S. A. Wellman

# SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
Third Quarter, 1930

# OLD TESTAMENT EXPERIENCES

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Southern European Missions

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# SABBATH SCHOOL IN THE CAMEROONS

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THE beginning of the Sabbath school work in the Cameroons was very difficult. It was not easy to gather the natives together, and especially was it difficult to have a regular attendance. One did not dare record the names of those attending a Sabbath school session, for they would not return again, thinking that their names had been taken to be given to the administrative authorities of the government.

We are truly thankful to God that conditions have now changed. To-day we may enroll the names of the natives as well as mark their attendance. Several persons have given their names of their own accord, and have made request to be enrolled in the baptismal class. We now have more than one hundred natives in this class.

Since our arrival in the spring of 1929, we have seen the number of Sabbath school members increase each quarter. At present we have three Sabbath schools,—one here at Nanga-Eboko; another a three days' march from here; and the third a day and half's march from here. In these three schools there are two hundred thirty members.

These natives are extremely interested in the Sabbath school lessons. Several of them can recite all the memory verses for one quarter by heart. The children are especially interested, and they are the ones usually who can give the best answers to questions asked by teachers.

The work goes slowly, yet there is progress that encourages us greatly. For example, formerly it was difficult to arrest the attention of the natives, accustomed as they are to move about at will or to turn from right to left; but now, almost all fix their gaze upon the one who is conducting the lesson. The Picture Rolls also aid greatly in holding their attention.

When one realizes how uncivilized are the natives of the Cameroons, one can but praise the Lord for His power, which acts upon their minds to awaken them from their sleep that they may be saved.

Much has not yet been gathered in the way of gifts, but we believe that soon our members will experience the blessing of God, and will understand that it is more blessed to give than to receive. These people are poor, often not having sufficient to eat or enough for clothes. Many have only a little girdle of grass to cover their nakedness. Some are beginning to work a few hours, however, in order to earn money. Then they buy a girdle made of cloth, which they wrap around their loins, and sometimes over the entire body.

We have great hopes for our Sabbath schools in the Cameroons. They will be the means of converting hearts to God; and through them is the best way in which to instruct the natives in the knowledge of God. Pray for our schools in the Cameroons, that God will give full success to this phase of the work. Pray also for the schools the world over.

## Lesson 1—July 5, 1930

# The Repentance of Nineveh

LESSON SCRIPTURE: The Book of Jonah.
MEMORY VERSE: Ps. 139:9, 10.
LESSON HELP: "Prophets and Kings," pp. 265-278.

### INTRODUCTION

Nineveh was one of the greatest of ancient cities. It was founded by Nimrod (Gen. 10:9-11, margin), on the eastern bank of the Tigris. Later kings enlarged and adorned it until it became a great and magnificent city. Authorities state that it was eighteen miles in length and eleven in breadth, and that the walls were one hundred feet high, and so broad that three chariots might be driven abreast upon them.

### THE LESSON

**1. What commission did the Lord give to Jonah, son of Amittai? What was the reason for the call? Jonah 1:1, 2.**

NOTE.—"In the time of its temporal prosperity Nineveh was a center of crime and wickedness. Inspiration has characterized it as 'the bloody city, . . . full of lies and robbery.' . . . Yet Nineveh, wicked though it had become, was not wholly given over to evil. He who 'beholdeth all the sons of men,' and 'seeth every precious thing,' perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to learn of the living God, would put away their evil deeds, and worship Him. And so in His wisdom God revealed Himself to them in an unmistakable manner, to lead them, if possible, to repentance. The instrument chosen for this work was the prophet Jonah, the son of Amittai."—"Prophets and Kings," pp. 265, 266.

**2. What did God's call to Jonah cause him to do? Where did he go? Verse 3.**

NOTE.—"In the charge given him, Jonah had been intrusted with a heavy responsibility; yet He who had bidden him go was able to sustain His servant and grant Him success. Had the prophet obeyed unquestioningly, he would have been spared many bitter experiences, and would have been blessed abundantly. Yet in the hour of Jonah's despair the Lord did not desert him. Through a series of trials and strange providences, the prophet's confidence in God and in His infinite power to save was to be revived."—Id., pp. 266, 267.

**3. How did the Lord intervene in Jonah's attempted flight from duty? What lesson can we learn from the attempts of the mariners to save their lives? Where was Jonah at this time? Verses 4, 5.**

**4. What demand did the shipmaster make of Jonah? For what purpose did they cast lots? As the lot fell on Jonah, for what explanation did they call? Verses 6-8.**

**5. Whom did Jonah confess before them? What effect did it have on the sailors? What did they recognize? Verses 9, 10.**

NOTE.—Confronted with the consequences of his refusal to obey God's command, Jonah confessed whose servant he was. He had fled the responsibility placed upon him by the Creator of "the sea and the dry land." The sailors, though heathen, recognized Jonah's God as the supreme deity. While they did not worship the Creator, they knew of Him. Among many of the heathen a supreme deity, unknown to them as we know Him, is recognized as existing and controlling all things. Him they fear, and often in ignorance and superstition worship afar off.

**6. Seeking for relief, what question was put to Jonah? What was his suggestion? Verses 11, 12.**

**7. What efforts did the sailors put forth to save their lives, at the same time rejecting the sacrifice of Jonah? What prayer did they offer? What did they finally recognize was the only way for them to be saved? Verses 13-16; Acts 4:12.**

**8. What preparation had the Lord made to save Jonah? How long did he remain in the bowels of the fish? Jonah 1:17.**

NOTE.—"The appeal made to the main facts of this history by our Lord, proves that we are to admit of no allegorical exposition of these facts. 1. There was such a person as Jonah. 2. He was swallowed by a sea monster, in whose belly he was miraculously preserved three days and three nights. 3. This same prophet preached to the Ninevites; and they repented, and turned from their sins, under his ministry. This testimony puts an end to all mythological, allegorical, and hypothetical interpretations of those great facts."—Dr. Adam Clarke.

**9. What acknowledgment of God's justice did Jonah make? For what did he pray? With what result? Jonah 2.**

NOTE.—"At last Jonah had learned that 'salvation belongeth unto the Lord.' With penitence and a recognition of the saving grace of God, came deliverance."—"Prophets and Kings," p. 269.

**10. What command came again to Jonah? What attitude did he now take? Jonah 3:1-3.**

NOTE.—"Once more the servant of God was commissioned to warn Nineveh. . . . This time he did not stop to question or doubt, but obeyed unhesitatingly."—Id., pp. 269, 270.

**11. Having gone a day's journey into Nineveh, what message did Jonah bear? What was the effect of his words? Verses 4, 5.**

**12. To whom did the word of Jonah's preaching come? What did the king do? What commands did he give? What was his hope? Verses 6-9.**

**13. Because of Nineveh's repentance, what did the Lord do? Verse 10.**

NOTE.—"As king and nobles, with the common people, the high and the low, 'repented at the preaching of Jonas,' and united in crying to the God of heaven, His mercy was granted them. . . . Their doom was averted; the God of Israel was exalted and honored throughout the heathen world, and His law was revered. Not until many years later was

Nineveh to fall a prey to the surrounding nations through forgetfulness of God and through boastful pride."—Id., pp. 270, 271.

**14. Fearing that he would be regarded as a false prophet, what request did Jonah make? Jonah 4:1-3.**

NOTE.—"When Jonah learned of God's purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God's amazing grace; but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city."—Id., p. 271.

**15. What rebuke did the Lord give to Jonah? What did Jonah do? What did the Lord cause to grow to shelter him? What became of it next morning? Verses 4-7.**

**16. When the sun rose next day, and the east wind blew, how did Jonah feel? What question did God ask? What was Jonah's hasty reply? Verses 8, 9.**

**17. What lesson did the Lord draw from the incident of the gourd? Verses 10, 11.**

NOTE.—"Our God is a God of mercy. With long-sufferance and tender compassion He deals with the transgressors of His law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe cannot behold with any satisfaction the wicked cities, where reign violence and crime. The end of God's forbearance with those who persist in disobedience, is approaching rapidly."—Id., pp. 275, 276.

**18. What is God's message to the inhabitants of earth to-day? Matt. 24:44.**

NOTE.—"God's message for the inhabitants of earth to-day is, 'Be ye also ready: for in such an hour as ye think not the Son of man cometh.' The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come, and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another,—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent."—Id., p. 278.

## MEDITATION TOPICS

1. Am I happy at the repentance and restoration of sinners to God's grace and favor?
2. Is the soul of one individual of more value to me than my reputation?
3. How does Psalm 139:1-12 illumine the story of Jonah's experience?
4. How was Jonah an antitype of Christ? Matt. 12:39, 40; Luke 11:30.

## Lesson 2—July 12, 1930

# Israel Taken Captive Into Assyria; The Impiety of Uzziah

MEMORY VERSE: Prov. 29:1.

LESSON HELP: "Prophets and Kings," pp. 279-305.

### INTRODUCTION

"In the terrible judgments brought upon the ten tribes, the Lord had a wise and merciful purpose. That which He could no longer do through them in the land of their fathers, He would seek to accomplish by scattering them among the heathen. His plan for the salvation of all who should choose to avail themselves of pardon through the Saviour of the human race, must yet be fulfilled; and in the afflictions brought upon Israel, He was preparing the way for His glory to be revealed to the nations of earth. Not all who were carried captive were impenitent. Among them were some who had remained true to God, and others who had humbled themselves before Him. Through these, 'the sons of the living God,' He would bring multitudes in the Assyrian realm to a knowledge of the attributes of His character and the beneficence of His law."—"Prophets and Kings," p. 292.

### THE LESSON

**1. What is said of Hoshea's course in comparison with that of the kings who preceded him? To whom did he render tribute? 2 Kings 17:1-3.**

**2. As a result of Hoshea's conspiring with the king of Egypt against Assyria, what was done to him? Verse 4.**

**3. What further action did the king of Assyria take? Verses 5, 6.**

**4. For what reasons had the Lord allowed the captivity of Israel? Verses 7-12.**

**5. What had the Lord done to turn Israel from these wicked ways? With what results? Verses 13-15.**

**6. How far did Israel carry their rebellion against God? Who only were left at this time in Canaan? Verses 16-18; Deut. 18:10.**

NOTE.—"The iniquity in Israel during the last half century before the Assyrian captivity, was like that of the days of Noah, and of every other age when men have rejected God and have given themselves wholly to evildoing. The exaltation of nature above the God of nature, the worship of the creature instead of the Creator, has always resulted in the grossest of evils. Thus when the people of Israel, in their worship of Baal and Ashtoreth, paid supreme homage to the forces of nature, they severed their connection with all that is uplifting and ennobling, and fell an easy prey to temptation. With the defenses of the soul broken down, the misguided worshipers had no barrier against sin, and yielded themselves to the evil passions of the human heart."—"Prophets and Kings," pp. 281, 282.

**7. Who were sent to take their inheritance in Samaria? What was the attitude of these heathen worshipers toward Jehovah? When a priest was sent among them, what mingled worship was developed? 2 Kings, 17:24-29, 41.**

NOTE.—"Sargon, after deporting most of the population of Israel (722 B. C.), sent a colony of non-Israelites to live in the town of Samaria. These intermarried with the few Israelites left, and were joined by another group in the reign of Esarhaddon (675, Ezra 4:2), or Ashurbanipal (Asnapper, Osnappar, R. V., Ezra 4:10) in 650 B. C. The Israelitic element, however, proved the strongest in influence and was possibly the strongest in number. At all events, the religion of the mixed race was a modified form of Jehovah worship, though many from among the non-Israelites reverted to their idolatry (2 Kings 17:29)."—"New Standard Bible Dictionary," p. 805.

**8. At what age was Uzziah made king over Judah? How did he relate himself to God? 2 Chron. 26:1-4.**

**9. As a result of his faithfulness, how did the Lord prosper him? Verses 5-8.**

**10. To what extent did Uzziah build up and equip his army? What was the effect of prosperity upon his character? What act of presumption did he attempt? Verses 13-16.**

**11. What did Azariah and the other priests do and say to Uzziah the king? Verses 17, 18.**

**12. While angrily facing the priests with a censer in his hand, what punishment came to Uzziah? Verse 19.**

NOTE.—"Uzziah was filled with wrath, that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there, in wrathful rebellion, he was suddenly smitten with a divine judgment. Leprosy appeared on his forehead. In dismay he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a leper—a living example of the folly of departing from a plain 'Thus saith the Lord.' "—"Prophets and Kings," p. 304.

**13. As the priests saw him stricken, what did they do? What did he himself realize? Verse 20.**

NOTE.—"Neither his [Uzziah's] exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven."—Ibid.

**14. For how long did Uzziah bear the results of his punishment? Where was he compelled to remain? Who took his place over the king's house? Verse 21.**

**15. In the days of Uzziah, what prophet began his work? Verse 22; Isa. 1:1.**

NOTE.—"The reign of Uzziah was drawing to a close, and Jotham was already bearing many of the burdens of state, when Isaiah, of the

royal line, was called, while yet a young man, to the prophetic mission. The times in which Isaiah was to labor were fraught with peculiar peril to the people of God. . . . The dangers from without, overwhelming though they seemed, were not so serious as the dangers from within. It was the perversity of his people that brought to the Lord's servant the greatest perplexity and the deepest depression. By their apostasy and rebellion, those who should have been standing as light bearers among the nations were inviting the judgments of God."—Id., pp. 305, 306.

### MEDITATION TOPICS

1. God reproves, rebukes, and extends His offers of mercy conditional on our repentance.
2. Are we like Israel continually rejecting His counsels, and eventually inviting His wrath?
3. Which is harder to bear properly, prosperity or adversity? What are some of the temptations of the prosperous? How may a long and successful record be spoiled in a few moments of time?

## Lesson 3—July 19, 1930

# The Prayer of Hezekiah; The Sundial of Ahaz

**MEMORY VERSE: Ps. 46:1.**

**LESSON HELP: "Prophets and Kings," pp. 329-366.**

### INTRODUCTION

Hezekiah was the son of Ahaz, king of Judah. Ahaz had followed an idolatrous course in the latter years of his life, and when Syria and Ephraim conspired against him, had sought the aid of Assyria, contrary to the counsel of the prophet of God. "The tribute offered aroused the cupidity of Assyria, and that treacherous nation soon threatened to overflow and spoil Judah."

"As the apostate king [Ahaz] neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God, and locking fast its doors, the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed."—"Prophets and Kings," p. 330.

### THE LESSON

**1. Who succeeded Ahaz as king of Judah? What was the relationship of Hezekiah to God during his reign? 2 Kings 18:1-3.**

**2. How did he demonstrate his loyalty to God? How did the Lord reward him? Verses 4-8.**

NOTE.—"The reign of Hezekiah was characterized by a series of remarkable providences, which revealed to the surrounding nations that

the God of Israel was with His people. The success of the Assyrians in capturing Samaria and in scattering the shattered remnant of the ten tribes among the nations, during the earlier portion of his reign, was leading many to question the power of the God of the Hebrews. . . . Not until some years later, toward the close of Hezekiah's reign, was it to be demonstrated before the nations of the world whether the gods of the heathen were finally to prevail."—"Prophets and Kings," p. 339.

**3. In the fourteenth year of Hezekiah's reign, who came up to attempt the conquest of Judah? What demand did the king of Assyria make upon Hezekiah? How was Hezekiah enabled to pay so large a sum? Verses 13-16.**

NOTE.—"To raise this sum, he was forced to empty not only the public treasuries, but to take the golden plate off from the doors of the temple, and from the pillars."—Matthew Henry.

**4. In spite of Hezekiah's payment of this large sum of money, where did the Assyrian king place his army? Verse 17.**

**5. How did Rabshakeh seek to shake the faith and the loyalty of the people of Judah? Verses 19, 20, 25, 28-32.**

**6. How did Rabshakeh exalt his king and compare the idols with the true God? What had the people been instructed to do? How did they respond? To whom did Hezekiah's messengers bring word of the interview? Verses 33-37.**

**7. When Hezekiah received the message, what did he do? Where did he go? To whom did he send for counsel? 2 Kings 19:1-5.**

**8. What word came to Hezekiah through the prophet Isaiah? Verses 6, 7.**

**9. When again Hezekiah received letters from the king of Assyria, what did he do? What appeal did he make? To whom? Verses 14-19.**

**10. Who brought God's response? What did the Lord say concerning the king of Assyria? For whose sake did the Lord defend Jerusalem? Verses 20, 32-34.**

**11. How were the words of the Lord fulfilled that very night? What became of Sennacherib? Verses 35-37.**

NOTE.—"Tidings of this terrible judgment upon the army that had been sent to take Jerusalem, soon reached Sennacherib, who was still guarding the approach to Judea from Egypt. Stricken with fear, the Assyrian king hasted to depart, and 'returned with shame of face to his own land.' . . . The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears. In their great need they had trusted wholly in the power of God to save, and He had not failed them. Now the temple courts resounded with songs of solemn praise."—"Prophets and Kings," pp. 361, 362.

**12. After these days, what befell Hezekiah? Unto whom did he turn in this trouble? For what did he pray? 2 Kings 20:1-3.**

NOTE.—"In the midst of his prosperous reign, King Hezekiah was suddenly stricken with a fatal malady. 'Sick unto death,' his case was beyond the power of man to help. . . . The outlook seemed utterly dark; yet the king could still pray to the One who had hitherto been his 'refuge and strength, a very present help in trouble.' . . . He whose 'compassions fail not,' heard the prayer of His servant."—Id., pp. 340, 341.

**13. What message did God send him? How long was he permitted to live? What simple remedy was used of God to heal the king? Verses 4-7.**

**14. How did God definitely indicate that He would fulfill His promise? Verses 8-11.**

NOTE.—"Only by the direct interposition of God could the shadow on the sundial be made to turn back ten degrees; and this was to be the sign to Hezekiah that the Lord had heard his prayer."—Id., p. 342.

**15. Who sent friendly messengers to Hezekiah following his illness? What did Hezekiah show them? Verses 12, 13.**

NOTE.—"In the fertile valleys of the Tigris and the Euphrates there dwelt an ancient race which, though at that time subject to Assyria, was destined to rule the world. Among its people were wise men who gave much attention to the study of astronomy; and when they noticed that the shadow on the sundial had been turned back ten degrees, they marveled greatly. Their king, Merodach-baladan, upon learning that this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, sent ambassadors to Hezekiah to congratulate him on his recovery, and to learn, if possible, more of the God who was able to perform so great a wonder. The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the living God."—Id., p. 344.

**16. When asked by Isaiah what he had shown the messengers, what was Hezekiah's reply? Verses 14, 15.**

**17. In consequence of Hezekiah's failure to bear witness to the goodness of God, what would come to pass? What was Hezekiah's response? Verses 16-19.**

NOTE.—"Pride and vanity took possession of Hezekiah's heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. . . . Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts. He 'rendered not again according to the benefit done unto him; for his heart was lifted up.' . . . The story of Hezekiah's failure to prove true to his trust at the time of the visit of the ambassadors, is fraught with an important lesson for all. Far more than we do, we need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's

love. When mind and heart are filled with the love of God, it will not be difficult to impart that which enters into the spiritual life."—Id., pp. 344-348.

**18. For what building work is Hezekiah mentioned? At his death, who reigned in Judah?** Verses 20, 21.

MEDITATION TOPICS

1. A life of consecration to God may be fatally marred by one rash act inspired by pride or selfishness.

2. Our influence touches others around us in an ever-widening circle throughout the passing years.

3. God answered Hezekiah's prayer because Hezekiah was loyal. He will do as much for you.

4. Does there seem to be a thread of selfishness in Hezekiah's response to the sentence pronounced upon the kingdom of Judah?

## Lesson 4—July 26, 1930

# Judah Carried Captive to Babylon

MEMORY VERSE: Jer. 38:20.

LESSON HELP: "Prophets and Kings," pp. 381-463.

INTRODUCTION

"God had pleaded with Judah not to provoke Him to anger, but they had hearkened not. Finally sentence was pronounced against them. They were to be led away captive to Babylon. The Chaldeans were to be used as the instrument by which God would chastise His disobedient people. The sufferings of the men of Judah were to be in proportion to the light they had had, and to the warnings they had despised and rejected. Long had God delayed His judgments; but now He would visit His displeasure upon them, as a last effort to check them in their evil course."—"Prophets and Kings," p. 425.

THE LESSON

**1. Following the good king Hezekiah, who ascended the throne of Judah? What course did he follow in his relation to God?** 2 Kings 21:1, 2.

NOTE.—"The kingdom of Judah, prosperous throughout the times of Hezekiah, was once more brought low during the long years of Manasseh's wicked reign, when paganism was revived, and many of the people were led into idolatry."—"Prophets and Kings," p. 381.

**2. What good king followed Manasseh's son Amon? How is his reign described?** 2 Kings 22:1, 2.

NOTE.—"Born of a wicked king, beset with temptations to follow in his father's steps, and with few counselors to encourage him in the right way, Josiah nevertheless was true to the God of Israel. Warned by the errors of past generations, he chose to do right, instead of descending to the low level of sin and degradation to which his father and his grand-

father had fallen. He 'turned not aside to the right hand or to the left.' As one who was to occupy a position of trust, he resolved to obey the instruction that had been given for the guidance of Israel's rulers; and his obedience made it possible for God to use him as a vessel unto honor." —Id., p. 384.

**3. During the days of these kings, what prophets were warning Israel concerning the sure punishment of their sins?**

Answer: Isaiah (Isa. 1:1; "Prophets and Kings," p. 382), Zephaniah (Zeph. 1:1), Habakkuk (Hab. 1:1, margin; "Prophets and Kings," pp. 382-391), Jeremiah (Jer. 1:1-3; "Prophets and Kings," pp. 407-421).

**4. When Josiah was slain at Megiddo, whom did the people anoint in his stead? How long did he reign? What brought about his downfall? 2 Kings 23:30-33.**

**5. Whom did Pharaoh-nechoh then place upon the throne of Judah?** Verse 34.

**6. When Nebuchadnezzar, king of Babylon, drove the Egyptian kings beyond the river of Egypt, who became his servant? When Jehoiakim rebelled, who were sent against him? With what result? 2 Kings 24:1-4, 7.**

NOTE.—"The first years of Jehoiakim's reign were filled with warnings of approaching doom. . . . Within a few short years the king of Babylon was to be used as the instrument of God's wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar. Company after company —at first a few only, but later on thousands and tens of thousands— were to be taken captive to the land of Shinar, there to dwell in enforced exile. Jehoiakim, Jehoiachin, Zedekiah,—all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel. Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth."—Id., pp. 422, 423.

**7. During the reign of Jehoiakim, what prophet brought constant and solemn warning to the king? How did he show disregard for the messages sent to him? Jer. 36:1-4, 20-26.**

NOTE.—"The burning of the roll was not the end of the matter. The written words were more easily disposed of than the reproof and warning they contained and the swift-coming punishment God had pronounced against rebellious Israel. . . . It was God's purpose that Jehoiakim should heed the counsels of Jeremiah, and thus win favor in the eyes of Nebuchadnezzar, and save himself much sorrow. The youthful king had sworn allegiance to the Babylonian ruler; and had he remained true to his promise, he would have commanded the respect of the heathen, and this would have led to precious opportunities for the conversion of souls." —Id., pp. 436-438.

8. Among those taken captive to Babylon at the time of Jehoiakim's capture, what young men were included? Dan. 1:1-3, 6.

9. Who followed Jehoiakim as king of Judah? How old was he? How did he relate himself to God? 2 Kings 24:6, 8, 9.

10. At the beginning of Jehoiachin's reign, who besieged Jerusalem? Who went out to him? What did Nebuchadnezzar do with the treasures of the Lord's house and the king's house? Verses 10-13.

11. Whom did the king of Babylon carry with him? Who were allowed to remain? Verses 14-16.

12. What individual was set up in Jehoiachin's stead? What course did he take before the Lord? What was he led to do? Verses 17-20.

13. In the ninth year of Zedekiah's reign, who again besieged Jerusalem? For how long? To what condition was the city brought? 2 Kings 25:1-3.

NOTE.—"Through Daniel and others of the Hebrew captives, the Babylonian monarch had been made acquainted with the power and supreme authority of the true God; and when Zedekiah once more solemnly promised to remain loyal, Nebuchadnezzar required him to swear to this promise in the name of the Lord God of Israel. Had Zedekiah respected this renewal of his covenant oath, his loyalty would have had a profound influence on the minds of many who were watching the conduct of those who claimed to reverence the name and to cherish the honor of the God of the Hebrews."—Id., p. 447.

14. In the midst of the siege, what did the men of war and the king do? Where was he overtaken by the Chaldees? What was done to him and to his sons? Verses 4-7.

15. Following the taking of Jerusalem, what fate befell the city? Verses 8-10.

NOTE.—"The weakness of Zedekiah was a sin for which he paid a fearful penalty. The enemy swept down like a resistless avalanche, and devastated the city. The Hebrew armies were beaten back in confusion. The nation was conquered. Zedekiah was taken prisoner, and his sons were slain before his eyes. The king was led away from Jerusalem a captive, his eyes were put out, and after arriving in Babylon he perished miserably. The beautiful temple that for more than four centuries had crowned the summit of Mount Zion, was not spared by the Chaldeans." —Id., pp. 458, 459.

16. What was done with those loyal to King Zedekiah? Who alone were permitted to remain? What was done with the brass work of the temple? Verses 11-17.

17. How did the Chaldean captain dispose of the priests? Verses 18-21.

18. After thirty-seven years of imprisonment, what changed condition came to Jehoiachin in Babylon? Verses 27-30.

### MEDITATION TOPICS

1. An alliance with apparently powerful interests in this world is often a source of weakness rather than strength. On whom do I depend?

2. Rebellion against God inevitably brings its own punishment. Do I realize that the laws of His kingdom are the laws of life?

3. Often the innocent must suffer with the guilty. When this is my experience, do I meet the situation with resignation or with a rebellious spirit?

4. Contrast two scenes: First scene: A large company of Israelites marching out of Egypt, away from captivity, through the desert, toward the Land of Promise. They are guided, protected, and provided for, and victoriously enter the land given them by the Lord.

Second scene: A sad procession of men, women, and children go out of the Land of Promise, broken in spirit, and journey toward Babylon, captives of the king of a heathen country.

## Lesson 5—August 2, 1930

# Trained to Loyalty; The King's Dream

MEMORY VERSE: Isa. 43:10.

LESSON HELPS: "Prophets and Kings," pp. 479-502.

### INTRODUCTION

"Among the children of Israel who were carried captive to Babylon at the beginning of the seventy years' captivity were Christian patriots, men who were as true as steel to principle, who would not be corrupted by selfishness, but who would honor God at the loss of all things. In the land of their captivity these men were to carry out God's purpose by giving to heathen nations the blessings that come through a knowledge of Jehovah. They were to be His representatives. Never were they to compromise with idolaters; their faith and their name as worshipers of the living God they were to bear as a high honor. And this they did. In prosperity and adversity they honored God; and God honored them." —"Prophets and Kings," p. 479.

### THE LESSON

**1. When Nebuchadnezzar besieged Jerusalem, whom did the Lord give into his hands? What did the king of Babylon do with the vessels of the Lord? Dan. 1:1, 2.**

**2. What command did Nebuchadnezzar give concerning certain of the children of Israel? What were the qualifications required in these young men? Verses 3, 4.**

**3. What was the king's purpose for them? What provision did he make for their sustenance? Verse 5.**

NOTE.—"The king did not compel the Hebrew youth to renounce their faith in favor of idolatry, but he hoped to bring this about gradually. By giving them names significant of idolatry, by bringing them

daily into close association with idolatrous customs, and under the influences of the seductive rites of heathen worship, he hoped to induce them to renounce the religion of their nation, and to unite with the worship of the Babylonians."—"Prophets and Kings," p. 481.

**4. Who among those selected are mentioned by name? Who early appeared as a leader among them? What loyalty to principle did Daniel and his companions show? Verses 6-8.**

NOTE.—"At the very outset of their career there came to them a decisive test of character. It was provided that they should eat of the food and drink of the wine that came from the king's table. In this the king thought to give them an expression of his favor and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith. To do this would be to array themselves with heathenism, and to dishonor the principles of the law of God. Nor dared they risk the enervating effect of luxury and dissipation on physical, mental, and spiritual development. . . . But Daniel did not hesitate. The approval of God was dearer to him than the favor of the most powerful earthly potentate—dearer than life itself. He determined to stand firm in his integrity, let the result be what it might." —Id., pp. 481-483.

**5. What was Daniel's relation to the chief eunuch? What request did Daniel make for himself and his companions? What was the result of this test? Verses 9-16.**

NOTE.—"At the end of the ten days' trial, the result was found to be the opposite of the prince's fears. . . . In personal appearance the Hebrew youth showed a marked superiority over their companions. As a result, Daniel and his associates were permitted to continue their simple diet during their entire course of training."—Id., p. 484.

**6. What did God give to these faithful young men? What special gift was bestowed upon Daniel? At the end of the days, in what condition did Nebuchadnezzar find them? How long did Daniel remain connected with the ruling power in Babylon? Verses 17-21.**

NOTE.—"In acquiring the wisdom of the Babylonians, Daniel and his companions were far more successful than their fellow students; but their learning did not come by chance. They obtained their knowledge by the faithful use of their powers, under the guidance of the Holy Spirit. They placed themselves in connection with the Source of all wisdom, making the knowledge of God the foundation of their education. In faith they prayed for wisdom, and they lived their prayers. They placed themselves where God could bless them. They avoided that which would weaken their powers, and improved every opportunity to become intelligent in all lines of learning. . . . God Himself was their teacher. Constantly praying, conscientiously studying, keeping in touch with the Unseen, they walked with God as did Enoch. True success in any line of work is not the result of chance or accident or destiny. It

is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them."—Id., p. 486.

**7. In the second year of Nebuchadnezzar's reign, what experience came to him? Upon whom did he call for an interpretation? With what result? Daniel 2:1-9.**

**8. What admission did the Chaldeans make? Who did they say could tell the dream? What effect did their admission have on the king? Verses 10-12.**

**9. What command was given by Nebuchadnezzar? Who were sought out? What did Daniel say to Arioch? What did he say to the king? Verses 13-16.**

**10. Granted additional time, to whom did Daniel at once go? What did he and his companions unitedly do? Verses 17, 18.**

NOTE.—"To this request the monarch acceded. 'Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions.' Together they sought for wisdom from the Source of light and knowledge. Their faith was strong in the consciousness that God had placed them where they were, that they were doing His work and meeting the demands of duty. In times of perplexity and danger they had always turned to Him for guidance and protection, and He had proved an ever-present help. Now with contrition of heart they submitted themselves anew to the Judge of the earth, pleading that He would grant them deliverance in this their time of special need. And they did not plead in vain. The God whom they had honored, now honored them."—Id., pp. 493, 494.

**11. How was the king's dream revealed to Daniel? How did he express his gratitude? Verses 19-23.**

**12. To whom did Daniel then go? What was said when Arioch brought Daniel before the king? To whom did Daniel give the credit for the revelation received? Verses 24-28.**

**13. What was the appearance of the image which the king had seen in his dream? Verses 31-35.**

**14 What was the meaning of the dream as interpreted by Daniel? Verses 36-45.**

NOTE.—"In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will."—Id., pp. 499, 500.

**15. How did Nebuchadnezzar show his appreciation of the interpretation of his dream? What did he acknowledge? Verses 46, 47.**

**16. What honors came to Daniel and his fellows consequent upon their faithfulness and loyalty to God? Verses 48, 49.**

**17. How does this lesson apply to us to-day?**

NOTE.—"As God called Daniel to witness for Him in Babylon, so He calls us to be His witnesses in the world to-day. In the smallest as well as the largest affairs of life, He desires us to reveal to men the principles of His kingdom. Many are waiting for some great work to be brought to them, while daily they lose opportunities for revealing faithfulness to God. Daily they fail of discharging with whole-heartedness the little duties of life. While they wait for some large work in which they may exercise supposedly great talents, and thus satisfy their ambitious longings, their days pass away."—Id., pp. 487, 488.

MEDITATION TOPICS

1. God recognizes and rewards loyalty to principle.
2. To whom do I go in the hour of need for wisdom and revelation?
3. God desires us to witness for Him in the smallest as well as the largest affairs of life.

## Lesson 6—August 9, 1930

# A King's Pride Humbled; The Handwriting on the Wall

MEMORY VERSE: Dan. 4:27.

LESSON HELP: "Prophets and Kings," pp. 514-538.

INTRODUCTION

"The dream of the great image, opening before Nebuchadnezzar events reaching to the close of time, had been given that he might understand the part he was to act in the world's history, and the relation that his kingdom should sustain to the kingdom of heaven. In the interpretation of the dream, he had been plainly instructed regarding the establishment of God's everlasting kingdom."—"Prophets and Kings," p. 503.

"The thought of establishing the empire and a dynasty that should endure forever, appealed very strongly to the mighty ruler before whose arms the nations of earth had been unable to stand. With an enthusiasm born of boundless ambition and selfish pride, he entered into counsel with his wise men as to how to bring this about. Forgetting the remarkable providences connected with the dream of the great image; forgetting also that the God of Israel through His servant Daniel had made plain the significance of the image, and that in connection with this interpretation the great men of the realm had been saved an ignominious death; forgetting all except their desire to establish their own power and supremacy, the king and his counselors of state determined that by every means possible they would endeavor to exalt Babylon as supreme, and worthy of universal allegiance."—Id., pp. 504, 505.

THE LESSON

**1. With what acknowledgment of God's wisdom and power does Nebuchadnezzar introduce the experience of his being humbled by the Lord? Dan. 4:1-3.**

**2. By what experience had Nebuchadnezzar previously been taught the power of God in the affairs of men? Daniel 3.**

Answer: The protection of Shadrach, Meshach, and Abednego in the fiery furnace.

**3. What was Nebuchadnezzar's state when God spoke to him in a dream? What effect had the dream on him? For whom did he call? Dan. 4:4-7.**

NOTE.—"In mercy God gave the king another dream, to warn him of his peril, and of the snare that had been laid for his ruin."—"Prophets and Kings," p. 515.

**4. Who finally came to him? What did the king acknowledge concerning Daniel? What had the king first seen in the dream? Verses 8-12.**

**5. When a holy watcher came down from heaven, what did he command? What in these commands indicated that the experience of a human being was the objective of the dream? Verses 13-16.**

**6. What was the purpose of the holy ones in bringing this revelation to Nebuchadnezzar? Why did the king call upon Daniel for help? Verses 17, 18.**

**7. What effect did this dream have upon Daniel? When urged by the king, how did he interpret the dream? Verses 19-26.**

**8. What good counsel did Daniel give the king? How long afterwards was the king found boasting in his pride? While exalting himself, what did a voice say to him? What great change came immediately to Nebuchadnezzar? Verses 27-33.**

NOTE.—"For a time the impression of the warning and the counsel of the prophet was strong upon Nebuchadnezzar; but the heart that is not transformed by the grace of God soon loses the impressions of the Holy Spirit. Self-indulgence and ambition had not yet been eradicated from the king's heart, and later on these traits reappeared. . . . In a *moment the reason that God had given him was taken away; the judg*ment that the king thought perfect, the wisdom on which he prided himself, was removed, and the once mighty ruler was a maniac. His hand could no longer sway the scepter."—Id., pp. 519, 520.

**9. In what words does King Nebuchadnezzar, on his restoration to sanity, acknowledge the majesty and mercy of God? Verses 34-37.**

NOTE.—"God's purpose that the greatest kingdom in the world should show forth His praise, was now fulfilled. This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act of his life recorded in sacred history." —Id., p. 521.

**10. In the days of Belshazzar, the last king of Babylon, what great feast did he make? Who were invited? How did he desecrate the vessels**

**of the temple? While the revelers drank, whom did they praise? Dan. 5:1-4.**

**11. What suddenly appeared to the alarmed vision of the king? How deeply did it affect him? For whom did he call? What promise did he make? But what could his wise men not do? Verses 5-8.**

NOTE.—"Little did Belshazzar think that there was a heavenly Witness to his idolatrous revelry; that a divine Watcher, unrecognized, looked upon the scene of profanation, heard the sacrilegious mirth, beheld the idolatry. But soon the uninvited Guest made His presence felt. When the revelry was at its height, a bloodless hand came forth, and traced upon the walls of the palace characters that gleamed like fire,—words which, though unknown to the vast throng, were a portent of doom to the now conscience-stricken king and his guests."—Id., p. 524.

**12. What effect did the failure of the wise men have on the king and his lords? Who came to the king's assistance? What counsel did the queen give to the king? Verses 9-12.**

**13. When Daniel was brought in, what acknowledgments did Belshazzar make? What promises? On what basis was Daniel willing to tell the interpretation? Verses 13-17.**

**14. Of what experiences did Daniel then remind Belshazzar? Of what did he accuse him? What final act of rebellion had he performed? From whom had the hand come? Verses 18-24.**

NOTE.—"Belshazzar had not read aright the experience of his grandfather, nor heeded the warning of events so significant to himself. The opportunity of knowing and obeying the true God had been given him, but had not been taken to heart, and he was about to reap the consequence of his rebellion."—Id., p. 529.

**15. What words had been written? How was each interpreted? Verses 25-28.**

NOTE.—"In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. No longer could God's restraining hand ward off the impending evil. . . . Because of the strange perversity of the human heart, God had at last found it necessary to pass the irrevocable sentence. Belshazzar was to fall, and his kingdom was to pass into other hands."—Id., p. 530.

**16. How fully was the king's promise of preferment carried out? Verse 29.**

**17. How swiftly did retribution come to Belshazzar? Who took the kingdom? Verses 30, 31.**

NOTE.—"Even while he [Belshazzar] and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel, were marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers of the enemy, 'as with caterpillars;' and their

triumphant shouts could be heard above the despairing cries of the astonished revelers."—Id., p. 531.

### MEDITATION TOPICS

1. Human pride frustrates the plans of the Infinite for man. Often God brings home a lesson in humility in the hour of our most intense self-exaltation.

2. It is as necessary for us to recognize that God rules in the affairs of men as it was for Nebuchadnezzar. Do I do so in life's daily affairs?

3. To violate knowingly the laws of life is as truly desecration of the temple of God as Belshazzar's use of the golden vessels. Do I offend in this way?

4. While we revel in false security, the enemy enters the citadel and takes possession of our souls.

## Lesson 7—August 16, 1930

# The Days of Queen Esther

MEMORY VERSE: Luke 14:11.

LESSON HELP: "Prophets and Kings," pp. 598-606.

### INTRODUCTION

"Under the favor shown them by Cyrus, nearly fifty thousand of the children of the captivity had taken advantage of the decree permitting their return [to their Judean home]. These, however, in comparison with the hundreds of thousands scattered throughout the provinces of Medo-Persia, were but a mere remnant. The great majority of the Israelites had chosen to remain in the land of their exile, rather than undergo the hardships of the return journey and the reëstablishment of their desolated cities and homes."

"Meanwhile conditions in the Medo-Persian realm were rapidly changing. Darius Hystaspes, under whose reign the Jews had been shown marked favor, was succeeded by Xerxes the Great. It was during his reign that those of the Jews who had failed of heeding the message to flee, were called upon to face a terrible crisis. Having refused to take advantage of the way of escape God had provided, now they were brought face to face with death."—"Prophets and Kings," pp. 598, 600.

### THE LESSON

**1. In the third year of Ahasuerus (Xerxes), king of Persia, what great celebration took place? How many of the princes were present? Following the feast of the princes, what feast was given? At the same time, what did Queen Vashti do? Esther 1:1-9.**

**2. What command was given to the king's chamberlains on the seventh day of the feast? How did Queen Vashti respond? Verses 10-12.**

**3. Because of the queen's refusal to obey the king's command, what punishment was determined upon? What universal order was issued to husbands and wives? Verses 13, 15, 19-22.**

**4. Later when the king's anger was appeased, what plan was proposed by the king's servants? What Jew is mentioned as living in Shushan? Whom had he brought up as his daughter? Esther 2:1-7.**

**5. When Esther was brought to the custody of the keeper of the king's women, how was she received? What interest did Mordecai continue to take in her? Verses 8-11.**

**6. When Esther's turn came to go before the king, what was the result? Verses 15, 17.**

**7. What did she not reveal concerning herself? What plot was overheard by Mordecai and revealed to the king? Where was this account written? Verses 20-23.**

**8. Who was at this time advanced by the king? Who alone refused Haman homage? Against whom did Haman plot? Esther 3:1-6.**

NOTE.—"Through Haman the Agagite, an unscrupulous man high in authority in Medo-Persia, Satan worked at this time to counterwork the purposes of God. Haman cherished bitter malice against Mordecai, a Jew. Mordecai had done Haman no harm, but had simply refused to show him worshipful reverence. Scorning to 'lay hands on Mordecai alone,' Haman plotted 'to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.' "—"Prophets and Kings," p. 600.

**9. What clever plan did Haman lay before the king? Having received the king's permission and his signet ring, what order did he send to all the provinces? Verses 8-14.**

NOTE.—"Misled by the false statements of Haman, Xerxes was induced to issue a decree providing for the massacre of all the Jews 'scattered abroad and dispersed among the people in all the provinces' of the Medo-Persian kingdom. A certain day was appointed on which the Jews were to be destroyed and their property confiscated. Little did the king realize the far-reaching results that would have accompanied the complete carrying out of this decree. Satan himself, the hidden instigator of the scheme, was trying to rid the earth of those who preserved the knowledge of the true God."—Id., pp. 600, 601.

**10. What effect did the decree have upon Mordecai and the Jews? Esther 4:1-3.**

**11. To whom did news of Mordecai's fasting come? On the queen's request, what information was sent by Mordecai? What charge did he give her? Verses 4-9.**

## Thirteenth Sabbath Offering

**September 27, 1930**

**Southern European Missions**

**12. In her reply, of what did Esther remind Mordecai? What warning did Mordecai send to her? Verses 10-14.**

**13. What request did Esther make of Mordecai and all the Jews in Shushan? Verses 15-17.**

NOTE.—"The plots of the enemy were defeated by a Power that reigns among the children of men. In the providence of God, Esther, a Jewess who feared the Most High, had been made queen of the Medo-Persian kingdom. . . . The crisis that Esther faced demanded quick, earnest action; but both she and Mordecai realized that unless God should work mightily in their behalf, their own efforts would be unavailing. So Esther took time for communion with God, the source of her strength."—Id., p. 601.

**14. How was Esther received by the king? What desire did Esther express? When Haman reported the invitation to the banquet to his family, for what did they plan because of Mordecai? Esther 5:2, 4, 5, 8, 14.**

**15. What broke the sleep of King Ahasuerus the following night? As a result, what sudden honor came to Mordecai? Esther 6:1-3, 7-11.**

**16. At the second banquet, what plot was revealed to the king? What was the result of this revelation? Esther 7:3-6, 10.**

**17. On Esther's appeal, what authority was intrusted to Esther and Mordecai? Although the decree against the Jews could not be changed, what message of relief was sent throughout the provinces? How fully was Mordecai honored? Esther 8:8-15.**

NOTE.—"The events that followed in rapid succession,—the appearance of Esther before the king, the marked favor shown her, the banquets of the king and queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon the discovery of his wicked plot,—all these are parts of a familiar story. God wrought marvelously for His penitent people; and a counter decree issued by the king, allowing them to fight for their lives, was rapidly communicated to every part of the realm by mounted couriers, who were 'hastened and pressed on by the king's commandment.' "—Id., p. 602.

**18. What is said of the exalted place held by Mordecai in his later years? Esther 10:1-3.**

**19. When will a similar decree to that of Ahasuerus be issued against God's people?**

NOTE.—"The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. To-day the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law, is a constant rebuke to those who have cast off the fear of the Lord, and are trampling on His Sabbath.

"Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people

of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, men will stir up the passions of the people. Not having a 'Thus saith the Scriptures' to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God, cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. To-day, as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people."—Id., pp. 605, 606.

### MEDITATION TOPICS

1. God has a special purpose in our lives, as He had with Queen Esther. Do you recognize that life's duties to-day are a call to you to risk all for His service and for His people?

2. God honored Mordecai's fidelity and loyalty. He will no less honor those qualities in His servants to-day.

3. Retribution eventually follows any attempt to harm others. "Whatsoever a man soweth, that shall he also reap."

## Lesson 8—August 23, 1930

# The Return From Exile

**MEMORY VERSE:** Jer. 29:14.

**LESSON HELP:** "Prophets and Kings," pp. 551-581, 607-617.

### INTRODUCTION

Only a comparatively small number of those who had been carried captive into Babylon were prepared to accept the call to return to Judea. Those who did return were men and women who had kept in touch with the divine will and purpose, and were prepared to meet the opposition and endure the hardships incident to the restoration of the Holy City, and the replanting of the wasted fields and vineyards of their homeland. The struggles incident to the rebuilding of the temple were but a prelude to more intense conflict in the rebuilding of the city walls, and the work of restoration covered many years of conflict, with discouragement and apathy on the part of the returned exiles themselves, and opposition, misrepresentation, and treachery from their neighbors. But eventually under Ezra and Nehemiah the work was completed and the land restored.

### THE LESSON

1. What prophecy was fulfilled when Israel and Judah were taken into captivity? Deut. 28:47-49, 64-68.

NOTE.—In Deuteronomy 28:47-68 God reveals the overpowering curse that would come to Israel as the result of disobedience. He pic-

tures the attacks of the nations, the siege, the captivity, and the scattering of the majority of the tribes among earth's peoples.

**2. How long was Judah to remain in captivity? Jer. 29:10.**

**3. Who is mentioned by name in Isaiah's prophecy as one who should help Israel out of captivity? Isa. 44:28; 45:1-3.**

**4. At the end of the period, whom did God stir up to carry out His purpose for His children? What was this king instructed of God to do? 2 Chron. 36:22, 23; Ezra 1:1, 2.**

NOTE.—"Just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty. . . . His [Cyrus'] heart was profoundly moved, and he determined to fulfill his divinely appointed mission. He would let the Judean captives go free; he would help them restore the temple of Jehovah."—"Prophets and Kings," pp. 557, 558.

**5. What were the men of Judah called upon to do? What instruction was given to others regarding giving assistance? Ezra 1:3, 4.**

NOTE.—"Tidings of this decree reached the farthermost provinces of the king's realm, and everywhere among the children of the dispersion there was great rejoicing. Many, like Daniel, had been studying the prophecies, and had been seeking God for His promised intervention in behalf of Zion. And now their prayers were being answered."—Id., pp. 558, 559.

**6. Who were the first to respond? What was given them? What articles did Cyrus add from the royal custody? Verses 5-11.**

**7. What was the number of the whole congregation that returned from captivity with the first company? Ezra 2:64-67.**

**8. What was one of the first objectives to which they gave time and means? Verses 68-70.**

NOTE.—"As speedily as possible, an altar was erected on the site of the ancient altar in the temple court. . . . The setting up of the altar of daily burnt offerings greatly cheered the faithful remnant. Heartily they entered into the preparations necessary for the rebuilding of the temple, gathering courage as these preparations advanced from month to month. . . . With joyous anticipation they looked forward to the time when, with temple rebuilt, they might behold the shining forth of His glory from within."—Id., pp. 560, 563.

**9. What celebration was held when the foundations of the temple were laid? Ezra 3:10-13.**

**10. Who offered to help Judah in rebuilding the temple? What reply did they receive? Ezra 4:1-3.**

**11. What plotting continuously went forward against Judah? Verses 4-6.**

**12. What complaint did their enemies make to Artaxerxes the king? What occurred as a result of these conspiracies? Verses 11-24.**

NOTE.—"For over a year the temple was neglected, and well-nigh forsaken. The people dwelt in their homes, and strove to attain temporal prosperity; but their situation was deplorable. Work as they might, they did not prosper. The very elements of nature seemed to conspire against them. Because they had let the temple lie waste, the Lord sent upon their substance a wasting drought. God had bestowed upon them the fruits of field and garden, the corn and the wine and the oil, as a token of His favor; but because they had used these bountiful gifts so selfishly, the blessings were removed."—Id., p. 573.

**13. When Zerubbabel and Joshua began to go forward with the temple building, who came and demanded their authority for the work? Ezra 5:1-5.**

**14. In reporting the building work to Darius, king of Persia, what statement was made? What request was also made? Verses 6-17.**

**15. When search for the decree of Cyrus was made, what was found? Ezra 6:1-5.**

**16. What command was given to Tatnai, governor beyond the river? What was he ordered to do for the Jews at Jerusalem? Verses 6-12.**

**17. How many decrees for the restoration of Jerusalem and the temple were made? By whom were they given? Verses 13-15.**

**18. When did Ezra go up to Jerusalem? Who went with him? When did he leave Babylon? In what month did he reach Jerusalem? Ezra 7:1-9.**

**19. What commission did he carry from King Artaxerxes? Verses 11-13, 21-26.**

NOTE.—The decree of Artaxerxes permitted all Jews in his realm who were so minded to go to Jerusalem. It allowed taking with them silver and gold, the freewill offerings of the people. It also permitted their taking vessels for the service of the temple. Artaxerxes allotted a hundred talents of silver and a hundred measures each of wheat, wine, and oil, and salt unlimited, from the royal treasury, and gave permission for setting up magistrates and judges, with power of life and death.

**20. How does Ezra express his gratitude to God for these favors? Ezra 7:27, 28.**

## MEDITATION TOPICS

1. God never punishes without holding before the offender hope of forgiveness and restoration if he repents and turns to Him.

2. As God remembered His promise and brought His people from captivity to the Promised Land, so He will, according to His promise, bring His flock into the heavenly Canaan.

3. No outside force or power can retard the work of God so long as He works for His people.

## Lesson 9—August 30, 1930

# Rebuilding the Walls of Jerusalem

MEMORY VERSE: Neh. 4:9.

LESSON HELP: "Prophets and Kings," pp. 618-627, 635-645, 653-660.

### INTRODUCTION

"The opposition and discouragement that the builders in Nehemiah's day met from open enemies and pretended friends, is typical of the experience that those to-day will have who work for God. Christians are tried, not only by the anger, contempt, and cruelty of enemies, but by the indolence, inconsistency, lukewarmness, and treachery of avowed friends and helpers. Derision and reproach are hurled at them. And the same enemy that leads to contempt, at a favorable opportunity uses more cruel and violent measures. . . . Like Nehemiah, God's people are neither to fear nor to despise their enemies. Putting their trust in God, they are to go steadily forward, doing His work with unselfishness, and committing to His providence the cause for which they stand."—"Prophets and Kings," pp. 644, 645.

### THE LESSON

**1. When was the rebuilding of the temple at Jerusalem completed? Who took a leading part in its dedication? For how long a period was the feast of unleavened bread observed at the time of the dedication? Ezra 6:15-22.**

**2. During the reign of Artaxerxes, who from the priesthood went up to Jerusalem? What did the king do for him? Who accompanied him? Ezra 7:1-7.**

**3. What did Ezra discover had taken place among those returned from captivity? How did it affect him? Ezra 9:1-3.**

NOTE.—"In his study of the causes leading to the Babylonish captivity, Ezra had learned that Israel's apostasy was largely traceable to their mingling with heathen nations. He had seen that if they had obeyed God's command to keep separate from the nations surrounding them, they would have been spared many sad and humiliating experiences. Now when he learned that notwithstanding the lessons of the past, men of prominence had dared transgress the laws given as a safeguard against apostasy, his heart was stirred within him. He thought of God's goodness in again giving His people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at their ingratitude."—Id., p. 620.

**4. Who assembled unto him? At the hour of evening sacrifice, for what did Ezra pray? Verses 4-15.**

NOTE.—Those with Ezra were men who feared to disobey God. They loved Him and mourned for the transgressions of Israel. At the time of the evening sacrifice Ezra, in his prayer, first confessed the sins of the people and their continued transgressions; and then asked if God would

not consume them, till there should be neither remnant nor escaping if they should continue to make affinity with surrounding nations.

**5. Where were the people gathered? Of what were they accused? Ezra 10:9, 10.**

**6. What were they admonished to do? What promise did they make? What did they request? Verses 11-14.**

**7. When word of the distressing conditions existing in Jerusalem came to Nehemiah, how did it affect him? For what did he pray? Neh. 1:1-4, 11.**

NOTE.—"By messengers from Judea, the Hebrew patriot learned that days of trial had come to Jerusalem, the chosen city. The returned exiles were suffering affliction and reproach. The temple and portions of the city had been rebuilt; but the work of restoration was hindered, the temple services were disturbed, and the people kept in constant alarm, by the fact that the walls of the city were still largely in ruins. Overwhelmed with sorrow, Nehemiah could neither eat nor drink; he 'wept, and mourned certain days, and fasted.' "—Id., pp. 628, 629.

**8. When King Artaxerxes saw the sad countenance of Nehemiah, his cup bearer, what inquiry did he make? What was he told? What request did Nehemiah make? Neh. 2:1-5, 7, 8.**

**9. When Nehemiah reached Jerusalem, what did he secretly do? Verses 12-16.**

NOTE.—"On the third night after his arrival, Nehemiah rose at midnight, and with a few trusted companions, went out to view for himself the desolation of Jerusalem. Mounted on his mule, he passed from one part of the city to another, surveying the broken-down walls and gates of the city of his fathers. . . . The remainder of the night he spent in prayer; for he knew that the morning would call for earnest effort to arouse and unite his dispirited and divided countrymen."—Id., pp. 636, 637.

**10. What did Nehemiah immediately urge upon the people? What was their response? Who opposed them? What was Nehemiah's attitude toward opposers? Verses 17-20.**

NOTE.—"Nehemiah bore a royal commission requiring the inhabitants to coöperate with him in rebuilding the walls of the city, but he did not depend upon the exercise of authority. He sought rather to gain the confidence and sympathy of the people, knowing that a union of hearts as well as of hands was essential in the great work before him. When on the morrow he called the people together, he presented such arguments as were calculated to arouse their dormant energies and unite their scattered numbers. . . . Having shown that he was sustained by the combined authority of the God of Israel and the Persian king, Nehemiah asked the people directly whether they would take advantage of this opportunity, and arise and build the wall. The appeal went straight to their hearts. The thought of how Heaven's favor had been manifested toward them, put their fears to shame, and with new

courage they said with one voice, 'Let us rise up and build.' 'So they strengthened their hands for this good work.' "—Id., pp. 637, 638.

**11. When Sanballat, chief of one of the near-by heathen tribes, reviled and mocked the Jews, to whom did Nehemiah go? Although he prayed, what work was unhesitatingly continued? Neh. 4:1-6.**

**12. When Sanballat was about to oppose by force of arms, what provision against attack did Nehemiah make? Verses 9, 13-18.**

NOTE.—"As the enemies of Israel saw how unavailing were their efforts, they were filled with rage. . . . Now in their anger, they themselves became guilty of the crime of which they had accused Nehemiah." —Id., p. 642.

**13. What new plan did Sanballat and Geshem make when the work was almost completed? What was Nehemiah's response? Of what did they accuse Nehemiah? Neh. 6:1-7.**

NOTE.—"Taunts and ridicule, opposition and threats, seemed only to inspire Nehemiah with firmer determination, and to arouse him to greater watchfulness."—Id., p. 643.

**14. What new danger now threatened Nehemiah? What did Nehemiah discover concerning this advice from false friends? Verses 10-14.**

NOTE.—"Had Nehemiah followed this treacherous counsel, he would have sacrificed his faith in God, and in the eyes of the people he would have appeared cowardly and contemptible. In view of the important work that he had undertaken, and the confidence that he professed to have in the power of God, it would have been altogether inconsistent for him to hide as if in fear. The alarm would have spread among the people, each would have sought his own safety, and the city would have been left unprotected, to fall a prey to its enemies. That one unwise move on the part of Nehemiah would have been a virtual surrender of all that had been gained."—Id., p. 655.

**15. When the wall and gates were completed, who officiated at the dedication? Who joined in the celebration? Neh. 12:27, 43.**

## MEDITATION TOPICS

1. Any failure of the people of God to measure up to His expectation of them should bring sadness to His servants. How does it affect you?

2. When sin in our lives is made clear to us, there is but one remedy, ridding our lives of it, and replacing it with righteousness,—the righteousness of Christ.

3. When others falsely accuse or seek to mislead, safety lies in seeking God and watching against the wrong while we continue our labor.

4. What are the people of God commanded to build in this day? Isa. 61:4. What will those who are called "repairers of the breach" be doing in the last days? Isa. 58:12, 13.

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"Those who humbly and prayerfully search the Scriptures, to know and to do God's will, will not be in doubt of their obligations to God."—"Fundamentals of Christian Education," p. 125.

## Lesson 10—September 6, 1930

# Teaching the Law of God Anew

MEMORY VERSE: Neh. 8:8.

LESSON HELP: "Prophets and Kings," pp. 661-668.

### INTRODUCTION

"Among those who had returned to Jerusalem in former years, there were many who had remained true to God as long as they lived; but a considerable number of the children and the children's children lost sight of the sacredness of God's law. Even some of the men intrusted with responsibilities were living in open sin. Their course was largely neutralizing the efforts made by others to advance the cause of God; for so long as flagrant violations of the law were allowed to go unrebuked, the blessing of Heaven could not rest upon the people.

"It was in the providence of God that those who returned with Ezra had had special seasons of seeking the Lord. The experiences through which they had just passed, on their journey from Babylon, unprotected as they had been by any human power, had taught them rich spiritual lessons. Many had grown strong in faith; and as these mingled with the discouraged and the indifferent in Jerusalem, their influence was a powerful factor in the reform soon afterward instituted."—"Prophets and Kings," pp. 618, 619.

"The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history."—Id., p. 677.

### THE LESSON

**1. At the celebration of the Feast of Trumpets in Jerusalem, from whom did a request come to Ezra for the reading of the law? Neh. 8:1.**

NOTE.—The request for the reading of the law came from the people themselves. The stirring events that were occurring about them as they sought to restore Jerusalem and the temple, the godly life and earnestness of Nehemiah and Ezra, their leaders, coupled with the moving of God's Holy Spirit upon their hearts, led to a sincere desire to know the will of God. Their request was immediately granted, and the reading of the law preceded a definite reformation in the hearts of the people.

**2. Who were included in the assembled congregation? For how long did Ezra read? What was the people's attitude? Verses 2, 3.**

**3. While reading, where did Ezra stand? Before reading, what did Ezra do? How did the people respond? Verses 4-7.**

**4. What is said of the reading of those appointed to this work? What was added to the reading? Verse 8.**

**5. What was the effect of the reading upon the people? What counsel was given them? Verses 9-12.**

NOTE.—"This day was a festival, a day of rejoicing, a holy convocation, a day which the Lord had commanded the people to keep with

joy and gladness; and in view of this they were bidden to restrain their grief, and to rejoice because of God's great mercy toward them."—Id., p. 662.

**6. On the second day, who came together? Concerning what feast were instructions found? What was done day by day in celebrating the Feast of Tabernacles? Verses 13-18.**

**7. What special service was held on the twenty-fourth day of the first month? Neh. 9:1-3.**

NOTE.—"As they had listened from day to day to the words of the law, the people had been convicted of their transgressions, and of the sins of their nation in past generations. They saw that it was because of a departure from God that His protecting care had been withdrawn, and that the children of Abraham had been scattered in foreign lands; and they determined to seek His mercy, and to pledge themselves to walk in His commandments. Before entering upon this solemn service, held on the second day after the close of the Feast of Tabernacles, they separated themselves from the heathen among them.

"As the people prostrated themselves before the Lord, confessing their sins and pleading for pardon, their leaders encouraged them to believe that God, according to His promise, heard their prayers. They must not only mourn and weep, and repent, but they must believe that God pardoned them. They must show their faith by recounting His mercies and praising Him for His goodness."—Id., pp. 665, 666.

**8. In establishing the services of the temple, who had been forgotten and neglected? What did Nehemiah do to change the situation? Neh. 13:10, 11.**

**9. What did all Judah then do? Who were set over the treasuries? Why were they chosen? Verses 12, 13.**

NOTE.—"Provision was also made to support the public worship of God. In addition to the tithe, the congregation pledged themselves to contribute yearly a stated sum for the service of the sanctuary."—Id., p. 667.

**10. What did Nehemiah see being done on the Sabbath? How did he seek to stop this evil? Verse 15.**

**11. What were the men of Tyre doing? With whom did Nehemiah contend concerning this profanation of the Sabbath? Verses 16-18.**

NOTE.—"Another result of intercourse with idolaters was a disregard of the Sabbath, the sign distinguishing the Israelites from all other nations as worshipers of the true God. Nehemiah found that heathen merchants and traders from the surrounding country, coming to Jerusalem, had induced many among the Israelites to engage in traffic on the Sabbath. There were some who could not be persuaded to sacrifice principle; but others transgressed, and joined with the heathen in their efforts to overcome the scruples of the more conscientious. Many dared openly to violate the Sabbath."—Id., p. 671.

**12. At evening before the Sabbath, what was done at Nehemiah's command? Where did these merchants lodge? What threat did Nehemiah make? With what result? Verses 19-21.**

**13. In the priesthood and among the people also, what other evil custom had crept in? Verses 23-29.**

**14. What did Nehemiah say he had accomplished in remedying the situation? Verse 30.**

NOTE.—"There were some in sacred office who pleaded for their heathen wives, declaring that they could not bring themselves to separate from them. But no distinction was made; no respect was shown for rank or position. . . . How much anguish of soul this needed severity cost the faithful worker for God, the judgment alone will reveal. There was a constant struggle with opposing elements; and only by fasting, humiliation, and prayer, was advancement made. Many who had married idolaters chose to go with them into exile; and these, with those who had been expelled from the congregation, joined the Samaritans." —Id., p. 674.

### MEDITATION TOPICS

1. God's Spirit prepares the heart, and creates a longing for a deeper experience in God and a fuller knowledge of Him. Is that longing mine?

2. Affiliation and companionship with worldlings creates a tendency to look with complaisance, if not with favor, upon their careless ways.

3. An alliance with the world ultimately results in complete separation from God. One can be restored only by repentance and reformation.

## Lesson 11—September 13, 1930

# Looking for the Deliverer

**MEMORY VERSE:** Gen. 3:15.
**LESSON HELP:** "Prophets and Kings," pp. 681-702.

### INTRODUCTION

"Through the long centuries of 'trouble and darkness' and 'dimness of anguish' marking the history of mankind from the day our first parents lost their Eden home, to the time the Son of God appeared as the Saviour of sinners, the hope of the fallen race was centered in the coming of a Deliverer to free men and women from the bondage of sin and the grave. . . . This hope of redemption through the advent of the Son of God as Saviour and King, has never become extinct in the hearts of men. From the beginning, there have been some whose faith has reached out beyond the shadows of the present to the realities of the future."—"Prophets and Kings," pp. 681, 682.

"The many prophecies concerning the Saviour's advent, led the Hebrews to live in an attitude of constant expectancy. Many died in the faith, not having received the promises. But having seen them afar off, they believed and confessed that they were strangers and pilgrims on the earth. From the days of Enoch the promises repeated through patriarchs and prophets had kept alive the hope of His appearing."—Id., pp. 699, 700.

## THE LESSON

**1. To whom was the first promise made concerning the coming Deliverer? Gen. 3:15.**

NOTE.—The apostle Paul, speaking of the seed of Abraham, says, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. The seed referred to in Genesis 3:15 is also Christ, the Redeemer, the Messiah, whose ancestry is traced directly back to Adam and Eve. Luke 3:38.

**2. Who was to receive a blessing through the seed of Abraham? Gen. 12:3.**

NOTE.—"The hope of Israel was embodied in the promise made at the time of the call of Abraham, and afterwards repeated again and again to his posterity. . . . When, at last, the Saviour Himself walked and talked among the sons of men, He bore witness to the Jews of the patriarch's bright hope of deliverance through the coming of a Redeemer. 'Your father Abraham rejoiced to see My day,' Christ declared; 'and he saw it, and was glad.' "—"Prophets and Kings," p. 683.

**3. When on his deathbed Jacob blessed his sons, how did he express his hope in a Deliverer? Gen. 49:10.**

NOTE.—As the patriarch Jacob lay dying, he called his sons to him and gave them his parting blessing, prophesying the future of each. He prophesied that Judah should be the royal line, and from the house of Judah should Shiloh come who would gather Israel. The coming of the Deliverer was the bright hope of patriarch and prophet from earliest time.

**4. How is the Redeemer referred to in Deuteronomy 32:18? What interpretation does the apostle Paul give to the Rock that guided Israel? 1 Cor. 10:4.**

**5. What prophecy did Moses make concerning the coming of Jesus? How was it fulfilled? Deut. 18:18, 19; Acts 3:22-24.**

**6. What services of the children of Israel constantly foreshadowed the coming of the Deliverer? Answer: The sacrificial services in the sanctuary.**

NOTE.—"In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour; and thus it was with the entire ritual of the sanctuary services throughout Israel's history. In the ministration of the tabernacle, and of the temple that afterwards took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners."—Id., pp. 684, 685.

**7. What does the prophet Balaam say should appear out of Judah? Num. 24:17.**

NOTE.—See Matthew 2:1, 2, 9, 10 for the fulfillment.

**8. How does the psalmist refer to the reception of the Redeemer when He should appear? Ps. 118:22, 23.**

**9. How does the psalmist speak of the work of the Redeemer while among men? Ps. 40:6-10.**

**10. How definitely is His birth predicted in the Old Testament scriptures?**

Answer: Birth—Isa. 9:6,7.

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| Born of Virgin—Isa. 7:14. | Fulfillment—Matt. 1:21-23. |
| Place of Birth—Micah 5:2. | Fulfillment—Matt. 2:1. |
| Time of Birth—Dan. 9:24, 25. | |

**11. What prophecy was made concerning the forerunner of the Messiah? In whom was this prophecy fulfilled? Isa. 40:3; John 1:19-23.**

NOTE.—John himself interpreted the prophecy made by Isaiah concerning his work. Questioned by the agents of the priests concerning his identity, he said, "I am the voice of one crying in the wilderness . . . as said the prophet Esaias." John's specific work was to prepare the way for the Messiah, the Deliverer. His appearance and message could and should have made Israel ready to welcome the long-looked-for Redeemer, had not their hearts been blinded by national and religious pride and hedged about by their own traditions and superstitions.

**12. How clearly is the humble, lowly position of the expected Messiah presented? Zech. 9:9.**

NOTE.—See the fulfillment—Matt. 21:1-5.

**13. By what other name is the Redeemer called by Isaiah? Isa. 42:1-4.**

**14. What prophecy was made of His public ministry? Under what conditions was it fulfilled? Isa. 61:1.**

NOTE.—See the fulfillment—Luke 4:16-18, 21.

**15. By what names does the prophet Jeremiah call the expected Deliverer? Jer. 23:5, 6.**

NOTE.—Christ is variously referred to in Old Testament scriptures, familiar to the Jewish people, as the Anointed, the Angel of His Presence, the Branch, the Captain of the Lord's host, Counselor, the Desire of all nations, Emmanuel, Mine Elect, the Everlasting Father, the Holy One, King over all the earth, Light of the Gentiles, the Lord of hosts, and other titles too numerous to record here. Constant reference is made to His life and work, the record of which, had Israel been willing to learn, should have prepared them fully for the Saviour's appearing.

**16. What prophecy comprehensively relates the circumstances of His rejection, sufferings, and death? Isa. 53:1-9.**

NOTE.—"The steadfast among the Jewish nation, descendants of that holy line through whom a knowledge of God had been preserved, strengthened their faith by dwelling on these and similar passages. With exceeding joy they read how the Lord would anoint One 'to preach good tidings unto the meek,' 'to bind up the broken-hearted, to proclaim liberty to the captives,' and to declare 'the acceptable year of the Lord.' Yet

their hearts were filled with sadness as they thought of the sufferings He must endure in order to fulfill the divine purpose. With deep humiliation of soul they traced the words in the prophetic roll (Isa. 53: 1-9)."—Id., pp. 689, 690

**17. In what manner does the psalmist describe the events clustering about His resurrection? Ps. 68:18.**

**18. How does the apostle Paul interpret this prophecy? Eph. 4: 8-10**

MEDITATION TOPICS

1. God may clearly reveal His plans and purposes for man, and still the selfish desires of men may foil the divine purpose for them. Am I blinded by my own plans, from seeing God's plan for me?

2. Suffering, sacrifice, and infinite toil were part of the Saviour's expected lot. Can we expect ours to be free from these things?

3. The Deliverer came to save Israel. Few among them acknowledged or accepted Him. Have you personally made Him your Saviour?

## Lesson 12—September 20, 1930

# The Messiah That Was to Come

MEMORY VERSE: Acts 10:38.

INTRODUCTION

" 'Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.' In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, 'A body hast Thou prepared Me.' Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form."

"It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us."—"The Desire of Ages," pp. 23, 25.

THE LESSON

**1. Who announced to Joseph the expected birth of the Redeemer? What prophecy was thus fulfilled? Matt. 1:20-23; Isa. 7:14.**

**2. What was to be the special work of Jesus at His first appearing? Matt. 1:21.**

**3. To whom was His imminent birth revealed?**

Answer: Mary, Luke 1:35; Joseph, Matt. 1:20, 21; Elisabeth, Luke 1:41-43.

**4. At His birth to how large a circle was His coming made known? Luke 2:8-18; Matt. 2:1, 2.**

**5. To whom was His identity made known soon after His birth?**

Answer: Simeon, Luke 2:25-32; Anna, Luke 2:36-38.

NOTE.—Not only was opportunity given to the persons mentioned in the foregoing questions to know that Jesus was to come, but there was ample opportunity for the priests and rulers both to know He was about to appear and to recognize and receive Him when He came, had they been ready to receive Him.

(a) They had the same prophetic books as did Simeon and Anna: These gave details of the time, place, and circumstances of His birth.

(b) Angels revealed His birth to the shepherds, who heralded it everywhere.

(c) The wise men, from a study of Scripture, knew and recognized His star. They came to Jerusalem, consulted with the king, chief priests, and scribes, and having worshiped Him, carried the story back to the East. All these Jewish leaders knew of His birth, and should have received Him.

**6. What is said of Christ's childhood and youth on earth? Luke 2: 40, 51, 52.**

NOTE.—"As He grew in wisdom and stature, Jesus increased in favor with God and man. He drew the sympathy of all hearts by showing Himself capable of sympathizing with all. The atmosphere of hope and courage that surrounded Him made Him a blessing in every home. . . . His quiet and simple life, and even the silence of the Scriptures concerning His early years, teach an important lesson. The more quiet and simple the life of the child,—the more free from artificial excitement, and the more in harmony with nature,—the more favorable is it to physical and mental vigor and to spiritual strength."—"The Desire of Ages," p. 74.

**7. How old was Jesus at His baptism? When did He begin His ministry? Matt. 3:13-17; Mark 1:14; Luke 3:23.**

**8. What was the burden of Christ's message for the people? Matt. 4:17.**

NOTE.—From the very beginning of His ministry Christ began to preach repentance and reformation of life in preparation for the coming of His kingdom. By precept and example He sought to prepare men for a place in the eternal kingdom of glory. His own appearance among men, His life and ministry in their behalf, were an earnest of the complete fulfillment of God's promises concerning the establishment of the kingdom. The same message that our Saviour preached He has committed to men to-day. It is to be a message of repentance, of reformation, of Christian living, of preparation in body and spirit for the kingdom of heaven, which is, in the words of the Master, "even at the doors."

**9. In His ministry, what work are we specifically told that He constantly did? Matt. 4:23; Acts 10:38.**

NOTE.—"Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He 'took our infirmities, and bare our sicknesses' that He might minister to every need of humanity. The burden of disease and wretchedness and sin He came to remove. It was His *mission to bring to men complete restoration; He came to give them* health and peace and perfection of character. Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole."—"Ministry of Healing," p. 17.

**10. What did Jesus instruct His disciples to teach? What were they to do? Matt. 10:7, 8.**

**11. What was Christ's attitude toward those who followed Him? John 13:1; 14:21; 17:26.**

**12. Although Christ was deserted even by His disciples at the time of His betrayal, how was His love demonstrated? Matt. 26:56, 75; John 19:25-27.**

NOTE.—Although Peter's denial was foreseen by the Saviour, He did not upbraid His disciple. The warning given to the self-assertive Peter in love came home to his heart at the second crowing of the cock, and Peter went forth to weep in bitterness of soul, but to love his Lord the more. To John was committed the care of the Saviour's mother. Christ knew the human weaknesses of each of His disciples, but His love for them never faltered even in those dark hours when they all forsook Him and fled. He could trust His mother to His disciple.

**13. What promise concerning His continued presence did He make to His disciples while still with them? John 16:7, 13.**

**14. What conditions are essential to the presence of Christ in our hearts and lives? John 14:21.**

NOTE.—The outpouring of the Holy Spirit on the day of Pentecost was a definite fulfillment of Christ's promise. It was the early rain promised to the church by the prophet Joel. Joel 2:23. The latter rain, to fall just before the gathering of the harvest, was to precede the coming of the Saviour in glory. The operation of the Spirit during the centuries since the Lord's ascension is a definite and direct fulfillment of the Saviour's promise to send the Spirit to guide, to comfort, to establish, and to lead into all truth. John 14:15-17; 16:7-13.

**15. What is the purpose of this continued infilling with spiritual power? Matt. 28:18-20.**

NOTE.—Not alone does the Saviour promise to send the Comforter. The Holy Spirit, operating on the hearts of men, is to prepare them for His second appearing. Sin is to be eradicated, lives are to be transformed. But this is to be preparatory to the fulfilling of that greater hope, the personal return of our Lord, and the establishment of His everlasting kingdom.

### MEDITATION TOPICS

1. Christ's life on earth was one of humble service, from His manger birth to Calvary. Do I have the same spirit of humility?

2. Signs of Christ's Messiahship were in every event of His life—yet He was rejected for the lack of a sign. He has given to the world signs of His appearing in this generation, but the world scoffs. Do I believe or do I doubt?

3. Would I in the hour of trial forsake Him and flee? My life day by day answers this question.

## Lesson 13—September 27, 1930

# The Hope of His People Israel

MEMORY VERSE: Titus 2:13.
LESSON HELP: "Prophets and Kings," pp. 722-733.

### INTRODUCTION

All the experiences of ancient Israel, as recorded in the Sacred Scriptures, were written for a definite purpose. They are living lessons, written for all time and full of meaning to all people. God's promises, given to His ancient people, told not only of the coming of a Redeemer, His life, His sufferings, His death, and His ascension, but also of His second appearing for the establishment of the kingdom of glory, in which the true and tried would dwell eternally. Jesus the Saviour, so long expected, came, but His own received Him not. Some, a few among them, accepted Him, and through them He drew many to acknowledge Him, and receive Him into their hearts. While still on earth, He definitely outlined the plans laid for His second appearing, lodging in the hearts of men the hope of His glorious appearing a second time for the eternal redemption of His people, and of the sin-cursed earth. These promises and this blessed hope are the background of this final study on "The Hope of His People Israel."

### THE LESSON

**1. In the days of King David, what promise did God make to him concerning the establishment of his house? 2 Sam. 7:12, 13.**

NOTE.—"The prophet certainly speaks of the coming of a Personage, David's Son, who will be established on David's throne, or His kingdom, 'forever.' This has never been fulfilled, and will not be until Jesus comes into His everlasting kingdom, when He, as the true Master builder, shall complete the Lord's house."—"The Return of Jesus," p. 84.

**2. How does the psalmist describe the coming of Christ in glory? At that time who does he say will be gathered? Ps. 50:3-6.**

**3. How does the prophet Isaiah say the Lord will deal with the earth and transgressors at His coming? Isa. 13:6, 9.**

**4. What will be the lot of the ransomed in that hour? How will they express the feelings of their hearts? Isa. 35:4, 10.**

NOTE.—While the coming of the day of God and the appearing of Jesus in the clouds will be a day of bitter anguish, and sinners will be destroyed by the brightness of His coming, the righteous will rejoice at His appearing. Isa. 25:9. To the righteous He will come with recompense, to save. They will find in His appearing the fulfillment of a long-held hope. To them will be joy and gladness, and sorrow and sighing will flee away.

**5. In what prophetic words does Ezekiel tell of the overturning of the throne of David, "whose right it is"? Eze. 21:25-27.**

**6. How definitely does Daniel tell us the time of the setting up of of Christ's kingdom? Dan. 2:44.**

**7. What events does the prophet state will cluster about the second Christ's kingdom? Dan. 2:44.**

**8. While on earth, what was the outstanding hope implanted in the hearts of His followers by the Saviour? John 14:1-3.**

NOTE.—The blessed hope of His return was often emphasized by the Saviour. About nothing was He more positive than concerning His coming again to gather His people, more certain than of the reality of the home He was preparing, more definite than of His desire to have the disciples where He was.

**9. How did Christ seek to impress upon His disciples the certainty of His second appearing? Matthew 24.**

NOTE.—That none should be deceived, none tempted to be doubtful and unbelieving, our Saviour carefully outlined to the disciples in answer to their questions (verse 3) events which would precede the fall of Jerusalem and also be signs of Christ's second appearing. Wars, famine, pestilence, earthquake, the long years of papal persecution, signs in sun and moon and stars, false Christs and false prophets, social conditions paralleling the days of Noah, the shaking of the powers of heaven, and then the sign of the Son of man in heaven, these were the signposts that would mark the way. "When ye shall see all these things, know that it ["He," margin] is near, even at the doors." Not only did Christ promise, but gave with certainty the evidences of its eminent fulfillment.

**10. What evidence have we of the Father's interest in making known Christ's certain return to His children? Acts 1:10, 11.**

**11. In writing to the church at Thessalonica, what definite picture of the events compassing Christ's return does the apostle Paul make? 1 Thess. 4:13-17.**

**12. In his letter to Titus, how does Paul speak of Christ's second coming? Titus 2:13.**

**13. To how many will the coming of the Saviour be a source of happiness? Heb. 9:28.**

**14. How does Peter describe the day of Christ's second appearing? 2 Peter 3:9, 10.**

**15. Following the message of the third angel in Revelation fourteen, how is the coming of the Saviour portrayed? Rev. 14:14-16.**

**16. After viewing the descent of the holy city and the glorious condition of the new earth, how does John voice the heart longings of those who "love His appearing"? Rev. 22:20.**

NOTE.—With the beloved apostle every soul that truly loves the Lord Jesus will with all his heart respond to each evidence of the nearness of our Lord's return, "Even so, come, Lord Jesus." It should be the inspiration of every act of life, the comfort of every hour of depression, the glorious consummation of all life's plans and purposes. To the Christian it should be the one thing most of all desired. "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

MEDITATION TOPICS

1. Two classes look forward to Christ's return; one with foreboding, one with joy. What is my heart's response to the thought of His return?

2. Are the evidences of His coming growing more definite, or do I put off the day of His appearing, blinding my eyes to the signs displayed?

3. Am I so ordering my life that I may be found of Him "in peace, without spot, and blameless"?


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