SABBATH SCHOOL LESSON QUARTERLY

No. 185 ◆ THIRD QUARTER, 1941

GUIDING PRINCIPLES OF LIFE

Mrs. F. D. Chase

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.00	.50	.30	.25	

"God loveth a cheerful giver"

RECORD

1 $	2	3	4	5	6	7	8	9	10	11	12	13	Birthday	Investment		TOTAL

This Individual Sabbath School Offering Goal chart will appear in each *Quarterly*. Systematic giving week by week is becoming more and more a practice, and this chart is inserted by request. Many Sabbath school members are giving a dollar or more each week, and this goal chart will enable them to keep an accurate record of their covenant with God.

"God has devised a plan by which all may give as He has prospered them, and which will make giving a habit without waiting for special calls. Those who can do this, but will not because of their selfishness, are robbing their Creator, who has bestowed upon them means to invest in His cause to advance its interests."—*Testimonies,* vol. 3, p. 411.

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Sabbath School Lesson Quarterly

GUIDING PRINCIPLES OF LIFE

Lesson 1, for July 5, 1941

Counsel Concerning Right Living

MEMORY VERSE: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

STUDY HELPS: "Steps to Christ," pages 126-130; "Testimonies," vol. 5, pp. 188-190.

Attitude to Truth and Mercy

1. What should be our attitude toward the commandments of the Lord? What is the reward of such obedience? Prov. 3:1, 2; Ps. 37:31.

NOTE.—The law of God in the heart gives steadfastness, peace, and joy to the life, the results of perfect obedience. "Let no one deceive himself with the belief that a part of God's commandments are nonessential, or that He will accept a substitute for that which He has required. Said the prophet Jeremiah, 'Who is he that saith, and it cometh to pass, when the Lord commandeth it not?' God has placed in His word no command which men may obey or disobey at will and not suffer the consequences. If men choose any other path than that of strict obedience, they will find that 'the end thereof are the ways of death.' "—*Patriarchs and Prophets,* pages 360, 361.

2. What course are we counseled to take when tempted by evil companions? Prov. 1:10.

3. What should be the attitude of all to mercy and truth? What will this course bring to one? Prov. 3:3, 4.

NOTE.—Mercy, or compassion, excludes from the heart all forms of selfishness, hatred, and cruelty; while truth excludes all deceit, hypocrisy, conscious or unconscious, and all deliberate falsifying. The Saviour commands in Luke 6:36 that we be merciful as our Father in heaven is merciful; and we are told that the Lord "has put a mark of distinguishing favor upon the exercise of that mercy which is His own attribute." See Ps. 108:4.

"Mercy is kindness to the unthinking and evil. It is tenderness, forbearance, and forgiveness. It is thinking, toiling, and suffering for others. It is love in exercise." It is a badge of manliness. The merciful are eyes to the blind and feet to the lame, a father to the poor and fatherless. "Blessed are the merciful: for they shall obtain mercy." Matt. 5:7.

4. In what specific ways had the shepherds of Israel neglected to show mercy? Ezek. 34:4.

NOTE.—"The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness."—*Christ's Object Lessons,* page 386.

Conceit Versus Trust in God

5. Instead of trusting to one's own understanding, what is one counseled to do? Prov. 3:5.

NOTE.—"God will do great things for those who trust in Him. The reason why His professed people have no greater strength, is that they trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf. He will help His believing children in every emergency, if they will place their entire confidence in Him, and faithfully obey Him." —*Patriarchs and Prophets,* page 493.

6. What definite blessings are promised those who trust in the Lord? Isa. 26:3; Jer. 17:7, 8.

NOTE.—Trust brings guidance. "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6. "If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend."—*Christ's Object Lessons,* page 173.

It may be that the Lord will lead us into green pastures and beside still waters (Ps. 23:2); but whether or not, He has promised to "be our guide even unto death" (Ps. 48:14). He has promised to guide us in judgment (Ps. 25:9), giving us His own counsel (Ps. 73:24; Isa. 30:21). He has promised to lead us in the midst of uncertainties (Isa. 42:16); and to give divine illumination and peace (Luke 1:79). "The path where God leads the way may lie through the desert or the sea, but it is a safe path."—*Patriarchs and Prophets,* page 290.

7. What other counsel does Solomon give? Prov. 3:7, first part.

NOTE.—"There is nothing so offensive to God, or so dangerous to the human soul, as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Christ's Object Lessons,* page 154.

Paul said, "Be not wise in your own conceits" (Rom. 12:16); for, he says, "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:2. Solomon says that there is "more hope of a fool" than of the "man wise in his own conceit" (Prov. 26:12); and Isaiah pronounces a woe upon "them that are wise in their own eyes, and prudent in their own sight!" Isa. 5:21.

"Fear to trust to your own strength, fear to withdraw your hand from the hand of Christ, and attempt to walk life's pathway without His abiding presence."—*Christ's Object Lessons,* page 161.

8. In what words did Absalom express his self-conceit? 2 Sam. 15:4.

NOTE.—Absalom's disloyalty to his father David, the king of Israel, is a tragic illustration of the evil of self-exaltation, as was Lucifer's rebellion.

"What harm has come to my soul, except through greed and selfishness? Is there not room on the earth for all men with me? Is there not work for all, and wealth, and honor for all? Let me receive with gratitude the lot the Lord allows me, and let me not look at the fortune of others except to increase it for them."—*Amos R. Wells.*

Love Chastens

9. What does the Lord do to those He loves? Why? Rev. 3:19; John 15:2.

NOTE.—"The furnace is to purify, but not to consume." "The Hand that humbles to the dust, rebukes sin, and puts pride and ambition to shame, is the Hand that lifts up the penitent, stricken one. With deepest sympathy He who permits the chastisement to fall, inquires, 'What wilt thou that I shall do unto thee?' "—*Prophets and Kings,* page 435.

10. What attitude toward the Lord's chastening should one not cherish? Prov. 3:11.

NOTE.—David's course at the time of Absalom's revolt shows us how to bear affliction and trial. "How natural it would have seemed for David to murmur against God in this great affliction! But he saw in his own sin the cause of his trouble. The words of the prophet Micah breathe the spirit that inspired David's heart. 'When I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me.' Micah 7:8, 9. And the Lord did not forsake David. This chapter in his experience, when, under cruelest wrong and insult, he shows himself to be humble, unselfish, generous, and submissive, is one of the noblest in his whole experience. Never was the ruler of Israel more truly great in the sight of heaven than at this hour of his deepest outward humiliation."—*Patriarchs and Prophets,* page 738.

11. What is the result of chastisement rightly borne? Heb. 12:11.

NOTE.—"God's care for His heritage is unceasing. He suffers no affliction to come upon His children but such as is essential for their present and eternal good."—*The Acts of the Apostles,* page 524.

Justice and Benevolence

12. By what counsel is justice enjoined? Prov 3:27.

NOTE.—The secret of dealing justly with our fellow men is given by the Saviour when He said, "My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me." John 5:30. If one seeks to save his own position or influence by not espousing the just cause of another, he is not heeding the command to "render therefore to all their dues" (Rom. 13:7); he is withholding good from one to whom it is due. "He that is unjust in the least is unjust also in much." Luke 16:10.

In the charge Moses gave to the judges of Israel (Deut. 1:17), he outlined the principles underlying justice in the following words: "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."

13. How are hospitality and benevolence enjoined? Prov. 3:28, 29.

NOTE.—"To minister to a soul hungering and thirsting for the truth was more grateful to Him [Jesus] than eating or drinking. . . . Benevolence was the life of His soul."—*The Desire of Ages,* page 191.

There is recorded in Gen. 18:1-8 a beautiful example of hospitality. This act of courtesy on the part of Abraham, the Lord "regarded of sufficient im-

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THIRTEENTH SABBATH OFFERING

September 27, 1941

Missions of the Northern European Division

portance to record in His word; and a thousand years later, it was referred to by an inspired apostle: 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.' Heb. 13:2."—*Patriarchs and Prophets*, page 138.

The Way of Life

14. What counsel is given concerning one's associations? Whom should we choose for companions? Prov. 14:7; Ps. 119:63.

15. What does one's heeding counsel or reproof reveal? Prov. 12:15; 13:18.

NOTE.—"He that won't be counseled can't be helped."— *Benjamin Franklin.*

Lesson 2, for July 12, 1941

The Fear of the Lord

MEMORY VERSE: "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy." Ps. 147:11.

STUDY HELPS: "Christ's Object Lessons," pages 359, 360 (new ed., pages 361, 362); "The Desire of Ages," page 313; "Thoughts From the Mount of Blessing," pages 119-150.

Godly Fear

1. What terse statement compasses the full duty of man? Eccl. 12:13.

NOTE.—The definition of fear as here used is to "look upon with awe or reverence; desire to avoid displeasing,"—a desire made effective only through deep love for God. Solomon says, "The fear of the Lord is to hate evil" (Prov. 8:13), and again, "By the fear of the Lord men depart from evil" (Prov. 16:6).

2. What supreme acquisition has its inception in this godly fear? Prov. 1:7.

NOTE.—This "wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17. It is pure—unmixed with false science or false doctrines; it is not arrogant, heady or high-minded, neither is it exacting; but it is gentle, forgiving, and sincere. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Prov. 4:7.

Fervent Prayer Rewarded

3. How is this wisdom obtained? James 1:5, 6.

NOTE.—This wisdom is a priceless God-given gift. Do not "let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure."—*Early Writings*, page 73.

Solomon had this wisdom in his early manhood, and it made him "wiser than all men; . . . and his fame was in all nations round about." 1 Kings 4:31.

"When a burden bearer desires wisdom more than he desires wealth, power, or fame, he will not be disappointed. Such a one will learn from the great

Teacher not only what to do, but how to do it in a way that will meet with the divine approval."—*Prophets and Kings,* page 31.

4. Why are we counseled to hold fast to this heaven-born wisdom? Prov. 3:21-24.

NOTE.—This heavenly wisdom does more than give power and grace to its possessor, it honors God and blesses others through the influence of the one upon whom it is bestowed. It is said of Solomon, "The wisdom and righteousness revealed by the king bore witness to all nations of the excellency of the attributes of the God whom he served. For a time Israel was as the light of the world, showing forth the greatness of Jehovah. Not in the surpassing wisdom, the fabulous riches, the far-reaching power and fame that were his, lay the real glory of Solomon's early reign; but in the honor that he brought to the name of the God of Israel through a wise use of the gifts of Heaven."—*Prophets and Kings,* pages 32, 33.

5. How does God regard those who fear Him? Acts 10:35; Luke 1:50.

6. What promise is given those who reverence the name of God? Mal. 4:2.

God's Yearning Desire

7. What strong desire did Jehovah express for Israel? Deut. 5:29.

NOTE.—The Lord changes not. His desire for His people now is the same as it was for Israel. With all due reverence, one could therefore substitute one's own name in this appeal. It is the desire of God for us individually.

8. What honor is accorded all who fear the Lord? Mal. 3:16, 17.

NOTE.—A restrained tongue reverences the name of God. " 'Holy and reverend is His name.' Angels, as they speak it, veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips!"—*Education,* page 243.

9. What comforting assurances have those who fear God? Ps. 33:18, 19; 34:9.

NOTE.—"God will do great things for those who trust in Him. . . . He will help His believing children in every emergency, if they will place their entire confidence in Him, and faithfully obey Him."—*Patriarchs and Prophets,* page 493.

10. When those who fear the Lord are distressed by temptation or affliction, of what may they be sure? Ps. 103:13, 14, 17.

NOTE.—Divine sympathy and mercy are meted out to those whose hearts are not right with God, and who are not steadfast in His covenant, as the following text indicates: "He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath. For He remembered that they were but flesh; a wind that passeth away, and cometh not again." Ps. 78:38, 39. Surely then those who fear the Lord can rest themselves upon His heart of love; for while all men share in that loving-kindness, the righteous enter into its inner recesses, and are replenished with good, of which others are incapable.

11. What appeal does the Lord make to youth? Prov. 23:17, 19.

NOTE.—This fear which enriches the life and gives steadfastness of purpose, the Lord will implant in the heart of those who seek Him; so should not all

gratefully and readily respond, "When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek"? Ps. 27:8. Let us ever be mindful of the pleasure we give the Lord when we yield ourselves to His guidance. "My son, if thine heart be wise, My heart shall rejoice, even Mine. Yea, My reins shall rejoice, when thy lips speak right things." Prov. 23:15, 16.

12. What plea of the prophet of old should strongly appeal to us today? 1 Sam. 12:23, 24.

NOTE.—The psalmist in contemplating the goodness of God exclaimed, "Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" Ps. 31:19.

Lesson 3, for July 19, 1941

Hezekiah—the King Who Feared the Lord

MEMORY VERSE: "With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." 2 Chron. 32:8, first part.

STUDY HELP: "Prophets and Kings," pages 331-362.

Judah's Young King

1. What is the inspired record concerning King Hezekiah? 2 Kings 18:5, 6.

NOTE.—Uzziah was perhaps "greater as a conqueror; Solomon was greater in wisdom; David greater in genius, and in the length, breadth, depth, and height of human nature; but none trusted in the Lord God and followed Him as faithfully as did Hezekiah. The gross faults which stained the lives of the three great kings, David, Solomon, and Uzziah, are missing in the life of Hezekiah."—Clarence E. Macartney, *Sermons on Old Testament Heroes,* page 21.

2. What was the condition of Israel when Hezekiah as a young man began his reign? 2 Chron. 28:24, 25.

NOTE.—The years of the reign of Ahaz, father of Hezekiah, were evil years for Israel. He had plunged them into moral and spiritual degradation. They were now paying tribute to Assyria; and the worship of idols had been substituted for the worship of God, Ahaz sacrificing and burning incense "in the high places, and on the hills, and under every green tree" (2 Chron. 28:4), even casting his own children into the furnace fire of the god Moloch which he had set up. Heathenism had well-nigh prevailed. The prophet Micah said of this time, "The good man is perished out of the earth: . . . they hunt every man his brother with a net. That they may do evil with both hands earnestly." Micah 7:2, 3 (first part).

Evil habits strengthen by indulgence. Ahaz trespassed more and more. Jeroboam won for himself the stigma, "Jeroboam, who did sin, and who made Israel to sin." The record says of Ahaz, "This is that king Ahaz"—that king whose wickedness "brought Judah low." Others always suffer from the wrongdoing of one, and great is the responsibility of him who leads another away from God and right.

3. On coming to the throne at this critical hour, what did Hezekiah immediately do? 2 Chron. 29:3-8.

NOTE.—"Just when it seemed that everything great and good in the nation was lost, God sends Hezekiah. When Christianity was corrupt and debased in Europe, God raised up Luther. God always has His chosen one in waiting."—*Clarence E. Macartney.*

Micah and Isaiah had earnestly pleaded with Israel to return to the Lord; and it must be that Hezekiah even as a young man in the corrupt court of his unscrupulous father responded to these appeals, and determined that he himself would walk in the way pointed out by the prophets; and as soon as opportunity offered would lead the people back to God, for he began his work of reform in the very first month of his reign; and executed it with dispatch, decision, and wisdom. It "was done suddenly" or expeditiously, the record says (verse 36).

4. After recounting to the priests and Levites all that was in his heart to do, in what tactful way did the king appeal to them to be zealous in their service to the Lord? Verses 10, 11.

NOTE.—"Chosen you"—a blessed privilege and a sacred responsibility to be chosen to do a special work for the Lord, however humble the task may be! Surely negligence or dilatory acts are unbecoming to one chosen for special service.

5. By what proclamation did Hezekiah climax his effort to re-establish the worship of God? How did the people respond to the appeal? 2 Chron. 30:1, 13, 26.

NOTE.—"The king had taken counsel, and his princes, and all the congregation in Jerusalem." 2 Chron. 30:2. By counseling with the people he gained their wholehearted co-operation (verse 12). Hezekiah appealed to Israel as well as to Judah to attend the Passover. In Israel "the bearers of the gracious invitation were usually repulsed. The impenitent turned lightly aside; nevertheless some, eager to seek God for a clearer knowledge of His will, 'humbled themselves, and came to Jerusalem.' "—*Prophets and Kings,* page 337.

6. How did this Passover service extend the work of reform? 2 Chron. 31:1.

7. What further steps did the king take to give permanency to the work he had undertaken? Verses 2, 4, 5.

NOTE.—Every good and perfect gift is from above, and the Lord "desires men and women to show their gratitude by returning Him a portion in tithes and offerings,—in thank offerings, in freewill offerings, in trespass offerings. They are to devote their means to His service, that His vineyard may not remain a barren waste."—*Prophets and Kings,* pages 707, 708.

Hezekiah's Zeal and Loyalty

8. What was one great secret of Hezekiah's success in re-establishing the service of God? Verse 21.

NOTE.—Love with all the heart makes work with all the heart easy. How the Lord hates indifference, and negligence! Any condition is better than lukewarmness, He says.

9. To what dire event did Israel's apostasy lead? What tragic result followed? 2 Chron. 32:1, 17.

NOTE.—Because of the weakness and apostasy of Israel and Judah, the

name of God was no longer feared among the nations, but had become a subject of continual reproach, and was blasphemed daily. Isa. 52:5.

10. What measures for hindering the enemy's progress were taken by the king? 2 Chron. 32:2-5.

11. What comforting assurance did Hezekiah give to his captains of war? How did the people accept this expression of faith and courage? Verses 6-8.

12. When the king heard and read the insulting messages sent by the Assyrian king, where did he go? What word did he send to Isaiah? 2 Kings 19:1-4.

NOTE.—"What Hezekiah did was no strange thing for him to do. For a long time he had known the way to prayer and to worship. Mark out that path to God's altar today, and when the day of trouble comes it will be easy and natural for you to find your way to God and to His help."—Clarence E. Macartney, *Sermons on Old Testament Heroes,* page 27.

13. What was one great burden of the king's heart as he prayed for deliverance from the boastful Assyrians? Verse 19.

14. What response came from God to the petitions that ascended to Him in this extremity? Verses 32-36.

NOTE.—" 'The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood He will make an utter end' of all who endeavor to exalt themselves above the Most High." *Prophets and Kings,* page 366.

Assyria was a very prosperous nation; but its rulers, "instead of using their unusual blessings for the benefit of mankind, became the scourge of many lands. Merciless, with no thought of God or their fellow men, they pursued the fixed policy of causing all nations to acknowledge the supremacy of the gods of Nineveh, whom they exalted above the Most High. God had sent Jonah to them with a message of warning, and for a season they humbled themselves before the Lord of hosts, and sought forgiveness. But soon they turned again to idol worship, and to the conquest of the world."—*Ibid.,* page 363.

Hezekiah's Illness

15. In a time of severe illness, what message from the Lord was given Hezekiah? What events followed closely upon the receipt of this word from the prophet? Isa. 38:1, 2, 5.

NOTE.—It is not strange that Hezekiah desired to live. He was in the prime of life, and doubtless had many other plans for the betterment of his kingdom which he was anxious to put in operation. To relinquish all when he had been on the throne but fourteen years seemed a tragedy. There was anguish in the king's heart as he prayed, but no rebellion or defiance. His appeal and tears touched the heart of the compassionate God, and an extension of life was granted.

16. How did Hezekiah on his recovery express his gratitude to God? Verses 17-20.

He Receives Foreign Ambassadors

17. What is the one dark record in Hezekiah's experience? 2 Kings 20:12, 13.

NOTE.—The king of Babylon, hearing of Hezekiah's remarkable recovery, and of the wonderful miracle wrought as a sign that he was to live, sent ambassadors to the king to congratulate him on his recovery, and to learn more of the God who could perform such wonders. Here was Hezekiah's "opportunity to extol the living God. . . . What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God!"—*Prophets and Kings,* page 344. "But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem." 2 Chron. 32:25. "Great services and achievements are no insurance against great falls."—*Amos R. Wells.*

18. How did Hezekiah relate himself to this unfortunate mistake, and with what result? 2 Chron. 32:26.

Lesson 4, for July 26, 1941

Fear of Man

MEMORY VERSE: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Ps. 27:1.

STUDY HELP: "The Acts of the Apostles," pages 234-242.

Fear Dishonors God

1. When was guilty fear born? Gen. 3:10.

2. Cite a striking example of guilty fear exercised toward man. Gen. 45:3, margin.

3. What tragic experience came to Israel because of fear of man? Num. 13:30, 31; 14:22-24.

NOTE.—"The people did not wait to reflect; . . . they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as though they must depend solely on the power of arms. In their unbelief they limited the power of God, and distrusted the hand that had hitherto safely guided them."—*Patriarchs and Prophets,* page 388.

In this moment of confusion and fear the fearlessness of Caleb sounded out boldly in defense of the right, "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:30. And this confidence in God persisted during the forty years of wandering in the wilderness; so that when the land was being divided among the people, Caleb asked that he be given the stronghold of the giants whose power had staggered the faith of Israel. "It was no desire for honor or aggrandizement that prompted Caleb's request. The brave old warrior was desirous of giving to the people an example that would honor God, and encourage the tribes fully to subdue the land which their fathers had deemed unconquerable."—*Patriarchs and Prophets,* pages 512, 513.

4. How did Moses seek to discourage the fear of man that so obsessed the Israelites? Deut. 31:6.

5. By what significant question does the Lord seek to discourage fear of man? What gracious reasons does the Lord give for not fearing in time of affliction? Isa. 51:12; 43:1, 2.

6. What counsel did the Saviour give concerning fear? Matt. 10:28.

7. What instruction concerning fearing the face of man did Moses give the judges of Israel? Deut. 1:17.

8. In Jesus' time, what denial of the Lord resulted from fear of the Jews? John 7:13; 12:42.

9. What influence may those who are fearful and afraid have on others? Deut. 20:8.

NOTE.—"The fear of man bringeth a snare." Prov. 29:25. This is always so—a snare to one's own soul, and it may be to others through him.

Basis of Fearlessness

10. What knowledge should keep all fear of man out of the heart? Ps. 118:6; 2 Kings 6:16.

NOTE.—The Lord encourages full confidence in His protecting care when He says through His prophet, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10. If you have felt the confidence and quietness that came from the grasp of a strong right hand of a friend in time of fear and danger, then you have some appreciation of the marvelous promise of the Father above.

11. What pathetic displays of fear wounded the Saviour? Matt. 26: 56, 69, 70.

NOTE.—"But a keener anguish rent the heart of Jesus; the blow that inflicted the deepest pain no enemy's hand could have dealt. While He was undergoing the mockery of an examination before Caiaphas, Christ had been denied by one of His own disciples."—*The Desire of Ages,* page 710.

David said, "I sought the Lord, and He heard me, and delivered me from all my fears." Ps. 34:4. "Perfect love casteth out fear." 1 John 4:18. Herein lies our hope of perfect loyalty to God.

12. Even when the world is convulsed with disaster, disease, and famine, why should the Christian not fear? Ps. 91:3-7; Hab. 3:16-19.

13. What New Testament incident is a pathetic example of fear of man? What fearless answer did the man who had been healed make to his questioners? John 9:20-22, 30, 33, 34.

14. When did fear of man lead Peter into a course that brought to him an open rebuke from the apostle Paul? Gal. 2:12, 14.

NOTE.—When Peter "visited Antioch, he won the confidence of many by his prudent conduct toward the Gentile converts. For a time he acted in accordance with the light given from heaven. He so far overcame his natural prejudice as to sit at table with the Gentile converts. But when certain Jews who were zealous for the ceremonial law, came from Jerusalem, Peter injudiciously changed his deportment toward the converts from paganism. A number of the Jews 'dissembled likewise with him; insomuch that Barnabas

also was carried away with their dissimulation.' This revelation of weakness on the part of those who had been respected and loved as leaders, left a most painful impression on the minds of the Gentile believers. . . . Peter saw the error into which he had fallen, and immediately set about repairing the evil that had been wrought, so far as was in his power."—*The Acts of the Apostles,* pages 197, 198.

Examples of Fearlessness

15. How did Nehemiah express his fearlessness in the face of great trial? Neh. 6:10, 11.

NOTE.—Shemaiah, who counseled Nehemiah to take refuge in the temple to save his life, had been bribed by the enemies of Nehemiah to advise him thus. "Had Nehemiah followed this treacherous counsel, he would have sacrificed his faith in God, and in the eyes of the people he would have appeared cowardly and contemptible. In view of the important work that he had undertaken, and the confidence that he professed to have in the power of God, it would have been altogether inconsistent for him to hide as if in fear. The alarm would have spread among the people, each would have sought his own safety, and the city would have been left unprotected, to fall a prey to its enemies."—*Prophets and Kings,* page 655.

16. How did David express his fearlessness? Ps. 3:6; 27:3.

NOTE.—"Fearlessness, fixedness, and faith. These great and closely allied qualities, always needed and always the heritage of God's people. The three stand or fall together. Where there is fear, there is no fixity, and where there is no fixity, there is no faith. But he who has a strong faith in God, will not fear 'though mountains be removed.'"—*The Preacher's Homiletic Commentary.*

17. When Jeremiah was called to his great work as a prophet, what instruction did the Lord give him about fearing man? Jer. 1:7, 8, 17.

NOTE.—The record shows that Jeremiah, youth that he was when the Lord called him, took heed to the instruction given him, for, when his message aroused the antagonism of many, he boldly declared to the princes and the people: "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears." Jer. 26:12-15.

18. What fear should supplant all fear of man? Phil. 2:12.

NOTE.—"Fear lest your will shall not be held in subjection to Christ's will, lest your hereditary and cultivated traits of character shall control your life. . . . Fear lest self shall interpose between your soul and the great Master Worker. Fear lest self-will shall mar the high purpose that, through you, God desires to accomplish. Fear to trust to your own strength, fear to withdraw your hand from the hand of Christ, and attempt to walk life's pathway without His abiding presence."—*Christ's Object Lessons,* page 161.

Lesson 5, for August 2, 1941

Moses—The Fearless

MEMORY VERSE: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:24-26.

STUDY HELP: "Patriarchs and Prophets," pages 241-256.

Delivered by Faith of Others

1. To what did Moses owe his life? Heb. 11:23.

NOTE.—Amram, the father of Moses, lived to be 137 years of age (Ex. 6: 20), but we only know that he and his wife Jochebed helped to save the deliverer of his race by a faith which made them unafraid of the king's commandment.

2. What part did an older sister have in saving the goodly child? Ex. 2:7-9.

NOTE.—In the great drama Heaven was beginning to work out at this time, a small part was assigned to this young girl. Had Miriam been less watchful, less prompt, less tactful, a far different story would have been recorded.

It is a marvelous honor as well as a serious responsibility to be chosen to act a part in one of God's great plans. Because Moses in later life was faithful to the part assigned him, he has the distinction of being the only man with whom God has talked face to face. Deut. 34:10.

"Men are never great in themselves, but only in relationship to the plan of God, and as instruments of His purpose." In the plan of redemption reaching from creation to the final overthrow of all the enemies of God, you have been assigned a part. Have you sought to learn what it is? Are you acting, or preparing to act, that part faithfully? These are questions of eternal importance, not alone to you but to all to whom the Lord commissions you to bear the message of salvation. "Every youth, every child, has a work to do for the honor of God and the uplifting of humanity."—*Education,* page 58.

3. What two lines of education did Moses receive? Ex. 2:7-10; Acts 7:22.

NOTE.—Jochebed "faithfully improved her opportunity to educate her child for God. She felt confident that he had been preserved for some great work, and she knew that he must soon be given up to his royal mother, to be surrounded with influences that would tend to lead him away from God. . . . She endeavored to imbue his mind with the fear of God and the love of truth and justice, and earnestly prayed that he might be preserved from every corrupting influence. She showed him the folly and sin of idolatry, and early taught him to bow down and pray to the living God, who alone could hear him and help him in every emergency. She kept the boy as long as she could, but was obliged to give him up when he was about twelve years old. . . . The lessons learned at his mother's side could not be forgotten. They were a

shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court."—*Patriarchs and Prophets,* pages 243, 244.

"At the court of Pharaoh, Moses received the highest civil and military training. The monarch had determined to make his adopted grandson his successor on the throne, and the youth was educated for his high station. . . . The very decree condemning the Hebrew children to death had been overruled by God for the training and education of the future leader of His people."—*Patriarchs and Prophets,* page 245.

Stanchness and Fidelity of Moses

4. How was Moses' fidelity to truth and right tested during the preparation for his lifework? Heb. 11:24-26.

NOTE.—"By the laws of Egypt, all who occupied the throne of the Pharaohs must become members of the priestly caste; and Moses, as the heir apparent, was to be initiated into the mysteries of the national religion. This duty was committed to the priests. But while he was an ardent and untiring student, he could not be induced to participate in the worship of the gods. He was threatened with the loss of the crown, and warned that he would be disowned by the princess should he persist in his adherence to the Hebrew faith. But he was unshaken in his determination to render homage to none save the one God, the Maker of heaven and earth."—*Patriarchs and Prophets,* page 245.

5. How old was Moses when he was compelled to leave the court of Egypt? Acts 7:23.

NOTE.—During these years of his connection with the court of Egypt, Moses evidently kept in touch with his family; and was ever gaining a deeper knowledge of God and His plan of salvation, which he cherished above everything else, finally making the great decision to renounce the throne of Egypt and cast in his lot with the people of God.

6. What events led to Moses' flight from Egypt? Acts 7:24-29.

NOTE.—The thoughts of Moses "often turned upon the abject condition of his people, and he visited his brethren in their servitude, and encouraged them with the assurance that God would work for their deliverance. Often, stung to resentment by the sight of injustice and oppression, he burned to avenge their wrongs."—*Patriarchs and Prophets,* page 246.

The exaggerated story of the two encounters came to Pharaoh. It was represented to the king "that Moses designed to lead his people against the Egyptians, to overthrow the government, and to seat himself upon the throne; and that there could be no security for the kingdom while he lived. It was at once determined by the monarch that he should die; but becoming aware of his danger, he made his escape, and fled toward Arabia."—*Patriarchs and Prophets,* page 247. There he found refuge with Jethro, the priest of Midian, through courtesy and helpfulness shown to Jethro's daughters. Ex. 2:16-22.

Though Moses had definitely chosen the riches of Christ instead of the treasures of Egypt, and desired to liberate his people from their bondage, and felt that God had chosen him to do this work, he was not prepared for the great task. "He had yet to learn the same lesson of faith that Abraham and Jacob had been taught,—not to rely upon human strength or wisdom, but upon the power of God for the fulfillment of His promises."—*Ibid.,* page 247.

The Burning Bush

7. However dark and trying the experience through which Moses was called to pass, upon what event could he rely for comfort and knowledge that God was leading? Ex. 3:2-6.

NOTE.—"Moses had his burning bush; Samuel, the voice of God while he slept in the holy house at Shiloh; Isaiah, his vision of the cherubim in the temple; Paul, his vision and voice and burning light on the way to Damascus. . . . To a certain extent, although in a different way, there is a bush that burns for all of us; and some little radiance, at least, all of us have caught from that bush, and life's most sacred memories gather about the bush. . . . Even at the very end in his farewell to the people of Israel, he [Moses] spoke of 'the good will of Him that dwelt in the bush.'"—Clarence E. Macartney, *Sermons on Old Testament Heroes,* page 190.

8. After Moses had spent another forty years in character preparation for the great work he was to do, how did he feel when the Lord actually called him to go to Egypt? Ex. 3:11; 4:10-13.

NOTE.—Now Moses was "overwhelmed with a sense of his incapacity to be a mouthpiece for God to Israel:" but "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,* page 255.

It is a great responsibility to answer a call to service; but a graver responsibility to refuse to work when called. Happy are they who heed the call, and can say in the end as did Jesus, "I have finished the work which Thou gavest Me to do."

9. What assurances of divine leadership were given to Moses if he accepted God's call to service? Ex. 3:12; 4:12.

10. What later prayer of Moses revealed the fullness of his espousal of the cause of Israel? Ex. 32:10-13, 32.

NOTE.—So fully had Moses espoused the cause of Israel, and so fully had he become acquainted with the real Leader of Israel that he could fearlessly say to Jehovah, "Turn from Thy fierce wrath, and repent of this evil against Thy people. . . . If not, blot me, I pray Thee, out of Thy book which Thou hast written." And later on Mount Sinai, in prayer for forgiveness for the sin of Israel, he said, "Pardon *our* iniquity and *our* sin, and take us for Thine inheritance." Ex. 34:9.

Moses' "interest in Israel sprang from no selfish motive. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation. God was pleased with his faithfulness, his simplicity of heart, and his integrity, and He committed to him, as a faithful shepherd, the great charge of leading Israel to the Promised Land."—*Patriarchs and Prophets,* page 319.

THIRTEENTH SABBATH OFFERING

September 27, 1941

Missions of the Northern European Division

Lesson 6, for August 9, 1941

Straightforwardness

MEMORY VERSE: "To do justice and judgment is more acceptable to the Lord than sacrifice." Prov. 21:3.

STUDY HELPS: "Testimonies," vol. 3, pp. 22-24; "Christ's Object Lessons," pages 355-360 (new ed., pages 358-363).

What It Compasses

1. What was Solomon's conception of the straightforward course? Prov. 4:24-27.

NOTE.—The Lord in His love for us urges us to obey all His commands, turning not to the right nor to the left; for "every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*The Great Controversy,* page 482.

2. What specific acts are enjoined in the straightforward course? How strongly does the Lord express His disapproval of the evils referred to by the prophet Zechariah? Zech. 7:8-10; 8:16, 17.

3. How does David list the characteristics included in the straightforward course? Psalm 15.

NOTE.—Several of these characteristics have to do with the tongue, man's most unruly member. An illiterate monk once went to another to be taught a psalm. Having learned the single text, "I will take heed to my ways, that I sin not with my tongue" (Ps. 39:1), he went away saying that was enough if practically acquired. When asked months later why he had never returned to learn other texts, he said he had never been able truly to master this one.

There is small difference between the talebearer and the tale-hearer. Both alike are an abomination to the Lord.

Absolute Honesty Required

4. What instruction concerning absolute honesty was given Israel? Lev. 19:35, 36; Deut. 25:13-15.

NOTE.—"Society is built upon the confidence man has in the integrity of his fellow man. He who shakes this confidence, who proves recreant to his trust, inflicts a deadly wound upon society. Let the failure of integrity become general, and the mainspring of society will be broken."

It certainly greatly discredits the church of Christ when one of His professed followers is surpassed in straightforwardness and integrity by some who make no profession of religion. "Integrity, firmness, and perseverance are qualities which all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible,—a power which makes him strong to do good, strong to resist evil, strong to bear adversity. It is here that true excellence of character shines forth with the greatest luster."—*Testimonies,* vol. 4, p. 656.

5. How does the Lord regard dishonest dealings? Prov. 20:10; 11:1.

NOTE.—This instruction demands absolute honesty in all dealings with others; it means giving our employer faithful service in time and effort.

6. What phase of dishonesty is mentioned by Solomon? Prov. 20:14.

NOTE.—Moffatt's translation of Proverbs 20:14 is: "Poor stuff! poor stuff a man says as he buys; but as he leaves, he boasts about his bargain."

"Fidelity to God involves fidelity to man."—*Education,* page 77.

7. Upon whom does Jeremiah pronounce a woe? Jer. 22:13.

NOTE.—"Fidelity to conscience goes for more than the highest intellectual culture in the making of manhood. It is in the conscience God and man are most likely to meet. To keep that right is like keeping the electric wire sound in the cable, the heart whole in the living body. Yield to wrong, and you are lost. Suffer your robes to be spotted by the world, in the full light of intelligence, and your nature is corrupted and your future is mortgaged."—John Clifford, *Biblical Character Sketches,* page 126.

Examples of Fidelity

8. Cite examples of honest stewardship. 2 Kings 12:11, 15; Gen. 39:6; 1 Sam. 12:2-5.

9. By what concrete examples has the Lord sought to impress upon us the way He looks upon dishonesty? Joshua 7:20, 21, 25; 2 Kings 5:20-27.

NOTE.—Every defeat of God's armies "points to a traitor within the host," says Amos R. Wells. "Every Ai in your life points to an Achan spirit in your soul. Hunt him out!" When you have found the evil thing, destroy it forever.

When the Shunammite's son died, Elisha sent Gehazi with his staff to lay it on the child, but without the desired result. "No one who is primarily seeking his own life can bestow life on others. He who lives to get cannot give. The graft spirit is a poison in the soul. The only kind of man that can help the world is the unselfish man."—Amos R. Wells, *Bible Miniatures,* page 140.

10. How did David feel toward those who turned aside from the right? As king, what responsibility did he feel? Ps. 101:3-7.

Golden Rule of Life

11. What rule did the Saviour give to aid us in dealing honestly and justly with others? Matt. 7:12.

NOTE.—"Every unjust act toward a fellow being is a violation of the golden rule. Every wrong done to the children of God, is done to Christ Himself in the person of His saints. Every attempt to take advantage of the ignorance, weakness, or misfortune of another, is registered as fraud in the ledger of heaven. He who truly fears God, would rather toil day and night, and eat the bread of poverty, than to indulge the passion for gain that oppresses the widow and fatherless or turns the stranger from his right."—*Prophets and Kings,* page 652.

12. What effect does a man's integrity have upon his posterity? Prov. 20:7.

13. What gracious promise is given to the upright? Ps. 84:11.

14. What influence do those have who walk uprightly? Matt. 5:16.

NOTE.—The way of holiness is straightforward; there are no windings and turnings in it. Job was an upright man, who feared God and eschewed evil;

and his conscious integrity bore him up under the unparalleled trials that fell upon him, his family, and his possessions. He it was who said, "My lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live." Job 27:4-6. It is this resolution that has made Job's name live through the millenniums; but "when the sense of right becomes dim in the soul, the man gives way and is lost."

15. By what terse statement does the prophet Micah express the elements of the straightforward life? Micah 6:8.

NOTE.—"We should lose no opportunity of performing deeds of mercy, of tender forethought and Christian courtesy, for the burdened and the oppressed. If we can do no more, we may speak words of courage and hope to those who are unacquainted with God, and who can be approached most easily by the avenue of sympathy and love. Rich and abundant are the promises made to those who are watchful of opportunities to bring joy and blessing into the lives of others. 'If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.' "—*Prophets and Kings*, page 327.

Lesson 7, for August 16, 1941

Joseph the Upright

MEMORY VERSE: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Eph. 6:13, 14.

STUDY HELP: "Patriarchs and Prophets," pages 213-223.

Sin of One Darkens Lives of Others

1. What influences were chiefly responsible for the unfavorable environment in which Joseph spent his early youth? Gen. 27:19-24.

NOTE.—Jacob, the father of Joseph, ardently desired the temporal and spiritual blessings that came with the birthright, which his brother valued lightly; but he endeavored to obtain these blessings through craft, treachery, and falsehood. In later years he learned "that in resorting to human skill and craft to secure the blessing, he had been warring against God. From that night of wrestling beside the Jabbok, Jacob had come forth a different man. Self-confidence had been uprooted. . . . The baser elements of character were consumed in the furnace fire, the true gold was refined, until the faith of Abraham and Isaac appeared undimmed in Jacob."—*Patriarchs and Prophets*, page 208. However, his sin, "and the train of events to which it led, had not failed to exert an influence for evil,—an influence that revealed its bitter fruit in the character and life of his sons."—*Ibid.*, page 208. They "had grown up contentious, and impatient of control, and the father's life was darkened with anxiety and grief."—*Ibid.*, page 209.

2. To what personal indignities was Joseph subjected at the hands of his older brothers? Gen. 37:4.

NOTE.—"The father's injudicious gift to Joseph of a costly coat, or tunic, such as was usually worn by persons of distinction, seemed to them another evidence of his partiality, and excited a suspicion that he intended to pass by his elder children, to bestow the birthright upon the son of Rachel. Their malice was still further increased as the boy one day told them of a dream that he had had. 'Behold,' he said, 'we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.' "—*Patriarchs and Prophets,* page 209.

3. How did Joseph regard the evil conduct of his brethren? Gen. 37:2, last clause.

NOTE.—"As Joseph witnessed the evil conduct of his brothers, he was greatly troubled; he ventured gently to remonstrate with them, but only aroused still further their hatred and resentment. He could not endure to see them sinning against God, and he laid the matter before his father, hoping that his authority might lead them to reform."—*Patriarchs and Prophets,* page 209.

4. What event climaxed their cruel treatment of Joseph? Verses 18-28.

NOTE.—As Joseph "saw the merchants, the dreadful truth flashed upon him. To become a slave was a fate more to be feared than death. In an agony of terror he appealed to one and another of his brothers, but in vain. Some were moved with pity, but fear of derision kept them silent; all felt that they had now gone too far to retreat. If Joseph were spared, he would doubtless report them to the father, who would not overlook their cruelty toward his favorite son. Steeling their hearts against his entreaties, they delivered him into the hands of the heathen traders."—*Patriarchs and Prophets,* pages 211, 212.

It is never too late to turn back from doing wrong. What sins and injustice to others have come from unholy fear of derision! Search thine own heart lest this fear lead you to betray another.

Secret of Real Prosperity

5. What impression did Joseph make upon his Egyptian master? Gen. 39:1-4.

6. What was the secret of the prosperity which attended Joseph's life? Verse 5.

NOTE.—"The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle; but his industry, care, and energy were crowned with the divine blessing. Joseph attributed his success to the favor of God, and even his idolatrous master accepted this as the secret of his unparalleled prosperity. Without steadfast, well-directed effort, however, success could never have been attained. God was glorified by the faithfulness of His servant. It was His purpose that in purity and uprightness the believer in God should appear in marked contrast to the worshipers of idols,—that thus the light of heavenly grace might shine forth amid the darkness of heathenism."—*Patriarchs and Prophets,* pages 214, 217.

Surely the Lord desires the same marked contrast to exist today between His people and those who do not profess the third angel's message.

7. In a time of great temptation, what serious thought influenced Joseph's decision? Verse 9, last clause.

NOTE.—"If we were to cherish an habitual impression that God sees and hears all that we do and say, and keeps a faithful record of our words and actions, and that we must meet it all, we would fear to sin. Let the young ever remember that wherever they are, and whatever they do, they are in the presence of God. No part of our conduct escapes observation."—*Patriarchs and Prophets,* page 217.

8. In the darkness of the dungeon, how did Joseph's real character reveal itself? Ps. 105:17, 18; Gen. 39:22, 23.

NOTE.—"He held fast his faith and patience; his years of faithful service had been most cruelly repaid, yet this did not render him morose or distrustful. He had the peace that comes from conscious innocence, and he trusted his case with God. He did not brood upon his own wrongs, but forgot his sorrow in trying to lighten the sorrows of others. . . . It was the part he acted in the prison—the integrity of his daily life, and his sympathy for those who were in trouble and distress—that opened the way for his future prosperity and honor. Every ray of light that we shed upon others is reflected upon ourselves. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to the needy, if prompted by a right motive, will result in blessings to the giver."—*Patriarchs and Prophets,* page 218.

Lessons Learned From Affliction

9. What invaluable lessons did Joseph learn while in fetters?

ANSWER.—During the long years in prison "witnessing the results of oppression and tyranny, and the effects of crime, he learned lessons of justice, sympathy, and mercy, that prepared him to exercise power with wisdom and compassion."—*Patriarchs and Prophets,* page 218.

10. After showing various kindnesses to a fellow prisoner, and interpreting for him an important dream, what request did Joseph make of the man? Gen. 40:14, 15.

NOTE.—"Yet did not the chief butler remember Joseph, but forgat him" (verse 23)—for two full years. The hope that naturally had come to Joseph's "heart gradually died out, and to all other trials was added the bitter sting of ingratitude."

11. In the fullness of time, when Joseph had learned the lessons the Lord sought to teach him, what event led to his release from prison? Gen. 41:1, 7, 14.

12. How did Joseph conduct himself when raised to second place in the rulership of Egypt? Verses 51-57.

NOTE.—"As the tempest leaves unharmed the lowly flower of the valley, while it uproots the stately tree upon the mountaintop, so those who have maintained their integrity in humble life, may be dragged down to the pit by the temptations that assail worldly success and honor. But Joseph's character bore the test alike of adversity and prosperity. The same fidelity to God was manifest when he stood in the palace of the Pharaohs as when in a prisoner's cell."—*Patriarchs and Prophets,* page 222.

13. On what occasion, and in what words did Joseph climax the revelation of his Christlike spirit? Gen. 45:1, 5-8.

NOTE.—Joseph generously assured his brethren that it was God who had sent him to Egypt, and not they (Gen. 50:20). While the Lord overruled the

action of the brothers for the good of many, this did not lessen their guilt. The Saviour's crucifixion by His enemies made Him the redeemer of the world; but the crime of His murderers was as heinous as if God had not controlled events for His glory and the good of man. "It must needs be that offenses come; but woe to that man by whom the offense cometh!" Matt. 18:7.

Like Joseph, we should keep the heart free of bitterness, unbelief, hatred, envy, and fear.

14. How was Joseph enabled to make such a record of firmness of character, uprightness, and wisdom? Eph. 6:13-18.

NOTE.—"Loyalty to God, faith in the Unseen, was Joseph's anchor. In this lay the hiding of his power.

> " 'The arms of his hands were made strong
> By the hands of the mighty God of Jacob.' "
> —*Education*, page 54.

"In his early years he had consulted duty rather than inclination; and the integrity, the simple trust, the noble nature, of the youth, bore fruit in the deeds of the man. . . . The formation of a noble character is the work of a lifetime, and must be the result of diligent and persevering effort. God gives opportunities; success depends upon the use made of them."—*Patriarchs and Prophets*, pages 222, 223.

Lesson 8, for August 23, 1941

Obedience to God

MEMORY VERSE: "Not with eyeservice, as men pleasers; but as the servants of Christ, doing the will of God from the heart." Eph. 6:6.

STUDY HELPS: "The Desire of Ages," pages 121, 122, 668; "Christ's Object Lessons," pages 287-290 (new ed., pages 290-293).

The Way of Salvation

1. What occasioned all the ills of earth? What is the only remedy for these conditions? Rom. 5:19; Heb. 5:8, 9.

NOTE.—"The Lord suffered for the sins of the whole world, and is offered impartially to all in the kindness of God."—*John Calvin.*

2. Upon what foundation is a good character based? Luke 6:47, 48.

NOTE.—"Alas for many hearers of the word! Alas for many admirers of the Sermon on the Mount! Where will they be when everything turns on the question 'Wert thou a doer of it?' "—J. M. Gibson, *The Expositor's Bible, Matthew*, page 104.

3. How do we become closely related to our Lord Jesus? Matt. 12:50.

NOTE.—"All who would receive Christ by faith, were united to Him by a tie closer than that of human kinship. They would become one with Him, as He was one with the Father. As a believer and doer of His words, His mother was more nearly and savingly related to Him than through her natural relationship."—*The Desire of Ages*, page 325.

4. Upon what is entrance into the eternal city of God based? Rev. 22:14.

NOTE.—"In the Sermon on the Mount, Christ said, 'Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.' The test of sincerity is not in words, but in deeds. Christ does not say to any man, What say ye more than others? but, 'What do ye more than others?' "—*Christ's Object Lessons,* page 272.

5. Why is so much stress placed upon obedience to the precepts of God? John 14:21, first part; 1 John 2:4, 5.

NOTE.—"Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to Him we shall delight to obey His commandments."—*Christ's Object Lessons,* page 283.

"The government of God knows no compromise with evil."—*Education,* page 290.

6. What does disobedience to the precepts of God bring to one? Eph. 5:6; 2 Thess. 1:7-9.

Blessings of Obedience With Examples

7. How inclusive were the temporal blessings promised to Israel through obedience to God's commands? How is it in the Christian dispensation? Deut. 28:1-6; Matt. 6:33.

NOTE.—"When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other."—*The Desire of Ages,* page 121.

Amos R. Wells says, "I will allow myself no fear of poverty or failure. I cannot fear God, and fear these things. I cannot trust God, and not trust Him for all things."

8. What kind of obedience does the Lord desire? Deut. 5:29; 26:16.

NOTE.—Heart and soul obedience to everything He requires at all times is God's desire for His children.

"We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts; unbelief creeps in, the judgment is perverted, the understanding darkened."—*Testimonies,* vol. 4, p. 147.

9. What course did Noah take? Gen. 6:22.

10. What record is left us of Joshua? Joshua 11:15.

11. What is the record concerning Hezekiah? 2 Kings 18:6.

12. How did the apostle Paul relate himself to God's command? Acts 26:19.

13. What course should we be careful not to substitute for obedience to God? Mark 7:9.

Extent of Obedience

14. When the commands of men conflict with those of God, what is our duty? Acts 5:29.

15. How complete does Paul say our obedience should be? 2 Cor. 10:5.

NOTE.—"When the Spirit of God, with its marvelous awakening power, touches the soul, it abases human pride. Worldly pleasure and position and power are seen to be worthless. 'Imaginations, and every high thing that exalteth itself against the knowledge of God,' are cast down; every thought is brought into captivity 'to the obedience of Christ.' Then humility and self-sacrificing love, so little valued among men, are exalted as alone of worth. This is the work of the gospel."—*The Desire of Ages,* page 135.

16. To what extent, if necessary, will the Christian be obedient? Phil. 2:5, 8.

NOTE.—"No sufferings in God's service are reasons for unfaithfulness. His grace makes us able to drink whatever cup His providence administers."—*Preacher's Homiletic Commentary.*

Worship and Obedience

17. How does the Lord regard sacrifice without obedience? Isa. 1:11, 16, 17.

18. How ready is the Lord to forgive the disobedience of the truly repentant? Verses 18, 19.

NOTE.—God's readiness to pardon the penitent is no excuse for carelessness or relaxed effort in obeying heaven's precepts.

19. How did the Saviour outline His work? Luke 4:18, 19.

NOTE.—This is also the work He commissions His disciples to do. If we are obedient to His commission, we shall heed the following instruction:

"All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. . . . God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit."—*Christ's Object Lessons,* pages 417, 418.

Lesson 9, for August 30, 1941

Two Brothers: Abel Obedient; Cain Rebellious

MEMORY VERSE: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4.

STUDY HELP: "Patriarchs and Prophets," pages 71-79.

The Plan of Salvation Typified

1. What were the occupations of Cain and Abel? Gen. 4:2.

2. Before God cursed the earth because of sin, what promise was given Adam and Eve? Gen. 3:15.

NOTE.—Adam and Eve awaited the sentence their transgression had incurred; "but before they heard of the life of toil and sorrow which must be their portion or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory. . . .

Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression."—*Patriarchs and Prophets,* page 66.

3. What was the purpose of the plan of salvation as outlined to our first parents? John 12:31, 32.

NOTE.—"The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin."—*Patriarchs and Prophets,* page 69.

4. What system of worship was ordained by God to allow men to express their acceptance of the plan of salvation so graciously extended to them? Lev. 1:2-4.

NOTE.—"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. . . . As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God."—*Patriarchs and Prophets,* page 68.

Abel's Solicitude for His Brother

5. How did Cain and Abel emulate the religious example of their parents? Gen. 4:3, 4 (first clause).

NOTE.—Before the gate of the Garden of Eden altars were erected, and upon each of the altars was placed an offering. These young men "knew that in these offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood, there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement, by offering the firstlings of the flock in sacrifice."—*Patriarchs and Prophets,* page 71.

Whether Cain and Abel had previously made offerings to God, we do not know; but as Adam and Eve had been tested in the garden, so their sons were now tested, to prove whether they would render strict obedience to God. Cain stands on dangerous ground, for he has "cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin, . . . questioning the divine justice and authority." Abel "saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption."—*Ibid.,* page 71.

When Abel saw that Cain's offering lacked the essential element to make it an acceptable offering for sin, he "pleaded with his brother to approach God in the divinely prescribed way; but his entreaties only made Cain the more determined to follow his own will. As the eldest, he felt above being admonished by his brother, and despised his counsel. . . . He would come in his own merits."—*Ibid.,* page 72.

6. What incensed Cain? Gen. 4:4 (last clause), 5.

NOTE.—Fire flashed from heaven, and consumed Abel's sacrifice, but there was no token of acceptance on Cain's altar. Why? "By faith Abel offered unto God a more excellent sacrifice than Cain," more excellent because it was according to God's own direction, typifying the death of Christ for the redemption of mankind. "Abel chose faith and obedience; Cain, unbelief and rebellion."

"The acceptance of the offering depends on the acceptance of the offerer. God had respect to Abel and his offering—the man first and then the offering." —Marcus Dods, *The Expositor's Bible, Genesis,* page 35.

Cain's Rebellious Spirit

7. How did the Lord take cognizance of Cain's rebellious feelings? Verses 6, 7.

8. Even after God reasoned with Cain concerning his rebellious course, what did he do? Verse 8.

NOTE.—"Instead of acknowledging his sin, Cain continued to complain of the injustice of God, and to cherish jealousy and hatred of Abel. He angrily reproached his brother, and attempted to draw him into controversy concerning God's dealings with them. In meekness, yet fearlessly and firmly, Abel defended the justice and goodness of God. He pointed out Cain's error, and tried to convince him that the wrong was in himself. . . . Reason and conscience told him that Abel was in the right; but he was enraged that one who had been wont to heed his counsel should now presume to disagree with him, and that he could gain no sympathy in his rebellion. In the fury of his passion, he slew his brother."—*Patriarchs and Prophets,* page 74.

9. What insolent reply did Cain make to the Lord when asked about Abel? Verse 9.

NOTE.—"Cain had gone so far in sin that he had lost a sense of the continual presence of God and of His greatness and omniscience."

"Thy Brother's Blood Crieth Unto Me"

10. What incriminating statement did the Lord now make to Cain? Verse 10.

NOTE.—"Our brother also is slain. . . . But He whom we slew God has raised again to give repentance and remission of sins, and assures us that His blood cleanseth from all sin. To everyone therefore He repeats this question, 'Where is thy brother?' He repeats it to everyone who is living with a conscience stained with sin; to everyone that knows remorse and walks with the hanging head of shame; to everyone whose whole life is saddened by the consciousness that all is not settled between God and himself; to everyone who is sinning recklessly as if Christ's blood had never been shed for sin; and to everyone who, though seeking to be at peace with God, is troubled and downcast—to all God says, 'Where is thy brother?' tenderly reminding us of the absolute satisfaction for sin that has been made, and of the hope toward God we have through the blood of His Son."—Marcus Dods, *The Expositor's Bible, Genesis,* page 40.

11. What punishment was meted out to Cain for his evil course? Verses 11, 12.

12. What lament did Cain make to this pronouncement? Verses 13, 14.

13. How did Cain close the controversy between himself and God? Verse 16.

NOTE.—"Cain went out from the presence of the Lord"—there could be no sadder words for himself or his posterity. Let us ever seek to "abide under the shadow of the Almighty." Ps. 91:1.

14. What different record is left us of Abel? Heb. 11:4.

NOTE.—"Yet speaketh." Millenniums have passed since that first murder near the gates of Eden; but the righteous life of Abel still calls to us to follow in the straight and narrow way that leads to life eternal, ever rendering full obedience to the commands of God.

Lesson 10, for September 6, 1941

Friendship

MEMORY VERSE: "Ye are My friends, if ye do whatsoever I command you." John 15:14.

STUDY HELPS: "The Great Controversy," pages 508, 509 (new ed., pages 577, 578); "The Ministry of Healing," page 360; "Testimonies," vol. 4, pp. 587-591.

Basis of Friendship

1. What is the basis of true friendship? Prov. 17:17, first part; 1 Sam. 18:1.

2. What is an unworthy basis of friendship? What handicap may such association impose upon others more worthy, perhaps, of our friendship? Prov. 19:4.

3. What influence should friends have on one another? Prov. 27:17.

4. Of what service should a friend be? Verses 6, 9; Eccl. 4:9, 10.

NOTE.—The apostle Paul in the gloomy dungeon of a Roman prison appreciated deeply the service and association of friends, and felt keenly the loss of certain ones who apostatized from the truth. Luke and Onesiphorus (ŏn-ē-sĭf′ ō-rŭs) were faithful friends. Writing to Timothy, Paul paid a beautiful tribute to the friendliness of Onesiphorus. 2 Tim. 1:16-18. Priscilla and Aquila also were true friends to the apostle. Rom. 16:3, 4.

5. In what should we emulate the psalmist? What will evil companionship bring to one? Ps. 119:63; Prov. 13:20.

NOTE.—"The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, 'Lead us not into temptation,' we are to shun temptation, so far as possible."—*Patriarchs and Prophets,* page 459.

Constancy and Inconstancy in Friendship

6. What did Solomon counsel in regard to constancy in friendship? Prov. 27:10, first part.

7. Cite Biblical examples of constancy in friendship. 2 Kings 2:2, 4, 6; Ruth 1:16.

8. What is said of the friendship of Jesus? John 13:1; Prov. 18:24, last clause.

NOTE.—"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Joshua 1:5.

"Thou shalt not be forgotten of Me." Isa. 44:21, last clause.

"Even to your old age I am He; and even to hoar hairs will I carry you." Isa. 46:4.

"The blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. His heart is open to our griefs, our sorrows, and our trials. He has loved us with an everlasting love, and with loving-kindness compassed us about."—*Thoughts From the Mount of Blessing,* page 26.

9. What pathetic examples of inconstancy in friendship are on record? Mark 14:50; 2 Tim. 4:16; Ps. 142:4.

NOTE.—Jesus had foretold the desertion of His friends in the hour of need, when He said, "The hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me." The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. Yet at this time the disciples slept, and later "they all forsook Him, and fled"—words that burn the heart with shame and sorrow!

"No man cared for my soul." Every such distressful cry uttered by a forlorn soul means someone has failed to show himself a true friend. To care for another's soul one must realize its worth, for we give care in proportion to the value we place upon an object; and we must sense the dangers to which it is exposed. When we realize the Saviour's love for each one for whom He died, and the manifold temptations now besetting every human soul, surely our zeal, our solicitude for the salvation of those about us, should brook no neglect on our part—a neglect that is cruel, ungrateful, and criminal.

10. What is one cause of inconstancy in friendship with Christ? What does friendship with the world indicate? 2 Tim. 4:10; James 4:4.

NOTE.—"God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise."—*Patriarchs and Prophets,* page 458.

Friendship of Jesus

11. Whom does Jesus count as friends? John 15:14.

12. What is one way in which Jesus expresses His friendship for His friends? Verse 15.

13. How does the Lord disapprove the treatment shown His friends? Num. 12:8.

NOTE.—"The Lord spake unto Moses face to face, as a man speaketh unto his friend." Ex. 33:11. The Lord counted Moses as more than a prophet, for He makes Himself known to prophets in visions and dreams, but to Moses He spoke face to face. Therefore He was jealous for Moses. He reproved Aaron and Miriam for not being afraid to speak against Moses because of his relation to Him, and so punished Miriam by causing her to become leprous.

"Though Miriam's leprosy was not allowed to sully the high priest, yet the leprosy was plainly upon his soul." Aaron confessed that they had done foolishly, and besought Moses to pray that Miriam be healed. The Lord thereupon removed the leprosy from her; but demanded that she be shut out from the camp for seven days because she had spoken against His friend, Moses. See Numbers 12.

"Our ministers in responsible places are men whom God has accepted. . . . Let every man beware of casting the slightest reflection upon them. Never speak disparagingly of any man; for he may be great in the sight of the Lord." —*Testimonies,* vol. 4, p. 608.

14. Wherein did Jesus give the highest expression of His love for us? Rom. 5:8.

15. What do the blessings of true friendship demand from the receiver? Matt. 26:6-10.

NOTE.—Lifting His voice above the murmur of criticism, Jesus said of Mary, " 'She hath wrought a good work on Me.' . . . The fragrant gift which Mary had thought to lavish upon the dead body of the Saviour, she poured upon His living form. At the burial its sweetness could only have pervaded the tomb, now it gladdened His heart with the assurance of her faith and love. . . . And as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones forever."—*The Desire of Ages,* page 560.

"Joseph of Arimathaea and Nicodemus offered not their gift of love to Jesus in His life. With bitter tears they brought their costly spices for His cold, unconscious form."—*Ibid.,* page 560. Happy are they who have never regretfully procrastinated in expressing to some friend the gratitude and love that was in the heart.

Lesson 11, for September 13, 1941

Loyalty in Friendship

MEMORY VERSE: "A friend loveth at all times, and a brother is born for adversity." Prov. 17:17.

STUDY HELP: "Patriarchs and Prophets," pages 649-652, 655, 660, 695.

Jonathan and David

1. When Jonathan, the son of Saul, met David, what was the result? 1 Sam. 17:57; 18:1.

NOTE.—David's experience at once awakened a bond of sympathy between himself and Jonathan; for Jonathan, under the inspiration of God, almost singlehanded had attacked and routed a garrison of the Philistines. He, like David, was a man of heroic faith and undaunted courage. He could say with conviction, "There is no restraint to the Lord to save by many or by few." 1 Sam. 14:6.

2. By what act did Jonathan seek to cement their friendship? 1 Sam. 18:4.

NOTE.—This was a generous act on the part of Jonathan. He was a hero with the people, and a more selfish man would not have cared to make friends

with one so popular as David was after his remarkable exploit, lest it detract from his own popularity. This covenant of sincere friendship was never broken. Jonathan was ever true to David despite his father's enmity.

3. For some time after the slaying of Goliath, where did David make his home? How did David conduct himself while at the king's court? 1 Sam. 18:2, 5.

4. Notwithstanding David's upright course, what feelings possessed the king? Verses 7, 8, 12.

NOTE.—"It was the ambition of Saul to be first in the estimation of men; and when this song of praise was sung, a settled conviction entered the mind of the king, that David would obtain the hearts of the people, and reign in his stead. Saul opened his heart to the spirit of jealousy by which his soul was poisoned. . . . Envy is the offspring of pride, and if it is entertained in the heart, it will lead to hatred, and eventually to revenge and murder."—*Patriarchs and Prophets,* pages 650, 651.

Jonathan had as much to fear from David as did his father. He was the logical heir to the throne; but there is no envy or jealousy recorded on his part—only unfeigned love and true generosity of heart. And this disinterested and sanctified friendship furnished David with one of the sweetest earthly solaces for the burden of care and sorrow.

5. What severe test came to Jonathan? What did he do? 1 Sam. 19:1, 2.

6. How did Jonathan further espouse the cause of David? With what result? Verses 4-7.

NOTE.—Jonathan's task was not an easy one—to be loyal to his king and father, and yet be true to his heart covenant with David. As a peacemaker he jeopardizes his own life for his friend. This is true friendship. 1 Sam. 20:30-33.

7. Describe the parting of the two friends after Jonathan had apprised David of his father's determination to do him harm. 1 Sam. 20:41, 42.

NOTE.—"This, of course, was no merely human friendship. We miss the grandeur of it completely if we do not see that this temple of love stands upon a firm foundation of faith. . . . It is clear from the beginning that Jonathan believes that the hand of God is upon David, and he is eager and ready to forward David toward the great goal which was in store for him."—Clarence E. Macartney, *Sermons on Old Testament Heroes,* page 213.

So fully resigned was Jonathan to the will of God that he could have said of David without bitterness as John the Baptist said of Christ, "He must increase, but I must decrease." John 3:30.

Value of True Friendship

8. When Saul was making great effort to find David to slay him, what pleasure came to the fugitive? What was the result of this midnight visit? 1 Sam. 23: 15, 16.

NOTE.—Jonathan " 'strengthened his hand in God.' . . . There are friendships which do not do that. On the contrary, they weaken one's hold on God. . . . That is the test of the highest friendship, whether or not it strengthens your hand in God. If your friend is taking your hand out of the hand of God, then, no matter what the pain, no matter if it be like the tearing out of the flesh, renounce and forsake that friendship.

"Whose hand can you strengthen in God? Whom do you know who is this

night, this day, in the wood of Ziph, caught in the tangles of sorrow, or debt, or distress, or transgression, sin? Your letter, your word, your visit, your prayer, may be to him like that midnight visit of Jonathan to David in the wood of Ziph. . . .

"In all that Jonathan was and did he is a type and a suggestion of the Friend of sinners. Jonathan made a covenant with David, and sealed it with his garment and his sword and his bow. Christ comes to make a covenant with you, a lost sinner, and seals it with His precious blood. Jonathan stripped himself for David. Christ strips Himself for you. He was rich, but for your sake He became poor; He had a throne in heaven, but for your sake He hung upon the cursed cross. Jonathan gave David his robe. Christ gives you His robe, the robe of His forgiveness, the robe of His righteousness, a robe that has been made white in His precious blood. When you are lost and cut and bruised in the tangles of sin or pain or shame or sorrow, He comes at midnight to strengthen your hand in God. He says, 'You believe in God, believe also in Me.' Is this Friend of sinners your Friend?"—Clarence E. Macartney, *Sermons on Old Testament Heroes,* pages 217-220.

9. In what psalm did David express his renewed courage in the Lord after Jonathan's visit? Ps. 11:1-5.

10. How did Jonathan meet his death? 1 Sam. 31:2.

NOTE.—Jonathan suffered from his father's waywardness. While Saul was seeking David's life, he neglected the defenses of his country, and the Philistines taking advantage of this situation waged warfare against Israel.

David's Nobility of Character

11. When David learned of the death of Saul and Jonathan, what lament did he make concerning his friend? 2 Sam. 1:25, 26.

NOTE.—"I would mourn over the grave even of an enemy. If he died in his enmity, so all the more let me mourn."—*Amos R. Wells.*

12. On coming to the throne, how did David remember his covenant of friendship with Jonathan? 2 Sam. 9:1-7.

Lesson 12, for September 20, 1941

The Tongue—Truth and Falsehood

MEMORY VERSE: "There is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." Ps. 139:4.

STUDY HELPS: "Testimonies," vol. 4, pp. 243, 244; "Christ's Object Lessons," pages 341, 342 (new ed., pages 344, 345); "The Great Controversy," pages 486, 487 (new ed., pages 552, 553).

Power of the Tongue

1. What power is in the tongue? Wherein lies the difference in the results of its manifestations? Prov. 18:21, first part; 13:3.

NOTE.—"The heart of the wise teacheth his mouth" (Prov. 16:23); "the heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things" (Prov. 15:28). "Whoso keepeth his mouth and his tongue

keepeth his soul from troubles" (Prov. 21:23)—not alone his own soul, but that of others. The blessings of the restrained tongue are many and tend to life, while the evils resulting from the uncontrolled tongue are legion and tend toward death. Then

"Guard well thy words—
How else canst thou be master of thyself?
Well-poised and courteous speech can make thee king
Among thy fellow men.
Keep watch upon thyself,
And govern well thy lips, as doors unto a treasure house,
That nothing may be stolen from thee unawares
By sudden moods."

—*Mable P. Haskell.*

2. What arraignment does the apostle James make against the uncontrolled tongue? James 3:6-8; 1:26.

NOTE.—This unruly member can be brought into subjection to the will of God through the renewing and constraining power of Christ. The sincere heart appeal, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer" (Ps. 19:14), will be answered.

James truly says that by the fruit of the lips, ye shall know them; for "no evil speaking, no frivolous talk, no fretful repining or impure suggestion, will escape the lips of him who is following Christ."—*Christ's Object Lessons,* page 337.

3. What comparison shows the value of the fitly spoken word, the fruit of the spirit-controlled tongue? Prov. 25:11.

NOTE.—The Revised Version reads, "apples of gold in baskets of silver."

4. What wholesome results come from such words? Prov. 15:1; 16:24.

NOTE.—"Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in speech. . . . We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul."—*Christ's Object Lessons,* page 336.

"It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of 'sound speech, that cannot be condemned.' This is one of the greatest and most responsible of their duties."—*Ibid.,* pages 337, 338.

5. What unwholesome results may come from an unkind or deceptive tongue? Prov. 16:28; 11:9, first part.

6. What admonition does the apostle Paul give concerning our words? Eph. 4:29.

NOTE.—"A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and unde-

filed religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin.

"Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of the grace of God we should quietly drop words or introduce a subject that will turn the conversation into a profitable channel."—*Christ's Object Lessons,* page 337.

Falsifying—an Abomination

7. How does the Lord regard those who do not speak the truth? Prov. 12:22.

NOTE.—"Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one."—*Thoughts From the Mount of Blessing,* pages 104, 105.

"He who utters untruths, sells his soul in a cheap market. His falsehoods may seem to serve in emergencies; he may thus seem to make business advancement that he could not gain by fair dealing; but he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others."—*The Acts of the Apostles,* page 76.

8. What is to be the ultimate fate of the untruthful? Rev. 21:8; 22:15.

NOTE.—"The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them." Prov. 11:3.

9. What reward comes to the truthful? Isa. 33:15, 16.

10. In view of the Lord's serious disapproval of untruthfulness, what must be the attitude of the righteous toward this unholy habit? Ps. 119: 163; Prov. 13:5, first part.

Wholesome Use of the Tongue

11. Of what may a sparing use of words be an indication? Prov. 17:27, first part.

12. What danger lies in much speaking? Prov. 10:19.

13. What admonition if heeded will do much toward properly regulating the tongue? Eph. 4:31, 32; Phil. 4:8.

14. What are themes of wholesome conversation? Ps. 145:10-12; Mal. 3:16, 17.

NOTE.—"Let us keep fresh in our memory all the tender mercies that God has shown us,—the tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed,—thus strengthening ourselves for all that is before us through the remainder of our pilgrimage."—*Steps to Christ,* page 131.

15. Realizing the Lord knows our every word, what vow of David's should we make our own? Ps. 39:1.

16. In an effort to reach this ideal upon whose help may we confidently rely? Isa. 50:4.

NOTE.—"The Scripture says of Christ that grace was poured into His lips,

that He might 'know how to speak a word in season to him that is weary.' And the Lord bids us, 'Let your speech be alway with grace,' 'that it may minister grace unto the hearers.' "—*Christ's Object Lessons,* page 336.

"This is the very highest work in which we can employ the talent of speech." —*Ibid.,* page 339.

Lesson 13, for September 27, 1941

Examples of Wrong and Right Living

MEMORY VERSE: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

STUDY HELPS: "Acts of the Apostles," pages 70-76; "Patriarchs and Prophets," pages 129-131, 656.

An Early Missionary

1. Who was the first foreign missionary, so far as the record reveals? Gen. 12:1.

NOTE.—In order that God might qualify Abraham for his great work, as the keeper of the sacred oracles, he "must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant. . . . It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the Land of Promise,—whether the soil was fertile, and the climate healthful; whether the country offered agreeable surroundings, and would afford opportunities for amassing wealth. God had spoken, and His servant must obey."—*Patriarchs and Prophets,* page 126.

2. How was Abraham's faith tested in the new land to which the Lord had directed him? Gen. 12:10.

NOTE.—"He did not forsake Canaan, or in his extremity turn back to the Chaldean land from which he came, where there was no scarcity of bread; but he sought a temporary refuge as near as possible to the Land of Promise, intending shortly to return where God had placed him.

"The Lord in His providence had brought this trial upon Abraham to teach him lessons of submission, patience, and faith,—lessons that were to be placed on record for the benefit of all who should afterward be called to endure affliction."—*Patriarchs and Prophets,* page 129.

3. Despite Abraham's great desire to be altogether obedient to God, what weakness in character did a needless fear reveal? Verses 11-13.

NOTE.—"In concealing the fact that Sarah was his wife, he betrayed a distrust of the divine care, a lack of that lofty faith and courage so often and nobly exemplified in his life. Sarah was 'fair to look upon,' and he doubted not that the dusky Egyptians would covet the beautiful stranger, and that in order to secure her, they would not scruple to slay her husband. He reasoned that he was not guilty of falsehood in representing Sarah as his sister; for she was the daughter of his father, though not of his mother. But this concealment

of the real relation between them was deception. No deviation from strict integrity can meet God's approval."—*Patriarchs and Prophets,* page 130.

When the king of Egypt through his princes heard of Sarah's beauty, he had her brought to the palace, intending to make her his wife; but the Lord protected Sarah by sending judgments upon the royal household. When the king learned that Sarah was Abraham's wife, he returned her to her husband, but remonstrated with Abraham for not telling him of his true relationship to Sarah, and bade him leave Egypt. Marcus Dods, the author of the commentary on Genesis of the Expositor's Bible, says that at this time "of all virtues the Egyptians set greatest store by truth, and lying was the vice they held in greatest abhorrence."

God's protecting care would have been granted Abraham in response to the prayer of faith as surely as it was in response to the emergency, and Abraham's name would have been unsullied by deceit.

Untruthfulness Brings Retribution

4. When David was fleeing from King Saul, what untruth did he tell Ahimelech, the priest of Nob, that he might obtain bread? What unfortunate result followed? 1 Sam. 21:2; 22:9-16, 18.

NOTE.—"David knew not whither to flee for refuge, except to the servant of God. The priest looked upon him with astonishment, as he came, in haste, and apparently alone, with a countenance marked by anxiety and sorrow. He inquired what had brought him there. The young man was in constant fear of discovery, and in his extremity he resorted to deception. David told the priest that he had been sent by the king on a secret errand, one which required the utmost expedition. Here he manifested a want of faith in God, and his sin resulted in causing the death of the high priest. Had the facts been plainly stated, Ahimelech would have known what course to pursue to preserve his life. God requires that truthfulness shall mark His people, even in the greatest peril."—*Patriarchs and Prophets,* page 656.

Though David could slay Goliath and a host of Philistines, his failure to tell the truth in time of personal danger occasioned the death of his benefactor, Ahimelech, and scores of his assistants, and made a blot upon his name that has come down through thousands of years.

Falsehoods are always unnecessary. They limit the power of God, and reveal a lack of true faith in the arm of the Lord. All lying is cowardly. Only truth is fearless.

5. How did Saul, king of Israel, falsely excuse himself to Samuel for offering sacrifices to God instead of waiting for the divine plan to be carried out? 1 Sam. 13:11, 12.

NOTE.—All excuses for disobeying the express commands of God are false excuses, and if honestly made are the result of self-deception.

6. What deviation from the command of God did Saul make in his war against Amalek? 1 Sam. 15:3, 8, 9.

7. Notwithstanding his failure to carry out the specific directions of the Lord, with what words did Saul greet Samuel? Verse 13.

8. How does the king's answer to Samuel's question in response to Saul's salutation (verse 14) reveal a spirit of falsity woven throughout the words? With what consequences? Verses 15, 22, 23.

NOTE.—"The history of Israel's first king presents a sad example of the power of early wrong habits. In his youth, Saul did not love and fear God; and that impetuous spirit, not early trained to submission, was ever ready to rebel against divine authority."—*Patriarchs and Prophets,* page 622. This rebellion made him susceptible to the influence of the father of lies to which he often succumbed, and finally he lost for himself and his posterity the kingdom of Israel.

9. What lesson was given the early Christian church on the necessity of exercising absolute sincerity in all dealings? Acts 5:1-11.

NOTE.—"No truth does the Bible set forth in clearer light than the peril of even one departure from the right,—peril both to the wrongdoer and to all whom his influence shall reach. . . . This is why God has given so many examples showing the results of even one wrong act. From the sad story of that one sin which 'brought death into the world, and all our woe, with loss of Eden,' to the record of him who for thirty pieces of silver sold the Lord of glory, Bible biography abounds in these examples, set up as beacons of warning at the byways leading from the path of life."—*Education,* page 150.

10. Whose life experience encourages us to hope in God's mercy, even though we have committed grievous wrongs? 2 Chron. 33:9-13.

NOTE.—"This repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise,"—so often the fatal result of lapses of one from strict integrity.—*Prophets and Kings,* page 383.

Examples of Faithfulness

11. What satisfying record is left us of Israel's youngest king? 2 Kings 22:1, 2.

NOTE.—Josiah, like his great-grandfather Hezekiah, began the work of reform in his youth. While Hezekiah had the prophets Isaiah, Micah, and Hosea to counsel him; Josiah had chiefly the leadership of Hilkiah the high priest. There is no doubt that much of the success of these two kings was due to their willingness to act upon wise counsel. Josiah attacked the fundamental evils of idolatry, and "built up the church, renovating and beautifying the temple."

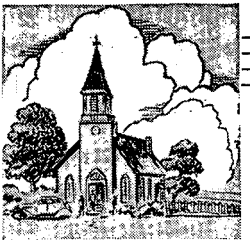
12. What young man was the apostle Paul able to recommend fully to the churches? 1 Cor. 4:17; 16:10.

NOTE.—A score of references are made to Timothy in the Scriptures, and in none is there any hint of unfaithfulness to the trust imposed in him by God. Still the apostle oft admonished him to endure hardness as a good soldier of Jesus Christ, never failing to meet the high ideals that should characterize the Christian minister. 2 Timothy 2.

13. What example of faithfulness to the cause of truth did the apostle Paul give to the world? How was his faithfulness to be rewarded? 2 Tim. 4:7, 8.

NOTE.—"Through his long term of service, Paul had never faltered in his allegiance to his Saviour. Wherever he was,—whether before scowling Pharisees, or Roman authorities; before the furious mob at Lystra, or the convicted sinners in the Macedonian dungeon; whether reasoning with the panic-stricken sailors on the shipwrecked vessel, or standing alone before Nero to plead for

his life,—he had never been ashamed of the cause he was advocating. The one great purpose of his Christian life had been to serve Him whose name had once filled him with contempt; and from this purpose no opposition or persecution had been able to turn him aside. His faith, made strong by effort and pure by sacrifice, upheld and strengthened him."—*The Acts of the Apostles,* page 500.



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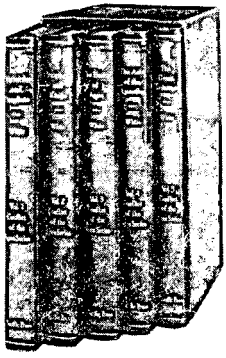

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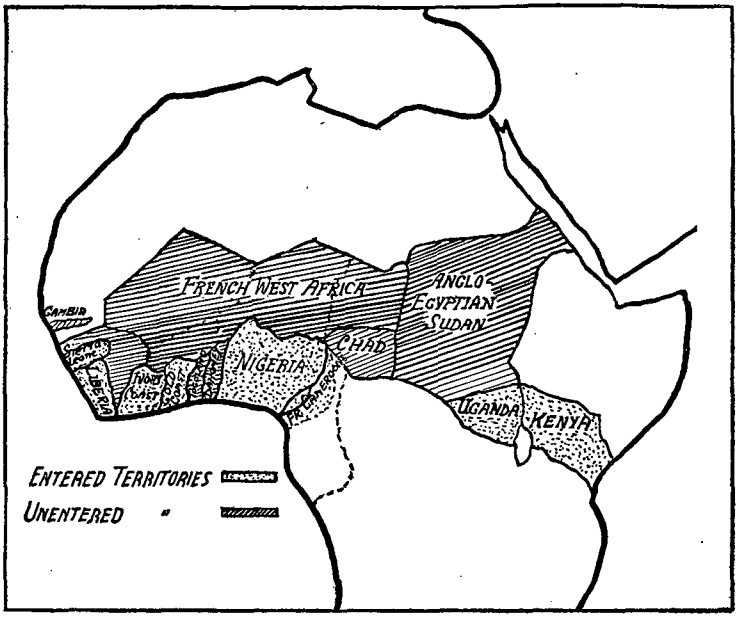

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