S. A. Wellman

Joseph in prison

SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
Fourth Quarter, 1929

OLD TESTAMENT EXPERIENCES

Thirteenth Sabbath Offering, December 28, 1929
SOUTH AND WEST CHINA

Entered as second-class matter October 18, 1904, at the Post Office in Mountain View, Cal., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

PACIFIC PRESS PUB. ASSN. (A Corporation of S. D. A.)

No. 138 MOUNTAIN VIEW, CALIF., OCT., 1929 20c A YEAR

Women from the Hakka language area, southeast of Kweiyang, who are all members of the Seventh-day Adventist Church

Beginning Our Work in Kweiyang, Kweichow

[Shortly after this article by Brother H. K. Smith was written, he was killed by bandits. Brother Smith was director of the East Kweichow Mission, China.]

WE HAVE been having good crowds at our Sabbath services. In the beginning we had the children memorize memory texts; if they could repeat the texts, we gave them a Memory Verse Card. We had to follow this plan, for we did not have enough of the cards to go around.

One boy about eight years old came four Sabbaths and memorized the four memory texts; then he brought his older sister, who is a student in the Kweiyang Normal School. She has been here three Sabbaths, and has bought a Bible and a songbook; we hope she may accept the message. We also have several young men studying the truth.

One Sabbath Mrs. Lee had thirty-one children from eight to twelve years of age in her class. They are a bright crowd of boys and girls. We hope soon to open a primary school.

We are in the midst of a strong evangelistic effort in Kweiyang. The city is divided into four parts for our work, and our purpose is to call at every home and leave a tract: After three weeks of this house-to-house work, we plan to hold a three weeks' institute, studying the truth with interested ones and training colporteurs. Already some are calling on us as the result of our passing out tracts. Our greatest need is a chapel, as our present room is not large enough to hold the Sabbath crowds.

Kweiyang is a very beautiful Chinese city, and is blessed with many kinds of fruit and vegetables. It is already quite modern. Automobiles pass our place several times during the day and night.

Pray that we shall have wisdom and power to put the right mold on the work here in its beginning.

An Explanation

In view of the fact that nearly all adults are familiar with the lives of leading characters in Old Testament history, it has not been deemed necessary to follow these stories in all their details in making the application of Old Testament experiences to our needs to-day. The student should, therefore, study the scriptures referred to so as to get the practical thoughts without making an attempt to follow the complete narrative. Find the answer to the question asked in the Quarterly, then apply the practical lesson to your own life. Teachers should stress the lessons to be learned rather than the details of the experiences. Careful, prayerful consideration of the prominent incidents in Old Testament times will enrich the experience of God's children to-day.

Lesson 1—October 5, 1929

THE FAITH OF ABRAHAM

MEMORY VERSE: Gal. 3:29.

LESSON HELP: "Patriarchs and Prophets," pp. 125-131, 145-155 (new ed., pp. 119-125, 141-151).

MAP STUDY: Locate the places mentioned in the lesson.

THE LESSON

1. What was God's call to Abraham? Gen. 12:1-3.

NOTE.—Abraham's father "served other gods" (Joshua 24:2), and Abraham, dwelling at Ur, had grown up in the midst of heathenism. Abraham, however, steadfastly worshiped the true God.

2. What account is given of the first stage of Abraham's journey to the land of Canaan? Gen. 11:31, 32.

3. What is still the call of God to His people? 2 Cor. 6:17; Rev. 18:4.

4. How did Abraham show his trust and confidence in God? Gen. 12:4, 5.

NOTE.—"Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice."—"Patriarchs and Prophets," pp. 126, 127.

5. When Abraham came into the land of Canaan, what promise did God make to him? What custom did Abraham follow in his worship of the Creator? Verses 6-8.

NOTE.—"Abraham, 'the friend of God,' set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was

set up his altar, calling all within his encampment to the morning and the evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God."—Id., p. 128.

6. Although he had promptly obeyed God's commands, how did Abraham reveal his human weakness? Answer: By losing faith in God's keeping power, and practicing deceit. Verses 10-20.

NOTE.—Abraham's weakness is again shown in the experiences recorded in Genesis 20. "During his stay in Egypt, Abraham gave evidence that he was not free from human weakness and imperfection. 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. . . . No deviation from strict integrity can meet God's approval."—Id., p. 130.

7. When assailed by fears concerning the fulfillment of God's promise, how was Abraham reassured? Gen. 15:1-6.

NOTE.—Abraham's "mind was so oppressed by forebodings that he could not now grasp the promise with unquestioning confidence as heretofore. *He prayed for some tangible evidence that it would be fulfilled.* . . . Then he was led outside his tent, and told to look up to the unnumbered stars glittering in the heavens; and as he did so, the words were spoken, 'So shall thy seed be.' 'Abraham believed God, and it was counted unto him for righteousness.' "—Id., pp. 136, 137.

8. How did Abraham and Sarah seek to carry out in their own wisdom God's plan for them? Gen. 16:1-3, 15.

9. What were the results of thus interfering with God's plan for them? Answer: Jealousy, quarreling and harsh treatment for Hagar, with ultimate banishment from the home. Gen. 16:4-6; 21:9-14.

NOTE.—"The instruction given to Abraham, touching the sacredness of the marriage relation, was to be a lesson for all ages. It declares that the rights and happiness of this relation are to be carefully guarded, even at a great sacrifice. Sarah was the only true wife of Abraham. Her rights as a wife and mother, no other person was entitled to share. She reverenced her husband, and in this she is presented in the New Testament as a worthy example. But she was unwilling that Abraham's affections should be given to another; and the Lord did not reprove her for requiring the banishment of her rival. Both Abraham and Sarah distrusted the power of God, and it was this error that led to the marriage with Hagar."—Id., p. 147.

10. What definite assurance did God give Abraham and Sarah of the birth of an heir? Gen. 17:1-4, 15-21.

11. What was the age of Abraham and of Sarah when Isaac was born? Gen. 17:17; 21:1-5.

12. How was the faith of Abraham tested when Isaac was about twenty years of age? Gen. 22:1-6.

NOTE.—"God had called Abraham to be the father of the faithful, and his life was to stand as an example of faith to succeeding generations. But his faith had not been perfect. He had shown distrust of God in concealing the fact that Sarah was his wife, and again in his marriage with Hagar. That he might reach the highest standard, God subjected him to another test, the closest which man was ever called to endure. In a vision of the night he was directed to repair to the land of Moriah, and there offer up his son as a burnt offering upon a mountain that should be shown him. At the time of receiving this command, Abraham had reached the age of a hundred and twenty years."—Ibid.

13. What in this experience shows that Isaac possessed the living faith of his father? Answer: His humble submission to his aged father. Verses 7-10.

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

14. Of what was this example of faith a type? Verses 6, 8, 13.

NOTE.—"The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. . . . It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial, was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. . . . The sacrifice required of Abraham was not alone for his own good, nor solely for the benefit of succeeding generations; but it was also for the instruction of the sinless intelligences of heaven and of other worlds. . . . God desired to prove the loyalty of His servant before all heaven, to demonstrate that nothing less than perfect obedience can be accepted, and to open more fully before them the plan of salvation."—Id., pp. 154, 155.

15. After this test of Abraham's faith, what message of assurance did God again give him? Verses 15-18.

16. What is said of the death of Abraham? How old was he? Gen. 25:7-10.

17. What had God said that He knew concerning Abraham? In speaking to Isaac, how did He commend Abraham's faith and constancy? Gen. 18:19; 26:3-5.

NOTE.—"His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence and unselfish courtesy, which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with Heaven."—Id., p. 142.

18. How are we made sharers in the promise made to Abraham? Gal. 3:29.

NOTE.—"The promises made to Abraham are to be fulfilled through Christ. . . . Those who are children of Abraham will be seeking the city which he looked for, 'whose builder and maker is God.' "—Id., p. 170.

MEDITATION TOPICS

What were strong characteristics in the character of Abraham?

What message does Abraham's life preach to the people of to-day?

What personal experiences in my life do I recognize as tests?

Lesson 2—October 12, 1929

LOT PITCHED HIS TENT TOWARD SODOM

MEMORY VERSE: Rom. 12:10.

LESSON HELP: "Patriarchs and Prophets," pp. 132-136; 156-169 (new ed., pp. 127-132, 153-164).

INTRODUCTION

"It is a heavy responsibility for godly people to live amid scenes of notorious godlessness and sin. If they escape the snare, their children may be caught in it. What right have we heedlessly to expose young lives to foul miasma, which may taint and defile them forevermore! And if through the claims of duty we are compelled to live in any such baleful and noxious atmosphere, let us ask that the fire of divine purity may extend like a cordon of defense around our home; and that our dear ones may dwell in the secret place of the Most High."—F. B. Meyer.

THE LESSON

1. Of all Abraham's relatives in Haran, who only is stated to have journeyed with him to Canaan? Gen. 12:4, 5.

2. In the journey out of Egypt, who again accompanied Abraham? Gen. 13:1.

3. What was the eventual cause of Lot's separation from Abraham? What noble attitude did Abraham take in this time of difficulty? Verses 5-9.

NOTE.—"Here the noble, unselfish spirit of Abraham was displayed. How many, under similar circumstances, would, at all hazards, cling to their individual rights and preferences! How many households have

thus been rent asunder! How many churches have been divided, making the cause of truth a byword and a reproach among the wicked! . . . The cultivation of a uniform courtesy, a willingness to do to others as we would wish them to do to us, would annihilate half the ills of life. The spirit of self-aggrandizement is the spirit of Satan; but the heart in which the love of Christ is cherished, will possess that charity which seeketh not her own."—"Patriarchs and Prophets," pp. 132, 133.

4. What unfortunate choice did Lot make? Verses 10-13.

NOTE.—"Although Lot owed his prosperity to his connection with Abraham, he manifested no gratitude to his benefactor. Courtesy would have dictated that he yield the choice to Abraham; but instead of this, he selfishly endeavored to grasp all its advantages. . . . The most fertile region in all Palestine was the Jordan valley, reminding the beholders of the lost Paradise, and equaling the beauty and productiveness of the Nile-enriched plains they had so lately left. There were cities also, wealthy and beautiful, inviting to profitable traffic in their crowded marts. Dazzled with visions of worldly gain, Lot overlooked the moral and spiritual evils that would be encountered there. . . . How little did he foresee the terrible results of that selfish choice!"—Id., p. 133.

5. What assurance came to Abraham following this demonstration of his unselfishness? Verses 14-18.

6. From what perilous situation did Abraham rescue Lot after his location in the plain of the Jordan? Answer: From bondage after the capture of Sodom by the four kings. Gen. 14:1-3, 10-16.

7. Following the battle, what recognition did Abraham make of God's ownership? Verses 17-20.

NOTE.—"The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements, they [men] were to manifest in offerings their appreciation of His mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchizedec, the priest of the Most High God. . . . God does not compel men to give. All that they give must be voluntary. He will not have His treasury replenished with unwilling offerings."—Testimonies, vol. 3, p. 393.

8. In what environment was Lot living? Gen. 13:12; 14:12.

NOTE.—"Pitching one's tent toward Sodom. (1) Any wrong or selfish act, unforsaken, will naturally draw us toward evil. (2) There are great outward attractions to many sins. They are like Oriental cities, shining with marble and gold in the distance, but within they are full of all manner of vileness. (3) The approach to great sins is gradual. The innocent never rush into them at once, but are gradually drawn on; their repulsion is overcome little by little. 'They first endure, then pity, then embrace.' (4) He who keeps bad company pitches his tent toward Sodom. (5) He who indulges in doubtful pleasures pitches his tent

toward Sodom. (6) He who pitches his tent toward Sodom will probably soon find himself in the city. (7) The only safe way is to keep as far from sin and as near to God as possible."—Peloubet.

9. By whom was Abraham visited? Upon what mission of destruction were the angels sent? Gen. 18:1-5, 16-22.

10. What was the sin of Sodom that demanded its destruction? Ezek. 16:49, 50.

NOTE.—"There is nothing more desired among men than riches and leisure, and yet these gave birth to the sins that brought destruction upon the cities of the plain. Their useless, idle life made them a prey to Satan's temptations, and they defaced the image of God, and became satanic rather than divine. Idleness is the greatest curse than can fall upon man; for vice and crime follow in its train."—"Patriarchs and Prophets," p. 156.

11. How did Abraham plead for the inhabitants of the wicked city? With what success? Gen. 18:23-33.

12. When the two angels came to Sodom on their errand of destruction, who met and entertained them? Gen. 19:1-3.

NOTE.—"There was one man who manifested kindly attention toward the strangers, and invited them to his home. Lot did not know their true character, but politeness and hospitality were habitual with him; they were a part of his religion,—lessons that he had learned from the example of Abraham. Had he not cultivated a spirit of courtesy, he might have been left to perish with the rest of Sodom. Many a household, in closing its doors against a stranger, has shut out God's messenger, who would have brought blessing and hope and peace."—Id., p. 158.

13. What did the men of Sodom demand of Lot concerning his guests? When Lot went out to reason with them, how did they treat him? How was Lot protected? Verses 4-11.

NOTE.—"That last night was marked by no greater sins than many others before it; but mercy, so long slighted, had at last ceased its pleading. The inhabitants of Sodom had passed the limits of divine forbearance,—'the hidden boundary between God's patience and His wrath.' The fires of His vengeance were about to be kindled in the vale of Siddim."—Id., p. 159.

14. What command was given to Lot by the angels? How did the sons-in-law respond? Verses 12-14.

15. How urgently did the angels hasten Lot and his family out of the city? By what final request did Lot indicate his reluctance to leave city surroundings? Verses 15-22.

NOTE.—"Stupefied with sorrow, he [Lot] lingered, loath to depart. But for the angels of God, they would all have perished in the ruin of Sodom. The heavenly messengers took him and his wife and daughters by the hand, and led them out of the city. Here the angels left them,

and turned back to Sodom to accomplish their work of destruction. Another—He with whom Abraham had pleaded—drew near to Lot. . . . The command was given with startling vehemence: 'Escape for thy life; look not behind thee; . . . escape to the mountain, lest thou be consumed.' Hesitancy or delay now would be fatal. To cast one lingering look upon the devoted city, to tarry for one moment, from regret to leave so beautiful a home, would have cost their life. The storm of divine judgment was only waiting that these poor fugitives might make their escape."—Id., pp. 160, 161.

16. Due to disobedience, what punishment fell upon Lot's wife? Verse 26.

NOTE.—"One of the fugitives ventured to cast a look backward to the doomed city, and she became a monument of God's judgment. If Lot himself had manifested no hesitancy to obey the angel's warning, but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife also would have made her escape. The influence of his example would have saved her from the sin that sealed her doom. But his hesitancy and delay caused her to lightly regard the divine warning. While her body was upon the plain, her heart clung to Sodom, and she perished with it."—Id., p. 161.

17. As Lot entered Zoar, what doom fell on Sodom and Gomorrah? Verses 23-25.

18. Why was Lot spared in the destruction of the cities of the plain? Where eventually, because of fear, did Lot take up his abode? Verses 27-30.

NOTE.—"Lot dwelt but a short time in Zoar. Iniquity prevailed there as in Sodom, and he feared to remain, lest the city should be destroyed. Not long after, Zoar was consumed, as God had purposed. Lot made his way to the mountains, and abode in a cave, stripped of all for which he had dared to subject his family to the influence of a wicked city."—Id., p. 167.

19. When will the experience of this lesson be repeated? What are we told to remember? Luke 17:28-30, 32.

NOTE.—"The flames that consumed the cities of the plain shed their warning light down even to our time. We are taught the fearful and solemn lesson that while God's mercy bears long with the transgressor, there is a limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins."—Id., pp. 162, 165.

MEDITATION TOPICS

How does this lesson teach the value of prayer?

What connection is there between Matthew 5:13 and this lesson?

Why did Lot "linger"? Why did his sons-in-law "mock" at his solemn message?

Why did his wife "look back"?

Lesson 3—October 19, 1929

JACOB AND ESAU

MEMORY VERSE: Gal. 6:7.

LESSON HELP: "Patriarchs and Prophets," pp. 177-182 (new ed., pp. 175-181).

INTRODUCTION

In the lives of Jacob and Esau are illustrated the experiences of many Christians. In Jacob's case he eventually was victor over his old self-seeking spirit, and became Israel, a prince with God. Esau "represents those who lightly value the redemption purchased for them by Christ, and are ready to sacrifice their heirship to heaven for the perishable things of earth. Multitudes live for the present, with no thought or care for the future."—"Patriarchs and Prophets," p. 181.

THE LESSON

1. What employment did the sons of Isaac adopt as they grew to manhood? What was the attitude of their parents toward them? Gen. 25:27, 28.

NOTE.—When a parent shows a preference for one child of the family, he destroys the faith and confidence of the other children in himself, and prepares the child thus favored for a life of self-seeking. Where, as in the case before us, father and mother are not agreed, strife, and eventual suffering, hatreds, and separations, are certain to develop. Absolute impartiality alone brings right results in the development of the family.

2. What early experience in the lives of these sons illustrates the inherited and cultivated tendencies of each? Verses 29-34.

NOTE.—Esau was tempted because of his temporary physical discomfort to regard carelessly the sacred birthright; but in his heart this indifferent attitude toward sacred things had long been cherished.

3. What special blessings and responsibilities were counted the natural rights of the first-born son?

NOTE.—"The promises made to Abraham and confirmed to his son, were held by Isaac and Rebekah as the great object of their desires and hopes. With these promises Esau and Jacob were familiar. They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but spiritual preeminence. He who received it was to be the priest of his family; and in the line of his posterity the Redeemer of the world would come. On the other hand, there were obligations resting upon the possessor of the birthright. He who should inherit its blessings must devote his life to the service of God. Like Abraham, he must be obedient to the divine requirements. In marriage, in his family relations, in public life, he must consult the will of God."—"Patriarchs and Prophets," pp. 177, 178.

4. How was Esau's careless attitude toward his spiritual relations and his parents' wishes again demonstrated? Gen. 26:34, 35.

5. As Isaac, blind and growing old, looked forward to death, what arrangements did he make to give Esau the birthright blessing? Gen. 27:1-4.

6. Who had overheard this conversation? What plan was devised that would bring the blessing to Jacob? Verses 6-13.

7. On Jacob's return with the kids from the flock, what detailed preparation did Rebekah make for the deception of Isaac? Verses 14-17.

8. How fully did Jacob carry out the instruction of his mother? Verses 18-27.

9. With what words did Isaac bestow the parental blessing upon Jacob? Verses 28, 29.

10. What occurred when Esau came into the presence of his father? Verses 30-36.

11. On Esau's earnest plea, what blessing did Isaac bestow upon him? Verses 37-40.

NOTE.—"Esau was not shut out from the privilege of seeking God's favor by repentance; but he could find no means of recovering the birthright. His grief did not spring from conviction of sin; he did not desire to be reconciled to God. He sorrowed because of the results of his sin, but not for the sin itself."—Id., p. 181.

12. As the result of Jacob's deception, what did Esau say in his heart? How did Rebekah arrange to divert disaster? What reason did she give to Isaac for the plan she had in mind? Verses 41-46.

13. With what counsel did Isaac send away Jacob? Gen. 28:1-5.

14. Since Esau knew his father was not pleased with his marriages to the daughters of Canaan, what course did Esau now pursue? Verses 6-9.

15. How did the deception of Rebekah and Jacob react upon themselves?

NOTE.—"Jacob had sinned, and had deeply suffered. Many years of toil, care, and sorrow had been his since the day when his great sin caused him to flee from his father's tents. A homeless fugitive, separated from his mother, whom he never saw again."—Id., p. 237.

16. How is Esau referred to in the Scriptures? Heb. 12:16.

NOTE.—"Because of his indifference to the divine blessings and requirements, Esau is called in Scripture 'a profane person.' He represents those who lightly value the redemption purchased for them by Christ, and are ready to sacrifice their heirship to heaven for the perishable things of earth. Multitudes live for the present, with no thought or care for the future. . . . As Esau awoke to see the folly of his rash exchange when it was too late to recover his loss, so it will be in the day of God with those who have bartered their heirship to heaven for selfish gratifications."—Id., pp. 181, 182.

MEDITATION TOPICS

All have sinned, even as Jacob and Esau and their mother did wrong. What, then, makes the difference between the righteous and the wicked? What made the difference between Jacob and his seed and Esau and his seed?

What was the cause of Esau's grief when he knew that the birthright blessing had been given to Jacob?

Lesson 4—October 26, 1929

JACOB THE SUPPLANTER BECOMES ISRAEL, A PRINCE WITH GOD

MEMORY VERSE: Gen. 32:28.

LESSON HELP: "Patriarchs and Prophets," pp. 183-206, 237, 238 (new ed., pp. *183-205, 236-238*).

MAP STUDY: Locate the places mentioned in the lesson.

INTRODUCTION

"Jacob's character was purified by tremendous discipline. . . . He stands among the peers in the kingdom of sorrow; and through it all he passed into a peerage of moral and spiritual power, which made the mightiest monarch of his times bend eagerly for a blessing from his trembling hand."—"Israel: A Prince With God," Meyer, p. 12.

THE LESSON

1. For what place did Jacob start when he left his home? Gen. 28: 2, 10.

2. What promise made to Abraham and to Isaac was renewed to Jacob? What further promise was made? Verses 11-15.

3. On awaking, what were Jacob's feelings? What memorial did he erect there? What vow did he make before God? Verses 16-22.

NOTE.—"Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy. Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted him demanded a return. So does every blessing bestowed upon us call for a response to the Author of all our mercies."—"Patriarchs and Prophets," p. 187.

4. When Jacob arrived at his destination, how did he become acquainted with his uncle's people? How was he received by his mother's family? Gen. 29:1-14.

5. During Jacob's stay with his Uncle Laban to whom was he married? Verses 15-30.

6. At the end of fourteen years, what request did Jacob make? Gen. 30:25, 26.

7. Because of the blessings that Jacob had brought into the family, what request was made by Laban? What arrangement was entered into? Verses 27-36.

8. When Jacob had served Laban twenty years, what command came from God to him? Gen. 31:3.

NOTE.—"Jacob would have left his crafty kinsman long before, but for the fear of encountering Esau. Now he felt that he was in danger from the sons of Laban, who, looking upon his wealth as their own, might endeavor to secure it by violence. He was in great perplexity and distress, not knowing which way to turn. But mindful of the gracious Bethel promise, he carried his case to God, and sought direction from Him. In a dream his prayer was answered: 'Return unto the land of thy fathers, and to thy kindred; and I will be with thee.' "—Id., p. 193.

9. After consulting with his wives, what did Jacob immediately decide to do? As Laban pursued, what message did he receive from God? Verses 17-24.

NOTE.—"After three days, Laban learned of their flight, and set forth in pursuit, overtaking the company on the seventh day of their journey. He was hot with anger, and bent on forcing them to return, which he doubted not he could do, since his band was much the stronger. The fugitives were indeed in great peril. That he did not carry out his hostile purpose was due to the fact that God Himself had interposed for the protection of His servant. . . . Laban had withheld the marriage dowry of his daughters, and had ever treated Jacob with craft and harshness."—Ibid.

10. What covenant was finally entered into between them? Answer: A covenant of loyalty to each other and to God. Verses 43-55.

11. As Jacob approached Canaan, who met him in Mahanaim? What caused great fear to take possession of his heart? Gen. 32:1-8.

12. To whom did he appeal? Of what promise did he remind the Lord? Verses 9-12.

13. After sending presents to his brother Esau, and arranging for his company and his herds, how did Jacob spend the night? What definite spiritual victory did he gain? What change of character was indicated by his change of name? Verses 24-32.

NOTE.—"Jacob had received the blessing for which his soul had longed. His sin as a supplanter and deceiver had been pardoned. The crisis in his life was past. Doubt, perplexity, and remorse had embittered his existence, but now all was changed; and sweet was the peace of reconciliation with God. Jacob no longer feared to meet his brother. God, who had forgiven his sin, could move the heart of Esau also to accept his humiliation and repentance."—Id., p. 198.

No longer was Jacob the "supplanter," selfish, grasping, but generous and humble, a "prince with God." He had suffered, and by his suffering had been taught the lessons he needed in his life to make him a true father of Israel.

"Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming. The prophet Jeremiah, in holy vision looking down to this time, said: 'We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.' "—Id., p. 201.

14. Under what circumstances did Jacob meet Esau? What was the attitude of Esau? Gen. 33:1-4.

NOTE.—"While Jacob was wrestling with the Angel, another heavenly messenger was sent to Esau. In a dream, Esau beheld his brother for twenty years an exile from his father's house; he witnessed his grief at finding his mother dead; he saw him encompassed by the hosts of God. This dream was related by Esau to his soldiers, with the charge not to harm Jacob, for the God of his father was with him. . . . At sight of that crippled sufferer, 'Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.' As they looked upon the scene, even the hearts of Esau's rude soldiers were touched."—Id., p. 198.

15. As he entered Canaan, what cleansing work was done in Jacob's camp? What blessing did God pronounce? Gen. 35:1-5, 9-12.

16. To what place did Jacob come at the end of his long journey? Verse 27; 37:1.

17. At the time of Jacob's death in Egypt, what arrangements did he make for his burial? Gen. 49:29-32.

NOTE.—"The last blessings pronounced, Jacob repeated the charge concerning his burial. . . . Thus the last act of his life was to manifest his faith in God's promise. Jacob's last years brought an evening of tranquillity and repose after a troubled and weary day."—Id., p. 237.

18. How fully did Joseph carry out his father's wishes? Gen. 50: 7-13.

MEDITATION TOPICS

Why are so many chapters in the Bible devoted to the history of Jacob?

What were some of the worst traits in Jacob's character? As these were overcome, what became the strong, ruling elements in his life?

How was the change in Jacob's character suggested by the change of his name?

Thirteenth Sabbath Offering
December 28, 1929
SOUTH AND WEST CHINA

Lesson 5—November 2, 1929

JACOB AND HIS TWELVE SONS

MEMORY VERSE: 1 John 3:5.

LESSON HELP: "Patriarchs and Prophets," pp. 208-214 (new ed., pp. 207-214).

MAP STUDY: Locate the places mentioned in the lesson.

INTRODUCTION

"The sin of Jacob, 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."—"Patriarchs and Prophets," p. 208.

THE LESSON

1. How many sons had Jacob? Who was the first-born son of Rachel? Gen. 49:28; 30:22-24.

2. For what reason did Jacob set his affection especially upon Joseph? By what gift did he single him out from his brothers? What was the effect of this attitude of Jacob upon his other sons? Gen. 37:3, 4.

NOTE.—"The rabbis describe him as a wise son, endowed with knowledge beyond his years. It was this, combined with the sweetness of his disposition, and the memory of his mother, that won for him his father's peculiar love."—"Joseph," F. B. Meyer, p. 13.

3. Where were Jacob and his sons dwelling? How old was Joseph? As he was feeding the flocks, with whom was he placed? What report did Joseph bring to Jacob? Verses 1, 2.

NOTE.—"He 'brought unto his father their evil report.' At first sight this does not seem a noble trait in his character. . . . At the same time there may have been circumstances that justified, and even demanded, the exposure. It is sometimes the truest kindness, after due and repeated warning, to expose the evil deeds of those with whom we live and work."—Id., p. 14.

4. What was revealed to Joseph in a dream? What was the effect of this dream upon his brothers? Verses 5-8.

5. In a second dream, what further revelation of the future was given? What was the attitude of his father and his brethren concerning this second dream? Verses 9-11.

NOTE.—"Notwithstanding the apparent severity of his words, Jacob believed that the Lord was revealing the future to Joseph. As the lad stood before his brothers, his beautiful countenance lighted up with the Spirit of inspiration, they could not withhold their admiration; but they did not choose to renounce their evil ways, and they hated the purity that reproved their sins. The same spirit that actuated Cain was kindling in their hearts."—"Patriarchs and Prophets," p. 210.

6. To what place did Joseph's brethren go to feed the flocks? On what errand did Jacob send Joseph? Verses 12-14.

7. How was Joseph directed to the place where his brothers were feeding their flocks? Verses 15-17.

8. As they saw him in the distance, what evil plan did they form? Verses 18-20.

NOTE.—"His brothers saw him approaching; but no thought of the long journey he had made to meet them, of his weariness and hunger, of his claims upon their hospitality and brotherly love, softened the bitterness of their hatred. The sight of the coat, the token of their father's love, filled them with frenzy. 'Behold, this dreamer cometh,' they cried in mockery. Envy and revenge, long secretly cherished, now controlled them."—Id., pp. 210, 211.

9. Hearing the plan of the brothers, what counsel did Reuben give? What purpose had he in mind? Verses 21, 22.

NOTE.—"They would have executed their purpose but for Reuben. He shrunk from participating in the murder of his brother, and proposed that Joseph be cast alive into a pit, and left there to perish; secretly intending, however, to rescue him, and return him to his father. Having persuaded all to consent to this plan, Reuben left the company, fearing that he might fail to control his feelings, and that his real intentions would be discovered."—Id., p. 211.

10. Before casting Joseph into the pit, what did they take from him? Verses 23, 24.

11. As they sat eating, whom did they see passing? What change of purpose now came into their minds? Why did this seem to them a better plan? Verses 25-27.

12. What was the price they received for Joseph? To what country did the Midianitish caravan take Joseph? What place did he pass on the journey? What resolves formed in his heart? Verse 28.

NOTE.—"As the caravan journeyed southward toward the borders of Canaan, the boy could discern in the distance the hills among which lay his father's tents. Bitterly he wept at thought of that loving father in his loneliness and affliction. . . . For a time, Joseph gave himself up to uncontrolled grief and terror. . . .

"Then his thoughts turned to his father's God. In his childhood he had been taught to love and fear Him. . . . Now all these precious lessons came vividly before him. Joseph believed that the God of his fathers would be his God. He then and there gave himself fully to the Lord, and he prayed that the Keeper of Israel would be with him in the land of his exile.

"His soul thrilled with the high resolve to prove himself true to God,—under all circumstances to act as became a subject of the King of heaven. He would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude, and perform every duty with fidelity. One day's experience had been the turning point in Joseph's life."—Id., pp. 213, 214.

13. What was Reuben's attitude when he returned to the camp and found that Joseph was not there? Verses 29, 30.

NOTE.—"Reuben returned to the pit, but Joseph was not there. In alarm and self-reproach he rent his garments, and sought his brothers. . . . Upon learning the fate of Joseph, and that it would now be impossible to recover him, Reuben was induced to unite with the rest in the attempt to conceal their guilt."—Id., p. 212.

14. What deceitful course did the brothers pursue to explain the absence of Joseph to their father? Verses 31, 32.

15. What was the effect upon Jacob? What did all seek to do for Jacob? With what results? Verses 33-35.

NOTE.—"Time seemed to bring no alleviation of his grief. 'I will go down into the grave unto my son mourning,' was his despairing cry. The young men, terrified at what they had done, yet dreading their father's reproaches, still hid in their own hearts the knowledge of their guilt, which even to themselves seemed very great."—Ibid.

16. To whom did the Midianites sell Joseph in Egypt? Verse 36.

NOTE.—"Arriving in Egypt, Joseph was sold to Potiphar, captain of the king's guard, in whose service he remained for ten years. He was here exposed to temptations of no ordinary character. He was in the midst of idolatry. The worship of false gods was surrounded by all the pomp of royalty, supported by the wealth and culture of the most highly civilized nation then in existence. Yet Joseph preserved his simplicity, and his fidelity to God."—Id., p. 214.

MEDITATION TOPICS

To what is sin compared? Ps. 40:2.

What was the relationship of the Ishmaelites and the Midianites? Gen. 25:1, 2, 4, 12, 13.

Lesson 6—November 9, 1929

GOD'S CARE OVER JOSEPH IN EGYPT

MEMORY VERSE: Matt. 25:21.

LESSON HELP: "Patriarchs and Prophets," pp. 214-223 (new ed., pp. 214-221).

INTRODUCTION

"We can not hide our ways from the Most High. Human laws, though sometimes severe, are often transgressed without detection, and hence with impunity. But not so with the law of God. The deepest midnight is no cover for the guilty one. He may think himself alone; but to every deed there is an unseen witness. The very motives of his heart are open to divine inspection. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centered upon him."—"Patriarchs and Prophets," pp. 217, 218.

THE LESSON

1. What blessings attended Joseph as a slave in the house of Potiphar, captain of the king's guard? Who was blessed also for Joseph's sake? Gen. 39:1-6.

2. Who sought to tempt Joseph while he was in the house of Potiphar? Because he remained loyal to his master and to God, what punishment did he receive? Gen. 39:7-9, 20.

NOTE.—"Joseph's gentleness and fidelity won the heart of the chief captain, who came to regard him as a son rather than a slave. . . . 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," p. 217.

3. Who was with Joseph in the prison? Because of this what favor was shown him? Gen. 39:21-23.

NOTE.—"God was preparing him [Joseph], in the school of affliction, for greater usefulness, and he did not refuse the needful discipline. In the 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."—Id., p. 218.

4. During Joseph's imprisonment, what two servants of the king were cast into prison? Into whose charge were they given? Gen. 40:1-4.

5. What drew Joseph's special attention to them? What was the cause of their sorrow? Who did Joseph say could interpret their dreams? Verses 5-8.

6. What was the dream of the butler? Of the baker? What interpretation of their dreams did Joseph give? Verses 9-19.

7. How completely were their dreams fulfilled? When the butler was restored, what request did he forget? Verses 20-23.

8. What recalled Joseph to the butler's memory? What double dream came to Pharaoh? How did the butler describe Joseph? Gen. 41:1-13.

NOTE.—"A divine hand was about to open the prison gates. . . . The king's perplexity and distress increased, and terror spread throughout his palace. The general agitation recalled to the chief butler's mind the circumstances of his own dream; with it came the memory of Joseph, and a pang of remorse for his forgetfulness and ingratitude. He at once informed the king how his own dream and that of the chief baker had been interpreted by a Hebrew captive, and how the predictions had been fulfilled."—Id., p. 219.

9. What did the interpretation of these dreams reveal to the king of Egypt? How soon would the fulfillment take place? Verses 25-32.

10. What counsel did Joseph give Pharaoh concerning making provision for the years of famine? Verses 33-36.

11. What decision did Pharaoh make? To what exalted position was Joseph called? How complete was his authority in Egypt? Verses 37-44.

NOTE.—"It was a wonderful ascent, sheer in a single bound from the dungeon to the steps of the throne. His father had rebuked him; now Pharaoh, the greatest monarch of his time, welcomes him. His brethren despised him; now the proudest priesthood of the world opens its ranks to receive him by marriage into their midst, considering it wiser to conciliate a man who was from that moment to be the greatest force in Egyptian politics and life. The hands that were hard with the toils of a slave are adorned with a signet ring. The feet are no longer tormented by fetters; a chain of gold is linked around his neck. . . . He was once trampled upon as the offscouring of all things; now all Egypt is commanded to bow before him, as he rides forth in the second chariot, prime minister of Egypt, and second only to the king."—"Joseph," Meyer, pp. 73, 74.

12. How did Joseph become even more closely connected with Egyptian interests? How old was he at this time? Verses 45, 46.

13. During the seven plenteous years, what provision did Joseph make for the seven lean years to follow? Verses 47-49.

14. What children were born to Joseph during this period? What do their names indicate concerning Joseph's attitude toward his exile and afflictions? Verses 50-52.

15. How was Joseph enabled to make such a record for firmness of character, uprightness, and wisdom? Answer: "In his early years he had consulted duty rather than inclination."—"Patriarchs and Prophets," p. 222.

NOTE.—"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. He was still a stranger in a heathen land, separated from his kindred, the worshipers of God; but he fully believed that the divine hand had directed his steps, and in constant reliance upon God he faithfully discharged the duties of his position. . . .

"A pure and simple life had favored the vigorous development of both physical and intellectual powers. Communion with God through His works, and the contemplation of the grand truths intrusted to the inheritors of faith, had elevated and ennobled his spiritual nature, broadening and strengthening the mind as no other study could do. Faithful attention to duty in every station, from the lowliest to the most exalted, had been training every power for its highest service. He who lives in accordance with the Creator's will is securing to himself the truest and noblest development of character."—"Patriarchs and Prophets," p. 222.

MEDITATION TOPICS

What was the secret of Joseph's success?

What is the cause of ingratitude?

What is further revealed concerning the experiences of Joseph while in prison?

How did Joseph make the true God known to Pharaoh?

How did Daniel accomplish the same result with Nebuchadnezzar?

Lesson 7—November 16, 1929

JOSEPH AND HIS BRETHREN

MEMORY VERSE: Gen. 50:19, 20.

LESSON HELP: "Patriarchs and Prophets," pp. 224-240 (new ed., pp. 223-239).

INTRODUCTION

"It was envy that moved the brothers of Joseph to sell him as a slave; they hoped to prevent him from becoming greater than themselves. And when he was carried to Egypt, they flattered themselves that they were to be no more troubled with his dreams; that they had removed all possibility of their fulfillment. But their own course was overruled by God to bring about the very event that they designed to hinder. . . . Joseph, through his bondage in Egypt, became a savior to his father's family; yet this fact did not lessen the guilt of his brothers. . . . Joseph's patience and meekness under injustice and oppression, his ready forgiveness and noble benevolence toward his unnatural brothers, represent the Saviour's uncomplaining endurance of the malice and abuse of wicked men, and His forgiveness, not only of His murderers, but of all who have come to Him confessing their sins and seeking pardon."—"Patriarchs and Prophets," pp. 239, 240.

THE LESSON

1. With the coming of the seven years of dearth, what conditions became general throughout the eastern countries? Where only was there corn? Gen. 41:53-57.

2. Knowing that there was corn in Egypt, what command did Jacob give his sons? Who alone stayed with their father? Gen. 42:1-5.

3. On arriving in Egypt, to whom did the brothers go? What did they do that was a fulfillment of Joseph's dreams? Having recognized them, of what did the ruler accuse them? How did he test them? Verses 6-17.

NOTE.—"He [Joseph] had grown from a lad of seventeen to a man of forty. He was clothed in pure white linen, with ornaments of gold to indicate his rank, a garb not altogether unlike that famous coat, which had wrought such havoc. He was governor of the land, and if they had thought of Joseph at all when entering that land (as no doubt they did), they expected to see him in the gangs of slaves manacled at work in the fields, or sweltering in the scorching brickyards, preparing

material for the pyramids. So, in unconscious fulfillment of his own boyish dream, they bowed down themselves before him with their faces to the earth."—"Joseph," F. B. Meyer, p. 85.

4. At the end of three days, what proposition did Joseph make to his brothers? What thoughts were in their hearts as the result of his request? As Joseph heard their conversation, how was he affected? Who was left bound in Egypt? Verses 18-24.

NOTE.—"The brethren . . . must have thought him rough and unkind. How they must have trembled in his presence! But they knew not the heart of tender love that was beating beneath all this seeming hardness. Nor could they guess that the retention of Simeon was intended to act as a silken cord to bring the brothers back to him, and as part of the process of awakening the memory of another brother, whom they had lost years before."—Id., pp. 90, 91.

5. What startling discovery did they make on the return journey? What was the effect of their report upon their father? Verses 35-38.

6. Driven by their need, to what did Jacob eventually consent? What pledge did Judah make? In whom did Jacob place his hope? Gen. 43:8-14.

7. To whose house were they conducted on their arrival in Egypt? Why did they feel afraid? Verses 16-18.

8. When Joseph arrived, how again did they fulfill his early dreams? Concerning whom did he ask? How did the sight of Benjamin affect Joseph? Verses 26-30.

9. What knowledge did the seating of the eleven show? What test of their unselfishness did he arrange? Verses 31-34.

NOTE.—"When all were seated, the brothers were surprised to see that they were arranged in exact order, according to their ages. Joseph 'sent messes unto them from before him;' but Benjamin's was five times as much as any of theirs. By this token of favor to Benjamin he hoped to ascertain if the youngest brother was regarded with the envy and hatred that had been manifested toward himself. Still supposing that Joseph did not understand their language, the brothers freely conversed with one another; thus he had a good opportunity to learn their real feelings."—"Patriarchs and Prophets," pp. 228, 229.

10. What further test of their lives did Joseph make? Instead of leaving Benjamin to his fate when he appeared guilty, what attitude did the brothers take? What plea did Judah make? To insure his father's happiness, what was Judah willing to do? Gen. 44:1-13, 18, 32, 33.

11. After listening to Judah's unselfish plea and offer, what revelation did Joseph make? How did Joseph acknowledge God's leadings? Gen. 45:1-8.

NOTE.—"Joseph was satisfied. He had seen in his brothers the fruits of true repentance. . . . His brothers stood motionless, dumb with fear and amazement. The ruler of Egypt their brother Joseph, whom they had envied and would have murdered, and finally sold as a slave! All

their illtreatment of him passed before them. They remembered how they had despised his dreams, and had labored to prevent their fulfillment. Yet they had acted their part in fulfilling these dreams; and now that they were completely in his power, he would, no doubt, avenge the wrong that he had suffered. . . . Feeling that they had already suffered enough for their cruelty toward him, he nobly sought to banish their fears, and lessen the bitterness of their self-reproach."—Id., pp. 230, 231.

12. What plan was at once formed for the family of Jacob? How did Pharaoh show his interest? Verses 9-11, 17, 18.

13. When this experience was related to Jacob, what effect did it have upon him? Verses 25-28.

14. While on the way to Egypt, what assurance did God give to Jacob? At what place were father and son reunited? Gen. 46:1-4, 28-31.

15. What section of Egypt was allotted to Jacob's family? What unusual thing did Jacob do during his interview with Pharaoh? Gen. 47:1-10.

NOTE.—"Not long after their arrival, Joseph brought his father also to be presented to the king. The patriarch was a stranger in royal courts; but amid the sublime scenes of nature he had communed with a mightier Monarch; and now, in conscious superiority, he raised his hands and blessed Pharaoh."—Id., p. 233.

16. When Jacob was 147 years of age, what pledge did he take of Joseph? Verses 28-31.

17. By Pharaoh's permission, where did Joseph bury Jacob? Gen. 50:5-7.

18. With what request did Joseph's brethren now come to him? In his reply, what expression of living faith and confidence in God's leadings did Joseph make? Verses 15-21, 24-26.

NOTE.—Joseph had learned the lessons God had sought to teach him by his life's experiences. There had been no rebellion against hardship, rather a submission to God's providences with an intense loyalty and devotion to righteousness. Zeal for his father's God fixed his eyes on the people of the promise, and though exalted to the highest place in the greatest kingdom of his time, he never lost sight of the ultimate establishment of that people in Canaan. The fears of his brethren he allayed by his kindness and his expressions of faith in God's leadings in the past and for the future. Then from them he took an oath that his own body should be carried by them to the Promised Land when God should visit them. Thereby he expressed his active expectation of the fulfillment of God's promises of the inheritance.

MEDITATION TOPICS

How is character developed in daily life?

What is a test?

What daily experience is necessary if one stands the test in a crisis?

Which reveals character the more truly—a known test or a test that is not recognized as such?

Lesson 8—November 23, 1929

ISRAEL IN BONDAGE

MEMORY VERSE: Ps. 107:13.
LESSON HELP: "Patriarchs and Prophets," pp. 241-251 (new ed., pp. 241-249).
MAP STUDY: Locate the places mentioned in the lesson.

INTRODUCTION

In allowing Israel to be enslaved of the Egyptian rulers, to endure through years the rigors of an Eastern servitude that was bitter, conscienceless, merciless, God had the ultimate salvation of Israel in view. His people were being strongly influenced by the idolatry about them. Many were falling into the evil ways of their heathen neighbors. In the hour of calamity, when the hand of the taskmasters was heavy upon them, they were caused to remember the promises of their fathers' God. Some had preserved through the years the memory of those promises and looked forward to the return to Canaan. The bitterness of their days of servitude brought with it a realization of their need and prepared them for deliverance by the hand of one whom even then God was fitting for the fulfillment of His plan.

"The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work. Angels instructed Moses also that Jehovah had chosen him to break the bondage of his people. He, supposing that they were to obtain their freedom by force of arms, expected to lead the Hebrew host against the armies of Egypt."—"Patriarchs and Prophets," p. 245.

THE LESSON

1. After the death of Joseph and all his generation, what change in the rulership of Egypt affected the relationship of the Israelites to the royal household? Ex. 1:6-8.

2. What fear did the new king express concerning Israel's prosperity? What plan was put into operation to oppress Israel? Verses 9-11.

NOTE.—"A different dynasty had succeeded to that which welcomed them [Israel], and one to whom the name of Joseph had no charm. At the time of which we write a tiny cloud of impending war trembled on the Eastern sky, and suggested to the reigning monarch the fear that there might be a coalition between his enemies and the Hebrew race, which had grown into such numbers and might as to be very formidable. He resolved, therefore, to wear them out, and to reduce both their numbers and their spirit by the rigor of their lot.

"Suddenly, the shepherds of Goshen found themselves drafted for service in the brickfields, under the eye and whip of cruel taskmasters, who exacted from them daily a certain tale of bricks; or they performed service in the field, drawing water from the river for the irrigation of the land, and toiling in the cultivation of the soil."—"Moses, the Servant of God," F. B. Meyer, p. 12.

3. What results followed the rigorous treatment of them? How are the feelings of Israel described as the Egyptians oppressed them? Verses 12-14.

4. To what extreme measure did Pharaoh resort to attain his purpose? Verse 22.

5. During this period of cruelty, when a son was born to Amram and Jochebed, of the tribe of Levi, what efforts were made to preserve his life? Ex. 2:2-4.

6. By what strange series of circumstances did the babe become a member of the royal family in Egypt? In the providence of God, how was the child Moses instructed and trained in the worship of the true God? Verses 5-10.

NOTE.—"God had heard the mother's prayers; her faith had been rewarded. It was with deep gratitude that she entered upon her now safe and happy task. . . . 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. From his humble cabin home he was taken to the royal palace, to the daughter of Pharaoh, 'and he became her son.' Yet even here he did not lose the impressions received in childhood. 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," pp. 243, 244.

7. When Moses grew to manhood, whom did he visit? What incident occurred that aroused his sympathy for his own people? What drastic action did he take? Verses 11, 12.

8. About this time, to what decision did Moses come? Heb. 11:24-26.

9. What conflict between two Hebrews enlisted his interference? What caused Moses to fear? Ex. 2:13, 14.

NOTE.—"The whole matter was quickly made known to the Egyptians, and, greatly exaggerated, soon reached the ears of Pharaoh. It was represented to the king that this act meant much; 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."—Id., p. 247.

10. When Pharaoh sought to slay Moses because of his decision to cast in his lot with Israel, where did Moses flee? Verse 15.

11. What apparently trivial incident led to the connection of Moses with the family of the priest of Midian? Verses 16-21.

NOTE.—Moses remained in Midian for forty years, keeping the flocks of Jethro. "It was not God's will to deliver His people by war-

fare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. Yet even this rash act was overruled by God to accomplish His purposes. Moses was not prepared for his great work. . . . In the school of self-denial and hardship he was to learn patience, to temper his passions. Before he could govern wisely, he must be trained to obey. His own heart must be fully in harmony with God before he could teach the knowledge of His will to Israel. By his own experience he must be prepared to exercise a fatherly care over all who needed his help."—Ibid.

12. During this time, what was God's attitude toward the enslaved Israelites? What did He remember? Verses 23-25.

MEDITATION TOPICS

What preparation for his life work was given to Moses by his mother?

What two paths of life were open to Moses when he came to manhood?

What is the lesson to be learned by the ill-advised effort of Moses to deliver Israel?

Lesson 9—November 30, 1929

MOSES CALLED TO DELIVER GOD'S PEOPLE

MEMORY VERSE: Ps. 91:10.

LESSON HELP: "Patriarchs and Prophets," pp. 251-272 (new ed., pp. 250-271).

INTRODUCTION

The chapters considered in this lesson carry us rapidly over an important but familiar part of the story of ancient Israel. Having fled to Midian and having dwelt there as a shepherd for forty years, unlearning the wrong principles he had learned in the royal court, and learning lessons needed for his future work as leader and shepherd of Israel, Moses is now called from his lowly, quiet task to the eventful years of the Exodus. God had fitted him for this work of leadership during his exile. Distrusting himself, he could be used as a strong human instrument of almighty power. The lessons of trust in God, his contacts with the evidences of God's power and protection, made Moses a leader whom God could trust and in whom the people could place confidence.

The conflict in Egypt meant facing earth's most powerful king, demanding recognition of the God of heaven and His commands from king and country. The most terrible afflictions with which any nation has ever been punished were to be brought upon Egypt through God's chosen instrument. This required manhood of the highest order, experience such as God had brought to Moses, tenacity of purpose that knew nothing but the complete fulfillment of God's commands. To this task God called Moses, and nobly did the servant fulfill the will of his Lord.

THE LESSON

1. What employment did Moses follow in Midian? Who appeared to him in Horeb? What was the manner of appearance of the angel of the Lord? Ex. 3:1-2.

2. As Moses saw the burning bush, what did he do? What instruction did God give him? How did this experience affect Moses? Verses 3-6.

NOTE.—"Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces. God is greatly to be reverenced; all who truly realize His presence will bow in humility before Him."—Patriarchs and Prophets," p. 252.

3. What had God seen and heard? For what had He come down? To what task did He call Moses? Verses 7-10.

4. What was Moses' first response? What did God say would be a token of His call to Moses? Verses 11, 12.

5. By whom was Moses to tell Israel he had been sent? Verses 13-15.

6. To whom was Moses first to go? Before whom would he then appear? What did God say would be the response of Pharaoh? How would the Egyptians finally show favor to the Israelites? Verses 16-22.

NOTE.—"The Egyptians had been enriched by the labor unjustly exacted from the Israelites, and as the latter were to start on the journey to their new home, it was right for them to claim the reward of their years of toil. They were to ask for articles of value, such as could be easily transported, and God would give them favor in the sight of the Egyptians. The mighty miracles wrought for their deliverance would strike terror to the oppressors, so that the requests of the bondmen would be granted."—Id., p. 253.

7. By what three signs did God indicate to Moses His power to deliver? Ex. 4:1-9.

8. When Moses complained of his own slowness of speech, what provision did God make for a spokesman? What was to be the position and work of Moses? Verses 10-17.

9. Who was sent to meet Moses in Mt. Horeb? On their arrival in Egypt, to whom did they first go? What was the response of the people to what Moses and Aaron said and did? Verses 27-31.

10. When Moses and Aaron approached Pharaoh for the release of Israel, what response did the king make? What new burdens were laid on Israel? Ex. 5:1-9.

NOTE.—"The point of the [Pharaoh's] reply lies in that word obey. He saw that these men did not present him with a request, but with a mandate from One of greater authority than himself. This stung him to the quick. He also was a god. Who was this other God, stronger than himself, who dared to issue such a summons! . . . The God of a parcel of slaves! How dare they speak of their paltry Deity in his presence, and in the midst of priests, courtiers, and high officers of state!"—"Moses, the Servant of God," F. B. Meyer, p. 46.

11. When the oppressions of Pharaoh became so great that Israel could not endure them, what did they do? What course did Moses follow? Verses 20-23.

12. In order to bring Pharaoh to a realization of His power, and make him willing to let Israel go, what did God promise to do? Ex. 6:6-8.

NOTE.—The real question at issue may be briefly stated thus: The Lord says: "Let My people go." Pharaoh replies: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Ex. 5:2, A. R. V.

We now enter upon some of the most dramatic scenes in the Bible, and are privileged to watch a contest between two great opposing forces.

13. What series of afflictions were brought upon Pharaoh and his people before they were willing to let Israel depart from Egypt? Answer: Ten plagues. Exodus 7-11.

NOTE.—The plagues of Egypt were sent upon Pharaoh and his people to bring to them opportunity for knowing the might and power of the true God and of yielding obedience to Him. Had the Egyptian rulers and people been willing to see God's revealed will, it would have meant to them what it later meant to Nineveh when Jonah warned it of destruction. But Egypt chose its idols, and only a few of the mixed multitude followed Israel in the Exodus. One by one the judgments of God fell upon the hardened, idolatrous nation. A plague of frogs quickly followed the turning of Egypt's watercourses to blood; lice followed the frogs, and flies the lice; upon the beasts came murrain, and upon both man and beast a plague of boils; these were followed by thunder and hail from which only Israel and the land of Goshen were saved. Locusts followed, and darkness impenetrable held the whole land in thrall; only among God's people was there light. Yet Pharaoh's heart was hardened, and the crowning punishment came in the death of the first-born of man and beast. Unwilling as they had been to acknowledge the sovereignty of the Creator or to yield their arrogant pride to His call to obedience, they were at last compelled to urge Israel to leave Egypt. Thus God did indeed bring Israel out of Egypt with a mighty hand and a stretched-out arm, according to His promise.

14. In the story of the plagues that were brought upon Egypt, what is repeatedly said concerning Pharaoh's heart? Ex. 8:15, 19, 32.

NOTE.—How was Pharaoh's heart hardened? God gave light to Pharaoh, but when he turned from the light and refused to listen to His entreaties and warnings, his heart became hard. Rejection of the light

that God gave him hardened his heart. This is the experience of all. If the Lord shows us a duty, and we refuse to do it, we are beginning a course that hardens our hearts, so that it will be more difficult to do right the next time. Thus it may be said that the Lord hardens the hearts of men who reject the light He sends. By earnest prayer and faithful observance of every known duty, our hearts may be kept tender and may be easily impressed by God's Spirit.

15. For what purpose does God send His judgments into the world? Of what were these plagues a type? Isa. 26:9, last part.

NOTE.—The plagues of Egypt may be regarded as a type of the seven last plagues, which are to fall upon the unrepentant and the ungodly in the end of the world. The plagues of Egypt fell upon a nation that had gone far into sin, and were worshipers of false gods. The seven last plagues will fall upon a world in rebellion against God. The great multitude will harden their hearts in iniquity and suffer the outpouring of God's wrath. The plagues of Egypt preceded the deliverance of God's people. The seven last plagues precede the call of God's children into their promised inheritance.

MEDITATION TOPICS

What lesson was proud King Pharaoh to learn from the Lord's dealings with him?

What lessons should the Lord's people learn from such experiences?

By what processes are hearts "hardened" spiritually?

Lesson 10—December 7, 1929

THE PASSOVER

MEMORY VERSE: 1 Cor. 5:7.

LESSON HELP: "Patriarchs and Prophets," pp. 273-280 (new ed., pp. 273-279).

INTRODUCTION

"As Moses rehearsed to Israel the provisions of God for their deliverance, 'the people bowed the head and worshiped.' The glad hope of freedom, the awful knowledge of the impending judgment upon their oppressors, the cares and labors incident to their speedy departure,—all were for the time swallowed up in gratitude to their gracious Deliverer. Many of the Egyptians had been led to acknowledge the God of the Hebrews as the only true God, and these now begged to be permitted to find shelter in the homes of Israel when the destroying angel should pass through the land. They were gladly welcomed, and they pledged themselves henceforth to serve the God of Jacob, and to go forth from Egypt with His people."—"Patriarchs and Prophets," p. 279.

THE LESSON

1. Before the tenth and last great plague was brought upon the Egyptians, what did the Lord say with reference to that month and year? Ex. 12:1, 2.

NOTE.—A new era began with the Israelites when they were delivered from Egyptian bondage. The new year was begun by the celebration of the Passover feast which was to be a continual reminder to Israel of their great deliverance.

2. What preparations on the part of Israel were now to be made? How was the number of persons in a family taken into account? Verses 3, 4.

3. What instruction was given concerning the lamb? Verses 5, 6.

4. What was to be done with the blood of the lamb? With the flesh? Verses 7-10.

5. How were the people to be dressed as they ate the Passover? Verse 11.

6. What should that day be to the people? Verses 14, 17.

7. After receiving this instruction from the Lord, what did Moses do? Verses 21, 22.

NOTE.—"Draw out" a lamb, that is, out of the sheepfolds. Probably this refers to the custom of a shepherd or a shearer who uses his crook to catch the leg of the sheep and draw it from the flock.

Jewish tradition fixes the number of persons at ten for which one lamb was apportioned.

Hyssop was a bushy herb.

"The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist's prayer also its significance is seen: 'Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.' "—"Patriarchs and Prophets," p. 277.

8. What protection was promised to those whose houses bore the mark of the sprinkled blood? Verse 23.

9. What was this feast called? Of whom was the Passover lamb a type? Verses 11, 27; John 1:29; 1 Cor. 5:7.

NOTE.—"The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. . . . It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice." —Ibid.

10. How long were the Israelites to observe the Passover? Why were they to observe it? Ex. 12:24-27.

NOTE.—"In commemoration of this great deliverance, a feast was to be observed yearly by the people of Israel in all future generations. . . . As they should keep the feast in future years, they were to repeat to their children the story of this great deliverance, as Moses bade them."—Id., p. 274.

11. What shows that the Jews were still observing the Passover when Jesus was on earth? Luke 22:1; John 12:1.

NOTE.—Jesus was crucified at the time of the Passover, and was the real Passover Lamb. As the Israelites were required to put the blood of the lamb on their doors that the destroying angel might pass over them, so we must have the blood of Christ applied to our hearts if we are to be saved in the kingdom of God.

Note the perfectness of the fulfillment of the type:

(1) The Lamb of God, Jesus Christ, "was perfect, without spot or blemish, or fault of any kind.

"(2) He was innocent. His death was from no fault of His.

"(3) He died in the prime of His life.

"(4) He was slain, a sacrifice for others.

"(5) He was offered at the season and the hour of the paschal sacrifice.

"(6) Not a bone was broken. This was true of His body. We are saved by 'the Lamb of God, which taketh away the sin of the world' (John 1:29); 'who knew no sin,' yet 'He hath made Him to be sin for us' (2 Cor. 5:21; 1 Peter 1:19)."—Peloubet.

The Passover pointed forward to the sacrificial death of the Lamb of God; the Lord's Supper is a memorial of His death till He returns.

12. How did the children of Israel show that they believed the Lord? Ex. 12:28.

13. What came to pass at midnight? Who were stricken in this plague? What was heard throughout Egypt? Verses 29, 30.

14. What did Pharaoh hasten to do? What permission did he give? What did the Egyptians urge? Verses 31-33.

15. What did the Israelites carry with them as they left? What did the Egyptians give them? Verses 34-36.

NOTE.—"In preparation for their going and in order to have the necessary support during their long journey in the wilderness, the Israelites were advised to ask (not 'borrow' as in the common version) of the Egyptians, jewels of silver and gold, and raiment, in part payment of their long services. And the Egyptians gave (not 'lent' as in the common version) these in abundance. The whole circumstances of that awful night made them very liberal."—Peloubet.

16. How many were called out of Egypt in the deliverance of Israel? Verses 37-39.

NOTE.—For an explanation of Exodus 12:40, 41; Genesis 15:13, and Galatians 3:15-17, see "Patriarchs and Prophets," Appendix, note 6.

MEDITATION TOPICS

What is necessary before the blood of the Lamb avails for personal salvation?

Have I complied with the conditions of salvation?

How is Ezekiel 14:12-20 connected with this lesson?

Lesson 11—December 14, 1929

DELIVERANCE AT THE RED SEA; MANNA FROM HEAVEN

MEMORY VERSE: Ex. 15:2.

LESSON HELPS: "Patriarchs and Prophets," pp. 281-302, 377-386 (new ed., pp. 281-303, 382-391); Testimonies, vol. 1, pp. 129-131.

MAP STUDY: Locate the camping places mentioned in the lesson.

INTRODUCTION

"God in His providence brought the Hebrews into the mountain fastnesses before the sea, that He might manifest His power in their deliverance, and signally humble the pride of their oppressors. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was 'by faith' that 'they passed through the Red Sea as by dry land.' In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet. The great lesson here taught is for all time."—"Patriarchs and Prophets," p. 290.

THE LESSON

1. From what place did the Israelites start when they left Egypt? About how large was the company? How were they guided on the way? Ex. 12:37, 38; 13:20-22.

2. When Israel had started on their journey, what change of mind came to Pharaoh? What course did he follow? Ex. 14:5-9.

3. What instruction did Moses give to Israel? How were they enabled to cross the Red Sea? How were they protected from their enemies? Verses 13-22.

4. As the Egyptians attempted to use the path God had made through the Sea, what disaster overtook them? Verses 23-31.

NOTE.—That portion of the Red Sea which the Israelites crossed is supposed to be the arm of the sea now called the Gulf of Suez. Authorities estimate that the sea at that point must have been twelve miles wide.

5. How did Israel celebrate their deliverance? Answer: By singing a song of victory. Ex. 15:1-21.

NOTE.—"This song and the great deliverance which it commemorates, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him. That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of

righteousness, and the final victory of the Israel of God. The prophet of Patmos beholds the white-robed multitude that 'have gotten the victory,' standing on the 'sea of glass mingled with fire,' having 'the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb.' "—"Patriarchs and Prophets," p. 289.

6. What was the occasion of Israel's first murmuring against the Lord? Ex. 15:22-26.

NOTE.—"In their horror and despair they reproached Moses for having led them in such a way, not remembering that the divine presence in that mysterious cloud had been leading him as well as themselves. In his grief at their distress, Moses did what they had forgotten to do; he cried earnestly to God for help."—Id., p. 291.

7. What was the second occasion for complaint? What response did the Lord make? Ex. 16:2-6.

8. In what manner did God's provision for their needs come to them? What instruction was given Israel concerning gathering the manna? How was the Sabbath day recognized? Verses 14-26.

9. What question was asked of some who sought for manna on the Sabbath? What further instruction was given? Verses 28-32.

NOTE.—"God requires that His holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. . . . Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past. This course might help the memory of these thoughtless ones, and make them careful to do their own work on the six working days."—Id., p. 296.

10. Where and for what reason did Israel again murmur? How was their need supplied? Because of Israel's attitude, what was the place named? Ex. 17:1-7.

11. What instruction is given concerning murmuring and complaining? What effect does constant indulgence of this spirit have upon the life? Phil. 2:14, 15; 1 Cor. 10:10, 11.

NOTE.—"Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things. It is not the will of God that His people should be weighed down with care. . . . Instead of murmuring and complaining, the language of our hearts should be, 'Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.' "—Id., p. 294.

12. What were the results to Israel of this evil course in the wilderness? Ps. 106:24-27.

13. With whom was Israel forced to battle in Rephidim? By what means was victory assured? Ex. 17:8-13.

14. What caused Miriam and Aaron to murmur against the leadership of Moses? What did the Lord say to the three of them? Num. 12:1-8.

15. What swift punishment did God send? How did God honor Moses in answering his prayer? Verses 9-15.

16. To what mountain did Israel come? Ex. 19:1, 2.

MEDITATION TOPICS

What lessons may we learn from the deliverance at the Red Sea?

Bread from heaven! What is our need in this world wilderness of sin?

What line of thought is helpful in overcoming the complaining habit?

Lesson 12—December 21, 1929

THE GIVING OF THE LAW

MEMORY VERSE: Deut. 5:29.

LESSON HELP: "Patriarchs and Prophets," pp. 303-314 (new ed., pp. 305-317).

INTRODUCTION

In the restoration of the law to ancient Israel, lost to the knowledge of many of them during their servitude and constant contact with heathenism, God used agencies never before manifested to men. In mighty demonstration of power He came down upon Sinai. Not by human instrumentality, but by His own finger He wrote His holy law upon tables of stone. The sight of His glory, reflected on Moses' countenance, was too much for Israel, and they feared greatly. It was intended that they should never forget the lessons of that hour. But all too soon their own physical desires caused them to lose sight of the experience at Sinai, and they broke the law so lately and so vividly impressed upon them.

The lessons of that time are for to-day. God's remnant people have been called out of Egypt (sin) to obey His law. We are nearing the Promised Land. Around us are temptations more distracting, perplexities more overwhelming, hardships fully as difficult, as Israel faced in the wilderness. Only trust in God, patience, unquestioned faithfulness, will give us victory.

THE LESSON

1. While in Egyptian slavery, into what spiritual condition had many in Israel fallen? Ex. 5:21; 6:9.

NOTE.—"During all the years of servitude in Egypt, there had been among the Israelites some who adhered to the worship of Jehovah.

These were sorely troubled as they saw their children daily witnessing the abominations of the heathen, and even bowing down to their false gods. In their distress they cried unto the Lord for deliverance from the Egyptian yoke, that they might be freed from the corrupting influence of idolatry."—"Patriarchs and Prophets," p. 259.

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

2. For what reason did God call Israel out of Egypt? Ex. 8:1.

NOTE.—"By His mighty power, notwithstanding the opposition of Pharaoh, God delivered His people from Egypt, that they might keep the law which had been given in Eden. He brought them to Sinai to hear the proclamation of this law. By proclaiming the Ten Commandments to the children of Israel with His own voice, God demonstrated their importance. In awful grandeur He made known His majesty and authority as Ruler of the world. This He did to impress the people with the sacredness of His law and the importance of obeying it."—Testimonies, vol. 8, pp. 197, 198.

3. How long had God's law been known to man? Answer: From creation.

To Abraham—Gen. 26:5.
To Lot—2 Peter 2:7, 8.
To Noah—2 Peter 2:5.
To Cain and Abel—Gen. 4:7.
To Adam—Rom. 5:12, 13.

NOTE.—The law was known to Adam and to all his successors in the patriarchal line, for "by the law is the knowledge of sin," and sin came by one man, Adam. Of Abraham it is said that he kept God's laws. Noah was "upright" in his generation. Lot was vexed by the ways of the wicked. They recognized sin as the transgression of God's law.

4. How else is it shown that the law was known to the patriarchs? Rom. 4:15; 5:13.

NOTE.—Where there is no law "there is no transgression." If God's law did not exist before it was written upon the tables at Sinai, there could be no transgression of that law. But Cain was a murderer and was punished for it; of the antediluvian world it is written: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil every day." Gen. 6:5. margin. Jacob stole his brother's birthright and was banished for many years. Sin there was, and it was punished. In the presence of sin a law is evident, for without it there can be no sin.

5. While Israel was encamped before Mt. Sinai, where did Moses go to commune with God? What did the Lord say He would do? What preparations were to be made for this event? Ex. 19:1-3, 9-13.

6. Under what circumstances did God speak His law? Verses 16-20.

7. Where is the law recorded in the Bible? Exodus 20.

8. After speaking the law in an audible voice, what did God give to Moses? What wish did God express concerning Israel's relationship to His law? Deut. 5:22, 28, 29.

NOTE.—"Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. . . . When Moses came from the divine presence in the mount, where he had received the tables of the testimony, guilty Israel could not endure the light that glorified his countenance. How much less can transgressors look upon the Son of God when He shall appear in the glory of His Father, surrounded by all the heavenly host, to execute judgment upon the transgressors of His law and the rejecters of His atonement."—"Patriarchs and Prophets," p. 340.

9. What did God definitely set before them? Deut. 11:26-28.

NOTE.—The Lord left the choice and its consequences to each individual and to the nation.

10. On what condition alone does Christ say men may enter into eternal life? Matt. 19:17.

11. How does the Saviour sum up the law of Ten Commandments? Matt. 22:37-40.

12. Which of the commandments deal directly with our relation to God? Ex. 20:3-11.

13. Which deal with our association with our fellow men? Verses 12-17.

NOTE.—"The first four of the Ten Commandments are summed up in the one great precept, 'Thou shalt love the Lord thy God with all thy heart.' The last six are included in the other, 'Thou shalt love thy neighbor as thyself.' Both these commandments are an expression of the principle of love. The first can not be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially.

"And since all the commandments are summed up in love to God and man, it follows that not one precept can be broken without violating this principle. Thus Christ taught His hearers that the law of God is not so many separate precepts, some of which are of great importance, while others are of small importance, and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments."—"The Desire of Ages," p. 607.

14. What prevented all but two of those who left Egypt from entering the Promised Land? Answer: Murmuring and unbelief. Num. 14:1-5, 26-39.

NOTE.—"Notwithstanding all that God had wrought for them, notwithstanding his [Moses'] own prayers and labors, only two of all the adults in the vast army that left Egypt, had been found so faithful that they could enter the Promised Land."—"Patriarchs and Prophets," pp. 471, 472.

15. What danger is faced by the remnant people in these last days? Heb. 10:35-37.

NOTE.—"That this admonition is addressed to the church in the last days is evident from the words pointing to the nearness of the Lord's coming: 'For yet a little while, and He that shall come will come, and will not tarry.' And it is plainly implied that there would be a seeming delay, and that the Lord would appear to tarry. The instruction here given is especially adapted to the experience of Adventists at this time. The people here addressed were in danger of making shipwreck of faith. . . . Their only safe course was to cherish the light which they had already received of God, hold fast to His promises, and continue to search the Scriptures, and patiently wait and watch to receive further light."—"The Great Controversy," pp. 407, 408.

16. What will be said of those who triumph with the remnant? Rev. 14:12.

17. What, then, should we all seek to do? Heb. 10:38, 39.

MEDITATION TOPICS

Have I thought enough of the law of God to memorize it accurately?

How may I enter into the experience of having the law of God written in my heart? Jer. 31:33.

What was the attitude of Christ toward that law? Ps. 40:8.

Lesson 13—December 28, 1929

GOD'S DWELLING PLACE

MEMORY VERSE: Ex. 25:8.

LESSON HELPS: "Patriarchs and Prophets," pp. 343-358 (new ed., pp. 345-359); Testimonies, vol. 5, pp. 491-500.

INTRODUCTION

God had led Israel out of Egypt that they might be free to worship Him. The experiences of the wilderness wandering were to develop character lost during their long years of enslavement. At Sinai they had God's holy law renewed to them. On the mountain God had personally revealed Himself to Moses, and had made known the attributes of His divine character. (See Ex. 34:6, 7.)

That Israel might have His presence ever among them during their journeyings, and later in their national life; that the Lamb "slain from the foundation of the world" might become the center of their worship, and their star of hope, He called Moses into the mount and showed him "the patterns of things in the heavens." From these patterns Moses was to build an earthly sanctuary in which were offered sacrifices typical of Christ, and in which God's presence, the holy Shekinah, was to dwell within the most holy place. Thus in addition to His promise to dwell by His Spirit in human hearts, His visible presence was constantly manifest in the sanctuary above the mercy seat.

In the fullness of time Christ came, fulfilling the sacrificial system which pointed to Him. No longer was the elaborate ritual of the tem-

ple necessary. With the establishment of the church of Christ with its humble body of believers, a new era began. Meeting ofttimes in secret, without the outward marks of an organized religious body, they found God in the upper room, on the mountain side, in the grove, or in the vast silences of the desert, and He graced their assemblies by the gift of His Holy Spirit.

THE LESSON

1. What instruction did Moses receive from God concerning a place of worship in Israel? Ex. 25:8.

2. After what was this sanctuary to be patterned? Heb. 8:5; 9:23.

NOTE.—"God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be 'figures of the true,' 'patterns of things in the heavens' [Heb. 9:24, 23],—a miniature representation of the heavenly temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf. God presented before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him."—"Patriarchs and Prophets," p. 343.

3. Where in this earthly sanctuary did God promise to commune with Israel? Ex. 25:22.

NOTE.—"Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. . . . Above the mercy seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim, God made known His will. . . . Beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—Id., pp. 348, 349.

4. How many apartments were there in the sanctuary? What furnishings were placed in each apartment? Ex. 26:33-35.

5. Who were called to the priest's office to minister in the sanctuary? Ex. 28:1.

6. Who only was allowed to come into the most holy place? When was he to enter it? Lev. 16:1-3.

NOTE.—"No mortal eye but that of the high priest was to look upon the inner apartment of the sanctuary. Only once a year could the priest enter there, and that after the most careful and solemn preparation. With trembling he went in before God, and the people in reverent silence awaited his return, their hearts uplifted in earnest prayer for the divine blessing. Before the mercy seat the high priest made the atonement for Israel; and in the cloud of glory, God met with him. His stay here beyond the accustomed time filled them with fear, lest because of their sins or his own he had been slain by the glory of the Lord."—Id., p. 352.

7. What was to be the attitude of the people toward the sanctuary and its services? Lev. 26:2; Ps. 89:7.

NOTE.—"As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. . . . In this custom, Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed, and to present their requests for needed blessings."—Id., pp. 353, 354.

8. In the earthly sanctuary, who was the central figure of Israel's worship? Rev. 13:8.

NOTE.—"In the ministration of the tabernacle, and of the temple that afterwards took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, and final purification of the universe from sin and sinners."—Id., p. 358.

9. At the death of Christ on the cross of Calvary, what met its fulfillment? To what place was the sanctuary service transferred? Who was its high priest and the central figure of its service? Heb. 9:6-12.

NOTE.—"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. . . . With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . .

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin."—"The Desire of Ages," pp. 756, 757.

10. Although the sanctuary and its service is centered in the heavens, what has Christ promised to those who worship in His name? Matt. 18:20.

11. To the humble, believing soul, what does the house of God on earth become?

NOTE.—"To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above. . . . From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. . . . Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts."—Testimonies, vol. 5, pp. 491, 492.

12. What constitutes true worship? James 1:27; Isa. 58:6, 7; Heb. 13:5.

13. How fully must the heart and life be consecrated to God's service for our worship to be acceptable? Luke 10:27.

14. What are we admonished to do as the day of God approaches? Heb. 10:25.

15. In the assemblies of God's people, what kind of worship should be offered? John 4:24.

NOTE.—"Not by seeking a holy mountain or a sacred temple are men brought into communion with Heaven. Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshipers He is seeking. He waits to receive them, and to make them His sons and daughters."—"The Desire of Ages," p. 189.

16. Who will be the center of all true worship in the church of God to-day? 1 Cor. 2:2.

NOTE.—"Christ is the center of all true doctrine. . . . He is the one in whom our hopes of eternal life are centered."—"Counsels to Teachers," p. 453.

"Uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and morning Star.' Rev. 22:16."—Testimonies, vol. 6, p. 62.

MEDITATION TOPICS

Might the presence of the Lord be in a meeting and a careless person not discern it?

What are outward evidences of an irreverent spirit?

In what part of the service should every one engage heartily?

The Sabbath School Worker

New Ideas
Better Teaching
Life and Interest

Essentials in Every Successful Sabbath School

THE superintendent who has a vision of what a Sabbath School should be, will work faithfully to put the *Sabbath School Worker* into use by every officer and teacher of his school.

The *Worker* brings into the Sabbath school a spiritual influence that may mean more than all else. Officers and teachers of our most successful schools take it, as do hundreds of members who wish to make their study more thorough and interesting.

Thirty-two pages monthly for him who teaches, leads, or loves the Sabbath school. Price, 90 cents a year, single subscriptions; two or more copies to one address, each 75 cents a year.

Abraham, Lot, Jacob, Joseph and his brethren, Moses and the children of Israel

Are all in this quarter's lessons and they are also in "Patriarchs and Prophets." Therefore——

You Need

Patriarchs and Prophets

Price

Cloth binding, $2.25; leather, $3.25

ORDER OF YOUR BOOK AND BIBLE HOUSE

PRINTED IN U.S.A.