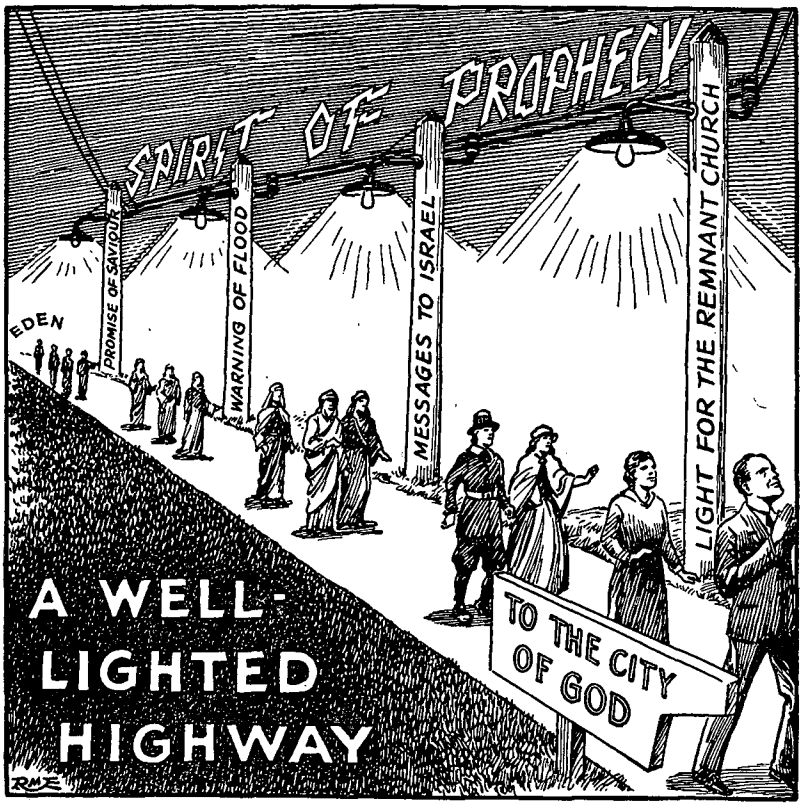
D. E. Robinson

SABBATH SCHOOL LESSON QUARTERLY



SENIOR DIVISION

The SURE WORD of PROPHECY

No. 181—THIRD QUARTER, 1940

LESSON HELPS

The following books are referred to many times in this quarter's Sabbath School lessons:

ABIDING GIFT OF PROPHECY, THE — **By A. G. Daniells**

In a most comprehensive way the author surveys the entire subject of the prophetic gift. He follows the evidence of God's guiding hand in prophecy from the fall of man to the final establishment of the remnant church, with special emphasis on the providences that have accompanied the gift of prophecy in the advent movement. This book will bring to the reader in a new way the beauty and significance of God's gift to His chosen people. 378 pages. Also published in German.

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Sabbath School Lesson Quarterly

THE SURE WORD OF PROPHECY

Lesson 1, for July 6, 1940

Communication With Heaven—Lost Through Sin; Restored Through Christ

MEMORY VERSE: "If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

STUDY HELP: "The Abiding Gift of Prophecy," A. G. Daniells, pp. 15-21.

SEED THOUGHT: In Eden Adam and Eve held direct communion with their Creator, and with the angels. Sin was an act of rebellion, which automatically separated them from the kingdom of God, and made them subjects of Satan. As a part of the plan of redemption, whereby man might, by his own choice and through faith in the promised Saviour, find his way back to God, it was necessary that some way be devised for God to direct him, and to maintain communication with him. This He has done through the ministry of angels, by means of visions and dreams, for a time by the Urim and Thummim, with a select few individuals by direct communion, but usually through prophets whom He chooses to convey His messages to His people.

Man's Communion With His Creator

1. What are the first recorded words of God to man? Gen. 1:27-30.

NOTE.—Man was created with perfect mental and physical powers. He was capable of understanding the words of God, and of responding.

"Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels." —*"Patriarchs and Prophets,"* p. 48.

2. When Edenic conditions are restored, what degree of fellowship will exist between God and the redeemed? Rev. 21:3; Isa. 66:23.

NOTE.—"Restored to His presence, man will again, as at the beginning, be taught of God: 'My people shall know My name; . . . they shall know in that day that I am He that doth speak; behold, it is I.' Isa. 52:6."—*"Education,"* p. 302.

3. For what purpose did Jesus come to this world to die? Luke 19:10.

4. What words of Jesus show His desire and purpose regarding His association with those whom He has redeemed? John 14:3; 17:24.

NOTE.—"It is the reward of Christ's workers to enter into His joy. That

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joy, to which Christ Himself looks forward with eager desire, is presented in His request to His Father, 'I will that they also, whom Thou hast given Me, be with Me where I am.' John 17:24."—*"Testimonies,"* vol. 6, p. 309.

Sin's Effect Upon Man's Communion With God

5. What effect did sin have upon the association of man with his Creator? Gen. 3:24; Isa. 59:2.

NOTE.—"Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss, and make possible the communication of blessing or salvation from heaven to earth. Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels."—*"Patriarchs and Prophets,"* p. 67.

6. In what words does the apostle Paul describe our communion with God during the reign of sin, as contrasted with the time when Edenic conditions will be restored? 1 Cor. 13:12.

Means of Communion Since Man's Fall

7. Cite instances where God sometimes sent messages to individuals. Gen. 19:1, 12, 13; Num. 22:31-33; Judges 6:11-22; 13:15-21.

NOTE.—"It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth."—*"Testimonies,"* vol. 9, p. 16.

8. In connection with the sanctuary service, what provision was made by which inquirers might learn God's will? Ex. 28:30; Num. 27:21.

NOTE.—"At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation."—*"Patriarchs and Prophets,"* p. 351.

9. What instance is given which illustrates the use of this method of inquiry? 1 Sam. 23:6, 9-12.

NOTE.—In the temple as restored after the Jewish captivity, the Shekinah of God's glory was no longer manifested. So too there was no longer the evidence of His presence in the Urim and Thummim. Its absence, with perhaps a hope of its restoration, is suggested in Ezra 2:63.

10. How did God send a message of assurance and comfort to Jacob after he had left his home in sorrow? Gen. 28:10-16.

NOTE.—The student will readily recall many other instances of dreams given by God to individuals for their guidance and instruction. Sometimes dreams were given to those who did not know God, as Pharaoh and Nebuchadnezzar. Solomon talked with God in a dream, and made his choice of wisdom to be granted above riches and honor. Joseph was instructed in a dream to take the child Jesus to Egypt, and he was also instructed when the time had come to

return. In some of these instances, plain instruction was given. In other cases, the message was suggested by symbols which were later interpreted. At such times, the Spirit of the Lord was as necessary for the true interpretation as for the dream itself.

11. With whom did the Lord speak directly, face to face? Gen. 18:1, 2, 22-33; Ex. 33:9-11; Deut. 34:10.

NOTE.—Speaking of Moses, we read: "He became united to, submerged in, the Holy One of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things, and for a knowledge of his duty as a faithful shepherd. His life became so closely linked with heaven that God talked with him face to face, 'as a man speaketh unto his friend.' Ex. 33:11."—*"Counsels to Teachers,"* p. 408.

12. How did the Lord make it clear that His manner of communication with Moses was exceptional? What was His usual method of revelation? Num. 12:1-8.

NOTE.—"Their claim to the prophetic gift was not denied; God might have spoken to them in visions and dreams. But to Moses, whom the Lord Himself declared 'faithful in all Mine house,' a nearer communion had been granted. With *him* God spake mouth to mouth. 'Wherefore then were ye not afraid to speak against My servant Moses?'"—*"Patriarchs and Prophets,"* p. 385.

Lesson 2, for July 13, 1940

God's Messages in Antediluvian Days

MEMORY VERSE: "This is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Isa. 54:9.

STUDY HELPS: "Patriarchs and Prophets," pp. 58-62, 84-89, 92-98; "The Abiding Gift of Prophecy," pp. 36-45.

SEED THOUGHT: God's messages were progressively given. As new conditions and new needs arose, His plans and purposes were unfolded. To Adam and Eve after the fall, hope of recovery was given through the "Seed of the woman." As wickedness increased, warnings of the Flood, and of the final judgment upon sinners at the coming of Christ, were voiced through Enoch; to Noah was given the time message of the impending judgment, the call to repentance, the specifications of the ark, and after the Flood the reassuring covenant that the catastrophe would not be repeated. Only a few of the prophets of this period are listed.

God's Earliest Messages to Fallen Man

1. As soon as our first parents had sinned, what features of the plan of salvation were made known to them? Gen. 3:15.

2. How early in history was the prophetic gift manifested? Luke 1:70.

NOTE.—"It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. . . . These holy men of old held communion with the Saviour who was to come to our world in human flesh."—*"Patriarchs and Prophets,"* p. 366.

"It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time."—*"The Desire of Ages,"* p. 799.

3. What evidence have we that the death of the Son of God as a substitute was understood from the beginning? Gen. 4:3, 4.

NOTE.—"Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin, and its penalty death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted."—*"Patriarchs and Prophets,"* p. 72.

4. Of what future event did Enoch prophesy? Jude 14, 15.

NOTE.—"Enoch was a man of strong and highly cultivated mind, and extensive knowledge; he was honored with special revelations from God; yet being in constant communion with heaven, with a sense of the divine greatness and perfection ever before him, he was one of the humblest of men. . . . Through holy angels, God revealed to Enoch His purpose to destroy the world by a flood, and He also opened more fully to him the plan of redemption. By the spirit of prophecy He carried him down through the generations that should live after the Flood, and showed him the great events connected with the second coming of Christ and the end of the world."—*"Patriarchs and Prophets,"* p. 85.

Noah a Prophet of God

5. What message was given to Noah for the impenitent world? Gen. 6:13.

6. Explain how Noah's message conflicted with the scientific knowledge of that day? Gen. 2:5, 6; Heb. 11:7, first part.

NOTE.—"The world before the Flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. Heretofore rain had never fallen; the earth had been watered by a mist or dew. The rivers had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. But these reasoners did not recognize the hand of Him who had stayed the waters, saying, 'Hitherto shalt thou come, but no further.' "—*"Patriarchs and Prophets,"* pp. 96, 97.

7. In this communication to Noah, what provision was made for the safety of those who should heed the call to repentance? Gen. 6:14-16.

NOTE.—In 1609, Peter Jansen of Holland built a ship with the same proportions as Noah's ark, only smaller. When launched, it proved to be able to carry one-third more freight than other vessels of the same length but differently proportioned, and was also swifter in sailing. The Dutch built several ships like it, calling them Noah's arks. Because they were not fitted to carry cannon for protection against privateers, they were discontinued when war broke out in 1621. (See Geikie's "Hours With the Bible," vol. 1, p. 208.) The ark, approximately 680 feet long, by modern measure of capacity would have a tonnage of about 32,800. Only in recent years have vessels of this size been built. How, save by divine directions, could Noah have constructed such a ship, with proper proportions for safety, freightage, and mobility?

8. Where is found the first recorded prophetic period of time? Gen. 6:3.

NOTE.—"Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation."—*"Testimonies,"* vol. 4, p. 308.

9. What message of hope did God give to Noah? What sign was given as a token of its surety? Gen. 9:8-17.

NOTE.—"It was God's purpose that as the children of after generations should ask the meaning of the glorious arch which spans the heavens, their parents should repeat the story of the Flood, and tell them that the Most High had bended the bow, and placed it in the clouds as an assurance that the waters should never again overflow the earth. Thus from generation to generation it would testify of divine love to man, and would strengthen his confidence in God."—*"Patriarchs and Prophets,"* pp. 106, 107.

Assurance to the Remnant Church

10. In a prophecy for the remnant church, how is the fulfillment of this covenant with Noah made the basis of assurance of God's mercy in troublous times? Isa. 54:7-10.

NOTE.—"With the assurance given to Noah concerning the Flood, God Himself has linked one of the most precious promises of His grace."—*"Patriarchs and Prophets,"* p. 107.

11. To what future event was the mind of all the prophets directed? Acts 3:20, 21.

NOTE.—"Notwithstanding the prevailing iniquity, there was a line of holy men who, elevated and ennobled by communion with God, lived as in the companionship of heaven. They were men of massive intellect, of wonderful attainments. They had a great and holy mission,—to develop a character of righteousness, to teach a lesson of godliness, not only to the men of their time, but for future generations. Only a few of the most prominent are mentioned in the Scriptures; but all through the ages, God had faithful witnesses, true-hearted worshipers."—*"Patriarchs and Prophets,"* p. 84.

Lesson 3, for July 20, 1940

Abraham, and the Gospel of Righteousness by Faith

MEMORY VERSE: "So, after he had patiently endured, he obtained the promise." Heb. 6:15.

STUDY HELP: "Patriarchs and Prophets," pp. 125-131, 145-155.

SEED THOUGHT: Only a few generations after the Flood mankind again turned to idolatry. God chose Abraham, of the line of Shem, from an idolatrous home. "Idolatry invited him on every side, but in vain. Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God. . . . He communicated His will to Abraham, and gave him a distinct knowledge of the requirements of His law, and of the salvation that would be accomplished through Christ."—"Patriarchs and Prophets," p. 125. Patiently God led him on, making prom-

ises that seemed impossible of fulfillment, until faith was perfected. The outstanding contribution of the prophetic utterances given through Abraham, and of his experience, is the doctrine of righteousness by faith. The promised Seed makes possible the fulfillment of the promise that spiritual Israel shall be the heir of the world.

Called Out of Heathenism

1. What was the environment of Abraham when God first spoke to him? Joshua 24:2; Isa. 51:1, 2.

2. What threefold renunciation was asked of him? Upon condition of his obedience, what promises were made to Abraham? Gen. 12:1-3.

NOTE.—"Before God can use him, Abraham must be separated from his former associations, that he may not be controlled by human influence, or rely upon human aid. Now that he has become connected with God, this man must henceforth dwell among strangers. . . . Just such faith and confidence as Abraham had, the messengers of God need today. But many whom the Lord could use will not move onward, hearing and obeying the one Voice above all others. The connection with kindred and friends, the former habits and associations, too often have so great an influence upon God's servants that He can give them but little instruction, can communicate to them but little knowledge of His purposes; and often after a time He sets them aside, and calls others in their place, whom He proves and tests in the same manner."—*"Testimonies,"* vol. 4, pp. 523, 524.

3. How did Abraham manifest his faith in the promises of God? Heb. 11:8.

4. How soon did Abraham forsake his father's house? In what place did he tarry, and until what event? Gen. 11:31, 32; 12:4.

NOTE.—"Thus far his father's family accompanied him; for with their idolatry they united the worship of the true God. Here [in Haran] Abraham remained till the death of Terah. But from his father's grave the divine voice bade him go forward. His brother Nahor with his household clung to their home and their idols. Besides, Sarah, the wife of Abraham, only Lot, the son of Haran long since dead, chose to share the patriarch's pilgrim life."—*"Patriarchs and Prophets,"* p. 127.

A Test of Faith and Obedience

5. To what place did God now guide them? What message from God assured Abraham that he had arrived at his destination? Gen. 12:5-8.

NOTE.—"Abraham had reached the goal of his hopes to find a country occupied by an alien race, and overspread with idolatry. In the groves were set up the altars of false gods, and human sacrifices were offered upon the neighboring heights. While he clung to the divine promise, it was not without distressful forebodings that he pitched his tent."—*"Patriarchs and Prophets,"* p. 128.

6. What further trying circumstances led Abraham to go to the land of Egypt? While there, how did he manifest a lack of faith? How was he rebuked? Verses 9-20.

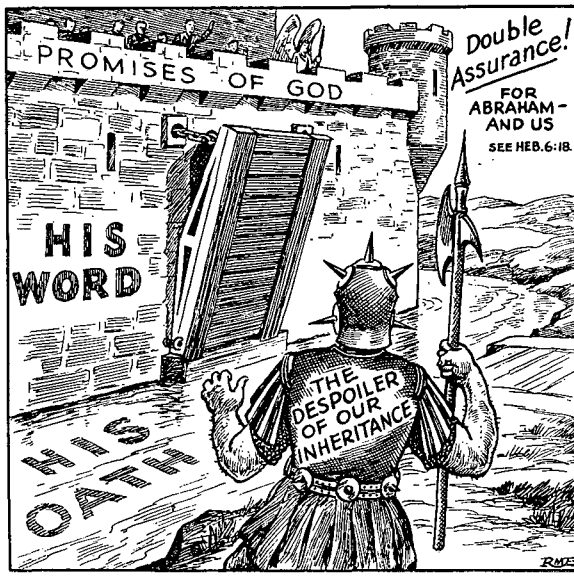
Renewing the Promise

7. Under what circumstances did the Lord renew to Abraham the promise of innumerable seed, and the inheritance of the land? Gen. 13:14-18.

NOTE.—Standing on an eminence, Abraham had permitted Lot to choose the best of the land for himself. While his nephew was making his way "toward Sodom," God told Abraham to look in every direction,—all he saw was to be his heritage.

8. In his next recorded vision, what cheering words were spoken to Abraham? Gen. 15:1.

NOTE.—Having recovered, with about three hundred men, from the mighty king Amraphel and his three allies, the captives and the spoils of Sodom, well might Abraham have been fearful of reprisal. He had declined the great wealth



offered him by the grateful king of Sodom. How fitting the words, "After these things," "Fear not, Abram: I am thy shield, and thy exceeding great reward!"

Tangible Evidence Given God's Servant

9. With what words did God again assure the prophet of the certainty of His promises? What was Abraham's attitude? Verses 2-7.

10. What tangible evidence did God give to Abraham concerning the surety of His promise? Verse 18.

11. In addition to Abraham, for whose sake was this covenant made? Heb. 6:17-19; 1 Peter 1:12.

Lessons From the Final Test of Faith

12. What supreme test of faith was brought to Abraham when Isaac was a young man? Gen. 22:1, 2.

13. In acting in obedience to this trying command, to what heights did Abraham's faith reach? Heb. 11:17-19.

14. What outstanding contribution to gospel truth is set forth in the experience of Abraham? Rom. 4:3, 20-25.

Lesson 4, for July 27, 1940

With Moses From Egypt to Canaan

MEMORY VERSE: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

STUDY HELPS: "Education," pp. 68, 69; "Patriarchs and Prophets," pp. 245-247, 462-468; "The Abiding Gift of Prophecy," pp. 49-55.

SEED THOUGHT: Two centuries after Abraham, new conditions arose which called for greatly advanced steps in the progressive revelation of God to His people. They needed a greater revelation of His faithfulness and power, and further lessons of faith in His care. They had in their servitude forgotten God's law, and needed a clear representation of their duty to Him and to one another. They needed a better understanding of the plan of salvation. All these important lessons were revealed to them through Moses, with statutes and judgments specifically applying the principles of the Ten Commandments. Moses also prophesied of Christ.

The Call of Moses

1. What revelation of the nature of God was given to Moses when God called him to act as His prophet? Ex. 3:13-15.

NOTE.—"I AM, assumed as a name, implies (1) an existence different from all other existence—'I am, and there is none beside Me' (Isa. 45:6); (2) an existence out of time, with which time has nothing to do (John 8:58); (3) an existence that is real, all other being shadowy; (4) an independent and unconditional existence, from which all other is derived, and on which it is dependent."—*"An Old Testament Commentary for English Readers," Ellicott,* vol. 1, p. 200.

2. Of what did God say that He was mindful? To what work did He call Moses? Verses 7-10.

3. In his reluctance to undertake this great work, what three excuses did Moses make for himself? How did God meet each one? Ex. 3:11, 12; 4:1-12.

NOTE.—"The divine command given to Moses found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God to Israel. But having once accepted the work, he entered upon it with his whole heart, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. . . . Had Moses relied upon his own strength and wisdom, and eagerly accepted the great charge, he

would have evinced his entire unfitness for such a work. The fact that a man feels his weakness, is at least some evidence that he realizes the magnitude of the work appointed him, and that he will make God his counselor and his strength."—*"Patriarchs and Prophets,"* p. 255.

4. How is the relation of God to the prophet illustrated by the relationship between Moses and Aaron? Ex. 7:1, 2.

NOTE.—"The prophet, in the true meaning of the word, is the mouth of God among men, whether in respect to the present or the future. Prediction is only one form of the divine communications He announces. To proclaim the present purposes and will of God is his main commission."—*"Hours With the Bible," Geikie,* vol. 2, p. 118.

"The central idea of the word [prophet] is, one to whom God reveals Himself and through whom He speaks. The revelation may or may not relate to the future. The prophet is a *forth-teller*, not necessarily a *foreteller*. The essence of the prophetic character is immediate intercourse with God."—*"Word Studies in the New Testament," Robertson,* vol. 1, pp. 325, 326.

The Prophecy Fulfilled

5. What was the design of God in the messages sent to Pharaoh and in His dealings with the Egyptians and with His own people? Ex. 6:7; 7:5, 17.

NOTE.—"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. Repeatedly the purpose of the revelation of God through His messenger is said to be that they might know Him. In the book of Ezekiel alone, this is stated more than sixty times. If possible, He makes His people to know Him through His mercy and His gracious favors. If this is not possible, He may through judgments speak His message of sovereign power, as He spoke to the Egyptians when His commands were unheeded and flouted.

6. With what precision was the time prophecy given to Abraham fulfilled? Ex. 12:40, 41.

NOTE.—"Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. 'Afterward,' He said, 'shall they come out with great substance.' Against that word, all the power of Pharaoh's proud empire battled in vain. On 'the selfsame day' appointed in the divine promise, 'it came to pass that all the hosts of the Lord went out from the land of Egypt.'"—*"The Desire of Ages,"* pp. 31, 32.

The Prophet Must Believe the Message

7. In what experience did Moses exemplify the confidence that a true prophet will have in the messages given to him? Ex. 14:13, 14, 21, 22.

NOTE.—"There was no possibility of deliverance unless God Himself should interpose for their release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences. His calm and assuring reply to the people was, 'Fear ye not, stand still, and see the salvation of the Lord.'"—*"Patriarchs and Prophets,"* p. 284.

8. In what words did God emphasize the historic importance of the giving of the law? Deut. 4:9-13, 32, 33.

NOTE.—"During the bondage in Egypt, many of the Israelites had, to a great extent, lost the knowledge of God's law, and had mingled its precepts with heathen customs and traditions. God brought them to Sinai, and there with His own voice declared His law."—*"Patriarchs and Prophets,"* p. 334.

Instruction Regarding the Sabbath and the Law

9. What special instruction was given through Moses regarding the observance of the fourth commandment? Ex. 31:12-17.

NOTE.—"To us as to Israel the Sabbath is given 'for a perpetual covenant.' To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise."—*"Testimonies,"* vol. 6, p. 350.

10. Through what system was the gospel of forgiveness and of salvation from sin revealed to Moses? Ex. 25:8, 9; Lev. 4:31, 35; 5:10, 16, 18.

NOTE.—"While Moses was in the mount, God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was prefigured by all the types and symbols of the Jewish age; and it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses. That divine illumination symbolized the glory of the dispensation of which Moses was the visible mediator, a representative of the one true Intercessor."—*"Patriarchs and Prophets,"* p. 330.

11. Besides the Ten Commandments and the sanctuary service, what other laws were given to Moses for the people? Deut. 4:13, 14.

NOTE.—The comprehensive code of laws given by the Lord through Moses includes civil law; instruction for courts of justice; sanitary regulations, including diet, quarantine, cleanliness; relation of the rich and poor; rules of warfare; relation of masters and servants; support of the Levites by the tithes (Lev. 27:30-33).

"Moses was commanded to write, as God should bid him, judgments and laws giving minute instruction as to what was required. These directions relating to the duty of the people to God, to one another, and to the stranger, were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone."—*"Patriarchs and Prophets,"* p. 364.

Prophecy of the Redeemer—Final Counsel

12. What contribution was made by Moses to direct Messianic prophecy? Deut. 18:15, 18, 19; John 5:45-47.

13. What was the burden of his parting instruction to his people? Deut. 30:15, 16.

THIRTEENTH SABBATH OFFERING

September 28, 1940—Southern European Division Missions

Lesson 5, for August 3, 1940

Elijah in Defense of Jehovah Against Baal

MEMORY VERSE: "Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again." 1 Kings 18:37.

STUDY HELP: "Prophets and Kings," pp. 143-154, 177-189.

SEED THOUGHT: Elijah appeared at a time of spiritual crisis in Israel. The worship of Jehovah was well-nigh supplanted by that of Baal. Although "a man subject to like passions as we are," Elijah was endowed by the Spirit with outstanding courage and fortitude in withstanding the forces of evil in high places. Messages were sent through him exalting the God of Israel, and pointing out the folly of trusting in false gods. With convincing evidence, the people were forced to admit that Jehovah is God, but their penitence was short-lived. Elijah is a type of those who are called today to represent Jehovah in a time of widespread apostasy.

Elijah—God's Prophet

1. What was the deplorable spiritual condition of Israel at the time when Elijah appeared? 1 Kings 16:30-33.

NOTE.—"Through faithful messengers, the Lord sent repeated warnings to the apostate king and the people; but in vain were these words of reproof. In vain did the inspired messengers assert Jehovah's right to be the only God in Israel; in vain did they exalt the laws that He had entrusted to them.... Nothing short of the miracle-working power of God could preserve the nation from utter destruction. Israel had voluntarily separated herself from Jehovah; yet the Lord in compassion still yearned after those who had been led into sin, and He was about to send them one of the mightiest of His prophets, through whom many were to be led back to allegiance to the God of their fathers."—*"Prophets and Kings,"* p. 116.

2. For what did Elijah pray earnestly? In what striking way did he show his faith that God would answer his prayer? James 5:17; 1 Kings 17:1.

NOTE.—"Viewing this apostasy from his mountain retreat, Elijah was overwhelmed with sorrow. In anguish of soul he besought God to arrest the once-favored people in their wicked course, to visit them with judgments, if need be, that they might be led to see in its true light their departure from Heaven. He longed to see them brought to repentance before they should go to such lengths in evil-doing as to provoke the Lord to destroy them utterly. Elijah's prayer was answered."—*"Prophets and Kings,"* p. 120.

3. How was Elijah directed in his movements? 1 Kings 17:2-4, 8, 9; 18:1.

Testing the Prophet's Faith

4. What request was the prophet led to make of the poor woman of Zarephath? What message did he give her from the Lord, on condition of her obedience? 1 Kings 17:10-14.

NOTE.—"In this poverty-stricken home the famine pressed sore; and the pitifully meager fare seemed about to fail. The coming of Elijah on the very day when the widow feared that she must give up the struggle to sustain life,

tested to the utmost her faith in the power of the living God to provide for her necessities. . . .

"No greater test of faith than this could have been required. The widow had hitherto treated all strangers with kindness and liberality. Now, regardless of the suffering that might result to herself and child, and trusting in the God of Israel to supply her every need, she met this supreme test of hospitality by doing 'according to the saying of Elijah.'"—*"Prophets and Kings,"* pp. 130, 131.

5. What incident gives further evidence that Elijah was a man of great faith, and mighty in prayer? Of what was the widowed mother convinced regarding Elijah? Verses 17-24.

6. How long did Elijah wait before God again summoned him to bear active witness in public? James 5:17, last part; 1 Kings 18:1.

NOTE.—"Through the long years of drought and famine, Elijah prayed earnestly that the hearts of Israel might be turned from idolatry to allegiance to God. Patiently the prophet waited, while the hand of the Lord rested heavily on the stricken land. As he saw evidences of suffering and want multiplying on every side, his heart was wrung with sorrow, and he longed for power to bring about a reformation quickly. But God Himself was working out His plan, and all that His servant could do was to pray on in faith, and await the time for decided action."—*"Prophets and Kings,"* p. 133.

7. What evidence have we that the king of Israel was hardened rather than repentant during the famine years? 1 Kings 18:4, 10-13.

NOTE.—"All this evidence of God's justice and judgment does not awaken Israel to repentance. . . . Notwithstanding all their sufferings, they stood firm in their idolatry, and looked upon the prophet of God as the cause of their calamity. And if they could have had Elijah in their power, they would have delivered him to Jezebel, that she might satisfy her revenge by taking his life. . . . They could not see God's hand in the judgments under which they were suffering because of their sins, but charged them to the man Elijah."—*"Testimonies,"* vol. 3, pp. 276, 277.

8. In what fearless words did the prophet declare to Ahab the reason for God's judgments? 1 Kings 18:17, 18.

NOTE.—"Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible,—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth, and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning. Thus the message of the third angel will be proclaimed."—*"The Great Controversy,"* p. 606.

9. At the test at Mount Carmel, in what words did Elijah manifest in prayer to God the desire of his heart? How was this prayer answered? Verses 36-39, 41.

Human Weakness Manifested—The Elijah Message

10. After Elijah's flight into the desert, what message came to him? 1 Kings 19:13-17.

NOTE.—"He who had maintained his trust in Jehovah during the years of drought and famine; he who had stood undaunted before Ahab; he who throughout that trying day on Carmel had stood before the whole nation of

Israel the sole witness to the true God, in a moment of weariness allowed the fear of death to overcome his faith in God."—*"Prophets and Kings,"* p. 174.

11. What later words of Ahab show that he steadfastly refused to hear the prophets of God? 1 Kings 22:5-8.

12. How complete was the fulfillment of the doom pronounced upon the house of the impenitent king through the prophet Elijah? 2 Kings 10:8-10. (Compare 1 Sam. 3:19.)

13. Why is the story of the prophet Elijah important to the remnant church? Mal. 4:4-6.

NOTE.—"Here the prophet describes the character of the work. Those who are to prepare the way for the second coming of Christ, are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent."—*"Testimonies,"* vol. 3, p. 62.

Lesson 6, for August 10, 1940

Prophetic Guidance of the Theocracy and Kingdom of Israel

MEMORY VERSE: "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." 1 Sam. 3:19, 20.

STUDY HELP: "The Abiding Gift of Prophecy," pp. 67-89.

SEED THOUGHT: Following the checkered course of Israel during the days of the judges, God called the child Samuel to the prophetic office, and directed by the Lord he judged Israel, till the people demanded a king, to be like the other nations. God gave them their desire, and endeavored to stem the drift of apostasy by raising up prophets to act as counselors to the kings. We have studied about Elijah, perhaps one of the greatest of these, but there are other characters brought to view, in whose record we may learn much regarding the responsibilities of the prophet, and his varied lines of work.

Holy Men of Old

1. Why was the word of God in the days of Samuel declared to be precious? 1 Sam. 3:1.

NOTE.—"There was no open vision." Other renderings of this clause better indicate its meaning: "Prophecy was not extended" (Isaac Leeser); "a word from the Eternal was rare" (Moffatt); "no vision broke forth" (Young). The margin of the Revised Version gives as a rendering for the Hebrew word for "open," the words "frequent," or "widespread." *"All Israel from Dan even to Beersheba* knew that Samuel was established to be a prophet of the Lord." That the words "no open vision" do not indicate a complete cessation of prophetic utterance at that time is evident from the fact that they are immediately preceded by a solemn message delivered to Eli from the "Lord God of Israel," through a "man of God." 1 Sam. 2:27-36. There is here intimated a distinction between a national prophet and one who might occasionally receive and deliver messages of a local nature.

2. Besides the prophets who wrote a portion of the Scriptures, what others are among those mentioned? 2 Chron. 9:29; 12:15.

NOTE.—So important was the matter of accuracy in the keeping of the chronicles and of the genealogies that they were committed to such men as Iddo, who had visions. This fact should give us confidence in and a reason for the veracity of the history of the Bible, the accuracy of which is confirmed by contemporary records and recent archaeological discoveries.

3. What important feature of worship was fostered by at least two prophets? 2 Chron. 29:30.

NOTE.—The introduction to a number of the psalms shows that they were written by Asaph. (Psalms 50; 73-83.) He was one of the leaders of instrumental music appointed by the Levites (1 Chron. 15:16, 17), and his musical talent and leadership were transmitted to his children (Ezra 2:41; 3:10).

4. By what other name were the prophets frequently called in olden times? 1 Sam. 9:9.

5. With what solemn words were the prophets enjoined to be faithful in delivering their messages from God? Jer. 26:2; Ezek. 2:5-7.

NOTE.—"These words were spoken to me, 'Your work is appointed you of God. Many will not hear you, for they refused to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear, or forbear.'"—*"Testimonies,"* vol. 5, p. 74.

6. When men rejected the prophetic message, whom did they really reject? 1 Sam. 8:7.

NOTE.—"When I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested Himself through the the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. [Written in 1882.] A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath?"—*"Testimonies,"* vol. 5, pp. 64, 65.

The Source of Prophetic Power

7. What was the impelling power that moved the prophets to deliver their messages? 2 Peter 1:21; Num. 11:25; 2 Chron. 24:20.

8. When, because of opposition and persecution, a prophet thought to refrain from speaking further in the name of the Lord, how strong was the urge of the Spirit? Jer. 20:9.

NOTE.—"The prophet's words, instead of leading to confession and repentance, aroused the anger of those high in authority, and as a consequence Jeremiah was deprived of his liberty. Imprisoned, and placed in the stocks, the prophet nevertheless continued to speak the messages of Heaven to those who stood by. His voice could not be silenced by persecution. The word of truth, he declared, 'was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.'"—*"Prophets and Kings,"* p. 432.

9. Explain God's messages to Saul through Samuel as shown by these scriptures. 1 Sam. 9:18-20; 15:16; 28:6.

NOTE.—"The Lord never turned away a soul that came to Him in sincerity and humility. Why did He turn Saul away unanswered?—The king had by his own act forfeited the benefits of all the methods of inquiring of God. He had rejected the counsel of Samuel the prophet; he had exiled David, the chosen of God; he had slain the priests of the Lord. Could he expect to be answered by God, when he had cut off the channels of communication that Heaven had ordained?"—*"Patriarchs and Prophets,"* p. 676.

10. When unconsecrated men came to inquire of the prophet, how did God at one time answer them? Ezek. 14:1-4.

NOTE.—In the counsel given to church members who go to camp meeting to meet with the Lord, these words of Ezekiel are applicable. We are instructed:

"If we love the things of the world and have pleasure in unrighteousness, or fellowship with the unfruitful works of darkness, we have put the stumbling

block of our iniquity before our face, and have set up idols in our heart. . . . Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart searching commence at home. Pray three times a day, and like Jacob, be importunate. At home is the place to find Jesus; then take Him with you to the meeting, and how precious will be the hours you spend there. . . . I have been shown that for want of this preparation these yearly meetings have accomplished but little."—*"Testimonies,"* vol. 5, pp. 164, 165.

11. What incident illustrates the power of God to keep His prophets from being deceived by crafty men? 1 Kings 14:1-6.

12. When a prophet, acting upon his own judgment, once assented to a plan that seemed to be good, how were his human judgment and his counsel reversed? 1 Chron. 17:1-4; 22:7, 8.

NOTE.—The fact that the prophet Nathan spoke words of approval to the plan of the king, a plan that seemed to be prompted by unselfish love for God, and that would glorify Him, should not lessen confidence in the counsel of a prophet. Rather, the fact that his imperfect judgment was so soon corrected, and that he faithfully delivered the message of God as soon as it came to him, should deepen our confidence in the prophetic words.

The Prophets' Relation to Rulers

13. What responsibility often rested upon the prophet in his relation to the leaders of God's people? 2 Sam. 24:11-14; 1 Chron. 21:18; 2 Chron. 33:18.

14. What notable instance is recorded, illustrating the prophet's faithful discharge of his duty to bring messages of reproof to the king? When the reproof was accepted, what cheering message did the Lord send? 2 Sam. 12:1-7, 13.

15. What was the result when King Uzziah followed the counsels given through the prophet? 2 Chron. 26:5.

Lesson 7, for August 17, 1940

Later Messages to Israel and Judah

MEMORY VERSE: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. 1:19, 20.

STUDY HELPS: "Prophets and Kings," pp. 322-339, 407-421; "The Abiding Gift of Prophecy," pp. 126-143.

SEED THOUGHT: The long-suffering and never-failing love of God is seen in the nature of the appeals made through the prophets to the kingdoms of Israel and Judah. Repeatedly He gave them evidence of His power to save them from their enemies, and the threats of judgment were mingled with earnest appeals for repentance with promises of pardon and blessing if these were heeded.

Prophets as Counselors in Times of War

1. What helpful messages did Elisha send to the king of Israel during a war with Syria? What did the Syrian king naturally believe regarding

the loyalty of some of his servants? What was the true explanation? 2 Kings 6:8-12.

NOTE.—"I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels: . . . 'Present the world before them in the most attractive light, that they may love and idolize it. . . . Cause disturbance and confusion if possible. . . . Make covetousness and love of earthly treasures the ruling traits of their character. . . . When any shall attempt to give, put within them a grudging disposition, that it may be sparingly.' "—*"Early Writings,"* pp. 266, 267. Among hundreds of pages devoted to exposing the wiles whereby Satan hopes to entrap those looking for the coming of Christ, there is an outstanding message of this nature to be found in "The Great Controversy," pages 518-530 (new edition, pp. 589-601).

2. How did counsel given through the prophet Elisha prove more effective than fighting in bringing the war to a close? 2 Kings 6:21-23.

3. What recognition of helplessness is found in the prayer of King Jehoshaphat offered at a time when the kingdom of Judah was invaded by a great army? Through whom did the Lord send a message of reassurance? 2 Chron. 20:12-15.

4. What directions were given through the prophet for the conduct of the battle? Verses 16, 17.

5. As they were marching against the enemy, what wise counsel did Jehoshaphat give the people? Verse 20.

6. How was their faith in the prophetic message rewarded? Verses 21-24.

7. In a war with the Moabites, what instruction came from the Lord through Elisha? How did the Lord co-operate with their efforts? In the morning, what did the Moabites see, and with what result? 2 Kings 3:16, 20-24.

8. What message of hope and encouragement was delivered by the prophet Isaiah to the fearful king of Judah, when he was threatened by the combined forces of Israel and Syria? Isa. 7:1-7.

NOTE.—Notwithstanding this assurance, King Ahaz was unbelieving. He chose rather to look to human alliances. Despoiling the temple and his own palace of its treasures and silver and gold, he sent them to Tiglath-Pileser, king of Assyria, with a frantic appeal to come to his rescue. This defection was one of a series of actions in disobedience to the prophetic messages, that finally resulted in the captivity of Judah.

Voices of Entreaty and Warning

9. What appeal was made to God's people through the prophet Isaiah? What contrast was set before them as the result of their obedience or disobedience? Isa. 1:16-20.

NOTE.—"In every age, for the sake of those who have remained true, as well as because of His infinite love for the erring, God has borne long with the rebellious, and has urged them to forsake their course of evil, and return to Him. 'Precept upon precept; line upon line, . . . here a little, and there a little,' through men of His appointment, He has taught transgressors the way of righteousness. And thus it was during the reign of Ahaz. Invitation upon

invitation was sent to erring Israel to return to their allegiance to Jehovah. Tender were the pleadings of the prophets; and as they stood before the people, earnestly exhorting to repentance and reformation, their words bore fruit to the glory of God."—*"Prophets and Kings,"* pp. 324, 325.

10. After being healed by the Lord in answer to prayer, what mistake did Hezekiah make? Because of this, what prediction was made by the prophet? Isa. 39:1-8; 2 Chron. 32:24, 25, 31.

NOTE.—"Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts. . . . How disastrous the results which were to follow! To Isaiah it was revealed that the returning ambassadors were carrying with them a report of the riches they had seen, and that the king of Babylon and his counselors would plan to enrich their own country with the treasures of Jerusalem. Hezekiah had grievously sinned; 'therefore there was wrath upon him, and upon Judah and Jerusalem.'"—*"Prophets and Kings,"* p. 346.

11. How complete were the desolations of Judah to be, if God's people did not humble themselves? Jer. 13:15-19.

12. What message was delivered by Jeremiah showing the consequences of their attitude toward Sabbathkeeping? Jer. 17:21-27.

13. What lesson was taught by the Lord through Jeremiah as to how the judgments decreed might even yet be turned aside if the people would repent? Jer. 18:1-8.

14. How was this appeal received by the people? Verse 18.

NOTE.—The writings of the prophets of that period abound in messages of entreaty, promises of pardon and mercy and favor conditional upon repentance, and predictions of impending judgment. Today an impenitent world is facing the day of judgment. As then, so today we should expect that similar warnings and appeals should be given by the Spirit of God to His people. And this He has done.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—*"Testimonies,"* vol. 4, p. 148.

Lesson 8, for August 24, 1940

Glorious Messages During the Years of Exile

MEMORY VERSE: "The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets." Dan. 2:47.

LESSON HELPS: "Prophets and Kings," pp. 425-451; "The Abiding Gift of Prophecy," pp. 135-149.

SEED THOUGHT: God never left Israel without prophetic witness. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."

Hosea 12:13. There was a long line of these faithful messengers, even through the centuries of steadily growing apostasy. "The Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place." 2 Chron. 36:15. Rejected light led to greater darkness, until there was no remedy but captivity. Even in the land of their exile God sent Ezekiel and Daniel with messages of hope, and the prophecies of Jeremiah and Isaiah held before them His purpose concerning a "remnant," to whom He would show favor and blessing. In the darkest hour there was foreshadowed a glorious kingdom and a king who would be King of kings.

God's Prophets Rejected

1. In a rehearsal by the Levites of the history of Israel, what attitude toward the prophets and their messages is stated to be the reason for their captivity? Neh. 9:26, 29, 30, 33, 34.

NOTE.—Mark the use of the word "testimonies," which is here defined as God's words to Israel which He "testified against them" by His Spirit in the prophets. The *testimonies* of God's true prophets are always urging the people to obey God's law. (2 Kings 17:13, last part.)

2. In what graphic words was Isaiah bidden to record this attitude as a memorial? Isa. 30:8-10.

The Rise and Fall of Empires

3. What counsel was sent by Jeremiah to those who were carried away captive during the reign of Jehoiachin? How long was their exile to be? Jer. 29:1-7, 10, 11; 25:12.

NOTE.—It was about 606 B.C. that the first Judean captives, among whom was Daniel, were carried away from Jerusalem. False prophets were predicting victory for Judah, and a speedy return to the land of these exiles. (Jer. 28:10, 11.)

4. What message to a group of nations, given through a prophet, showed that God overruled them in their conquests? Jer. 27:1-8.

NOTE.—Jeremiah's messages to the ambassadors who came to Jerusalem show that God was seeking to save not only His own people, but all nations. Diviners and sorcerers and enchanters and dreamers were giving assurance of deliverance from Babylon to the heathen nations, as were the false prophets among the people of God. It took courage and confidence for God's prophets to sound the message of doom under such circumstances. So today, while men are looking forward to a glorious future for this world, God's messengers are called to give warning of the final overthrow of earthly kingdoms at the coming of Christ.

5. What was made known to Nebuchadnezzar regarding the permanence of his empire? How many empires were to succeed his? What would happen to the "fourth kingdom"? What kingdom would succeed the ten divisions? Dan. 2:39-44.

NOTE.—At this time in a very special way, God's prophets were dealing with nations and kingdoms. Jeremiah was ordained as "a prophet unto the nations." Jer. 1:5. Ezekiel was given messages for Edom, Moab, Ammon, Tyre, Sidon, Philistia, and Ethiopia (Ezekiel 25-32), forecasting their future. Other nations were commanded to submit to Babylon, and Nebuchadnezzar was said to be God's "servant." Jer. 27:6. All this would tend to inspire Nebuchadnezzar with pride and a confidence in his prowess that was unseemly. It was therefore

fitting that he should receive through the dream and its interpretation a warning of the weakness of his kingdom, and of the city which he was seeking to make impregnable in the confidence that it would stand forever.

6. Through another dream given to the king of Babylon, what truth regarding the sovereignty of Jehovah was impressed upon his mind? Dan. 4:17, 25.

7. What message was sent to Belshazzar, when he had daringly defied and insulted the God of heaven? Dan. 5:5, 25-28.

Revelation of God and His Purposes

8. What experience came to Ezekiel five years after he had been carried away captive from Jerusalem? Ezek. 1:1, 4, 5, 15, 16, 26-28.

NOTE.—"This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. . . . That which he saw and heard of human tyranny and wrong distressed his soul, and he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar, revealed an overruling power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon, the God of mercy and truth was enthroned.

"The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones." —*"Testimonies,"* vol. 5, p. 752.

9. What instances are recorded of the prophet's seeming participation in scenes at a distance as though he were personally present? Ezek. 8:3; 11:1, 2.

NOTE.—In connection with the experience of Ellen G. White, many similar instances might be cited. Regarding one she wrote:

"November 3, 1890, while laboring at Salamanca, New York, as I was in communion with God in the night season, I was taken out of and away from myself to assemblies in different states, where I bore a decided testimony of reproof and warning."—*"Testimonies to Ministers,"* p. 460.

10. What instance may be found where symbols were presented to the prophet with a special application to the last days? Ezek. 9:1-7.

NOTE.—"The true people of God, who have the spirit of the work of the Lord, and the salvation of souls at heart, will ever view sin in its real, sinful character. . . . Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. *This is forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand."*—*"Testimonies,"* vol. 3, p. 266. Of some it is said, *"They will fall* in the general destruction of the wicked, *represented by the work of the five men bearing* slaughter weapons."—*Id.*, p. 267.

11. What promise, involving spiritual and temporal restoration, was made to Israel through the prophets? How and when was this to be fulfilled? Ezek. 36:24-28; 37:12-14.

NOTE.—A recognition of this clear statement that the restoration of spiritual Israel to their land is to be effected by their resurrection from the dead, would save much of the unwarranted expectations of many prophetic expositors today. It should also be evident that the Israel to whom the promises were made include only those who are Christ's, and not Israel after the flesh. Rom. 2:28, 29; Gal. 3:28, 29.

12. What important prophecy was given regarding the definite time for the appearance of the Messiah? By the rule of what contemporary prophet are the days to be reckoned? Dan. 9:24-27; Ezek. 4:6, last part.

NOTE.—With increasing clearness, and with more definite details, the prophecies concerning the Seed of the woman (Gen. 3:15) and of Abraham (Gen. 13:15; Gal. 3:16), and the "prophet" foretold by Moses (Deut. 18:15) had been developed from time to time. In poetry and in song David set forth the Son to whom the heathen were to be given as an inheritance, who, after the agony of separation from His Father, was to pass through the valley of the shadow of death, and before whom the everlasting doors were to be lifted up, at His ascension (Ps. 2:7, 8; chapters 22-24). Isaiah in lofty strain had declared His suffering for "our transgressions," and declared that after He had "made His grave with the wicked, and with the rich in His death," He should "prolong His days." Isaiah 53. Micah had designated the city of His birth. Micah 5:2. And now to Daniel in the land of captivity the year of His appearance is linked with the assurance of the decree "to restore and to build Jerusalem."

Lesson 9, for August 31, 1940

Divine Guidance in the Early Christian Church

MEMORY VERSE: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. 1:1, 2.

STUDY HELP: "The Abiding Gift of Prophecy," pp. 163-172.

SEED THOUGHT: From Malachi to the appearance of John the Baptist, a four-hundred-year period, there is no record of any prophet. There was more need for study of the past revelations than for new ones. Christ, through whom there was full and complete communication from the Father, was a prophet in the truest sense of the word. Following His ascension, through the ministration of the Spirit, spiritual gifts were bestowed upon the Christian church, prominent among which was the gift of prophecy.

John the Baptist and Christ

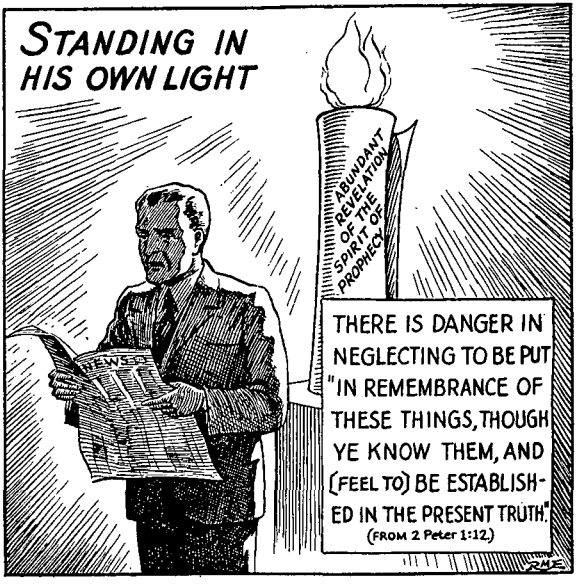
1. What did Christ say of the prophetic office of John the Baptist? What was the burden of his message? Matt. 11:7-10, 14; 3:1-3, 11, 12.

NOTE.—At the end of the seventy years' captivity, when the way had been prepared for the return of Israel to their land, only a few responded. The prophets Haggai and Zechariah directed them in rebuilding the temple. Malachi warned them against formality in their worship of God, spoke to them of the blessings that would follow faithfulness in bringing to the Lord His own in tithes and offerings, and looked forward to the day that should burn as an oven when the wicked should be destroyed. With a final appeal to remember the "law of Moses," and an announcement of the coming of Elijah before the "great and dreadful day of the Lord," should come, Malachi closes the canon

of the Old Testament. For four hundred years there is no record of another prophet, until John, who, in fulfilling Malachi's prediction, links the New Testament with the Old.

2. Explain how Christ fulfilled Deuteronomy 18:15-18. Luke 7:16; 24:19; Matt. 13:57.

NOTE.—"He was the one divine, infallible prophet. He exercised every possible manifestation of the prophetic gift. He revealed the past, back into eternity, with perfect ease. He showed infinite wisdom regarding every detail of teaching and of events during the time when He was upon earth. The



future was clearly an open book to Him. Indeed, He was, and is still, the source of the prophetic gift by which He has communicated with the human family from the day Adam was sent from his Eden home."—*"The Abiding Gift of Prophecy,"* p. 165.

The Promise of the Spirit

3. In the Saviour's promise of the Holy Spirit to His church, what was said to be one of His offices? John 16:12, 13.

NOTE.—Here is clearly a promise of a fuller revelation of truth, and the agency by which that truth was to be revealed is the Holy Spirit. And we should expect that, as in former times, the prophetic gift would be one of God's methods of communication.

4. Of what prophecy was the advent of the Holy Spirit, as promised by Christ, said by Peter to be the fulfillment? Acts 2:16-18; Joel 2:28-32.

NOTE.—That the Holy Spirit thus bestowed was not intended to be limited to the day of Pentecost is evident from the words "in the last days," of Acts 2:17, and also by reference to the remnant. That it was not to be limited to the Jewish race is evident from the fact that the Spirit is to be poured out "upon all flesh;" and also in Joel 2:23 reference is made to both the "early" and the "latter rain."

5. What provision was made for the extension of the gospel when Christ left the earth, and returned to heaven? What would these gifts accomplish? How long were they to operate in the church? Eph. 4:8, 11-13.

Spiritual Guidance in the Early Church

6. Among what other gifts is the gift of prophecy listed? Who makes the decision as to the distribution of the gifts among the members? 1 Cor. 12:4-11, 28.

7. What is the distinctive purpose of prophecy as contrasted with the gift of tongues? 1 Cor. 14:22.

8. How completely are the gifts of the Spirit to be found in the church? 1 Cor. 1:4-7.

9. In the church at Antioch, how was the will of God concerning the advancement of His work made known? Acts 13:1-4.

NOTE.—"God foresaw the difficulties that His servants would be called to meet; and in order that their work should be above challenge, He instructed the church *by revelation* to set them apart publicly to the work of the ministry. Their ordination was a public recognition of their *divine appointment* to bear to the Gentiles the glad tidings of the gospel."—*"Gospel Workers,"* pp. 441, 442.

The incidental reference to prophets in the inspired record of the early church, and the guidance of the church by the Spirit, indicate that such a method of communication through the Spirit was common and widespread.

10. What scriptures show that women as well as men had the gift of prophecy? Joel 2:28; Acts 21:8, 9.

NOTE.—In the Old Testament mention is made of Miriam, Deborah, and Huldah, as being prophetesses. (Ex. 15:20; Judges 4:4; 2 Kings 22:14.) And Anna, the aged prophetess, seeing the infant Jesus in the temple, "spake of Him to all them that were looking for the redemption of Jerusalem." Luke 2:38, R. V.

11. In what manner was the gospel made known to the apostle Paul? Gal. 1:11, 12; 2 Cor. 12:1-4, 7.

12. How was he directed in his labors? Acts 16:6-10.

Messages From Christ

13. What clear statement is made by John regarding the manner in which he received his revelation? Rev. 1:1, 10-13.

14. Though prophecy is a gift of the Spirit, who is the author of the messages thus given? Rev. 19:10; 22:16; 1 Peter 1:10, 11.

NOTE.—"It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets 'prophesied of the grace that should come unto you, searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.' It is the voice of Christ that speaks to us through the Old Testament. 'The testimony of Jesus is the spirit of prophecy.'"—*"Patriarchs and Prophets,"* pp. 366, 367.

15. What then should be our attitude toward the writings of the prophets? 2 Peter 1:19-21; 1 Thess. 5:19-21.

Lesson 10, for September 7, 1940

The Prophetic Gift Counterfeited

MEMORY VERSE: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7:15, 16.

STUDY HELP: "The Abiding Gift of Prophecy," pp. 277-292.

SEED THOUGHT: Satan has the power to communicate through various ways and to deceive his followers. His mediums of communication are called in the Scriptures, "false prophets." The word of God has not only warned us against being deceived by these false revelations, but has given examples of their manner of working, and rules by which they may be distinguished from the true prophets of God. We are solemnly enjoined to try the spirits whether they be of God, and the tests by which they are to be recognized are clear and decisive.

Warnings Against False Prophets

1. Against what has Jesus warned His followers? How is their deceptive power described? Matt. 7:15.

2. Explain why such a warning is needed now. Matt. 24:24, 25; 2 Thess. 2:9-11.

NOTE.—"There are many false prophets in these days, to whom sin does not appear specially repulsive. They complain that the peace of the people is unnecessarily disturbed by the reproofs and warnings of God's messengers. As for them, they lull the souls of sinners into a fatal ease by their smooth and deceitful teachings. Ancient Israel was thus charmed by the flattering messages of the corrupt priests. Their prediction of prosperity was more pleasing than the message of the true prophet, who counseled repentance and submission."—*"Testimonies,"* vol. 4, p. 185.

3. How does Satan seek to deceive God's people? 2 Peter 2:1, 2.

NOTE.—"Modern spiritualism . . . is but a revival, in a new form, of the witchcraft and demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that 'in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' . . . And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, 'who privily shall bring in damnable heresies, even denying the Lord that brought them. . . . And many shall follow their pernicious ways.' Here the apostle has pointed out one of the marked char-

acteristics of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. . . . Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist."—*"Patriarchs and Prophets,"* p. 686.

4. What two classes of false prophets are mentioned in the Scriptures? (a) Ezek. 13:2, 3, 17, (b) 4, 6, 7, 16; Jer. 23:32.

NOTE.—The term "seer," one who sees, was given to the ancient prophets, because of the manner in which divine knowledge was imparted to them. "The word that Isaiah . . . *saw"* (Isa. 2:1); "the word of the Lord that came to Micah . . . which he *saw"* (Micah 1:1); "the burden which Habakkuk the prophet did *see"* (Hab. 1:1); "the word that the Lord hath *showed* me" (Jer. 38:21); "thy prophets have *seen"* (Lam. 2:14). Like the testimony admissible in a court of law, the prophet bears witness of what he has *seen* and heard. Therefore one who comes in the name of the Lord, having *seen* nothing, is speaking only out of his heart. However, the fact that a vision forms the basis of a communication is not sufficient to warrant its acceptance.

"Try the Spirits"

5. How are prophetic messages to be tested? 1 John 4:1; 1 Thess. 5:19-21; Isa. 8:20.

6. What is one fundamental test by which to discern the teaching of the false from the true prophet? 1 John 4:2, 3.

NOTE.—"Loyalty to the person of Christ, to His pre-existence, His divine incarnation, His deity, His divine Sonship, His virgin birth, His miracle-working power, the divine authority of His teaching, His substitutionary and expiatory death, His literal resurrection, His ascension, His mediatory and intercessory priesthood, and the promise of His bodily, visible, personal, and imminent return—this is the fundamental test as to whether a prophet is false or true."—*"The Gift of Prophecy,"* C. B. Haynes, pp. 104, 105.

7. How will the teachings of a true prophet be related to the teachings of scriptural and other prophetic writings? Deut. 13:1-5; Zech. 7:7, 12.

NOTE.—"However much one may advance in spiritual life, he will never come to a point where he will not need diligently to search the Scriptures; for therein are found the evidences of our faith. All points of doctrine, even though they have been accepted as truth, should be brought to the law and to the testimony; if they cannot stand this test, 'there is no light in them.'"—*"Testimonies,"* vol. 5, p. 575.

8. In applying this test, how did the prophet Jeremiah question the truthfulness of Hananiah, who predicted the early return from the captivity? What would be the final evidence of his claims to prophecy? Jer. 28:5-9.

Condoning Sin, and Prophesying Peace

9. What principle did Jesus set forth by which to distinguish the false from the true prophets? Matt. 7:16-20.

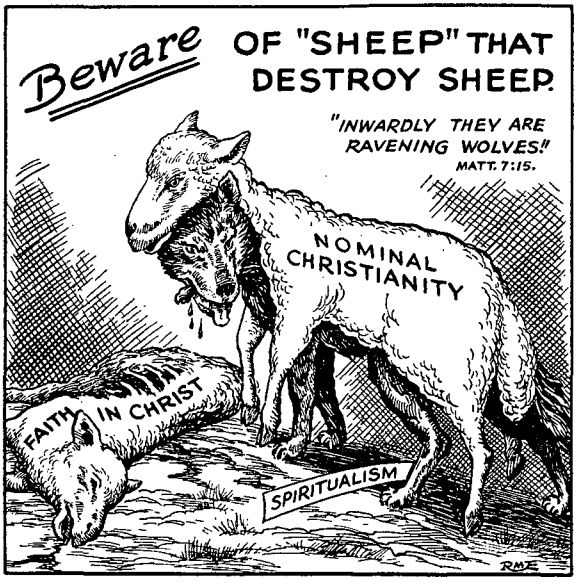
NOTES.—"Let the Testimonies be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? All who desire to do so can acquaint themselves with the fruits of these visions. . . .

" 'God is either teaching His church, reproving their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing

in partnership with Satan. My work . . . bears the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the spirit of God, or of the devil.'"—*"Testimonies,"* vol. 5, p. 671.

10. What accounts for the popularity of some false prophets? Jer. 5: 30, 31; 1 John 4:1, 5; Lam. 2:14.

NOTE.—"Those who seek to cloak sin, and make it appear less aggravating to the mind of the offender, are doing the work of the false prophets, and may expect the retributive wrath of God to follow such a course. The Lord will never accommodate His ways to the wishes of corrupt men. The false prophet



condemned Jeremiah for afflicting the people with his severe denunciations; and he sought to reassure them by promising them prosperity, thinking that the poor people should not be continually reminded of their sins and threatened with punishment. This course strengthened the people to resist the true prophet's counsel, and intensified their enmity toward him."—*"Testimonies,"* vol. 4, p. 185.

11. What has ever been the attitude of "all the prophets" regarding sin and the keeping of God's law? 2 Kings 17:13.

12. What attitude on the part of a supposed prophet toward the Sabbath and God's holy things may be taken as evidence that God has not spoken by that one? Ezek. 22:25, 26.

NOTE.—"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond,' shall conform to the customs of the church by the observance of the false sabbath."—*"The Great Controversy,"* p. 604.

Deceptive Teachings Regarding Christ's Coming

13. What difference will characterize the teachings of true and false prophets regarding the nature of the day of the Lord? Zeph. 1:14-17; 1 Thess. 5:3; Jer. 14:13-15.

NOTE.—"Come when it may, the advent of Christ will surprise the false teachers, who are saying, Peace and safety; all things continue as they were from the beginning. Thus saith the Word of inspiration, 'Sudden destruction cometh upon them.' The day of God shall come as a snare upon all who dwell upon the face of the whole earth."—*"Testimonies to Ministers,"* p. 233.

14. What will false prophets teach regarding the coming of Christ, thereby deceiving many? What will the true prophet teach regarding this event? Matt. 24:23, 26, 27; Rev. 1:7.

NOTE.—"As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness. . . . The shout of triumph rings out upon the air, 'Christ has come!' . . . But the people of God will not be misled. . . . Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. . . . This coming, there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world."—*"The Great Controversy,"* pp. 624, 625.

Lesson 11, for September 14, 1940

Further Distinctions Between True and False Prophets

MEMORY VERSE: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 2 Thess. 2:15.

STUDY HELP: "The Abiding Gift of Prophecy," pp. 293-307.

SEED THOUGHT: Belief in the immortality of the soul has opened the way for Satan to communicate directly with deluded men through the methods and practices of spiritualism. God has given most solemn warnings against this deception. The presence of the supernatural, either in the realm of the miraculous or in the foretelling of future events, is not always evidence that a teacher is from God. False prophets are usually characterized by a manifest failure to live godly lives, while the one whom God chooses for the bestowal of the prophetic gift will manifest the fruits of holy living. A warfare against the organized church and its scriptural teachings is a mark of the enemy.

Warnings Against the Occult

1. What methods of attempting to receive supernatural communications are condemned by the Lord? Whose guidance are those following who seek such methods? Deut. 18:10-12; Rev. 16:13, 14.

NOTE.—"Through the agency of evil spirits, strange gods were introduced; and because of transgression, the chosen people were finally scattered from the Land of Promise. This history Satan is striving to repeat in our day. . . . The word of the Lord to ancient Israel is addressed also to His people in this age: 'Regard not them that have familiar spirits, neither seek after wizards to be defiled by them;' 'for all that do these things are an abomination unto the Lord.'"—*"Patriarchs and Prophets,"* p. 689.

2. How are God's people warned against following a similar course? Isa. 8:19.

NOTE.—"Deceived mortals are worshiping evil angels, believing them to be the spirits of their dead friends. The word of God expressly declares that the dead have no more a portion in anything done under the sun. Spiritualists say that the dead know everything that is done under the sun; that they communicate to their friends on earth, give valuable information, and perform wonders. . . . Some, I was shown, gratify their curiosity, and tamper with the devil. They have no real faith in spiritualism, and would start back with horror at the idea of being mediums. Yet they venture, and place themselves in a position where Satan can exercise his power upon them. . . . They are venturing on the devil's ground, and are tempting him to control them."—*"Testimonies,"* vol. 1, pp. 298, 299.

3. What example is given of God's displeasure because of making inquiry of the dead, through a spirit medium? 1 Chron. 10:13, 14.

NOTE.—"Although his [Saul's] rebellion and obstinacy had well-nigh silenced the divine voice in the soul, there was still opportunity for repentance. But when in his peril he turned from God, to obtain light from a confederate of Satan, he had cut the last tie that bound him to his Maker; he had placed himself fully under the control of that demoniac power which for years had been exercised upon him, and which had brought him to the verge of destruction."—*"Patriarchs and Prophets,"* p. 679.

Supernatural Manifestations May Deceive

4. What evidence do we have that the working of miracles is not an essential characteristic of a prophet? Luke 7:26, 28; John 10:41.

NOTE.—Christ states that John the Baptist had no peer among the prophets. Yet while the people witnessed that John did no miracle, they also said, "All things that John spake of this Man were true."

5. What supernatural phenomena sometimes accompanied the giving of dreams and visions? 2 Cor. 12:1-3; Dan. 10:7, 17, 18; Num. 24:4.

NOTE.—Undue emphasis should not be placed upon the physical phenomena accompanying visions, for some of these might be counterfeited by the power of Satan. They do have a part, however, in demonstrating that some power more than human is manifested. Many who have seen Mrs. White in vision speak of witnessing one or more of the phenomena mentioned by Paul and Daniel and Balaam. She seldom spoke or wrote of this part of her experience, but we find the following from her pen:

"Sometimes while I was in vision, my friends would approach me, and exclaim, 'Why, she does not breathe!' Placing a mirror before my lips, they found that no moisture gathered on the glass. . . . These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy."—*Review and Herald,* June 14, 1906.

6. What will prove the falsity of an untrue prophet who claims to foresee the future? Deut. 18:20-22.

7. How did God deal with one who made a prediction contrary to the message sent through Jeremiah? Jer. 27:2, 3; 28:1-4, 10-17.

NOTE.—"The false prophet had strengthened the unbelief of the people in Jeremiah and his message. He had wickedly declared himself the Lord's messenger, and he suffered death in consequence. In the fifth month Jeremiah prophesied the death of Hananiah, and in the seventh month his words were proved true by their fulfillment."—*"Prophets and Kings,"* p. 446.

8. What conditions would warrant the rejection of a professed prophet even though he gave a sign or wonder? Deut. 13:1-5.

NOTE.—No matter how marvelous the evidence of the supernatural guidance seems to be, anyone who teaches disobedience to the law of God is a false prophet.

"Satan leads men to consult those that have familiar spirits; and by revealing hidden things of the past, he inspires confidence in his power to foretell things to come. By experience gained through the long ages, he can reason from cause to effect, and often forecast, with a degree of accuracy, some of the future events of man's life. Thus he is enabled to deceive poor, misguided souls, and bring them under his power, and lead them captive at his will."—*"Patriarchs and Prophets,"* p. 687.

The Test of Character

9. What is the character of the men whom God chooses as His messengers? 2 Peter 1:21; Isa. 6:7; 52:11.

10. On the other hand, what are mentioned as characteristics of those whom God has not sent? Matt. 7:21-23; Jer. 23:14.

11. What sin is pointed out as an evidence of one's being an emissary of the enemy? 2 Peter 2:3, first part; Micah 3:11.

12. In contrast to this, what could Paul say of his labors? Acts 20:33-35.

Tested by Attitude Toward the Organized Church

13. What will be the relation of one who is endowed by the Holy Spirit with the gift of prophecy to the organized church or body of Christ? Eph. 4:11-13.

NOTE.—In contrast to the true prophets and teachers working to build up and unify the organized church of Christ, are those who "draw away disciples after them." Acts 20:30. "The gifts, and especially the gift of prophecy, have a part to act in bringing the church into 'unity' and harmony. 'God is not the author of confusion, but of peace.' In fact, the gathering of a people from the confused elements of earth, and the various nations of the world, to move forward as one, is one of the best evidences of a genuine work of the Lord."—*"Prophetic Gift in the Gospel Church,"* J. N. Loughborough, pp. 30, 31.

14. How should the believers relate themselves to teachers who seek to bring in divisions into the body of Christ? Rom. 16:17; 2 Thess. 3:6.

NOTE.—"O how Satan would rejoice to get in among this people and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not

endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order. . . . We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle."—*"Testimonies to Ministers,"* pp. 228, 229.

Lesson 12, for September 21, 1940

The Spirit of Prophecy in the Remnant Church

MEMORY VERSE: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." Rev. 12:17.

STUDY HELP: "The Abiding Gift of Prophecy," pp. 253-263.

SEED THOUGHT: God promised continual guidance to His people as they set themselves to bring about the restoration of the Sabbath. As Israel was led from Egypt to the Promised Land by a prophet, so divine guidance would be given to the movement which was to gather God's dispersed from all nations to the heavenly Canaan. Anciently God could not consistently continue to speak through the prophets to His people when they persisted in disregarding His messages which urged obedience to His law and the observance of His Sabbath. But when the last gospel message was to be proclaimed, calling all men to obedience to all God's commandments, the prophetic gift was restored to guide the remnant church in its great task of enlightening the world.

Two Gathering Movements

1. As a preparation for the ushering in of God's kingdom of righteousness and peace, what great gathering movement is described? To what earlier movement is it likened? Isa. 10:20-22; Rom. 9:27, 28; Isa. 11:11, 12, 16.

NOTE.—In the days of Ezra and Nehemiah God did in a marvelous way "set His hand," to restore His people to the land from which they had been dispersed in the captivity of Israel and Judah. Some fifty thousand responded to the call of God to return, following the decree of Cyrus. The nation as a whole stayed by the homes they had established in other countries, and God's ideal for the return and prosperity of Israel in their own land was not met. The movement which might have taken place at that time finds a counterpart today in the great second advent message which is gathering God's chosen ones from all parts of the world.

"These prophecies [Isa. 60:1-4, 10, 11; 45:22] of a great spiritual awakening in a time of gross darkness, are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth. [Isa. 11:10-12.]"—*"Prophets and Kings,"* pp. 375, 376.

2. How did God lead and preserve Israel in the Exodus movement? Hosea 12:13.

NOTE.—Moses was God's mouthpiece to Israel during the time of the Exodus and during the wilderness wandering.

"Here we may note that this very movement of old [the Exodus movement]

is set forth as a type of the final gospel movement. 'Now all these things happened unto them for ensamples ["types," margin]: and they are written for our admonition, upon whom the ends of the world are come.' 1 Cor. 10:11.

"In that first movement the Lord put the gift of the spirit of prophecy in His 'church in the wilderness.' In the fullness of prophetic time the advent movement came. The Lord has now 'set His hand again the second time to recover the remnant of His people . . . from the four corners of the earth.' Isa. 11:11, 12. And as this final movement should rise, the Lord again was to give to His church the gift of the spirit of prophecy."—*"The Spirit of Prophecy in the Advent Movement,"* W. A. Spicer, pp. 20, 21.

The Relation of the Gift of Prophecy to Obedience

3. What is given as one reason why prophetic vision was often withheld in olden times? Lam. 2:9; Ezek. 7:9, 26.

NOTE.—The expression "the law is no more," cannot mean that God had released His people from their obligation to keep it. But they themselves had resisted the appeals of the prophets to keep the law of God, and were violating it. Because of this persistent attitude of resistance to God's commandments, there came a time when it was useless for Him to continue to communicate with them, and the prophetic voice became silent.

4. For what similar reason may we conclude that the gift of prophecy was largely withheld for many centuries during the Christian Era? 2 Thess. 2:3, 4; Dan. 7:25.

God Guides, and Speaks to the Remnant

5. What work of reform in the last days was predicted by the prophet Isaiah? Isa. 58:12-14.

NOTE.—"In the time of the end, every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in."—*"Prophets and Kings,"* p. 678.

6. What promise of divine guidance is given to those who engage in this work of reformation? Verse 11, first part.

7. In describing the people brought out by the threefold message, what feature of their experience is twice mentioned by the prophet John? Rev. 14:12; 12:17.

8. What was seen by the prophet to be present in this commandment-keeping church? Rev. 12:17, last part; 19:10.

The Advent Movement in Prophecy

9. With the announcement of what event does the remnant church begin the proclamation of the last message to be carried to the world? Rev. 14:6, 7.

10. When did this event take place, thus making its announcement due? Dan. 8:14.

NOTE.—"As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work,—to cleanse the sanctuary. . . . As the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment."—*"The Great Controversy,"* pp. 421, 422.

11. What movement was being started at the ending of this long prophetic period in 1844?

ANSWER.—A remarkable advent movement was witnessed in many countries of the world, based upon the prophetic utterance of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." In the United States of America, during the summer of that year, the believers were convinced that that period would end specifically on the Jewish day of atonement, which, according to Scripture reckoning, would be October 22. The correctness of this reckoning is justifiable, though later light has revealed their mistake in the nature of the event to take place at that time.

12. Explain the prophet's description of the early advent movement and the disappointment of 1844. Rev. 10:1-10.

NOTE.—A comparison of this symbolic prophecy with the advent movement makes it clear that they conform in every detail. The *time* is between the sixth and seventh trumpets (about 1840). The *rainbow* is indicative of God's presence. The *cloud* and the unrecorded *"seven thunders"* fitly represent the lack of clear understanding of the message. The *little book, open,* obviously represents the book of Daniel, in whose pages the prophetic period is found. The reference to *land and sea* and the *loud voice* aptly describes a powerful and widespread movement. The nature of the message was that "time should be no longer." And the eaten book, *sweet* in the mouth, and afterward *bitter,* graphically symbolizes the joy of expectation and bitterness of disappointment.

13. What divine commission indicates that another world-wide message was to be given after the disappointment of 1844? Verse 11.

NOTE.—A superficial judgment would indicate that those who announced their belief that the Lord was coming on a certain date had been greatly deceived, and that their voice should be silent thereafter. The prophecy shows, on the contrary, that out of the very movement which seemed to end in failure, was to grow another movement with a message to be carried to all the world. Such a movement by such a people could only be possible if guided and directed by God Himself. See "The Acts of the Apostles," p. 585.

NEXT SABBATH—An "OVERFLOW" GIFT to MISSIONS

For chapels in the Azores, Madeira, St. Thomas, and Cape Verde Islands

Lesson 13, for September 28, 1940

Confidence in the Prophetic Gift

MEMORY VERSE: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

STUDY HELPS: "The Great Controversy," pp. 603-607, 613-623 (new ed., pp. 681-686, 693-704); "Prophets and Kings," pp. 722-733.

SEED THOUGHT: The counsels sent from God to His people through His prophets will, if received, make them perfect. The prophets solemnly urged the people to receive their words as the words of God, and warned them that their future destiny depended upon their acceptance or rejection of these words. Ancient Israel's defection and rejection by God as His chosen people came as a result of their failure to heed the messages of her prophets. The purposes of God for Israel are to be fulfilled in the last church. They were seen to be the heralds of God's saving message to the world, to be perfected in character, and finally to triumph gloriously at Christ's coming. They were seen to hold fast the spirit of prophecy, and to demonstrate the truthfulness of the words of Jehoshaphat, "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

Importance of Heeding God's Messages

1. In what ways are the writings, inspired by God, of vital value to the individual? 2 Tim. 3:16, 17.

NOTE.—"Scripture" as here used refers primarily to the Old Testament, the "Holy Scriptures" with which Timothy had been familiar as a child (verse 15). Peter speaks of all the "epistles" of Paul with "the other scriptures" (2 Peter 3:16). The spirit and content of other New Testament books show them to be in harmony with the rest of the Holy Scriptures, thus bearing internal evidence to their divine inspiration. 2 Timothy 3:16 sets forth a principle of universal application. Whenever and wherever God bestows the gift of prophecy on a human agent, sending messages for the instruction and guidance of His people, these God-inspired writings will have the same power, and bear the same fruitage. In fact, the demonstration of such values as are here set forth by Paul is one of the strongest evidences of divine inspiration.

2. To what is the sure word of prophecy likened? How are we exhorted to relate ourselves to it? 2 Peter 1:19.

3. With what earnest admonitions are messages of the prophets frequently introduced? 2 Kings 20:16; Isa. 55:3; 48:12.

Israel's Opportunity and Failure

4. In what words did Isaiah set forth the importance of obedience to the words that he was bidden to speak to backslidden Israel? Isa. 1:19, 20.

5. What does Jeremiah say of Israel's response to the prophetic counsels, and the results? Jer. 29:18, 19.

6. In what pathetic words does God lament their failure to heed His counsels? Isa. 48:17, 18.

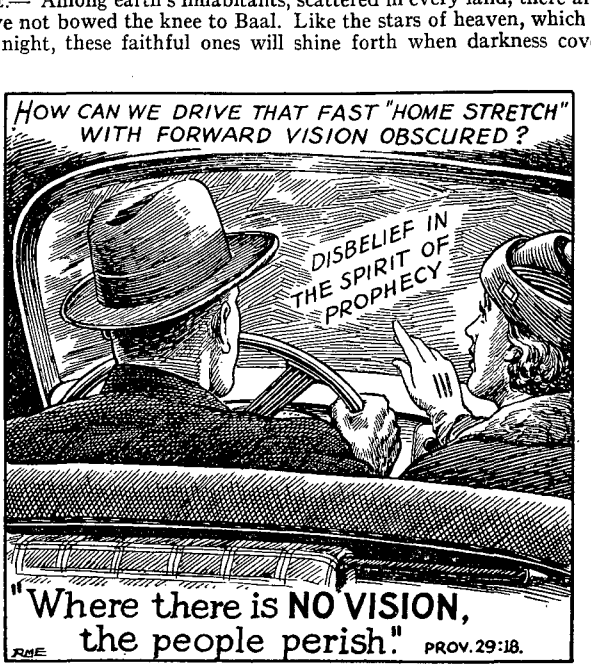
NOTE.—"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. . . . Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. . . . To spiritual Israel have been

restored the privileges accorded the people of God at the time of their deliverance from Babylon."—*"Prophets and Kings,"* pp. 713, 714.

The Remnant Church in Prophecy

7. What picture of future glory for the church, in its ministry for Christ, was foreseen by the prophets? Isa. 60:1-3; Rev. 18:1.

NOTE.—"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the



earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—*"Prophets and Kings,"* pp. 188, 189.

8. What solemn pronouncement marks the end of the work of the investigative judgment, when our High Priest leaves the sanctuary? Rev. 22:11, 12.

9. At the end of the great conflict between good and evil, what experiences come to the inhabitants of the world? What assurance is given for God's people during this time? Dan. 12:1.

NOTE.—"In the time of trouble just before the coming of Christ, the righteous will be preserved through the ministration of heavenly angels; but there will be no security for the transgressor of God's law. Angels cannot then protect those who are disregarding one of the divine precepts."—*"Patriarchs and Prophets,"* p. 256.

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received 'the latter rain,' 'the refreshing from the presence of the Lord,' and they are prepared for the trying hour before them. . . . Every case has been decided for life or death. Christ has made the atonement for His people, and blotted out their sins. The number of His subjects is made up; 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven,' is about to be given to the heirs of salvation, and Jesus is to reign as King of kings, and Lord of lords."—*"The Great Controversy,"* pp. 613, 614.

10. How was the remnant church presented to the prophet Zephaniah? Zeph. 3:12-17.

NOTE.—"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. A 'fair miter' is set upon their heads."—*"Prophets and Kings,"* p. 591.

11. What glorious experience awaits the faithful followers of the Lamb, after their days of test and trial? Rev. 14:1-5; 15:2, 3.

NOTE.—"While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the 'Father's name written in their foreheads.' And again he saw 'them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,' and singing the song of Moses and the Lamb."—*"Testimonies,"* vol. 5, pp. 752, 753.

The Secret of Victory

12. What was foreseen regarding the attitude of the remnant church toward the spirit of prophecy? Rev. 12:17.

NOTE.—"Despise not prophesyings," admonished the apostle Paul. "Prove all things; *hold fast* that which is good." 1 Thess. 5:20, 21. In the original Greek, the basic word which is here translated "hold fast," is the same as that rendered in the text of the Authorized Version as "have" in Revelation 12:17. This fact led the translators of the Revised Version to render this text, "keep

the commandments of God, and *hold* the testimony of Jesus." The similarity of these two passages of scripture in setting forth the proper attitude toward "prophesyings" or "the testimony of Jesus," leads to the inference that there will be in the remnant church a manifestation of the spirit of prophecy; and further, that in harmony with the counsel of Paul, it will not be despised, but proved, by being brought to the tests of Scripture. Then being found "good," it will be accepted and held fast by the last church. The loyalty of the remnant to the revelation of God in the Bible and their acceptance of His present-day messages through the spirit of prophecy are primary reasons for the purity of their doctrine, for the success of their divine commission to preach the message to all the world, for their perfection of character so that they stand without a mediator after the close of probation, and for their ultimate glorious triumph at the coming of Christ.

13. What attitude toward the words of God's prophets is the only basis for success and prosperity? 2 Chron. 20:20.

NOTE.—"Perilous times are before us. . . . The enemy is on our track. We must be wide-awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*"Testimonies,"* vol. 8, p. 298.

"THE SABBATH SCHOOL WORKER"

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The Daily Lesson Study Cultivates Daily Bible Study Habit

Seventh-day Adventists have the reputation of being Bible students. In our early history this was more true of our people than it is today. There is a tendency to superficiality in our search of the Scriptures in the study of the Sabbath school lesson as well as in other Bible study. We need to know and understand the Bible, however, as the only guide to eternal life, and the only rule for our Christian character building.

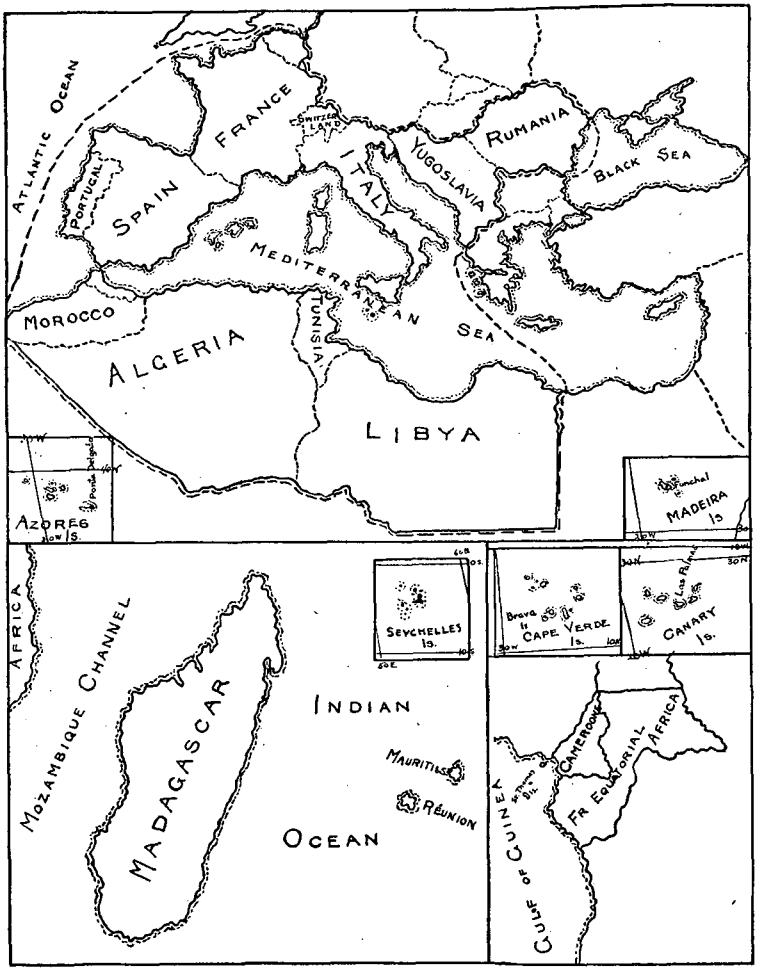
Hence the Sabbath School Department earnestly endeavors to encourage daily lesson study, not merely to reach a goal, but for the salvation of our souls. The Lord declared, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. We are to desire the sincere milk of the word that we may grow thereby. 1 Peter 2:2. We are to grow in faith and a knowledge of God through the word. Rom. 10:17; 2 Peter 3:18. "There is but little benefit derived from a hasty reading of the Scriptures. . . . There must be careful research and prayerful reflection." —*"Steps to Christ,"* p. 95.

Because many misunderstood our aim in providing a chart for checking their daily lesson study at the top of each lesson, this chart has been omitted from the Quarterly. We earnestly appeal to every Sabbath school member, young and old, to study the lesson every day, that daily Bible study may become as natural and necessary as daily food. Job declared, "I have esteemed the words of His mouth more than my necessary food." Job 23:12. Begin the lesson study Sabbath afternoon, according to the counsel of the spirit of prophecy, and then devote sufficient study each day of the week to learn the lesson well.

"We should fear to skim the surface of the word of God."—*"Testimonies,"* vol. 6, p. 407.

We live in perilous times, and more and more need the sustaining power of the word of God. Satan knows this, and will strive to keep us from Bible study. "Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. . . . None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*"The Great Controversy,"* pp. 593, 594.

Study the Lesson Daily—Not for a Goal—But for Your Soul.



Southern European Division, and Its Mission Territory

THE OVERFLOW, September 28. Within recent years, overflows of the Thirteenth Sabbath Offerings have been given to the mission fields of the Southern European Division, as follows: In 1935, $2,424.80 went to this field; in 1937, to the medical work in northern Africa, $5,729.04; in 1938, to the islands of Madagascar, Mauritius, Réunion, and the Seychelles, $6,343.89. Now the Portuguese islands and Portuguese Guinea in Africa are urgently in need of chapels to which people may be invited to hear the gospel message. The Portuguese islands, as shown on the map, include the Azores, Madeira, the Cape Verde Islands, and also St. Thomas, all west of Africa. Will you not help generously on September 28, that a large overflow may provide chapels for these islands?