How did Jesus continue to test this woman's faith? Mark 7: 27. Note 3.
8. With what humility and submission did faith still plead its cause? Verse 28.
9. How did divine power respond to her faith? Verse 29.
10. On her return home, what did she find had taken place? Verse 30.
11. Leaving Tyre and Sidon, to what place did Jesus then go? Verse 31. Note 4.
12. At this place, who was brought to Jesus? What did his friends beseech Jesus to do? Verse 32.
13. What did Jesus do for this afflicted man? Verses 33-35.
14. What did Jesus request should not be done? With what result? Verse 36.
15. How was the work of Jesus regarded at this time? Verse 37.

NOTES

1. In the time of our Saviour, the Jews had erected a high dividing wall between themselves and all people of other nations, or gentiles, regardless of the country from which they came. To be outside of the Jewish nation was to be regarded by them as separated from salvation and from God, and all such were held in contempt. In 1 Corinthians 4: 10-13, Paul gives a picture of how those outside of the Jewish nation were regarded by the Jews.

2. "Jesus brought the disciples in contact with a heathen, whom they regarded as having no reason above any of her people, to expect favor from Him. He would give an example of how such a one should be treated. The disciples had thought that He dispensed too freely the gifts of His grace. He would show that His love was not to be circumscribed to race or nation.

"When He said, 'I am not sent but unto the lost sheep of the house of Israel,' He stated the truth, and in His work for the Canaanite woman He was fulfilling His commission. This woman was one of the lost sheep that Israel should have rescued. It was their appointed work, the work which they had neglected, that Christ was doing."—*The Desire of Ages*, p. 402.

3. "Jesus received the importunities of this representative of a despised race in the same manner as the Jews would have done; this was not only to prove the faith and sincerity of the woman, but also to teach His disciples a lesson of mercy, that they might not be at a loss how to act in similar cases after Jesus should leave them and they could no longer go to Him for personal counsel. Jesus designed that they should be impressed with the contrast between the cold and heartless manner in which the Jews would treat such a case, as evinced by His reception of the woman, and the compassionate manner in which He would have them deal with such distress, as manifested by His subsequent granting of her petition in the healing of her daughter."—*Spirit of Prophecy*, vol. 2, p. 302.

4. The journey to the coasts of Tyre and Sidon was between forty and fifty miles. Our Lord went there and returned immediately, having done nothing else, so far as the record shows, but to heal the woman's daughter. Indeed, this long journey may have been taken for this purpose. This touching story brings Jesus very near to us all as a tender personal Helper and Saviour. And what wonderful evidence is here given of Christ's knowledge, love, and power to help any soul, in any place or condition, who desires His help and presence! What He was to this despised woman, so will He be to everyone who realizes his own need, and exercises faith in God.

LESSON 10

FOUR THOUSAND FED; HEALING A BLIND MAN; JESUS TEACHING THE DISCIPLES

September 5, 1925

LESSON SCRIPTURE: Mark 8.

PARALLEL SCRIPTURE: Matt. 15: 32 to 16: 28.

MEMORY VERSE: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8: 36.

LESSON HELP: "The Desire of Ages," pp. 404-418.

PLACE: A mountain desert place in the region of Decapolis, near Gergesa, where the demoniacs were healed; thence across the lake to Dalmanutha, near Magdala, in Galilee.

PERSONS: Jesus and the disciples; a multitude of four thousand men, besides women and children; a blind man; Pharisees.

SETTING OF THE LESSON

Jesus and His disciples were now in that part of the country where the demoniacs of Gergesa had been healed. Once these people had begged Him to depart from their coasts. Now a desire was aroused to see Him, and a crowd gathered to greet Him. The change of sentiment was no doubt due in large measure to the testimony of the two men who had been restored to their right minds. Jesus had said to them, "Go home to thy friends, and tell them how great things the Lord hath done for thee." The gathering of the four thousand to listen to the words of the great Healer was evidence of the faithfulness of these two men.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and Mark 8:1-21. Children may read paragraphs 1-4 of the primary lesson. Drill each day on the memory verse and its meaning.

2. Study Questions 1-7, and Note 1. Ask children the questions on this portion of their lesson. Read the first few paragraphs of the pages assigned in the Lesson Help.

3. Study Questions 8-14, and Notes 2 and 3. Children may read paragraph 4 and answer questions on it in the primary lesson. Read selected portions from pages 405-409 of the Lesson Help.

4. Read Mark 8:22-38. Children may read paragraphs 5-10 of the primary lesson, and answer questions on the same.

5. Review the lesson stories by telling what each person said and did, every member of the family taking part. Locate on the map the places mentioned. Study Questions 15-19, and Notes 4 and 5.

6. Review the first half of the lesson by asking questions and reading notes from the different sets of lessons.

7. Review the remaining portion of the lesson as suggested for the preceding study.

QUESTIONS

1. After the healing of the deaf and dumb man, how large a multitude followed after Jesus? Mark 8:1.
2. What physical need of the people excited His pity? Verse 2.
3. Why did He not send them to their homes? Verse 3.
4. What question arose in the minds of the disciples? Verse 4. Note 1.
5. What question did Jesus ask His disciples? What was their reply? Verse 5.
6. What directions did Jesus then give? What did He do to the bread? What part of the work was assigned to the disciples? Verses 6, 7.
7. How amply were the needs of all supplied? How many baskets of fragments were taken up after the meal? How many had been provided with food on this occasion? Verses 8, 9; Matt. 15:38.

8. After feeding the multitude, where did Jesus go? Matt. 15: 39. Note 2.
9. Who came to Him at this time? What was the nature of their errand? What reply did Jesus give them? Mark 8: 11, 12.
10. On leaving them, where did Jesus go? In preparing to leave, what had the disciples forgotten? How much food did they have with them? Verses 13, 14.
11. Against what did Jesus warn His disciples? What reasoning did this start among them? Verses 15, 16.
12. When Jesus perceived their thoughts, what did He say? Of what remarkable miracles did He remind them? What was His purpose in doing this? Verses 17-21.
13. What did the disciples finally understand? Matt. 16: 11, 12. Note 3.
14. Describe the healing of the blind man of Bethsaida. Mark 8: 22-26.
15. As they were journeying together, what question did Jesus ask His disciples? What did they reply? Verses 27, 28.
16. How personal did He then make His question? Who replied? What did he say? What charge did Jesus give them? Verses 29, 30. Note 4.
17. What did Jesus then make known to them? What rash spirit was manifested by Peter? In what way did Jesus rebuke him? Verses 31-33. Note 5.
18. What principle does Jesus lay down as the foundation of the Christian life? Verses 34, 35.
19. What two questions does Jesus then ask? What solemn warning does He present before us? Verses 36-38.

NOTES

1. The disciples should have recalled at this time how, on a former occasion, Jesus, by blessing a few loaves and fishes, fed the five thousand. But they did not. "Again the disciples revealed their unbelief. At Bethsaida they had seen how, with Christ's blessing, their little store availed for the feeding of the multitude; yet they did not now bring forward their all, trusting His power to multiply it for the hungry crowds. Moreover, those whom He fed at Bethsaida were Jews; these were gentiles and heathen. Jewish prejudice was still strong in the hearts of the disciples, and they answered Jesus, 'Whence can a man satisfy these men with bread here in the wilderness?'"—*"The Desire of Ages,"* pp. 404, 405.

2. Magdala was on the west side of the sea, in Galilee itself. Dalmanutha (Mark 8: 10) was a village near by. In this vicinity

Jesus had performed many miracles, and He was well known. He again meets the cold unbelief of the scribes and Pharisees, in marked contrast to His welcome among the heathen people about Gadara and in the coasts of Tyre and Sidon. He remained only a short time in this place.

3. Jesus no doubt was grieved at this time that He did not see in the hearts of His disciples greater evidence that they truly grasped His divine mission. The shadows of the cross were beginning to fall upon His pathway. His disciples had witnessed many of His mighty works, and their interpretation of what He had said about the leaven of the Pharisees was evidence that they but faintly comprehended Him who was daily in their presence. They failed to grasp and hold the truth that they had with them the Creator of all things—Him who had only to “speak” and it “stood fast.” Jesus apparently from this time on sought especially to impress the disciples with His divine mission, thus preparing them for the dark scenes of His trial and crucifixion which were just before Him at Jerusalem.

4. Jesus approached the question of His divine Sonship with great caution. He knew that upon this question hung the destiny of the world; that around this truth the storm of the ages was already gathering, and would soon burst in relentless fury. Satan had assailed the truth of the incarnation, in the wilderness of temptation, with, “If Thou be, the Son of God.” Jesus knew His foe, and the strength of the temptation awaiting the disciples upon this point. He desired to prepare them for it while He was still with them.

“From the first, Peter had believed Jesus to be the Messiah. Many others . . . now doubted that Jesus was the Messiah, for whom they had looked so long. Many of the disciples who had ardently expected Jesus to take His place on David’s throne, left Him when they perceived that He had no such intention. . . . On this day, before they were brought face to face with the great trial of their faith, the Holy Spirit rested upon them in power. For a little time their eyes were turned away from ‘the things which are seen,’ to behold ‘the things which are not seen.’ Beneath the guise of humanity they discerned the glory of the Son of God.”—*“The Desire of Ages,”* pp. 411, 412.

5. “Satan was trying to discourage Jesus, and turn Him from His mission; and Peter, in his blind love, was giving voice to the temptation. The prince of evil was the author of the thought. His instigation was behind that impulsive appeal. . . . The words of Christ were spoken, not to Peter, but to the one who was trying to separate him from his Redeemer.”—*Id.*, p. 416.

“Professed Christians yearly expend an immense sum upon useless and pernicious indulgences, while souls are perishing for the word of life.”—*“The Great Controversy,”* p. 475.

LESSON 11

THE TRANSFIGURATION

September 12, 1925

LESSON SCRIPTURE: Matt. 17: 1-9.

PARALLEL SCRIPTURES: Mark 9: 1-13; Luke 9: 27-36.

MEMORY VERSE: "This is My beloved Son, in whom I am well pleased; hear ye Him." Matt. 17: 5.

LESSON HELP: "The Desire of Ages," pp. 419-425.

PLACE: Probably Mt. Hermon, whose top towers nine thousand feet above the sea.

PERSONS: Jesus, Moses, Elias [Elijah], Peter, James, and John.

SETTING OF THE LESSON

"Evening is drawing on as Jesus calls to His side three of His disciples, Peter, James, and John, and leads them across the fields, and far up a rugged path, to a lonely mountain side. The Saviour and His disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. . . . The light of the setting sun still lingers on the mountain top, and gilds with its fading glory the path they are traveling. But soon the light dies out from hill as well as valley, the sun disappears behind the western horizon, and the solitary travelers are wrapped in the darkness of night."—*"The Desire of Ages,"* p. 419.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson." Read the Lesson Scripture. Children read the primary lesson. Drill on the memory verse each day.
2. Study Questions 1-9, and the notes. Read pages 419-421 of the Lesson Help. Locate Mt. Hermon on the map.
3. Study Questions 10-14, and read pages 422-425 of the Lesson Help. Ask questions on the primary lesson.
4. Tell the lesson as a story, dwelling upon the details, each member contributing. Study particularly the meaning of the transfiguration, and all that it represents.
5. Read the Parallel Scriptures. If convenient, study the junior lesson and notes. Try the Memory Test in the junior lesson.
6. Review a portion of the lesson by using questions in senior, youth's, junior, or primary lesson.
7. Review the remaining portion of the lesson as suggested for the preceding study.

QUESTIONS

1. On one occasion, what three disciples did Jesus ask to go with Him apart from the others? Where did they go? Matt. 17: 1.
2. For what purpose did they go there? Luke 9: 28.
3. What took place on this occasion? How did Jesus appear before them? Matt. 17: 2.
4. Who besides Jesus, Peter, James, and John were present at this time? What were they doing? Verse 3. Note 1.
5. What did Peter propose doing? Verse 4.

6. What took place while Peter was speaking? What did the voice from the cloud say? Verse 5. Note 2.
7. How did the hearing of the voice affect the disciples? Verse 6.
8. How did Jesus reassure them? Verse 7.
9. On opening their eyes and looking about, whom only did they see? Verse 8.
10. As they were coming down from the mountain, what charge did Jesus give them? Verse 9.
11. What question did the disciples then ask? Verse 10.
12. What answer did Jesus make? Verse 11.
13. Who did Jesus say had already come? How had the people received him? How did He say they would treat the Son of man? Verse 12.
14. To whom did the disciples then understand Jesus had reference? Verse 13.

NOTES

1. The statement of Jesus recorded in Matthew 16:28, that some of those present should not taste of death until they saw the kingdom of God come, no doubt referred to the transfiguration. Here was given a representation in miniature of the future kingdom and home of God's people. Jesus, the King, was seen in His glory; Moses stood as a representative of the resurrected saints (Jude 9), and Elijah of those who will be translated at the coming of Christ. 1 Thess. 4:16, 17.

What did Jesus, Elijah, and Moses talk about? "Not the inauguration of Christ as king, but the decease to be accomplished at Jerusalem, is the subject of their conference with Jesus. Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of men. As the darkness of the coming trial pressed upon Him, He was in loneliness of spirit, in a world that knew Him not. Even His loved disciples, absorbed in their own doubt and sorrow and ambitious hopes, had not comprehended the mystery of His mission. He had dwelt amid the love and fellowship of heaven; but in the world that He had created, He was in solitude. Now heaven had sent its messengers to Jesus; not angels, but men who had endured suffering and sorrow, and who could sympathize with the Saviour in the trial of His earthly life. Moses and Elijah had been collaborators with Christ. They had shared His longing for the salvation of men. Moses had pleaded for Israel: 'Yet now, if Thou wilt forgive their sin;—and if not, blot me, I pray Thee, out of Thy book which Thou hast written.' Elijah had known loneliness of spirit, as for three years and a half of famine he had borne the burden of the nation's hatred and its woe. Alone he had stood for God upon Mount Carmel. Alone he had fled to the desert in anguish and despair. These men, chosen above every angel around the throne, had come to commune with Jesus con-

cerning the scenes of His suffering, and to comfort Him with the assurance of the sympathy of heaven. The hope of the world, the salvation of every human being, was the burden of their interview."—*The Desire of Ages*, pp. 422-425.

2. Peter, James, and John heard with their own ears the voice of God when He spoke from the glory of the transfiguration. With their own eyes they saw Jesus, Moses, and Elijah, and they heard them conversing together. Nothing could have been clearer to human senses; but Peter says, "We have a more sure word of prophecy." That is to say, while we may place a reasonable degree of confidence in what our natural senses, like sight, hearing, and feeling, tell us, still we have something "more sure"; for our senses can be deceived, but the word of prophecy—the Bible—never fails.

LESSON 12

HEALING THE DEMONIAC

September 19, 1925

LESSON SCRIPTURE: Mark 9: 14-29.

PARALLEL SCRIPTURES: Matt. 17: 14-21; Luke 9: 37-45.

MEMORY VERSE: "Why could not we cast him out? And Jesus said unto them, Because of your unbelief." Matt. 17: 19, 20.

LESSON HELP: "The Desire of Ages," pp. 426-431.

PLACE: Probably at the foot of Mt. Hermon.

PERSONS: Jesus and His disciples; the father and his afflicted son; the scribes and the multitude.

SETTING OF THE LESSON

The entire night has been passed in the mountain of transfiguration. "As the sun arose, Jesus and His disciples descended to the plain. Absorbed in thought, the disciples were awed and silent. Even Peter had not a word to say. Gladly would they have lingered in that holy place which had been touched with the light of heaven, and where the Son of God had manifested His glory; but there was work to be done for the people, who were already searching far and near for Jesus. At the foot of the mountain a large company had gathered, led hither by the disciples who had remained behind, but who knew whither Jesus had resorted."—*The Desire of Ages*, p. 426.

Suggestions for Daily Family Study

1. Read the "Setting of the Lesson," and Mark 9: 14-29. Drill each day on the memory verse and its meaning.
2. Study Questions 1-4, and Note 1. Children may read the primary lesson. Read pages 426 and 427 of the Lesson Help.
3. Study Questions 5-10, and Note 2. Ask children questions in the primary lesson. Read pages 428 and 429 of the Lesson Help.
4. Study Questions 11-15, and Note 3. Read pages 430 and 431 of the Lesson Help.

5. Review the lesson story by telling what each person said and did, every member of the family taking part. Note particularly the reasons why the disciples could not cast out the evil spirit. Discuss topics in the junior lesson under the heading, "Questions to Think About."

6. Review the first half of the lesson by asking questions and reading notes from any or all of the different sets of lessons.

7. Review the remaining portion of the lesson as suggested for the preceding study.

QUESTIONS

1. Coming to the other disciples at the foot of the mount of transfiguration, what did Jesus see? What were the scribes doing? Mark 9: 14.
2. How did the sight of Jesus affect the people? What did they do? Verse 15.
3. What question did Jesus ask the scribes? Verse 16.
4. What explanation did one of the multitude give? Verses 17, 18. Note 1.
5. How did Jesus rebuke the unbelief of the people? What did He ask them to do? Verse 19.
6. When the boy was brought into the presence of Jesus, what did the spirit do that controlled him? Verse 20. Note 2.
7. What question did Jesus ask the father? What was the answer? Verse 21.
8. By what means had this evil spirit tried to destroy the boy? For what did the father earnestly plead? Verse 22.
9. How did Jesus seek to strengthen the faith of the father? Verse 23.
10. What did the father then cry out with tears? Verse 24.
11. Seeing the people running together, how did Jesus rebuke the evil spirit? Verse 25.
12. How did the evil spirit respond to the command of Jesus? In what condition did he seem to leave the boy? Verse 26.
13. Seeing his weakened condition, what additional assistance did Jesus render the boy? Verse 27.
14. When alone with Jesus, what question did His disciples ask Him? Verse 28.
15. What explanation of their failure to cast out the evil spirit did Jesus make? Verse 29. Note 3.

NOTES

1. "Authority over unclean spirits, to cast them out, had been conferred on the disciples when Jesus sent out the twelve to preach through Galilee. As they went forth strong in faith, the evil spirits had obeyed their word. Now in the name of Christ they commanded the torturing spirit to leave his victim; but the demon only mocked them by a fresh display of his power. The disciples, unable to account for their defeat, felt that they were bringing dishonor upon themselves and their Master. And in the crowd

there were scribes who made the most of this opportunity to humiliate them."—*"The Desire of Ages,"* p. 427.

2. "Again the Prince of Life and the prince of the powers of darkness had met on the field of battle,—Christ in fulfillment of His mission to 'preach deliverance to the captives, . . . to set at liberty them that are bruised,' Satan seeking to hold his victim under his control. Angels of light and the hosts of evil angels, unseen, were pressing near to behold the conflict. For a moment, Jesus permitted the evil spirit to display his power, that the beholders might comprehend the deliverance about to be wrought. The multitude looked on with bated breath, the father in an agony of hope and fear."—*Id.*, p. 428.

3. "Their unbelief, that shut them out from deeper sympathy with Christ, and the carelessness with which they regarded the sacred work committed to them, had caused their failure in the conflict with the powers of darkness.

"The words of Christ pointing to His death, had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan.

"In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith,—faith that leads to entire dependence upon God, and unreserved consecration to His work,—can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places."—*Id.*, p. 430.

LESSON 13

THE REVIEW

September 26, 1925

Suggestions for Daily Family Study

1. Study Questions 1-4, each member of the family supplying details of the lesson story. In each day's study, review the memory verse, and emphasize the practical lessons taught.

2. Study Questions 5 and 6, members of the family supplying all details of the two miracles.

3. Study Questions 7 and 8. Note the special points that should be emphasized. Drill the children on difficult parts.

4. Study Questions 9-11. Children may relate the stories of the feeding of the five thousand and Jesus walking on the sea. Emphasize the practical points.

5. Study Questions 12 and 13. Older members may review the lesson on "The Bread of Life." Let the children tell what each one said and did in the story of the healing of the Syrophenician's daughter.

6. Study Questions 14 and 15. Relate the stories in Lesson 10, dwelling upon practical lessons. Emphasize the real significance of the experience on the mount of transfiguration.

7. Study Question 16. Tell what each one said and did in the story of the healing of the boy possessed of an evil spirit.

QUESTIONS

1. What scripture of the Old Testament did Jesus fulfill by teaching in parables? Lesson 1.
2. Name the parables mentioned in the first lesson. Tell the parable of the fish net, and explain the application Jesus made of it. Lesson 1.
3. What power did Jesus manifest in stilling the tempest on the Sea of Galilee? Lesson 2.
4. Relate the circumstances in which Jesus exercised His power over the demoniacs of Gadara. Lesson 2.
5. What example of strong faith in the Saviour's power to heal was manifested by an afflicted woman who had been a sufferer for many years? Lesson 3.
6. On what errand of mercy was Jesus going when this healing took place? Relate the circumstances briefly. Lesson 3.
7. What notable miracles of healing are given in Lesson 4?
8. What was to be the keynote of the message which the chosen twelve were to carry? What works of power would follow its proclamation? What lines of separation would this message create? Lesson 5.
9. How did Jesus say His servants would be received by the world? Whom only should His people fear? Lesson 6.
10. What manifestation of Christ's power illustrates His sympathy in our needs and His willingness to supply them? Lesson 7.
11. Relate Peter's experience in trying to walk on the water. What caused his failure? Lesson 7.
12. How did Jesus teach a deeply spiritual lesson from a loaf of bread? Upon learning the true meaning of Christ's teachings, what did some of His followers do? Lesson 8.
13. What miracle did Jesus perform in which He showed that His ministry was not alone to the Jewish nation? Lesson 9.
14. Describe the feeding of the four thousand. Against what evil influence did Jesus warn His disciples? Lesson 10.
15. Describe the event by which the second coming of Christ was pictured in miniature. Lesson 11.
16. Describe the healing of the boy possessed of an evil spirit. What was the cause of the disciples' failure to cast out this evil spirit? Lesson 12.